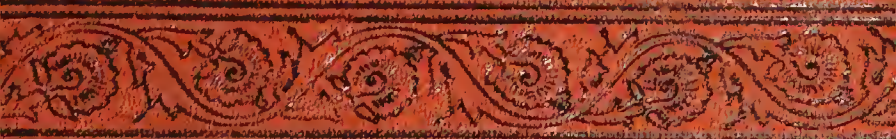
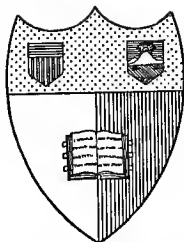




COMMENTING  
AND  
COMMENTARIES

BY  
J. H. Spurgeon.





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COMMENTING AND COMMENTARIES,  
LECTURES

ADDRESSED TO THE STUDENTS OF THE

FASTOR'S COLLEGE, METROPOLITAN TABERNACLE,

WITH A LIST OF THE BEST

BIBLICAL COMMENTARIES AND EXPOSITIONS,

ALSO

A LECTURE ON ECCENTRIC PREACHERS,

WITH A COMPLETE LIST OF ALL OF SPURGEON'S SERMONS,  
WITH THE SCRIPTURE TEXTS USED.

BY

C. H. SPURGEON,  
PRESIDENT.

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NEW YORK:  
SHELDON & COMPANY.  
NO. 8 MURRAY STREET.  
1876.

THE present volume is the second of a series of works useful to Students and Ministers prepared by Mr. SPURGEON ; and published at \$1.25. The first volume is "Lectures to my Students : a Selection from Addresses delivered to the Students of the Pastor's Collége, Metropolitan Tabernacle."

Mr. SPURGEON has other works of a similar character in contemplation, which will be issued, if the Lord will. It is hoped that THE COLLEGE SERIES may render efficient service to preachers of the gospel. Friends who appreciate the books will greatly oblige by making them known to others. The same motive which prompted the author to write, leads him to desire a large circle of readers.



## P R E F A C E .

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WHEN I issued the first volume of "Lectures to my Students" it was my intention to prepare another series as soon as time permitted, and I meant to include two addresses upon commenting in the proposed selection. It struck me, however, that a better thing was possible. The two lectures might introduce the topic of exposition, and then a list of Commentaries might help the student to carry the advice into practice. The making of that list would, of course, be no small labor; but, once accomplished, it might be of service to many, and effect more in the direction aimed at than the most earnest exhortations. I therefore resolved to attempt the work, and here is the result.

It would be easy to point out the deficiencies of the modern pulpit, and hold up one's own ideal of what preaching ought to be, but this has been so often attempted by others with such slender results that we decline the task. A judicious critic would probably complain that many sermons are deficient in solid instruction, Biblical exposition, and Scriptural argument: they are flashy, rather than fleshy; clever, rather than solid; entertaining, rather than impressive. He would point to rhetorical discourses in which doctrine is barely discernible, and brilliant harangues from which no food

for the soul could ever be extracted. Having done this, he would probably propose that homilies should flow out of texts, and should consist of a clear explanation, and an earnest enforcement of the truths which the texts distinctly teach. Expository preaching he would advocate as the great need of the day, its best protection against rising errors, and its surest means of spiritual edification. To such observations most of us would offer no opposition; we should confess them to be full of wisdom, and worthy of being pondered. We should not unite in any indiscriminate censuring of hortatory addresses, or topical sermons, nor should we agree with the demand that every discourse should be limited to the range of its text, nor even that it should have a text at all; but we should heartily subscribe to the declaration, that more expository preaching is greatly needed, and that all preachers would be the better if they were more able expounders of the inspired Word.

To render such a result more probable, every inducement to search the Holy Scriptures should be placed in the way of our ministers, and to the younger brethren some guidance should be proffered as to the works most likely to aid them in their studies. Many are persuaded that they should expound the Word, but being unversed in the original tongues they can only fall back upon the help of their English Concordances, and are left floundering about, when a sound comment would direct their thoughts. True, the Holy Spirit will instruct the seeker, but he works by means. The Ethiopian eunuch might have received divine illumination, and doubtless did receive it, but still, when asked whether he understood the Scripture which he read, he replied, "How can I unless some man shall guide me?" The guiding man

is needed still. Divines who have studied the Scriptures have left us great stores of holy thought which we do well to use. Their expositions can never be a substitute for our own meditations, but as water poured down a dry pump often sets it to work to bring up water of its own, so suggestive reading sets the mind in motion on its own account. Here, however, is the difficulty. Students do not find it easy to choose which works to buy, and their slender stores are often wasted on books of a comparatively worthless kind. If I can save a poor man from spending his money for that which is not bread, or, by directing a brother to a good book, may enable him to dig deeper into the mines of truth, I shall be well repaid. For this purpose I have toiled, and read much, and passed under review some three or four thousand volumes. From these I have compiled my catalogue, rejecting many, yet making a very varied selection. Though I have carefully used such judgment as I possess, I have doubtless made many errors; I shall certainly find very few who will agree with all my criticisms, and some persons may be angry at my remarks. I have, however, done my best, and, with as much impartiality as I can command, I have nothing extenuated nor set down aught in malice. He who finds fault will do well to execute the work in better style: only let him remember that he will have my heifer to plough with, and therefore ought in all reason to excel me.

I have used a degree of pleasantry in my remarks on the Commentaries, for a catalogue is a dry affair, and, as much for my own sake as for that of my readers, I have indulged the mirthful vein here and there. For this I hope I shall escape censure, even if I do not win commendation.

*The preface to the List* will be found on pages 60 and 61 which the reader is requested to peruse before attempting to use the list.

To God I commend this labor, which has been undertaken and carried out with no motive but that of honoring his name, and edifying his Church by stimulating the study of his Word. May he, for his Son's sake, grant my heart's desire.

The preparation of the present work was suggested by the author's connection with the Pastors' College, and the Library of that Institution has in a high degree assisted in its execution, therefore the reader must permit the College to be noticed in these pages in the same manner as in the former volume of this series. To make it known, and to win for it willing friends is confessedly one object of these publications, which may indeed be viewed as merely the giving forth to a wider area the instruction carried on within the College walls.

The Institution is intended to aid useful preachers in obtaining a better education. It takes no man to make him a minister, but requires that its pupils should, as a rule, have exercised their gifts for at least two years, and have won souls to Jesus. These we receive, however poor or backward they may be, and our endeavors are all turned toward the one aim, that they should be instructed in the things of God, furnished for their work, and practised in the gift of utterance. Much prayer is made by the Church that this end may be accomplished, nor has the prayer been in vain, for some 330 men are now declaring the gospel of Jesus who were trained in this manner. Besides the students for the regular ministry, several hundreds of street preachers, city missionaries, teachers, and workers of all kinds

have passed through our evening classes, and a band of 250 such men are now with us, pursuing their callings by day and studying in the evening. We ask for much prayer from all our brethren, that the supply of the Spirit may sanctify the teaching, and anoint every worker for the service of the Lord.

As it would be quite unwarrantable for us to interfere with the arrangements of other bodies of Christians, who have their own methods of training their ministers, and as it is obvious that we could not find spheres for men in denominations with which we have no ecclesiastical connection, we confine our college to Baptists; and in order not to be harassed with endless controversies, we invite those only who hold those views of divine truth which are popularly known as *Calvinistic*,—not that we care for names and phrases, but as we wish to be understood, we use a term which conveys our meaning as nearly as any descriptive word can do. Believing the grand doctrines of grace to be the natural accompaniments of the fundamental evangelical truth of redemption by the blood of Jesus, we hold and teach them not only in our ministry to the masses, but in the more select instruction of the class-room. Latitudinarianism with its infidelity, and unsectarianism with its intolerance, are neither of them friends of ours: we delight in the man who believes, and therefore speaks. Our Lord has given us no permission to be liberal with what is none of ours. We are to give an account of every truth with which we are put in trust.

Our means for conducting this work are with the most High God, possessor of heaven and earth. We have no list of subscribers or roll of endowments. Our trust is in Him whom we desire to serve. He has sup-

ported the work for many years, by moving his stewards to send us help, and we are sure that he will continue to do so as long as he desires us to pursue this labor of love. We need, at least, £100 every week of the year. Since our service is gratuitous in every sense, we the more freely appeal to those who agree with us in believing that to aid an earnest young minister to equip himself for his life-work is a worthy effort. No money yields so large a return, no work is so important, just now none is so absolutely needful.

C. H. SPURGEON.

NIGHTINGALE LANE,  
CLAPHAM, SURREY.

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## LECTURE I.

### A CHAT ABOUT COMMENTARIES.

IN order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar with the commentators: a glorious army, let me tell you, whose acquaintance will be your delight and profit. Of course, you are not such wiseacres as to think or say that you can expound Scripture without assistance from the works of divines and learned men who have labored before you in the field of exposition. If you are of that opinion, pray remain so, for you are not worth the trouble of conversion, and like a little coterie who think with you, would resent the attempt as an insult to your infallibility. It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what he has revealed to others. My chat this afternoon is not for these great originals, but for you who are content to learn of holy men, taught of God, and mighty in the Scriptures. It has been the fashion of late years to speak against the use of commentaries. If there were any fear that the expositions of Matthew Henry, Gill, Scott, and others, would be exalted into Christian Targums, we would join the chorus of objectors, but the existence or approach of such a danger we do not suspect. The temptations of our times lie rather in empty pretensions to novelty of sentiment, than in a slavish following of accepted

guides. A respectable acquaintance with the opinions of the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences. Usually, we have found the despisers of commentaries to be men who have no sort of acquaintance with them; in their case, it is the opposite of familiarity which has bred contempt. It is true there are a number of expositions of the whole Bible which are hardly worth shelf-room; they aim at too much and fail altogether; the authors have spread a little learning over a vast surface, and have badly attempted for the entire Scriptures what they might have accomplished for one book with tolerable success; but who will deny the pre-eminent value of such expositions as those of Calvin, Ness, Henry, Trapp, Poole, and Bengel, which are as deep as they are broad? and yet further, who can pretend to biblical learning who has not made himself familiar with the great writers who spent a life in explaining some one sacred book? Caryl on Job will not exhaust the patience of a student who loves every letter of the Word; even Collinges, with his nine hundred and nine pages upon one chapter of the Song, will not be too full for the preacher's use; nor will Manton's long-metre edition of the hundred and nineteenth Psalm be too profuse. No stranger could imagine the vast amount of real learning to be found in old commentaries like the following:—Durham on Solomon's Song, Wilcocks on Psalms and Proverbs, Jermin on Ecclesiastes and Proverbs, Greenhill on Ezekiel, Burroughs on Hosea, Ainsworth on the Pentateuch, King on Jonah, Hutcheson on John, Peter Martyr on Romans, etc., and in Willett, Sibbes, Bayne, Elton, Byfield, Daillé, Adams, Taylor, Barlow, Goodwin, and others on the various epistles. Without attempting

to give in detail the names of all, I intend in a familiar talk to mention the more notable, who wrote upon the whole Bible, or on either Testament, and I especially direct your attention to the titles, which in Puritan writers generally give in brief the run of the work.

First among the mighty for general usefulness we are bound to mention the man whose name is a household word, MATTHEW HENRY.\* He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He delights in apposition and alliteration; he is usually plain, quaint, and full of pith; he sees right through a text directly; apparently he is not critical, but he quietly gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. He is not versed in the manners and customs of the East, for the Holy Land was not so accessible as in our day; but he is deeply spiritual, heavenly, and profitable; finding good matter in every text, and from all deducing most practical and judicious lessons. His is a kind of commentary to be placed where I saw it, in the old meeting-house at Chester—chained in the vestry for anybody and everybody to read. It is the poor man's commentary, the old Christian's companion, suitable to everybody, instructive to all. His own account of how he was led to write his exposition, affords us an example of delighting in the law of the Lord. "If any desire to know how so mean

\* An Exposition of all the Books of the Old and New Testaments. By MATTHEW HENRY, late minister of the gospel in Chester. (Many editions; to be met with at very low prices.)

and obscure a person as I am, who in learning, judgment, felicity of expression, and all advantages for such a service, am less than the least of all my Master's servants, came to venture upon so great a work, I can give no other account of it but this. It has long been my practice, what little time I had to spare in my study from my constant preparation for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I know not how to employ my thoughts and time more to my satisfaction. *Trahit sua quemque voluptas*; every man that studies hath some beloved study, which is his delight above any other; and this is mine. It is that learning which it was my happiness from a child to be trained up in by my ever honored father, whose memory must always be very dear and precious to me. He often minded me, that a good textuary is a good divine; and that I should read other books with this in my eye, that I might be the better able to understand and apply the Scripture." You are aware, perhaps, that the latter part of the New Testament was completed by other hands, the good man having gone the way of all flesh. The writers were Messrs. Evans, Brown, Mayo, Bays, Rosewell, Harriss, Atkinson, Smith, Tong, Wright, Merrell, Hill, Reynolds, and Billingsley—all Dissenting ministers. They have executed their work exceedingly well, have worked in much of the matter which Henry had collected, and have done their best to follow his methods, but their combined production is far inferior to Matthew Henry himself, and any reader will soon detect the difference. Every minister ought to read Matthew Henry entirely and carefully through once at least. I should recom-

mend you to get through it in the next twelve months after you leave college. Begin at the beginning, and resolve that you will traverse the goodly land from Dan to Beersheba. You will acquire a vast store of sermons if you read with your note-book close at hand ; and as for thoughts, they will swarm around you like twittering swallows around an old gable toward the close of autumn. If you publicly expound the chapter you have just been reading, your people will wonder at the novelty of your remarks and the depth of your thoughts, and then you may tell them what a treasure Henry is. Mr. Jay's sermons bear indubitable evidence of his having studied Matthew Henry almost daily. Many of the quaint things in Jay's sermons are either directly traceable to Matthew Henry or to his familiarity with that writer. I have thought that the style of Jay was founded upon Matthew Henry : Matthew Henry is Jay writing, Jay is Matthew Henry preaching. What more could I say in commendation either of the preacher or the author ?

It would not be possible for me too earnestly to press upon you the importance of reading the expositions of that prince among men, JOHN CALVIN !\* I am afraid that scant purses may debar you from their purchase, but if it be possible procure them, and meanwhile, since they are in the College library, use them diligently. I have often felt inclined to cry out with Father Simon, a Roman Catholic, " Calvin possessed a sublime genius,"

\* The works of John Calvin, in 51 volumes. Messrs. Clark, of Edinburgh, announce that they possess the copyright of the works of Calvin originally published by the Calvin Translation Society, and issue them on the following terms :—Complete sets in 51 volumes, £9 9s. The " Letters," edited by DR. BONNET, 2 vols., 10s. 6d., additional. Complete sets of Commentaries, 45 vols., £7 17s. 6d. The " Institutes," 3 vols., 24s.

and with Scaliger, "Oh! how well has Calvin reached the meaning of the prophets—no one better." You will find forty-two or more goodly volumes worth their weight in gold. Of commentators I believe John Calvin to be the most candid. In his expositions he is not always what moderns would call Calvinistic: that is to say, where Scripture maintains the doctrine of predestination and grace he flinches in no degree, but inasmuch as some Scriptures bear the impress of human free action and responsibility, he does not shun to expound their meaning in all fairness and integrity. He was no trimmer and pruner of texts. He gave their meaning as far as he knew it. His honest intention was to translate the Hebrew and the Greek originals as accurately as he possibly could, and then to give the meaning which would naturally be conveyed by such Greek and Hebrew words: he labored, in fact, to declare, not his own mind upon the Spirit's words, but the mind of the Spirit as couched in those words. Dr. King very truly says of him, "No writer ever dealt more fairly and honestly by the Word of God. He is scrupulously careful to let it speak for itself, and to guard against every tendency of his own mind to put upon it a questionable meaning for the sake of establishing some doctrine which he feels to be important, or some theory which he is anxious to uphold. This is one of his prime excellences. He will not maintain any doctrine, however orthodox and essential, by a text of Scripture which to him appears of doubtful application, or of inadequate force. For instance, firmly as he believed the doctrine of the Trinity, he refuses to derive an argument in its favor from the plural form of the name of God in the first chapter of Genesis. It were easy to multiply examples of this

kind, which, whether we agree in his conclusion or not, cannot fail to produce the conviction that he is at least an honest commentator, and will not make any passage of Scripture speak more or less than, according to his view, its divine Author intended it to speak."

The edition of John Calvin's works which was issued by the Calvin Translation Society, is greatly enriched by the remarks of the editors, consisting not merely of notes on the Latin of Calvin, and the French translation, or on the text of the original Scriptures, but also weighty opinions of eminent critics, illustrative manners and customs, and observations of travellers. By the way, gentlemen, what a pity it is that people do not, as a rule, read the notes in the old Puritan books! If you purchase old copies of such writers as Brooks, you will find that the notes in the margin are almost as rich as the books themselves. They are dust of gold, of the same metal as the ingots in the centre of the page. But to return to Calvin. If you needed any confirmatory evidence as to the value of his writings, I might summon a cloud of witnesses, but it will suffice to quote one or two. Here is the opinion of one who is looked upon as his great enemy, namely, Arminius: "Next to the perusal of the Scriptures, which I earnestly inculcate, I exhort my pupils to peruse CALVIN'S commentaries, which I extol in loftier terms than *Helmich* \* himself; for I affirm that *he excels beyond comparison in the interpretation of Scripture, and that his commentaries ought to be more highly valued than all that is handed down to us by the Library of the Fathers*; so that I acknowledge him to have possessed above most others, or rather

\* Werner Helmich, a Dutch Protestant divine, A.D. 1551—1608.

above all other men, what may be called an eminent gift of prophecy.”

Quaint Robert Robinson said of him, “There is no abridging this sententious commentator, and the more I read him, the more does he become a favorite expositor with me.” Holy Baxter wrote, “I know no man since the apostles’ days, whom I value and honor more than Calvin, and whose judgment in all things, one with another, I more esteem and come nearer to.”

If you are well enough versed in Latin, you will find in POOLE’S SYNOPSIS,\* a marvellous collection of all the wisdom and folly of the critics. It is a large cyclopædia worthy of the days when theologians could be cyclopean, and had not shrunk from folios to octavos. Query—a query for which I will not demand an answer—has one of you ever beaten the dust from the venerable copy of Poole which loads our library shelves? Yet as Poole spent no less than ten years in compiling it, it should be worthy of our frequent notice—ten years, let me add, spent in Amsterdam in exile for the truth’s sake from his native land.

His work was based upon an earlier compilation entitled *Critici Sacri*, containing the concentrated light of a constellation of learned men who have never been excelled in any age or country.

MATTHEW POOLE also wrote ANNOTATIONS † upon

\* *Synopsis Criticorum aliorumque S. Scripturæ Interpretum. Opera Matthæi Poli. Londinensis, MDCLXIX.*

† Annotations upon the Holy Bible. Wherein the sacred text is inserted, and various readings annexed, together with the parallel Scriptures. The more difficult terms in each verse explained; seeming contradictions reconciled; questions and doubts resolved; and the whole text opened. By the late Rev. and learned divine, Mr. MATTHEW POOLE. 1700.



the Word of God, in English, which are mentioned by Matthew Henry as having passed through many impressions in his day, and he not only highly praises them, but declares that he has in his own work all along been brief upon that which Mr. Poole has more largely discussed, and has industriously declined what is to be found there. The three volumes, tolerably cheap, and easily to be got at, are necessaries for your libraries. On the whole, if I must have only one commentary, and had read Matthew Henry as I have, I do not know but what I should choose Poole. He is a very prudent and judicious commentator; and one of the few who could honestly say, "We have not willingly balked any obvious difficulty, and have designed a just satisfaction to all our readers; and if any knot remains yet untied, we have told our readers what hath been most probably said for their satisfaction in the untying of it." Poole is not so pithy and witty by far as Matthew Henry, but he is perhaps more accurate, less a commentator, and more an expositor. You meet with no ostentation of learning in Matthew Poole, and that for the simple reason that he was so profoundly learned as to be able to give results without a display of his intellectual crockery. A pedant who is forever quoting Ambrose and Jerome, Piscator and Œcolampadius, in order to show what a copious reader he has been, is usually a dealer in small wares, and quotes only what others have quoted before him, but he who can give you the result and outcome of very extensive reading without sounding a trumpet before him is the really learned man. Mind you do not confound the Annotations with the Synopsis; the English work is not a translation of the Latin one, but an entirely distinct performance. Strange to say, like the other great Matthew he did not

live to complete his work beyond Isaiah lviii.; other hands united to finish the design.

Would it be possible to eulogize too much the incomparably sententious and suggestive folios of JOHN TRAPP? \* Since Mr. Dickinson has rendered them accessible, † I trust most of you have bought them. Trapp will be most valuable to men of discernment, to thoughtful men, to men who only want a start in a line of thought, and are then able to run alone. Trapp excels in witty stories on the one hand, and learned allusions on the other. You will not *thoroughly* enjoy him unless you can turn to the original, and yet a mere dunce at classics will prize him. His writings remind me of himself: he was a pastor, hence his holy practical remarks; he was the head of a public school, and everywhere we see his profound scholarship; he was for some time amid the guns and drums of a parliamentary garrison, and he gossips and tells queer anecdotes like a man

\* Annotations upon the Old and New Testament, in five distinct volumes. Whereof the first is upon the five Books of Moses, and upon the following Books, of Joshua, Judges, Ruth, Samuel, Kings, and Chronicles. The second is upon Ezra, Nehemiah, Esther, Job and Psalms. The third is upon Proverbs, Ecclesiastes, Solomon's Song, and the four major prophets, with a treatise called, "The righteous Man's Recompense." The fourth is upon the twelve minor prophets, the fifth and last is upon the whole New Testament, with a Decade of Divine Discourses, or Common-places, thereunto annexed. By JOHN TRAPP, M.A., pastor and preacher of the word of God at Weston-upon-Avon, in Gloucestershire. 1662.

† The reprint by Mr. R. D. Dickinson is edited by Rev. W. WEBSTER, and Rev. HUGH MARTIN, with a Memoir of the Author, by Rev. A. B. GROSART, 5 vols., super-royal 8vo., cloth; £3 2s. 6d. to subscribers.

used to soldier-life ; yet withal, he comments as if he had been nothing else but a commentator all his days. Some of his remarks are far-fetched, and like the far-fetched rarities of Solomon's Tarshish, there is much gold and silver, but there are also apes and peacocks. His criticisms would some of them be the cause of amusement in these days of greater scholarship ; but for all that, he who shall excel Trapp had need rise very early in the morning. Trapp is my especial companion and treasure ; I can read him when I am too weary for anything else. Trapp is salt, pepper, mustard, vinegar, and all the other condiments. Put him on the table when you study, and when you have your dish ready, use him by way of spicing the whole thing. Yes, gentlemen, read Trapp certainly, and if you catch the infection of his consecrated humor, so much the better for your hearers.

A very distinguished place is due to DR. GILL.\*

\* An Exposition of the Old Testament, in which are recorded the origin of mankind, of the several nations of the world, and of the Jewish nation in particular ; the lives of the patriarchs of Israel ; the journey of that people from Egypt to the land of Canaan, and their settlement in that land : their laws, moral, ceremonial, and judicial ; their government and state under judges and kings ; their several captivities, and their sacred books of devotion : in the exposition of which, it is attempted to give an account of their several books and the writers of them ; a summary of each chapter, and the genuine sense of each verse, and, throughout the whole, the original text and the versions of it, are inspected and compared ; interpretation of the best note, both Jewish and Christian, consulted ; difficult places at large explained, seeming contradictions reconciled, and various passages illustrated and confirmed by testimonies of writers as well Gentile as Jewish. By JOHN GILL, D.D.

Beyond all controversy, Gill was one of the most able Hebraists of his day, and in other matters no mean proficient. When an opponent in controversy had ventured to call him "a botcher in divinity," the good doctor, being compelled to become a fool in glorying, gave such a list of his attainments as must have covered his accuser with confusion. His great work on the Holy Scriptures is greatly prized at the present day by the best authorities, which is conclusive evidence of its value, since the set of the current of theological thought is quite contrary to that of Dr. Gill. No one in these days is likely to be censured for his Arminianism, but most modern divines affect to sneer at anything a little too highly Calvinistic: however, amid the decadence of his own rigid system, and the disrepute of even more moderate Calvinism, Gill's laurels as an expositor are still green. His ultraism is discarded, but his learning is respected: the world and the church take leave to question his dogmatism, but they both bow before his erudition. Probably no man since Gill's days has at all equalled him in the matter of Rabbinical learning. Say what you will about that lore, it has its value: of course, a man has to rake among perfect dunghills and dust-heaps, but there are a few jewels which the world could not afford to miss. Gill was a master cinder-sifter among the Targums, the Talmuds, the Mishna, and the Gemara.

An Exposition of the New Testament, in which the sense of the sacred text is taken; doctrinal and practical truths are set in a plain and easy light, difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings and several Oriental versions is observed. The whole illustrated with notes taken from the most ancient Jewish writings. By JOHN GILL, D.D.

Richly did he deserve the degree of which he said, "I never bought it, nor thought it, nor sought it."

He was always at work ; it is difficult to say when he slept, for he wrote 10,000 folio pages of theology. The portrait of him which belongs to this church, and hangs in my private vestry, and from which all the published portraits have been engraved, represents him after an interview with an Arminian gentleman, turning up his nose in a most expressive manner, as if he could not endure even the smell of free-will. In some such a vein he wrote his commentary. He hunts Arminianism throughout the whole of it. He is far from being so interesting and readable as Matthew Henry. He delivered his comments to his people from Sabbath to Sabbath, hence their peculiar mannerism. His frequent method of animadversion is, "This text does not mean this," nobody ever thought it did ; "It does not mean that," only two or three heretics ever imagined it did ; and again it does not mean a third thing, or a fourth, or a fifth, or a sixth absurdity ; but at last he thinks it does mean so-and-so, and tells you so in a methodical, sermon-like manner. This is an easy method, gentlemen, of filling up the time, if you are ever short of heads for a sermon. Show your people firstly, secondly, and thirdly, what the text does not mean, and then afterwards you can go back and show them what it does mean. It may be thought, however, that one such a teacher is enough, and that what was tolerated from a learned doctor would be scouted in a student fresh from college. For good, sound, massive, sober sense in commenting, who can excel Gill ? Very seldom does he allow himself to be run away with by imagination, except now and then when he tries to open up a parable, and finds a

meaning in every circumstance and minute detail; or when he falls upon a text which is not congenial with his creed, and hacks and hews terribly to bring the word of God into a more systematic shape. Gill is the Coryphæus of hyper-Calvinism, but if his followers never went beyond their master, they would not go very far astray.

I have placed next to Gill in my library ADAM CLARKE,\* but as I have no desire to have my rest broken by wars among the authors, I have placed Doddridge between them. If the spirits of the two worthies could descend to the earth in the same mood in which they departed, no one house would be able to hold them. Adam Clarke is the great annotator of our Wesleyan friends; and they have no reason to be ashamed of him, for he takes rank among the chief of expositors. His mind was evidently fascinated by the singularities of learning, and hence his commentary is rather too much of an old curiosity shop, but it is filled with valuable rarities, such as none but a great man could have collected. Like Gill, he is one-sided, only in the opposite direction to our friend the Baptist. The use of the two authors may help to preserve the balance of your judgments. If you consider Clarke wanting in unction, *do not read him for savor but for criticism*, and then you will not be disappointed.

\* The Holy Bible, containing the Old and New Testaments. The text carefully printed from the most correct copies of the present Authorised Translation, including the Marginal Readings and Parallel Texts. With a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings. By ADAM CLARKE, LL. D., F. S. A., &c. A new edition with the Author's final correction. London: Printed for Thomas Tegg, etc. (7 volumes.)

The author thought that lengthy reflections were rather for the preacher than the commentator, and hence it was not a part of his plan to write such observations as those which endear Matthew Henry to the million. If you have a copy of Adam Clarke, and exercise discretion in reading it, you will derive immense advantage from it, for frequently by a sort of side-light he brings out the meaning of the text in an astonishingly novel manner. I do not wonder that Adam Clarke still stands, notwithstanding his peculiarities, a prince among commentators. I do not find him so helpful as Gill, but still, from his side of the question, with which I have personally no sympathy, he is an important writer, and deserves to be studied by every reader of the Scriptures. He very judiciously says of Dr. Gill, "He was a very learned and good man, but has often lost sight of his better judgment in spiritualizing the text;" this is the very verdict which we pass upon himself, only altering the last sentence a word or two; "He has often lost sight of his better judgment in following learned singularities;" the monkey, instead of the serpent, tempting Eve, is a notable instance.

As I am paying no sort of attention to chronological order, I shall now wander back to old MASTER MAYER,\*

\* A commentary upon the whole "Old Testament," added to that of the same author upon the whole "New Testament," published many years before, to make a complete work upon the whole *Bible*. Wherein the divers Translations and Expositions, *Literall* and *Mysticall*, of all the most famous Commentators, both Ancient and Modern, are propounded, examined, and judged of, for the more full satisfaction of the studious reader in all things, and many most genuine notions inserted for edification in the grace of our Lord Jesus Christ. A work, the like unto which hath never yet been published by any man, yet very necessary,

a rare and valuable author. I have been in London a long time now, but I have only of late been able to complete my set. The first volume especially, is rare in the extreme. The six volumes, folio, are a more judicious and able digest of former commentators, enriched with the author's own notes, forming altogether one of the fullest and best of learned English commentaries; not meant for popular use, but invaluable to the student. He is a link between the modern school, at the head of which I put Poole and Henry, and the older school who mostly wrote in Latin, and were tinctured with the conceits of those schoolmen who gathered like flies around the corpse of Aristotle. He appears to have written before Diodati and Trapp, but lacked opportunity to publish. I fear he will be forgotten, as there is but little prospect of the republication of so diffuse, and perhaps heavy, an author. He is a very Alp of learning, but cold and lacking in spirituality, hence his lack of popularity.

In 1653, ARTHUR JACKSON,\* Preacher of God's Word in Wood Street, London, issued four volumes upon the Old Testament, which appear to have been the result of

not only for students in divinity, but also for every Christian that loveth the knowledge of divine things, or humane, whereof this comment is also full, &c. By JOHN MAYER, Doctor of Divinity. London. MDCLIII.

\* A help for the understanding of the Holy Scripture. Intended chiefly for the assistance and information of those that use constantly every day to read some part of the Bible, and would gladly always understand what they read if they had some man to help them. *The first part.* Containing certain short notes of exposition upon the five books of Moses, etc. By ARTHUR JACKSON, preacher of God's Word in Wood Street, London. Anno Dom. MDCLIII.



his pulpit expositions to his people. Valuable his works would be if there were no better, but they are not comparable to others already and afterward mentioned. You can do without him, but he is a reputable author. Far more useful is NESS'S HISTORY AND MYSTERY of the Old and New Testament,\* a grand repository of quaint remarks upon the historical books of Scripture. You will find it contained in four thin folio volumes, and you will have a treasure if you procure it.

Need I commend BISHOP HALL'S CONTEMPLATIONS † to your affectionate attention? What wit! What sound sense! What concealed learning! His style is as pithy and witty as that of Thomas Fuller, and it has a sacred unction about it to which Fuller has no pretension.

HAAK'S ANNOTATIONS ‡ come to us as the offspring

\* A Complete History and Mystery of the Old and New Testament, logically discussed, and theologically improved. In three distinct volumes. The first beginning at the Creation of the World, and ending at *Moses*. The second continuing the History from *Joshua* till the Birth of Christ. The third from the Birth of Christ, to the Death of the last and longest living Apostle, *John the Divine*. The like undertaking (in such a manner and method) being never attempted before. By Mr. CHRISTOPHER NESS, minister of the gospel in London. 1690. 3 vols., thin folio.

† Contemplations on the historical passages of the Old and New Testament. By the right Rev. JOSEPH HALL, D. D., Bishop of Norwich. Numerous editions; the one before us has "a memoir of the author, by JAMES HAMILTON, M.B.S.," and was published by Mr. Nelson of Edinburgh.

‡ The Dutch Annotations upon the whole Bible; or, all the Holy Canonical Scriptures of the Old and New Testament, together with, and according to, their own translation of all the text: as both the one and the other were ordered and appointed by the Synod of Dort, 1618, and published by authority, 1637. Now

of the famous Synod of Dort, and the WESTMINSTER ANNOTATIONS\* as the production of a still more venerable assembly; but if, with my hat off, bowing profoundly to those august conclaves of master minds, I may venture to say so, I would observe that they furnish another instance that committees seldom equal the labors of individuals. The notes are too short and fragmentary to be of any great value. The volumes are a heavy investment.

Among entire commentators of modern date, a high place is usually awarded to THOMAS SCOTT,† and I shall not dispute his right to it. He is the expositor of evangelical Episcopalians, even as Adam Clarke is the prophet of the Wesleyans, but to me he has seldom given a thought, and I have almost discontinued consulting him. The very first money I ever received for pulpit services in London was invested in Thomas Scott, and I neither regretted the investment nor became exhilarated thereby. His work has always been popular, is very judicious,

faithfully communicated to the use of Great Britain, in English, etc. By THEODORE HAAK, Esq. London, 1657. 2 volumes folio.

\* Annotations upon all the Books of the Old and New Testaments. This third, above the first and second, edition so enlarged, as they make an entire commentary on the sacred Scriptures, the like never before published in English. Wherein the text is explained, doubts resolved, Scriptures paralleled, and various readings observed. By the labor of certain learned divines, thereunto appointed, and therein employed, as is expressed in the preface. London, 1657.

† The Holy Bible, containing the Old and New Testaments, according to the authorized version, with explanatory notes, practical observations, and copious marginal references. By THOMAS SCOTT, rector of Ashton Sandford, Bucks. A new edition, with the author's last corrections and improvements, with ten maps. London: L. B. Seeley and Son. 1827.

thoroughly sound and gracious ; but for suggestiveness and pith is not comparable to Matthew Henry. I know I am talking heresy, but I cannot help saying that for a minister's use, Scott is mere milk and water—good and trustworthy, but not solid enough in matter for full-grown men. In the family, Scott will hold his place, but in the study you want condensed thought, and this you must look for elsewhere.

To all young men of light purses let me recommend THE TRACT SOCIETY'S COMMENTARY,\* in six volumes, which contains the marrow of Henry and Scott, with notes from a hundred other authors. It is well executed, and for poor men a great godsend. I believe the Society has some special arrangement for poor students, that they may have these volumes at the cheapest rate.

Gentlemen, if you want something full of marrow and fatness, cheering to your own hearts by way of comment, and likely to help you in giving to your hearers rich expositions, buy DR. HAWKER'S POOR MAN'S COMMENTARY.† Dr. Hawker was the very least of commentators in the matter of criticism ; he had no critical capacity, and no ability whatever as an interpreter of the letter ; but *he sees Jesus*, and that is a sacred gift which is most precious whether the owner be a critic or no.

\* The Holy Bible ; the text according to the authorized version ; and a Commentary from Henry and Scott, with numerous Observations and Notes from other Authors : also, the Marginal References, Maps of the Countries mentioned in Scripture, and various useful Tables. London : The Religious Tract Society. (6 volumes.)

† The Poor Man's Commentary on the Bible. By ROBERT HAWKER, D. D., Vicar of Charles Plymouth, 1822. (3 vols. folio, or 10 vols. 8vo.)

It is to be confessed that he occasionally sees Jesus where Jesus is not legitimately to be seen. He allows his reason to be mastered by his affections, which, vice as it is, is not the worst fault in the world. There is always such a savor of the Lord Jesus Christ in Dr. Hawker that you cannot read him without profit. He has the peculiar idea that Christ is in every Psalm, and this often leads him totally astray, because he attributes expressions to the Saviour which really shock the holy mind to imagine our Lord's using. However, not as a substantial dish, but as a condiment, place the Plymouth vicar's work on the table. His writing is all sugar, and you will know how to use it, not devouring it in lumps, but using it to flavor other things.

“ALBERT BARNES,” say you, “what do you think of Albert Barnes?” Albert Barnes is a learned and able divine, but his productions are unequal in value, the gospels are of comparatively little worth, but his other comments are extremely useful for Sunday-school teachers and persons with a narrow range of reading, endowed with enough good sense to discriminate between good and evil. If a controversial eye had been turned upon Barnes's Notes years ago, and his inaccuracies shown up by some unsparing hand, he would never have had the popularity which at one time set rival publishers advertising him in every direction. His Old Testament volumes are to be greatly commended as learned and laborious, and the epistles are useful as a valuable collection of the various opinions of learned men. Placed by the side of the great masters, Barnes is a lesser light, but taking his work for what it is and professes to be, no minister can afford to be without it,

and this is no small praise for works which were only intended for Sunday-school teachers.\*

Upon the New Testament DODDRIDGE'S EXPOSITOR † is worthy of a far more extensive reading than is nowadays accorded to it. It is in all the form of a paraphrase, with the text in italics; a mode of treatment far from satisfactory as a rule, but exceedingly well carried out in this instance. The notes are very good, and reveal the thorough scholar. Our authorized version is placed in the margin, and a new translation in the paraphrase. The four evangelists are thrown into a harmony, a plan which has its advantages but is not without its evils. The practical improvements at the end of each chapter generally consist of pressing exhortations and devout meditations, suggested by the matter under discussion. It is sadly indicative of the Socinianism of the age in which the good man lived, that he feels called upon to apologize for the evangelical strain in which he has written. He appears to have barely finished this work

\* There are several English editions of Barnes's Notes; the one before us is thus advertised: "The Rev. ALBERT BARNES'S NOTES (Explanatory and Practical), designed for the Heads of Families, Students, Bible Classes, and Sunday Schools. Edited, and carefully revised, by the Rev. John Cumming, D. D., Minister of the Scotch Church, Crown Court." The Notes on the Entire New Testament, in 11 vols., on the Book of Isaiah, in 3 vols., on the Book of Job, in 2 vols., on the Book of Daniel in 2 vols., or in 11 *double* vols. The "Notes on the book of Psalms" are now being issued in 3 vols. by Messrs. Gall and Inglis.

† The Family Expositor; or a Paraphrase and Version of the New Testament; with Critical Notes, and a Practical Improvement of each Section. By P. DODDRIDGE, D. D. To which is prefixed a Life of the Author, By Andrew Kippis, D. D., F. R. S., and S. A. London: Longman, Orme, and Co., 1840. (4 vols. 8vo.)

in shorthand at the time of his death, and the later books were transcribed under the care of Job Orton. No Life Insurance Society should accept the proposals of a commentator on the whole of either Testament, for it seems to be the rule that such students of the Word should be taken up to their reward before their task is quite completed.

Then, of course, gentlemen, you will economise rigidly until you have accumulated funds to purchase **KIRTO'S PICTORIAL BIBLE**. You mean to take that goodly freight on board before you launch upon the sea of married life. As you cannot visit the Holy Land, it is well for you that there is a work like the Pictorial Bible, in which the notes of the most observant travellers are arranged under the texts which they illustrate. For the geography, zoölogy, botany, and manners and customs of Palestine, this will be your counsellor and guide. Add to this noble comment, which is sold at a surprisingly low price, the eight volumes of **KIRTO'S DAILY READINGS**.\* They are not exactly a commentary, but what marvellous expositions you have there! You have reading more interesting than any novel that was ever written, and as instructive as the heaviest theology. The matter is quite attractive and fascinating, and yet so weighty, that the man who shall study those eight volumes thoroughly, will not fail to read his Bible intelligently and with growing interest.

\* **Daily Bible Illustrations**, being **Original Readings for a Year**, on subjects from **Sacred History, Biography, Antiquities, and Theology**. Especially designed for the family circle. By **JOHN KIRTO, D. D., F. S. A.** 8 volumes, small 8vo. (A New Annotated edition has just been brought out by Messrs. Oliphant of Edinburgh.)

THE GNOMON OF THE NEW TESTAMENT, BY JOHN ALBERT BENDEL,\* is the scholar's delight. He selected the title as modest and appropriate, intending it in the sense of a pointer or indicator, like the sun-dial; his aim being to point out or indicate the full force and meaning of the words and sentences of the New Testament. He endeavors to let the text itself cast its shadow on his page, believing with Luther that "the science of theology is nothing else but grammar exercised on the words of the Holy Spirit." The editor of the translation published by Messrs. Clarke, says in his preface, "It is quite superfluous to write in praise of the Gnomon of Bengel. Ever since the year in which it was first published, A. D. 1742, up to the present time, it has been growing in estimation, and has been more and more widely circulated among the scholars of all countries. Though modern criticism has furnished many valuable additions to our materials for New Testament exegesis, yet in some respects, Bengel stands out still '*facile princeps*' among all who have labored, or who as yet labor in that important field. He is unrivalled in felicitous brevity, combined with what seldom accompanies that excellence, namely, perspicuity. Terse, weighty, and suggestive, he often, as a modern writer observes, 'condenses more matter into a line, than can be extracted from pages of other writers.'" . . . . "In the passages which form the subject of controversy between Calvinists and Arminians, Bengel takes the view adopted

\* Gnomon of the New Testament, by JOHN ALBERT BENDEL. Now first translated into English, with original notes explanatory and illustrative. Revised and edited by Rev. Andrew R. Fausset, M. A., of Trinity College, Dublin. Edinburgh; T. & T. Clarke, 38 George-street, 1863. (5 vols. demy 8vo.; Subscription 31s. 6d.)

by the latter, and in this respect I do not concur with him. But whilst he thus gives an undue prominence, as it would seem to me, to the responsibility and freedom of man in these passages, yet, in the general tenor of his work, there breathe such a holy reverence for God's sovereignty, and such spiritual unction, that the most extreme Calvinist would, for the most part, be unable to discover to what section of opinions he attached himself, and as to the controverted passages would feel inclined to say, '*Quum talis sis, utinam noster esses.*'"

Men with a dislike for thinking had better not purchase the five precious volumes, for they will be of little use to them ; but men who love brain-work will find fine exercise in spelling out the deep meaning of Bengel's excessively terse sentences. His principles of interpretation stated in his "Essay on the Right Way of Handling Divine Subjects," are such as will make the lover of God's word feel safe in his hands : "Put nothing *into* the Scriptures, but draw every thing *from* them, and suffer nothing to remain hidden, that is really *in* them." "Though each inspired writer has his own manner and style, one and the same Spirit breathes through all, one grand idea pervades all." "Every divine communication carries (like the diamond) its own light with it, thus showing whence it comes ; no touchstone is required to discriminate it." "The true commentator will fasten his primary attention on the *letter* (literal meaning), but never forget that the *Spirit* must equally accompany him ; at the same time we must never devise a more spiritual meaning for Scripture passages than the Holy Spirit intended." "The *historical* matters of Scripture, both narrative and prophecy, constitute as it were the *bones* of its system, whereas the *spiritual* mat-



ters are as its muscles, blood-vessels, and nerves. As the *bones* are necessary to the human system, so Scripture *must* have its *historical* matters. The expositor who nullifies the *historical* ground-work of Scripture for the sake of finding only spiritual truths everywhere, brings death on all correct interpretations. Those expositions are the safest which keep closest to the text."

His idea of the true mode of dying touched me much when I first saw it. He declared that he would make no spiritual parade of his last hours, but if possible continue at his usual works, and depart this life as a person in the midst of business leaves the room to attend to a knock at the door. Accordingly he was occupied with the correction of his proof-sheets as at other times, and the last messenger summoned him to his rest while his hands were full. This reveals a calm, well-balanced mind, and unveils many of those singular characteristics which enabled him to become the laborious recensor of the various MSS., and the pioneer of true Biblical criticism.

THE CRITICAL ENGLISH TESTAMENT.\*— A Critical New Testament, so compiled as to enable a reader, unacquainted with Greek, to ascertain the exact English force and meaning of the language of the New Testament, and to appreciate the latest results of modern criticism." Such is the professed aim of this commentary, and the compilers have very fairly carried out their intentions. The whole of Bengel's Gnomon is bodily transferred into the work, and as one hundred and

\* THE CRITICAL ENGLISH TESTAMENT.—Being an adaption of Bengel's Gnomon, with numerous Notes, showing Precise Results of Modern Criticism and Exegesis. Edited by Rev. W. L. Blackley, M. A., and Rev. James Hawes, M. A. Published by Messrs. Isbister and Co., Ludgate Hill, London. (Three vols, 18s.)

twenty years have elapsed since the first issue of that book, it may be supposed that much has since been added to the wealth of Scripture exposition ; the substance of this has been incorporated in brackets, so as to bring it down to the present advanced state of knowledge. We strongly advise the purchase of this book, as it is *multum in parvo*, and will well repay an attentive perusal. Tischendorf and Alford have contributed largely, with other German and English critics, to make this one of the most lucid and concise commentaries on the text and teachings of the New Testament.

ALFORD'S GREEK TESTAMENT, \* "for the use of Theological Students and Ministers," is an invaluable aid to the critical study of the text of the New Testament. You will find in it the ripened results of a matured scholarship, the harvesting of a judgment, generally highly impartial, always worthy of respect, which has gleaned from the most important fields of Biblical research, both modern and ancient, at home and abroad. You will not look here for any spirituality of thought or tenderness of feeling ; you will find the learned Dean does not forget to do full justice to his own views, and is quite able to express himself vigorously against his opponents ; but for what it professes to be, it is an exceedingly able and successful work. The later issues are

\* The Greek Testament ; with a Critically Revised Text ; a Digest of various Readings ; Marginal References to Verbal and Idiomatic Usage ; Prolegomena : and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, D. D., Dean of Canterbury. In four volumes. London : Rivingtons, Waterloo Place ; and Deighton, Bell, and Co., Cambridge. 1861.

by far the most desirable, as the author has considerably revised the work in the fourth edition.

What I have said of his Greek Testament applies equally to ALFORD'S NEW TESTAMENT FOR ENGLISH READERS,\* which is also a standard work.

I must confess also a very tender side towards BLOOMFIELD'S GREEK TESTAMENT, † and I am singular enough to prefer it in some respects to Alford ; at least, I have got more out of it on some passages, and I think it does not deserve to be regarded as superseded.

The Commentary by PATRICK, LOWTH, ARNALD, WHITBY, and LOWMAN, ‡ is said, by Darling, to be of standard authority, but you may do without it with less loss than in the case of several others I have mentioned. The authors were men of great learning, their association in one commentary is remarkable, and their joint production has a place in all complete libraries.

DR. WORDSWORTH'S HOLY BIBLE, WITH NOTES AND INTRODUCTIONS, || is a valuable addition to our stores,

\* The Greek Testament, with English Notes, Critical, Philological, and Explanatory ; partly selected and arranged from the best Commentators, ancient and modern, but chiefly original. Fourth edition, revised. 2 vols. 8vo. London. 1841.

† A Critical Commentary and Paraphrase of the Old and New Testament, and the Apocrypha. By PATRICK, LOWTH, ARNALD, WHITBY, and LOWMAN. A new edition, &c., in 4 vols. William Tegg and Co.

‡ The New Testament for English Readers ; containing the Authorized Version, with a revised English Text ; Marginal References ; and a Critical and Explanatory Commentary ; By HENRY ALFORD, D. D., late Dean of Canterbury. New edition. 4 vols. 8 vo. 54s. 6d. London, Oxford, and Cambridge. Rivingtons, and G. Bell and Sons, 1872.

|| The Holy Bible ; with Notes and Introductions [Old Testa-

but it is rendered much more bulky and expensive than it needed to be by the printing of the text at large. It gives many precious hints, and much of the choicest thought of mediæval writers, besides suggesting catch-words and showing connections between various passages, although it is occasionally marred by the characteristic weaknesses of the Bishop, and has here and there foolishnesses at which one cannot but smile, it is a great work, such as only an eminent scholar could have produced.

I am not so enamored of the German writers as certain of my brethren appear to be, for they are generally cold and hard, and unspiritual. As Dr. Graham says, "there are about twenty or thirty names in the literary world who have gained a conspicuous place in theological circles ; and in German commentaries these are perpetually introduced. In some of them the bulk of the work is made up of these authoritative names, and quotations from their works. This gives their writings the appearance of prodigious learning and research. Every page is bristling with hard words and strange languages, and the eye of the common reader is terrified at the very appearance, as the powerful citizen is at the pointed cannon of a fortress." I do, however, greatly prize the series lately produced under the presidency of Dr. LANGE.\* These volumes are not all of equal value,

ment only]. 6 vols. imp. 8vo. £6.—The New Testament in the original Greek ; with Notes, Introductions, and Indexes. By CHR. WORDSWORTH, D. D., Bishop of Lincoln. 2 vols, imp. 8vo. £3. London, Oxford, and Cambridge. Rivingtons. 1872, etc.

\* A Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students, by PETER JOHN LANGE, D. D., in connection with a number of emi-

but as a whole, they are a grand addition to our stores. The American translators have added considerably to the German work, and in some cases these additions are more valuable than the original matter. For homiletical purposes these volumes are so many hills of gold, but, alas, there is dross also, for Baptismal Regeneration and other grave errors occur.

THE SPEAKER'S COMMENTARY\* is issued (August, 1875) as far as the Lamentations. It is costly, too costly for your pockets, and I am therefore somewhat the less sorry to add that it is not what I hoped it would be. Of course it is a great work, and contains much which tends to illustrate the text; but if you had it you would not turn to it for spiritual food, or for fruitful suggestion, or if you did so, you would be disappointed. The object of the work is to help the general reader to know what the Scriptures really say and mean, and to remove some of the difficulties. It keeps to its design and in a measure accomplishes it.

I must also add to the list A COMMENTARY, CRITICAL,

nent European divines. Translated from the German, and edited, with additions, by PHILIP SCHAFF, D. D., in connection with American scholars of various Evangelical denominations. Imperial 8vo. Edinburgh, T. & T. Clarke. 1868, etc. [18 volumes, price 21s. each, or to subscribers 15s.]

\* The Holy Bible, according to the Authorized Version (A. D. 1611), with an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. COOK, M. A., Canon of Exeter, Preacher at Lincoln's inn, and Chaplain in Ordinary to the Queen. Medium 8vo. London, John Murray. 1871, etc. [5 volumes published. Genesis to Lamentations, Vol. I in 2 parts, 30s. Vols. II, and III, 36s. Vol. IV, 24s. Vol. V, 20s.]

