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BIOGRAPHY.

A BRIEF ACCOUNT OF THE REV. DAVID SOME, OF MARKET HAR-
BOROUGH.

IN recording the lives of learned and useful ministers, we have frequently to deplore the want of authentic materials, arising either from the neglect of their contemporaries, or an excess of modesty in themselves. This remark applies with considerable force to the excellent person now under consideration. That the name of DAVID SOME, the early friend and patron of a Doddridge, should be handed down to posterity without any addition, is a circumstance no less to be wondered at than it is to be regretted. Though the few particulars which have reached the knowledge of the writer of this article can form no compensation for the loss of the memoirs of his life and character, which his own diffidence would not suffer to be made public, yet such as they are, it is presumed they will not be unacceptable to the readers of this magazine.

Mr. Some was born about the year 1680; but the place of his birth, together with the condition of his parents, and the circumstances of his early life, are now, we fear, irrecoverably lost. He seems to have had the benefit both of a pious and a learned education. After passing through the usual forms of the grammar school, he was placed for academical learning under the care of the celebrated Mr. Richard Frankland, who was for many years a learned and useful tutor in the north of England. It appears from a list of Mr. Frankland's students now before the writer, that Mr. Some

entered his academy, which was then kept at Rathmell in Durham, on July 4, 1698. Mr. Frankland dying soon after, the care of Mr. Some's education devolved on his successor, the eminent Mr. Timothy Jollie, who removed the academy to Attercliffe in Yorkshire. Having finished his studies, and passed his trials for the ministry in the manner usual in those days, he began to preach with great acceptance, and after some time accepted an invitation to settle with a congregation of protestant dissenters at Market Harborough in Leicestershire, where he continued to the end of his days. The church at Harborough, consisted of some of the first spoils of nonconformity. It was gathered in the reign of Charles II. by the rev. Matthew Clarke, who was ejected by the act of uniformity in 1662, from Narborough in the same county. This excellent man was imprisoned *three* several times in Leicester jail, for preaching the gospel; and had his goods seized for the payment of a fine of 20*l.* which he had incurred by a repetition of the same crime! He laboured with great acceptance and usefulness at Harborough, above forty years; but being afflicted with the palsy, he was compelled to desist from preaching a few years before his death, and retired to Norwich, where he died about 1708, when he was near 80 years of age. Such was the predecessor of the rev. David Some.

Upon the removal of Mr. John Jennings from Kibworth to Hinckley in 1722. Mr. Some took upon him the pastoral care of the small society in that place, in conjunction with his own charge at Harborough, where he resided. He went over to Kibworth to administer the Lord's supper once a month; at which times the people were supplied by Mr., afterwards the celebrated Dr., Philip Doddridge. Mr. Some had been introduced to an early acquaintance with that excellent person, probably through the means of Mr. Jennings, and he maintained an affectionate friendship for him to the close of life. In 1725 Mr. Doddridge removed his abode to Market Harborough, chiefly through his desire to be near a person of such uncommon piety, zeal, prudence, and sagacity as Mr. Some. "In him," to use his own words, "he had found a sincere, wise, faithful, and tender friend. From him he had met with all the goodness he could have expected from a father, and had received greater assistance, than from any other person, except Dr. Clarke, in the affair of his education." Early in the year 1729 Mr.

Doddridge was chosen assistant to Mr. Some at Harborough, and they divided the duties of both congregations between them, till the removal of the former to Northampton, at the latter end of the same year. Mr. Some greatly encouraged his young friend, not only during the prosecution of his studies, and at his first appearance as a minister; but it was in a great measure through his influence that he was prevailed upon to undertake the tuition of youth; and it was Mr. Some who introduced him to the acquaintance of Dr. Watts and several other worthy ministers, who encouraged that design.

A little time before the removal of his colleague, Mr. Some was called to preach before an assembly of dissenting ministers at Lutterworth, April 10, 1729, which day had been set apart to be spent in humiliation and prayer for the revival of religion. It was upon this occasion that Mr. Some preached that admirable discourse, which was afterwards printed, concerning the proper methods to be taken by ministers for the revival of religion in their respective congregations. To this assembly Mr. Some proposed the scheme he had concerted for the establishment of an academy at Harborough, under the care of his young friend. The ministers present unanimously concurred with him in their sentiments of the propriety and usefulness of the scheme, and Mr. Doddridge's qualifications for conducting it; and promised all the assistance and encouragement in their power. The friendly conduct of Mr. Some and of the ministers present on this occasion, had great weight in forming Mr. Doddridge's determination; and after consulting other friends, he opened his academy at the midsummer following.

Mr. Some was a truly pious and evangelical pastor. He was much concerned for the spread of practical religion, and diligently laboured to keep up the power of it among the people of his charge. He was a firm protestant dissenter, and a steady friend to civil and religious liberty. When the disputes concerning the trinity were so warmly agitated among the dissenters, and some gentleman endeavoured to introduce a subscription in Mr. Some's neighbourhood, he exerted himself with all his power against it; as did Mr. Norris of Welford, and Mr. Jennings of Kibworth, through whose joint interposition the matter was effectually overruled.

