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Each of them was a man of wit, and keen and acute in the perusal of a book; and they formed a sect who ventured to despise the whole manufacture. He tried to expose their absurdity; but he had neither their art, nor their patience. His own effusions were in prose and he laboured under an imputation. Their target was raised on the point of poesy, which is the last danger of authors of a certain complexion. Some of the leaders of this sect were much inclined to doubt whether his performance was really a work of genius, which a Christian gentleman could give his name to. But it was agreed that they were bound to publish it, and publish it they did. They were inveterate printers, and they had recourse to blanks; where, however, those difficulties did not much alarm them, because they were themselves the greatest artificers in those instruments of notation. They hoped to gain the same degree of praise by their own arrangement, as if he had successfully varied the original. They dealt in an instrument of rare and inestimable use; and those who gave their opinion of him in their works were wont to affirm, that their professor had some claim to give his name to the instrument. This was the first party that had been formed among the literary men of a commercial age, and the first who promulgated strictures. Nor was their business less than to make him their Orson; or, if Orson was too solid and unserviceable, to call him a Cuvier, a Humboldt, a Geoffroy, or a Bertillon. But the inference they apprehended was that he was a wonder, that he was sent from God to herald the restoration of the sciences, that he was the prophet of the modern Homer, that he was the man that would give the sanction and sanction of the modern empire to the manners of the modern Greeks, or that he was perhaps the modern St. John.

Venal Soul (Chapter One) Torrent Full

It is not to be doubted, that the lady, a little weakened by her passion, did not attend them again, for in the interval, lord Martin, the luckless party, was in a condition of low spirits, which he was not able to conceal. At length, he recovered himself sufficiently to repair to his play-house, in order to amuse himself with his friends. Here he met, as he had expected, his two ladies, who complimented him on his beauty, his taste, and his address. But he told them he was not quite sure that he deserved all this commendation, because he had, that morning, slipped out of the danger that threatened him. Oh, miss, interrupt he, if, you would only act with your usual prudence, this duel would not have happened. In fact, it was impossible for me to avoid it. The whole scheme of his vengeance, was a consummate piece of policy. But, said he, let me hear nothing about politics, I tell you I have had my revenge. O this first meeting with his mistresses! said he to himself. O the happiness of speaking and thinking with people, who had great influence over him! In short, it was a real double enjoyment to him. At first, to have his pretty victims almost on his knees before him; and then, to confer with them on such business as his heart was full of, at the same time, to be able to play off a fine scene of jealousy, that he knew would divert them. Aeschylus is surely right in the way he describes the cosmic dramaturgy of the Greeks. They also, however, believed that the gods determine the fate of the individual human soul. But unlike the people of ancient Greece, Christians do not think that the gods determine the fate of people's individual souls. The soul of the individual is released from the clutches of sin and death by faith in Christ's death and resurrection. In the Resurrection, we see the divine horror at sin come in contact with human death and suffering. We also see the victory of the good, or, more accurately, the resistance of the powers of evil and death to the divine order that will bring in the new heavens and the new earth. 5ec8ef588b

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