EXPERIMENTAL, AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS.\* Of this I have a very high opinion. It is the joint work of Mr. Jamieson, A. R. Fausset, and Dr. David Brown. It is to some extent a compilation and condensation of other men's thoughts, but it is sufficiently original to claim a place in every minister's library; indeed it contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently.

Several other works I omit, not because they are worthless, or unknown to me, but because for scant purses the best will be best. I must not omit upon the New Testament the goodly volume of BURKITT.† If you can get him cheap, buy him. He is the celebrated "Rector" whom Keach "rectified" in the matter of infant baptism. Burkitt is somewhat pithy, and for a modern rather rich and racy, but he is far from deep, and is frequently common-place. I liked him well enough till I had read abler works and grown older. Some books grow upon us as we read and re-read them, but Burkitt does not. Yet so far from depreciating the good man, I

\* A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments. By the Rev. ROBERT JAMIESON, D. D., St. Paul's, Glasgow; Rev. A. R. FAUSSET, A. M., St. Cuthbert's, York; and the Rev. DAVID BROWN, D. D., Professor of Theology, Aberdeen. 6 vols. medium 8vo. £3 12s.; or separately at 14s. each vol. London, Glasgow, and Edinburgh. W. Collins, Sons, & Co. 1871.

† Expository Notes, with Practical Observations, on the New Testament of our Lord and Saviour Jesus Christ, wherein, etc. Endeavored by WILLIAM BURKITT, M.A. Late Vicar and Lecturer of Dedham, in Essex. (Numerous editions, folio and quarto.)

should be sorry to have missed his acquaintance, and would bespeak for him your attentive perusal.

The best commentators, after all, are those who have written upon only one book. Few men can comment eminently well upon the whole Bible ; there are sure to be some weak points in colossal works ; prolixity in so vast an undertaking is natural, and dulness follows at its heels—but a life devoted to one of the inspired volumes of our priceless Bible must surely yield a noble result. If I find myself able to do so, at some future time I will introduce you to a selection of the great one-book writers. For the present this much must suffice.

## LECTURE II.

### ON COMMENTING.

HAVING introduced you to the commentators, I must now press upon you one of the most practical uses of them, namely, your own public commenting upon the Scriptures read during divine service. Preaching in the olden time consisted very much more of exposition than it does now. I suppose that the sermons of the primitive Christians were for the most part expositions of lengthy passages of the Old Testament ; and when copies of gospels, and the epistles of Paul, had become accessible to the churches, the chief work of the preacher would be to press home the apostolical teachings by delivering an address, the back-bone of which would be a complete passage of Scripture : there would probably be but faint traces of divisions, heads and points, such as we employ in modern discoursing, but the teacher would follow the run of the passage which was open before him, commenting as he read. I suppose this to have been the case, because some of the early Christian modes of worship were founded very much upon that of the synagogue. I say some of the modes, since I suppose that as the Lord Jesus left his disciples free from rubrics and liturgies, each church worshipped according to the working of the free Spirit among them ; one with the open meeting of the Corinthians, and another with a presiding minister, and a third with a mixture of the



two methods. In the synagogue, it was the rule of the Rabbis that never less than twenty-two verses of the law should be read at one time, and the preaching consisted of notes upon a passage of that length. Such a rule would be a mere superstition if we were slavishly bound by it, for the present plan of preaching from short texts, together with the great neglect of commenting publicly upon the word is very unsatisfactory. We cannot expect to deliver much of the teaching of Holy Scripture by picking out verse by verse, and holding these up at random. The process resembles that of showing a house by exhibiting separate bricks. It would be an astounding absurdity if our friends used our private letters in this fashion, and interpreted them by short sentences disconnected and taken away from the context. Such expositors would make us out to say in every letter all we ever thought of, and a great many things besides far enough from our minds; while the real intent of our epistles would probably escape attention. Nowadays since expository preaching is not so common as it ought to be, there is the more necessity for our commenting during the time of our reading the Scriptures. Since topical preaching, hortatory preaching, experimental preaching, and so on—all exceedingly useful in their way—have almost pushed proper expository preachings out of place, there is the more need that we should, when we read passages of Holy Writ, habitually give running comments upon them.

I support my opinion with this reason, that *the public reading of the abstruser parts of Scripture is of exceedingly little use to the majority of the people listening.* I can recollect hearing in my younger days long passages out of Daniel which might have been exceedingly

instructive to me if I had obtained the remotest conception of what they meant. Take, again, parts of the prophecy of Ezekiel, and ask yourselves what profit can arise from their perusal by the illiterate "unless some man shall guide them"? What more edification can come from a chapter in English which is not understood than from the same passage in Hebrew or Greek? The same argument which enforces translation demands exposition. If but a few explanatory words are thrown in by a judicious reader, it is wonderful how luminous obscure portions may be made. Two or three sentences will often reveal the drift of a whole chapter; the key of a great difficulty may be presented to the hearer in half-a-score words, and thus the public reading may be made abundantly profitable. I once saw a school of blind children among the charming ruins of York Abbey, and could not help pitying their incapacity to enjoy so much beauty: how willingly would I have opened their eyes! Are ignorant people wandering among the glories of Scripture much less to be pitied? Who will refuse them the light?

Abundant evidence has come before me that *brief comments upon Scripture in our ordinary services are most acceptable and instructive to our people*. I have often heard from working men, and their wives, and from merchants and their families, that my own expositions have been most helpful to them. They testify that when they read the Bible at home in the family, the exposition makes it doubly precious to them; and the chapter which they had unprofitably read in course at family prayers, when they peruse it the next time, recollecting what their minister has said upon it, becomes a real delight to them. The mass of our hearers, in London at

least, do not, to any appreciable extent, read commentaries or any other books which throw a light upon the Scriptures. They have neither the money nor the time to do so, and if they are to be instructed in the Word of God in things which they cannot find out by mere experience, and are not likely to have explained to them by their associates, they must get that instruction from us, or nowhere else ; nor do I see how we are to give them such spiritual assistance except through the regular practice of exposition.

Besides, if you are in the habit of commenting, *it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon*, and therefore would probably remain unnoticed, to the great loss of the Lord's people and others. It is astounding what a range of truth, doctrinal, practical, and experimental, Holy Scripture brings before us ; and equally worthy of admiration is the forcible manner in which that truth is advanced. Hints given in the way in which the word of God offers them are always wise and opportune ; as, for instance, the rebukes which the word administers might have seemed too severe had they been made by the pastor, unsustained by the word and unsuggested by it, but arising out of the chapter they cannot be resented. You can both censure sins and encourage virtues by dilating upon the histories which you read in the inspired records, whereas you might never have touched upon them had not the chapter read brought the matter before you. If you want to make full proof of your ministry, and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Without this much of the word will be utterly unknown to many of

your people. It is a very sad fact that they do not read so much as they should at home ; the ungodly, in England, scarcely read the Bible at all ; and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know ! If you will mark your Bibles with lines under the texts from which you have spoken, as I have always done with an old copy which I keep in my study, you will discover that in twelve or fourteen years very little of the book has been gone through : a very large proportion of it remains unmarked, like a field unploughed. Try, then, by exposition to give your people a fair view of the entire compass of revelation ; take them as it were to the top of Nebo, and show them the whole land from Dan to Beersheba, and prove to them that everywhere it floweth with milk and honey.

Earnestly do I advocate commenting. It is unfashionable in England, though somewhat more usual beyond the Tweed. The practice was hardly followed up anywhere in England, a few years ago, and it is very uncommon still. It may be pressed upon you for one other reason, namely, that *in order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher*, because he will be called upon to prepare both his sermons and his expositions. As a rule I spend much more time over the exposition than over the discourse. Once start a sermon with a great idea, and from that moment the discourse forms itself without much labor to the preacher, for truth naturally consolidates and crystallizes itself around the main subject like sweet crystals around a string hung up in syrup ; but as for the exposition, you must keep to the text, you must face the difficult points, and must search into the

mind of the Spirit rather than your own. You will soon reveal your ignorance as an expositor if you do not study ; therefore diligent reading will be forced upon you. Anything which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labor should injure their constitutions, let them remember that mental work up to a certain point is most refreshing, and where the Bible is the theme toil is delight. It is only when mental labor passes beyond the bounds of common sense that the mind becomes enfeebled by it, and this is not usually reached except by injudicious persons, or men engaged on topics which are unrefreshing and disagreeable ; but our subject is a recreative one, and to young men like ourselves the vigorous use of our faculties is a most healthy exercise. Classics and mathematics may exhaust us, but not the volume of our Father's grace, the charter of our joys, the treasure of our wealth.

A man to comment well should be able to *read the Bible in the original*. Every minister should aim at a tolerable proficiency both in the Hebrew and the Greek. These two languages will give him a library at a small expense, an inexhaustible thesaurus, a mine of spiritual wealth. Really, the effort of acquiring a language is not so prodigious that brethren of moderate abilities should so frequently shrink from the attempt. A minister ought to attain enough of these tongues to be at least able to make out a passage by the aid of a lexicon, so as to be sure that he is not misrepresenting the Spirit of God in his discourses, but is, as nearly as he can judge, giving forth what the Lord intended to reveal by the language employed. Such knowledge would prevent his founding doctrines upon expressions in our version

when nothing at all analogous is to be found in the inspired original. This has been done by preachers time out of mind, and they have shouted over an inference drawn from a *shall*, or an *if* gathered out of the translation, with as much assurance of infallibility and sense of importance as if the same language had occurred in the words which the Holy Ghost used. At such times, we have been reminded of the story told by the late beloved Henry Craik, in his book on the Hebrew language. At one time, the Latin Vulgate was so constantly spoken of as the very word of God, that a Roman Catholic theologian thus commented upon Genesis i. 10 :—“The gathering together of the waters called he seas.” The Latin term for seas is *Maria*. On this ground, the writer asks, “What is the gathering together of waters but the accumulation of all the graces into one place, that is, into the Virgin Mary (*Maria*)? But there is this distinction, that *Maria* (*the seas*) has the (i) short, because that which the seas contain is only of a transitory nature, while the gifts and graces of the blessed Virgin (*Maria*) shall endure for ever.” Such superlative nonsense may be indulged in if we forget that translations cannot be verbally inspired, and that to the original is the last appeal.

Fail not to be expert in the use of your *Concordance*. Every day I live I thank God more and more for that poor half-crazy Alexander Cruden. Of course you have read his life, which is prefixed to the concordance; it exhibits him as a man of diseased mind, once or twice the inmate of a lunatic asylum, but yet for all that successfully devoting his energies to producing a work of absolutely priceless value, which never has been improved upon, and probably never will be; a volume

which must ever yield the greatest possible assistance to a Christian minister, being as necessary to him as a plane to the carpenter, or a plough to the husbandman. Be sure you buy a genuine unabridged Cruden, and none of the modern substitutes; good as they may be at the price, they are a delusion and a snare to ministers, and should never be tolerated in the manse library. To consider cheapness in purchasing a concordance is folly. You need only one: have none but the best. At the head of each notable word, Cruden gives you its meaning, and very often all its particular shades of meaning, so that he even helps you in sermonizing. When you have read his headings, by following out the concordance, you will observe connections in which the word occurs, which most advantageously and correctly fix its meaning. Thus will the word of God be its own key. A good textuary is a good theologian; be then well skilled in using Cruden.

I make but small account of most *reference Bibles*; they would be very useful if they were good for anything; but it is extremely easy to bring out a reference Bible which has verbal and apparent references, and nothing more. You will often turn to a reference, and will have to say, "Well, it is a reference, certainly, in a way, for it contains the same word, but there is no reference in the sense that the one text will explain the other." The useful reference cuts the diamond with a diamond, comparing spiritual things with spiritual; it is a thought-reference, and not a word-reference. If you meet with a really valuable reference Bible, it will be to you what I once heard a countryman call "a reverence Bible," for it will lead you to prize more and more the sacred volume. The best reference Bible is a thorough-

ly good concordance. Get the best, keep it always on the table, use it hourly, and you will find your best companion.

Need I after my previous lectures commend to you the judicious reading of *commentaries* ! These are called “dead men’s brains” by certain knowing people, who claim to give us nothing in their sermons but what they pretend the Lord reveals direct to themselves. Yet these men are by no means original, and often their supposed inspiration is but borrowed wit. They get a peep at Gill on the sly. The remarks which they give forth as the Spirit’s mind are very inferior in all respects to what they affect to despise, namely, the mind of good and learned men. A batch of poems was sent me some time ago for *The Sword and the Trowel*, which were written by a person claiming to be under the immediate influence of the Holy Spirit. He informed me that he was passive, and that what was enclosed was written under the direct physical and mental influence of the Spirit upon his mind and hand. My bookshelves can show many poems as much superior to these pretended inspirations as angels are to blue-bottles ; the miserable doggerel bore on its face the evidence of imposture. So when I listen to the senseless twaddle of certain wise gentlemen who are always boasting that they alone are ministers of the Spirit, I am ashamed of their pretensions and of them. No, my dear friends, you may take it as a rule that the Spirit of God does not usually do for us what we can do for ourselves, and that if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Ghost to make a fresh revelation of it to us in order to screen our laziness. Read, then the admirable commentaries which I have



already introduced to you. Yet be sure you use your own minds, too, or the expounding will lack interest. Here I call to mind two wells in the courtyard of the Doge's palace at Venice, upon which I looked with much interest. One is filled artificially by water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life, will always attract, whereas mere borrowed learning is flat and insipid. Mr. Cecil says his plan was, when he laid a-hold of a Scripture, to pray over it, and get his own thoughts on it, and then, after he had so done, to take up the ablest divines who wrote upon the subject, and see what their thoughts were. If you do not think and think much, you will become slaves and mere copyists. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of every understandable passage. So to rely upon your own abilities as to be unwilling to learn from others, is imbecility.

*What should be the manner of your public commenting?* One rule should be always to *point out very carefully wherever a word bears a special sense*; for rest assured in Holy Scripture the same word does not always mean the same thing. The Bible is a book meant for human beings, and therefore it is written in human language; and in human language the same word may signify two or three things. For instance, "a pear fell from the tree;" "a man fell into drunken habits." There the meaning of the second word, "fell," is evidently different from the first, since it is not literal, but metaphorical. Again, "the cabman

mounted the box ;” “the child was pleased with his Christmas box ;” “his lordship is staying at his shooting box.” In each case there is the same word, but who does not see that there is a great difference of meaning? So it is in the word of God. You must explain the difference between a word used in a peculiar sense, and the ordinary meaning of the word, and thus you will prevent your people falling into mistakes. If people will say that the same word in Scripture always means the same thing, as I have heard some assert publicly, they will make nonsense of the word of God, and fall into error through their own irrational maxims. To set up canons of interpretation for the Book of God which would be absurd if applied to other writings, is egregiously folly ; it has a show of accuracy, but inevitably leads to confusion.

The obvious literal meaning of a Scripture is not always the true one, and ignorant persons are apt enough to fall into the most singular misconceptions—a judicious remark from the pulpit will be of signal service. Many persons have accustomed themselves to misunderstand certain texts ; they have heard wrong interpretations in their youth, and will never know better unless the correct meaning be indicated to them.

We must make sure in our public expositions that *obscure and involved sentences are explained*. To overleap difficulties, and only expound what is already clear, is to make commenting ridiculous. When we speak of obscure sentences, we mean such as are mostly to be found in the prophets, and are rendered dark through the translation, or the Orientalism of their structure, or through their intrinsic weight of meaning. Involved sentences most abound in the writings of Paul, whose

luxuriant mind was not to be restrained to any one line of argument. He begins a sentence, and does not finish it perhaps until eight verses further on, and all the interstices between the commencement and the end of the sentence are packed full of compressed truth, which it is not always easy to separate from the general argument. Hints consisting of but two or three words will let your hearers know where the reasoning breaks off, and where it is taken up again. In many poetical parts of the Old Testament the speakers change; as in Solomon's Song, which is mostly a dialogue. Here perfect nonsense is often made by reading the passage as if it were all spoken by the same person. In Isaiah the strain often varies most suddenly, and while one verse is addressed to the Jews, the next may be spoken to the Messiah or to the Gentiles. Is it not always well to notify this to the congregation? If the chapters and verses had been divided with a little common sense, this might be of less importance, but as our version is so clumsily chopped into fragments, the preacher must insert the proper paragraphs and divisions as he reads aloud. In fine, your business is to make the word plain. In Lombardy I observed great heaps of huge stones in the fields, which had been gathered out from the soil by diligent hands to make room for the crops: your duty is to "gather out the stones," and leave the fruitful field of Scripture for your people to till. There are Orientalisms, metaphors, peculiar expressions, idioms, and other verbal memorabilia which arise from the Bible having been written in the East; all these you will do well to explain. To this end be diligent students of Oriental life. Let the geography of Palestine, its natural history, its fauna and its flora, be as familiar to

you as those of your own native village. Then as you read you will interpret the word, and your flock will be fed thereby.\*

The chief part of your commenting, however, *should consist in applying the truth to the hearts of your hearers*, for he who merely comprehends the meaning of the letter without understanding how it bears upon the hearts and consciences of men, is like a man who causes the bellows of an organ to be blown, and then fails to place his fingers on the keys; it is of little service to supply men with information unless we urge upon them the practical inferences therefrom. Look, my brethren, straight down into the secret chambers of the human soul, and let fall the divine teaching through the window, and thus light will be carried to the heart and conscience. Make remarks suitable to the occasion, and applicable to the cases of those present. Show how a truth which was first heard in the days of David is still forcible and pertinent in these modern times, and you will thus endear the Scriptures to the minds of your people, who prize your remarks much more than you imagine. Clean the grand old pictures of the divine masters; hang them up in new frames; fix them on the walls of your people's memories, and their well-instructed hearts shall bless you.

Is a caution needed among intelligent men? Yes, it must be given. Be sure *to avoid prosiness*. Avoid it everywhere, but especially in this. Do not be long in

\* For suggestions as to interpretation the student is referred to the Bible Handbook by Dr. Joseph Angus. From page 150 of that work and onwards the most valuable hints will be met with. Much that we would otherwise have inserted in this volume is admirably stated by our learned friend.

your notes. If you are supremely gifted, do not be long ; people do not appreciate too much of a good thing ; and if your comments are only second-rate, why, then be shorter still, for men soon weary of inferior talking. Very little time in the service can be afforded for reading the lessons ; do not rob the prayer and the sermon for the sake of commenting. This robbing Peter to pay Paul is senseless. Do not repeat common-place things which must have occurred even to a Sunday-school child. Do not remind your hearers of what they could not possibly have forgotten. Give them something weighty if not new, so that an intelligent listener may feel when the service is over that he has learned at least a little.

Again, *avoid all pedantry.* As a general rule, it may be observed that those gentlemen who know the least Greek are the most sure to air their rags of learning in the pulpit ; they miss no chance of saying, "The Greek is so-and-so." It makes a man an inch and a half taller by a foolmeter, if he everlastingly lets fall bits of Greek and Hebrew, and even tells the people the tense of the verb and the case of the noun, as I have known some do. Those who have no learning usually make a point of displaying the pegs on which learning ought to hang. Brethren, the whole process of interpretation is to be carried on in your study ; you are not to show your congregation the process, but give them the result ; like a good cook who would never think of bringing up dishes, and pans, and rolling pin, and spice box into the dining hall, but without ostentation sends up the feast.

*Never strain passages when you are expounding.* Be thoroughly honest with the word : even if the Scriptures were the writing of mere men, conscience would demand fairness of you ; but when it is the Lord's own word,

be careful not to pervert it even in the smallest degree. Let it be said of you, as I have heard a venerable hearer of Mr. Simeon say of him, "Sir, he was very Calvinistic when the text was so, and people thought him an Arminian when the text was that way, for he always stuck to its plain sense." A very sound neighbor of ours once said, by way of depreciating the grand old reformer, "John Calvin was not half a Calvinist," and the remark was correct as to his expositions, for in them, as we have seen, he always gave his Lord's mind and not his own. In the church of St. Zeno, in Verona, I saw ancient frescoes which had been plastered over, and then covered with other designs; I fear many do this with Scripture, daubing the text with their own glosses, and laying on their own conceits. There are enough of these plasterers abroad, let us leave the evil trade to them and follow an honest calling. Remember Cowper's lines—

"A critic on the sacred text should be  
Candid and learn'd, dispassionate and free;  
Free from the wayward bias bigots feel,  
From fancy's influence and intemperate zeal;  
For of all arts sagacious dupes invent,  
To cheat themselves and gain the world's assent,  
The worst is—Scripture warped from its intent."

*Use your judgment more than your fancy.* Flowers are well enough, but hungry souls prefer bread. To allegorize with Origen may make men stare at you, but your work is to fill men's mouths with truth, not to open them with wonder.

*Do not be carried away with new meanings.* Plymouth Brethren delight to fish up some hitherto undiscovered tadpole of interpretation, and cry it around the town as a rare dainty; let us be content with more ordi-

nary and more wholesome fishery. No one text is to be exalted above the plain analogy of faith ; and no solitary expression is to shape our theology for us. Other men and wiser men have expounded before us; and anything undiscovered by them it were well to put to test and trial before we boast too loudly of the treasure-trove.

*Do not needlessly amend our authorized version.* It is faulty in many places, but still it is a grand work, taking it for all in all, and it is unwise to be making every old lady distrust the only Bible she can get at, or what is more likely, mistrust you for falling out with her cherished treasure. Correct where correction must be for truth's sake, but never for the vain-glorious display of your critical ability. When reading short psalms, or connected passages of the other books, *do not split up the author's utterances by interjecting your notes.* Read the paragraph through, and then go over it again with your explanations ; breaking it up as you may think fit at the second reading. No one would dream of dividing a stanza of a poet with an explanatory remark ; it would be treason to common sense to do so : sound judgment will forbid you thus marring the word of God. Better far never to comment than to cut and carve the utterances of inspiration, and obscure their meaning by impertinently thrusting in untimely remarks of your own. Upon many passages comments would be gross folly : never think of painting the lily or gilding refined gold ; leave the sublime sentences alone in their glory. I speak as unto wise men ; prove your wisdom in this thing also.

If I were bound to deliver a sermon upon the subject in hand, I could not desire a better text than Nehemiah viii. 8 : " So they read in the book in the law of God

distinctly, and gave the sense, and caused them to understand the reading." Here is a hint for the reader as to his *reading*. Let it always be distinct. Aim to be good readers, and be the more anxious about it because few men are so, and all preachers ought to be so. It is as good as a sermon to hear our best men read the Scriptures; they bring out the meaning by their correct emphasis and tone. Never fall into the idea that the mere utterance of the words before you is all that is required of you in reading; good reading is a high, but rare attainment. Even if you do not comment, yet read the chapter previously, and become familiar with it; it is inexcusable for a man to betray the fact that he is out of his latitude in the reading, traversing untrodden ground, floundering and picking his way across country, like a huntsman who has lost his bearings. Never open the Bible in the pulpit to read the chapter for the first time, but go to the familiar page after many rehearsals. You will be doubly useful if in addition to this you "*give the sense.*" You will then, by God's blessing, be the pastor of an intelligent, Bible-loving people. You will hear in your meeting-house the delightful rustle of Bible leaves which is so dear to the lover of the Word; your people will open their Bibles, looking for a feast. The Word will become increasingly precious to yourself, your knowledge will enlarge, and your aptness to teach will become every day more apparent. Try it, my brethren, for even if you should see cause to discontinue it, at least no harm will come of the attempt.

In all that I have said I have given you another reason for seeking the aid of the Holy Spirit. If you do not understand a book by a departed writer you are unable to ask him his meaning, but the Spirit, who in-



spired Holy Scripture, lives forever, and he delights to open up the Word to those who seek his instruction. He is always accessible : “ he dwelleth with you and shall be in you.” Go to him for yourselves and cry, “ Open thou mine eyes that I may behold the wondrous things out of thy law ;” and, this being granted you, entreat him to send forth his light and power with the Word when you expound it, that your hearers also may be led into all truth. Commentaries, expositions, interpretations, are all mere scaffolding ; the Holy Ghost himself must edify you and help you to build up the church of the living God.

## REMARKS UPON THE LIST OF COMMENTARIES.

This List is compiled for the use of ministers of average attainments, and the brief reviews are written from that stand-point. Other useful lists have been published, specially those by Darling, Orme, and Hartwell Horne, but these are not easily procurable, and are not quite what is needed ; and therefore as the furnishing of the Pastor's College Library necessitated a Catalogue, and afforded an opportunity for purchasing books, the present work has been produced. Few can conceive the amount of toil which this compilation has involved, both to myself and my industrious amanuensis, Mr. J. L. Keys. In almost every case the books have been actually examined by myself, and my opinion, whatever it may be worth, is an original one. A complete list of all comments has not been attempted. Numbers of volumes have been left out because they were not easily procurable, or were judged to be worthless, although some of both these classes have been admitted as specimens, or as warnings.

The *titles* have been abbreviated to gain space, but it is believed that in every case they are full enough for recognition. The *prices*, which relate to second-hand books, have been placed as proximate valuations, and have either been taken from actual invoices, and catalogues, or have been kindly filled in by the aid of various booksellers, to whom we tender our thanks for the

kindly interest they have taken in this work. Prices vary according to the condition of the book, the binding, the ever-changing demand, and the booksellers' mode of trade. The abbreviation S stands for second-hand. That mark is not inserted where the date is remote, and where the price can only refer to second-hand copies, since there are no others.

The reader will please observe that the books most heartily recommended are printed in black *faced* type, with the remarks in larger type. Good, but more ordinary works are in medium type, and the least desirable are in the smallest letters. Thus we hope the eye will be caught at once by volumes best worthy of attention.

Latin authors are not inserted, because few can procure them, and fewer still can read them with ease. We are not, however, ignorant of their value. Hosts of family Bibles, discourses, and paraphrases are omitted because they would have wasted our limited space, and we could only have admitted them by raising the price of our book, which we resolved not to do, lest it should be out of the reach of men of slender incomes. The first volume of this series\* has had so excellent a circulation that we are able to issue this second one, although we know from the nature of the work that its sale will, in all probability, never cover the cost of production. We *give* the labor to our brethren freely, only wishing that we could with it confer upon our poorer friends the means of purchasing the choicest of the comments here mentioned.

\* Lectures to my Students; a selection from Addresses delivered to the Students of the Pastor's College, Metropolitan Tabernacle. By C. H. Spurgeon, President. New York, Sheldon and Co. Price \$1.25.

It is to be specially noted, that *in no case do we endorse all that any author has written in his commentary.* We could not read the works through, it would have needed a Methuselah to do that ; nor have we thought it needful to omit a book because it contains a measure of error, provided it is useful in its own way ; for this catalogue is for thoughtful, discerning men, and not for children. We have not, however, knowingly mentioned works whose main drift is sceptical, or Socinian, except with a purpose ; and where we have admitted comments by writers of doubtful doctrine, because of their superior scholarship, and the correctness of their criticism, we have given hints which will be enough for the wise. It is sometimes very useful to know what our opponents have to say.

The writers on the Prophetical Books have completely mastered us, and after almost completing a full list, we could not in our conscience believe that a tithe of them would yield anything to the student but bewilderment, and therefore we reduce the number to small dimensions. We reverence the teaching of the prophets, and the Apocalypse, but for many of the professed expounders of those inspired books we entertain another feeling.

May God bless this laborious endeavor to aid his ministers in searching the Scriptures. If Biblical studies shall be in any measure promoted, we shall be more than repaid.

N. B. *Many of the works in this list are published in the United States ; and the English books, which are obtainable can be imported by any bookseller at about 40cts. to the shilling of the price given.*

L I S T  
OF  
Biblical Commentaries and Expositions.

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COMMENTARIES ON THE WHOLE BIBLE.

- 1 **ANNOTATED PARAGRAPH BIBLE, THE.** According to the Authorized Version, arranged in Paragraphs and Parallelisms, with Explanatory Notes and Prefaces to the several Books. An issue of the London Religious Tract Society, republished, and containing numerous maps.

Library sheep, in one vol. 8vo. . . . . 8 00  
Library sheep, in three vols. . . . . 10 00

“Never before has so much important information respecting the ‘Word of God’ been condensed in a single volume.”

- 2 **ALLEN (JOHN).** A Spiritual Exposition of the Old and New Testaments; or, The Christian’s Gospel Treasure. Three vols. 8vo. 1816. 4s. 6d.

Spiritual reflections after the High Calvinistic School. Some preachers cannot see Christ where he is, but Allen finds him where he is not. There is in these reflections much godly savor, but very little exposition.

- 3 **ASSEMBLY OF DIVINES, Westminster.** Annotations. Two vols. Folio. Lond., 1657. 10s. to 16s.

Contain valuable remarks, but are somewhat out of date. The work is probably less esteemed than it should be. (See page 28).

- 4 **BARTH (Dr. C. G., of Calw, Wurtemberg).**—Practical Commentary on the Books of Holy Scripture, arranged in Chronological Order; being a Bible Manual for the use of Students of the Word of God. Translated from the German. Imp. 8vo. 12s. Lond., Nisbet & Co. S. 7s.

Helpful in showing the historical position of the books, and in assisting to illustrate them by the circumstances under which they were written. We have referred to it with benefit.

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Very different from other German authors. Plain, clear, and instructive. Not choked up with metaphysical bewilderingments and long lists of sceptical authors whose names defile the pages which bear them.

- 86 HAVERNICK (Dr. H. A. Ch.) Historico-Critical Introduction to the Pentateuch. Translated by A. Thomson, A. M. Edinb., Clark. 1850. S. 10s. 6d.

Almost entirely occupied with a discussion upon the genuineness of the Pentateuch. A check to the rationalistic and infidel spirit. Those who have never taken the poison do not need the antidote.

- 87 HENGSTENBERG (E. W., D. D.) Genuineness of the Pentateuch. Translated by J. E. Ryland. Two vols., 8vo. Edinb., 1847. S. 8s.

This great author contends ably for the Pentateuch, but the perusal of his book reminds us of the king who

“Fought all his battles o’er again,  
And thrice he routed all his foes, and thrice he slew the slain.”

- 88 ——— Egypt and the Books of Moses; or the Books of Moses Illustrated by the Monuments of Egypt. 8vo. 7s. 6d. Edinb., 1845. T. & T. Clark.

Dr. Hengstenberg, as Professor at Berlin, had access to the rich collection of Egyptian antiquities in the Museum, and he has made noble use of his advantages.

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- 90 JAMIESON (J., LL. D.) The Pentateuch, with Notes, etc. [Anon.] Folio. Lond., 1748. S. 6s.

Published anonymously. Mainly a compilation, in which more industry was shown in the collection than discretion in the selection.

- 91 KALISCH (M. M., Ph. D.) Historical and Critical Commentary on the Old Testament; with a New Translation. 8vo. Vol. I. Genesis, 18s.; or adapted for the general reader, 12s. Vol. II. Exodus, 15s., 12s. Vol. III. Leviticus, part 1, 15s., 8s. Vol. IV. Leviticus, part 2, 15s., 8s. Lond., Longmans. 1858.

Contains a large amount of historical illustration, shedding new light upon the letter of the Word. The author has used the fresh information which has come to us from the Euphrates and the Nile. At the same time he sows scepticisms broadcast, and we cannot recommend him.

- 92 KEIL (CARL FRIEDRICH, D. D., Ph. D.) Pentateuch. Three vols., 8vo: 31s. 6d. Edinb., T. & T. Clark. 1864.

A work for the learned. It has received the highest commendations from competent scholars. But it is somewhat dull and formal.

- 93 KELLY (WILLIAM). Introductory Lectures. Cr. 8vo., 4s. 6d. Lond., W. H. Broom.

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- 98 MORISON (JAMES, 1762—1809). Introductory Key to the first four Books of Moses; being an attempt to show that the great design of the things recorded therein was the sufferings of Christ and the following glory. 8vo. Perth, 1810. S. 3s.

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*Darling* says, that this is "a commentary of profound learning and research;" but it seems to us to be mainly filled with that archaic learning which is now out of date.

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- 101 PYLE (THOMAS, M. A. 1674—1756). Paraphrase, with Notes. Four vols., 8vo. 1717—28. S. 3s. [Genesis to Esther only.]

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- 102 ROBERTSON (JAMES, A. M.) Clavis Pentateuchi. Analysis of the Hebrew words in the Pentateuch, with Notes. Reprinted, edited by Kiughorn, at Norwich, 1824. 8vo. S. 9s.

Almost entirely in Latin, and therefore useful only to those who can readily read that language. The work was in good repute in its day.

- 103 SAURIN (JAMES. 1677—1730). Dissertations on the most memorable events of the Bible. [Vol. I. The Books of Moses, was all ever published in English. Folio. Lond., 1723.] S. 5s.

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## GENESIS.

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The works of this eminent scholar are too well known and appreciated to need even a word from us.

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Simple Expositions for family reading. Good, but not brilliant.

- 111 **BURROUGHS** (W. K., M. A.) Lectures on Genesis. 8vo. Dublin, 1848.

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- 112 **BUSH** (GEORGE. Prof. of Heb. and Orient. Lit., New York).  
Notes on Genesis. Two vols., small 8vo. New York, 1852. Reprinted in London in one vol., 8vo. S. 5s.

*Bush* has in the most barefaced manner taken copious verbatim extracts from *Andrew Fuller*, without acknowledgment, and he has also plagiarized *Lawson* on *Joseph* by wholesale, without even mentioning his name. For such a scholar to be guilty of wholesale plunder is inexcusable. It is one of the worst cases of robbery we have ever met with, and deserves a far stronger denunciation than our gentle pen and slender space will permit.

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This work will not only enable the Student to get at the literal meaning of the text, but may be used as an introduction to the Hebrew language. The plan is most admirable and we earnestly commend it to the attention of those uninstructed in the sacred tongue.



- 124 GROVES (HENRY CHARLES, M. A.) Commentary on Genesis, for readers of the English version. Small 8vo Lond., and Camb., Macmillan & Co. 1861. S. 2s. to 6s.

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A very valuable work, in which Colenso is boldly met and answered. It contains much Gospel teaching, and aids the preacher greatly. Not easily to be obtained. It ought to be reprinted.

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- 131 **JUKES (ANDREW)**. *Types of Genesis*. 8vo. 7s. 6d. Lond., Longmans. 1858. S. 3s. 6d.

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- 172 **EXELL** (JOSEPH S.) Homiletic Commentary on Exodus. [Being Part 1 of THE PREACHER'S COMMENTARY, published by Dickinson in monthly parts. 1875. 1s. each.]

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- 173 **HUGHES** (GEORGE). See No. 128.

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- 177 **MURPHY** (JAMES G., LL. D.) Commentary on Exodus. New Translation. 8vo. Edinb., Clark. 1866. 9s.

The result of laborious study by a scholar of ripe learning.

- 178 **WILLET** (ANDREW). Hexapla; or Sixfold Commentarie upon Exodus. Folio. Lond., 1608. 6s. to 10s.

See No. 143. Full, exhaustive, and exhausting.

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## LIVES OF MOSES.

- 179 **HAMILTON** (JAMES, D. D., F. L. S. 1814—1867). Moses, the Man of God. Sm. cr. 8vo. 5s. Lond., Nisbet.

Beautiful as a poem, like everything which fell from Dr. Hamilton's pen. It would be impossible to study it without prophet.

- 180 **OOSTERZEE** (J. J. Van, D. D.) The Life of Moses. Edinb., T. & T. Clark. [In preparation.]



- 181 **SMITH** (THORNLEY). History of Moses; viewed in connection with Egyptian Antiquities, and the times in which he lived. Cr. 8vo. 3s. 6d. Lond., Hamilton. 1862.

Of the same class as Kitto's Daily Readings: well executed.

- 182 **SPONG** (JAMES). Moses.—The Hero of the Desert. Cr. 8vo. 3s. 6d. Lond., Partridge & Co.

A book for the public. Not for Students.

## JOURNEYINGS OF THE CHILDREN OF ISRAEL.

- 183 **BUDDICOM** (R. P., M. A., F. A. S.) The Christian Exodus, in a Series of Discourses. Two vols., 8vo. Lond., 1826. S. 3s.

Able discourses, using the Exodus spiritually and wisely.

- 184 **CARDALL** (WILLIAM, M. A.) Israel's Journeys, illustrative of the Divine Pilgrimage. 8vo. Lond., Hatchards. 1848. S. 2s. 6d.

Twenty evangelical lectures manifesting respectable ability.

- 185 **FORSTER** (CHARLES, B. D.) "Israel in the Wilderness"; or, Gleanings from the Scenes of the Wanderings. 8vo. Lond., Richard Bentley. 1865. S. 2s.

If the author's renderings of the desert inscriptions are indeed correct, this is a wonderful book. That, however, is a question for the learned, and they have pronounced against him.

- 186 **JOURNEYINGS OF THE CHILDREN OF ISRAEL**, and their Settlement in the Promised Land. (ANON.) 18mo. 1s. 6d. Lond., Religious Tract Society. 1832.

Useful to the young, but the engravings are of almost Pre-Adamite antiquity, and nearly as ugly as the profoundest master of the ridiculous could have made them.

- 187 **KRUMMACHER** (GOTTFRIED DANIEL. 1774—1837). Israel's Wanderings. Two vols., sm. 8vo. Lond., Nisbet 1837. S. 7s. 6d.

Written by the uncle of the author of *Elijah the Tishbite*. A good, thought-breeding work.

- 188 **OSBURN** (W.) See under Genesis, No. 136.

- 189 **SEATON** (W.) *Church in the Wilderness*. Two vols. 12mo. S. 2s. Second edition, Lond., 1821. Enlarged. Two vols., 8vo. S. 4s.

Of the thoroughly evangelical school, fraught with much experimental truth and sound doctrine soberly discussed.

- 190 **WAGNER** (GEORGE). *The Wanderings of the Children of Israel*. Cr. 8vo. 6s. Lond., Nisbet and Co. 1862.

A book which we have read with great pleasure and profit, and very heartily recommended.

## THE DECALOGUE.

[This list does not include comments contained in *Bodies of Divinity*, &c., but those forming separate volumes. In many theological works there are lengthy portions set apart for the Commandments.]

- 191 **ANDREWES** (LANCELOT, Bp. of Worcester. 1555—1626.) *The patterne of Catechisticall Doctrine at large; or a Learned and Pious Exposition of the X Commandments*. Folio. 1675. 7s. 6d. to 10s.

This is a book indeed; it is a joy to read it, for it flashes with thought and illustration, and sparkles with ingenious remarks. Profound learning did not lead the Bishop into the depths of dulness, as it has done many another divine; he manifests the happy quaintness of Latimer side by side with great scholarship. He was highly esteemed by his contemporaries; but we can hardly believe that his death

“Left the dim face of our dull hemisphere  
All one great eye all drown'd in one great tear.”

Yet so we are informed at the foot of his effigies.

- 192 **BARKER** (PETER.) *A Learned and Familiar Exposition*. 4to. 1624. 5s.

Old-fashioned, remarkably quaint, and even coarse in places. Barker's work abounds in Scriptural illustrations, but it is almost forgotten.

- 193 DALE (R. W., M. A., of Birmingham.) The Ten Commandments. Cr. 8vo. 3s. 6d. Lond., Hodder and Stoughton. 1873.

Written in a clear, bold, and trenchant style. We could not subscribe to all the author's views, but we admire his practical remarks, and their outspoken manner.

- 194 DOD (JOHN) & CLEAVER (ROBERT). Familiar Exposition. Eighteenth edition. 4to. Lond., 1632. S. 2s. 6d.

This work was published by *John Dod* and *Robert Cleaver*, with an intimation that the name of the author was purposely suppressed. Our edition, dated 1632, is the eighteenth, so that the work enjoyed a rare popularity in its own time. It has been frequently reprinted since. The book has been long held in high esteem.

- 195 DOWNNAME OR DOWNHAM (GEORGE, D.D., Bishop of Derry. Died 1634.) Abstract of the Duties Commanded and Sinnes Forbidden in the Law of God. 8vo. Lond., 1635. 1s. 6d.

A sort of catalogue of sins, arranged in a tabular form under the Ten Commandments. These are the heads and divisions of a large treatise, which does not appear to have been published. These mighty men could afford to leave in the oblivion of manuscript works which would cost modern weaklings half a life-time to write.

- 196 DURHAM (JAMES. 1622—1658.) Exposition, with a resolution of several momentous questions, and cases of conscience. 4to. Lond., 1675. 8vo., 1735, 2s. 6d. to 4s.

Whatever Durham has written is very precious. He has the pen of a ready writer, and indites good matter.

- 197 ELTON (EDWARD, B. D.) God's Holy Minde, Touching Matters Morall; which himself uttered in Ten Commandments. 4to. Lond., 1648. 3s. 6d.

This work discusses the Decalogue in question and answer, in a somewhat dull manner; but touches many cases of conscience and deals wisely with them. Belief in witchcraft comes out very strongly in some passages.

- 198 FISHER (EDWARD, A. M. Born about 1600.) A plain, pithy, and spiritual Exposition of the Ten Commandments. [Marrow of Modern Divinity. Numerous editions.] 12mo. 2s.

This exposition is a part of the work which occasioned the famous *Marrow Controversy*. One fails to see anything calculated to stir up such a strife. *Fisher* might have said that the lines had fallen to him in troubled waters.

- 199 HOOPER (JOHN. Bishop and Martyr. 1495—1554). A Declaration of the Ten Holy Commandments of Almighty God. 1548, 1550, etc. [Reprinted in Hooper's Works.]

After the manner of the English Reformers. The style is harsh to the modern ear, and the matter too much occupied with the controversies raging in the author's time to be very interesting now.

- 200 HOPKINS (EZEKIEL, D. D. Bp. of London-Derry. 1633—1690). An Exposition of the Ten Commandments. 4to. 1692. [Reprinted in Hopkins' Works.]

*Hopkins* in this exposition searches the heart thoroughly, and makes very practical application of the Commandments to the situations and circumstances of daily life. His homely eloquence will always make his works valuable.

- 201 KNEWSTUB (JOHN). Lectures on Exodus XX. 4to. 1584. 7s. 6d.

More valuable for its antiquity than for anything else.

- 202 McCAUL (JOSEPH B., Chaplain to the Bp. of Rochester.) The Ten Commandments; the Christian's Rule of Daily Life. 8vo. Lond., Saunders, Otley & Co. 1861. S. 3s.

The author says, "There is nothing deep in the following pages except their subject": a modest estimate.

- 203 NEWTON (RICHARD, D. D.) The King's Highway. Post 8vo. 2s. 6d. Lond., Nelson. Also 16mo. 1s. 6d. Nisbet.

Though intended for children, ministers will find it useful, for it teems with illustration, and brings up little points of conduct worth touching upon. Dr. Newton is the prince of preachers to children.

- 204 TUDOR (RICHARD, B. A.) Decalogue viewed as the Christian's Law. Cr. 8vo. 10s. 6d. Lond., Macmillan. 1860. S. 6s.

The author attempts to give the Christian sense of the Decalogue in its application to present needs and questions. With much moderation he discusses many of the disputed points of the day, such as the legislative enforcement of the Sabbath, marriage with a deceased wife's sister, etc. He usually takes the view which is natural to a clergyman; but he says some capital things.

- 205 WEEMSE (JOHN. Died about 1636). The Morall Laws. [In Vol. I. of Weemse's Works; two vols., 4to. Lond., 1632, &c.] 3s.

Solid, sober, weighty. *Orme* says of *Weemse*: "He was well acquainted with the original Scriptures, with Jewish manners and antiquities, and with the best mode of interpreting the Bible. The style is quaint, but always intelligible." (See No. 226.)

- 206 WHATELEY (WILLIAM. Puritan. 1583—1639). A Pithie, Short, and Methodicall Opening of the Ten Commandments. 12mo. Lond., 1622. (Not often in the market.) Exceedingly scarce, but as rich as it is rare.

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## THE TABERNACLE.

[Of works on this subject it is not possible to give more than a selection.]

- 207 BROWN (W.) The Tabernacle and its Services in relation to Christ and the Church. 8vo. 3s. 6d. Edinb., Oliphant & Co. 1874.

An instructive interpretation of the types of the Tabernacle.

- 208 GARRATT (S.) Scripture Symbolism. Sm. 8vo. 1848. S. 1s. 6d.

Most unexceptionable in doctrine and style. It deals mainly with the sacred vessels.

- 209 KITTO (JOHN, D. D.) Tabernacle and its Furniture. 4to. 1849.

Artistic illustrations with a little letter-press. *Soltau* well supplies the place of this rare work.

- 210 MUDGE (WILLIAM). The Tabernacle in the Wilderness. 12mo. Lond., Simpkin & Marshall. 1861. S. 2s. 6d.

The writer, a thoroughly evangelical second-advent clergyman, makes some very admirable remarks in these Lectures, which were delivered in his parish church. Our copy is in the third edition. We are not surprised to find the work thus popular.

- 211 SOLTAU (H. W.) The Holy Vessels and Furniture of the Tabernacle of Israel. [With Ten Chromo-Lithographic Illustrations.] Imp. oblong 8vo. 16s. Lond., Yapp & Hawkins, and S. W. Partridge & Co.

A series of sumptuous pictures, executed in the best style of art, impressing the mind far more vividly than any letter-press could do.

- 212 SOLTAU (H. W.) The Tabernacle, the Priestly Garments, and the Priesthood. 8vo. 4s. 6d. Lond., Morgan & Scott.

Richly suggestive. Exceedingly well worked out in details; but not so wire-drawn as to prevent thought on the reader's part.

- 213 **WHITE (FRANK H.)** Christ in the Tabernacle, with some Remarks on the Offerings. Illustrated by Twelve Chromo-Lithographs. Cr. 8vo., 5s. Lond., S. W. Partridge. 1873.  
Written for the private Christian. Full of instruction and devotion.

## LEVITICUS.

- 214 **BONAR (ANDREW A.)** Leviticus. With Notes. 8vo. 8s. 6d. Lond., Nisbet & Co. 1861.

Very precious. Mr. Andrew Bonar has a keen eye for a typical analogy, but he always keeps the rein upon his imagination, and is therefore safe to follow. He is a master in Israel.

- 215 **BUSH (GEORGE).** Notes on Leviticus. Sm. 8vo. New York, 1857. 3s.

The author read extensively to produce this volume. In his later years he became a Swedenborgian, but there is no trace of that leaning in this or his other comments. He inserts the notes of the Pictorial Bible, but handsomely acknowledges them.

- 216 **CUMMING (JOHN, D. D.)** Sabbath Morning Readings on Leviticus. Sm. 8vo. Lond., J. F. Shaw. 1854. 2s.

For popular reading. The author wrote too much to be profound.

- 217 **CUMMING (JOHN, D. D.)** The Great Sacrifice; or, the Gospel according to Leviticus. 2s.

A companion to the volume last mentioned.

- 218 **JAMES (HORATIO, M. A.)** Sermons on the Levitical Types. Sm. 8vo. Lond., 1847. 1s. 6d.

Very attenuated. These sermons, like the lean kine, have eaten up the fat kine of the types and are never the fatter.

- 219 **JUKES (ANDREW).** The Law of the Offerings [Leviticus, chap. I-VII]. Cr. 8vo. 3s. Lond., Nisbet & Co. 1854.

A very condensed, instructive, refreshing book. It will open up new trains of thought to those unversed in the teaching of the types.

- 220 M[ACKINTOSH] (C. H.) Notes on Leviticus. By C. H. M. 12mo. 2s. 6d. Lond., G. Morrish. 1860.

We do not endorse the Plymouthism which pervades these notes, but they are frequently suggestive. Should be read cautiously.

- 221 MATHER (SAMUEL. 1626—1671.) The Figures or Types of the Old Testament. Second edition. 4to. 7s. 6d. Lond., 1705.

Though this is a work upon all the types, it contains so much instructive matter upon the Levitical sacrifices that we cannot forbear mentioning it here. It is one of the old standard books of our fathers.

- 222 KEACH (BENJAMIN, Baptist Pastor. 1640—1704). Tropologia. Folio and Roy. 8vo. 8s. to 18s.

This is a vast cyclopædia of types and metaphors of all sorts, and was once very popular. It is a capital book, though too often the figures not only run on all-fours but on as many legs as a centipede. It is not strictly upon Leviticus, but we felt bound to insert it in this place.

- 223 MICHAELIS (SIR JOHN DAVID. 1717—1791). The Laws of Moses. Translated by Alexander Smith, D. D. Four vols., 8vo. 20s. Lond., 1814.

However much of learning there may be here, we are not prepared to recommend a work which treats so sacred a subject with levity and coarseness.

- 224 NEWTON (BENJAMIN WILLS). Thoughts on Parts of Leviticus. 12mo. Lond., Houlston. 1857. S. 2s.

This touches only the first six chapters; but it treats of the offerings in a manner deeply spiritual and helpful. This writer has some peculiarities of style and thought; but in matter and spirit he is far removed from the Darby school.

- 225 SEISS (JOSEPH A., D. D.) The Gospel in Leviticus. 8vo. 6s. Edinb., Thomas C. Jack. 1860.

Twenty-one very admirable lectures, founded upon *Bush* and *Bonar*, but containing much original matter. The work deserves attention.

- 226 WEEMSE (JOHN). Exposition of the Laws of Moses, Moral, Ceremonial, Judicial, etc. Two vols., 4to. Lond., 1632. 2s. 6d. or 3s.

This contains many useful and curious things, together with fancies and rabbinical trifles. *Weemse* may generally be bought very cheap, and we should think his work is very little read or cared for. (See *Orme's* opinion, No. 205.)

- 227 WILLET (ANDREW). Hexapla; Leviticus. Folio. 1631. 5s. 6d.

Plodding along with his six-fold load, Willet gives us a comparison of ten versions, "handles well nigh two thousand theological questions," and quotes "above forty authors, old and new." He sums up all preceding commentaries, both Protestant and Romish.

## NUMBERS.

[Seston, Wagner, and other writers whom we have placed under Exodus are equally upon Numbers, and should be referred to.]

- 228 ATTTERSOLL (WILLIAM). A Commentarie upon Numbers. Folio. Lond., 1618. 10s. to 14s.

A stupendous work, well fitted to make a headstone for the author's grave. It is so huge that it might have been the work of a lifetime, and yet the same writer has also given us Philemon. Think of 1271 folio pages on Numbers!