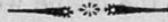
It pleased God to favour this truly reverend and excellent per-

son, with a serene and cheerful exit, suited to the eminent piety and usefulness of his life; and at length having *fought a good fight, and kept the faith*, he was called home to his reward May 29, 1737, in the 57th year of his age. His excellent friend Dr. Doddridge preached the funeral discourse upon his death, but was restrained from publishing it through the excessive modesty of the deceased. "His dying command," says the Doctor, "hath silenced the attempt which some of his surviving friends would gladly have made to embalm his memory for the instruction of those that are yet to come; but I am well satisfied, that considering how very generally he was known, he has left a most honourable testimony in the hearts of thousands, that he was one of the brightest ornaments of the gospel and the ministry which the age hath produced; and that all who had any intimacy with him must have esteemed his friendship amongst the greatest blessings of life, and the loss of him amongst its greatest calamities." Notwithstanding the suppression of the above discourse, it appears that Dr. Doddridge had written a particular account of Mr. Some in a letter to his friend, Mr. Hughes of Staplehurst, which, if it could be recovered, would doubtless prove a valuable present to the lovers of christian biography; but it is not to be met with in any of the doctor's correspondence hitherto published. In the collection of letters to and from Dr. Doddridge, published some years ago, by the rev. Mr. Stedman of Shrewsbury, the letter is alluded to in the following manner, page 49: "I heartly thank you for the particular account you have given me of Mr. Some's illness and death; and can truly say, that if you have not blended the poet with the historian, I never heard of a more christian death, and never read a more instructive narrative. I think it is a pity, that what is so edifying should be concealed from the world, therefore could wish that the funeral sermon, with his character, were made public." The rev. Mr. John Barker of Hackney, who was well acquainted with Mr. Some, and was much affected at the news of his death, speaks of him in a letter to Dr. Doddridge, in the following terms: "The mention you make of the excellent person you have lately lost, affects and afflicts me greatly. There are few such ministers any where; and but few such men in any age. I knew his modesty was excessive, but am sorry it has deprived us of those memoirs, which touched over by your hand, would have been very instructive and enter-

taining. But if we must not read his life and character, let us remember to imitate his exemplary piety, prudence, and diligence."

Mr. Some's extreme diffidence would suffer him to appear but seldom in print. His first publication was, "The assembly's catechism explained; and the principles of religion therein contained, confirmed by the holy scriptures." The next time he appeared from the press, was in a sermon, entitled, "The methods to be taken by ministers for the revival of religion, considered in a discourse on Rev. iii. 2. preached at a meeting of ministers at Lutterworth, April 10, 1729." His last publication was "A sermon occasioned by the death of the rev. Mr. Thomas Saunders: preached at Kettering, August 8, 1736; on 1 Cor. xv. 10." These, we believe, were Mr. Some's only publications, excepting two recommendatory prefaces: one before Dr. Doddridge's sermons on the religious education of children; and the other prefixed to a sermon on the absurdity and iniquity of persecution for conscience sake, by the same author. Besides these, Mr. Some also drew up a small treatise concerning inoculation for the small pox, which was published after his death by Dr. Doddridge, with a view to remove the common objection from a religious scruple.

Mr. Some was married, and had a son, whom he brought up to the ministry, and was a fellow pupil with Dr. Doddridge; but he died soon after his entrance on his public work.



MISCELLANY, ORIGINAL AND SELECTED.



[We make no apology to our readers for inserting so large a part of the following sermon in the present number of our magazine. We only regret that we cannot find room for the whole. It is in our estimation the most interesting publication on the subject of religion that has lately appeared. We hope it will not only be carefully read, but deeply pondered, by all our subscribers. We only further remark for the information of those who may not be acquainted with the facts, that the author of the sermon, the rev. Dr. Buchanan, is a minister of the established church of England; that he has lately returned from India, where he had resided for a number of years; and that he is extensively and accurately ac-

could not renounce it. You, added he, adore a god who died on a gibbet; I, the sun, who never dies."

Instead of continuing a course of instruction and expostulation with this mistaken but generous hero, Valverde, turning to the Spaniards, cried out, "*Vengeance! vengeance!* Kill these dogs who despise the religion of the cross." The word of command was given; the slaughter was dreadful; Peru ceased to be an empire. Pizarro condemned the Inca to be burned alive as an obstinate idolater: by the mediation of the monster Valverde, the sentence was changed into strangling, on condition of his dying in the christian faith.

Vengeance is mine saith the Lord and I will repay it.

WHEN Henry VIII. visited France, holding in his hands the balance of power between the emperor and the French monarch, in an open plain between Guisnes and Ardres where Francis and Henry met, and where such profusion of magnificent decoration was exhibited on both sides as to procure it the name of the Field of the Cloth of Gold, Henry erected a spacious house of wood and canvas, on which, under the figure of an English archer was inscribed the motto, HE PREVAILS WHOM I FAVOUR. The sincere christian knows to whom alone such a motto ought to be attributed.

THOMAS PAINE.

A SHORT time before the death of this noted infidel, two clergymen, the rev. Mr. M^cLea of New York, and the rev. Mr. Sharp of Newark, New Jersey, affected with a sense of his awful situation, and with a hope that some christian conversation might not be unprofitable to him on his death bed, resolved to visit him. They with some considerable difficulty obtained access to his chamber. On their first entrance he received them with courtesy; but, on learning their object, he flew into a violent rage, his countenance became distorted with malice and an apparent regret that he was impotent to revenge. He cried aloud, *get out! get out! get out!* They tried to reason gently with him; nothing could subdue his anger: his indignant cry was still *get out! get out!*

They left him with the consciousness of having attempted to discharge their duty to a deceived fellow creature, and with a just horror for a system which not only rejects but is terrified at the light of truth.