to the actual meaning of the sacred text; but as a treasury of practical religion and manual of hints for pulpit use, it soon secured a place in the very first class of expository works. Robert Hall for the last two years of his life read daily two chapters of Matthew Henry's Commentary, increasingly delighted with the copiousness, variety, and pious ingenuity of the thoughts; the simplicity, strength, and pregnancy of the expressions. Chalmers was a warm admirer of Henry, and for early two centuries the Commentary was the c[illegible] ant study companion and *vade-mecum* of a very large proportion of evangelical preachers of all denominations in English speaking countries and colonies. The following extract from the exposition of Matthew vi. 24 may be taken as a specimen of the nervous and pointed remarks with which the work abounds:

'Ye cannot serve God and Mammon.'

Mammon is a Syriack word that signifies gain, so that whatever it is in this world that is, or that we account to be gain to us (as St Paul speaks, Phil. iii. 7), that's mammon. 'Whatever is in the world, the lust of the flesh, the lust of the eye, and the pride of life,' it is mammon. To some their belly is their mammon, and they serve that; to others, their ease, their sports and pastimes, are their mammon; to others, worldly riches; to others, honours and preferments; the praise and applause of men was the Pharisees' mammon; in a word, self, the unity in which the world's trinity centres, sensual secular self, is the mammon which cannot be served in conjunction with God; for if it be served, 'tis in competition with him, and in contradiction to him. He does not say we *may* not, or we *should* not, but we *cannot* serve God and mammon; we cannot have both, or hold to both, or hold by both, in observance, obedience, attendance, trust, and dependence, for they are contrary the one to the other. God saith: 'My son, give me thine heart;' Mammon saith: 'No, give it me.' God saith: 'Be content with such things as ye have:' Mammon saith: 'Grasp at all that ever thou canst—"Rem, rem, quocunque modo rem."' God saith: 'Defraud not; never tell a lye; be honest and just in all thy dealings;' Mammon saith: 'Cheat thy own father if thou canst get by it.' God saith: 'Be charitable;' Mammon saith: 'Hold thy own; this giving undoes us all.' God saith: 'Be careful for nothing;' Mammon saith: 'Be careful for everything.' God saith: 'Keep holy the Sabbath-day;' Mammon saith: 'Make use of that day, as well as any other, for the world.' Thus inconsistent are the commands of God and Mammon, so that we cannot serve both. Let us not, then, halt between God and Baal, but 'choose you this day whom ye will serve,' and abide by your choice.

Henry Aldrich (1647–1710), born at Westminster, passed in 1662 from Westminster School to Christ Church, Oxford, of which he became a canon in 1682, and dean in 1689. He it was who urged Charles Boyle to edit the *Epistles of Phalaris* (see Vol. I. p. 754), and so started a memorable controversy. He designed the Peckwater Quadrangle, wrote the well-known catch, 'Hark, the bonny Christ Church Bells,' and a 'smoking catch' for four smokers, set English words to Italian anthems and songs, and indited Latin verses and epigrams, but he is less remembered as architect, verse-writer, composer, or inveterate smoker than as the author of the *Artis Logicæ Compendium* (1691), which was long a standard text-book, and of which, though it is a by no means brilliant performance, a new edition appeared in 1862.

Humphrey Prideaux (1648–1724), born at Padstow, from Westminster passed to Christ Church, Oxford. His *Marmora Oxoniensia* (1676), an account of the Arundel Marbles, procured for him patronage through which he was in 1679 appointed rector of St Clement's, Oxford, and erelong [illegible] on of Norwich. In 1688 he became A[illegible] of Suffolk, and in 1702 Dean of N[illegible] nine works include a *Life of Maho*[illegible] *ch-* *wardens* (1701; [illegible] *nd* *New Testam*[illegible] *he* *Jews and* [illegible] n cel. 1876). [illegible] (Camden [illegible] last naive [illegible] The *Life* [illegible] elled as much [illegible] the Arabian imp[illegible] *n Pen*, as the more imp[illegible] called, was a solid contr[illegible] of the subject, though in [illegible] ginal; and was only super[illegible] y more scholarly works a century and a half after its appearance.

Sir George Etherege, the Restoration dramatist who in England founded the comedy of intrigue, was born probably in 1634. He lived much in his early life at Paris, studied law, had an intrigue with the actress Mrs Barry (on whose daughter he afterwards settled £6000), was knighted and married a wealthy widow, and in 1686 was Resident at the Imperial court at Ratisbon. He varied the monotony of what [illegible] regarded as banishment with coursing, drinking, play, flirtation with actress[illegible], and correspondence with Middleton, Dryden, Betterton, and others. He seems to have died in Paris in 1691, and not, as used to be said, by falling downstair[illegible] after a banquet at Ratisbon. He sought his inspiration in Molière, and out of his comedy of intrigue grew the legitimate comedy of manners that culminated in Congreve and rendered possible the dramatic triumph[illegible] of Goldsmith and Sheridan. The Jonsonian types and 'humours' made way for real characters, sketched from the life even when the portraiture is but superficial; his fops are unsurpassed. He is less brutal and more sprightly and trivolous than Wycherley, but not so eminent a master of theatrical effect; several of his characters are more perfectly individualised, more