- 229 BLUNT (HENRY, M. A.) Numbers and Deuteronomy. [Vol. 3 of Pentateuch.] 12mo., 6s. Lond., Hatchards. 1843. S. 1s. 6d.

Intended for families, but not without value to the prescher.

- 230 BUSH (GEORGE). Notes on Numbers. Thick small 8vo. New York, 1858. 4s.

Although Bush is indebted to many authors, he is by no means a mere collector; his remarks repay you for consultation, and we hope that in this case they are his own.

- 231 CUMMING (JOHN, D. D.) Readings on Numbers. 8vo. Lond., J. F. Shaw. S. 1s. 9d.

Good, as usual.

- 232 M[ACKINTOSH] (C. H.) Notes on Numbers. By C. H. M. Lond., G. Morrish. 1862. 2s.

Like the other notes of C. H. M., they need filtering. Good as they are, their Darbyism gives them an unpleasant and unhealthy savor.



## DEUTERONOMY.

[As so few expositions have been written upon Deuteronomy alone, the reader will do well to use the Commentaries upon the Pentateuch and the whole Old Testament.]

- 233 **CALVIN** (JOHN). Sermons upon Deuteronomie. Translated out of French by A. Golding. Folio. 1583. 15s.

This is not the same as that which is contained in the "Calvin Translation Society's Commentaries." Everything that Calvin wrote by way of exposition is priceless; even those who differ from him in theology admit this.

- 234 **CUMMING** (JOHN, D. D.) Readings in Deuteronomy. Sm. 8vo. Lond., J. F. Shaw. 1856. S. 2s. 3d.  
Pretty, popular, profitable.

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 JOSHUA.

- 235 **BLACKWOOD** (STEVENSON A.) Heavenly Places. Addresses. Sm. cr. 8vo. 2s. and 2s. 6d. Lond., Nisbet & Co. 1873.

*Mr. Blackwood* has illustrated passages from the first five chapters only. He has a beautifully quiet way of saying very sweet things. This little book will be useful if it shows the young preacher how to expound Scripture with unction and power.

- 236 **BUSH** (GEORGE). Notes. Sm. 8vo. New York. 1852. 3s.

Bush is a careful illustrator of the Word, and apt at giving the practical lesson. His works are well compiled.

- 237 **CALVIN** (JOHN). Commentarie upon Joshue. Translated by W. F. 4to. Lond., 1578. 9s.

We have said enough upon Calvin in general. His expositions are more equal in excellence than those of other men; other men rise and fall, but he is almost uniformly good.

- 238 CHRIST IN THE PROPHETS.—Joshua, Judges, Samuel, Kings. [Anon.] Foolscap 8vo. 3s. 6d. Lond., Masters. 1873.

See Christ in the Law, No. 81. Needs well sifting. There is much rubbish.

- 239 CUMMING (JOHN, D. D.) Readings on Joshua and Judges. Sm. 8vo. Lond., J. F. Shaw. 1857. 2s.

*Dr. Cumming* keeps up to his average of value.

- 240 GROSER (W. H.) Joshua and his Successors: an Introduction to Joshua, Judges, Ruth, and Samuel I., with Notes. Parts I. and II. 8vo. 2s. each. Lond., S. S. Union. 1874.

A very useful condensed book for teachers.

- 241 KEIL (KARL FRIEDRICH, D. D., Ph. D.) Joshua, Judges, and Ruth. One vol. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1865. S. 5s.

“Let our biblical students not only master the facts and logic, but catch the spirit of these commentaries, and we can have no fear for the issue of that conflict with Rationalism and Popery united, by which Protestantism in this country seems to be threatened.”—*Wesleyan Methodist Magazine*.

- 242 KELLY (WILLIAM). Lectures Introductory to the Study of the earlier Historical Books [Joshua to II Samuel]. 8vo. 3s. 6d. Lond., Broom. 1874.

After the manner of Plymouth commenting in general; quite sufficiently taken up with spiritualizing and nice points; but yet, read with half a ton of salt, a book, likely to arouse thought, and suggest topics.

- 243 LANGE'S COMMENTARY.—Joshua (by F. R. Fay); Judges, Ruth (by P. Cassel, D. D.) Edited by Dr. Schaff. One vol. Imp. 8vo. 21s. Edinb., T. & T. Clark. 1872.

This is a standard work. No minister's library is furnished without the whole set. Joshua however is inferior to Judges.

- 244 MARCHANT (F. G.) Commentary on Joshua. [Part III. of Preacher's Commentary. 1s.] Lond., Dickinson. 1875.

While writing this we have only one number before us, but it promises well, and we feel sure its quality will be sustained, for we know the author's industrious habits.

- 245 THE GOSPEL IN THE BOOK OF JOSHUA. [Anon.] Cr. 8vo. 1s. 6d. Lond., Partridge & Co. 1867.

Pious remarks, such as any one would make.

- 246 SEATON (W.) *The Church in Canaan; or, heirs in possession receiving the promises.* Vol. I. 12mo. Lond., 1823. 2s.

A sequel to No. 189.

- 247 SMITH (THORNLEY). *The History of Joshua, viewed in connection with the Topography of Canaan, and the Customs of the Times in which he lived.* Cr. 8vo. 4s. 6d. Edinb., W. Oliphant & Co. 1870.

Although not a commentary, it will answer the same purpose; for almost every event is fully illustrated. A capital work.

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## JUDGES.

[See also under *Joshua*.]

- 248 BUSH (GEORGE). *Notes on Judges.* Sm. 8vo. New York, 1852. S. 3s. 6d.

Like other works of this author—of considerable value.

- 249 DODS (MARCUS, M. A., D. D.) *Israel's Iron Age: Sketches from the Period of the Judges.* Crown 8vo. 5s. Lond., Hodder and Stoughton. 1874.

Dr. Dods considers that to find in Samson and other judges types of our Lord Jesus is mere fancy, and he interprets upon "a rational principle" which renders his book dry and unspiritual; at the same time his sketches are not without value.

- 250 HENGSTENBERG (E. W.) *Time of the Judges.* (See No 87.)

- 251 KITTO (JOHN, D. D.) "The Judges," in *Daily Bible Illustrations.* (See No. 42.)

Exceedingly meritorious. Refer to it frequently.

- 252 MARTYR (PETER. 1500—1562). *Most Fruitful and Learned Commentarie upon the Book of Judges.* Black Letter. Folio. 1560. Rare. 18s.

This would seem to be a profound work. *Rogers* says of *Peter Martyr*:—"Few private men can understand his works, and few ministers who understand them can obtain them; nor if they can will they find in them much that will benefit their simple hearers." This has not been our experience with *Peter Martyr's* works; on the contrary, we have read them with interest.

- 253 NOBLE (SAMUEL). Sermons on the singular histories recorded in the first eleven chapters. 8vo. 3s. 6d. Lond., J. S. Hodson. 1856. S. 1s. 6d.

Swedenborgian mysticism. Exposition in a trance.

- 254 ROGERS (RICHARD. Puritan). The whole Book of Judges. [103 Sermons.] Folio. Lond., 1615. 12s. to 15s.

This for the Puritan period is THE work upon Judges.

It is thoroughly plain and eminently practical.

- 255 WISEMAN (LUKE H., M. A. Died 1875). Men of Faith; or, Sketches from the Book of Judges. Cr. 8vo, 3s. 6d. Lond., Hodder & Stoughton. 1874.

Mr. Wiseman in this work tells "of Gideon and Barak, of Samson and of Jephthah," and he does it in a powerful style. He was one of the best preachers in the Wesleyan body. A man of fulness, and judiciousness; in fact, a wise man.

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- 256 BRUCE (JOHN, D. D.) Life of Gideon. Fcap. 8vo. 5s. Edinb., Edmonston & Douglas. 1870.

The author deserves attention, both for matter and style. Note *Hugh Miller's* high opinion of his "Biography of Samson;" (No. 260). Gideon is a better work, but both are over-estimated.

- 257 ELWIN (FOUNTAIN). Sermons on the character of Gideon. 12mo. Lond., Hatchards. 1844. S. 2s.

Seven sermons, containing nothing remarkable.

- 258 HOWARD (LADY). Gideon the Mighty Man of Valour. [Anon.] Lond., Hatchards. 1841. S. 1s. 6d.

Of small use to the preacher.

- 259 ROGERS (GEORGE ALBERT, M. A.) The Valour of Faith; or the Gospel in the Life of Gideon. 12mo. 2s. 6d. Lond., Wertheim, Mackintosh & Hunt. 1859.

A thoroughly lively little book. Each of the eight chapters is full of thought.

- 260 BRUCE (JOHN, D. D.) The Biography of Samson. 18mo. 2s. Edinb., Edmonston & Douglas. 1870.

*Hugh Miller* said "There is a poetic richness in the style, which at one time reminds us of *Chalmers*, and at another of *Jeremy Taylor*, but which in reality is *Mr. Bruce's* own, that does not seem poor or bald beside even the blank verse of the great master of English song." We think this eulogy is greatly overdone.

- 261 **QUARLES** (FRANCIS. 1592—1644). *The Historie of Samson*. 4to. Lond., 1631. 5s.

This queer, quaint, odd volume of rhymes is far from despicable. *Kitto* frequently quotes *Quarles* upon Samson, and says of him that he was a poet of no mean order. We are glad to have his testimony to confirm our own opinion. Refined tastes will be offended, but those who wish for quaint thought will be gratified. The book is very rare.

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## RUTH.

[See also under *Joshua*.]

- 262 **BERNARD** (RICHARD. Puritan. Died 1641). *Ruth's Recompense*. 4to. 1628. 3s. 6d.

*Mr. Grosart* is enthusiastic in his praise of this work, and says "that it abounds with apophthegma and compressed thoughts." We defer to so high an authority, but we are not much fascinated by the book.

- 263 **FULLER** (THOMAS, D. D. 1608—1661). *A Comment on Ruth, with two Sermons*. 1650.

Not one of *Fuller's* best; but still quaint and pithy, and lit up with flashes of his irrepressible wit. The above works of *Bernard* and *Fuller* have been reprinted in *Nichol's Series of Commentaries*, in one volume. Cr. 4to. 7a. 6d. Lond., Nisbet & Co. 1865.

*Mr. Tagg*, Pancras Lane, London, has also published a reprint of *Fuller's* Comment on Ruth, and Notes upon Jonah. Cr. 8vo. 4s. 6d.

- 264 **BRADEN** (WILLIAM). *The Beautiful Gleaner*. Cr. 8vo. 2s. 6d. Lond., James Clark & Co. 1874.

*Mr. Braden* is an able preacher. His sermons upon Ruth are popular and practical, though not very remarkable.

- 265 **LAVATER** (LEWIS. A Swiss Protestant Divine. 1527—1586.) *Ruth expounded in 28 Sermons*. Translated from the Latin by E. Pagett. 8vo. Lond., 1586.

*Lavator* was a Reformer of high repute, son-in-law of *Bullinger*. He wrote a curious work on spectres, and made a catalogue of comets, thus showing himself to be both philosopher and divine. His book is seldom met with.

- 266 **LAWSON** (GEORGE, D. D.) *Lectures on the Book of Ruth*. 12mo. Edinb., 1805. 3s.

By a man of great genius. Simple, fresh, and gracious. Nothing critical or profound may be looked for, but wise and sound teaching may be gleaned in these pages.

- 267 **MACARTNEY** (H. B.) *Observations on Ruth.* 12mo. Lond., 1842. 9d.

A nice *little* hook, little in all ways.

- 268 **MACGOWAN** (JOHN. 1726—1780). *Discourses on Ruth, and other important subjects.* 8vo. Lond., 1781. 2s. 6d.

*Macgowan*, the author of the *Dialogue of Devils*, is well known for originality and force. In this case his sermons are full of Gospel truth, but the texts are too much accommodated and spiritualized. The discourses are good reading.

- 269 **OXENDEN** (A. Bishop of Montreal). *Story of Ruth.* 18mo. 1s. Hatchards.

A very tiny affair, of no great moment to the expositor.

- 270 **PHILPOT** (B., A. M.) *Six Lectures.* Square F<sup>c</sup>ap. 2s. 6d. Lond., Nisbet & Co.

A very small book, containing good, simple lectures—not an exposition.

- 271 **PRICE** (AUBREY C., B. A.) *Six Lectures on the Book of Ruth.* 12mo. 2s. 6d. Lond., Hatchards. 1869.

Sermons of remarkable power, both of doctrine and diction. Not so expository as practical. *Mr. Price* is an earnest and large-hearted clergyman of thoroughly evangelical school.

- 272 **TOPSELL** (EDWARD). *The Reward of Religion. Lectures upon Ruth.* 8vo. Lond., 1613. 7s. 6d. to 10s.

A very choice old work. Attersol in his rhyming preface says of it—

“Go little Booke, display thy golden title,  
 (And yet not little though thou little bee);  
 Little for price and yet in price not little,  
 Thine was the Paine, the gaine is ours I see:  
 (Although our gaine thou deem'st no paine to thee).  
 If then, O reader, little paine thou take,  
 Thou greatest gaine with smallest paine shall make.”

- 273 **TYNG** (STEPHEN, D. D., of New York). *The Rich Kinsman; or the History of Ruth.* Small 8vo. Lond., 1856. S. 1s. 6d.

Written for young people, and suitable for their reading, though none too lively.

- 274 **WRIGHT** (C. H. H., M. A.) *Ruth, in Hebrew; with grammatical and critical Commentary.* 8vo. 7s. 6d. Lond., Williams & Norgate. 1864.

For Hebraists only. The author has selected the book of Ruth as a study for beginners in the Hebrew tongue, because of the simplicity of the language.

## I. AND II. SAMUEL.

[Expositions upon these books being few, the student should consult works on Scripture characters, and also comments on the Old Testament as a whole.]

- 275 KEIL (C. F., D. D.) and DELITZSCH (F., D. D.) The Books of Samuel. Translated from the German by the Rev. James Martin, B. A. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1872.

Like most of *Clark's* series, *Keil's* works are valuable helps towards obtaining the meaning of the text; but for spiritual reflections and fruitful hints we must look elsewhere.

- 276 LINDSAY (HENRY, M. A.) Lectures on the Historical Books [1 and 2 Samuel only]. Two vols. 12mo. Lond., 1828. 2s. 6d.

Practical sermons on a few of the more prominent events.

- 277 WILLET (ANDREW). An Harmonie upon the First Booke of Samuel, and an Harmonie upon the Seconde Booke of Samuel. Folio. 1614. 10s. 6d. to 12s. [There is also a 4to. edition upon 1 Samuel. 1607.]

The work continues the Hexapla to which we have referred in Nos. 143 and 178. It is unusually brief for the age of its composition, and full of variety. Under every verse, and often clause of a verse, the learned author proposes a question, and proceeds to answer it. These are such as the following:—"What a daughter of Belial is?" "Whether any may be said to sin with the will of God?" "What doors of the house of Jehovah Samuel opened?" "What is to be thought of Eli's state before God?"

278. GUILD (WILLIAM, D. D. 1586—1657). The Throne of David. An Exposition of the 2nd Samuel, wherein is set down the Pattern of a Pious and Prudent Prince. Oxford, 1659. 11s.

The MSS. of this rare book was sent to Dr. John Owen by the widow of the author, with a letter of her own, informing him that her dying husband desired it to be so forwarded. Dr. Owen says, that he found the treatise "written with perspicuity and clearness, handling a subject of great

and delightful variety, with a choice mixture of spiritual, moral, and political observations, tempered by a good and sound judgment unto common capacities." We do not presume to criticise where *Owen* commands, but we should not have originated such a commendation.

## SAMUEL, SAUL, DAVID.

279 **KITTO**. Daily Bible Illustrations, "Samuel, Saul, and David." (See No. 42.)

Should always be consulted.

280 **PLUMPTRE** (HELEN). The History of Samnel. 18mo. 1s. 6d. Lond., Nisbet & Co. 1842.

A children's book, and childlike men will be thankful for the many very useful hints which it throws out. We have got more out of it than we have found in huge and learned tomes.

281 **STEEL** (ROBERT). Samuel the Prophet. 8vo. 4s. 6d. Lond., Nelson & Sons. 1861. S. 2s.

The author has done his work well, and has shown an evident desire to excite others to a greater knowledge of the subject than he could impart. Hence he gives a list of the writers upon Samuel, and such accounts of them as were within his reach. Young readers will find this book a great help to them.

282 **MILLER** (J. A.) Saul, The First King of Israel. F<sup>cap</sup>. 8vo. 1s. 6d. Lond., Snow & Co. 1866.

Eminently thoughtful, useful, practical sermons. We do not see how Saul's life-failure could be more profitably set forth.

283 **BLAIKIE** (WILLIAM G., A. M.) David, King of Israel: the Divine Plan and Lessons of his Life. 8vo. 5s Lond., Nisbet & Co. 1861.

Dr. Blaikie is a good writer. This Life of David has supplied a great lack.



- 284 CHANDLER (SAMUEL, D. D., F. R. S., and F. A. S. 1698—1766). *A Critical History of the Life of David*. Two vols., 8vo. Lond., 1766. S. 5s. One vol., 8vo. J. H. & J. Parker. 1853. S. 5s.

This is a masterpiece as a critical history, and the best of Chandler's productions. Many of the Psalms are explained with commendable learning, but the spiritual element is absent.

- 285 DELANY (PATRICK, D. D., Dean of Down. 1686—1768). *An Historical Account of the Life and Reign of David*. [Anon.] Two vols., 8vo. Lond., 1745. 4s.

Delany was a friend of Swift, no great recommendation for a commentator. He defends David in a way which David would have sternly repudiated. Chandler is far preferable to Delany, but both are devoid of the evangelical spirit.

- 286 KINGSLEY (CHARLES, M. A.) *David. Four Sermons*. F'cap. 8vo. 2s. 6d. Lond., Macmillan & Co.

In his usual free and easy manner *Kingsley* speaks of David's strength and his weakness, his anger and his deserts. The character of this writer is supposed to be well understood, but we question if many have formed a true estimate of him. For commenting purposes these sermons are of small value; they are plain, practical discourses.

- 287 KRUMMACHER (F. W., D. D.) *David, the King of Israel*. Cr. 8vo. 7s. 6d. Edinb., T. & T. Clark.

Anything by *Krummacher* is worthy of patient reading.

- 288 LAWSON (GEORGE, D. D. 1749—1820.) *Discourses on the History of David*. 12mo. Berwick, 1833. S. 3s. 6d.

Here the life of David is piously turned to practical use. Delany and Chandler are but bones, and Lawson the marrow.

- 289 MARBECK (JOHN). *The whole History of King David*. 4to. 1579.

This is in English metre, and was written by the famous organist of the Royal Chspel in Windsor, in the reign of Henry VIII. He narrowly escaped martyrdom. His work entitled "Booke of Common Praier noted," is the groundwork of the plain song used in our Cathedrals from the Reformation to the present day. *Marbeck's History of David* is very rare. We cannot therefore set a price.

- 290 [ROGERS (Mrs.)] *The Shepherd King*. By the Authoress of "The Folded Lamb." 12mo. 3s. 6d. Lond., Nisbet, 1856. S. 1s. 6d.

This authoress writes well for the young, and her book will be useful to those who teach them.

- 291 SMITH (GEORGE, LL. D. and F. A. S.) *The Life and Reign of David*. Cr. 8vo., 7s. 6d. Lond., Longmans. 1867. S. 3s. 6d.

David's life is here concisely written, with such of the Psalms interwoven as can be referred to special periods. It cannot be read without ministering instruction.

- 292 TAYLOR (WILLIAM M., D. D. Of the Broadway Tabernacle, New York). *David: his Life, and its Lessons*. Cr. 8vo. 8s. 6d. Lond., Sampson Low, Marston & Co. 1875.

A grand work which should be in every library.

- 293 THOMPSON (HENRY, M. A.) *Davidica*. Twelve Sermons on the Life and Character of David. Lond., 1827. 1s. 6d.

Discourses of the kind which are usually published by subscription; rather pretentious, but with nothing in them. The process of subscribing to print sermons is one suggested by kindness, but seldom directed by reason.

- 294 VINCE (CHARLES, Baptist Minister, of Birmingham. Died 1875). *Lights and Shadows in the Life of King David*. Cr. 8vo. 5s. Lond. Elliot Stock. 1871.

Sermons of the highest order upon a few incidents in David's life. They are models of chaste, subdued, but powerful preaching.

## I. and II. KINGS.

- 295 GENESTE (MAXIMILIAN, M. A.) *The Parallel Histories of Judah and Israel*. Two vols., Roy. 8vo. £1 11s. 6d. Lond., S. Bagster & Sons. 1843. S. 6s. to 8s.

The explanatory notes are mostly from other authors. The work has a very noble appearance, and may be useful as showing the run of Biblical history; but *Barth's Bible Manual* (No. 4) would answer every purpose.

- 296 **JUKES (ANDREW)**. *The Mystery of the Kingdom, traced through the Books of Kings. Part I.* 1s. 6d. Lond., Longmans. 1858.

This author is more mystical than we could wish, but never writes without being instructive.

- 297 **KEIL (K. F.) and BERTHEAU (E.)** *Commentary on the Books of Kings.* By K. F. Keil. Translated by James Murphy, LL. D. Supplemented by a *Commentary on the Books of Chronicles.* By Ernst Bertheau, Professor in Goettingen. Translated by James Martin, B. A. Two vols, 10s. 6d. each. Edinb., T. & T. Clark. 1857. S. 10s.

Distinguished by careful investigation of the meaning of the text. This is a most important help to the expositor. The student will not, however, find much in the way of reflections and doctrines.

- 298 **KEIL and DELITZSCH**. *The Books of the Kings.* By C. F. Keil. Translated by James Martin, B. A. One vol. 10s. 6d. Edinb., T. & T. Clark. 1865.

This appears to be another form of the work mentioned above. At least there can be no necessity for purchasing both. This is the better.

- 299 **KITTO**. *Daily Bible Illustrations.* "Solomon and the Kings." (See No. 42.)

Full of deeply interesting matter.

- 300 **LANGE'S COMMENTARIES**. Edited by Dr. Schaff. *Kings.* By Dr. Bahr. One vol., Imp. 8vo. 21s, or to subscribers 15s. Edinb., T. & T. Clark. 1872.

It must have cost great effort to make the homiletical part of this volume as good as it is. It is a treasury to the preacher, and is all the more precious because we have next to nothing upon the books of the Kings. (See No. 43.)

## SOLOMON'S TEMPLE.

- 301 **BUNYAN (JOHN)**. *Solomon's Temple Spiritualized.* Lond., 1688. [In Bunyan's Works, Offor's edition, III., 460.]

A marvellous display of allegorizing genius: full of Gospel truth. *Bunyan* hammers away at each type, but no one may call it tinkering.

- 302 **EDERSHEIM** (A., D. D.) *The Temple: its Ministry and Services.* Imp. 16mo. 5s. Relig. Tract. Soc. 1874.

This will supply the student with all that he needs upon the subject in hand.

- 303 **LEE** (SAMUEL, M. A. 1625—1691.) *Orbis miraculum; or, the Temple of Solomon pourtrayed by Scripture light.* [Anon.] Folio. 1659. 12s. to 14s.

Of course, as will be inferred from its date, this work is of the antique order, but it is profoundly learned, and goes into architectural and ritualistic details, explaining them spiritually with much sweetness and suggestiveness.

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### ELIJAH, ELISHA, &c.

- 304 **ANDERSON** (JAMES, S. M., M. A.) *Discourses on Elijah, etc.* 8vo. Lond., 1835. 2s.

Ordinary sermons by a "Chaplain in Ordinary to the Queen." Rhetorical and grandiose, but not expository.

- 305 **BAYNE** (PETER). *The Days of Jezebel. An Historical Drama.* 12mo. 6s. Lond., Strachan & Co. 1872.

A fine poetic drama, worthy of quotation by preachers; but hardly in the line of works contemplated by this Catalogue.

- 306 **EDERSHEIM** (ALFRED, D. D.) *Elisha the Prophet, a Type of Christ.* Cr. 8vo. 3s. 6d. Lond., W. Hunt & Co. 1873.

This author is always interesting, showing close acquaintance with Jewish customs, and knowing how to utilize his information.

- 307 **HOWAT** (H. T.) *Elijah, the Desert Prophet.* Cr. 8vo. 5s. Edinb., Johnstone & Hunter. 1868.

Very picturesque and poetical. A work to be read for enjoyment.

- 308 **KRUMMACHER** (F. W., D. D.) *Elijah the Tishbite.* Translated from the German. [Numerous editions; one has lately been issued by the Religious Tract Society. Cr. 8vo. 3s.] S. 1s. 6d.

Too well known and approved to need any commendation from us.

- 309 **MACDUFF** (J. R., D. D.) *The Prophet of Fire.* Post 8vo. 6s. 6d. Lond., James Nisbet & Co. 1863.

Dr. Macduff writes popularly, yet he is by no means

weak or shallow. He is to the young minister all the more useful, because he has worked out the problem of making sound thought intelligible to the multitude.

310 M[ACKINTOSH] (C. H.) *Reflections on the Life and Times of Elijah.* By C. H. M. 1s. Lond., G. Morrish.

Strongly Plymouthistic, A small affair.

311 BLUNT (HENRY, M. A.) *Lectures upon the History of Elisha.* 12mo. 5s. 6d. Lond., Hatchards. 1839. S. 2s.

We like *Blunt* better upon Elisha than upon any other portion of Scripture. He says that, had he known of *Krummacher's* having written upon the subject, he should not have attempted it himself. A wise observation. What shall he do that cometh after a King, or after a *Krummacher*?

312 DOTHIE (W. P., M. A.) *The History of the Prophet Elisha.* Cr. 8vo. 2s. 6d. Lond., Hodder & Stoughton. 1872.

Sketchy. Not very deep, but interesting.

313 GLYN (GEORGE L., Bart.) *Life of Elisha, in eleven plain discourses.* 8vo. Lond., Wertheim & Macintosh. 1857. S. 1s.

Evangelical and simple. Ministers do not need it.

314 KRUMMACHER (F. W., D. D.) *Elisha.* Translated from the German. Lond., Nisbet & Co. 1837. S. 1s. 6d.

Of this we may say as we did of the same author's *Elijah*,—it needs no commending from us.

315 BULLOCK (CHARLES). *The Syrian Leper.* Fcap, 8vo. 2s. 6d. Lond., Wertheim & Macintosh. 1862. S. 1s. 3d.

Telling in style, and earnestly evangelical. These chapters are good specimens of popular expounding.

316 MACDUFF (J. R., D. D.) *The Healing Waters; or, The Story of Naaman.* An Old Testament Chapter on Providence and Grace. Cr. 8vo. 3s. 6d. Lond., Nisbet. 1873.

In Dr. Macduff's best manner: the story of Naaman is admirably handled, and made to teach the gospel with much freshness.

317 ROGERS (DANIEL, B. D. Puritan. 1573—1652). *Naaman the Syrian, his disease and cure; discovering lively to the reader the spiritual leprosie of sinne and selfe-love; together with the remedies, viz., selfe-denial and faith.* Folio. Lond., 1642. 7s. to 10s.

A huge volume of 898 folio pages, almost large enough to have loaded one of Naaman's mules. It is a work which exhausts the subject and turns it to earnest evangelical uses.

318 WOODWARD (HENRY, A. M.) *The Shunamite*. 8vo. 10s. 6d. Lond. and Camb., Macmillan & Co. 1863. S. 3s.

We scarcely remember a more flagrant case of high-sounding verbiage. Here is the author's way of describing a hen which has hatched ducklings.—"That much tried bird, whose hard allotment it has been to hatch and rear a brood of aliens, and who seems as if melancholy had marked her for her own, when her charge, with unanimous consent, hurry to some tempting pool of water, and violate her feelings and shock her instincts, by casting themselves upon that hostile element."

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### I. and II. CHRONICLES.

319 BERTHEAU (E.) See Keil and Bertheau, No. 297.

320 KEIL (K. F.) *The Book of the Chronicles*. Translated from the German. By Andrew Harper, B. D. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1872.

Without indicating either the spiritual lesson or the moral of the history, *Keil* simply explains the facts, and in so doing aids the reader to realize them. We confess we should like something more.

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### EZRA, NEHEMIAH, and ESTHER.

321 KEIL (K. F.) *Commentary on Ezra, Nehemiah, and Esther*. Translated by Sophia Taylor. 8vo. 10s. 6d. Edinb., T. & T. Clark. F. T. L. 1873.

Just the kind of book in which *Keil's* method of commenting appears to the best advantage. He gives much needful information, and thus supplements more didactic works. We cannot read *Keil* with pleasure, for we want spiritual meat, but yet it is most desirable for us to know what the text really means.

322 PILKINGTON (JAMES, B. D. Bishop of Durham. 1520—1575). *A Godlie Exposition upon certeine chapters of Nehemiah*. 1585. Reprinted in the Parker Society's edition of Pilkington's Works. 8vo. Camb., 1842.

Very old fashioned and singular, somewhat in the style of Latimer and

perhaps a little coarser. *Pilkington's* downright onslaughts upon the vices and follies of his time are fine instances of personal, faithful preaching; they are, however, so minutely descriptive of the manners which then prevailed that they are the less useful now. The style is cramped, and even grotesque in places, yet *Pilkington* is a grand old author. He has only written upon five chapters.

- 323 RANDALL (J. MONTAGUE, A. K. C.) *Nehemiah, the Tirshatha: his Life and Lessons.* Post 8vo. 3s. 6d. Lond., Nisbet. 1874.

The substance of thirteen Sunday evening addresses to a village congregation, "dictated by the author, who is nearly blind, on the following Monday." These familiar and almost chatty discourses are full of gospel teaching, and while they give a fair idea of Nehemiah and his times, they are also enlivened by anecdote, and made exceedingly interesting. Students will not learn much from these sermons, but they may see how rustic preaching should be done.

- 324 SCENES FROM THE LIFE OF NEHEMIAH; or, Chapters for Christian Workers. [Anon.] F'cap. 8vo. 1s. Lond., 66, Paternoster Row, E. C.

The heads of these chapters would serve exceedingly well for the key-notes of a series of sermons.

- 325 STOWELL (HUGH, M. A.) *A Model for Men of Business, or, Lectures on the Character of Nehemiah.* 8vo. Lond., Hatchards. 1855. S. 3s.

The author does not attempt a full exposition, but aims at furnishing a plain, practical handbook for men of business and others whose time is limited. He gives fourteen good, sensible lectures on the Book.

- 326 WOODWARD (HENRY, M. A.) *Thoughts on the Character and History of Nehemiah.* 12mo. Lond., 1849.

Words, and only words.

## ESTHER.

- 327 COOPER (THOMAS). *The Churches Deliverance; containing Meditations and short Notes upon the Booke of Hester.* 4to. Lond., 1609. 5s. to 7s.

We have not been able to meet with this work.

- 328 DAVIDSON (ALEXANDER D., D. D.) *Lectures on Esther.* Cr. 8vo. 5s. 6d. Edinb., T. & T. Clark. 1859.

Helpful lectures. The Book of Esther is here used for instruction in doctrine and practice. The work is not so much for the study as for the family.

- 329 HUGHES (JOHN). *Esther and her People. Ten Sermons.* 18mo. 1842. S. 1s. 3d.

Good evangelical discourses, but nothing very special.

- 330 LAWSON (GEORGE, D. D.) *Discourses on Esther.* 12mo. Edinb., 1804. S. 3s. 6d.

Intended for the general reader. The discourses are as spiritual and unaffected as their excellent author. Dr. John Brown, in commending all the Lawson books, says that "he has rendered subjects, apparently barren, full of instruction."

- 331 McCRIE (THOMAS). *Lectures on Esther.* 12mo. 1838. S. 1s. 6d.

Dr. Davidson says of Dr. McCrie: "There is an ancient fable of a king who was gifted with the power of turning everything he touched into gold; and this eminent divine and historian possessed remarkably the gift of rendering every subject he handled so precious, as at least to discourage any one from attempting to follow in his track. In his Lectures upon the book of Esther, he has certainly left little for any to say who may come after him."

- 332 MORGAN (R. C.) *The Book of Esther typical of the Kingdom.* Sm. 8vo. 1855. S. 1s. 6d.

An allegorical interpretation, which commences with these words: "The true scene of this beautiful book opens in heaven." Is heaven under the dominion of Ahasuerus? Who then is Vashti?

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## THE POETICAL BOOKS.

- 333 DURELL (D., D. D.) *Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles.* 4to. Oxford, 1772. 4s. to 6s.

A critic who is forever mending the text, who contends for the modern origin of Job, thinks the Canticles to be a love song, and considers the imprecatory Psalms to be ebullitions of passion, is not one whom our readers need consult.



- 334 HOLDEN (LAWRENCE). Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with Notes. Four vols., 8vo. 1763. 5s.

An atrocious instance of bombastic verbosity. Job ii. 2 is thus expanded:—"Heaven and earth's great Lord and guardian, the instat Satan appeared observed, and thus demauded of him: 'from what quarter proceedest thou? or in what district, and to what purpose hast thou lately employed thy perverted, and subtle, wicksd abilities and arts?' To whom the destroyer answers: 'my last station, or rather, unsettled, wandring motion, has been upon earth; various districts whereof I have made short visits to, being sometimes with the inhabitants of one region of climate, sometimes with those of another.'" Paraphrases generally mean the text padded out with superfluous words, and this is an emphatic instance.

- 335 KITTO. Daily Bible Illustrations, "Job and the Poetical Books." (See No. 42.)

Worthy of attentive reading.

- 336 LEIGH (EDWARD). See under Whole Bible, No. 45.

- 337 WILCOCKS (THOMAS, A. M. Puritan. 1549—1608). The Works of that Reverend and Learned Divine, Mr. Thomas Wilcocks, Minister of God's Word: containing an Exposition upon the whole Booke of David's Psalmes, Solomon's Proverbs, the Canticles, and part of the eighth chapter of St. Paul's Epistle to the Romans. Folio. Lond. 1589, 1620 and 1624. 9s. to 12s.

Very old. The notes are brief, but furnish many hints for sermons.

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## JOB.

- 338 ABBOT (GEORGE. Died 1648). The whole Book of Job Paraphrased, or made Easie for any to Understand. 4to. Lond., 1640. 3s. 6d.

This is not by Archbishop Abbot, neither is the work of any value. This *Abbot* was a Member of Parliament, and his paraphrase is better than we could have expected from an M. P.; but still it is a heavy performance.

- 339 AMERICAN BIBLE UNION. The Book of Job. A Translation from the Original Hebrew; on the Basis of the Common and Earlier English Versions. By Thomas J. Conant, D. D., Professor of Sacred Literature in Rochester Theological Seminary. 4to. New York, 1867. Lond., Trübner. S. 3s. 6d.

An excellent translation. The design did not allow of more than slender notes, but those notes are good.

- 340 **BARNES** (ALBERT. 1798—1870). Notes on Job. Routledge's edition, edited by Dr. Cümning. Two vols., 8vo 5s. Blackie's edition. Two vols., post 8vo. 7s.

Exceedingly good. One of the best of this author's generally valuable productions. The student should purchase this work at once, as it is absolutely necessary to his library.

- 341 **BELLAMY** (D.) Paraphrase, with observations. 4to. Lond., 1748. 4s.

A collection of notes from other authors. Original works are far better.

- 342 **BEZA** (THEODORE. 1519—1605.) Job expounded. 8vo. 1590. 7s.

Beza was the great friend and assistant of Calvin. As a commentator he lacked the profound insight and comprehensive grasp of Calvin, but as a critical scholar he is said to have been his equal if not his superior. This work on Job is rare.

- 343 **BLACKMORE** (SIR R.) Paraphrase on the Book of Job, the Songs of Moses, Deborah, and David, four select Psalms, some Chapters of Isaiah, and the 3d Chapter of Habakkuk. Folio. 1700. 3s.

Grandiose poetry. *Pope* speaks of the power of *Blackmore's* numbers "to soothe the soul in slumbers." The worthy knight is not the worst of the poetical expositors, but he is bad enough. Miserable paraphrasers are ye all, ye brethren of jingling rhyme and doubtful measure.

- 344 **CALVIN** (JOHN). Sermons on the Booke of Job. Translated out of French. By A. Golding. Folio. Lond., 1584.

Not the same as the Commentary, but equally rich.

- 345 **CAREY** (CATERET PRIAULX, M. A.) Book of Job translated, explained by Notes, and illustrated by extracts from works on Antiquities, Science, &c. Royal 8vo. 1858. 5s. to 7s. 6d.

Purely critical and exegetical. The author has grappled manfully with all difficulties, and has stored up a mass of precious materials with which to illuminate a book dark from its antiquity.

- 346 **CARYL** (JOSEPH. 1602—1673). Exposition, with Practical Observations. Twelve vols., 4to. 1648—1666. 55s. Also in Two vols., folio. 1676. 50s.

Caryl must have inherited the patience of Job to

have completed his stupendous task. It would be a mistake to suppose that he is at all prolix or redundant ; he is only full. In the course of his expounding he has illustrated a very large portion of the whole Bible with great clearness and power. He is deeply devotional and spiritual. He gives us much, but none too much. His work can scarcely be superseded or surpassed.

347 ——— An Abridgment of Caryl's Exposition. 8vo. Edinb., 1836. 1s. 6d.

We do not believe in abridgments of a book which is good throughout. Think of twelve large volumes condensed into one small one! An ox in a gallipot is nothing to it.

348 CHAPPELOW (LEONARD, B. D.) A Commentary, in which is inserted the Hebrew Text and English Translation. Two vols., 4to. 6s. Cambridge, 1752.

*Chappelow* is great upon Arabic etymologies, but he is dreadfully verbose, and really says nothing of any consequence. Chappelow and several other authors follow Schultens in the belief that the Hebrew can only be read by the light of the Arabic ; they even imagine that the Book of Job was originally composed in Arabic by Job himself and then translated by some one else into the Hebrew tongue. This opened a fine field for parading their learning.

349 COLEMAN (J. NOBLE). The Book of Job; from the Hebrew. With Notes. 4to. 7s. 6d. Lond., Nisbet & Co. 1869. S. 4s.

We do not value this so much as the same author's "Psalms," but it is serviceable in its own way.

350 CONANT (T. J.) See American Bible Union. (No. 339.)

351 DAVIDSON (A. B., M. A. Hebrew Tutor, New College, Edinb.) A Commentary Grammatical and Exegetical ; with a Translation. Vol. I. 8vo. 7s. 6d. Lond., Williams & Norgate. 1862.

Strict grammatical treatment of Scripture is always commendable, and in this case the results are valued by advanced scholars.

352 DELITZSCH (FRANZ). Biblical Commentary on Job. Two vols., 8vo. 21s. Edinb., T. & T. Clark. 1866. S. 12.

"Unquestionably the most valuable work on this inexhaustibly interesting Scripture that has reached us from Germany."—*Nonconformist*.

- 353 **DURHAM** (JAMES. 1622—1658). Exposition of Job. 12mo. 1659. Also Glasgow, 1759. Say 4s.

This is a small book, and we have been unable to procure it. Orme only mentions it upon the authority of Watts' Bibliotheca. It is certain to be good, for Durham is always admirable.

- 354 **EVANS** (ALFRED BOWEN). Lectures on the Book of Job. 8vo. Lond. Bosworth & Harrison. 1856. S. 2s.

Discourses from fourteen single verses from different parts of the patient patriarch's history. They are quite out of the run of Church of England preaching, and are full of thought and originality. They would have been all the better for a little gospel, for even if his text does not look that way, we do expect a Christian minister to have something to say about his Master.

- 355 **FENTON** (THOMAS, M. A.) Annotations on Job and the Psalms, collected from several Commentators, and methodized and improved. 8vo. Lond., 1732. 3s.

All that will be found here is taken from others, but well selected.

- 356 **FRY** (JOHN). New Translation and Exposition, with Notes. 8vo. Lond., 1827. 4s. 6d.

Written in a devout, inquiring spirit, with due respect to learned writers, but not with a slavish following of their fancies. Fry's work is somewhat of the same character as Good's (No. 359). We greatly esteem this exposition for its own sake, and also for the evangelical tone which pervades it.

- 357 **GARDEN** (CHARLES, D. D.) An Improved Metrical Version, with preliminary dissertation and notes. 8vo. Oxford, 1796. 3s.

This author has not attempted a Commentary, but he has consulted a vast array of authors, and from them gathered a large number of notes. His work is of very moderate value.

- 358 **GARNETT** (JOHN. Bishop of Clogher). A Dissertation on the Book of Job, etc. 4to. Lond., 1749. 2s. 6d.

Rubbish. This Bishop ascribes the authorship of Job to Ezekiel!

- 359 **GOOD** (JOHN MASON, M. D., F. R. S. 1764—1827). *The Book of Job literally translated. With Notes, etc.* 8vo. Lond., 1812. 5s.

A very valuable contribution to sacred literature. Dr. Good's learning was, however, more extensive than accurate, and it would be dangerous to accept his translations without examination.

- 360 **GREGORY THE GREAT**. *On the Book of Job.* [The *MAGNA MORALIA*.] Translated with Notes and Indices. Library of the Fathers. Four vols. £2 15s., or to subscribers £2 2s. Lond., James Parker & Co.

The Fathers are of course beyond criticism, and contain priceless gems here and there; but they spiritualize at such a rate, and also utter so many crudities and platitudes, that if they were modern writers they would not be so greatly valued as they are. Antiquity lends échantuient.

- 361 **HEATH** (THOMAS). *Essay toward a New English Version of the Book of Job. With a Commentary.* 4to. Lond., 1756. 2s. 6d.

All that is good in this book is marred by its utterly untenable conjectures. It treats Job with slender reverence. Do not lumber your shelves with it.

- 362 **HODGES** (WALTER, D. D.) *Elihu: an Enquiry into the Scope and Design of the Book of Job.* 4to. Lond., 1750. 12mo., third edition, 1756. 2s.

Based upon the absurd supposition that Elihu was the Son of God himself, and Job a type of the Saviour. Poor Job's book has been the subject of trials as numerous as those of its hero, and Hodges has given the finishing stroke. The course of dreaming can no further go. Hodge the village Methodist could never have raved at the rate of Dr. Hodge, Provost of Oriel College, Oxford.

- 363 **HENGSTENBERG** (E. W.) See under *Ecclesiastes*.

- 364 **HULBERT** (CHARLES AUGUSTUS, M. A., Perpetual Curate of Harthwaite, Yorks.) *The Gospel Revealed to Job. Thirty Lectures, with Notes.* 8vo. Lond., Longmans. 1853. S. 3s. 6d.

An unusually good book; exceedingly comprehensive and helpful in many ways. The author aimed at usefulness and has succeeded wonderfully. We wonder that his work has not been better known.

- 365 **HUTCHESON** (GEORGE). *An Exposition upon Job, being the sum of 316 Lectures.* Folio. 12s. to 14s. Lond., 1669.

Whenever the student sees a *Commentary by Hutche-*

son let him buy it, for we know of no author who is more thoroughly helpful to the minister of the Word. He distils the text, and gives his readers the quintessence, ready for use.

366 **HUTCHINSON** (R. E., M. D., M. R. C. S. E., Surgeon-Major Bengal Army). *Thoughts on the Book of Job.* Lond., S. Bagster & Sons. [In the press. 1875.]

367 **KITTO** (JOHN, D. D.) "Job and the Poetical Books." In *Daily Bible Illustrations.* (See No. 42.)

Exceedingly instructive. Most charming reading.

368 **LANGÉ'S COMMENTARY.** *The Book of Job. A Commentary.* by Otto Zöckler, D. D., Professor of Theology at Greifswald. Translated from the German, with Additions by Prof. L. J. Evans, D. D., Lane Theological Seminary, Cincinnati, Ohio. Imp. 8vo. 21s, or to subscribers 15s. Edinb., T. & T. Clark. 1874.

Contains a large collection of available material, and, if within a minister's means, should be a foundation book in his library. We are very far from endorsing all Zöckler's remarks, but the volume is an important one.

369 **LEE** (SAMUEL, D. D. 1713—1853). *The Book of Job translated; with Introduction and Commentary.* 8vo. Lond., 1837. 7s. 6d.

Barnes says, "This work is not what might have been expected from the learning and reputation of Prof. Lee. It abounds with Arabic learning which is scattered with ostentatious profuseness through the volume, but which often contributes little to the elucidation of the text. It is designed for the critical scholar rather than the general reader."

370 **NOYES** (G. R., D. D.) *A New Translation, with Notes.* 12mo. Boston, U. S. [N. D.] S. 3s.

We have been informed that Dr. Noyes belongs to the Unitarian body, but we fail to see any trace of Arian or Socinian views in this volume. We do not agree with all that he says, but he strikes us as being an honest, able, and accurate translator and commentator, worthy to stand in the foremost rank.

371 **PETERS** (CHARLES, A. M. Died 1777). *A Critical Dissertation on the Book of Job.* Wherein the Account given in that book by the author of *The Divine Legation of Moses Demonstrated*, etc., is particularly considered; and a Future State shewn to have been the Popular Belief of the Ancient Hebrews. 4to. Lond., 1754. 2s. 6d.

Of a controversial character; mainly written against Warburton and Le Clerc, and as those authors are now almost forgotten, answers to them have lost their interest. Peters was an eminently learned man, and well versed in argument; but his work is of very small use for homiletical purposes.

372 QUARLES (FRANCIS). *Job Militant, with Meditations, Divine and Moral.* 4to. 1624. 5s.

A Poem in Quarles' usual inflated, but withal instructive manner.

373 ROBINSON (T., D. D.) *A Homiletic Commentary on Job.* [In progress. 1875. Being Part IV of the Preacher's Commentary. 1s.] Lond., Dickinson.

This we hope will be of use to preachers, but we have hardly enough before us to judge of it.

374 SCOTT (THOMAS). *The Book of Job in English Verse, with Remarks.* 4to. Lond., 1771. Reprinted, 8vo., 1733. S. 2s. 3d.

Here we have Job in rhyme—

“There lived an Arab of distinguish'd fame,  
In Idumean Uz; and Job his name.  
Of spotless manners, with a soul sincere,  
Evil his hats, and God alone his fear.”

This will hardly do. To translate Job in metre needed a Pope or a Dryden, and Thomas Scott was neither: he has, however, done his best, the best could have done no more. This is not Thomas Scott the great Expositor, but a Dissenting Minister at Ipswich.

375 SENAULT (J. F.) *A Paraphrase.* 4to. Lond., 1648. 3s. 6d.

Senault was a famous preacher of the Oratory in Paris, who, from the character of his works, would seem to have been almost a Protestant. His writings were highly esteemed in their day, and translated into English.

376 SMITH (ELIZABETH). *The Book of Job translated from the Hebrew, with Annotations.* 8vo. Lond., 1810. 1s. 6d.

“A good English version of Job, produced chiefly by the aid of Parkhurst's Lexicon.”—Orme.

377 STATHER (LIEUT.-COL., W. C.) *The Book of Job, in English Verse; with Notes.* 12mo. Lond., E. Marlborough & Co. 1859. S. 1s.

We do not like Job in rhyme. We know of no rhyming version of any part of Scripture, except the Psalms, which can be called a success. Certainly this is not one. The author's notes deserve consideration.

378 STOCK (JOSEPH, D. D. Bishop of Killalla). *The Book of Job, Metrically arranged, and newly translated with Notes.* 4to. 1805. 4s.

The work of six weeks! Well may Magee say that it is full of "precipitances, mistakes, and mutilations." This was a bishop and a Doctor of Divinity! It takes a great man to perpetrate a very great folly. A metrical translation of Job with Notes in six weeks! In that time stocks bloom to perfection. Perhaps that fact operated on our author. Let this blundering haste eerve as a warning to young divines.

379 UMBREIT (FRIEDRICH, W. K. Prof. of Theol. in Heidelberg. 1795—1860). A New Version of the Book of Job; with Notes. Translated by the Rev. John Hamilton Gray, M. A. Two vols., 12mo. 8s. Edinb., T. & T. Clark.

Useful philologically; but Barnes would supply far more in that direction, and spiritual exposition besides.

380 VAN HAGEN (MRS. HENRY). Evenings in the Land of Uz; a Comment on Job. Second Edition, 12mo. 1843. 1s. 6d.

Isaac Taylor commends this volume as one which "disclaiming all purpose of critical exposition, aims only under the guidance of Christian feeling and experience to follow and to unfold the spiritual intention of this rich portion of Holy Scripture." Such an introduction must have helped to sell the work and carry it speedily to the second edition.

381 WAGNER (GEORGE). Sermons on the Book of Job. Cr. 8vo. Lond., Nisbet & Co. 1863. S. 3s.

Wagner's sermons are simple and plain, devout and instructive. We have here nothing very fresh, but everything is sound and good.

382 WEMYSS (THOMAS). Job and his Times. New Version, with Notes. 8vo. Lond., 1839. 2s. 6s.

Barnes says:—"This is designed to be a popular work. It is not so much of the nature of a Commentary as a collection of fragments and brief essays on various topics referred to in the Book of Job. It is chiefly valuable for its illustration of the religion of the time of Job, the arts and sciences, the manners and customs, etc." It lacks lucid arrangement, and furnishes comparatively little illustration of the difficulties of the text.

## PSALMS.

383 ABBOT (GEORGE). Brief Notes. Being a pithie and clear opening of the Scope and Meaning of the Text, to the capacity of the Weakest. 4to. Lond., 1651. 5s.

An experimental exposition by a Member of Parliament under the Commonwealth. Though not of the first order, many of his remarks are good. Abbot was nephew to the Archbishop of the same name.



- 384 **ALEXANDER** (JOSEPH ADDISON, D. D., Professor of Theology, Princeton, U. S.) The Psalms Translated and Explained. 8vo. 8s. 6d. Edinb., Andrew Elliot. 1864. S. 5s. 6d.

Occupies a first place among expositions. It is a clear and judicious explanation of the text, and cannot be dispensed with.

- 385 **ALEXANDER** (WILLIAM HENRY). The Book of Praises. The Psalms, with Notes. Small 8vo. Lond., Jackson, Walford & Hodder. 1867. S. 2s. 6d.

