

until at length, with all his carefulness, in some unguarded moment, he will take more than he can bear. And now the secret is out, and these uncountable things are explained; these exposures will become more frequent, the unhappy man still dreaming that though he erred a little, he took such good care to conceal it, that no one knew it but himself. He will even talk when his tongue is palsied, to ward off suspicion, and thrust himself into company, to show that he is not drunk.

6. Those persons who find themselves for some cause always irritated when efforts are made to suppress intemperance, and moved by some instinctive impulse to make opposition, ought to examine instantly whether the love of ardent spirits is not the cause of it.

An aged country merchant, of an acute mind and sterling reputation, once said to me: "I never knew an attempt made to suppress intemperance, which was not opposed by some persons, from whom I should not have expected opposition; and I never failed to find, first or last, that these persons were themselves implicated in the sin." Temperate men seldom if ever oppose the reformation of intemperance.

(To be continued.)

OF THE CHRISTIAN RELIGION.

BY THE RIGHT HONOURABLE JOSEPH ADDISON.

SECTION 3d.

1st. Introduction to a second list of Pagan Authors who give testimony of our Saviour.

2d. A Passage, concerning our Saviour from a learned Atheist.

3d. His conversion from Paganism to Christianity makes his Evidence stronger than if he had continued a Pagan.

4th. Of another Atheist Philosopher converted to Christianity.

5th. Why their Conversion, instead of weakening, strengthens their evidence in defence of Christianity.

6th. Their belief in our Saviour's history, founded at first upon the principles of historical faith.

7th. Their testimony extended to all the particulars of our Saviour's history.

8th. As related by the four Evangelists.

1st. To this list of Heathen Writers, who make mention of our Saviour, or touch upon any particulars of his life, I shall add those Authors who were at first heathens, and afterwards converted to Christianity; upon which account, as I shall here shew, their testimonies are to be looked upon as the more authentic.—And in this list of evidences I shall confine myself to such learned Pagans as came over to Christianity in the three first Centuries, because those were the times in which men had the best means of informing themselves of the truth of our Saviour's history, and because among the great number of Philosophers who came in afterwards, under the reigns of Christian Emperors, there might be several who did it partly out of Worldly motives.

2d. Let us now suppose, that a learned heathen writer, who lived within 60 years of our Saviour's Crucifixion, after having shewn that false miracles were generally wrought in obscurity, and before few, or no witnesses, speaking of those which were wrought by our Saviour, has the following Passage:—"But his Works were seen by those who were healed, and by those who were raised from the dead. Nay these Persons who were thus healed and raised were seen not only at the time of their being healed and raised, but long afterwards.—Nay they were seen not only all the while our Saviour was upon Earth, but survived after his departure out of this World, nay some of them were living in our days."

3d. I dare say you would look upon this as a glorious attestation for the cause of Christianity had it come from the hand of a famous Athenian Philosopher.—These forementioned words however are actually the words of one who lived about 60 years after our Saviour's Crucifixion, and was a famous Philosopher in Athens; but it will be said, he was a Convert to Christianity.—Now consider this matter impartially, and see if his testimony is not much more valid for that reason. Had he continued a Pagan Philosopher would not the World have said, that he was not sincere in what he writ, or did not believe it, for if so, would not they have told us he would have embraced Christianity? This was indeed the case of this excellent man; he had so thor-

roughly examined the Truth of our Saviour's history, and the excellency of that Religion which he taught, and was so entirely convinced of both, that he became a Proselyte, and died a Martyr.

4th. Aristides, was an Athenian Philosopher, at the same time, famed for his learning and wisdom, but converted to Christianity.—As it cannot be questioned that he approved the apology of Quadratus, in which is the Passage just now cited, he joined with him in an apology of his own, to the same Emperor on the same subject. This apology, though now lost, was extant in the time of Ado Viennensis, A. D. 870, and highly esteemed by the most learned Athenians, as that Author witnessed.—It must have contained great arguments for the Truth of our Saviour's history, because in it he asserted the Divinity of our Saviour, which could not but engage him in the proof of his Miracles.

5th. I do allow that, generally speaking a man is not so acceptable and unquestioned an evidence in facts, which make for the advancement of his own Party.—But we must consider that, in the Case before us, the Persons to whom we appeal, were of an opposite party, till they were persuaded of the Truth of those very facts, which they report. They bear evidence to a History in defence of Christianity, the truth of which history was their motive to embrace Christianity.—They attest facts which they had heard while they were yet Heathens and had they not found reason to believe them, they would still have continued Heathens, and have made no mention of them in their Writings.

