

who spent almost a lifetime in collating the Hebrew Scriptures—referring in one of her letters to this eminent Hebrewist, she says:—

“One now remembers, with peculiar pleasure, that among other disinterested actions, he resigned a valuable living because his learned occupation would not allow him to reside upon it. What substantial comfort and satisfaction must not the testimony which our friend was enabled to bear to the truth of the Holy Scriptures afford to those who lean upon them as the only anchor of the soul? When Dr. K. had an audience of the King to present his work, His Majesty asked him, what upon the whole had been the result of his laborious and learned investigation? To which he replied, that he had found some grammatical errors and many variations in the different texts; but not one which in the smallest degree affected any article of faith or practise.”

Doctor Johnson's death followed within less than a year—writing in December, 1784, Mrs. M. says:—

“Poor dear Johnson! he is past all hope! the dropsy has brought him to the point of death; his legs have been sacrificed, but nothing will do. I have, however, the comfort to hear, that his dread of dying is in a great measure subdued; and now he says, ‘the bitterness of death is past.’ He sent the other day for Sir Joshua; and after much serious conversation, told him he had three favors to beg of him, and he hoped he would not refuse a dying friend, be they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds which he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had an opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the first point; but at length, Sir Joshua promised to gratify him in all. How delighted should I be to hear the dying discourse of this great and good man, especially now that faith has subdued his fears.”

After his death we find Mrs. M. writing in one of her letters, in terms which manifest the purity of the friendship she had cherished for Johnson:—

“I now recollect, with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion, which one cannot but admire, however characteristically rough. When the Abbe Raynal was introduced to him, upon the Abbe's advancing to take his hand, he drew back and put his hands behind him, and afterwards replied to the expostulation of a friend, ‘Sir, I will not shake hands with an infidel!’ At another time I remember asking him, if he did not think the Dean of Derry a very agreeable man, to which he made no answer, and on my repeating the question, ‘child,’ said he, ‘I will not say anything in favor of a sabbath-breaker, to please you or any one else.’”

There are few incidents in the retired life which Mrs. M. now led. She withdrew from the bustle of London to a hermitage in the neighborhood of Bristol. Here she cultivated the society of persons who made religion the business of their lives, and here she began the publication of those writings which gained her the highest honour while she lived, and which continued to preserve the remembrance of her name after she is gone—and we may here remark that Mrs. M's life bears no small resemblance to that of Dr. Chalmers.—She holds indeed an inferior place both as a writer

and in her doings as a philanthropist, nevertheless we find the same elements of character and conduct in both. Like that eminent man she had spent a considerable part of her life in the pursuits of literature, and after she was led like Dr. Chalmers to see the excellency and importance of the gospel, she devoted her days and her nights to the task of expounding its practical bearings on society.

She entered with zeal into the great question which her friend Mr. Wilberforce had brought before the British Parliament, the abolition of slavery. Writing to a lady in 1787, she says:—“this most important cause has very much occupied my thoughts this summer; the young gentleman,” (Mr. W. we presume,) “who has embarked in it with the zeal of an apostle has been much with me, and engaged all my little interest, and all my affections in it. It is to be brought before parliament in the spring. Above one hundred members have promised their vote. My dear friend, be sure to canvass every body who has a heart.\* It is a subject too ample for a letter, and I shall have a great deal to say to you on it when we meet. To my feelings it is the most interesting subject which was ever discussed in the annals of humanity.”

Mrs. More also took a great interest in the education of the poor—in this work she was ably assisted by her sisters. The following is the account which her biographer, Mr. Roberts, gives of the origin and success of this work:—

“During the summer of this year, (1789,) she passed with her sister Martha, more time than was usual with her at Cowslip Green, whence they had made occasional excursions to the villages for some miles round, particularly to Cheddar, a distance of ten miles, so famous for its romantic scenery. In the course of these little rambles, finding the poor in their neighborhood immersed in deplorable ignorance and depravity, they resolved to supply their spiritual wants. For this purpose they set about establishing, without delay, a school for the instruction of the poor in Cheddar, which in a short time included near 300 children; and it soon appeared, that from the prejudice against educating the poor which at that time prevailed in many quarters, the neighborhood in which this vigorous aggression upon ignorance and barbarity was begun, was by no means exempt. Many of the opulent farmers patriotically oppos-

\* We may here observe, how important it is that females should be educated in the principles of religion.—Mrs. More here wishes her friend to influence the minds of Members of the Legislature, by soliciting their votes in favor of a particular measure. A delicate and responsible task this. And yet the request is made with so little ceremony, that it seems nothing extraordinary among the female friends of our Parliament men. The ladies are to canvas every Member who has a heart. In the present instance, it was a beneficent influence; and why? just because these females were intelligent and pious; but it might have been a pernicious interference, and would have been so, had they been ignorant and wicked.