The Notes are mostly from other authors, and are selected with discretion. They do not appear to have been designed by their collector for use beyond his own family circle, and they were published after his death by his friends. We question the wisdom of the publication.

- 386 **AUGUSTINE**. Expositions. Translated, with Notes. Six vols., 8vo. Oxf., 1847. [In The Library of the Fathers, published by Messrs. J. Parker & Co., Oxf. and Lond.] £3 15s., or to subscribers £2 16s. 6d.

As a Father he is beyond ordinary criticism, or we would venture to say that he is too frequently mystical, and confounds plain texts. No theological library is complete without this work, for there are grand thoughts in it like huge nuggets of Australian gold.

- 387 **BAKER** (RICHARD, D. D.) The Psalms Evangelized. 8vo. 1811. 2s. 6d.

Very pious; but if the work should ever disappear from literature its absence will not leave a very great gap. Bishop Horne and Dr. Hawker between them more than cover the space.

- 388 **BARNES** (ALBERT). Notes. Three vols., post 8vo. 13s. 6d. Lond., Edinb., and Glasgow, Blackie & Sons. 1868.

Thoroughly good. Using these notes constantly, we are more and more struck with their value. For the general run of preachers this is probably the best commentary extant.

- 389 **BELLARMINE** (ROBERT. Cardinal. 1542—1621.) A Commentary. Translated from the Latin by the Ven. John O'Sullivan, D. D. Small 4to. Lond., James Duffy. 1866. S. 4s.

Popish, but marvellously good for a Cardinal. He is frequently as evangelical as a Reformer. He follows the Vulgate text in this comment.

- 390 **BELLET (J. G.)** Short Meditations on the Psalms, chiefly in their Prophetic character. 2s. Lond., W. H. Broom. 1871.

Mere fragments, in a style which we do not admire, which seems to be peculiar to certain brethren. Only the initiated can understand what such writers mean.

- 391 **BINNIE (WILLIAM, D. D.)** The Psalms: Their History, Teachings, and Use. 8vo. 7s. 6d. Lond., T. Nelson. 1870.

A highly valuable work. It is not an exposition, but can readily be used as such, for it possesses a good index to the passages treated of. Dr. Binnie reviews with great skill and intense devotion the various sacred poems contained in the Book of Psalms, and gives the general run and character of each one. His work is unlike any other, and supplies a great desideratum.

- 392 **BONAR (ANDREW A.)** Christ and his Church in the Book of Psalms. Demy 8vo. 10s. 6d. Lond., Nisbet. 1859.

Of the highest order of merit. The author does not strain the text, but gives its real meaning. His remarks are always weighty, spiritual, and suggestive; we only wish there were more of them. He has cultivated brevity.

- 393 **BOUCHIER (BARTON, A. M.)** Manna in the Heart; or, Daily Comments on the Psalms, for the Use of Families. Two vols., Sm. 8vo. Lond., J. F. Shaw. 1856. S. 5s.

Among the best books ever written for family reading. Evangelical, devotional, and expository. Preachers will find good thought here.

- 394 **BURTON (JOHN).** The Book of Psalms in English Verse. Cr. 8vo. 6s. Lond., John Shaw & Co. 1871.

The Psalms rhymed in a New Testament spirit: they are better in prose.

- 395 **BUSH (G.)** A Commentary on the Book of Psalms. With a new literal version. 8vo. New York, 1838.

Does not appear to have been reprinted in England.

- 396 **BYTHNER** (VICTOR. Died 1670.) *The Lyre of David ; or, an Analysis of the Psalms, Critical and Practical ; to which is added a Hebrew and Chaldee Grammar. To which are added by the Translator a Praxis of the first eight Psalms.* Translated by the Rev. Thomas Dee, A. B. 8vo. 1836. S. 7s. 6d.

We agree with the statement found in the Preface of this work : “ Nearly two centuries have passed away, since Bythner, uncertain of its reception, first committed his Lyra to public light ; during which time, instead of sinking, it has advanced in estimation ; being admitted by all the learned to be the very best work on the Psalms in Hebrew. The number of Hebrew radical words is 1867 ; of these, 1184 occur in the Psalms ; it follows then, that a thorough knowledge of the Psalms very nearly amounts to a thorough knowledge of the language, and that Bythner’s Lyra, in being the best work on the Psalms, must be the best work on Hebrew in general.” Our readers will scarcely need us to add that Bythner’s work is only useful to those who study the Hebrew.

- 397 **CALVIN** (JOHN). *The Psalms of David and others, with Commentaries.* Translated by Arthur Golding. Two vols., 4to. Lond., 1571.
- 398 ——— *A Commentary on the Psalms.* Translated. Three vols., 8vo. Oxford, 1840. S. 7s.

Calvin is a tree whose “ leaf also shall not wither ; ” whatever he has written lives on, and is never out of date, because he expounded the word without bias or partiality.

- 399 **CARTER** (CHARLES. Missionary to Ceylon). *The Psalms, newly translated from the Hebrew.* 12mo. 2s. 6d. Lond., J. Snow. 1869.

The emendations are carefully made by the translator, who has been for many years engaged upon the Singalese version. A helpful book.

- 400 CAYLEY (C. B., B. A.) *The Psalms in Metre.* [With Notes.] 12mo. 6s. Lond., Loogmans. 1860.

We do not think much of the metrical rendering, which often jars on the ear. There are a few good notes at the end.

- 401 CHAMPNEY (H. N., Esq.) *A Textual Commentary on the Psalms.* Sq. 16mo. 3s. Lond., S. Bagster & Sons. 1852. S. 1s.

Merely a collectio of parallel texts. Make one for yourself.

- 402 CHANDLER (SAMUEL, D. D.) See No. 284.

- 403 CLAY (WILLIAM KEATINGE, B. D.) *Expository Notes on the Prayer Book Version of the Psalms.* Sm. 8vo. Lond., John W. Parker. 1839. S. 2s. 6d.

Commendable in its way, but not important. Most of its matter is to be found elsewhere.

- 404 COLEMAN (JOHN NOBLE, M. A.) *Psalterium Messianicum Davidis Regis et Prophetæ.* A Revision of the Authorized Version, with Notes, original and selected; vindicating the prophetic manifestations of Messiah in the Psalms, etc. Imp. 8vo. 12s. Lond., Nisbet & Co. 1865. S. 5s.

Useful for its quotations from the Fathers and ancient writers. The large type swells out a small quantity of material to a needless size, and so pnta purchasers to an unnecessary expense.

- 405 CONANT (THOMAS J.) *The Psalms. The Common Version, revised for the American Bible Union.* 4to. 1871. Lond., Trübner & Co. S. 4s.

A trustworthy translation with a few notes.

- 406 CONGLETON (LORD). *The Psalms. A New Version, with Notes.* Thick 12mo. Lond., James E. Hawkins. 1875.

The translation is mainly that of Rogers (No. 465), and the Notes refer the Psalms to historic and prophetic subjects. We see no use whatever in this production.

- 407 COWLES (HENRY, D. D.) *The Psalms; with Notes.* 8vo. New York, 1872. Worth about 5s.

Always repays for consulting, though it does not contain much that is new, original, or profound. It might be reprinted in England, with the probability of a large sale.

- 408 CRESSWELL (DANIEL, D. D., F. R. S.) Psalms of David, according to the Book of Common Prayer; with Notes. Sm. 8vo. Lond., Rivingtons. 1843. S. 2s.

The explanatory notes are neither prolix nor commonplace, but show much clear insight. They are deservedly held in esteem.

- 409 CRITICAL TRANSLATION (A) of the Psalms, in Metre. Cr. 8vo. 5s. 6d. Lond., S. Bagster & Sons.

The author has labored hard to arrive at the correct meaning of the Hebrew, and to versify it. The work is very carefully done, but few preachers can afford to spend their money on a book of this kind.

- 410 DALLAS (A. R. C., M. A.) The Book of Psalms arranged in Daily Portions for Devotional Reading. Cr. 8vo. 3s. 6d. Lond., Nisbet & Co. 1860. S. 1s. 6d.

A new arrangement: the old one is good enough for us.

- 411 DARBY (J. N.) Practical reflections. Cr. 8vo. Lond., R. A. Allen. 1870.

Too mystical for ordinary minds. If the author would write in plain English his readers would probably discover that there is nothing very valuable in his remarks.

- 412 DEBURGH (WILLIAM, A. M.) Commentary; Critical, Devotional, and Prophetical. Two vols., 8vo. 28s. Dublin, Hodges, Smith & Co. 1860. S. 12s. 6d.

A second-advent interpreter; and one of the best of his class. Highly esteemed by those who are enthusiastic upon prophetic subjects.

- 413 DELITZSCH (FRANZ). Commentary on the Psalms. Three vols., 10s. 6d. each. Edinb., T. & T. Clark. 1871. S. 5s. each.

Thoroughly learned, but wants unction. Not adapted for common readers, but scholars will prize it greatly.

The Princeton Review says of it: "We commend this commentary as a valuable aid to preachers and exegetes in elucidating the Psalms."

- 414 DICKSON (DAVID). Professor of Divinity in the University of Edinb. 1583—1662). A brief explanation of the Psalms. Three vols., 8vo. Lond., 1655. Reprinted in two vols., 12mo. Glasgow, 1834. 3s. to 6s.

A rich volume, dropping fatness. Invaluable to the preacher. Having read and re-read it, we can speak of its holy savor and suggestiveness. We commend it with much fervor.

- 415 DIMOCK (H.) *Notes, Critical and Explanatory, on the Book of Psalms, etc.* 4to. 1791. 3s.

The notes mainly concern the various readings, and exhibit considerable learning; but we do not think much of a homiletical kind can be got out of them.

- 416 DUNWELL (F. H., B. A.) *Parochial Lectures on the Psalms, from the Fathers of the Primitive Church.* 8vo. Lond., J. H. Parker. 1855. 3s. 6d.

This author spiritualizes far too much. His metaphors are overdone.

- 417 EDWARDS (JOSEPH, M. A.) *Devotional Exposition.* 8vo. Lond., 1850. 1s. 6d.

A paraphrase of no great value. Even Masters of Arts may fail.

- 418 EDWARDS (T.) *New Translation, with Notes, etc.* 8vo. Lond., 1755.

The writer was an able man, but his book is of small worth.

- 419 EWART (J., A. M.) *Lectures on the Psalms.* Three vols., 8vo. Lond., 1826. 5s.

The author was a Presbyterian Minister of the time of the Pretender, and we suspect that he was a high and dry Moderate. His comments were given at the public reading of the Scriptures, and although destitute of spirituality and Gospel clearness, they are not without a measure of originality.

- 420 EXTON (RICHARD BRUDENELL). *Sixty Lectures on the Psalms, as appointed to be read in the Services of the Church of England.* 8vo. Lond., 1847. 3s.

Very poor and prosy. We pity the hearer who sat out these sixty lectures.

- 421 FENTON (THOMAS, M. A.) *Annotations on Job and Psalms, from several Commentators.* 8vo. Lond., 1732. 3s.

The Annotations are choice, but will be found in easily accessible works.

- 422 FENWICK (GEORGE, B. D.) *Thoughts on the Hebrew Titles of the Psalms, etc.* 8vo. Lond., 1749. 6s.

- 423 ——— *The Psalter in its original form. . . with Arguments and Notes.* [Anon.] 8vo. Lond., 1789. 3s.

These two works are praiseworthy in design, but they are too fanciful.

- 424 FORBES (GRANVILLE). *The Voice of God in the Psalms.* Cr. 8vo. 6s. 6d. Lond., Macmillan. S. 3s. 6d.

Sermons by a Northamptonshire Rector of the Broad School. They do not strike us as being anything very wonderful; certainly "The Voice of God" is not remarkably audible in them.

- 425 "FOUR FRIENDS." The Psalms of David Chronologically arranged, with Notes. By Four Friends. Cr. 8vo. 8s. 6d. Lond., Macmillan. 1867.

Here the Psalms are thrust out of their usual order, and treated after the manner of the Broad School of thought. We do not attach any great value to this production. With some persons perversity passes for profundity, and if a man differs from everybody else they are persuaded that he must be an original genius: the "four friends" will stand high in the esteem of such critics. We neither believe in their chronology, their theology, nor their philology.

- 426 FRENCH (WILLIAM, D. D.) and SKINNER (GEORGE, M. A.) Translation, with Notes. 8vo. Lond., Parker. 1842. 2s. 6d.

A version held in high esteem. Notes very short.

- 427 FRY (JOHN, B. A.) A Translation and Exposition of the Psalms; on the principles adopted in the posthumous work of Bishop Horsley; viz., that those sacred oracles have for the most part an immediate reference to Christ and to his first and second advents. 8vo. Lond., Hamilton, Adams & Co. 1842. 5s.

Fry follows Bishop Horsley and looks much to the second advent. The work is not fair either as a translation, or as an exposition. It is useful in its own direction, as showing how a peculiar theory has been supported by an able man; but it must not be implicitly relied upon.

- 428 FYSH (FREDERIC, M. A.) A Lyrical, Literal Version [with Notes.] Two vols., 12mo. Lond., Seeleys. 1851. 2s. 6d.

A valuable literal version. Notes scant, but scholarly.

- 429 GEDDES (ALEXANDER, LL. D. A Roman Catholic Divine. 1737—1802). New Translation, with Various Readings and Notes. 8vo. Lond., 1807. 3s.

This is said to be "a careful rendering, aiming at the primary meaning of the psalmists." Dr. Henderson speaks of Geddes as flagrantly disfiguring his Biblical labors with profanity. He was a singular mixture of Romanist and free-thinker.

- 430 GOOD (JOHN MASON, M. D., F. R. S.) Historical Outline of the Book of Psalms. Edited by the Rev. John Mason Neale, B. A. Lond., W. H. Dalton. 1842. 3s.

This is not a commentary, but may be regarded as an introduction to the work next mentioned, by the same author. Historical light is frequently the very best which can be cast upon a passage, and Dr. Good

has known how to apply it. He may sometimes be thought fanciful, but he is never really speculative, and he almost always says something worth noting.

- 431 **GOOD** (J. M.) *The Book of Psalms; a New Translation, with Notes.* Edited by the Rev. E. Henderson, D. D. 8vo. Lond., Seeleys. 1854. 4s.

Dr. Good was a medical gentleman with a large practice, and yet he managed to produce this learned volume. "I save every quarter of an hour for it," said he, "for my heart is in it." He was a man of great attainments and genuine piety. The progress made in Hebrew philology and exegesis since his day has been great; but his work has not been altogether superseded. It is of a high class, from a literary point of view, but must not be blindly followed.

- 432 **GREEN** (WILLIAM, M. A.) *A Translation, with Notes.* 8vo. 1762. 3s.

A translation with meagre notes.

- 433 **HAMMOND** (HENRY, D. D. 1605—1660). *Paraphrase and Annotations.* Folio. 1659. 7s. 6d. Two vols. 8vo. Oxford, 1850. S. 6s.

Much esteemed, and deservedly so. Hammond's weighty tome is somewhat dry, and many of his remarks are rather those of a linguist than of a divine, but he touches on many matters which others omit, and is, upon the whole, an expositor of singular merit.

- 434 **HAPSTONE** (DALMAN, M. A.) *The Psalms in appropriate Metres; a strictly literal Translation, with Notes.* 8vo. 7s. 6d. Edinb., Oliphant. 1867.

We prefer our own version, and do not think many of Mr. Hapstone's stanzas successful as attempts at poetry.

- 435 **HENGSTENBERG** (E. W., D. D.) *Commentary.* Three vols., 8vo. £1 13s. Edinb., T. & T. Clark. 1845—8. S. 15s.

A masterly work; but about as dry as Gideon's unwetted fleece.

- 436 **HILLER** (O. PRESCOTT. Minister of the New Jerusalem Church, Cross Street, London.) *Notes on the Psalms [I.—LXXVII.] Explanatory of their Spiritual Sense.* 8vo. Lond., James Spiers. 1869. S. 4s.

Swedenborgian, and frequently absurd. The author confounds rather than expounds.



- 437 **HORNE** (GEORGE, D. D. Bishop of Norwich. 1730—1792.) Commentary. [Numerous editions: among others a Glasgow edition, three vols., 12mo., with Introductory Essay by Edward Irving, M. A., which is one of Irving's best efforts. Tegg's edition. One vol., 8vo. 6s.] S. 3s.

It has been said that this author had no qualification for a commentator except piety. This is not true, for he had natural poetry in his soul; and even if it were true, his work would go far to show how abundantly piety compensates for other deficiencies. He is among the best of our English writers on this part of Scripture, and certainly one of the most popular.

- 438 **HORSLEY** (SAMUEL. Bishop of Norwich). The Book of Psalms. With Notes Explanatory and Critical. 8vo. Lond., 1833. 4s.

Vigorous writing, with a propensity to indulge in new readings, and a persistent twist in one direction. The notes show the hand of a master, and have exerted much influence in directing thoughtful minds to the subject of the Second Advent, as foreshadowed in the Old Testament, but they must be used with extreme caution.

- 439 **JEBB** (JOHN). Literal Translation; with Dissertations on the word Selah, and on the Authorship, Order, Titles, and Poetry of the Psalms. Two vols., 8vo. Lond., Longmans. 1846. 4s.

Jebb takes for his motto in translating, that saying of Hooker: "I hold it for an infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst." His notes are scant, but his dissertations in the second volume are most admirable.

- 440 **JENNINGS** (A. C., B. A.) and **LOWE** (W. H., M. A.) The Psalms, with Introductions and Critical Notes. Books III. and IV. [Psalms LXXIII. to CVI.] Cr. 8vo. 6s. Lond., Macmillan & Co. 1874.

Learned, but more occupied with mere verbal criticisms than with any useful suggestions which could be turned to account by a preacher.

- 441 **JONES** (JOSEPH, M. A.) The Psalms; with Reflections. 12mo. Lond., 1846. 1s. to 2s.

Pious, but poor.

- 442 **KAY** (WILLIAM, D. D.) The Psalms translated from the Hebrew. With Notes, chiefly Exegetical. 8vo. 12s. 6d. Lond., Rivingtons. 1871.

A refreshing book; the notes being out of the ordinary run, and casting much light on many passages. To thoroughly appreciate this author one should be a Hebrew scholar.

- 443 **KEBLE** (JOHN, M. A. Author of "The Christian Year." 1792—1869). The Psalter, in English Verse. F<sup>cap</sup>. 8vo. 6s. Lond., Parker & Co. 1869.

A poet's version of a grand series of poems.

- 444 **LANGE'S COMMENTARY**. Edited by Dr. P. Schaff. Imp. 8vo. 21s. Subscribers 15s. Edinb., T. & T. Clark. 1872.

Comparatively feeble. Not up to the usual standard of this admirable series. Still, it is among the best of modern commentaries.

- 445 **LINTON** (HENRY, M. A.) The Psalms of David and Solomon explained. F<sup>cap</sup>., 8vo. 3s. Lond., Bagsters. 1871.

A small affair in all ways.

- 446 **LUTHER** (MARTIN). A Manual of the Book of Psalms; or the subject-contents of all the Psalms. Translated by Rev. Henry Cole. 8vo. Lond., 1823. [Also a volume of "The Christian's Family Library." 12mo. Lond., Seeleys.] 2s.

Fragmentary, a mere table of contents, but truly Lutheran.

- 447 **MANT** (RICHARD, D. D. Bishop of Down. 1776—1849). The Book of Psalms in an English Metrical Version, with Notes. 8vo. Oxf., 1824. 3s.

A bold version, with important notes. In this instance we confess that there may be real poetry in a metrical version, and though the flame does not in each composition burn with equal brilliance, yet in some verses it is the true poetic fire. Mant is no mean writer.

- 448 **MARSH** (EDWARD GARRARD, M. A.) The Book of Psalms translated into English verse, with Notes. 8vo. Lond., 1832. 2s. 6d.

Contains nothing of any consequence to an expositor, though the verse is considerably above the average of such productions.

- 449 **MERRICK** (JAMES, M. A. 1720—1769). The Psalms Paraphrased in English verse. 12mo. Reading, 1766. 1s. 6d.  
 — Annotations on the Psalms. 4to. Reading, 1778. 3s.

These two works are scarce. They are rather more suited for the admirers of poetry than for ministers of the Word. It is said that some of the notes are by Archbishop Secker, and that Lowth also aided in the exposition; but the combined result is of no great value to the preacher.

- 450 **MORISON** (JOHN, D. D.) Exposition of the Book of Psalms, explanatory, critical, and devotional. Two vols., 8vo. 1829. Three vols., 8vo. 1832. 8s. to 10s.

The first volume is the best. There is nothing very original, but it is an instructive exposition, and ought to be better known.

- 451 **MUDGE** (ZACHARY. Prebendary of Exeter. Died 1760). An Essay towards a New English Version. 4to. Lond., 1744. 3s.

Elegant in taste rather than sound in scholarship. Mudge was highly esteemed by Dr. Johnson, and he was no doubt a very worthy man; but his exposition can be dispensed with.

- 452 **MURPHY** (JAMES G., LL. D.) A Critical and Exegetical Comment. 8vo, 15s. Edinb., T. & T. Clark. 1875.

This may be called a volume of compressed thought. The author has aimed at neither being too long nor too short. He has succeeded in producing a very useful and usable work, with many points of unusual value. Dr. Murphy is well known as an accomplished Hebraist and a lucid expositor. We have already noticed his works on Genesis (135) and Exodus (177.)

- 453 **NEALE** (JOHN MASON, D. D.) and (LITTLEDALE, R. F., LL. D.) A Commentary, from Primitive and Mediæval Writers. Four vols., post 8vo. 10s. 6d. each. Lond., Masters & Co. 1860-74.

Unique, and to very high churchmen most precious. We admire the learning and research; but the conceits, the twistings, and allegorical interpretations surpass conception. As a collection of mediæval mysticisms it is unrivalled.

- 454 NICHOLSON (WILLIAM. Bishop of Gloucester. Died 1671). *David's Harp Strung and Tuned; or An Easie Analysis of the Whole Book of Psalms.* Folio. Lond., 1662. 21s.

"Wholly practical and explanatory. In his explications the author eteers between the two extremes of literal and spiritual interpretation. Dr. Adam Clark has inserted Bishop Nicholson's Analysis in his commentary on the Psalms, omitting his prayers."—Horne. This book fetches a high price when complete, and we cannot advise a poor man to lay out so much money upon it, good as it is.

- 455 NOYES (G. R., D. D.) *A New Translation, with Notes.* 12mo. Boston, U. S., 1831 and 1846. 2s. 6d. to 4s.

Dr. Noyes was the Hebrew Professor in Harvard University. His Introduction is full of information; the new translation is useful, and the notes are brief and pertinent.

- 456 OXENDEN (ASHTON, D. D. Bishop of Montreal). *A Simple Exposition.* Two vols., Cr. 8vo. 3s. 6d. each. Lond., Hatchards.

For reading at family prayers. Alas, poor families! Ye have need of patience.

- 457 PEROWNE (J. J. STEWART, B. D., Canon Res. of Ilanddaff). *The Book of Psalms; a New Translation, with Introductions and Notes.* 8vo. Vol. I. 18s. Vol. II. 16s. [Abridged edition for Schools and Private Students. Cr. 8vo. 10s. 6d.] Lond., George Bell & Sons. 1864-68.

A masterpiece of extraordinary learning and critical skill, although not altogether what we would desire. The "Saturday Review" said:—"Mr. Perowne is probably as capable as any one in England of doing all that Hebrew scholarship can do towards a better knowledge of the Psalms. The learning which he has brought together gives a value of its own to his book, and makes it an important contribution to a department of Biblical scholarship in which we are at present rather poorly furnished."

- 458 PIERCE (SAMUEL EYLES). *The Book of Psalms.* Two vols., 8vo. 1817. Very scarce. 24s.

This author is held in high esteem for the "sound and savory" character of his works. On the Psalms he writes to comfort and edification. The work is regarded as superexcellent by our extra-calvinistic friends, but we do not think it quite worth the fancy price which is now asked.

- 459 PHILLIPS (GEORGE, B. D.) *The Psalms in Hebrew; with Commentary.* Two vols., 8vo. 21s. Lond., J. W. Parker, and Williams & Norgate. 1846. S. 7s.

This commentary will be valued by Hebrew scholars; but it is beyond the general attainments of those for whom this Index is compiled.

- 460 PLAIN COMMENTARY (A) on the Book of Psalms (P. B. Version), chiefly grounded on the Fathers. Two vols., F'cap 8vo. 10s. 6d. Oxf. & Lond. Parker. 1859. S. 4s. 6d.

Of the high Church school, and rather strained in places, but abounding in sweet spiritual thoughts. We have read it with pleasure and profit, though with some caution.

- 461 PLUMER (WILLIAM S., D. D., LL. D.) *Studies in the Book of Psalms.* Imp. 8vo. 28s. Edinb., A. & C. Black. 1867. S. 18s.

A huge volume, compiled from such works as were accessible to the author in the United States. Full of instructive comment, but not very original, or remarkably learned.

- 462 PRACTICAL ILLUSTRATION (A) of the Book of Psalms; by the Author of the Family Commentary on the New Testament. [? Mrs. Thomson.] Two vols. 8vo. York, 1826. 2s. to 3s.

For families. Consisting of remarks which would occur to any motherly person.

- 463 PRIDHAM (ARTHUR). *Notes and Reflections on the Book of Psalms.* Cr. 8vo. 8s. 6d. Lond., James Nisbet & Co. 1869. S. 4s.

Spiritual reflections of an excellent kind, but not very striking.

- 464 REMARKS upon the Psalms as Prophetic of the Messiah. 8vo. Lond., 1843. 2s.

Mere outlines: of no consequence.

- 465 ROGERS (J., M. A.) *The Book of Psalms in Hebrew, metrically arranged; with Selections from the various Readings of Kennicott and De Rossi, and from the Ancient Versions.* Two vols., 12mo. Oxf., 1833. 2s. 6d. to 4s.

For the Hebrew scholar only.

- 466 ROSENMULLER (ERNEST, F. C. 1768—1835). *Annotations on the Messianic Psalms.* Translated. 12mo. 7s. 6d. Edinb., T. & T. Clark. 1841.

It may be altogether our own fault, but we cannot make any use of this

volume. No doubt these scholastic notes have a value; but commentaries upon inspired Scripture written in the same style as one might write upon Ovid or Horace are not to our taste. Gesenius praises this work for its criticisms. We wish there had been a little religion in it, but perhaps if there had been it would have been the religion of neology.

467 RYLAND (R. H., M. A.) *The Psalms restored to Messiah.* Sm. 8vo. 6s. Lond., Nisbet. 1853. S. 2s. 6d.

Written with an admirable design. Good, but not very able. The subject still demands the pen of a master.

468 SHERIFFE (Mrs.) *Practical Reflections.* Two vols., 12mo. Lond., 1820. 2s.

We hope they benefited the printer; they will not help the reader much.

469 SPURGEON (CHARLES HADDON). *The Treasury of David: containing an Original Exposition of the Book of Psalms; a collection of Illustrative Extracts from the whole range of literature; a Series of Homiletical Hints upon almost every verse; and Lists of Writers upon each Psalm.* [In progress.] Vol. I. containing Psalms I.—XXVI.; Vol. II. Pss. XXVII.—LII.; Vol. III. Pss. LIII.—LXXXVIII.; Vol. IV. Pss. LXXXIX.—CIII. 8s. each. Lond., Paasmore & Alabaster. 1870, etc.

To be completed in six volumes, if God permit. Reviewers have hauled this book with remarkable kindness, and the public have endorsed their judgment by largely purchasing the volumes already issued. It would not become us to say more.

470 STREET (STEPHEN. M. A.) *A New Literal Version; with a Preface and Notes.* Two vols., 8vo. Lond., 1790. 3s.

One hardly desires a rigidly literal translation of a poetic book, for the beauty and spirit are lost. The notes are purely critical and are superseded by later works.

471 THOLUCK (AUGUSTUS F., D. D., Ph. D.) *A Translation and Commentary.* Translated from the German by J. Isidor Mombert. 8vo. Lond., Nisbet & Co. 1856. S. 5s. 6d.

Tholuck is one of the most spiritual of German interpreters. Though we cannot say that this is equal to some others of his works, yet he is a great writer, and always deserves attention.

472 THRUPP (JOSEPH FRANCIS, M. A.) *An Introduction to the Study and Use of the Psalms.* Two vols., 8vo. 21s. Lond. and Camb., Macmillan & Co. 1860. S. 12s.

Though not the best, it is still a learned and helpful work of its class.

- 473 TUCKER (WILLIAM HILL, M. A.) *The Psalms* [P. B. Version], with Notes, showing their Prophetic and Christian Character. Post 8vo. 6s. Lond., 1840. S. 2s. 6d.

The writer refers all the Psalms to Christ, and writes many weighty things, but we cannot place him in the front rank among expositors.

- 474 WAKE (W. R.) *A Literal Version of the Psalms into Modern Language*, according to the Liturgy translation. Two vols., Cr. 8vo. Bath. 1793. 3s.

Think of a translation. The author was Wake, but not awake, or he would never have wasted so much good paper.

- 475 WALFORD (WILLIAM. Late Classical and Hebrew Tutor at Homerton). *A New Translation, with Notes, Explanatory and Critical*. 8vo. Lond., 1837. 2s. 3d. to 3s.

Contains some useful notes, good, but not specially remarkable.

- 476 WEISS (BENJ. Missionary to the Jews, Algiers). *A New Translation, Exposition, and Chronological Arrangement of the Book of Psalms, with Critical Notes*. 8vo. Edinb., W. Oliphant & Co. 1852. S. 2s. 6d.

The Psalms are arranged in a new order, and are very hard to find. The author is dogmatic to the last degree. Our estimate of his work is not so high as his own.

- 477 WILCOCKS (THOMAS, A. M. Puritan. 1549—1608). *A very godly and learned exposition upon the whole Book of Psalms*. [Works. Folio.] See No. 337.

Short spiritual remarks, followed by many doctrinal inferences, calculated to suggest topics to preachers.

- 478 WILSON (W., D. D.) *The Psalms; with an Exposition, Typical and Prophetical, of the Christian Dispensation*. Two vols. 8vo. 16s. Lond., Nisbet. 1860. S. 5s.

We have consulted Wilson with advantage and often quoted from him in the "Treasury of David." He is a clear, gospel Expositor, and has written much that is weighty and precious.

- 479 WOODFORD (SAMUEL). *A Paraphrase*. 4to. Lond., 1667. 3s. Poor rhymes; though the preface says of the author—

"At length the skilful way you found,

With a true ear judg'd the melodious sound,

And with a nimble hand run descant on the Hebrew ground."

It would seem from this that the poem scrambles on all-fours, and we think it does.

480 **WRIGHT (ABRAHAM)**. A Practical Commentary, wherein the Text of every Psalme is Practically expounded, according to the Doctrine of the Catholick Church, in a way not usually trod by Commentators; and wholly applied to the Life and Salvation of Christians. Very thin folio. 1661.

Wright selects the more remarkable verses, and comments upon them in a deeply spiritual, quaint, and suggestive manner. His work is extremely rare.

481 **ZILLWOOD (J. O.)** The Psalms, arranged in Parallelisms, with Notes, chiefly from Bishops Horne and Horsley. Two vols., 8vo. Lond., 1855. 3s.

The student had better get Horne and Horsley for himself, and he will have no need of this.

## CONSIDERABLE PORTIONS OF THE PSALMS.

482 **BAKER (SIR RICHARD. 1568—1645)**. Meditations and Disquisitions on the First, and Seven Penitential Psalms. viz. the 6, 32, 38, 51, 103, 130, & 143. 4to. Lond., 1640. 5s.

Meditations and Disquisitions on the Seven Consolatorie Psalms, viz., the 23, 27, 30, 34, 84, 103, and 116. 4to. Lond., 1640. 5s.

O rare Sir Richard Baker! Knight of the flowing pen. His "Meditations and Disquisitions" are altogether marrow and fatness. We have often tried to quote from him and have found ourselves so embarrassed with riches that we have been inclined to copy the whole book. Why it has not been reprinted, and made to pass through fifty editions, we cannot tell. Poor man, he became a surety and smarted, dying in poverty in the Fleet. Were there any Christians alive in those days?

483 **BARKER (FREDERICK, M. A.)** Thirty-six Psalms; with Commentary and Prayer, for use in families. Cr. 8vo. Jackson, 1854. 1s. 6d.

What platitudes people will write for the use of families. Families will best use these commentaries and prayers by lining their cake tins with them.



- 484 **BERTRAM** (R. A.) *The Imprecatory Psalms. Six Lectures.* 12mo. Lond., Elliot Stock. 1867. S. 1s. 6d.

Contains some very sensible remarks upon a subject which no doubt bewilders certain of the weaker sort.

- 485 **BOWMAN** (HETTY). *Studies in the Psalms.* 12mo. Lond., The Book Society, and John Snow & Co. 1869.

Outlines of teaching upon a few Psalms. The authoress begs that these "Studies" may not in any sense be considered as a commentary: we do not so consider them.

- 486 **BOYS** (JOHN, D. D. Dean of Canterbury. 1571—1625). *Workes.* Folio, 1629. An Exposition of the Proper Psalms used in our English Liturgy. (See under New Testament.) 12s.

One of the richest of writers. From his golden pen flows condensed wisdom. Many of his sentences are worthy to be quoted as gems of the Christian classics.

- 487 **COPE** (SIR ANTHONY. Chamberlain to Queen Catherine Parr). *Meditations on Twenty Select Psalms.* Reprinted from the edition of 1547. Small square 8vo. Lond., John Ollivier. 1848. 2s 6d.

More curious than valuable. The style is scholastic and pointless.

- 488 **DIDHAM** (R. CUNNINGHAM, M. A.) I.—XXXVI.—*New Translation: made by means of Arabic Lexicons, Syriac New Testament Words, the Ancient Versions, Bishop Lowth's Parallelisms, and Parallel Places, whereby the Scriptural Messianic Canon that our Lord Christ is the Key to the Psalm is upheld, etc.* 8vo. 15s. Lond., Williams & Norgate. 1870. S. 1s. 9d.

Principally consists of denunciations of other writers. As the price has descended from 15s. to 1s. 9d. for new copies, the verdict of the public is pretty definite.

- 489 **LUTHER** (MARTIN). *A Commentary on Psalms I.—XI.; and on Psalm LI., in Vol. 3; on Psalms XII.—XXII, and on Psalm II. in Vol. 4, of Select Works of Luther.* Translated by Rev. H. Cole. [Four vols. 8vo. Lond., 1824. 18s.]

A Commentary on the Psalms, commonly called the Psalms of Degrees [CXX.—CXXXIV]. 8vo. Lewes, 1823. Also a black letter 4to., 1577, and other editions of this work.

Luther needs no trumpeter.

- 490 **PITMAN** (J. R., M. A.) A Course of Sermons on some of the Chief Subjects in the Book of Psalms; abridged from eminent divines of the Established Church. 8vo. Lond., Longmans. 1846. 3s.

We have seldom obtained much from these sermons. A far better selection might have been made; at the same time, some of the discourses are admirable.

- 491 **ROLLOCK** (ROBERT. 1555—1598). An Exposition upon some select Psalms. 12mo. 1600.

Rollock's works are rare. He wrote in Latin, and his language is made more dull than need be by the translator. All his writings are masterly.

- 492 **STRIGELLIUS** (VICTORINUS. 1524—1569). Part of the Harmony of King David's Harp. Translated by R. Robinson. [In four parts.] 4to. 1582 to 1596.

This volume the expositor is not at all likely to see, and there is therefore, the less need for us to speak of it. Strigellius was the friend of Luther and Melancthon, and a man of sound sense and vast learning.

- 493 **WILLIAMS** (ISAAC, B. D.) The Psalms interpreted of Christ. [Vol. I., Psalms I.—XXVI.] Thick 12mo. Lond., Rivingtons. 1864. S. 3s.

The writer is of the High Church school, but he is very spiritual and deep, and we seldom turn to him without profit.

## THE PENITENTIAL PSALMS.

[The Penitential Psalms are seven in number. Psalms 6, 32, 38, 51, 102, 130, and 143. For 102 some substitute 25.]

- 494 **BAKER** (SIR R.) See No. 482.

- 495 **DONNE** (JOHN. 1573—1631). Sermons on the Penitential Psalms. In Vols. II. and III. of his Works. [Six vols., 8vo., £2. 1839.]

A right royal writer, whose every line is a pearl.

- 496 **FISHER** (JOHN. 1459—1535). Fruytful saynges of Dauid. Black Letter. 4to., 1509; 8vo., 1555. Reprinted in 12mo., 1714. 5s.

Dry and tedious: in the stiff antique style.

- 497 HAYWARD (SIR JOHN, LL. D. Died 1627). David's Tears. [On VI., XXXII., CXXX. only.] 4to., 1623; 12mo., 1649. 3s. to 5s.

After the Puritanic method: full of point and pith.

- 498 OXENDEN (CHARLES). Sermons on the Seven Penitential Psalms, preached during Lent. 12mo. 1838. 1s. 6d.

To listen to these sermons must have afforded a suitable Lenten penance to those who went to church to hear them. There their use began and ended.

- 499 SYMSON (ARCHIBALD). A Sacred Septenarie; or a Godly and Fruitfull Exposition on the Seven Psalmes of Repentance. 4to. 1638. 5s. to 7s.

A marrowy author, full of instruction.

## SEPARATE PSALMS.

[The following works are arranged according to the order of the Psalmes, to assist reference. We have not attempted to include all writers in this list.]

- 500 Psalm I.—SMITH (SAMUEL. 1584—1665). David's Blessed Man. Ninth edition, 18mo. 1635. 1s. 6d. to 3s. Reprinted in Nichol's Commentaries, with Pierson (No. 528); and Gouge (No. 561).

Very popular in its day, and worthily so.

- 501 I.—STONHAM (MATHEW). A Treatise on the First Psalm. 4to. 1610.

Somewhat dry, scholastic and out of date; but still an interesting and instructive piece of old divinity.

- 502 II., XLV., CX.—HARPUR (GEORGE, B. A.) Christ in the Psalms. A Series of Discourses. Cr. 8vo. 6s. Lond., Wertheim & Co.. 1862. S. 2s.

Discourses of a high order as to ability, but the historico-prophetic interpretations here given do not commend themselves to us.

- 503 II.—PITCAIRN (DAVID). Zion's King. Cr. 8vo. 7s. 6d. Lond., J. H. Jackson. 1851. S. 2s. 6d.

This author does not err on the side of conciseness. His book is a meritorious effort, but we have found it somewhat heavy reading.

- 504 IV., XLII., LI., LXIII.—**HORTON** (THOMAS, D. D. Died 1673). *Chioce and Practical Expositions*. Folio. 1675. 5s. to 7s.

A marvellous homiletical exposition. Horton's discourses are very full of divisions, but then he always has plenty of solid matter to divide. Ministers will find teeming suggestions here.

- 505 XV.—**CARTWRIGHT** (CHRISTOPHER). *Commentary*. 4to. 1658. 7s. 6d.

A learned and weighty work; not readily met with.

- 506 XV.—**DOWNAME** (GEORGE, D. D.) *Lectures*. 4to. 1604. 6s. 6d.

Lectures by one of the race of giant divines.

- 507 XV.—**TURNBULL** (RICHARD). *Four Sermons on Psalm XV*. 4to. 1606. Forming last part of volume on James and Jude. 9s. to 14s.

By a popular and edifying preacher of the olden times.

- 508 XVI.—**DALE** (THOMAS, M. A. Canon of St. Paul's). *The Golden Psalm*. 12mo. 1847. S. 2s. to 3s.

Good, simple discourses; the headings might suggest a course of sermons.

- 509 XVI.—**FRAME** (JAMES). *Christ in Gethsemane*. Cr. 8vo. 1858. S. 2s.

A sterling, well-intentioned and well-executed comment. The text has to be a little twisted to suit the theory of the interpreter, but we do not suppose that Mr. Frame is conscious of it. He is one of the best of modern discourses upon the Psalms.

- 510 XVIII.—**BROWN** (JOHN, D. D.) *The Sufferings and Glories of the Messiah*. 8vo. Edinb., 1853.

Like all Dr. Brown's productions, this is a work of the highest order. Clear, full, and, in the best manner, exegetical.

- 511 XIX.—**REEVE** (J. W.) *Lectures on the Nineteenth Psalm*. Cr. 8vo. 5s. 1863. S. 2s. 3d.

By one of the ablest preachers among the Evangelical Episcopalians. Scriptural, thoughtful, and original

- 512 XIX.—RICHARDSON (J. WILBERFORCE). Illustrations of the Nineteenth Psalm. Cr. 8vo. 3s. 6d. Lond., John Snow & Co. 1870. S. 2s.  
Sound in doctrine, but verbose and common-place.
- 513 XX., verses 1—6.—BOWND (NICHOLAS, D. D.) Medicines for the Plague [Twenty-one Sermons]. 4to. 1604. 5s. 6d.  
Racy, quaint, extremely rare.
- 514 XXII.—FRAME (JAMES). The Song of the Cross. Cr. 8vo. 5s. Lond., S. W. Partridge & Co. 1872. S. 2s. 6d.  
This is valuable, as Mr. Frame's books generally are.
- 515 XXII.—STEVENSON (JOHN, D. D., Hon. Canon of Canterbury.) Christ on the Cross: An Exposition of the Twenty-second Psalm. Post 8vo. 5s. Lond., Bagsters. S. 1s. 6d.  
The best of Dr. Stevenson's books. Exceedingly precious in its unveiling of the Redeemer's sorrows. We have derived personal spiritual benefit from the perusal of this gracious exposition, and are unable to judge it critically.
- 516 XXIII.—STEVENSON (JOHN, D. D., Hon. Canon of Canterbury.) The Lord our Shepherd: An Exposition of the Twenty-third Psalm. Post 8vo. 3s. 6d. Lond., Bagsters.  
Too wire-drawn, but it is golden wire.
- 517 XXIII.—BAKER (SIR R.) See No. 482.
- 518 XXIII.—DALE (THOMAS, M. A.) The Good Shepherd and the Chosen Flock. 12mo. 1847. S. 2s. 6d.  
Somewhat ordinary evangelical discourses.
- 519 XXIII., LXII., LXXIII.—LXXVII.—HOOPER (JOHN, Bishop and Martyr). Certain Comfortable Expositions. [In Parker Society's edition of Hooper's Works.]  
The cramped style and antiquated matter repel the reader.
- 520 XXIII.—MILLER (ANDREW). Meditations on Twenty-third and Eighty-fourth Psalms. 12mo. Lond., G. Morrish.  
Discursive, but devout; more useful to the heart than the head.
- 521 XXIII.—PATON (JAMES, B. A.) The Children's Psalm: Twelve Meditations and Twelve Spiritual Songs. 12mo. Lond., Passmore & Alabaster. 1870. S. 1s. 6d.  
Worthy of much commendation. It is unfortunate that the title leads the reader to expect a book for children, whereas the author intended to edify the children of God of an older growth.
- 522 XXIII.—SEDGWICK (OBADIAH, B. D.) The Shepherd of Israel. 4to. 1658. 7s. 6d. to 10s. 6d.  
Sedgwick was one of the most eminent preachers of the time of the Commonwealth. His commenting is solid and lively.

- 523 XXIII.—SMITH (SAMUEL). *The Chiefe Shepheard ; or An Exposition on ye XXIII Psalme.* 18mo. 1625.

All the writings of Samuel Smith are good, but not so full of memorable sentences and pithy sayings as certain others of their date.

- 524 XXIII.—STOUGHTON (JOHN, D. D.) *The Song of Christ's Flock.* 12mo. 5s. Lond., 1860. S. 3s.

Devout practical meditations, but we don't see how a flock can sing.

- 525 XXIII.—THORNTON (J., of Billericay). *The Shepherd of Israel.* 12mo. 1826.

We need no longer wonder how spiders make such long threads with such little material, for here is an equally amazing instance of spinning. Plentiful quotations of Scripture, and venerable anecdotes are here used as substitutes for thought, not as aids to it.

- 526 XXV.—HALKET (LADY ANNE. 1622—1699). *Meditations.* 8vo. Edinb., 1778. 1s. 6d.

This lady was eminent for medicine as well as theology ; she left twenty-one volumes : this and another book of meditations appear to be all that have been reprinted.

- 527 XXV.—MOSSOM (ROBERT, Bishop of Londonderry. Died 1679). *The Preacher's Tripartite*, contains *Divine Meditations upon Psalm XXV.* Folio. 1657. 3s. 6d. to 5s.

Thoroughly devotional, eminently consolatory, and deeply experimental. Mossom is a fruitful writer.

- 528 XXVII., LXXXIV., LXXXV., LXXXVII. — PIERSON (THOMAS, M. A. 1570—1633). *Excellent Encouragements against Afflictions.* 4to. 1647. 5s. [Reprinted in *Nichol's Commentaries*, with Smith, No. 500 ; and *Gouge*, No. 561].

Pierson was not the richest or most overflowing of the old divines, but yet one who stood in the front rank.

- 529 XXXII.—BINGHAM (CHARLES H., B. A.) *Lectures.* Post 8vo. 1836. 2s.

Tame sermons. Faultlessly feeble. Good, but no good.

- 530 XXXII.—LEIGHTON (ROBERT, Archbishop of Glasgow. 1611—1684).

In some editions of Leighton's collected works will be found choice meditations on this Psalm, and also on Psalms IV. and CXXX. Everything that fell from his pen is worth its weight in diamonds.

- 531 XXXII.—TAYLOR (THOMAS, D. D.) *David's Learning, or Way to True Happiness.* 4to. 1617. 7s. Also in his Works. Folio. 1660.

On account of Taylor's great knowledge of the Scriptures, he was commonly called "the illuminated Doctor." Fuller calls him "a grave divine a painful preacher, and a profitable writer." He is one of the richest in matter of all the Puritans.

- 532 XXXII.—REEVE (J. W., M. A.) *Lectures.* Cr. 8vo. 3s. 6d. Lond., Nisbet. 1859. S. 2s.

Orthodox, apiritual, and suggestive lectures, by an evangelical clergyman.

- 533 XXXII.—WILLARD (SAMUEL). *The Truly Blessed Man.* 8vo. Boston, N. E. 31s. 6d. Rare.

One of the first books printed in the United States. An old-fashioned exposition. The price is caused by its rarity rather than its value.

- 534 XL.—FRAME (JAMES). *Christ and his Work.* Cr. 8vo. 6s. Lond., Snow & Co. 1869. S. 2s. 6d.

Well done. Though differing from the author at times, we are grateful for such real help.

- 535 XLII.—MACDUFF (J. R., D. D.) *The Hart and the Waterbrooks.* Sm. cr. 8vo. Lond., Nisbet. 1860. S. 2s.

See remarks on other books by this copious writer. (Nos. 309, 316, etc.)

- 536 XLII., XLIII.—MARCH (H.) *Sabbaths at Home.* 8vo. 1823. 1s. 6d.

Profitable reading, rendered all the more pleasing by the introduction of very choice poetry. Not important to the expositor.

- 537 XLII.—SIBBES (RICHARD, D. D.) *The Soul's Conflict and Victory over itself by Faith.* 12mo. 1635, etc. 1s. 6d., to 3s. Works, Vol. I., Nichol's edition.

Mainly upon verses 5 and 11. Sibbes never wastes the student's time; he scatters pearls and diamonds with both hands.

- 538 XLV.—BENNET (THOMAS). *Sermons on the Forty-fifth Psalm.* Sm. 8vo. Edinb., 1781.

Twenty-four sermons after the manner of Ralph Erskine, in which Jesus is all in all. What more need be said in their praise?

- 539 XLV.—PENNEFATHER (WILLIAM, M. A.) *The Bridegroom King. A Meditation on the Forty-fifth Psalm.* 18mo. 1s. 6d. Lond., J. F. Shaw & Co.

Rather a meditation than an exposition. A fitting book for a sick bed. The little chapters might lie, like wafers made with honey, upon the

praiseful tongue of the suffering believer. The beloved writer has now gone to see the King in his beauty, of whom he had those glimpses here which enabled him to pen this tiny volume.

- 540 XLV.—TROUGHTON (W.) *The Mystery of the Marriage Song.* 12mo. 1656.

An old work with nothing new or striking in it. Remarkably tame and meagre for a work of that exuberant period. Let it alone.

- 541 XLV.—PITCAIRN (DAVID). *The Anointed Saviour.* 12mo. 1846.

Contains an exposition of part of Psalm XLV., as applied to Messiah's first and second advents. Good, yet it reads rather wearily to us.

- 542 LI.—ALEXANDER (THOMAS, M. A.) *The Penitent's Prayer.* Cr. 8vo. 3s. 6d. Lond., Nisbet. 1861. S. 1s. 9d.

Our friend the late Dr. Alexander of Chelsea handled this Psalm well.

- 543 LI.—DE COETLOGON (CHARLES EDWARD, A. M. Died 1820). *The Portraiture of the Christian Penitent.* Two vols., 12mo. 1775. S. 2s. 6d. to 4s.

Very proper. We see nothing in the book but platitudes decorously expressed.

- 544 LI.—BIDDULPH (THOMAS T., A. M., 1763—1838). *Lectures on Psalm LI.* 8vo., 1830; 12mo., 1835. S. 1s. 6d. to 2s. 6d.

Lectures far above the average of such lucubrations, making up a very fair exposition.

- 545 LI.—BULL (JOHN, M. A.) *Sermons on the Fifty-first Psalm.* 8vo. 1824. 1s. 6d.

Another specimen of sermons published by subscription. The poor curate was no doubt the better for the profits, and nobody was any the worse. Clipston church was not set on fire by the flaming eloquence of the preacher, nor was the country disturbed by any fanatical excitement produced by his excessive zeal.

- 546 LI.—HIERON (SAMUEL. 1572—1617). *David's Penitential Psalme opened.* 4to. 1617. 5s. 6d.

Hieron was a conforming Puritan. His works were once exceedingly popular and they are still esteemed.

- 547 LI.—HILDERSHAM (ARTHUR. Puritan. 1563—1631). *One Hundred and Fifty-two Lectures upon Psalm LI.* Folio. 1635 and 1642. 6s. to 10s.