6th. When a Man is born under Christian Parents, and trained up in the profession of that Religion from a child, he generally guides himself by the Rules of Christian faith, in believing what is delivered of by the Evangelists; but the learned Pagans of Antiquity before they became Christians, were only guided by the common rules of Historical Faith.—That is, they examined the nature of the evidence which was to be met with in common fame, tradition and the Writings of those Persons who related them, together with the number, concurrence, variety, and private characters of those Persons; and being convinced upon all accounts that they had the same reason to believe the history of our Saviour, as that of any other Person, to which they themselves were not actually Eye-witnesses, they were bound by all the Rules of Historical Faith, and of right reason, to give credit to this history.—That they did accordingly, and in consequence of it published the same Truths themselves, suffered many afflictions, and very often death itself, in the assertion of them.—When I say, that an historical belief of the acts of our Saviour induced those learned Pagans to embrace his doctrine, I do not deny that there were many other motives, which conduced to it, as the excellency of his Precepts the fulfilling of Prophecies, the miracles of his Disciples, the irrefragable lives and magnanimous sufferings of their followers, with other considerations of the same nature; but whatever other collateral arguments, wrought more or less with Philosophers of that age, it is certain that a belief in the history of our Saviour was one motive with every new Convert, and that upon which all others turned, as being the very basis and foundation of Christianity.

7th. To this I must further add, that as we have already seen many particular facts which are recorded in holy Writ, attested by particular Pagan Authors, the testimony of those I am now going to produce, extends to the whole history of our Saviour and to that continued series of actions, which are related of him, and his Disciples in the books of the New Testament.

8th. This evidently appears from their Quotations out of the Evangelists, for the confirmation of any doctrine, or account of our blessed Saviour.—Nay a learned man of our Nation, who examined the Writings of the most ancient Fathers, in another view, refers to several passages in Irenæus, Tertullian, Clemens of Alexandria, Origen, and Cyprian, by which he plausibly shews that each of these early Writers ascribed to the four Evangelists, by name their respective histories; so that there is not the least room for doubting of their belief in the history of our Saviour as recorded in the Gospels.—I shall add, that three of the five Fathers here mentioned, and probably four, were Pagans converted to Christianity, as they were all of them very inquisitive and deep in the knowledge of heathen learning and philosophy.

LADIES' DEPARTMENT.

EDUCATION, DRESS, AND DEPORTMENT OF FEMALES.

Concluded.

The following observations, especially those on the wisdom of ladies husbanding their charms, and accommodating their dress and deportment to the changes of age, display excellent sense and fine taste.

"To preserve the health of the human form is the first object of consideration. With its health, we necessarily maintain its symmetry and improve its beauty.

"The foundation of a just proportion in all parts must be laid in infancy. A light dress, which gives freedom to the functions of life and action, is the best adapted to permit unobstructed growth; for thence the young fibres, uninterrupted by obstacles of art, will shoot harmoniously into the form which nature draw. The garb of childhood should in all respects be easy; not to impede its movements by ligatures on the chest, the loins, the legs, or arms. By this liberty, we shall see the muscles of the limbs gradually assume the fine swell and insertion which only unconstrained exercise can produce: the shape will sway gracefully on the firmly poised waist; the chest will rise in noble and healthy expansion; and the human figure will start forward at the blooming age of youth maturing into the full perfection of unsophisticated nature.

"The lovely form of woman, thus educated, or rather, thus left to the true bias of its original mould, puts on a variety of interesting characters. In one youthful figure, we see the lineaments of a wood-nymph; a form slight and elastic in all its parts: The shape is small by degrees and beautifully less, from the soft bosom to the slender waist! A foot light as that of her whose flying step scarcely brushed the 'wandering corn'; and limbs, whose agile grace moved in gay harmony with the turns of her swan-like neck and sparkling eyes.

"Another fair one appears with the chastened dignity of a vestal. Her proportions are of a less aerial outline. As she draws near, we perceive that the contour of her figure is on a broader, a less flexible scale, than that of her more ethereal sister. Euphrosyne speaks in the one, Malpome in the other.

"Between these two lie the whole range of female character in form. And in proportion as the figure approaches the one extreme or the other, we call it grave or gay, majestic or graceful. Not but that the same person may, by a happy combination of charms, unite these qualities in different degrees, as we sometimes see graceful majesty, and majestic grace. And certainly, without the commanding figure softens the amplitude of its contour with a gentle elegance, it may possess a sort of regal consequence, but it will be that of a heavy and harsh importance. But, unless the slight and airy form, full of youth and animal spirits, superadds to these attractions the grace of a restraining dignity, her vivacity will be deemed levity, and her activity the romping of a wild boyden.

"Young women must, therefore, when they present themselves to the world, not implicitly fashion their demeanours according to the levelling rules of the generality of school-governesses; but, considering the character of their own figures, allow their deportment, and select their dress, to follow and correct the bias of nature.

"There is a class of female contour which bears such faint marks of any positive character, that the best advice I can give to them who have it, is to assume that of the sedate.—Such an appearance is unobtrusive; it is amiable, and not only secure from animadversion, but likely to awaken respect and love. Indeed, in all cases, a modest reserve is essential to the perfection of feminine attraction.

"As it has been observed that, during the period of youth, different women wear a variety of characters, such as the gay, the grave, &c. when it is found that even this loveliest season of life places its objects in varying lights, how necessary does it seem that women should carry this idea yet farther by analogy, and recollect that she has a summer as well as a spring; an autumn, and a winter! As the aspect of the earth alters with the changes of the year, so does the appearance of a woman adapt itself to the time which passes over her. Like a rose in the garden, she buds, she blows, she fades, she dies.

"When the freshness of virgin youth vanishes; when Delia passes her teens, and hastily approaches