Hildersham was one of the most tried of the Non-conforming ministers, and at the same time one of the most able. He is copious and discursive, we had almost



said long-winded. Both Willet and Preston speak of him in the highest terms.

548 LI.—**MORGAN** (JAMES, D. D.) *The Penitent*. 12mo. Belfast, M'Comb; Lond., Hamilton. 1855.

The excellent doctor first wrote this exposition for his own spiritual benefit, then preached it for the edification of his flock, and lastly published it for the good of us all. This is a worthy pedigree for a book, and the book itself is worthy of the pedigree.

549 LI.—**PAGE** (SAMUEL, D. D. Died 1630). *David's Broken Heart*. 4to. 1637 and 1646. 5s.

Every page is like a bank note for value. Here are homiletical materials in abundance.

550 LI.—**SMITH** (SAMUEL). *David's Repentance*. 18mo. 16th Edition. 1655. (See Nos. 500 and 523).

It will be seen from the numerous editions that this work was well received in its author's life time. He tells us that he spent the spare hours of a long sickness in publishing this short exposition, and thus the world is all the healthier for his illness.

551 LXVIII., CX.—**DIXON** (RICHARD, A. M., F. R. S.) *A New Interpretation of the Sixty-eighth Psalm: with an Exposition of the Hundred and Tenth Psalm*. 4to. Oxf., 1811. 2s.

This author, in a most interesting manner, traces out the analogy between this Psalm and the Song of Deborah. Those who like choice pieces of writing upon the literature of Scripture will be gratified by the perusal of this exposition.

552 LXXIII.—**PARRY** (EDWARD. Bishop of Killaloe). *David Restored; or an Antidote against the Prosperity of the Wicked and the Afflictions of the Just*. 8vo. 1660. 4s. 6d. to 8s.

Not super-excellent, nor free from blemishes, but containing much of sterling value.

553 LXXXII.—**HALL** (THOMAS, B. D. 1610—1665). *The Beauty of Magistracy. An Exposition of Psalm LXXXII*. 4to. 1660. [Vol. IV. of Swinnoek's Works, Nichol's edition.]

This exposition has always nestled in the bosom of Swinnoek's works. We agree with Dr. Jenkyn's criticism—"The style is terse and clear, though grave and theological, and the matter is solid and judicious."

- 554 LXXXIV.—HEMINGE (NICHOLAS. 1513 — 1600). The Faith of the Church Militant. 8vo. 1581.

A Danish divine of high repute in his own day. Some of his works were turned into English ; but the translations, like the originals, are now left in undeserved oblivion.

- 555 XC.—SMITH (SAMUEL). Moses, his Prayer. 18mo. 1656.  
See our notes on No. 500, 523, and 550.

- 556 XCIX., CI., CII.—EDERSHEIM (ALFRED, D. D.) The Golden Diary of Heart Converse with Jesus. 1873. Contains Expositions of Psalms XCIX., CI., CII.  
Sweet and spiritual ; worth purchasing.

- 557 CIII.—STEVENSON (JOHN, D. D. Hon. Canon of Canterbury). Gratitude. An Exposition of the Hundred and Third Psalm. Post 8vo. 3s. 6d. Lond., S. Bagster & Sons.  
Somewhat diffuse, but at the same time too good to be criticised.

- 558 CVII.—HYPERIUS (ANDREW GERARD. 1511—1564). A Special Treatise of God's Providence and Comfort against all kinds of Crosses and Calamities, to be drawn from the same ; with an Exposition of the One Hundred and Seventh Psalme. From the Latin. Black Letter. 8vo. 1602. 15s. Scarce.

This author has written in Latin upon many subjects, but his works are now little known. He was a learned Lutheran.

- 559 CVII.—ROMAINE (WILLIAM, M. A. 1714—1795). A Practical Comment on Psalm CVII. 8vo. Fifth edition. 1767. 1s. 6d. to 4s. Also in Works, IV.

Romaine's doctrine and style of writing are well known. He could not be accused of overlaying the truth with much learning. The thought is gracious, sound, and practical, but the style is just a little dull.

- 560 CX.—REYNOLDS (EDWARD, D. D. Bishop of Norwich. 1599—1676). Explication of the One Hundred and Tenth Psalm. 4to., 1632 and 1635 ; 12mo., 1837. 2s. to 3s. 6d. Also in Works.

Surpassingly clear and elaborate. Reynolds was a man of vast learning and thoroughly evangelical spirit.

- 561 CXVI.—GOUGE (WILLIAM, D. D. Puritan. 1575—1653). The Saints' Sacrifice. 4to. 1632. Scarce. 3s. 6d. Reprinted in Nichol's Commentaries, with Smith, No. 500 ; and Pierson, No. 528.

Gouge's method of cutting up his exposition into sections and discussing every thing in propositions, is very tedious to the reader, but we

judge it to be advantageous to the preacher. At any rate Gouge has often given us a hint. He was a man of great learning.

562 CXIX.—**BRIDGES** (CHARLES, M. A.) Exposition. Twenty-second edition. Cr. 8vo. Lond., 1857.

Worth its weight in gold. Albeit that the work is neither learned nor very original we prize it for its surpassing grace and unction.

563 CXIX.—**COWPER** (WILLIAM, Bp. of Galloway. 1566—1619). A Holy Alphabet for Sion's Scholars. A Commentary upon CXIX Psalm. Folio. Lond., 1613; and in Works. Folio. 1629.

Dr. M' Crie gives a high character to all Cowper's works, and says that a vein of practical piety runs through them, while the style is remarkable for ease and fluency. This remark applies emphatically to the "Holy Alphabet." We have found it very delightful reading.

564 CXIX.—**GREENHAM** (RICHARD, Puritan. 1531—1591). An Exposition of the 119 Psalmes. Works. Folio. Lond., 1612.

We regret that this comment is not published separately, and is only to be procured by purchasing the rest of Greenham's works. The style, however, is antique and cramped, and Manton and Bridges are quite enough.

565 CXIX.—**MANTON** (THOMAS, D. D. 1620—1677). One hundred and ninety Sermons on the One Hundred and Nineteenth Psalm. Folio, Lond., 1725; three vols., 8vo., Lond., 1842; three vols (with Life), 1845. 7s.

Fully up to Manton's highest mark, and he is well known to have been one of the chief of the Puritan brotherhood. The work is long, but that results only from the abundance of matter.

566 CXIX.—**SANDERSON** (R. B., Esq., B. A.) Lord's Day Literature; or Illustrations of the Book of Psalms from the Hundred and Nineteenth Psalm consecutively. 12mo. Lond., 1842.

We cannot call this an exposition, its title far more accurately describes it. The author takes occasion from the text to plead for those points of doctrine and practice into which he had been led by the Spirit of God. He was an eminently conscientious man, a bold believer, and a Baptist.

- 567 CXX.—CXXXIV.—**ARMPFIELD** (H. T., M. A. Vice-Principal, Theol. Coll., Vicar of the Close, and Minor Canon of Sarum). *The Gradual Psalms: a Treatise on the Fifteen Songs of Degrees, with Commentary, based on Ancient Hebrew, Chaldee, and Christian Authorities.* 8vo. Lond., J. T. Hayes. 1874.

A wonderfully interesting book from a literary point of view; perhaps more singular than profitable; but in many respects a publication which we should have been sorry to have missed. The homiletical student will not be able to make much use of it.

- 568 CXX.—CXXXIV.—**COX** (SAMUEL). *The Pilgrim Psalms; an Exposition of the Songs of Degrees.* 8vo. Lond., Daldy, Isbister and Co. 1874.

This will be greatly valued by intelligent readers. A noble series of sermons would be pretty sure to grow out of its attentive perusal. Mr. S. Cox is a great expositor.

- 569 CXX.—CXXXIV.—**LUTHER** (MARTIN). See No. 489.

- 570 CXX.—CXXXIV.—**MICHAEL** (N., D. D.) *The Pilgrim Psalms.* Cr. 8vo. Edinb., Oliphant. 1860. S. 3s.

A capital work, full of sound doctrine perfumed with devotion.

- 571 CXX.—CXXXIV.—**NISBET** (ROBERT, D. D.) *The Songs of the Temple Pilgrims.* Lond., Nisbet. 1863.

Dr. Nisbet regards the "Songs of Degrees as affording so complete an exhibition of the phases of religious sentiment, as to make these short poems a transcript of the feelings of the whole Church; a miniature Bible for the use of all." He has expounded in this spirit, with well chosen language, and produced a very valuable and instructive book.

- 572 CXXII.—**WILLET** (ANDREW). In *Willet's Harmonie and Exposition of the Books of Samuel* there is "a brief exposition of the 122 Psalm."

Willet ought to have known better than to twist a psalm to the honor and glory of James I. As a learned man he says good things, and as a courtier foolish things.

- 573 CXXX.—**HUTCHESON** (GEORGE). *Forty-five Sermons.* Psalm CXXX. 8vo. Edinb., 1691. Scarce. 5s.

We have already advised the purchase of anything and everything by Hutcheson. Be sure not to confound this with Hutchinson.

574 CXXX.—**LEIGHTON** (ROBERT). See No. 530.

575 CXXX.—**OWEN** (JOHN, D. D.) A Practical Exposition on the One Hundred and Thirtieth Psalm. Lond., 4to. 1669 and 1680. R. Tract Society's edition. 18mo. 2s.

One of the best known and most esteemed of John Owen's works. It is unnecessary to say that he is the prince of divines. To master his works is to be a profound theologian. Owen is said to be prolix, but it would be truer to say that he is condensed. His style is heavy because he gives notes of what he might have said, and passes on without fully developing the great thoughts of his capacious mind. He requires hard study, and none of us ought to grudge it.

576 CXXX.—**SIBBES** (RICHARD, D. D.) The Saints' Comforts. 18mo. 1638. Works, Vol. VI. Nichol's Edition. 3s. 6d. per vol. 1874.

Notes on five verses only. Published without the author's sanction, it is incomplete, but very full as far as it goes, and considering its brevity.

577 CXXX.—**WINSLOW** (OCTAVIUS, D. D.) Soul-Depths and Soul-Heights; an Exposition of Psalm CXXX. Cr. 8vo. Lond., J. F. Shaw. 1874.

Not very deep nor very high, but pleasant spiritual reading.

## BOOKS OF SOLOMON.

578 **KEIL** and **DELITZSCH'S** Commentaries. Solomonic Writings. Three vols. [In preparation], 10s. 6d. each. Edinb., T. & T. Clark.

579 **LANGE'S** Commentaries. Proverbs, Ecclesiastes, and Song of Solomon. By Dr. Otto Zöckler. Imp. 8vo. 21s. or to subscribers 15s. Edinb., T. & T. Clark. 1870.

We cannot say that we admire Zöckler's interpretation of the Song of Solomon. The volume contains much that we do not like, but its value is considerable. It is a pity that the value of the volumes in this series varies so much.

- 580 **NOYES** (G. R., D. D.) A Translation of Proverbs, Ecclesiastes, and Canticles, with Notes, etc. 12mo. Boston. U. S. 1846.

Of Noyes upon Ecclesiastes, Dr. Hamilton says :—"This interpretation is clear and straightforward, but the American Professor gives to the book an air of theological tenuity and mere worldly wisdom which carries neither our conviction nor our sympathy." Noyes is a good literary expositor, but his theological views render him a very poverty-stricken commentator from a spiritual point of view.

## PROVERBS.

- 581 **ALLEN** (ROBERT. Puritan). Concordances of the Proverbs and Ecclesiastes. 4to. 1612. 2s. 6d.

An ordinary concordance will answer the purpose far better; but the wonderfully wise, half-crazy Cruden had not compiled his invaluable work in Allen's days.

- 582 **ARNOT** (WILLIAM, D. D. Died 1875). Laws from Heaven for Life on Earth. Two vols., cr. 8vo. S. 7s. 6d. 1858. Also 1 vol., cr. 8vo. 7s. 6d. Edinb., Nelson. 1869. S. 5s.

We wish Dr. Arnot had gone steadily through the whole book, for his mind was of an order peculiarly adapted for such a task. Those passages which he dilates upon are set in a clear and beautiful light. For a happy blending of illustrative faculty, practical sound sense, and spirituality, Dr. Arnot was almost unrivalled.

- 583 **BRIDGES** (CHARLES, M. A.) An Exposition. Two vols., 12mo. Lond., Seeleys. 1850. S. 6s.

The best work on the Proverbs. The Scriptural method of exposition so well carried out by Bridges renders all his writings very suggestive to ministers. While explaining the passage in hand, he sets other portions of the word in new lights.

- 584 **BROOKS** (J. W., M. A.) A New Arrangement of the Proverbs of Solomon. 12mo. Lond., Seeleys. 1860. 1s.

We do not see the use of the arrangement; but those who want the Proverbs classified have the work done for them here.

585 CASE (R. J.) A Commentary. 12mo. Lond., 1822. S. 6d.

The Proverbs themselves are plainer than this author's exposition of them.

586 DAY (WILLIAM. Formerly Missionary to the South Seas). A Poetical Commentary. 8vo. 14s. Lond., Simpkin, Marshall & Co. 1862. S. 3s.

The author says, he has "a taste for building rhymes," and has here gratified it. That is all we can say for his book.

587 DELITZSCH (FRANZ, D. D.) Biblical Commentary. Translated from the German, by M. G. Easton, D. D. Vol. I. [In progress.] Edinb., T. & T. Clark. 1875.

588 DOD (JOHN. Puritan. Died 1645). A Plaine and Familiar Exposition of Proverbs, Chapters IX. to XVII. 4to. Lond., 1608-9. [The comment on Chapters XIII. and XIV. appears to have been the work of Robert Cleaver. In our copy, containing Chapters XXVIII.—XXX., the names of both Dod and Cleaver are given, and the last chapter was "penned by a Godly and learned man, now with God."]

Both Dod and Cleaver were popular as preachers, and their joint works were widely circulated. This book can rarely be met with entire.

589 FRENCH (W., D. D.) and (SKINNER, G., M. A.) A New Translation, with Explanatory Notes. 8vo. Lond., 1831. S. 1s. 3d.

These translators endeavor to produce faithful renderings of the text, giving to each word the same sense in all places. They are calm, dispassionate, judicious, and able.

590 HODGSON (BERNARD, LL. D.) The Proverbs of Solomon, with Notes. 4to. Oxford, 1788. 2s. 6d.

Darling says:—"A good translation; the notes are chiefly philological." We set no store by this mass of letter-press, and we question whether any one else does.

591 HOLDEN (GEORGE, M. A.) An attempt towards an improved Translation, with Notes, etc. 8vo. Liverpool, 1819. 4s. 6d.

Horne says of this work:—"It is one of the most valuable helps to the critical understanding of this book." It is certainly one of the best of Holden's productions. We may be wroug, but we could not conscientiously subscribe to Horne's opinion.

592 JACOX (FRANCIS). Scripture Proverbs, illustrated, annotated, and applied. Thick cr. 8vo. 10s. 6d. Lond., Hodder & Stoughton. 1874 S. 6s.

This work illustrates many of the proverbs scattered throughout the Scriptures, and some of those collected by Solomon. Mr. Jacox seems to have read everything good and bad, and hence he pours forth a medley of

fact and fiction more entertaining than edifying. He reminds us of the elder Disraeli and his "Curiosities of Literature."

593 JERMIN (MICHAEL, D. D. Died 1659). Paraphractical Meditations upon the Book of Proverbs. Folio. 1638. 9s. 6d.

Very antique, and full of Latin quotations. Jermin does not err in excessive spirituality, but the reverse. Those who can put up with his style will be repaid by his quaint learning.

594 LANGE. (See No. 579).

595 LAWSON (GEORGE, D. D. 1749—1820). Exposition of the Book of Proverbs. Two vols., 12mo. Edinb., 1821. 6s. to 7s.

A thoroughly sound and useful commentary. Lawson wrote popularly and vigorously.

596 MILLER (JOHN. Princeton, N. J.) A Commentary, with a New Translation, and with some of the Original Expositions Re-examined. Demy 8vo. 7s. Dickinson & Higham. 1875.

This author's interpretations are new, and in our judgment very far removed from accuracy. Certainly the old interpretations are better in many ways. His theory that the Proverbs are a spiritual and not secular will not hold water. He needs reading with very great discrimination: if read at all. "Too great innovation" is the author's own suspicion of his work, and we quite agree with him, only we go beyond mere auspicion.

597 MUFFET (PETER). A Commentary on the whole Book of Proverbs. 8vo. 1596. [Reprinted, with Cotton's Commentaries on Ecclesiastes and Song of Solomon, in one of the volumes of Nichol's series. Cr. 4to. 7s. 6d. Lond., Nisbet. 1868.]

Homely, but not very striking. Mr. Nichol's choice of commentators for reprinting was not a wise one.

598 NEWMAN (WILLIAM, D. D. Formerly President of Stepney Theol. Institution). An improved version. 18mo. Lond., 1839. 1s.

Merely the corrected text. A very small affair.

599 NICHOLLS (BENJAMIN ELLIOTT, M. A.) The Book of Proverbs, explained and illustrated from Holy Scripture. 12mo. Lond., Rivingtons. 1858. 1s. 3d.

Contains very sensible suggestions for the interpretation of proverbs, and gives instances of explanations by geography, natural history, etc. It is a somewhat helpful work.



600 NOYES. (See No. 580).

601 STUART (MOSES). A Commentary on the Book of Proverbs. 8vo. New York, 1852. 4s. to 5s.

We have not met with any English reprint of this useful volume. Dr. Stuart purposely adapted his work to beginners in Hebrew study. He has set himself to prepare a commentary of explanation only, believing that a hortatory and practical comment every minister ought to be able to make for himself. Stuart's introductory matter is highly instructive, though no reader should blindly accept it all.

602 TAYLOR (FRANCIS, B. D.) Observations upon the three first chapters of Proverbs. 4to. Lond., 1645.

An Exposition [as above] upon The 4, 5, 6, 7, 8, 9 Chapters, etc. 4to. 1657. 18s. to 25s.

Two volumes (in one) of rich, old-fashioned Puritan divinity.

603 THOMAS (DAVID, D. D.) The Practical Philosopher. Thick 8vo. 12s. 6d. nett (published at 17s. 6d). Lond., Dickinson. 1873.

Dr. Thomas of the "Homilist" is a well-known writer, and a man capable of great things. This work does not equal his "Genius of the Gospel." It contains a large amount of practical comment, written in a rather grandiose style. We can hardly fancy men of business reading this book from day to day as the author proposes.

604 WARDLAW (RALPH, D. D.) Lectures. Three vols., cr. 8vo. 3s. 6d. each. Edinb., Fullarton. 1861. S. 6s. 6d.

Wardlaw is diffuse, and his views upon "wisdom" are peculiar; but he always repays the reader and neither Bridges nor Arnot have rendered him obsolete, for he works a different vein, and expounds in a manner peculiar to himself.

605 WILCOCKS (THOMAS, Puritan. 1549—1608). A Short yet Sound Commentarie. [Works. See No. 337.]

Wilcocks briefly sums up the teaching of the verses, and so aids in suggesting topics; in other respects he is rather wearying.

## ECCLESIASTES.

- 606 **ANNOTATIONS** on the Book of Ecclesiastes. [12mo.] Lond. Printed by J. Streater. 1669.

By no means remarkable, except for extreme rarity.

- 607 **BEZA (THEODORE)**. Ecclesiastes. Solomon's Sermon to the People, with an Exposition. Small 8vo. Cambridge, [1594]. 7s. 6d.

Sure to be weighty and instructive. It is exceedingly rare.

- 608 **BRIDGES (CHARLES, M. A.)** Exposition of Ecclesiastes. Sq. 8vo. 6s. Lond., Seeley & Co. 1860. S. 3s.

After the manner of other works by this devout author, who is always worth consulting, though he gives us nothing very new.

- 609 **BROUGHTON (HUGH, 1549—1612)**. A Comment upon Ecclesiastes, framed for the Instruction of Prince Henry. 4to. 1605.

Broughton was a far-famed and rather pretentious Hebraist whom Dr. Gill quoted as an authority. His work is nearly obsolete, but its loss is not a severe one.

- 610 **BUCHANAN (ROBERT, D. D.)** Ecclesiastes; its Meaning and its Lessons, explained and illustrated. Sq. 8vo. 7s. 6d. Lond., Glasg., and Edinb., Blackie & Sons. 1859. S. 3s. 6d.

Dr. Buchanan has endeavored in every instance to give the true meaning of the text. His explanations were composed for the pulpit and delivered there. The work is most important, but strikes us as lacking in liveliness of style.

- 611 **CHOHELETH**, or "The Royal Preacher, a Poem." First published in the year 1768. 4to. 3s. Reprinted, 8vo., 1830. 1s. 6d.

This is the work of which Mr. Wesley wrote:—"Monday, Feb. 8, 1768. I met with a surprising poem, intituled Choheleth, or the Preacher: it is a paraphrase in tolerable verse on the Book of Ecclesiastes. I really think the author of it (a Turkey merchant) understands both the difficult expressions and the connection of the whole, better than any other, either ancient or modern, writer whom I have seen." We defer to Mr. Wesley's opinion but it would not have occurred to us to commend so warmly.

- 612 COLEMAN (JOHN NOBLE, M. A.) *Ecclesiastes. A New Translation, with Notes.* Imp. 8vo. 5s. Lond., Nisbet. 1867. S. 2s. 6d.

A scholarly translation with important observations.

- 613 COTTON (JOHN. 1585—1652). A briefe exposition, with practical observations. Small 8vo. Lond., 1654. [Reprinted in Nichol's series of Commentaries. See Muffet, No. 597.]

By a great linguist and sound divine. *Ecclesiastes* is not a book to be expounded verse by verse; but Cotton does it as well as any one.

- 614 COX (SAMUEL). *The Quest of the Chief Good: Expository Lectures.* Sq. 8vo. 7s. 6d. Lond., Isbister. 1868. S. 3s. 6d.

We should find it hard to subscribe to Mr. Cox's views of *Ecclesiastes*, for, to begin with, we cannot admit that its author was not Solomon, but some unnamed Rabbi: nevertheless, "The Quest of the Chief Good" is full of valuable matter, and abundantly repays perusal.

- 615 DALE (THOMAS PELHAM, M. A.) *Ecclesiastes. With a running Commentary and Paraphrase.* 8vo. 7s. 6d. Lond., Rivingtons. 1873.

This author makes all that he can out of the errors of the Septuagint, which he seems to value almost as much as the correct text itself. The new translation is a sort of stilted paraphrase, which in a remarkable manner darkens the meaning of the wise man's words. Mr. Dale says he is a man of one book, and we are glad to hear it: for we should be sorry for another book to suffer at his hands.

- 616 DESVOEUX (A. V.) *A Philosophical and Critical essay on Ecclesiastes.* 4to. Lond., 1760. 2s. 6d.

A curious and elaborate production. Neither in criticism, nor in theology, is the author always sound, and his notes are a very ill-arranged mass of singular learning.

- 617 GINSBURG (CHRISTIAN D.) *Cohemoth, or Ecclesiastes; translated, with a Commentary.* 8vo. Lond., Longmans. 1857. S. 12s.

The author does not believe that Solomon wrote the book, and his view of its design is not the usual, nor, as we think, the right one. His outline of the literature of the book is very complete.

- 618 GRANGER (THOMAS). *A Familiar Exposition, wherein the World's Vanity and the true Felicitie are plainly deciphered.* 4to. Lond., 1621. 5s. to 7s. 6d.

Very antique, containing many obsolete and coarse phrases; but pithy and quaint.

- 619 GREENAWAY (STEPHEN). New Translation. 8vo. Leicester, 1781. 3s. 6d.

Confused, eccentric, and happily very rare.

- 620 HAMILTON (JAMES, D. D. 1814—1867). Royal Preacher; Lectures on Ecclesiastes. Cr. 8vo. 3s. 6d. Also 12mo., 1851; 16mo., 1854. Lond., Nisbet. S. 1s. 6d. to 2s. 6d.

We have had a great treat in reading this prose poem. It is a charming production.

- 621 HENGSTENBERG (E. W., D. D.) Commentary on Ecclesiastes. To which are appended: Treatises on the Song of Solomon; on the Book of Job; on the Prophet Isaiah, etc. 8vo. 9s. Edinb., T. & T. Clark. 1860. S. 4s. 6d.

Scholarly of course, and also more vivacious than is usual with Hengstenberg.

- 622 HODGSON (BERNARD, LL. D.) New Translation. 4to. Oxford, 1791. 4s.

Notes neither long, numerous, nor valuable.

- 623 HOLDEN (GEORGE, M. A.) An Attempt to illustrate the Book of Ecclesiastes. 8vo. Lond., 1822. 3s. 6d.

Bridges says that Holden "stands foremost for accuracy of critical exegesis," and Ginsburg considers his Commentary to be the best in our language. We may therefore be wrong in setting so little store by it as we do, but we are not convinced.

- 624 JERMIN (MICHAEL, D. D.) Ecclesiastes. Folio. 1639. 6s. 6d.

The school to which Jermin belonged delighted to display their learning, of which they had no small share; they excelled in wise sayings, but not in unctio. The fruit is ripe, but lacks flavor.

- 625 KEIL & DELITZSCH. (See Books of Solomon. 578.)

- 626 LANGE. (See Books of Solomon. No. 579.)

- 627 LLOYD (J., M. A.) An Analysis of Ecclesiastes: with reference to the Hebrew Grammar of Gesenius, and with Notes; to which is added the Book of Ecclesiastes, in Hebrew and English, in parallel columns. 4to. 7s. 6d. Lond., Bagsters. 1874.

This will be esteemed by men who have some knowledge of the Hebrew. The repeated references to Gesenius would render the book tedious to the ordinary reader, but they make it all the more valuable to one who aspires to be a Hebraist.

- 628 [LUTHER]. An Exposition of Solomon's Booke, called Ecclesiastes, or the Preacher. 8vo. Printed by J. Day. Lond., 1573.

Even the British Museum authorities have been unable to find this octavo for us, though it is mentioned in their catalogue.

- 629 MACDONALD (JAMES M., D. D. Princeton, N. J.) Ecclesiastes. Thick 12mo. New York. 1856. S. 4s. 6d.

Thoroughly exegetical, with excellent "scopes of argument" following each division: to be purchased if it can be met with.

- 630 MORGAN (A. A.) Ecclesiastes metrically Paraphrased, with Illustrations. 4to. 21s. Lond., Bosworth. 1856.

This is an *article de luxe*, and is rather for the drawing-room than for the study. A graphic pencil, first-class typography, and a carefully written metrical translation make up an elegant work of art.

- 631 MYLNE (G. W.) Ecclesiastes: or Lessons for the Christian's Daily Walk. 16mo. Lond., 1859. 1s. 6d.

The author in this little publication does not comment upon the whole Book; but the passages he touches are ably explained.

- 632 NISBET (ALEXANDER. Died about 1658). An Exposition, with Practical Observations. 4to. Edinb., 1694. 4s. 6d. to 10s. 6d.

One of those solid works which learned Scotch divines of the seventeenth century have left us in considerable numbers. In our judgment it is as heavy as it is weighty.

- 633 NOYES. (See No. 580.)

- 634 PEMBLE (WILLIAM, M. A. 1591—1623.) Solomon's Recantation and Repentance: or the Book of Ecclesiastes briefly and fully explained. Thin 4to. Lond., 1628. 3s. 6d.

Anthony à Wood calls Pemble "a famous preacher, a skilful linguist, a good orator, and an ornament to society." Moreover, he was a learned Calvinistic divine. This "Recantation" is a minor production. The style is scholastic, with arrangements of the subjects such as render it hard to read. We confess we are disappointed with it.

- 635 PRESTON (THEODORE, M. A.) A translation of the Commentary of Mendelssohn from the Rabbinic Hebrew; also a newly arranged English Version. 8vo. Lond., 1845. 5s.

A book more prized by linguists than by preachers. We might with propriety have named this Mendelssohn's Commentary, for so it is.

- 636 PROBY (W. H. B., M. A.) *Ecclesiastes for English Readers.* Thin 8vo. 4s. 6d. Lond., Rivingtons. 1874. S. 2s. 3d.

About 45 pages, and these are quite enough. What has come to a man's brain when he prophesies that Antichrist will take away the daily sacrifice, that is, "forbid the eucharistic bread and wine," and then adds: "To this awful time there is probably a mystical reference in the words of our present book (XII. 6), 'While the silver cord is not loosed, or the golden bowl broken, or the pitcher broken at the fountain, or the wheel broken at the cistern.' For silver and gold signify respectively, in the symbolic language of Scripture, love and truth: thus the loosening of the silver cord will mean the love of many waxing cold, and the breaking of the golden bowl will mean the failure of truth from the earth; and we understand, then, that in the last awful time there will be no longer any speaking of the truth in love. And as the 'wells of salvation' in Isaiah XII. 3, are the sacraments and other means of grace, so the breaking of the pitcher and the wheel may signify the cessation of those ministries by which the sacrament and other means of grace are dispensed."

- 637 REYNOLDS (EDWARD, D. D. Bishop of Norwich. 1599—1676). *Annotations. Works. Vol. IV.* 8vo. Lond., 1826. Reprinted, by Dr. Washburn. 8vo. Lond., 1811. 2s. 6d.

See Westminster Assembly's Annotations (No. 3), for which Reynolds wrote this: he is always good.

- 638 SERRANUS, or DE SERRES (JOHN. 1540—1598). *A Godlie and Learned Commentary upon Ecclesiastes, newly turned into English, by John Stockwood, Schoolmaster of Tunbridge.* 8vo. Lond., 1585. 7s. 6d.

Serranus was a Protestant pastor at Nismes, of such moderate opinions, and such objectionable modes of stating them, that he was about equally abhorred by Romanists and Protestants. He is said to have been very inaccurate in his learning.

- 639 STUART (MOSES). *A Commentary on Ecclesiastes.* 12mo. 6s. New York. 1851. S. 3s.

Full and minute, with most instructive introductions. It is unnecessary to say that Moses Stuart is a great authority, though not all we could wish as to spirituality.

- 640 TYLER (THOMAS, M. A.) *Ecclesiastes; a Contribution to its Interpretation.* 8vo. 7s. 6d. Lond., Williams & Norgate. 1875.

This writer is no doubt a profound thinker, but we do not set much store by the result of his thinkings. He maintains that the writer of Ecclesiastes was a Jew who had travelled abroad, and heard the Stoic

philosophers and their opponents at Athens. He seems to think that his point is proved, but it is the merest surmise possible. The work is not at all to our taste.

- 641 **WARDLAW** (RALPH, D. D.) Lectures on Ecclesiastes. Two vols., 8vo. 1821. Two vols., 12mo. 1838. Oliphant & Co's. edition, in one vol., 8s. 6d. 1871. S. 4s. 6d.

Wardlaw is always good, though not very brilliant. He may be relied upon, when not critical, and he generally excites thought.

- 642 **WEISS** (BENJAMIN). New Translation and Exposition, with Critical Notes. 12mo. 4s. Lond., Nisbet & Co., 1856. S. 1s. 6d.

It is pleasing to find a converted Jew engaged upon this Book. Mr. Weiss says many good things, but frequently his interpretations and remarks are more singular than wise.

- 643 **YCARD** (FR. Dean of Achonry). Paraphrase. 8vo. Lond., 1701. 1s. 6d.

The dean supposes the Royal Preacher to have been interrupted by an impudent sensualist, and so he gets rid of the difficulty of certain passages by putting them into the scoffer's mouth. The theory is not to be tolerated for a moment.

- 644 **YOUNG** (LOYAL, D. D.) Commentary, with introductory Notices by McGill and Jacobus. 8vo. Philadelphia, 1865.

This American comment is highly spoken of by eminent judges, and appears to have been carefully executed. It is able and solid, and at the same time enlivened with originality of thought, vivacity of expression, and practical pungency.

- 645 **SMITH** (JOHN, M. D., M. R. C. P. L.) King Solomon's Portraiture of Old Age, wherein is contained A Sacred Anatomy both of Soul and Body, with an account of all these Mystical and Ænigmatical Symptomes, expressed in the six former verses of the 12th Chapter of Ecclesiastes, made plain and easie to a mean Capacitie. 8vo. Lond., 1666. 2s. 6d. to 5s.

A curious hook by a Physician, who brings his anatomical knowledge to bear upon the twelfth chapter of Ecclesiastes, and tries to show that Solomon understood the circulation of the blood, &c. Matthew Poole introduced the substance of this treatise into his Synopsis, and in that huge compilation he speaks eulogistically of the author, with whom he resided. We mention it because of its singularity.

## SONG OF SOLOMON.

646 AINSWORTH. (See under Pentateuch, No. 73).

647 AVRILLON (JOHN BAPTIST ELIAS. 1652—1729). *The Year of Affections; or Sentiments on the love of God, drawn from the Canticles, for every day of the year.* F<sup>o</sup>cap. 8vo. 6s. 6d. London and Oxford, Parker & Co. 1847. S. 4s.

One of the series of Romish authors, issued by Dr. Pusey. It is a deeply epiritual work, after the manner of the mystics. It might have been written by Madame Guyon. Despite its occasional Popery and sacrament-riauism, it contains much choice devotional matter.

648 BEZA (THEODORE). *Sermons upon the three first chapters of Caoticles, translated out of the French, by John Harmar.* 4to. Oxford, 1587.

These thirty-one sermons are a well of instruction, very precious and refreshing. The unabbreviated title indicates a controversial use of the Song, and we were therefore prepared to lament the invasion of the dove's nest of the Canticles by the eagle of debate; but we were agreeably disappointed, for we found much less of argument, and much more of the Well-Beloved, than we looked for.

649 BEVERLEY (T.) *An Exposition of the Divinely prophetick Song of Songs, which is Solomon's; beginning with the reign of David, and ending in the glorious Kingdom of our Lord Jesus Christ.* 4to. 1687. 5s.

This maundering author finds in Canticles the history of the church from David to our Lord, and rhymes no end of rubbish thereon. Truly there is no end to the foolishness of expositors. We suppose there must be a public for which they cater, and a very foolish public it must be.

650 BRIGHTMAN (THOMAS). *A Commentary on the Canticles, wherein the Text is Analised, the Native Signification of the Words Declared, the Allegories Explained, and the Order of Times whereunto they relate Observed.* 4to. Lond., 1644. [See under Daniel and Revelation.]

Brightman was a writer of high renown among the prophetic students of the seventeenth century. With singular strength of the visiouary faculties he sees in the Canticles "the whole condition of the church from the time of David till time shall be no more." Expounding on this theory needs an acrobatic imagination.



651 **BURROWES** (GEORGE. Prof. Lafayette Coll. U. S.) Commentary. Cr 8vo. Philadelphia, 1853. 3s. 6d.

Mr. Moody Stuart says:—"The excellent work of Dr. Burrowes is specially fitted to remove the prejudices of men of taste against the Song of Solomon, as the medium of spiritual communion between the soul and Christ. We welcome it as a valuable contribution to us from our transatlantic brethren."

652 **BUSH** (JOSEPH, M. A.) The Canticles of the Song of Solomon. A metrical Paraphrase, with Explanatory Notes and Practical Comments. Post 8vo. Lond., Hatchards. 1867. S. 1s. 6d.

A good compilation, with a helpful translation. For popular use.

653 **CLAPHAM** (ENOCH). Solomon; his Songs expounded. 4to. Lond., 1603.

Clapham was a voluminous author of very remarkable attainments. He wrote also on the first fourteen chapters of Genesis. This work is rare as angels' visits.

654 **COLLINGES** (JOHN, D. D. 1623—1690). The Intercourses of Divine Love betwixt Christ and his Church, metaphorically expressed by Solomon in Canticles I. and II. Two vols., 4to. Lond., 1676. 10s. to 14s.

Nine hundred and nine quarto pages upon one chapter is more than enough. The materials are gathered from many sources and make up a mass of wealth. On the second chapter there are five hundred and thirty pages. It would try the constitutions of many modern divines to read what these Puritans found it a pleasure to write. When shall we see their like?

655 **COTTON** (JOHN, B. D. 1585—1652). A Brief Exposition, describing the estate of the Church in all ages thereof, both Jewish and Christian, and modestly pointing at the gloriousness of the restored estate thereof. 8vo. Lond., 1642. [Reprinted in Nichol's series. See Muffet, No. 597.]

Cotton explains the sacred love-song historically, and misses much of its sweetness by so doing. We should never care to read his exposition while Durham, and Gill, and Moody Stuart are to be had.

- 656 **DAVIDSON (WILLIAM, Esq.)** A Brief outline of an Examination of the Song of Solomon. 8vo. Lond., 1817. 2s. to 3s. 6d.

A precious work by one whose heart is warm with the good matter. He sees in the Song the history of the Church of Christ.

- 657 **DOVE (JOHN, D. D.)** The Conversion of Solomon, a Direction to holiness of Life ; handled by way of Commentarie upon the whole Booke of Canticles. Profitable for young men which are not yet mortified, for old men which are decrepit and have one foote in the grave, and for all sorts of men which have an intent to renounce the vanities of this world, and to follow Jesus Christ. 4to. Lond., 1613. 6s. to 8s.

A quaint old work. The student will do better with the moderne. Moreover, this Dove is rare, and seldom lights on poor men's shelves.

- 658 **DURHAM (JAMES. 1622—1658).** Clavis Cantici ; or an Exposition of the Song of Solomon. 4to. Lond., 1668 and 1723. Also 12mo., Aberdeen. 1840. 2s. 6d. to 6s.

Durham is always good, and he is at his best upon the Canticles. He gives us the essence of the good matter. For practical use this work is perhaps more valuable than any other Key to the Song.

- 659 **FENNER (DUDLEY).** The Song of Solomon, in Verses, with an Exposition. Middleburgh. 8vo. 1587. 4to.

Moody Stuart says :—"This is a faithful and excellent translation, accompanied by an admirable exposition. There is no poetry in it, but the renderings are often good, and the comment valuable." We have not met with it.

- 660 **FLEMING (ROBERT. Died 1716).** The Mirrour of Divine Love unvail'd, in a Poetical Paraphrase of the Song of Solomon. Sm. 8vo. 1691. 3s. 6d.

The poetry is after the same manner as that of Quarles, and though not without merit, it is too antiquated to be admired in the present day. This is the Fleming who interpreted the Apocalyptic vials, and was fortunate enough to hit upon the date of the French revolution and other events connected with the decline of the Papal power. His prophetic work has been reprinted, but not this limping poetry.

- 661 **FRANCIS (ANN. Died 1800).** A Poetical Translation ; with Notes, Historical, Critical, and Explanatory. 4to. Lond., 1781. 1s. 6d. to 2s. 6d.

Framed on a fanciful theory. Verses flowing and feeble. Insignificant.

- 662 FRY (JOHN, A. B.) *New Translation, with Notes, and an attempt to interpret the sacred allegories.* 8vo. Lond., 1811. 2s. to 3s.

Fry's work may be called the supplement and complement of Dr. Good's. He divides the Songs into idyls, and gives notes in the same manner as Good; but he also plunges into the spiritual meaning of the blessed Song, and so far is to be preferred.

- 663 GIFFORD (MR.) *A Dissertation on the Song of Solomon.* 8vo. Lond., 1751.

Worthless rhymes. This man dares to say that the Song is a pastoral composed by Solomon for the amusement of his lighter hours, before God had given him the divine wisdom for which he was afterwards so eminent.

- 664 GILL (JOHN, D. D.) *An Exposition of the Book of Solomon's Song.* Folio. Lond., 1728. 5s. Not contained in the author's *Exposition of the Old and New Testament.* An 8vo. edition was published by Collingridge, Lond., 1854. S. 3s. 6d.

The best thing Gill ever did. He could not exhaust his theme, but he went as far as he could toward so doing. He is occasionally fanciful, but his work is precious. Those who despise it have never read it, or are incapable of elevated spiritual feelings.

- 665 GINSBURG (CHRISTIAN D.) *A Translation, with a Commentary, Historical and Critical.* 8vo. 10s. Lond., Longmans. 1857. 5s. to 6s.

Written upon an untenable theory, viz., that the Song is intended "to record an example of virtue in a young woman, who encountered and conquered the greatest temptations, and was eventually rewarded." This grovelling interpretation needed the aid of great liberties with the text, and a few interpolations, and the author has not hesitated to use them. However learned the book may be, this vicious theory neutralizes all.

- 666 GOOD (JOHN MASON, M. D., F. R. S.) *Song of Songs; or Sacred Idyls translated; with Notes, Critical and Explanatory.* 8vo. Lond., 1803. 4s.

By a man of great learning. It is not at all spiritual, or even expository, in the theological sense, but treats the Canticles as an Oriental drama, explaining its scenery and metaphors from a literary point of view.

- 667 GREEN (WILLIAM, M. A.) *Song of Solomon.* In "The Poetical Parts of the Old Testament translated, with Notes." 4to. 1781.

Critical only. Orme says, "the translations are in general very accurate and elegant specimens of biblical interpretation."

- 668 GUILD (WILLIAM, D. D. 1586—1657). *Love's Intercourse between the Lamb and his Bride.* 8vo. Lond., 1658. 5s. to 7s.

A rare old work: but we prefer Durham. The author was one of the better sort of the Scotch Episcopalians.

- 669 GYFFARD (GEORGE). *Fifteen Sermons upon the Song of Solomon.* 8vo. 1598 to 1612.

We have several times met with this writer's name coupled with that of Brightman as in his day regarded as a very learned writer, but we cannot procure his work. Possibly some reader of this Catalogue may yet present us with it. We beg to assure him of the gratitude which we already feel, in the form of "a lively sense of favors to come."

- 670 HARMER (THOMAS, 1715—1789). *Outlines of a New Commentary on Solomon's Song, drawn by the help of instructions from the East.* 8vo. Lond., 1768. 1s. 6d. to 2s. 6d.

"This book is not well arranged, but is otherwise one of the most ingenious, modest, and interesting of all the treatises on the outward sense of the Song."—Moody Stuart.

- 671 HENGSTENBERG. (See under Ecclesiastes, No. 621.)

- 672 HODGSON (BERNARD, LL. D.) *Solomon's Song translated from the Hebrew.* 4to. Oxf., 1786. 2s. 6d.

Moody Stuart says that this is "a good translation," and therefore we suppose it is so, but we do not admire it. It does not even refer to the mystical sense, and it mars the poetry of the Song. Dr. Hodgson renders ch. vi. var. 9:—"My pigeon, my undefiled is but one." This is an alteration, but certainly not an emendation. The name of the bride's mother he discovers to have been Talmadni. Wonderful!

- 673 HOMES (NATHANIEL, Died 1678). *A Commentary on the Canticles.* Works. Folio. 1652. 6s. to 10s.

This goes to the very marrow of epiritual teaching, and uses every word and syllable in a deeply experimental manner with great unction and power. Homes, however, spiritualizes too much, and is both too luscious in expression and too prolix for these degenerate days.

- 674 HOUGHTON (WM.) *Translation.* 8vo. 2s. 6d. Lond., Trübner. 1865.

Useless. The Song is viewed as a secular poem on chaste love.

- 675 IBN EZRA (ABRAHAM). *Commentary on the Canticles, after the first recension.* Edited from two MSS., with a Translation, by H. J. Matthews, B. A. 12mo. Lond., Trübner & Co. 1874.

The original Hebrew of the Song, with a Jewish comment, which conveys but little instruction. In this small book the student will have a specimen of Jewish exposition.

676 **IRONS** (JOSEPH, of Camberwell. 1786—1852). *Nymphas. A Paraphrastic Exposition.* 16mo. Lond., 1844. S. 1s. 6d.

Outside of his own circle we fear that this work by the late Joseph Irons is little known. It is a paraphrase in blank verse, rendered in a very spiritual manner. We confess that we looked upon the little book with admiring eyes, though we know that the critics will sneer both at us and it.

677 **KEIL & DELITZSCH.** (See Books of Solomon, No. 578.)

678 **KRUMMACHER** (F. W., D. D.) *Solomon and the Shulamite. Sermons on the Book of Canticles.* 16mo. Lond., 1838. S. 1s.

Touches only upon a few portions. Short and sweet.

679 **LANGE.** (See Books of Solomon, No. 578.)

680 **LITTLEDALE** (R. F.) *A Commentary. From Ancient and Mediæval Sources.* 12mo. 7s. Lond., J. Masters. 1869. S. 4s. 6d.

Littledale is a close follower of John Mason Neale, and here reproduces the beauties and the deformities of mediæval spiritualizing. Great judgment will be needed to extract the good and true from the mass of semi-popish comment here heaped together. If discretion be used, jewels of silver and jewels of gold may be extracted.

681 **MACPHERSON** (PETER, A. M.) *The Song of Songs shown to be constructed on Architectural Principles.* Post 8vo. Edinb., 1856. 4s.

“His supposition that this song consists of verses written round an archway is so entirely gratuitous, that it is only misguiding and deceptive.”—A. Moody Stuart.

682 **METRICAL MEDITATIONS** on the Canticles. [Anon.] 16mo. Lond., Wertheim. 1856. S. 1s.

Exceedingly well rendered : noteworthy both from a literary and religious point of view. The author seizes the meaning of the Song, and repeats it in well-chosen words.

683 **MILLER** (ANDREW). *Meditations.* 12mo. 1s. 6d. Lond., Morrish.

First published in the Plymouthite magazine, “*Thing New and Old.*” Devotional, and glowing with the light of fellowship with Jesus.

- 684 **MOORE** (DANIEL, M. A.) Christ and his Church. A Course of Lent Lectures on the Song of Solomon. Sm. cr. 8vo. 3s. 6d. Lond., H. S. King & Co. 1875.

These lectures treat upon the first chapter only, but they do so in an admirable manner. Moore has evangelized Littledale.

- 685 [NEALE (JOHN MASON, D. D.)] Sermons on the Canticles, preached in a Religious House. By a Priest of the Church of England. 12mo. Lond., Masters. 1857. S. 2s. 6d.

By that highest of high churchmen, Dr. Neale. These sermons smell of Popery, yet the savor of our Lord's good ointment cannot be hid. Our Protestantism is not of so questionable a character that we are afraid to do justice to Papists and Anglicans, and therefore we do not hesitate to say that many a devout thought has come to us while reading these "sermons by a Priest of the Church of England."

- 686 **NEWTON** (ADELAIDE L.) The Song of Solomon compared with other parts of Scripture. Cr. 8vo. 3s. 6d. Lond., Nisbet. 1871. [The earlier editions were published anonymously.]

Miss Newton's book is very dear to spiritual minds; it is full of that quiet power which comes from the Spirit of God through deep experience and precious fellowship with the Well-Beloved.

- 687 **NOYES**. (See No. 580.)

This author sees in the Canticles nothing but a collection of amatory songs, written without express moral or religious design. Blind!

- 688 **PERCY** (THOMAS, D. D. Bishop of Dromore. 1729—1811). New Translation: with a Commentary and Annotations. [Anon.] 8vo. Lond., 1764. 6s.

His theory of the sacred Song is dead, and not worthy of a monument in our pages. We trust that not a relic will remain. Percy did very well with his ballads, but he had better have let the Song of Songs alone.

- 689 **POWER** (PHILIP BENNET, M. A.) Failure and Discipline: Thoughts on Canticles V. 16mo. 1s. 6d. Lond., Wertheim.

Upon the fifth chapter only. Mr. Power always writes attractively. His book is "linked sweetness," but not "long drawn out."

- 690 **REFLECTIONS ON CANTICLES**; or, the Song of Solomon, with Illustrations from Modern Travellers and Naturalists. [Anon.] 12mo. Lond., S. W. Partridge & Co. 1870. S. 1s. 3d.

Has much sweetness, and a fair measure of freshness.

- 691 **ROBOTHAM (JOHN)**. Exposition 4to. Lond., 1652. 6s. to 8s.

Very solid ; but not to be compared with Durham, No. 658. It is just a little dull and commonplace.

- 692 **ROMAINE (WILLIAM, M. A.)** Discourses upon Solomon's Song. 8vo. Lond., 1789. 2s. 6d.

Twelve excellent sermons from verses taken out of the Songs. They do not summarize the book, nor form a commentary, but are simply a selection of spiritual discourses by one of the most eminent Calvinistic divines of the last century.

- 693 **SIBBES (RICHARD, D. D. 1577—1635)**. Bowels Opened ; or, a Discovery of the Neere and Deere Love, Union and Communion betwixt Christ and the Church. Sermons on Canticles IV., V., and VI. 4to. 1639, etc. 6s. to 9s. [Works II. Nichol's edition.]

Sibbes never writes ill. His repute is such that we need only mention him. His title is most unfortunate, but in all else his "discovery" is worthy of our commendation.

- 694 **SKINNER (JOHN)**. Bishop of Aberdeen. 1721—1806). Essay towards a literal or true radical Exposition. Works II. Two vols., 8vo. Aberdeen, 1809. 4s.

Not very important. The Bishop closes his exposition with the following prayer for those who do not believe in the mystical sense :—"God forgive the fools and open their eyes." Pretty strong for a Bishop !

- 695 **STUART (A. MOODY, M. A.)** Exposition, with Critical Notes. 8vo. 12s. Lond., Nisbet. 1860. S. 6s.

Although this admirable author expounds the Song upon a theory which we do not quite endorse, we do not know where to find a book of equal value in all respects. He has poetry in his soul, and, beyond that, a heart like that of Rutherford, fired with love to the Altogether Lovely One. We thank him for this noble volume.

- 696 **THE BRIDE OF CHRIST ; or, Explanatory Notes on the Song of Solomon.** [Anon.] 18mo. Lond Seeleys. 1861. S. 6d.

A little book for general use ; not for students.

- 697 **THE THREEFOLD MYSTERY** : Hints on the Song of Songs, viewed as a Prophecy of the Double United Church of Jew and Gentile. By the author of "The Gathered Lily." 12mo. 3s. 6d. Lond., Partridge & Co. 1869.

It seems to us to be a wild fancy that all ecclesiastical history is condensed into the Canticles; hence we do not value this book.

- 698 **THRUPP** (JOHN FRANCIS). New Translation, with Commentary. Cr. 8vo. 7s. 6d. Lond., Macmillan. 1862.

We are highly pleased with this work. It defends the usual Christian interpretation by the conclusions of sober criticism, and shows that the spiritual sense is confirmed by the investigations of modern scholarship. In the introduction the author deals heavy blows at the sceptical school, and at those who, like Ginsburg, content themselves with imputing a merely moral meaning to the blessed Canticle of love.

- 699 **WEISS** (BENJAMIN). The Song of Songs unveiled : a New Translation and Exposition. Cr. 8vo. W. Oliphant & Co. 1859. S. 1s. 6d. to 2s. 6d.

This author believes that the Song sets forth the history of Israel and her relation to the Covenant Angel from Horeb to Calvary. Beyond a few Eastern illustrations, nothing of value is contributed to existing materials. The work is thoroughly evangelical.

- 700 **WILCOCKS** (THOMAS). Exposition. Works. Folio. 1624. 12s.

Short, and somewhat in the manner of a paraphrase. This venerable author gives a doctrinal summary of each verse, and from this we have frequently been directed to a subject of discourse.

- 701 **WILLIAMS** (THOMAS). A New Translation, with a Commentary and Notes. 8vo. Lond., 1801. Second edition, 1828. S. 2s.

This volume is little known, but its value is above the average of Canticles literature. We have read many of the remarks with pleasure, but most of them are to be found in the standard commentaries.

- 702 **WOODFORD** (SAMUEL, D. D.) Paraphrase in Verse. 8vo. 1679. 1s. 6d. to 3s.

-Better than many poetical paraphrases, but still below the mark of true poetry.



- 703 **WRIGHT (M.)** *The Beauty of the Word in the Song of Solomon.* Cr. 8vo. 6s. Lond., Nisbet & Co. 1872.

A purely spiritual commentary, casting no light upon the text, but drawing much from it. More devotional than expository. The figures of the allegory are pressed as far as they should be, perhaps further.

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## WORKS ON PROPHECY.

[Volumes upon this subject are so extremely numerous and so varied in their opinions that we confine ourselves to the few which follow. The reader is also referred to works upon the Apocalypse.]

- 704 **DAVISON (JOHN, B. D. 1777—1834).** *Discourses on Prophecy, its Structure, Use, and Inspiration.* [Warburtonian Lectures.] 8vo. Oxf., 1845. S. 5s. 6d.

Elliott calls this "Davison's noble Work on Prophecy." This is one of the Warburtonian lectures, and we would here note that those lectures are all upon prophecy, and are many of them by first-class men, and therefore worthy of study. Of course they greatly vary in value according to the ability of the lecturers.

- 705 **FABER (GEORGE STANLEY, B. D. 1773—1854).** *Calendar of Prophecy, or a Dissertation on the Prophecies which treat of the Seven Times, and especially of the latter Three Times and a Half.* Three vols., 8vo. Lond., 1828. 7s. 6d. 12mo. editions, 3s. 6d.

Faber is one of the great rabbis of prophecy. He was a man of almost boundless learning and industry. His characteristics are said to have been "strong masculine sense, extensive classical erudition, and a hearty love of hypothesis." This last quality, no doubt, led him to expound prophecy, and also disqualified him for doing it well.

- 706 **FAIRBAIRN (PATRICK, D. D.)** *Prophecy: its Distinctive Nature, Special Functions, and Proper Interpretation.* 8vo. 10s. 6d. Edinb., T. & T. Clark. 1856. S. 5s. 6d.

A standard work by one who is at home with the subject.

- 707 **FLEMING** (ROBERT. 1630—1694). *The Fulfilling of the Scripture.* Fifth edition. Folio. Lond., 1726, 5s. 6d.; two vols., 8vo., 1801, 3s. 6d.; two vols., 12mo., 1845, 3s.

This we mention because it is generally placed under this head, but it is not an exposition of prophecy at all. It is an elaborate treatise upon the fact that the Scriptures are fulfilled, and the word of the Lord is true. As such it deserves the high encomiums so freely showered upon it by the eminent divines of Fleming's own time, and it abundantly justifies the issue of so many editions.

- 708 **HENGSTENBERG** (E. W.) *The Messianic Prophecies of Isaiah and the other Prophets.*

These remarks are contained in Hengstenberg's *Christology*, which is a standard work on the subject. (See No. 68.)

- 709 **KEITH** (ALEXANDER, D. D.) *Evidence of the Truth of the Christian Religion, derived from the literal Fulfilment of Prophecy; as illustrated by the History of the Jews, and by the Discoveries of recent Travellers.* Thirty-sixth edition. Thick 8vo. 1848. S. 4s. to 6s.

Horne says, "The multiplied editions which have been required within a very few years sufficiently attest the high estimation in which Mr. Keith's work is deservedly held;" and we may add that the improvements and additions have increased its value, and that fresh editions have shown that it is still appreciated.

- 710 **NEWTON** (THOMAS, D. D., Bp. of Bristol. 1704—1782). *Dissertations on the Prophecies which have been fulfilled and are fulfilling.* Numerous editions. Two and three vols., 8vo. Also, one vol., 8vo., 7s. 6d. Lond., W. Tegg.

A standard work of a laborious and learned author; rather laborious reading. The Bishop must not be trusted upon the New Testament prophecy. Theologically his standing is very dubious.

## THE PROPHETS.

- 711 **KITTO** (JOHN, D. D.) "Isaiah and the Prophets." In Daily Bible Illustrations. (See No. 42.)

Should be consulted wherever the readings touch upon a passage.

- 712 **LOWTH** (BISHOP) and others. A Literal Translation of the Prophets from Isaiah to Malachi, with Notes by Lowth, Blayney, Newcome, etc. Five vols. 8vo. Lond., 1836. 10s. to 15s.

Concerning each of the five volumes we refer the reader to our notices under the separate books.

- 713 **LOWTH** (WILLIAM, B. D., 1661—1732, Father of Bp. Lowth) Commentary on the Prophets. Four vols. 4to. Lond., 1714.

This is Lowth's part of Patrick (No. 51). He was more spiritual than those with whom he became associated, which is not saying much.

- 714 **NOYES** (GEORGE R., D. D.) A New Translation of the Hebrew Prophets. Three vols., 12mo. New York, 1849.

We are bound to commend this author's learning, taste, and candor, even though we differ widely from him. The reader must not look for savor or spiritual quickening, but use the work as a literary help only.

- 715 **WILLIAMS** (ROWLAND, D. D.) The Hebrew Prophets during the Assyrian and Babylonian Empires. Translated afresh from the Original, with Illustrations. Two vols., 8vo. 22s. 6d. Lond., Williams & Norgate. 1866-71.

The author does not admit that there are references to the Messiah in the Prophets. Whatever he may have written, this fatal error deprives it of value. A man writing in that fashion should have been a rabbi in the synagogue, and not a minister among professed Christians.

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 ISAIAH.

- 716 **ALEXANDER** (JOSEPH ADDISON). Prophecies of Isaiah, earlier and later. T. Clark. Two vols. 17s. 1874. S. 12s.

Dr. Hodge says of the author: "I regard Dr. Joseph Addison Alexander as incomparably the greatest man I

ever knew—as incomparably the greatest man our Church has ever produced.” He wastes no space, but gives the essence of exposition.

717 **ALEXANDER** (JOSEPH ADDISON). *Isaiah Translated and Explained. An Abridgment of the Preceding.* Two vols. 12mo. New York, 1858. S. 6s.

This abridgment of the larger work is by no means a small affair. For all ordinary purposes it is voluminous enough. We cannot too strongly recommend it.

718 **BARNES** (ALBERT). *Notes on Isaiah.* Edited by Dr. Cumming. Three vols. Sm. 8vo. 7s. 6d. Routledge, 1850. Cobbin’s Edition, two vols., 1852. S. 4s. 6d.

A good popular exposition, though not the most learned.

719 **BIRKS** (T. R., M. A.) *Commentary on Isaiah, and a revised Translation.* 8vo. 12s. Lond., Rivingtons. 1871. S. 6s.

Written for the Speaker’s Commentary, and, though not inserted therein, it strikes us as being far superior to that work. It is a great treasure to the student of this much neglected prophet.

720 **CALVIN** (JOHN). *Commentarie on Isaiah* Translated by C. Cotton. Folio. Lond., 1609. 9s.

The translation of the Calvin Translation Society will be better.

721 **CHEYNE** (T. K., M. A.) *The Book of Isaiah chronologically arranged. An Amended Version.* Cr. 8vo. 7s. 6d. Lond., Macmillan & Co. 1870.

We do not as a rule believe in these re-arrangements; the book of Isaiah is best as we have it. The tone of the interpretation in this instance is not such as we can delight in; what the evangelical teacher has a right to expect is totally absent. The work is of the Broad School; the notes are, however, learned and somewhat suggestive.

722 ——— *Notes and Criticisms on the Hebrew Text of Isaiah.* Cr. 8vo. 2s. 6d. Lond., Macmillan & Co.

The Westminster Review speaks of it as “a piece of scholarly work, very carefully and considerately done.” It may be so.

723 **COWLES** (HENRY, D. D.) *Isaiah, with Notes.* 12mo. New York, D. Appleton & Co. 1869. S. 6s. 6d.

Cowles writes more popularly than Alexander, and, though he is not so profound an authority, we have read him with pleasure.

- 724 DAY (WILLIAM). An Exposition of the Book of Isaiah. Folio. 1854. 12s. 6d. to 14s.

Day does not throw much light upon the text : he says he wrote for his children, and certainly he is childish enough.

- 725 DELITZSCH (FRANZ.) Biblical Commentary on Issiah. Two vols., 8vo. 21s. Edinb., T. & T Clark. 1862.

"The author has long been honorably distinguished among the scholars of Germany. He occupies, indeed, a position always peculiar to himself; for, whilst his attainments in Hebrew philology and Talmudical lore are of the highest order, he unites with these a genuine appreciation of evangelical truth and godliness." So says the Literary Churchman. For our own part, we are not enraptured with Delitzsch.

- 726 EWALD (H.) The Prophet Issiah. Chapters I.—XXXIII. From the German. By Octavius Glover. Cr. 8vo. 6s. Lond., Bell & Sons. 1869.

Decidedly sceptical; but yet it may be useful as leading the reader to appreciate the poetic beauty of the book. Question if the good to be gained equals the risk incurred. Our verdict is to the contrary.

- 727 FRASER (ALEXANDER). Paraphrase with Notes. 8vo. Edinb., 1800. 2s.

Of very small value.

- 728 GALLOWAY (WILLIAM BROWN, M. A.) Isaiah's Testimony for Jesus. A Series of Discourses. 8vo. 14s. Lond., G. Bell & Sons. 1864. S. 2s. to 4s.

A congregation which would listen to such lectures as these must be a very select one indeed. The writer goes most thoroughly and learnedly into his subject.

- 729 HENDERSON (EBENEZER, D. D.) Issiah, translated from the Hebrew; with a Commentary. 8vo. 1840. Second and best edition. 1857. S. 8s. 6d. Scarce (pub. at 16s.).

The author has given no doctrinal or practical observations, as he conceived that others had furnished these in abundance; he has confined himself to eliciting the real meaning of the words, and has thereby rendered great service to all expositors who have wit enough to make use of his critical assistance. To the less instructed reader, Dr. Henderson's work will appear to be dull and savorless; but to those who only need to have the language translated, and are able to supply reflections for themselves, it will be of much service.

- 730 GOVETT (R. JUNIOR, M. A.) Isaiah Unfulfilled. Exposition, with new Version and Critical Notes. 8vo. Lond., 1841. S. 2s. 6d.

We have not met with this publication.

- 731 JENOUR (ALFRED, M. A.) *The Book of Isaiah, translated, with Notes and Practical Remarks.* Two vols., 8vo. Lond., 1830. 3s.

This appears to us to be a faithful translation; the commentary and practical reflections are instructive and gracious.

- 732 KEITH (ALEXANDER, A. M.) *Isaiah as it is: or Judah and Jerusalem the subjects of Isaiah's prophesying.* Cr. 8vo. Edinb., 1850. 3s.

The student will consult with benefit this valuable contribution to the explanation of a most important, but neglected book.

- 733 KELLY (WILLIAM). *Lectures on Isaiah.* 2s. 6d. Lond., G. Morrish. 1871.

This eminent divine of The Brethren school sometimes expounds ably, but with a twist towards the peculiar dogmas of his party.

- 734 LOWTH (ROBERT, D. D., F. R. S., Bishop of London. 1710—1787). *Isaiah, Translation with Notes.* 8vo. Numerous editions, S. 2s.; a modern one, 8vo., 4s. 6d. Lond., W. Tagg. See No. 712.

Smith's Dictionary remarks that Bp. Lowth's incessant correction of the Hebrew text is constantly to be mistrusted. This seriously diminishes Lowth's value, but this is a grand work notwithstanding.

- 735 LYTH (John, D. D.) *Homiletical Treasury.* 12mo. 1s. Lond., Elliot Stock. 1868.

This should have been to the preacher a book of the utmost value, for it consists wholly of outlines and hints for sermons, but these are frequently poor and commonplace. The design is superlatively practical, and had the execution been better we should have rejoiced in it.

- 736 MACCULLOCH (ROBERT, D. D.) *Lectures on Isaiah.* Four vols. 8vo. Lond., 1791—1805. 12s. to 18s.

In these days we need condensation. This author would have been far more valued if he had compressed his matter into one volume. He is good, but verbose. Some authors toil not, but they spin; Macculloch both toils and spins.

- 737 MACLACHLAN (Mrs., of Maclachlan). *Notes on the unfulfilled Prophecies of Isaiah.* [Anon.] 8vo. 8s. 6d. Lond., Nisbet. 1868.

This authoress treats Isaiah as a Jewish book only, and refers all the prophecies to that nation. We do not agree with her fundamental principle.

- 738 MANCHESTER (GEORGE MONTAGUE, DUKE OF). Short Notes on Isaiah, chap. V.—XII. 8vo. 1852. 2s.

We confess that we cannot enjoy the very singular style of the Duke's prelections, but there are some who set great store by them. We wonder why.

- 739 NOYES (G. R.) See No. 714.

- 740 STOCK (JOSEPH, M. A., Bishop of Killalla). Isaiah in Hebrew and English. With Notes. 4to. 1803. 4s.

The notes are few, but are said by the British Critic to be "uncommonly valuable for their depth and scuteness." We should not have thought so. Stock alters the renderings of Lowth, but seldom improves them. We judge him to be over estimated.

- 741 SMITH (R. PAYNE, D. D., Dean of Canterbury). The Authenticity and Messianic Interpretation of the Prophecies of Isaiah Vindicated, in Sermons before the University of Oxford. 8vo. 10s. 6d. Oxf. and Lond., J. H. & J. Parker. 1862. S. 5s. 6d.

A work which would be invaluable in a discussion with Jews. It meets their objections, and also those advanced by neologians, and by the writers of Essays and Reviews.

- 742 VERNEY (LADY). Practical Thoughts on the First Forty Chapters of Isaiah. 8vo. Lond., Nisbet. 1858. S. 2s. 6d.

Some sensible spiritual hints will be found in these remarks. As an exposition it is one of the least.

- 743 WHISH (J. C., M. A.) A Paraphrase of the Book of Isaiah, with Notes. 12mo. 3s. 6d. Lond., Seeley & Co. 1862. S. 1s. 3d.

Somewhat helpful. The paraphrasing is not prolix, and it does, as a rule, aid the reader in getting at the literal sense. With the spiritual teaching Mr. Whish has not intermeddled.

- 744 WHITE (SAMUEL, M. A.) Commentary on Isaiah, wherein the literal sense is briefly explained. 4to. Lond., 1709. 2s. 6d.

This author keeps to the literal sense and is very severe upon spiritualizers of whose vagaries he gives specimens. In aiming at one excellence he misses others, and fails to see Christ where he certainly is, thus rendering his remarks less valuable to the Christian mind.

## PARTS OF ISAIAH.

[There are many works upon separate chapters of this book, but it does not fall in with our plan to go so much into detail as to enumerate them all. We thought it would be useful to our readers if we mentioned a few.]

- 745 **MACDUFF** (J. R., D. D.) "Comfort ye, Comfort ye:" God's words of comfort addressed to his Church in the last twenty-seven chapters of Isaiah. Cr. 8vo. 5s. Lond., Nisbet. 1872.

Dr. Macduff translates into popular language the teachings of great expositors, and does it to perfection. For an hour's pleasant and holy reading commend us to Dr. Macduff.

- 746 **CALVERT** (THOMAS). *Mel Cœli, Medulla Evangelii; or The Prophet Isaiah's Crucifix. An Exposition of the Fifty-third chapter of Isaiah.* 4to. 1867. 5s. to 7s. 6d.

Precious and practical. Just what the title would lead us to expect—marrow and fatness; honey from the Rock, Christ Jesus.

- 747 **DURHAM** (JAMES). *Christ Crucified; or the Marrow of the Gospel, holden forth in Seventy-two Sermons on Isaiah liii.* Editions, folio, 4to. and 8vo. 3s. to 5s.

This is marrow indeed. We need say no more: Durham is a prince among spiritual expositors.

- 748 **MACDONOGH** (T. M.) *Messiah as revealed in Isaiah liii. Founded upon Manton (749).* 12mo. Lond., 1858. 1s. 6d.

This is a serving up of the next work in the form of lectures. We do not admire abridgments, and especially those which make alterations and additions; still it is likely that many have read Macdonogh's Manton who might never have fallen in with Manton's Manton.

- 749 **MANTON** (THOMAS, D. D.) *A Practical Exposition on the whole Fifty-third Chapter of Isaiah.* 8vo. Lond., 1703. Also in Works, Vol. III. Nichol's Puritan Series.

Manton needs no praise from us. Whatever he does is done in a style worthy of a chief among theologians. He is, however, seldom too brief, and his own bulk hinders his being read. Preachers of long sermons should take a hint from this.



- 750 MARGOLIOUTH (MOSES, B. A.) Six Lectures on Isaiah liii., etc. 8vo. Lond., Hatchards. 1846. 2s.

Well worth a careful reading.

- 751 STEWART (JAMES HALDANE, M. A.) Lectures upon Isaiah LV. 12mo. Lond., Hatchards. 1846. 1s. 6d.

Nine sweet evangelical discourses, in a lively, impressive style.

## JEREMIAH AND LAMENTATIONS.

[We would call special attention to the volume of the Speaker's Commentary upon this Book. It is by Dr. Payne Smith, Dean of Canterbury, and deserves much praise.]

- 752 BLAYNEY (BENJAMIN, D. D. Died 1801). Jeremiah and Lamentations. New Translation, with Notes. 8vo. Lond., 1836. 2s. 6d. (See No. 712.)

Blayney belonged to a past school of clever men, too apt to suggest new readings, and more able to appreciate literary beauties than epiritual teachings. He was a zealous follower of Lowth, but he lacked the fine taste and pectic genius of his master.

- 753 BROUGHTON (HUGH). The Lamentations of Jeremy translated. With Explanations. 4vo. 1608.

Incomprehensible. One of Broughton's wilder pieces. It may as well die.

- 754 HULL (JOHN, D. D.) Exposition upon part of Lamentations. 4to. Lond., 1618. 7s. 6d.

Full of quaintnesses. Marrowy throughout.

- 753 KEIL (K. F. 1754—1818). Commentary on Jeremiah and Lamentations. Two vols., 8vo. 21s. Edinb., T. & T. Clark. 1874.

We have already indicated the direction in which Keil is serviceable. For exact interpretation he is esteemed, but he is too cold and formal ever to be a favorite.

- 756 LANGE'S COMMENTARY. Jeremiah and Lamentations. By Dr. C. W. Nagelsbach. One vol., Imp. 8vo. 21s. Edinb., T. Clark. 1871.

“Whoever becomes possessed of this great work will have, in a comprehensive form, the results of all ancient

and modern exegesis, with an apparatus criticus of surprising copiousness."—British Quarterly Review.

757 **LOWTH (WILLIAM, M. A.)** A Commentary on Jeremiah and Lamentations. 4to. Lond., 1718. 1s. 6d. (See Nos. 51 and 713.)

This forms a part of what is known as Bp. Patrick's Commentary. Orme says that Lowth is "one of the most judicious commentators on the prophets, and he never prophesies himself." We wish we could say this of all writers on prophetic subjects.

758 **SMITH (THORNLEY).** The Prophet of Sorrow : or Life and Times of Jeremiah. Cr. 8vo. 4s. 6d. Edinb., Oliphant. 1875.

Not a commentary ; but as it casts light on the character and times of the prophet it deserves a place here.

759 **SWIFT (DANIEL).** Zion's sufferings: an Exposition of Lamentations V. 12mo. Lond., 1654. 4s.

Strong, rough, coarse. Excessively rare.

760 **UDALL (JOHN).** A Commentarie upon the Lamentations of Jeremy. [Anon.] 4to. Lond., 1599. 4s. or 5s.

In this extremely rare work the author has labored after brevity, and has given the abridgment of many discourses ; hence, to those who can procure, it, it is all the more useful.

## EZEKIEL.

761 **ALLEINE (WILLIAM).** The nine last Chapters of Ezekiel unfolded. 8vo. 1679. 5s. 6d.

Very rare ; will interest interpreters of prophecy.

762 **COWLES (HENRY, D. D.)** Ezekiel and Daniel : with Notes, Critical, Explanatory, and Practical. Thick cr. 8vo. New York, D. Appleton & Co. 1867. S. 6s. 6d.

In his own way this author is one of the most instructive of American writers ; he is clear and definite, and leaves his meaning impressed upon the mind. His scholarship is respectable.

763 **FAIRBAIRN (PATRICK, D. D.)** Ezekiel, Exposition ; with New Translation. 8vo. 10. 6d. Edinb., T. & T. Clark. 1851.

This exposition has passed through three editions,

and has gained for its author a high place among elucidators of difficult parts of Scripture. Dr. Fairbairn has a cool judgment and a warm heart; he has cast much light upon Ezekiel's wheels, and has evidently felt the touch of the live coal, which is better still.

764 **GREENHILL** (WILLIAM, M. A. 1591—1677). Exposition of Ezekiel. Five vols. 4to. 1645—1667. Reprinted in a thick imp. 8vo. volume, 1827, and now issued in Nichol's Commentaries. 10s. 6d. Lond., Nisbet. 1863.

We always get something out of Greenhill whenever we refer to him. He had not, of course, the critical skill of the present day, but his spiritual insight was keen. He rather commented on a passage than expounded it.

765 **GUTHRIE** (THOMAS, D. D.) The Gospel in Ezekiel. Cr. 8vo. 3s. 6d. Lond., Daldy & Isbister. 1864.

Very little of Ezekiel, and a great many of those flowers of eloquence which rendered Dr. Guthrie so famous. We can hardly regard it as an exposition. It only dwells upon the latter part of the 36th chapter.

766 **HENDERSON** (EBENEZER, D. D.) Ezekiel. With Commentary. 8vo. Lond., Hamilton. 1855. 5s.

Valuable condensed notes.

767 **HENGSTENBERG** (E. W., D. D.) The Prophecies of Ezekiel elucidated. Demy 8vo. 10s. 6d. Edinb., T. & T. Clark. 1869.

We have frequently characterized this author's writings. They are clear, cold, and dry, like a fine moonlight night in the middle of winter. A man needs a peculiar mind to enjoy Hengstenberg; but all educated students can profit by him.

768 **KEIL** (K. F.) Ezekiel [Two vols., in preparation]. Edinb., T. Clark.

769 **LANGE**. Commentaries on Ezekiel and other Books of Old Testament. [In preparation.] Edinb., T. & T. Clark.

770 **NEWCOME** (WILLIAM, D. D., Abp. of Armagh. 1729—1800). Improved version, metrical arrangement, and explanation. 4to. Dublin, 1728. 8vo. Lond., 1836, etc. (See Lowth and others, No. 712).

Dr. Fairbairn says:—"This notes are of a very brief description, chiefly

explanatory of the meanings given in the translation ; and both the translation and the notes proceed to a large extent on the vicious principle, very prevalent at the time, of getting rid of difficulties in the sense by proposed emendations of the text." Yet Newcome showed both learning and diligence in this improved version.

## DANIEL.

- 771 **AMNER (R.)** *Essay towards interpretation.* 8vo. Lond., 1776.

Written on the absurd hypothesis that the prophecies were all fulfilled before the death of Antiochus Epiphanes.

- 772 **AUBERLEN (CARL AUGUST, Ph. D.)** *The Prophecies of Daniel and the Revelation*, by C. A. A. Translated by Adolphe Saphir. 8vo. Edinb., T. & T. Clark. 1857. 5s.

Not a textual commentary, but a treatise upon the mysterious prophecies. Auberlen's spirit is reverential and his views are evangelical, or we should not have found Mr. Saphir translating it. He acknowledges his indebtedness to Roos, No. 800. We must leave the interpretations to be judged by those who are learned in such subjects.

- 773 **BARNES (ALBERT).** *Notes.* Blackie's edition. Two vols., post 8vo. 7s. S. 3s. 6d.

Dr. Wardlaw said of this work :—"I have examined the 'Notes' of the Rev. Albert Barnes on a considerable variety of testing passages ; and, so far as my examination has gone, I feel confident in pronouncing them to be characterized, in no ordinary degree, by discriminative judgment, sound theology, unostentatious learning, practical wisdom, and evangelical piety."

- 774 **BIRKS (T. R., M. A.)** *Exposition of the first two Visions of Daniel.* F<sup>cap</sup> 8vo. 6s. Lond., Seeleys. 1845. S. 2s. 6d.

- 775 **BIRKS (T. R., M. A.)** *The Two Later Visions of Daniel historically explained.* F<sup>cap</sup> 8vo. 6s. Lond., Seeley. 1846.

We must leave judgment upon this work and the preceding ones to those skilled in prophetic interpretation.

- 776 **BRIGHTMAN** (THOMAS. Puritan. 1557—1607). A most comfortable Exposition of the last and most difficult part of the Prophecie of Daniel, from the 26th verse of the 11th Chapter to the end of the 12th Chapter, wherein the restoring of the Jewes and their calling to the faith of Christ after the utter overthrow of their three last enemies is set forth in lively colors. 4to. Lond., 1644.

This exposition and the author's commentary on Canticles are appended to his work on Revelation, and do not appear to have been published separately. In his title-page Brightman is called a bright and worthy man, and in the preface we are told that "he shined every way and was a Brightman indeed." His work is rather a curiosity than a treasure.

- 777 **BROUGHTON** (HUGH. 1549—1612). Daniel's Chaldee Visions. Works. Folio. Lond., 1662.

This author was pedantic and eccentric, but yet a man of real learning. His works have almost disappeared. In his own day some considered him a sage and others a quack. He was a little of both.

- 778 **CALVIN** (JOHN). Commentaries upon Daniel. 4to. Lond., John Day. 1570. 10s.

Also in Calvin's complete works.

- 779 **COLEMAN** (THOMAS). Decision, exemplified in Daniel. 8vo. Lond., 1858.

This is by the author of "Memorials of Independent Churches." It is intended for children and is suitable for them.

- 780 **COWLES** (HENRY, D. D.) See under Ezekiel, No. 762.

- 781 **DANIEL: Statesman and Prophet.** [Anon.] 8vo. 3s. 6d. Lond., Religious Tract Society. [N. D.]

A valuable popular addition to the literature of the book of Daniel. Objections to its authenticity and inspiration are met, and the assaults of infidels are made to bring out the evidences of Divine authority with all the greater clearness. We are delighted with the volume, which is beautifully got up. Every student and minister should have a copy.

- 782 **DARBY** (JOHN NELSON). Studies. 1s. Lond., W. H. Broom.

The name of the writer sufficiently indicates the character of the book.

- 783 **DESPREZ** (PHILIP S., B. D.) Daniel; or, the Apocalypse of the Old Testament. 8vo. 5s. Lond., Williams & Norgate. 1865.

This work is of the Essays and Reviews school. The author cannot see the Messiah in Daniel. It is worse than useless.

784 **ELLIOTT** (E. B.) See under Revelation.

785 **FRERE** (JAMES HATLEY, ESQ.) A Combined View of the Prophecies of Daniel, Ezra, and St. John. 8vo. Lond., 1826. S. 2s. 6d.

This has been esteemed by many in its day, but we do not recommend its purchase.

786 **GAUSSEN** (S. R. LOUIS). Daniel, explained for Young Persons. Two vols. 8vo. 9s. Lond., J. & C. Mozley. 1874.

This is a work for children only. We hope it will not set our Sunday School teachers explaining to their little ones the image and its toes, the he-goat, and all the other marvels. If they do attempt it we wish them as well through their task as Professor Gausсен.

787 **HARRISON** (BENJAMIN, M. A., Archdeacon of Maidstone). Prophetic Outlines of the Christian Church and the Antichristian Power, as traced in the Visions of Daniel and St. John. [Warburtonian Lectures.] 8vo. 1849. 3s.

We like the manner of this book. The author has been content throughout to trace the true outline of interpretation without entering on a detailed examination of counter theories; and he has done this in the spirit of Bishop Ridley, who said upon a kindred subject, "Sir, in these matters I am so fearful that I dare not speak further than the very text doth, as it were, lead me by the hand."

788 **HENGSTENBERG** (E. W.) Dissertations on the Genuineness of Daniel and the Integrity of Zechariah. 8vo. 12s. Edinb., T. & T. Clark. 1848. S. 5s. 6d.

Much valuable matter is brought out by the discussion; but few of us have time to go into it, or any need to do so; for we are fully persuaded of the integrity of all the prophets, and of their books too.

789 **HUIT** (EPHRAIM. Puritan). The whole Prophecies of Daniel Explained. 4to. Lond., 1643. 5s. 6d.

Huit's short doctrinal summaries of the verses will bring useful subjects before the preacher's mind; otherwise Huit is not very remarkable.

- 790 IRVING (EDWARD, M. A. 1792—1834). *Babylon and Infidelity foredoomed of God; A Discourse on Daniel and the Apocalypse*. Two vols., 12mo. Glasg., 1826; also one vol., 8vo. 3s. 6d.

More of rolling sound than anything else.

- 791 KEIL (K. F.) *Commentary on the Book of Daniel*. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1872.

“We have just had occasion to make ourselves acquainted with Keil’s book on Daniel, and we can speak of it in very high terms. It is marked by great erudition, rare accuracy, and much spiritual thoughtfulness.”  
—*Evangelical Magazine*.

- 792 KELLY (WILLIAM). *Notes*. 12mo. 1s. 6d., Lond., Morrish. 1870.

It needs minds of a peculiar organization to enjoy Plymouth writings. They abound in peculiar phraseology, which only the initiated can understand. We are sorry to see such a mind as Mr. Kelly’s so narrowed to party bounds.

- 793 KNOX (J.) *Reflections on Daniel*. Small 8vo. 1849.

This book is unknown to us.

- 794 MANCHESTER (GEORGE MONTAGUE, DUKE OF). *The Times of Daniel, Chronological and Prophetical*. 8vo. Lond., 1845. 3s.

This work has received the most enthusiastic praise from German writers, who dwell with pleasure upon his being “erudite and illustrious.” The duke’s writing is certainly *sui generis*. He is by no means a favorite author with us.

- 795 MILES (CHARLES POPHAM, B. A.) *Lectures, with Notes*. [Chap. I—VII]. Two vols. 12mo. Lond., Nisbet. 1840—41. 3s. 6d.

Commendable sermons and good notes.

- 796 MORE (HENRY, D. D., F. R. S. 1614—1687). *A Plain and Continued Exposition of the several Prophecies of Daniel*. 4to. Lond., 1681. 2s. 6d.

If a man had no more than More on Daniel he would certainly long for more, and need a work more spiritual and more suggestive.

- 797 NEWTON (SIR ISAAC, F. R. S. 1642—1727). *Observations on Daniel and the Apocalypse*. 4to. Lond., 1733; 8vo., 1831. 2s. to 3s.

The author’s name will always keep this book in repute. The spiritual student will not glean much from it. Sir Isaac’s fame does not rest on his

expositions. The following extract we cannot forbear inserting in this place :—The folly of interpreters has been, to foretell times and things by this prophecy [the Apocalypse], as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event; and his own providence, not the interpreter's wisdom, be then manifested thereby to the world."

798 **PARKER** (THOMAS. Puritan. Died 1677). Daniel expounded. 4to. Lond., 1646.

This learned book is enough to perplex and distract any ordinary mortal, but probably Dr. Cumming and brethren of his school would revel in it. We had sooner read a table of logarithms.

799 **PUSEY** (EDWARD BOUVERIE, D. D. Regius Professor of Hebrew). Daniel the Prophet. Nine Lectures. 8vo. 10s. 6d. Lond., J. Parker & Co. 1869.

To Dr. Pusey's work on Daniel all subsequent writers must be deeply indebted, however much they may differ from him in other departments of theological study.

800 **ROOS** (MAGNUS FREDERICK. 1727—1803). Exposition of such of the Prophecies of Daniel as receive their accomplishment under the New Testament. Translated by E. Henderson. 8vo. Edinb., 1811. 1s. 6d. and 2s.

Dr. Henderson gently chides those who are not sufficiently intent upon prophetic interpretation. There would be fewer of such delinquents if expositors were more reasonable. Roos, however, is dull to a dreadful degree: we should say that nobody ever read him through, except his translator. He is very devout, and this is the saving point about his book. We cannot tell whether the views of Roos are correct or not, for we cannot keep awake while reading him. As far as we have gone we have seen some reason to question.

801 **RULE** (WILLIAM HARRIS, D. D.) Historical Exposition of Daniel. Cr. 8vo. Lond., Seeley & Co. 1869. 3s.

A notably interesting exposition, bringing historical



facts and memorials to bear upon the prophecy. It is not merely readable, but attractive.

802 STRONG (LEONARD). Lectures. 12mo. 2s. Lond., Yapp. 1871.

Notes of instructive lectures.

803 STUART (MOSES). A Commentary on the Book of Daniel. 8vo. Boston, U. S. 1850. S. 9s. 6d.

Stuart gives quite an independent interpretation, and fails to see the Pope and his Cardinals in Daniel, for which we like him all the better. We do not accept his conclusions, but he is always worthy of respect.

804 TREGELLES (S. PRIDEAUX, LL. D.) Remarks on the Prophetic Visions of Daniel. Cr. 8vo. 5s. Lond., Bagsters. 1852.

Tregelles is deservedly regarded as a great authority upon prophetic subjects.

805 WELLS (EDWARD, D. D.) Daniel explained. 4to. Lond., 1716. 1s. 6d.

This is a different work to that mentioned in number 62. It is of no great value.

806 WILLET (ANDREW). Hexapla in Daniele. Folio. 1610. 8s. 6d.

Dr. Williams says that this is a work of much information, as it contains the "opinions of many authors on each point of difficulty." He adds that in none of his expositions does Willet "discover more skill and judgment than in the present work."

807 WILSON (JOSEPH, A. M.) Horæ Prophetiæ; or Dissertation on the Book of Daniel. 8vo. Oundle, 1824. 2s.

We consider this to be of more than average worth.

808 WINTLE (THOMAS, B. D. 1737—1814). Daniel, an Improved Version, with Notes. 4to. Oxf., 1792; 8vo., Lond., 1836. 2s. (See No. 712.)

Learned notes, mainly philological, with a translation on the plan of Lowth.

809 WODROW (ROBERT). Destiny of Israel, as unfolded in the Eighth and succeeding Chapters of Daniel. 12mo. Blackie & Son. 1844. 1s. 6d.

This devout author follows the system of Sir Isaac Newton and Bishop Newton. His calculations as to the year 1843 were disproved by history.

810 WOOD (WILLIAM, A. M.) Lectures on the first Seven Chapters of Daniel. 12mo. Lond., Cleaver. 1847. 1s. 6d.

Plain sermons of no great expository value.

## MINOR PROPHETS.

- 811 **BARLEE (EDWARD)**. Explanatory Version of the Minor Prophets. 12mo. Lond., Pickering. 1839. 1s. 6d.

One of the best paraphrases we have ever met with.

- 812 **COWLES (HENRY, D. D.)** The Minor Prophets, with Notes. Cr. 8vo. New York, D. Appleton & Co. 1867. S. 7s.

"This work is designed for both pastor and people. It embodies the results of much research, and elucidates the text of sacred Scripture with admirable force and simplicity."—New York Christian Intelligencer.

- 813 **DANÆUS, or DANEAU (LAMBERT)**. Eminent French Protestant Divine. 1530—1596). A fruitfull Commentarie upon the Twelve Small Prophets. Translated by John Stockwood, Minister at Tunbridge. 4to. Lond., 1594.

A translation of a work famous in its day, but of emall service now.

- 814 **HENDERSON (EBENEZER, D. D.)** The Twelve Minor Prophets. Large 8vo. Lond., Hamilton & Co. 1845. Scarce. S. 10s.

A learned critical work, not spiritually or doctrinally suggestive, but simply explanatory of the text. This author denounces the theory of a double sense in prophecy; we, none the less, believe it to be a fact.

- 815 **HUTCHESON (GEORGE)**. Briefe Exposition of the Twelve Small Prophets. Three vols., Sm. 8vo. Lond., 1655; One vol., folio, 1657. 7s. 6d. to 10s.

Get it. Hutcheson is always rich. He resembles Dickson.

- 816 **KEIL (K. F.)** Commentary on the Minor Prophets. Two vols., 8vo. 21s. Edinb., T. & T. Clark. 1871.

"Dr. Keil is at his best in this Commentary; and to all who have ventured on this obscure region we can promise an intelligent guide and a serviceable light in this work. We ourselves, under his guidance, have resumed the study of these beautiful and instructive Scriptures with renewed vigor and growing delight."—Nonconformist.

- 817 **KELLY (WILLIAM)**. Lectures. Cr. 8vo. 4s. 6d. Lond., Broom. 1871.

Mr. Kelly finds in the Minor Prophets a great many things which we

cannot see a trace of—for instance, he here discovers that we shall lose India. It is a pity that a man of such excellence should allow a very superior mind to be so warped.

818 **LANGE**. Commentary on the Minor Prophets. Edited by Dr. Schaff. Imp. 8vo. 21s. Edinb., T. & T. Clark. 1874.

The commentaries on the different prophets are by various authors; hence their value differs. As a whole the volume is excellent, but not so good as Keil.

819 **NEWCOME** (WILLIAM, D. D. Abp. of Armagh.. 1729—1800). Improved Version, Metrical Arrangement, and Explanation. With all the Principal Notes of Horsley on Hosea, and Blayney on Zechariah. 8vo. Lond., 1836. 2s. 6d. (See No. 712.)

A celebrated critical work of a past age, but not expository. Newcome was too fond of new readings to be safely followed.

820 **PUSEY** (E. B., D. D.) The Minor Prophets. With a Commentary. 4to., sewed, 5s. each part. Part I., Hosea to Joel; II., Joel to Amos, vi. 6; III., Amos, vi. 6 to Micah, i. 12; IV., Micah, i. 13 to Nahum; V. [in the press]. Habakkuk to Haggai. Lond., J. Parker. 1860—1871.

All authorities speak of this work with great respect and so would we; but it is evident that Dr. Pusey is far too much swayed by patristic and mediæval commentators.

821 **RANDALL** (JAMES, M. A.) Sermons on the Books of Joel, Jonah, Nahum, Micah, and Habakkuk. 8vo. Lond., 1843. 2s. 6d.

Superior sermons; but what are they among so many prophets?

822 **STOKES** (DAVID, D. D.) Paraphrase. 8vo. Lond., 1659. 4s. Of no importance.

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## HOSEA.

- 823 **BURROUGHES** (JEREMIAH. Puritan. 1599—1646). Exposition of the Prophesie of Hosea. Four vols. 4to. Lond., 1643—1651. [The original work does not include Chapter XIV., upon which there is an Exposition by Sibbes, and another by Bp. Reynolds. The reprint, by James Sherman, contains the Exposition completed by Hall and Reynolds. Nichol's Series of Commentaries. One vol., Imp. 8vo. 10s. 6d. Nisbet, 1863.]

Masterly. A vast treasure-house of experimental exposition. With the exception of Adams, we prefer it to any other of the expositions reprinted under the editorship of Mr. Sherman.

- 824 **HORSLEY** (SAMUEL, Bishop of St. Asaph). Hosea. Translated from the Hebrew; with Notes. 4to. Lond., 1804. S. 3s. And in Vol. 2 of Biblical Criticism.

Horsley occasionally succeeds in elucidating obscurities, but frequently his treatment of the text reminds one of the old army surgeons who cut and hacked their patients without mercy. This translation is still valued, but is to be followed with discretion.

- 825 **DOWNNAME** (JOHN, B. D. Died 1664.) Lectures upon the Four First Chapters of Hosea. 4to. Lond., 1608. 3s. 6d.

An exposition of the richest kind. Get it by all means, if you can.

- 826 **DRAKE** (WILLIAM, M. A.) Notes, critical and explanatory, on the Prophecies of Jonah and Hosea. 8vo. Camb., Macmillan & Co. 1853.

For Hebraists only.

- 827 **NEALE** (JAMES, M. A.) Hosea. Translation, Commentary, and Notes. Royal 8vo. Lond., 1850. S. 1s. 6d. to 2s. 6d.

We do not think many ministers will value it for homiletical purposes.

- 828 **POCOCK** (EDWARD, D. D. 1604—1691). Commentary on Hosea. In Vol. 2 of his Works; two vols., folio. Lond., 1740. 12s. 6d.

Orme says Pocock was "one of the finest Oriental scholars, and certainly the first Arabic scholar of his age." His book is a treasury filled with the products of laborious research.

- 829 **WOLFENDALE (J.)** Homiletical Commentary on Hosea. [In progress: being Part 5 of the Preacher's Commentary.] 1s. Lond., R. D. Dickinson. [1875.]

On an excellent plan, and moderately well executed. With Burroughes and others to quarry from, and so good a method to work by, Mr. Wolfendale ought to have produced a better book; but even as it is he deserves a measure of commendation.

- 830 **SMITH (SAMUEL)**. An Exposition upon the Sixth Chapter of the Prophesie of Hosea. 4to. Lond., 1616. 5s.

In Smith's usual quiet, rich, expository manner.

- 831 **MARGOLIOUTH (MOSES, B. A.)** Genuine Repentance, and its Effects. Exposition of Hosea XIV. 8vo. Lond., 1854. 3s.

Respectable discourses.

- 832 **REYNOLDS (EDWARD, D. D., Bishop of Norwich, 1599—1676)**. An Explication of the Fourteenth Chapter of Hosea, in Seven Sermons. 4to. 1649. 2s. Reprinted by the Religious Tract Society. 18mo. 1s. 6d. See also under Burroughes, No. 823.

Reynolds was one of the greatest theological writers in an age of great divines. He worthily takes place with Burroughes.

- 833 **SIBBES (RICHARD, D. D.)** The Returning Backslider, or a Commentary upon Hosea XIV. 4to. 1639, etc. 2s. Also in Vol. II. of his Works, Nichol's edition.

Manton says of Sibbes, that he had a peculiar gift in unfolding the great mysteries of the Gospel in a sweet and mellifluous manner, and therefore he was by his hearers usually termed the Sweet Dropper, "sweet and heavenly distillations usually dropping from him with such a native elegance as is not easily to be imitated." This commentary on Hosea is a fair specimen of his style.

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## JOEL.

- 834 CHANDLER (SAMUEL, D. D.) A Paraphrase and Critical Commentary on Joel. 4to. Lond., 1735. 2s. 6d.

Chandler makes very few remarks of a spiritual kind, but explains the letter of the word with considerable skill. In writing upon Joel he does not appear to the same advantage as in his "Life of David." He does not effect much in clearing up the "things hard to be understood" in the prophet, and he is of the old broad school.

- 835 HUGHES (JOSEPH, B. A.) The Prophecy of Joel. The Hebrew Text metrically arranged, with a New Translation and Critical Notes. F<sup>cap</sup>. 8vo. 2s. 6d. Lond., Bagsters.

A purely literary treatise, useful to Hebraists only.

- 836 POCOCK (EDWARD, D. D.) A Commentary on Joel. Works, Vol. I. Folio. Oxf., 1691. [The same volume contains his commentaries on Micah and Malachi.]

Full of antique learning. Holds a high place among the older comments, but will never again be popular.

- 837 ROWLEY (ADAM CLARKE, M. A.) Joel. Metrical Translation. Sq. 8vo. Lond., Hamilton. 1867. S. 1s. 6d.

The translation has been carefully executed. The notes are illustrative and literary only; they do not profess to open up the moral and spiritual teaching of the prophet. Could Adam Clarke rise from the dead, he would rejoice to find his grandson following in his footsteps.

- 838 TOPSELL (EDWARD). Times Lamentations: or An Exposition on the Prophet Joel. 4to. Lond., 1599. 9s.

Among the old English Commentaries Topsell is the writer on Joel. He has the usual force, homeliness, piety, and fulness of the Puritan period.

- 839 UDALL (JOHN). The true remedie against Famine and Warres. Five Sermons vpon the first Chapter of the prophesie of Joel. Lond. 12mo. 1586. 15s.

We gava so high a price for this small black letter volume that we should like to make it profitable to our brethren, and therefore we commend to the more starchy of them the following extract, which will also serve to show how the old preachers lashed with vigor the fashions of the time. Udall says: "For the feeding of our monstrous humor of vanity, hew many thousands of quarters of the finest wheat, which God ordained for the food of man, are yearly converted into that most devilish

device of starch. A sin so abominable that it doth cry so loudly in the Lord's ears for vengeance, as his justice must needs proceed against us for it, without speedy repentance."

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## AMOS.

840 **BENEFIELD** (SEBASTIAN, D. D. 1559—1630). A Commentary upon the first Chapter of the Prophecies of Amos. Delivered in twenty-one Sermons. 4to. Lond., 1629. Upon the second chapter, in twenty-one Sermons, 1620. Upon the third chapter, in seventeen Sermons, 1629. [Sometimes to be met with in one volume.] 9s., or with Hall (No. 841), two vols., 18s. to 20s.

Dr. Benefield was Lady Margaret Professor in Oxford, a Puritan and thorough Calvinist. His volume was, in its time, the standard Commentary on Amos. It is somewhat prolix and plentifully sprinkled with Latin; it only discusses three chapters in 953 pages.

841 **HALL** (THOMAS, B. D., Puritan, Born 1610). An Exposition; by way of Supplement, on the fourth, fifth, sixth, seventh, eighth, and ninth Chapters of Amos. 4to. Lond., 1661.

Hall took up Amos where Benefield left off. He says he studied brevity, and perhaps he succeeded, for he does not quite fill 600 pages with six chapters. The two quartos make up a complete work, of an antique type, not suitable to modern tastes, nor up to the mark of present criticism, but still instructive. What Puritan is not?

842 **RYAN** (VINCENT WILLIAM, M. A.) Lectures on Amos. 12mo. Lond., Seeleys. 1850. 2s.

A commendable series of Lectures; the more valuable because so few moderns have ventured to touch the subject.

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## OBADIAH.

843 **MARBURY** (EDWARD, A. M. Died about 1655). Obadiah. 4to. Lond., 1649. 4s. 6d. Reprinted, with his Commentary upon Habakkuk, in Nichol's Series. Cr. 4to. 7s. 6d. Lond., Nisbet, 1865.

Far more lively than Rainolds. His spirituality of mind prevents his learning becoming dull. He says in

the preface, "all my desire is to do all the good I can," and he writes in that spirit.

844 **PILKINGTON** (JAMES, B. D., Bishop of Durham. 1520—1575). In the "Works of Bishop Pilkington," reprinted by the Parker Society, there are Commentaries on Haggai, Obadiah, and Nehemiah. S. 3s.

Full of the minor as well as the major controversies of the Reformation period, and therefore the less interesting to us. In its own day it was the master-work on the two prophets, Haggai and Obadiah.

845 **RAINOLDS** (JOHN, D. D. 1549—1607). The Prophecies of Obadiah opened and applied. 4to. 1613. 3s. to 4s. 6d. Reprinted, with his work on Haggai, and King on Jonah, in one volume of Nichol's Series. Cr. 4to. 7s. 6d. Lond., Nisbet. 1864.

Full of classical stories and learned allusions; but more useful when first written than now. The author was one of the most learned men the world ever produced, but he is not likely to be a favorite with modern readers.

## JONAH.

[This unlovable Prophet has found more Commentators than any other; partly we suppose because the angles of his character excite greater interest, but mainly because we have some knowledge of his life, and therefore are able to realize his personality. He has received quite as much attention as he deserves in proportion to other Prophets.]

846 **ABBOTT** (GEORGE, Abp. of Canterbury. 1562—1643). An Exposition upon the Prophet Jonah. 4to. 1613. 5s. New edition, published at 12s, offered for 3s., by Ogle & Murray, Edinb.

Abbott was a renowned Calvinistic divine, and one of the translators of the present version of the Bible. No set of works on Jonah would be complete without this learned, laborious, and comprehensive exposition. It is, of course, very antique in style; but, like "old wine," it is none the worse for its age.

847 **BENJOIN** (GEORGE). Jonah. Translation, with Notes. 4to. Camb., 1796.

Plenty of paper. Horne says this work "is literally good for nothing."



- 848 **CALVIN** (JOHN). Lectures upon the Prophet Jonas  
Translated by N. Baxter. 4to. Lond., 1578. 9s.

This of course is fuller than the Commentary, and, as the work of a revered master, is beyond our criticism.

- 849 **CUNNINGHAM** (J. W., A. M.) Six Lectures on the Book of Jonah. F<sup>c</sup>ap. boards. 3s. Lond., Hatchards. 1833.  
Good simple Lectures.

- 850 **DESPREZ** (P. S., D. D.) The Book of Jonah. Illustrated by Discoveries at Nineveh. 12mo. 1857. 1s. 6d.

To make Layard illustrate Jonah was a good idea, and it has been well carried out by this author.

- 851 **DRAKE** (WILLIAM, M. A.) Notes on Jonah and Hosea. 8vo. 9s. Camb., Macmillan & Co. 1853. S. 1s. 6d.

Entirely critical. Only useful to Hebrew scholars.

- 852 **EDWARDS** (HENRY). Exposition of the Book of Jonah. 12mo. Long Sutton, Swain. 1837. 2s.

Fourteen plain, earnest, practical sermons.

- 853 **EPHRAEM SYRUS**. (Died about 379). A Metrical Homily on the Mission of Jonah. Translated from the original Syriac, by Henry Burgess, LL. D. Cr. 8vo. 10s. 6d. Lond., Sampson Low & Co. 1853. S. 1s. 6d.

A literary curiosity—nothing more.

- 854 **EXELL** (JOSEPH S.) Practical Readings on the Book of Jonah. Cr. 8vo. 3s. 6d. Lond., Elliot Stock. 1874.

Mr. Exell, in a very unpretending but able way, brings to light the practical lessons of Jonah. Paxton Hood calls these readings "admirable," and we concur in the verdict.

- 855 **FAIRBAIRN** (PATRICK, D. D.) Jonah: Life, Character, and Mission. 12mo. Edinb., Johnstone. 1849. S. 2s.

The life and times of the prophet are set in a clear light; and the nature and design of his mission fully explained. The work is well done, and is by far the ablest English treatise on this prophet.

- 856 **FULLER** (THOMAS, D. D.) Notes upon Jonah. [In "A Collection of Sermons." Sm. 8vo. Lond., 1656.] Mr. Tegg has reprinted Fuller's Comment on Ruth, and Notes upon Jonah, in one small 8vo. vol. 4s. 6d. 1868. S. 2s. 6d.

Full of wisdom, and fuller of wit; in fact, too full of the soul of the latter, for they are far too short.

- 857 **GAUSSEN** (S. R. LOUIS, Theol. Prof., Geneva). Jonah, the Prophet. Lessons on his Life. 18mo. 1s. 6d. and 2s. Lond., Religious Tract Society. [N. D.]

Addresses to a Sunday School at Geneva.

- 858 **HARDING** (THOMAS). Expository Lectures. 12mo. Lond., 1856. S. 1s.

What intelligent man in this kingdom could learn anything from these lectures? The worthy man writes only such self-evident truisms as must have occurred to anybody and everybody who has read his Bible.

- 859 **HOOPER** (JOHN. Bishop and Martyr). An oversyghte and deliberacion npon the holy prophet Jonas: made and uttered before the Kinges Majesty and his most honorable Councill, by Jhon Hooper, in Lent laast past. Comprehended in seven Sermons. 16mo. Lond., 1550. Reprinted by the Parker Society. 8vo. Camb., 1843. S. 3s.

It would not repay the student to buy Hooper's works for this short piece. The language is antique, and the thought not of the newest.

- 860 **JONES** (THOMAS, of Creaton). Jonah's Portrait. 12mo. 1827. 2s.

"Jonah's Portrait" was very popular fifty years ago, and deservedly so, for Mr. Jones sketches it with considerable power. We should fancy that Jonah's portrait, as he sat under his withered gourd, was not a thing of beauty, or a joy forever.

- 861 **KING** (JOHN, Bishop of London. 1559—1621). Lectures upon Jonaa. 4to. Oxf., 1600, etc. S. 3s. to 5s. Reprinted in Nichol's Series of Commentaries. (See Rainolds, No. 845).

Quaint and rich, with a little occasional quiet mirth. It was the book of its time. Some will think it out of date, others will, like Grosart, prize the work of "the Bishop with the royal name."

- 862 **MACPHERSON** (A.) Lectures. 18mo. Edinb., 1849. 1s. Far superior to the general run of lectures.

- 863 **MARTIN** (HUGH). The Prophet Jonah. Cr. 8vo. 6s. Lond., W. Isbister & Co. 1866.

A first-class exposition of Jonah. No one who has

it will need any other. It is not a small treatise, as most of the Jonah books are; but it contains 460 pages, all rich with good matter. It is out of print, and ought to be republished. What are publishers at to let such a book slip out of the market?

864 MUIR (A. S.) *Lessons from Jonah.* Cr. 8vo. Lond., 1857. 1s. 6d.

A lively, popular, and earnest book, in a specially florid style. The author talks a great deal about "the Son of Amittai; why not say Jonah? We are tempted to pull the finery to pieces; but we stay our hand, for there is really something good in these "lessons."

865 PEDDIE (JAMES, D. D. 1759—1845). *A Practical Exposition of the Book of Jonah.* 12mo. Edinb., 1842. 2s.

"The pungent remarks peculiar to the Ralph Erskine school make the Jonah of Dr. Peddie a favorite wherever it is known."

866 PRESTON (MATTHEW MORRIS, M. A.) *Lectures.* 8vo. Lond., 1840. 1s.

Ordinary sermons. Better ones can be bought for a penny.

867 QUARLES (FRANCIS). *A Feast for Wormes. A Poem on the History of Jonah.* 4to. Lond., 1620.

Quaint and rather bombastic verse, but full of meaning.

868 RALEIGH (ALEXANDER, D. D.) *The Story of Jonah.* Cr. 8vo. 6s. Edinb., A. & C. Black, 1875.

Dr. Raleigh calls your attention to every touch of the strange picture which hangs before us in the life of Jonah. Although we do not always endorse the Doctor's remarks, we can but marvel at the beauty and power of his descriptions and reflections.

869 TWEEDIE (W. K.) *Man by Nature and Grace: or Lessons from Jonah.* 12mo. Edinb., Johnstone & Hunter. 1850. S. 1s. 6d.

A good practical work, expounding the book of Jonah for Christian edification.

870 SIMPSON (JAMES). *Discourses from Jonah I.* 8vo. Edinb. 1816. 2s. 6d.

Very little in the sermons, but their titles are singularly happy, and in themselves enough to afford subjects of discourse to preachers.

## MICAH.

[Since there is so very little upon this book the student should refer to works on the Minor Prophets, as a whole. There are some excessively rare authors and also works in Latin; but these do not fall within our range.]

871 **POCOCK** (EDWARD, D. D.) See No. 836.

## HABAKKUK.

872 **MARBURY** (EDWARD, A. M.) *Commentarie*. 4to. Lond. 1650. 3s. 6d. to 5s. For Reprint, See No. 843.

Here Marbury holds the field alone among old English authors, and he does so worthily. There is about him a vigorous, earnest freshness which makes his pages glow.

## HAGGAI.

873 **GRYNÆUS** (JOHN JAMES, D. D. 1540—1617). *Haggæus, the Prophet; a most plentiful Commentary, gathered out of the Publique Lectures of Dr. J. J. Grynæus*. 12mo. Lond., 1586.

Grynæus was a voluminous author, and commented on most of the books of Scripture, but only this work has been turned into English, and it is now seldom met with.

874 **MOORE** (T. V., D. D., of Richmond, Va., U. S.) *Haggai, Zechariah, and Malachi. A New Translation, with Notes*. 8vo. New York, 1856; Lond., 1858. 5s. to 6s. 6d.

A capital book. Most useful to ministers.

875 **PILKINGTON** (Bishop). See under Obadiah, No. 844.

876 **RAINOLDS** (JOHN, D. D.) *Haggai; Interpreted and Applied*. 4to. 1613 and 1649. For Reprint, See No. 845.

Rainolds was the tutor of Hooker, and had a main hand in our authorized version of the Bible. Bishop Hall says, "the memory, the reading of that man were near a miracle." We ought to be enraptured with a Commentary from such a divine, but we confess that we are not.

## ZECHARIAH.

877 **BLAYNEY (BENJAMIN, D. D.)** *Zechariah. A New Translation, with Notes.* 4to. Oxf., 1797. 3s. 6d.

This learned author writes after the manner of Lowth, but has neither Lowth's taste nor poetic vein. His notes will not suggest eermens, but will be philologically useful if cautiously read.

878 **HENGSTENBERG (E. W.)**

In his "Christology" (for which See No 68) Hengstenberg has given a thorough and elaborate exposition of the greater part of Zechariah and Malachi. He is too grammatical and dry to be generally interesting.

879 **KIMCHI (DAVID.** A celebrated Spanish Rabbi. Died about 1240). *Commentary on Zechariah.* Translated from the Hebrew by Rev. A. M'Caul, A. M. 8vo. Lond., 1837. 1s. 6d.

This enables the English reader to see how the Jews themselves understood the Prophets, and this is worth knowing.

880 **MOORE (T. V.)** See under Haggai, No. 874.

881 **PARK (I. R., M. D.)** *An Amicable Controversy with a Jewish Rabbi on the Messiah's coming; with an entirely new Exposition of Zechariah.* 8vo. Lond., 1832. 2s.

The words "entirely new exposition" put us on our guard, and did not entice us to read. The caution was needful. This author explains the prophecy spiritually, and asserts that "the spiritual is the most literal interpretation." We more than doubt it.

882 **PEMBLE (WILLIAM, M. A.** Puritan. 1591—1633). *A Short and Sweet Exposition upon the First Nine Chapters of Zechariah.* In his Works. Folio. Oxf., 1659, and Lond., 1635. 3s. 6d. to 5s.

Richard Capel says: "Amongst the hardest books of Scripture the Prophets may have place, and amongst the Prophets, Zechariah is a deepe, wherein an elephant may swimme, and therefore I cannot but commend the wisdom of that man of God (the author of this booke), who bestowed his learning and his paines to open the mysteries of this Prophecie. Death ended his dayes ere he could quite finish his worke, and great weakness hindered an intended supplement." Pemble was a learned Calvinistic divine, and his writings are highly esteemed, but not very captivating.

- 883 STONARD (JOHN, D. D. 1769—1849). Commentary on Zechariah, with a Corrected Translation, and Critical Notes. 8vo. Lond., 1824. 4s.

An earnest attempt to expound this prophecy; we do not think the author has succeeded, but he has written some good things.

- 884 WARDLAW (RALPH, D. D.) Lectures on Zechariah. [Posthumous Works, Vol. III.] Cr. 8vo. 3s. 6d. Edinb., A. Fullerton & Co. 1862. S. 2s. 6d.

Written in the Doctor's old age; but we prefer it, in some respects, to other volumes of his lectures. We always consult it.

## MALACHI.

- 885 MOORE (T. V., D. D.) See under Haggai, No. 874.
- 886 POCOCK (EDWARD, D. D.) See under Joel, No. 836.
- 887 SCLATER (WILLIAM, D. D.) Brief and Plain Commentary upon Malachy. 4to. Lond., 1650. 5s. or 6s.
- Not equal to the general standard of Puritan comments. The editor of the work rightly says, "the method is, for the chapters themselves, analytical; for the practical observations, synthetical." We are quaintly told that he would start the hare with any man; that is to say, he would suggest thought and leave others to pursue its track.
- 888 STOCK (RICHARD, M. A. 1568—1626). A Commentary upon Malachy. Whereunto is added an Exercitation upon the same Prophecy by Samuel Torshell. Folio. Lond., 1641. [Reprinted, together with Bernard and Fuller on Ruth. Cr. 4to. 7s. 6d. Lond., Nisbet. 1865.] See No. 263.

Contains a stock of knowledge, and more than a sufficient stock of quotations from the fathers. Torshell printed the book fifteen years after Stock's death, and finding it to be written for a popular audience only, he added an examination of the original and a few notes in a more learned style, to make a complete commentary. The two authors have thus composed the work upon Malachi.

- 889 WATSON (THOMAS. Puritan). Notes on Malachy III. 8vo. 1682.

This would be a great find if we could only come at it, for Watson is

one of the clearest and liveliest of Puritan authors. We fear we shall never see this commentary, for we have tried to obtain it, and tried in vain.

*May God bless this effort to assist his ministers in the study of the Old Testament.*

COMMENTARIES ON THE NEW TESTAMENT.

[See also under Whole Bible Nos. 1—66. In many cases the New Testament may be had separately.]

- 890 **ALFORD** (HENRY, D. D., Dean of Canterbury). The Greek Testament; with a Critically Revised Text, etc. Four vols., 8vo. £5 2s. Lond., 1856—61. (See page 36 of this Work). Rivingtons, and G. Bell & Sons.
- 891 ——— The New Testament for English Readers. Four parts. 8vo. £2 14s. 6d. Rivingtons, and G. Bell and Sons. 1872. (See page 37).
- 892 ——— The New Testament Authorized Version Revised. Long Primer, Cr. 8vo., 6s.; Brevier, F'cap. 8vo., 3s. 6d.; Nonp. Sm. 8vo., 1s. 6d. Rivingtons, and Isbister & Co.
- 893 ——— How to Study the New Testament. Part 1, Gospels and Acts; Part 2, Epistles (first section); Part 3, Epistles (second section) and Revelation. Sm. 8vo. 3s. 6d. each. Lond., W. Isbister & Co. 1868.

All critics speak of Alford with respect, though they consider that something better than his Greek Testament is still needed. He is, for the present at any rate, indispensable to the student of the original. With some faults he has surpassing excellencies. We specially commend 893 to the careful reading of young ministers.

- 894 **ASH** (EDWARD, M. D.) Notes and Comments on the New Testament. Three vols. Sm. 8vo. Lond., 1849—50.

Remarks such as any plain, thoughtful reader would make off hand.

- 895 **BARNES** (ALBERT). Notes on the New Testament. Blackie's edition. Eleven vols., Post 8vo. £1 14s. 6d. Routledge's edition, Ten vols., £1.

Everybody has his work, and therefore can judge for himself, or we would both commend and criticise. (See page 30.)

- 896 **BAXTER** (RICHARD. 1615—1691). Paraphrase on the New Testament, with Notes. 4to., 1685. 8vo., 1810. 4s. or 5s.

The notes are in Baxter's intensely practical and personal style, and show the hortatory use of Scripture; but they are not very explanatory.

- 897 **BENGEL** (JOHN ALBERT. 1687—1752). Gnomon of the New Testament, translated into English. With Original Notes. Five vols. Demy 8vo. Subscription price, 31s. 6d. Cheap issue, the five vols. bound in three, 24s., to subscribers. Edinb., T. & T. Clark. (See also No. 910.)

See our remarks upon pages 33 and 34.

- 898 **BEZA** (THEODORE). Newe Testament, Translated out of Greeke, by Theod. Beza. Sm. fol. Lond., 1596. 25s.

The compact marginal notes are still most useful. The possessor of this old black letter Testament may think himself happy.

- 899 **BIBLICAL MUSEUM** (The). A complete Commentary on an Original Plan. By James Comper Gray. Five vols., Cr. 8vo. 4s. 6d. each. Lond., Elliot Stock. 1871-3.

Most helpful in suggesting divisions, and furnishing anecdotes. *Multum in parvo*. Our opinion of it is very high. It is not critical, but popular. The author has used observations in order to crowd in as much matter as possible. (See No. 6.)

- 900 **BLOOMFIELD** (S. T., D. D.) The Greek Testament, with English Notes; chiefly original. Two vols., 8vo. Lond., 1841. 8s. 6d. to 14s.

- 901 ——— Additional Annotations on the New Testament. 8vo. Lond., 1850. 2s. 6d.

We frequently get more from Bloomfield than from Alfred, though he is not so fashionable. His notes are full of teaching.

- 902 ——— *Recensio Synoptica Annotationis Sacræ*; being a Critical Digest on the most important Annotations on the New Testament. Eight vols., 8vo. Lond., 1826. 15s. to 21s. [A considerable part of this work was included in recent editions of the editor's Greek New Testament.]

“It would be impossible to convey to our readers an



adequate idea of the mass of information which the learned author has brought to bear upon the numerous passages which he has undertaken to illustrate, and we can safely say, that the enquirer will find very few of which Mr. Bloomfield has not given a complete and satisfactory exposition."—Quarterly Theological Review.

- 903 BOWYER (WILLIAM, F. S. A. 1699—1777). Critical Conjectures and Observations on the New Testament. From various authors. 4to. Lond., 1812. 2s. 6d.

According to Orms, the best that can be said for these conjectures, is that they are ingenious; but who wants conjectures at all?

- 904 BOYS (JOHN, D. D., Dean of Canterbury. 1571—1625). Exposition of the Dominical Epistles and Gospels used in our English Liturgie throughout the whole yeere. Folio. Lond., 1638. 14s.

Racy, rich, and running over. We marvel that it has not been reprinted. English churchmen ought not to leave such a book in its present scarcity, for it is specially adapted for their use. Boys is all essence. What a difference between the John Boys of 1638 and the Thomas Boys of 1827! Note well the name.

- 905 BOYS (THOMAS, M. A.) The New Testament, with a plain exposition for the use of families. 4to. Lond., 1827. 5s.

Ordinary readers might be benefited by the practical observations and evangelical applications and exhortations; but students do not require this Boys' exposition.

- 906 BURKITT (WILLIAM. 1650—1703). Expository Notes. Numerous editions, folio, 4to., and 8vo. Mr. Tegg publishes it in two vols., 8vo. 15s. S. 5s. to 8s. (See page 40).

We liked Burkitt better when we were younger. He is, however, a homely and spiritual writer, and his work is good reading for the many.

- 907 CHALMERS (THOMAS, D. D., LL. D.) Sabbath Scripture Readings. Posthumous Works, vol. IV. (See No. 12).

The readings are not upon every portion of Scripture, neither can they be viewed as a full exposition of any part thereof. They are precious fragments of immortal thought.

- 908 **CHRYSOSTOM.** Homilies on Matthew, three vols., 36s.; John, two vols., 24s. 6d.; Acts, two vols., 21s.; Romans, one vol.; 1 and 2 Corinthians, three vols., 2s. 6d.; Commentaries on Galatians and Homilies on Ephesians, one vol.; Philippians, Colossians, and Thessalonians, one vol.; Timothy, Titus, and Philemon, one vol., 12s. 8vo. Library of the Fathers. Lond., J. Parker & Co. The price of the volumes to subscribers is considerably less. Secondhand volumes about 5s. each.

Enough of solid truth and brilliant utterance will be found here to justify this father's title of "Golden Mouth"; but still all is not gold which fell from his lips, and to modern readers Chrysostom is not so instructive as he was to his own age.

- 909 **CHURTON (EDWARD, M. A.), and JONES (WILLIAM BASIL, M. A.)** The New Testament. With a Plain Explanatory Comment. Two vols., Cr. 8vo. 21s. Lond., Murray. 1869. S. 13s. 6d.

Meant for private or family reading; with brief notes and well executed engravings. An elegant work.

- 910 **CRITICAL ENGLISH TESTAMENT, (The).** An Adaptation of Bengel's Gnomon, with Notes, showing the Results of Modern Criticism and Exegesis. Three vols., Cr. 8vo. 6s. each. Lond., Isbister. 1869. S. 9s. to 11s.

"The editors of this valuable work have put before the English reader the results of the labors of more than twenty eminent commentators. He who uses the book will find that he is reading Bengel's suggestive 'Gnomon,' modifying it by the critical investigations of Tischendorf and Alford, and comparing it with the exegetical works of De Wette, Meyer, Olshausen, and others, and adding to it also profound remarks and glowing sayings from Trench and Stier."—*Evangelical Magazine.*

We have heard this opinion questioned; but with all discounts the book is a good one.

- 911 **CUMMING (JOHN, D. D.)** Sabbath Evening Readings. Issued as follows:—The Four Gospels, in four vols., 20s.; Acts, 7s.; Romans, 4s. 6d.; Corinthians, 5s.; Galatians, Ephesians, and Philippians, 6s.; James, Peter, and Jude, 6s.; Revelation, 7s. 6d. Lond., Arthur Hall, Virtue & Co. 1853, etc. S. 2s. each.

Dr. Cumming is always evangelical, and his style is very attractive.

These works are rather for popular reading than for students; but they are good as a whole, and their spirit is excellent. The doctor has written too fast, and borrowed too much; but he interests and edifies.

- 912 DALLAS (ALEXANDER, A. M.) *The Cottager's Guide to the New Testament.* Six vols. 12mo. Lond., Nisbet. 1839—45. 7s. 6d.

Six volumes for cottagers! How could they ever buy them? If bought, how could they refrain from sleeping while trying to read them? The "Guide" could be of no possible use to a sensible man, except as an opiate.

- 913 DALTON (W., A. M.) *Commentary.* Edited by the Rev. W. Dalton, A. M. Two vols. 8vo. Lond., Seeleys. 1848. 5s. 6d.

Not of use to preachers. Prepared for family reading, and mainly taken from Henry and Scott. There are quite enough of these compilations.

- 914 DAVIDSON (DAVID). *Critical Notes.* Two vols., 18mo. Edinb., 1834. 3s.

Two small thick volumes: really a pocket commentary. Although the notes are good, the student had better spend his money on better books.

- 915 DODDRIDGE (PHILIP, D. D. 1702—1751). *Family Expositor; With Critical Notes.* Many editions. Six vols., 4to.; five vols., 8vo.; four vols., 8vo.; and one vol., imp. 8vo., 10s. 6d. Lond., Tegg.

"The late Dr. Barrington, Bishop of Durham, in addressing his clergy on the choice of books, characterizes this masterly work in the following terms:—"I know no expositor who unites so many advantages as Doddridge; whether you regard the fidelity of his version, the fullness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications." Later interpreters have somewhat diminished the value of this work.

- 916 ERASMUS (DESIDERIUS. 1467—1536). *Paraphrase.* Black Letter. Two vols. Folio. Lond., 1548 and 1551.

This paraphrase was appointed by public authority to be placed in all churches in England, and the clergy were also ordered to read it. The volumes are very rare, and expensive because of their rarity.

- 917 GELL (ROBERT, D. D. Died 1665). *Gell's Remains; or, Select Scriptures explained.* One or two vols. Folio. Lond., 1676. 7s. 6d. to 10s.

A queer collection of remarks, criticisms, and fancies, in a huge volume. Baxter called Gell "one of the sect-makers." He was, no doubt, a singular man, an Arminian, and one who had great respect for "the Learned Societies of Astrologers."

- 918 GILPIN (WILLIAM, A. M. 1724—1804). Exposition of the New Testament. 4to. 1790. Fourth edition. Two vols. 8vo. 1811. 3s. 6d.

Half paraphrase, half very free translation. Notes meagre. Useful to butter-men.

- 919 GIRDLESTONE (CHARLES, M. A.) New Testament. Lectures for Families. Two vols. 8vo. Lond., 1835. 5s.  
Profitable household reading.

- 920 GUYSE (JOHN, D. D. 1680—1671.) The Practical Expositor. Three vols., 4to., 1739—52; six vols., 8vo., 1775, etc. 8s. 6d. to 15s.

The day of paraphrases is past. Dr. Gnyse was ponderous in style, and we question if at this date he is ever read. Doddridge's Expositor is far better.

- 921 HAMMOND (HENRY, D. D.) Paraphrase and Annotations. Folio. Lond., 1675. Works, vol. III. Also in four vols., 8vo. Oxf., 1845. 9s. to 12s.

Though Hammond gives a great deal of dry criticism, and is Arminian, churchy, and peonliar, we greatly value his addition to our stores of biblical information. Use the sieve and reject the chaff.

- 922 HEYLYN (JOHN, D. D.) Theological Lectures at Westminster Abbey; with an Interpretation of the New Testament. Two vols., 4to. Lond., 1749—61. 4s.

Five volumes with absolutely nothing in them beyond a spinning out of the text.

- 923 KNATCHBULL (SIR NORTON, Bart. Died 1684). Annotations upon some Difficult Texts. 8vo. Camb., 1693. 2s.

Much valued in its day; but far outdone by more recent critics.

- 924 LANGE (J. P., D. D.) Translations of the Commentaries of Dr. Lange and his Collaborateurs. Ten vols., imp. 8vo. 21s., or to subscribers, 15s. each. Edinb., T. & T. Clark.

See under separate books.

- 925 LEIGH (SIR EDWARD). See No. 45.

- 926 LINDSAY (JOHN). New Testament; with Notes. [Selected from Grotius, Hammond, etc.] Two vols., folio. Lond., 1736. 4s. 6d.

A condensation of other writers—very well done.

- 927 McCLELLAN (JOHN BROWN, M. A.) *New Testament. A New Translation, Analyses, Copious References, and Illustrations from Original Authorities. Harmony of the Gospels, Notes, and Dissertations.* In two vols., 8vo. Vol. I. *The Gospels, with the Harmony.* 30s. Lond., Macmillan & Co. 1875. S. 12s.

This work is what it professes to be, and we need say no more. It is, however, a very expensive luxury at the publishing price.

- 928 MAYER (JOHN, D. D.) *New Testament.* Two vols., Folio. 1631. 16s. (See pages 25 and 26.)

- 929 MEYER (Dr. H. A. W. Oberconsistorialrath, Hannover). *Commentary on the New Testament.* Messrs. T. & T. Clark are issuing a Translation of Meyer's Commentary. They have issued Romans, two vols.; Galatians, one vol.; John's Gospel, one vol. Average price to non-subscribers, 10s. 6d. per vol.; subscription price, 21s. for four vols. S. 5s. each.

A very learned Commentary, of which Bp. Ellicott speaks in the highest terms. Meyer must be placed in the first class of scholars, though somewhat lower down in the class than his admirers have held. Apart from scholarship we do not commend him. Alford was certainly no very rigid adherent of orthodoxy, yet he says of Meyer that he is not trusted where there is any room for the introduction of rationalistic opinions. Whatever credit may be due to him for accurate interpretation, this is a terribly serious drawback. It is well to be warned.

- 930 NEWCOME (WILLIAM, D. D., Apb. of Armagh. 1729—1800). *Attempt towards revising our English Translation and Illustrating the Sense by Notes.* Two vols., royal 8vo. Dubl., 1796. 10s. to 13s.

Newcome was a critical scholar whose works enjoyed a high repute. Unhappily, the Unitarians brought out an "Improved Version," professedly based upon Newcome's and this led the public to question Newcome's orthodoxy, but there was little reason for doing so. Few of our readers will care for this cold literal interpretation.

- 931 **BIBLICAL COMMENTARY ON THE NEW TESTAMENT.** (By Dr. HERMANN OLSHAUSEN). Continued after his Death by Ebrard and Wiesinger. Carefully revised, after the last German edition, by A. C. KENDRICK, D. D., Greek Professor in the University of Rochester. Six volumes, large octavo. Price in cloth, \$18.

"The Commentaries of Olshausen are remarkable for their union of the results of critical learning with devout feeling, and an insight which takes up very effect-

ively the train of thought in the apostle or evangelist. In this last respect he approaches Calvin.

932 PENN (GRANVILLE, F. S. A.) *The Book of the New Covenant; being a Critical Revision of the English Version.* 8vo. Lond., 1836. 3s. 6d.

933 ——— *Annotations on the Book of the New Covenant.* Svo. 1837.

934 ——— *Supplemented Annotations.* Lond., 1838.

These books are too learned for much to be learned from them; perhaps if they had been more learned still they would have been useful.

935 PLATTS (JOHN). *Self-Interpreting Testament.* Four vols., 8vo. Lond., 1827. 7s. 6d.

A sort of Biblical Commentary. A concordance will answer the purpose.

936 QUESNELL (PASQUIER, 1634—1719). *New Testament.* Four vols., 8vo. Lond., 1719—1725. [The Gospels have been reprinted. Three vols., 12mo. Glasg., 1830. S. 7s. 6d.]

A sweet and simple French writer who says many good things of a very harmless character.

937 SUMNER (JOHN BIRD, Archbishop of Canterbury). *Practical Exposition of the Gospels, Acts, Epistles of Paul, James, Peter, John, and Jude.* Nine vols., 8vo. 1833 to 1851. 1s. 6d. to 2s. 6d. per vol.

Sumner's Expositions are very mild and can generally be bought very cheap. The public are pretty good judges, and the price indicates the value. The qualities which procure an archbishopric are not such as qualify a man to be an eminent expositor.

938 TOWNSEND (GEORGE, M. A.) *New Testament. Arranged in Chronological Order. Notes.* Two vols., 8vo. Lond., 1838. S. 5s. 6d.

This harmony has always been in repute; but we confess we like the New Testament best as we find it.

939 TROLLOPE (WILLIAM, M. A.) *Analecta Theologica.* Two vols., 8vo. Lond., 1830—35. 5s.

A condensation of the opinions of eminent expositors, very well executed, and useful except so far as superseded by more modern works.

940 WALL (WILLIAM, D. D. 1645—1727—8). *Brief Notes.* 8vo. Lond., 1730. 1s. 6d.

Explains some difficulties, but is far surpassed by other annotators.

- 941 **WESLEY** (JOHN). See No. 63.
- 942 **WHEDON** (D. D., D. D. Meth. Epis. Ch., America). Popular Commentary. To be completed in five vols., cr. 8vo. 5s. each. Hodder and Stoughton.  
Dr. Whedon lacks common sense, and is no expositor. He is furiously anti-calvinistic, and as weak as he is furious.
- 943 **WHITBY** (DANIEL, D. D. 1638—1726). See No. 51.  
This is a part of Patrick, Lowth, etc.
- 944 **WILSON** (WILLIAM, B. D. 1762—1800). Explanation of the New Testament by the early opinions of Jews and Christians concerning Christ. 8vo. Camb., 1838. 3s.  
Follows a deeply interesting line of investigation. It is not a commentary, but is too good to be omitted.
- 945 **WORSLEY** (JOHN). Translation, with Notes. 8vo. Lond., 1770. 2s.  
Translation second rate, criticism none, notes very short.

## THE FOUR GOSPELS.

- 946 **ADAM** (THOMAS. 1701—1784. Of Wintringham). Exposition of the Gospels. Two vols., 8vo. Lond., 1837. 4s. 6d.  
Short and sweet; but Adam is not the first man as an expositor.
- 947 **AQUINAS** (THOMAS. 1224—1274). Catena Aurea. Commentary, collected out of the Fathers. Six vols., 8vo. £2 2s. Lond. and Oxf., Parker. 1870.  
The Fathers are over-estimated, by a sort of traditionary repute, for we question if they are much read. This collection of extracts we always look into with curiosity, and sometimes we find a pearl.
- 948 **BONAR** (HORATIUS, D. D.) Light and Truth. (See No. 7.)
- 949 **BOUCHIER** (BARTON, A. M.) Manna in the House. Vol. I., Matthew and Mark; Vol. II., Luke; Vol. III., John. Thick 12mo. Lond., J. F. Shaw. 1853—4. 5s.  
Mr. Bouchier writes sweetly, and his books aid the devotions of many families. Ministers may read them with profit; but they are not exactly intended for them.
- 950 **BROWN** (JOHN, D. D., of Edinburgh). Discourses and Sayings of our Lord. Three large 8vo. vols. 31s. 6d. Edinb., Oliphant & Co. 1852. S. 18s.  
Of the noblest order of exposition. Procure it.

- 951 BURGON (J. W., D. D.) Plain Commentary for devotional reading. Five vols., f'cap. 8vo. 21s. Lond., Parker. 1870. S. 12s.

Ryle says: "This is an excellent, suggestive, and devout work; but I cannot agree with the author when he touches upon such subjects as the Church, the sacraments, and the ministry."

- 952 CAMPBELL (GEORGE, D. D., F. R. S., Edinb. 1719—1796). The Gospels translated, with Notes. Four vols., 8vo. Aberd., 1814. 4s.

Clear and cold. Orme says it is "one of the best specimens of a translation of the Scriptures in any language." The preliminary dissertations are valuable; the notes are purely critical.

- 953 CHOICE NOTES on Matthew, drawn from Old and New Sources. [Also on Mark, Luke, and John.] Cr. 8vo. 4s. 6d. each. Lond., Macmillan & Co. 1868—69.

These are taken from the grander treasures of Prebendary Ford (No. 957). We have mentioned them because those who could not afford to buy Ford's books might be able to get these.

- 954 CLARKE (SAMUEL, D. D. 1673—1729). Paraphrase, with Notes. Two vols., 8vo. Lond., 1741; Oxf., 1816. 2s.

We do not care for paraphrases. Clarke was a learned man, but an unsafe guide.

- 955 DENTON (W., M. A.) The Gospels for the Sundays and other Holy Days of the Christian year. Three vols., 8vo. 15s., 14s., and 13s. each respectively. Lond., G. Bell & Co. 1860—63.

Curates will find this just the thing they need for sermonizing.

- 956 [ELSLEY.] Annotations on the Gospels and Acts. Three vols., 8vo. Lond., 1827. S. 2. 6d. to 4s.

Wholly critical and philological.

- 957 FORD (JAMES, M. A.) The Gospels, illustrated from Ancient and Modern Authors. Four vols., 8vo. Matthew 11s.; Mark, 10s.; Luke, 12s.; John, 12s. Lond., Masters. 1856—72. S. 7s. each.

Those who wish to see what the Fathers said upon the Gospels, and to read the choicest sayings of the early Anglican bishops, cannot do better than consult Ford, who has made a very rich collection. Some of the extracts do not materially illustrate the text, but they are all worth reading.



- 958 FORSTER (JOHN, M. A.) *The Gospel Narrative, with a Continuous Exposition.* Imp. 8vo. Lond., J. W. Parker. 1845. S. 3s.

A paraphrase upon a good system, carefully executed, and instructive. Thoroughly Anglican.

- 959 GILBY (WILLIAM S., M. A.) *Spirit of the Gospel.* 8vo. Lond., 1818. 2s.

Interesting remarks on certain texts. All can be found in other writers.

- 960 HALL (CHARLES H.) *Notes, for the Use of Bible Classes.* Two vols., 8vo. New York and Lond., 1857. S. 8s.

This book is as full of reverence to Bishops and other Episcopal arrangements as if it had been "appointed to be read in Churches." American Episcopalians can evidently be very thorough. Notes poor.

- 961 JACOBUS (MELANCTHON W., Pennsylvania). *Notes.* Three vols., cr. 8vo. 2s. 6d. each. Edinb., W. Oliphant. 1868-9.

Jacobus is sound and plain, and is therefore a safe guide to Sunday-School teachers and others who need to see the results of learning without the display of it.

- 962 JUKES (ANDREW). *Characteristic Differences of the Gospels considered, as revealing various relations of the Lord Jesus.* Cr. 8vo. 2s. 6d. each. Lond., Nisbet. 1853. S. 1s. 6d.

Remarks prompting thought; containing in a small compass a mass of instruction.

- 963 LANGE (J. P.) See No. 924.

The Gospels are among the best of the series.

- 964 LYTTLETON (LORD GEORGE). *Gospels and Acts, with Notes.* Sm. 8vo. Lond., Rivingtons. 1856. S. 3s.

Such remarks as most teachers could make for themselves.

- 965 NORRIS (JOHN, Canon of Bristol). *Key to the Gospel Narrative.* Sm. 8vo. 2s. 6d. Lond., Rivingtons. 1871. S. 1s. 6d.

"Canon Norris writes primarily to help 'younger students' in studying the Gospels. But the unpretending volume is one which all students may peruse with advantage. It is an admirable manual for those who take Bible Classes through the Gospels."—So says the London Quarterly.

- 966 **OLSHAUSEN** (HERMANN, D. D.) Commentary on the Gospels and Acts. Four vols., demy 8vo. £2 2s. Cheap edition, four vols., cr. 8vo. 24s. Edinb., T. & T. Clark. 1848—1860.

Olehausen is mentioned by Alford as so rich in original material, that he has often cited him in his "New Testament for English Readers." He is one of the most devout of the Germans, and a great scholar; but we are not enamored of him.

- 967 **OXENDEN** (ASHTON, Bishop). Short Lectures on the Sunday Gospels. Two vols., 12mo. 2s. 6d. each. Lond., Hatchards. 1869, etc. S. 3s.

Why Oxenden's books sell we do not know. We would not care to have them for a gift. "Milk for babes" watered beyond measure.

- 968 **PEARCE** (ZACHARY, D. D., Bishop of Rochester. 1690—1774). Commentary. Gospels, Acts, and 1 Corinthians. Two vols., royal 4to. Lond., 1777. 5s. 6d.

A huge mass of learning, said by great divines to be invaluable. To most men these volumes will simply be a heap of lumber.

- 969 **RIDDLE** (J. E., M. A.) Commentary. Royal 8vo. 1843. S. 3s.

Choice extracts selected by the author of the well-known Latin Dictionary. Ministers should make such collections for themselves rather than purchase them.

- 970 **RIPLEY** (HENRY J. Prof. Newton Theol. Instit., U. S.) The Gospels, with Notes. Two vols., post 8vo. Boston, U. S., 1837. S. 2s.

Adapted for Sunday-school use. Simple, brief, and practical.

- 971 **RYLE** (J. C., B. A.) Expository Thoughts. For Family and Private Use. Matthew, 6s.; Mark, 5s.; Luke (two vols.), 12s. 6d.; John (three vols.), 20s. 8vo. Lond., W. Hunt & Co. [N. D.]

We prize these volumes. They are diffuse, but not more so than family reading requires. Mr. Ryle has evidently studied all previous writers upon the Gospels, and has given forth an individual utterance of considerable value.

- 972 **STABBACK** (THOMAS, A. B.) Gospels and Acts, with Annotations. Two vols., 8vo. Falmouth, 1809. 3s. 6d.

Very useful in its day, but quite out of date.

973 **STIER** (RUDOLPH, D. D.) *The Words of the Lord Jesus.* Eight vols. in four. 8vo. 42s. T. & T. Clark. 1869.

974 ——— *The Words of the Risen Saviour, and Commentary on the Epistle of St. James.* 8vo. 10s. 6d. Edinb., Clark. 1859.

No one can be expected to receive all that Stier has to say, but he must be dull indeed who cannot learn much from him. Read with care, he is a great instructor.

975 **STOCK** (EUGENE). *Lessons on the Life of our Lord. For the Use of Sunday School Teachers.* 8vo. 4s. 6d. Lond., Ch. of England S. S. Institute. 1875.

For real use a thoroughly commendable book. Teachers and preachers have here more matter given them on the lesson than they are likely to use. Admirable!

976 **TOWNSON** (THOMAS, Archdeacon of Richmond. 1715—1792). *Discourses on the Gospels.* Two vols., 8vo. 1810. 1s. 6d. to 5s.

Bishop Lowth welcomed this as "a capital performance." It is only so from Lowth's point of view.

977 **TRAPP** (JOSEPH, D. D. 1679—1747). *Notes.* 8vo. 1748. 1s. 6d.

This Trapp, grandson of the famous commentator, is the author of a wretched pamphlet upon "the nature, folly, sin, and danger of being righteous overmuch." He opposed Whitfield and Wesley with more violence than sense. His work is utterly worthless, and we only mention it to warn the reader against confounding it with the productions of the real old Trapp.

978 **TRENCH** (R. CHENEVIX, D. D., Abp. of Dublin). *Studies on the Gospels.* 8vo. 8s. 6d. Lond., Macmillan & Co. 1874.

Masterly studies on important topics. Students will do well to read also Trench's "Sermon on the Mount." We do not always agree with this author, but we always learn from him.

979 **WARREN** (ISRAEL, D. D.) *Sunday School Commentary.* 8vo. 7s. 6d. 1872.

An American work, imported by Hodder and Stoughton. Notes slender.

980 **WATSON (RICHARD)**. Exposition of Matthew and Mark. Demy 8vo., 6s. ; 12mo., 3s. 6d. Lond., 66 Paternoster Row.

Arminian views crop up at every opportunity. The notes are meant to elucidate difficulties in the text, and frequently do so.

981 **WESTCOTT (BROOKE FOSS, M. A.)** Introduction to the Study of the Gospels. Cr. 8vo. 10s. 6d. Lond., Macmillan & Co. 1860. S. 6s.

Worthy of high commendation. The author knows the German writers, but is not defiled by their scepticism. He is a man of deep thought, but displays no pride of intellect. A man had need be a thorough student to value this Introduction : it is not an introduction to the Gospels, or to the reading of them, but to their study. -

982 **WIESELER (KARL)**. Chronological Synopsis of the Gospels. 8vo. 13s. Lond., Bell & Daldy. 1864. S. 4s.

This important work formed the basis both of the Synopsis Evangelica of Tischendorf, and of the Historical Lectures on the Life of our Lord by Bishop Ellicott. It is much to be regretted that so many novel interpretations and baseless hypotheses should have marred the book ; but, notwithstanding all drawbacks, it must be a masterly work to have received the heartiest commendations of the greatest scholars of the day. Only the more advanced students will care for this Synopsis.

983 **WILLIAMS (ISAAC, B. D.)** Devotional Commentary. Eight vols., cr. 8vo. 5s. each, viz : Thoughts on the Study of the Gospels. Harmony of the Evangelists. The Nativity. Second Year of the Ministry. Third Year of the Ministry. The Holy Week. The Passion. The Resurrection. Lond., Rivingtons. 1873.

Anglican popery for quartz, and sparkling grains of precious gospel largely interspersed as gold. We cannot imagine any spiritual man reading these works without benefit, if he knows how to discriminate.

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## HARMONIES OF THE GOSPELS.

[As these are somewhat aside from our plan, we mention but few. That they are very numerous may be gathered from the following list given in Smith's Dictionary.—Osiander, 1587; Jansen, 1549; Stephanus, 1553; Calvin, 1553; Cluver, 1628; Calov, 1680; Chemnitz, 1593 (continued by Leyser and Gerhard, 1704); Calixt, 1624; Cartwright, 1627; Lightfoot, 1654; Cradock, 1668; Lancy, 1689; Le Clerc, 1699; Tomard, 1707; Burmann, 1712; Whiston, 1702; Rus, 1727—8—30; Bengel, 1736; Hauber, 1737; Busching, 1766; Doddridge, 1739—40; Pilkington, 1747; Macknight, 1756; Berthing, 1767; Griesbach, 1776, 97, 1809, 22; Newcome, 1778; Priestly, 1777, in Greek, and 1780, in English; Michaelis, 1788, in his Introduction; White, 1799; Planck, 1809; Keller, 1802; Mutschelle, 1806; De Wette and Lucka, 1818; Hess, 1822; Sebastiani, 1806, Matthaei, 1826; Kaiser, 1828; Roediger, 1829; Clausen, 1829; Greswell, 1830; Chapman, 1836; Carpenter, 1838; Reichel, 1840; Gehringer, 1842; Robinson, 1842, in Greek, 1846, in English; Stroud, 1853; Anger, 1851; Tischendorf, 1851.]

- 984 **CALVIN** (JOHN). A Harmony of Matthew, Mark, and Luke. Translated by Rev. W. Pringle. Three vols., 8vo. [Calvin Trans. Soc.] Edinb., T. & T. Clark. 1845. S. 10s. 6d.

There are older translations of this noble work, but they are less suitable to modern taste than Mr. Pringle's. Calvin only harmonized three of the evangelists, but he did his work in his usual superb manner.

- 985 **CLARKE** (GEORGE W.) Harmony, with Notes, etc. Cr. 8vo. New York, 1870. Worth 3s.

This American author is greatly indebted to other works. He has produced a very handy book for teachers of youth.

- 986 **DODDRIDGE** (PHILIP, D. D.) See No. 915.

- 987 **DUNN** (SAMUEL). Gospels Harmonized, with Notes: forming a complete Commentary on the Evangelists. Chiefly by Adam Clarke. Thick 8vo. Lond., 1838. 3s. 6d.

Samuel Dunn has taken Adam Clarke as his basis, and then built thereon with stones from Lightfoot, Macknight, Doddridge, Greswell, and others.

It is, of course, a Wesleyan harmony, and the reader is not long before he discovers that fact; but the names of those concerned are a sufficient guarantee that it is by no means a despicable production.

- 988 GREENLEAF (SIMON, LL. D., Dane Professor of Law in Harvard University). Examination of the Testimony of the Evangelists by the Rules of Evidence administered in Courts of Justice. With an account of the Trial of Jesus. Thick 8vo. Lond., 1847. 5s.

The author is an American lawyer, very learned in his profession. He has issued a treatise upon the laws of evidence, which is a standard work among his brethren. It was a happy thought on his part to apply the laws of evidence to the narratives of the evangelists. To thoughtful men of all sorts, but to lawyers especially, this book is commended.

- 989 GRESWELL (EDWARD, B. D.) Dissertations upon the Principles and Arrangement of an Harmony of the Gospels. Four vols., 8vo. Oxf., 1837. 6s. to 15s.

“The learned writer has greatly distinguished himself as the most laborious of modern harmonists. His work is the most copious that has appeared, at least since the days of Chemnitz’s folios.” So says Dr. S. Davidson. To us it seems to be prolix and tedious.

- 990 LIGHTFOOT (JOHN, D. D. 1602—1675). Harmony, Chronicle, and Order of the New Testament. Folio. 1654. 2s. 6d.

Lightfoot was a member of the Assembly of Divines, profoundly skilled in scriptural and Talmudical lore. He never completed this harmony, for his plan was too comprehensive to be finished in a life time.

- 991 MACKNIGHT (JAMES, D. D. 1721—1800). Harmony of the Gospels, with Paraphrase and Notes. Fifth edition. Two vols., 8vo. Lond., 1819. 3s. 6d.

This author has enjoyed considerable repute and is still prized by many, but we can never bring our soul to like him, he always seems to us to be so graceless.

- 992 MIMPRISS (ROBERT). The Treasury Harmony of the Four Evangelists. Thick demy 4to., 16s. Also cr. 8vo., two vols. in one, 6s. S. 3s. 6d. Lond., Partridge & Co.

Condensed and compressed. Wonderfully useful.

- 993 NEWCOME (WILLIAM, Archbishop of Armagh). English Harmony, with Notes. 8vo. Lond., S. Bagster. 1827. 4s.

Mercly the text arranged and a few rather ordinary notes. We do not see what a man can get out of it. But, hush! It is by an archbishop!

- 994 **ROBINSON** (EDWARD, D. D., Prof. Bib. Lit., New York). Harmony on the Authorized Version. Following the Harmony in Greek, by Dr. E. Robinson. With Notes. 8vo. Lond., Religious Tract Society. S. 1s. 6d.

Robinson's Harmony is a work which has met with great acceptance, and the Tract Society did well to bring out this work for those unacquainted with Greek. The notes are mainly those of Robinson ; but Wieseler, Greswell, and others have also been laid under contribution by the Editor, who has executed his work well.

- 995 **STROUD** (WILLIAM, M. D.) Greek Harmony, with Synopsis and Diatessaron. 4to. 15s. Lond., Bagsters. 1853. S. 5s. 6d.

One of the best of the Harmonies.

- 996 **WILLIAMS** (ISAAC). See No. 981.  
Merely the text arranged, without note or comment.

## LIVES OF OUR LORD JESUS CHRIST.

[Here also we can only mention a few leading works.]

See under Gospels, especially Nos. 973, 974, 975, and 983.

- 997 **ANDREWS** (SAMUEL). The Life of our Lord upon the Earth, in its Historical, Chronological, and Geographical Relations. Cr. 8vo. 3s. 6d. Lond., Strahan & Co. 1863.

A good book for a student to read through before taking up larger works. It is a standard work.

- 998 **BEECHER** (HENRY WARD). Life of Jesus, the Christ. Earlier scenes. Thick 8vo. 7s. 6d. Lond., Nelson. 1872.

Here the great genius of Beecher glows and burns ; but we are disappointed with his book as a biography of our Lord.

- 999 **BENNETT** (JAMES, D. D.) Lectures on the History of Jesus Christ. Second edition. Two vols., 8vo. Lond., 1828. 6s. 6d.

Lively popular lectures, full of matter, well expressed, and possessing sterling excellence.

- 1000 **ELLCOTT** (C. J., D. D., Bishop of Gloucester and Bristol),  
Historical Lectures. 8vo. 12s. Lond., Longmans. 1869.

This great author stands in the highest place of honor; but having no sympathy with what he calls "the popular theology," he should be read with considerable caution.

- 1001 **FARRAR** (F. W., D. D., F. R. S.) Life of Christ. Two vols., demy 8vo. 24s. Lond., Cassell, Petter & Galpin. 1874.

THE work upon the subject. Fresh and full. The price is very high and yet the sale has been enormous.

- 1002 **FLEETWOOD** (JOHN, D. D.) Life of our Lord Jesus Christ. Also the Lives of the Apostles and Evangelists. Imp. 8vo. Lond., Mackenzie. S. 6s.

This has had a great run, and is to be found in farm houses and cottages. Why we cannot tell, except that the sellers of parts and numbers are fine hands at pushing the trade, and plates and pictures have caught the simple purchasers.

- 1003 **KITTO** (JOHN, D. D.) "Life and Death of our Lord."  
Daily Bible Illustrations. (See No. 42.)

Abounds in instructive matter.

- 1004 **LANGE** (J. P., D. D.) Life of our Lord Jesus Christ. With Additional Notes, by Rev. Marcus Dods, D. D. Four vols., demy 8vo. 28s. Edinb., T. & T. Clark. 1864.

We constantly read Lange, and though frequently differing from him, we are more and more grateful for so much thoughtful teaching.

- 1005 **NEANDER** (J. A. W.) The Life of Jesus Christ in its Historical Development. Translated by Professors McClintock and Blumenthal. Sm. 8vo. 3s. 6d. Lond., Bohn. 1853.

Good as an answer to Strauss, but unsatisfactory from the standpoint of evangelical theology.

- 1006 **PRESENSE** (EDMOND DE, D. D.) Jesus Christ: his Times, Life, and Work. Cr. 8vo. 9s. Lond., Hodder & Stoughton. 1875. The above work "abridged by the author, and adapted for general readers." Cr. 8vo. 5s.

There have been many discussions upon the orthodoxy of this work, but it is a noble production, and is written in an adoring spirit. The accomplished author has made a valuable contribution to the cause of truth.



Yet we are inclined to agree with the writer who said, "to write a life of Christ is to paint the sun with charcoal." The life of a Christian is the best picture of the life of Christ.

1007 YOUNG (JOHN, LL. D.) The Christ of History. Enlarged edition. Cr. 8vo. 6s. Lond., Daldy, Isbister & Co. 1869.

"A work of great excellence, eloquence, and logical compactness." British Quarterly Review.

## MIRACLES OF OUR LORD.

[Here, also, we cannot attempt a complete list.]

1008 COLLYER (WILLIAM BENGO, D. D., F. A. S.) Lectures on Scripture Miracles. 8vo. Lond., 1812. 2s. 6d.

While reading we seem to hear the rustling of a silk gown. The lectures are by no means to be despised, but they are far too fine for our taste.

1009 CUMMING (JOHN, D. D.) Lectures on our Lord's Miracles, as earnest of the age to come. 12mo. Lond., 1851. S. 2s.

Below the doctor's usual mark, which is none too high.

1010 HOWSON (J. S., D. D., Dean of Chester). Meditations on the Miracles. F<sup>cap</sup>. 8vo. 3s. Lond., R. Tract Society. [1871.]

Short, simple, but deeply spiritual and suggestive.

1011 KNIGHT (JAMES, A. M.) Discourses on the principal Miracles. 8vo. Lond., 1831. 4s. 6d.

Mediocre discourses much appreciated by the clergy who borrow their sermons.

1012 MACDONALD (GEORGE, LL. D.) The Miracles of our Lord. Cr. 8vo. 5s. Lond., W. Isbister & Co. 1870.

Contains many fresh, childlike, and, we had almost said, dreamy thoughts. It suggests side-walks of meditation.

1013 MAGUIRE (ROBERT, M. A.) The Miracles of Christ. Sq. 12mo. Lond., Weeks & Co. 1863. S. 1s. 6d.

We have been agreeably disappointed in this book. The bad paper offends the eye, but the page bears many living, stirring thoughts. If the author preaches in this fashion we do not wonder at his popularity.

- 1014 **STEINMEYER** (F. L., D. D., Prof. Theol., Berlin). *The Miracles of our Lord in relation to Modern Criticism.* Translated from the German by L. A. Wheatley. 8vo. 7s. 6d. Edinb., T. & T. Clark. 1875.

No doubt a very scholarly book, and useful to those whose heads have been muddled by other Germans, but we are weary of Teutonic answers to Teutonic scepticisms. We suppose it was needful to hunt down the rationalists, for farmers hunt down rats, but the game does not pay for the trouble.

- 1015 **TRENCH** (R. C., D. D., Abp. of Dublin). *Notes on the Miracles of our Lord.* 8vo. 12s. Lond., Macmillan. 1870.

Brimming with instruction. Not always to our taste in doctrine; but on the whole a work of highest merit.

## PARABLES OF OUR LORD.

[A Selection from a long list, for which see No. 1026].

- 1016 **ANDERSON** (CHARLES, M. A.) *New Readings of Old Parables.* Cr. 8vo. 4s. 6d. Lond., 1876.

We paid four precious shillings for this book, and find seventy pages of rubbish and fifty more of advertisements. Our readers will, we hope, profit by our experience.

- 1017 **ARNOT** (WILLIAM, D. D. Died 1875). *The Parables of our Lord.* Cr. 8vo. 7s. 6d. Lond., T. Nelson. 1865.

We do not consider this to be up to our lamented friend's usual high mark of excellence, but it is of great value.

- 1018 **BOURDILLON** (FRANCIS, M. A.) *The Parables explained and applied.* Cr. 8vo. 3s. 6d. Lond., Religious Tract Society. [N. D.]

Sufficiently common and commonplace. Platitudes sleepily worded.

- 1019 **COLLYER** (WILLIAM BENGO, D. D.) *Lectures on Scripture Parables.* 8vo. Lond., 1815. 2s. (See No. 1008).

- 1020 **CUMMING** (JOHN, D. D.) *Foreshadows; or Lectures on our Lord's Parables.* Cr. 8vo. Lond., 1852. 2s. (See No. 1009).

The Doctor evidently prints his sermons without much revision. They are pleasing, popular, and (of course) rather prophetic.

- 1021 GRESWELL (E., B. D.) Exposition of the Parables, etc. Five vols. in six, 8vo. Oxf., 1834. 27s.

A vast heap of learning and language. The work, though padded out, stilted in style, and often fanciful, is a mine for other writers.

- 1022 GUTHRIE (THOMAS, D. D.) The Parables read in the Light of the Present Day. Cr. 8vo. 3s. 6d. Lond., Strahan. 1874.

Twelve Parables treated in Dr. Guthrie's lively, sparkling manner. Flowers in abundance.

- 1023 KEACH (BENJ.) Exposition. Folio. Lond., 1801. S. 10s.; also four vols., 8vo. S. 10s.; and one vol., Imp. 8vo. 1856. 10s.

Although our honored predecessor makes metaphors run on as many legs as a centipede, he has been useful to thousands. His work is old-fashioned, but it is not to be sneered at.

- 1024 KNIGHT (JAMES, A. M.) Discourses on the Principal Parables. 8vo. Lond., 1829. 4s. 6d. (See No. 1011).

- 1025 LISCO (FREDERICK GUSTAV). Parables Explained. F<sup>o</sup>cap. 8vo. 5s. Edinb., T. & T. Clark. 1840. S. 2s. 6d.

Largely composed of citations from Luther and Calvin. The remarks will assist in elucidating the design of the parables.

- 1026 TRENCH (R. C., D. D.) Notes on the Parables. Eleventh edition. 8vo. 12s. Lond., Macmillan & Co. 1870.

We do not like Trench's theology in many places, but he is a capital writer. The student will find a very complete list of expositions on the Parables in the appendix at the close of Trench's work.

- 1027 UPJOHN (W.) Discourses on the Parables. Three vols., sm. 8vo. 1824.

Earnestly Calvinistic sermons, full of old-fashioned Gospel. Not very original.

## MATTHEW.

[See also works on the Four Gospels.]

1028 ABBOTT (LYMAN, U. S. A.) *New Testament. Vol. I. Matthew and Mark. Sq. 8vo., 9s. Lond., Hodder. 1875.*  
Intended for workers, and likely to be useful to them.

1029 ADAMSON (H. T., B. D.) *Matthew expounded. Thick 8vo. 12s. Lond., Sampson Low. 1871.*

This book reads to us like utter nonsense. We question if any one except the author will ever be able to make head or tail of it, and he had better be quick about it, or he will forget what he meant.

1030 ALEXANDER (JOSEPH ADDISON, D. D.) *Matthew Explained. Post 8vo. 5s. Lond., Nisbet. 1870. S. 3s. 6d.*

Dr. Alexander's last work. He died before it was quite finished. It is complete to Chapter XVI. Its value is great.

1031 BEAUSOBRE (ISAAC DE, 1659—1738), and L'ENFANT (JAQUES, 1661—1728). *A New Version, with a Commentary. 8vo. Camb., 1790; Lond., 1823, etc. 1s. 6d. to 3s.*

The brief notes are purely literal or illustrative, and are remarkably pertinent. The mass of the volume is taken up with an introduction to the New Testament.

1032 BENHAM (W.) *Matthew, with Notes. Cr. 8vo. Lond., National Society. [1861]. S. 1s.*

With this in his hand a teacher would be much aided in conducting his class. It is written by a teacher for teachers. The remarks are not very profound, nor always such as we should endorse, but they are well fitted for their purpose.

1033 BLACKWOOD (CHRISTOPHER). *An Exposition upon the Ten First Chapters of Matthew. 4to. 1649. 9s.*

This learned divine became a Baptist through studying the arguments against believers' baptism. This proves his candor. His comment is somewhat out of date, but it is still good.

1034 CLARKE (GEORGE W.) *Notes. Cr. 8vo. New York, 1870.*

Good notes for teachers. Well compiled. A fit companion to No. 985.

- 1035 **DICKSON (DAVID)**. A Briefe Exposition of Matthew. 8vo. 1651. 7s. 6d.

A perfect gem. The work is, to men of our school, more suggestive of sermons than almost any other we have met with.

- 1036 **GODWIN (JOHN H.)** New Translation, with Brief Notes. Cr. 8vo. 5s. Lond., Bagsters. 1863.

Dr. Godwin is a painstaking elucidator of the word, and his plan is an excellent one. Students in college will value him.

- 1037 **GOODWIN (HARVEY, D. D., Bishop of Carlisle)**. Commentary. Cr. 8vo. 12s. Lond., G. Bell & Sons. 1857. S. 4s. to 5s. 6d.

An important work, which may be consulted with advantage.

- 1038 **KELLY (WILLIAM)**. Lectures on the Gospel of Matthew. 6s. Lond., G. Morrish. 1868.

We cannot accept the forced and fanciful interpretations here given.

- 1039 **MARLORATUS [MARLORAT] (AUGUSTINE, 1560—1562)**. Exposition. Translated by Thomas Tymme. Folio. Lond., 1570.

Marlorate was an eminent French reformer, preacher, and martyr. His commentaries contain the cream of the older writers, and are in much esteem, but are very rare. He wrote on the whole New Testament, but we have in English only the Gospels and Jude.

- 1040 **MORISON (JAMES, D. D.)** Matthew's Memoirs of Jesus Christ. 8vo. 14s. Lond., Hamilton. 1870.

We differ greatly in doctrinal views from Dr. Morison, but we set a great price upon his Matthew and Mark, which deserve the utmost praise.

- 1041 **OVERTON (CHARLES)**. Expository Preacher. Course of Lectures on Matthew. Two vols., 8vo. Lond., Nisbet. 1850. S. 6s. 6d. Scarce.

Solid, sound, eoporphic sermons; intended for lay helpers to read, with the prayers appended. They will not make the hearers lie awake at nights, or cause them palpitations of heart through excess of original and striking thought.

- 1042 **Parker (JOSEPH, D. D.)** Homiletic Analysis. Matthew. 8vo. 7s. 6d. Lond., 1870. 3s. 6d.

Dr. Parker is an able though somewhat——. But stop, he is a near neighbor of ours.

- 1043 **PENROSE (JOHN)**. Lectures on Matthew. 12mo. Lond., 1832. 1s. 6d.

The author says of his work, "no novelty of any kind, no originality either of thought or research will be found in it." Why, then, did he print it?

- 1044 **THOMAS (DAVID, D. D.)** Genius of the Gospel. Homiletical Commentary. 8vo. Lond., Dickinson. 1873. 8s. 6d.

We hardly know a more suggestive book.

- 1045 **WARD (RICHARD)**. Theological Questions, Dogmaticall Observations, and Evangelicall Essays upon the Gospel according to Matthew. Wherein about two thousand six hundred and fifty profitable Questions are discussed; and five hundred and eighty points of Doctrine noted, etc., etc. Folio. Lond., 1640. 12s.

A huge mass of comment, in which are thousands of good things mostly set forth by way of question and answer. Few could ever read it through; but to a wise minister it would be a mine of wealth.

## MARK.

- 1046 **ALEXANDER (JOSEPH ADDISON, D. D.)** Mark Explained. Post 8vo: 5s. Lond., Nisbet. 1866. S: 3s. 6d.

Alexander expounds Mark as an independent record, and does not constantly tell us to "see Matthew and Luke." Hence the book is complete in itself, and the author's learning and care have made it invaluable.

- 1047 **B. (G.)** Practical Commentary on Mark, in Simple and Familiar Language. 12mo. 3s. Lond., Nisbet. 1863.

The different paragraphs are treated under most suggestive headings, which are the most useful parts of the book. Infant baptism is far too prominent; but the little work is likely to be very helpful.

- 1048 **GODWIN (JOHN H.)** Mark. A New Translation, with Notes and Doctrinal Lessons. Cr. 8vo. 4s. 6d. Lond., Hodder & Stoughton. 1869. S. 2s.

We like the brief doctrinal lessons, which are rather a new feature. They will serve admirably well as sermon-hints. The notes and translation are really good.

- 1049 **GOODWIN** (HARVEY, D. D., Bishop of Carlisle). Commentary. Cr. 8vo. 7s. 6d. Lond., G. Bell & Sons. 1860.

Contains much very helpful comment. Produced in connection with the Cambridge Working Men's College.

- 1050 **MORISON** (JAMES, D. D.) A Commentary. Large 8vo. 14s. Lond., Hamilton, Adams & Co. 1873.

A deeply learned work; we know of none more thorough. Differing as we do from this author's theology, we nevertheless set a high price upon this production.

- 1051 **PETTER** (GEORGE). Commentary on Mark. Two vols., folio. Lond., 1661. £5 12s. 6d.

Mr. J. C. Ryle says of this work: "For laborious investigation of the meaning of every word, for patient discussion of every question bearing on the text, for fulness of matter, for real thoughtfulness, and for continued practical application, there is no work on St. Mark which, in my opinion, bears comparison with Petter's. Like Goliath's sword, there is nothing like it." We have found far less fresh thought in it than we expected, and think it rather tedious reading.

## LUKE.

[See also on the Gospels. Oosterzee in Lange is excellent.]

- 1052 **FOOTE** (JAMES, M. A.) Lectures on Luke. Two vols. 8vo. Third edition. Edinb., Ogle & Murray, and Oliver & Boyd; Lond., Hamilton, Adams & Co. 1858. S. 9s.

We frequently consult this work, and never without finding in it things new and old. To preachers who will not steal the lectures, but use them suggestively, they will be extremely serviceable.

- 1053 **GODET** (F., Professor of Theology, Neuchatel). Commentary on Luke. Translated by E. W. Shelders, B. A., and M. D. Cusin. Two vols., 8vo. 21s. Edinb., Clark. 1875.

Dr. Meyer says: "To an immense erudition, to a liv-

ing piety, Godet unites a profound feeling of reality ; there is here a vivifying breath, an ardent love for the Saviour, which helps the disciple to comprehend the work, the acts, the words of his Divine Master."

1054 **GOODWIN** (HARVEY, D. D.) Commentary on Luke. Cr. 8vo. 9s. Lond., G. Bell & Sons. 1865.

This writer endeavors to give the results of learning in such a manner that working men may understand them. He says many good things.

1055 **MAJOR** (J. R., M. A.) Luke, with English Notes. 8vo. Lond., 1826. 3s.

Notes compiled with a view to the divinity examinations at Cambridge, containing a considerable amount of information.

1056 **THOMSON** (JAMES, D. D.) Exposition of Luke, in a Series of Lectures. Three vols., 8vo. Edinb., A. & C. Black ; Lond., Longmans. 1849. 6s. to 8s.

Eminently instructive. Clear good sense, freshness, and earnestness are well combined. We have had great pleasure in examining these lectures.

1057 **VAN DOREN** (W. H., of Chicago). Suggestive Commentary on the New Testament, on an original plan. [Luke, two vols., cr. 8vo., 8s. nett.] Lond., Dickinson. 1871.

Well named "suggestive"; it is all suggestions. It teems and swarms with homiletical hints.

## JOHN.

1058 **ANDERSON** (ROBERT. 1792—1843). Practical Exposition of John. Two vols., 12mo. Lond., 1841. 4s.

By an evangelical clergyman: sound, but not very original.

1059 **AUGUSTINE**. Commentary on John. Two vols. of Works of Augustine, now in course of issue by T. & T. Clark. Edinb.

1060 ——— Homilies on the Gospel and First Epistle of John. Two vols. of the Library of the Fathers, 30s.; or to subscribers, 22s. 6d. Lond. and Oxf., Jas. Parker & Co.

To the wise a mine of treasure. Augustine is often fanciful ; but even



his fancies shows a master-mind. Much that passes for new is stolen from this prince of theologians.

- 1061 BEITH (ALEXANDER, D. D.) Expository Discourses. Cr. 8vo. Lond., Nisbet. 1857. 3s. 6d.

Discourses which must have been very profitable to the hearers. Students will do better with works which are more condensed.

- 1062 BESSER (RUDOLPH, D. D.) Biblical Studies on John. Translated from the German by M. G. Huxtable. Two vols. cr. 8vo. 12s. Edinb., T. & T. Clark. 1861—62.

“The character of this commentary is practical and devotional. There are often very exquisite devotional passages, and a vein of earnest piety runs through the whole work.”—Literary Churchman.

- 1063 BROWN (GEORGE J., M. A.) Lectures, forming a Continuous Commentary. Two vols., 8vo. Lond., Rivingtons. 1863. S. 5s. 6d.

The plan of this work will prevent its being widely used; but its execution strikes us as being uncommonly able. It is a gathering up of other men's materials and an amalgamation of them. It is intensely Episcopalian, even to Baptismal Regeneration, yet it brings a good deal of light to bear on the Gospel of John, and, if to be met with at a very low figure, it is not to be passed by.

- 1064 DRUMMOND (D. T. K., B. A.) Exposition of the Last Nine Chapters of John. 12mo. Seeleys, 1850. 2s.

Good, but not very striking.

- 1065 DUNWELL (FRANCIS HENRY, B. A.) Commentary on the Authorized Version of John, compared with the Sinaitic, Vatican, and Alexandrian Manuscripts, and also with Dean Alford's revised translation. 8vo. 15s. Lond., J. T. Hayes. 1872. S. 10s.

The notes from various authors are good, and the various readings are useful; but we fail to see any very special value in the volume. The interpretation of the Third of John is eminently unsatisfactory; Mr. Dunwell teaches Baptismal Regeneration.

- 1066 FAWCETT (JOHN, A. M. 1769—1851). Exposition of John. Three vols., 8vo., 21s. Lond., Hatchards. 1860. S. 8s.

Good evangelical sermons.

- 1067 HENGSTENBERG (E. W., D. D.) Commentary on John. Two vols., 8vo. 21s. Edinb., Clark. 1868. S. 8s. 6d.

Like others of this author's works: solid, but dry.

- 1068 **HUTCHESON** (GEORGE). Exposition of John. Folio. Lond., 1657. Reprinted, roy. 8vo. Lond., Ward. 1841. 4s. to 6s.

Excellent; beyond all praise. It is a full-stored treasury of sound theology, holy thought, and marrowy doctrine.

- 1069 **MEYER** (H. A. W., D. D.) See No. 929.

- 1070 **O'CONOR** (W. A.) Commentary. Cr. 8vo. 10s. 6d. Lond., Longmans. 1872.

In this translation the first verse runs thus: "In origin the Word was and the Word was the Deity, and the Word was Deity." Who likes this, or understands it. The notes do not charm us.

- 1071 **SHEPHERD** (R., D. D.) Notes on the Gospel and Epistles of John. 4to. Lond., 1796. Imp. 8vo. Lond., Murray. 1841. S. 3s. 6d.

Though the author opposed Socinianism, we cannot but regard his views as an introduction to that heresy. The spirit of the book is vicious.

- 1072 **THOLUCK** (AUGUSTUS F., D. D., Ph. D.) Commentary. 8vo. 9s. Edinb., T. & T. Clark. 1860. S. 4s. 6d.

More spiritual than is usual with German theologians, and quite as scholarly as the best of them.

- 1073 **TITTMANN** (K. C., Theol. Prof. 1744—1820.) Commentary. Two vols., cr. 8vo. 8s. Bib. Cab. Edinb., T. & T. Clark. 1844. S. 4s. 6d.

Horne, in speaking of this work in the German, without endorsing all Tittmann's opinions, declares it to be the most valuable commentary on John extant in so small a form. Our judgment is less commendatory.

- 1074 **TRAHERON** (BARTHOLOMEW. Died 1716.) An Exposition of a Parte of S. Johannes Gospel made in sondrie readings in the English Congregation. 12mo. 1558. Very rare, 30s.

A little quaint old book. Not intrinsically worth the price, nor a tenth of it.

- 1075 **VAN DOREN** (W. H., D. D.) Suggestive Commentary on John, Vol. I., containing chap. I.—IX. Cr. 8vo. 5s. nett. Vol. II. in the press. Lond., Dickinson. 1872.

If men who read this volume do not preach the better for so doing, it is not Mr. Van Doren's fault; they must be Van Dolts by nature, though they may ignore the family name.

## PARTS OF JOHN.

[A selection of authors is all we can give.]

- 1076 **HILDERSHAM** (ARTHUR). Lectures on John IV. Folio. Lond., 1628 and 1656. 4s. to 6s.

A mass of godly teaching ; but rather heavy reading.

- 1077 **TURNER** (SAMUEL H., D. D.) Essay on our Lord's Discourse at Capernaum, recorded in John VI. Cr. 8vo. New York, 1851. S. 2s.

Written with the immediate view of combating the errors of Dr., afterwards Cardinal, Wiseman, who appeals to this chapter for proofs of "the real presence."

- 1078 **PATTERSON** (JOHN B., of Falkirk). Lectures on John XIV., XV. and XVI. Cr. 8vo. Edinb., T. Clark. 1859. S. 2s.

Solid discourses, containing much thought happily expressed. Yet withal somewhat laborious reading.

- 1079 **ALEXANDER** (THOMAS, D. D.) Great High Priest within the Vail. John XVII. 18mo. Lond., 1857. 1s. 3d.

Sound theology and honest exposition. Multum in parvo.

- 1080 **BROWN** (JOHN, D. D.) Exposition of John XVII. 8vo. Lond., Hamilton, 1850. S. 5s.

Dr. Brown is always deep, full, and overflowing.

- 1081 **BURGESS** (ANTHONY). One Hundred and Forty-five Sermons on John XVII. Folio. Lond., 1656. 7s. 6d.

A standard work by a great Puritan. Somewhat prolix.

- 1082 **LANDELS** (WILLIAM, D. D.) The Saviour's Parting Prayer for his Disciples. 12mo. 3s. 6d. Lond., Elliot Stock. 1872.

Sermons of a high order : style admirable, but rather diffuse. To be estimated rather from a homiletical than an expository point of view.

- 1083 **NEWTON** (GEORGE. 1602—1681). John XVII. Unfolded. Folio. Lond., 1660. Reprinted in Nichol's Commentaries. Cr. 4to. 7s. 6d. Lond., Nisbet. 1867. S. 4s.

If not one of the chief of the Puritans, Newton was but little behind the front rank in ability. Joseph Alleine was his assistant minister at Taunton. His writings are plain and profitable.

- 1084 **PIERCE** (SAMUEL EYLES). Exposition of the Lord's Prayer, in John XVII. 8vo. 1812. 4s. 6d.

Always sweet as honey to those of strong Calvinistic views.

## ACTS OF THE APOSTLES.

[See also under Gospels.]

- 1085 **ALEXANDER** (JOSEPH ADDISON, D. D.) The Acts Explained. Two vols., 8vo. 15s. Lond., Nisbet. 1869.

In all respects a work of the highest merit.

- 1086 **ALFORD** (HENRY, D. D.) Homilies on the former part of the Acts of the Apostles. Ch. I.—X. 8vo. 8s. Lond., Rivingtons. 1858. S. 2s. 6d.

Not so good as his critical notes ; but such an author always deserves attention.

- 1087 **ARNOT** (WILLIAM, D. D.) The Church in the House. Post 8vo. 7s. 6d. Lond., Nisbet. 1873.

Intended to be read in families on Sabbath afternoons ; but all who are acquainted with Dr. Arnot will know that even his simplest expositions are rich and full. He hath dust of gold.

- 1088 **BAUMGARTEN** (M., Ph. D.) Apostolic History. Three vols., 8vo. 27s. Edinb., T. & T. Clark. 1854. S. 10s. 6d.

"An exposition at once profoundly scientific and sublimely Christian, one of the most pressing wants of our times."—*Eclectic Review*. Alford calls it excellent, though somewhat fanciful.

- 1089 **BENNETT** (JAMES, D. D.) Lectures on the Acts. 8vo. Lond., 1847. 2s. 6d. to 4s.

A good specimen of plain and popular pulpit exposition. Dr. Bennett fights very earnestly for the Congregationalist view of Baptism, for which we do not blame him; for common humanity leads us to admire a man who struggles for a weak cause.

- 1090 **BENSON** (GEORGE, D. D. 1699—1763). History of the first planting of the Christian Religion. Three vols., 4to. Lond., 1756. 4s. to 6s. 6d.

Dull, but displaying considerable research. Benson was an Arian.

- 1091 **BONAR** (H., D. D.) Light and Truth. Vol. III. See No. 7.

- 1092 **BOUCHIER** (BARTON, A. M.) Manna in the House: or Daily Expositions of the Acts. 12mo. Lond., 1858. S. 1s. 6d. to 2s. 6d.

Superior family reading. Bouchier did not write for students, but for households, yet even the more advanced may learn from him.

- 1093 **BREWSTER** (JOHN, M. A.) Lectures on the Acts. 8vo. 1830. 3s. 6d.

A sip of Howson or Hackett is worth a barrel of these weak and watery prelections.

- 1094 **CALVIN** (JOHN). Commentaries upon the Acts. Translated by C. Featherstone. 4to. Lond., 1585. 6s.

This forms the basis of the Calvin Translation Society's edition.

- 1095 **COOK** (F. C., M. A., Canon of Chester). The Acts, with a Commentary. 8vo. 12s. 6d. Lond., Longmans. 1866. S. 2s. 6d.

Contains many useful notes, instructive to fairly educated readers.

- 1096 **CRADOCK** (SAMUEL, B. D.) The Apostolical History, containing the Acts, Labours, Travels, Sermons, etc., of the Apostles. Folio. Lond., 1762. 5s.

Tillotson, Reynolds, Doddridge, and others highly commended the works of this Puritan writer. The style in which the "Apostolical History" is got up is most uninviting; the book is nearly all italics. Many modern works far excel it.

- 1097 **DENTON** (W., M. A.) Commentary on the Acts. Two vols., 8vo. [Vol. I. only issued. 18s.] Lond., G. Bell. 1874.

A complete list of all authors upon the Acts will be found in this very learned and exhaustive work. We do

not always agree with the author, but he has done his work thoroughly well.

1098 DICK (JOHN, D. D. 1764—1833). Lectures on the Acts. Sm. 8vo. Glasg., 1848. 4s.

Interesting lectures upon selected portions of the Acts. This work has been reprinted in America, whence we obtained a copy of the second edition; this shows that it has been highly esteemed.

1099 DU VEIL (C. M., D. D. A learned converted Jew. Died about 1700). Explanation of the Acts. 8vo. Lond., 1685. Reprinted by Hansard Knollys Society. 8vo. 1851. 4s. to 6s.

Claude's prefatory letter highly commends this work. The author defends the immersion of believers with earnestness.

1100 FAWCETT (JOHN, M. A.) Exposition of the Acts. Three vols., 8vo. 21s. Lond., Hatchards. 1860. S. 5s.

A fine series of expository discourses. Sometimes we differ.

1101 FORD (J., M. A.) The Acts, illustrated from Ancient and Modern Authors. 8vo. 12s. Lond., Masters. 1856. (See No. 957.)

1102 GLOAG (PATON J., D. D.) Commentary on the Acts. Two vols., demy 8vo. 21s. Edinb., T. & T. Clark. 1870

Dr. Hackett says of Dr. Gloag's work: "I have examined it with special care. For my purposes I have found it unsurpassed by any similar work in the English language. It shows a thorough mastery of the material, philology, history, and literature pertaining to this range of study, and a skill in the use of this knowledge, which places it in the first class of modern expositions."

1103 GUALTHERUS (RODULPHUS. 1529—1586). A Hundred Threescore and Fifteen Homelyes or Sermons vppon the Actes of the Apostles, made by Radulphę Gualthere, of Tigrine, and Translated out of Latine [by John Bridges, Vicare of Herne]. Folio. Black Letter. Lond., 1572. 30s.

Full of Protestantism. The author judged that, as Luke who wrote the Acts, was a physioian, his book was meant to be medicine to the Church.

- 1104 **HACKETT** (HORATIO B., D. D.) Commentary on the Original Text of the Acts. [Several American editions. Reprinted in two vols., in The Bunyan Library.] 7s. to 10s.

Hackett occupies the first position among commentators upon the Acts. The Bunyan Library edition omits some of his most valuable critical observations.

- 1105 **HODGSON** (ROBERT, D. D., Dean of Carlisle). Lectures upon the first Seventeen Chapters of the Acts. Svo. Lond., 1845. 1s. 6d.

Deficient in Gospel clearness, and in every other respect, except ardent churchism.

- 1106 **HUMPHRY** (WILLIAM GILSON, B. D.) Commentary on the Acts. Second edition. Svo. Lond., J. W. Parker & Son. 1854. 3s.

Exegetical remarks upon the Greek text. Very good from a philological point of view, but professedly of an elementary character.

- 1107 **KELLY** (W.) Lectures Introductory to the Study of the Acts, Catholic Epistles, and Revelation. Cr. Svo. 5s. Lond., Broom. 1870. S. 3s.

By a man "who, born for the universe, narrowed his mind" by Darbyism.

- 1108 **LANGE** (J. P.) Commentary: from the German of Lechler and Gerock. Two vols., Svo. 21s. Edinb., Clark. 1864. S. 10s. 6d. Also one vol., Imp. Svo. 21s. (See page 38).

Adds nothing to our knowledge of the Acts; but the homiletical hints are useful.

- 1109 **LIGHTFOOT** (JOHN, D. D. 1602—1675). Commentary. Edited by J. R. Pitman, A. M. Svo. 1823. [Vol. VIII. of Lightfoot's Works.]

Few now-a-days will care for this author, whose learning ran mostly in Talmudical channels. He was profound, but not always discreet.

- 1110 **MACBRIDE** (JOHN DAVID, D. D.) Lectures on the Acts and Epistles. Svo. Oxf., 1858. 2s. 6d.

This author simply gives a continuous narrative. He has also written on the Gospels. We mention him that the student may not purchase his work as a Commentary.

- 1111 **MASKEW** (T. R., B. A.) Annotations on the Acts. With College and Senate-House Examination Papers. 12mo. Camb., 1847. 1s. 6d.

A handbook to the Acts, viewing it simply as a Greek book; prepared for the use of students passing through the university.

- 1112 **MIMPRISS (R.)** The Acts and Epistles, according to Gresswell's Arrangement. 8vo. 1837. 2s.

A handy book for teachers.

- 1113 **NEANDER (J. A. W.)** History of the Planting and Training of the Christian Church by the Apostles. Translated by J. E. Ryland. Two vols., cr. 8vo. 3s. 6d. each. Lond., Bohn's Library, Bell & Sons. 1851. S. 4s. 6d. Also in Cabinet Library.

The work rather of an historian than of a commentator. Bold, devout, learned, and, on the whole, sound. The result of wide research, and deep learning.

- 1114 **NORRIS (J. P., M. A.)** Key to the Acts. Sm. 8vo. 2s. 6d. Lond., Rivingtons. 1871.

A well executed sketch of the Acts of the Apostles, giving the student a clear idea of the run of the book. Like the same author's "Key to the Gospels" (No. 965), it would be most useful in Bible classes.

- 1115 **OLSHAUSEN (H., D. D.)** See No. 966.

Denton says that "this is a brief, hasty, and not well-digested supplement to Olshausen's volumes on the Gospels." He thinks all the German writers to be much overrated, and we are much of his mind.

- 1116 **PYLE (T., M. A. 1674—1756)**. Paraphrase. Two vols., 8vo. 1795. 2s.

This pile of printed paper may safely be left on the bookseller's shelves.

- 1117 **STIER (RUDOLPH, D. D.)** The Words of the Apostles. 8vo. 10s. 6d. Ediub., T. & T. Clark. 1869.

Devout, scholarly, full of thought. To be used discreetly.

- 1118 **STOCK (EUGENE)**. Lessons on the Acts. For Sunday School Teachers and other Religious Instructors. 8vo. 2s. 6d. Lond., Ch. of England S. School Institute. 1874.

For half-a-crown the teacher may here obtain one of the most useful books known to us. Though produced for members of the Church of England, we recommend it heartily to ministers and others who are preparing addresses to the young.

- 1119 **THOMAS (DAVID, D. D.)** Homiletic Commentary on the Acts. 8vo. Lond., Dickinson. 1870. 6s. 6d.

Many of the homiletic outlines strike us as "much ado about nothing"; still, if a man should read this work and get no help from it, it would be his own fault.



- 1120 THOMSON (JAMES, D. D.) Exposition of the Acts. 8vo. Lond., A. Hall, Virtue & Co. 1854. S. 2s. 6d.  
We fail to see much here of service to a preacher.
- 1121 TROLLOPE (W., M. A.) Commentary on the Acts, with Examination Questions, for the B. A. Degree. 12mo. Camb., 1854. 2s. 6d.  
Well adapted to accomplish the design indicated in the title.
- 1122 VAUGHAN (CHARLES J., D. D.) Lectures. Three vols. F'cap. 8vo. 4s. 6d. each. Lond., Macmillan. 1864, etc.  
Not only does Dr. Vaughan expound his texts in the ablest manner, but he introduces passages of Scripture so aptly that he suggests discourses. Bating his Churchianity, we cannot too highly commend him.

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### LIVES OF THE APOSTLES, &c.

- 1123 KITTO (JOHN, D. D.) "The Apostles and the Early Church." Daily Bible Illustrations. (See No. 42.)
- 1124 BAUR (FERDINAND CHRISTIAN, D. D.) Paul, his Life and Works. From the German. Two vols., 8vo. 21s. Lond., William & Norgates. 1873-75.  
Of the very Broad Church school. Not at all to our mind.
- 1125 BEVAN (JOSEPH GURNEY). Life of Paul. 8vo. Lond., 1807. 2s.  
For the Society of Friends. Contains nothing which adds to our information upon the life of Paul. It may have been useful in its day, but it is superseded.
- 1126 BINNEY (THOMAS, D. D.) Paul: his Life and Ministry. Cr. 8vo. 5s. Lond., Nisbet. 1870.  
Mr. Binney says, "This work is strictly an outline of the life of St. Paul and it is nothing more." It is a capital preparation for reading Lewin and Conybeare and Howson.
- 1127 BLUNT (HENRY, A. M.) Lectures upon the History of St. Paul. Two vols., 12mo. Sixth edition. Lond., 1835. 2s. 6d.  
Printed in such large and widely-leaded type that a very little matter goes a long way. Very good, but not striking.

- 1128 **CONYBEARE** (W. J., M. A.) and **HOWSON** (J. S., D. D., Dean of Chester). Life and Epistles of St. Paul. Library edition. Two vols., 4to. 48s. Intermediate edition, two vols., sq. cr. 8vo. 21s. Student's edition, condensed, one vol., cr. 8vo. 9s. Lond., Macmillan & Co.

Far superior to any other work on the subject. It stands like some o'ertopping Alp, a marvel among Scriptural biographies. We have not space to mention Howson's minor works connected with Paul, but they are all good.

- 1129 **EADIE** (JOHN, D. D., LL. D.) Paul, the Preacher. An Exposition of his Discourses and Speeches, as recorded in the Acts. Cr. 8vo. Lond., Griffin. 1859. S. 3s. 6d.

Designed to give ordinary readers a juster and fuller conception of the doctrine and life-work of the apostle. An able work.

- 1130 **LEWIN** (THOMAS, M. A., F. S. A., Barrister-at-Law). Life and Epistles of St. Paul. Second edition, much enlarged. Two vols., demy 4to. 42s. Lond., G. Bell & Sons. 1875. [Second-hand copies of first edition. 1851. 6s. to 9s.];

Dr. Gloag in his Commentary on the Acts says: "Two works are especially instructive, and deserve careful perusal. The Life and Epistles of St. Paul, by Lewin, and the classical work on the same subject by Conybeare and Howson. In the former the historical connections of the Acts are chiefly stated, and in the latter its geographical relations."

- 1131 **LYTTLETON** (GEORGE, LORD). Observations on the Conversion and Apostleship of St. Paul. In a letter to Gilbert West, Esq. 8vo. Lond., 1747. [Numerous editions. The Tract Society's edition. F<sup>cap</sup>. 8vo. 3s.]

Gilbert West and his friend Lord Lyttleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the Resurrection of Christ, and Lord Lyttleton the Conversion of St Paul, for the

subject of hostile criticism. Both eat down to their respective tasks, full of prejudice, and a contempt for Christianity. The result of their separate attempts was that they were both converted by their endeavors to overthrow the truth of Christianity! They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their folly, and to congratulate each other on their joint conviction, that the Bible was the word of God. Their able inquiries have furnished two most valuable treatises in favor of revelation; one, entitled "Observations on the Conversion of St. Paul," and the other "Observations on the Resurrection of Christ."

1132 **MACDUFF** (J. R., D. D.) *St. Paul in Rome.* Cr. 8vo. 4s. 6d. Lond., Nisbet. 1871. S. 2s. 6d.

Sermons preached in Rome, into which are ably introduced eloquent mention of the existing traditions and remains which associate the Apostle with that great city.

1133 **BISCOE** (RICHARD, M. A., Preb. of St. Paul's. Died 1748). *History of the Acts of the Apostles.* Confirmed from other Authors, and considered as full evidence of the Truth of Christianity. 8vo. Oxf., 1840. 4s.

1134 **PALEY** (WILLIAM, D. D. 1743—1805). *Horæ Paulinæ.* Numerous editions. The Religious Tract Society publishes the *Horæ Paulinæ*, with Notes, and *Horæ Apostolicæ*, by Rev. T. Birks. 12mo. 3s.

1135 **TATE** (JAMES, Canon of St. Paul's). *The Horæ Paulinæ* carried out and illustrated. 8vo. Lond., 1840.

Though not commentaries, the three works just mentioned are sources of information not to be neglected by the student of the Acts.

1136 **RIVINGTON** (FRANCIS). *Life and Writings of St. Paul.* Cr. 8vo. 5s. Lond., Sampson Low & Co. 1874. S. 2s.

Nobody possessing Conybeare and Howson will need this work, though in the absence of better this would have been serviceable.

1137 **SMITH** (THORNLEY). *Saul of Tarsus.* 2s. and 2s. 6d. Lond., J. Blackwood & Co. S. 1s. 3d.

Thornley Smith always deserves attentive reading.

1138 **BLUNT** (HENRY, A. M.) *Lectures upon the History of St. Peter.* 12mo. Lond., 1830. 1s. (For remarks, see No. 1127).

1139 **GREEN** (SAMUEL G., D. D., President of Rawdon College). *The Apostle Peter: his Life and Lessons.* 12mo. 3s. Lond., S. School Union. 1873.

Contains a large amount of needful information, con-

densed and well arranged. Dr. Green is the writer on Péter's biography.

- 1140 KRUMMACHER (F. W., D. D.) St. John the Evangelist. 12mo. Bib. Cabinet. Edinb., T. & T. Clark. S. 3s.

The author's name is a sufficient guarantee. He has also written on Cornelius and Stephen.

- 1141 GOULBURN (EDWARD MEYRICK, D. D., Dean of Norwich). Acts of the Deacons: Lectures on Acts VI.—IX. Sm. 8vo. 6s. Lond., Rivingtons. 1869. S. 2s. 9d.

An interesting topic well handled.

## THE APOSTOLICAL EPISTLES.

- 1142 BENSON (GEORGE, D. D. 1699—1763). Paraphrase and Notes on 1 and 2 Thessalonians, 1 and 2 Timothy, Philemon, Titus, and the Seven Catholic Epistles. Two vols., 4to. 1734. 6s. to 8s.

Benson has closely followed Locke's method, though scarcely with equal footsteps, and has paraphrased those Epistles which Locke did not live to complete. In the consecutive reading of an Epistle Locke and Benson are great assistants, but as Benson was an Arian he must be read with great caution. (See No. 1150).

- 1143 DENTON (W.) Commentaries on the Epistles for Sundays and Holy Days. Two vols., 8vo. 36s. Lond., G. Bell & Co. 1869—71. S. 21s.

Will be a treasure to Chrohmen. Denton is a good author.

- 1144 DICKSON (DAVID). Exposition of all the Epistles. Folio. Lond., 1659. 12s. to 15s.

Dickson is a writer after our own heart. For preachers he is a great ally. There is nothing brilliant or profound; but everything is clear and well arranged, and the unction runs down like the oil from Aaron's head. In this volume the observations are brief.

- 1145 **ELLICOTT** (CHARLES J., D. D., Bishop of Gloucester and Bristol). Commentary on St. Paul's Epistles. Five vols., 8vo. Galatians, 8s. 6d.; Ephesians, 8s. 6d.; Pastoral Epistles, 10s. 6d.; Philippians, Colossians, and Philemon, 10s. 6d.; Thessalonians, 7s. 6d. Lond., Longmans. 1861-64. S. 31s. 6d.

Dr. Eadie says, "Ellicott is distinguished by close and uniform adherence to grammatical canon, without much expansion into exegesis." Dr. Riddle thinks Ellicott to be in many respects without an English rival. For scholars only.

- 1146 **FERGUSON** (JAMES). Exposition of the Epistles to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians. 8vo. Edinb., 1659-74. 8s. to 10s. 6d. Reprinted, one vol., large 8vo. Lond., 1841. 3s. to 5s. 6d.

He who possesses this work is rich. The author handles his matter in the same manner as Hutcheson and Dickson, and he is of their class—a grand, gracious, savory divine.

- 1147 **GLOAG** (PATON J., D. D.) Introduction to the Pauline Epistles. 8vo. 12s. Edinb., T. & T. Clark. 1874.

Not an exposition, but an exceedingly valuable introduction, illustrating the design, date, and circumstances of the inspired letters.

- 1148 **JOWETT** (BENJAMIN, M. A., Regius Professor, Oxford). Epistles to the Thessalonians, Galatians, and Romans [Greek and English]; with Critical Notes. Two vols., 8vo. Lond., Murray. 1859. S. £2 2s. to £2 10s.

Professor Jowett's most unseemly attack on Paul, as an apostle, as a thinker, as a writer, and as a man, only proves his own incapacity for forming a just judgment either of the apostle or of himself.

- 1149 **KELLY** (WILLIAM). Lectures Introductory to the Study of Paul's Epistles. Demy 8vo. 5s. Lond., G. Morrish. 1869. S. 3s.

Of the same character as Mr. Kelly's other works. (See No. 1222).

- 1150 LOCKE (JOHN, M. A. 1632—1704). Paraphrase and Notes on the Epistles to the Galatians, Corinthians, Romans and Ephesians. 4to. Lond., 1733. Also 8vo. editions. 2s. 6d.

Anything from such a man is worthy of attention, and this piece, as a protest against rending texts from their connection, is most judicious. The paraphrase, though open to criticism, is executed with great candor, and really illuminates the text. (See Benson, No. 1142.)

- 1151 LYTH (JOHN, D. D. The Homiletical Treasury. Romans to Philippians. Cr. 8vo. 5s. Lond., Elliot Stock. 1869.

The plan of this book is surpassingly useful, but Dr. Lyth does not carry it out to our satisfaction. It is easy to divide an egg by letting it drop on the floor, and in this fashion this author divides texts.

- 1152 MACKNIGHT (J., D. D. 1721—1800). Translation with Commentary and Notes. Six vols., 8vo., 1816; also four vols., 8vo., and one vol., royal 8vo. 10s.

To be read with great caution. We do not admire this author.

- 1153 MARSTON (CHARLES DALLAS, M. A.) Expositions on the Epistles. 12mo. 3s. 6d. Lond., J. F. Shaw & Co. 1868. S. 1s. 9d.

Expositions of each Epistle as a whole. An admirable method of instruction. To do this in a popular style is as praiseworthy as it is difficult. Mr. Marston has succeeded.

- 1154 PAGET (ALFRED T., M. A.) On the Unity and Order of the Epistles of St. Paul. 8vo. Lond., Rivingtons. 1851. 1s.

Suggests a rich vein for the student's own working. Few, we fear will carry it out, but these will prize the Epistles more than others.

- 1155 PEILE (T. W., D. D.) Annotations on the Apostolical Epistles, for the use of Students of the Greek Text. Four vols., 8vo. Lond., 1848-52.

Anti-calvinistic in doctrine, and in style involved, obscure, and terribly parenthetical. The purchase of the volumes would be a heavy investment.

- 1156 PRICHARD (C. E., M. A.) Commentary. Ephesians, Philippians, and Colossians. Lond., Rivingtons. 1866. S. 1s. 6d.

Not too diffuse: among the notes are some admirable hints which may be worked out. The book is a small one for so large a subject.

- 1157 SLADE (JAMES, M. A.) Annotations on the Epistles. For the use of Candidates for Holy Orders. Two vols., 8vo. Lond., 1836. 5s.

This is practically a continuation of Elsley's work (No. 956), which closed with the Acts. Notes dry and sapless, but from a literary point of view respectable.

## ROMANS.

[Our space does not permit us to repeat the names of authors mentioned under Acts and Apostolical Epistles, but we urge the student carefully to refer thereto.]

1158 ADAM (THOMAS). Paraphrase on Romans I. to XI. 8vo. 1774; 12mo. 1805. 1s. 6d. to 2s.

A poor paraphrase; very correct and evangelical, but thin as Adam's ale. We are disappointed, for the "Private Thoughts" of the same author are highly esteemed.

1159 ANDERSON (ROBERT, of Brighton. 1792—1843). Exposition of Romans. 12mo. Lond., 1837. 2s. 6d.

After the manner of Charles Bridges. Full of holy unction and devout meditation.

1160 BROWN (JOHN, of Wamphray). Exposition of Romans. 4to. Edinb., 1766. 10s. to 12s.

By a Calvinist of the old school. Heavy, perhaps; but precious.

1161 BROWN (JOHN, D. D., Edinb.) Analytical Expositions of Romans. Large 8vo. 14s. Edinb., W. Oliphant & Co. 1857. S. 7s. to 9s.

Dr. Brown's work must be placed among the first of the first-class. He is a great expositor.

1162 CALVIN (JOHN). Commentary on Romans. Translated by Christopher Roodell. 4to., Black Letter. 1583. 9s. Also sm. 8vo., with Life, by Beza. 1834. 2s. 9d.

1163 CHALLIS (JAMES, M. A., F. R. S., F. R. A. S.) Translation of Romans, with Notes. 8vo. 4s. Lond., G. Bell & Sons. 1871.

The translation is made in the current language of the day. The notes are mainly critical.

1164 CHALMERS (T., D. D.) Lectures on Romans. Four vols., 8vo. 1827. Four vols., 12mo. Edinb., Edmonston & Co. 1854. S. 8s. 6d.

Our preferences as to expositions lie in another direction; but we cannot be insensible to the grandeur and childlike simplicity which were combined in Chalmers.

1165 EDWARDS (TIMOTHY, A. M.) Paraphrase, with Annotations, on Romans and Galatians. 4to. Lond., 1752. 2s. 6d.

Watt calls this a judiciously compiled work from the best comments. We judge it to be poor as poverty itself.

- 1166 **EWBANK** (W. W.) Commentary, with Translation and Notes. Two vols., post 8vo. Lond., J. W. Parker. 1850. S. 3s.

A sound evangelical comment, very good and gracious. In condensed thought this work is not rich : it is adapted for general reading.

- 1167 **FORD** (J., M. A.) Romans. Illustrated from Church of England Divines. 8vo. 12s. Masters, 1862. S. 7s. (See No. 957).

- 1168 **FORBES** (JOHN, LL. D.) Analytical Commentary, tracing the Train of Thought by the Aid of Parallelism, with Notes, etc. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1868.

We think Dr. Forbes carries the idea of parallelism further than it should go. It can only be applied strictly to poetical books, which Romans is not. He tries to bring out the other side of the truths taught in Hodge, Edwards, and Calvin ; but we confess our preference of those authors to himself. The work will greatly edify those whom it does not confuse.

- 1169 **FRY** (JOHN, B. A.) Lectures. 8vo. Lond., 1816. 2s.

Having no theory to serve in this instance, Fry writes to edification.

- 1170 **GODWIN** (JOHN H., Hon. Prof., New Coll., Lond.) New Translation, with Notes. 8vo. 6s. 6d. Lond., Hodder & Stoughton. 1873.

Such a book as students need while studying the Greek text in college.

- 1171 **HALDANE** (R. 1764—1842). Exposition : with Remarks on the Commentaries of Macknight and others. 8vo. 12s. 6d. Edinb., W. Oliphant & Co. 1874. S. 9s.

Dr. Chalmers styled this “ a well-built commentary,” and strongly recommended it to students of theology. In his “ Sabbath Readings ” he writes : “ I am reading ‘ Haldane’s Exposition of the Epistle to the Romans,’ and find it solid and congenial food.”

- 1172 **HINTON** (J. HOWARD). Exposition. 8vo. 6s. Lond., 1863. S. 1s. 6d.

Not believing in the constant parallelism of the Epistles, we care very little for this treatise, much as we esteem the author.



- 1173 **HODGE** (CHARLES). Commentary. 8vo. Philadelphia, 1835, etc. Reprinted by Rel. Tract Society, 12mo. 3s.

Hodge's method and matter make him doubly useful in commenting. He is singularly clear, and a great promoter of thought.

- 1174 **KELLY** (WILLIAM). Notes. 12mo. 2s. 6d. Lond., G. Morrish. 1873.

Many of the remarks are admirable, but the theories supported are untenable.

- 1175 **KNIGHT** (ROBERT). Commentary. 8vo. Lond., 1854. 2s. 6d.

Not at all to our mind. The author often seems to us rather to becloud the text than to explain it.

- 1176 **LANGE** (J. P., D. D.) and **FAY** (F. R.). Commentary on Romans. (See page 38, and No. 924).

- 1177 **MARTYR** (PETER. 1500—1562). A most learned and fruitful Commentary on Romans. Folio. 1568. 30s.

Being in black letter, and very long, few will ever read it; but it contains much that will repay the laborious book-worm.

- 1178 **OLSHAUSEN** (H., D. D.) Commentary on Romans. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1850.

Nobody seems very enthusiastic as to Olshausen, but some authors have borrowed from his pages more than they have confessed. Personally we do not care for him, but many prize and all respect him.

- 1179 **PARR** (ELNATHAN, B. D.) A Short View of the Epistle to the Romans. [Chap. I.; II., 1, 2; and VIII. to XVI.] This Exposition forms nearly the whole of "The Works" of Parr. Fourth edition. Small folio. 1651. 10s. The quartos do not contain the Exposition of Chap. I. and II.

The style is faulty, but the matter is rich and full of suggestions. We regret that the work is not complete, and is seldom to be met with except in fragments.

- 1180 **PLUMER** (WILLIAM S., D. D., LL. D.) Commentary, with Introduction on the Life, Times, Writings, and Character of Paul. Imp. 8vo. 14s. Edinb., W. Oliphant. [N. D.]

Plumer is a laborious compiler, and to most men his works will be of more use than those of a more learned writer.

- 1181 PRIDHAM (ARTHUR). Notes. Cr. 8vo. 5s. Lond., Yapp. 1862.

Sound and gracious, but somewhat dull.

- 1182 PURDUE (E., A. M.) Commentary on Romans. 8vo. Dub., 1855. 1s. 6d.

Not important.

- 1183 ROBINSON (T., D. D.) Suggestive Commentary on Romans. [Van Doren Series of Commentaries.] Two vols., cr. 8vo. 8s. nett. Lond., Dickinson & Higham. 1871.

A good book in a good style. Worth any amount to preachers.

- 1184 STEPHEN (JOHN, A. M.) Expositions on Romans. A Series of Lectures. 12mo. Aberd., 1857. 2s. 6d.

Sound in doctrine, practical in tone; above mediocrity.

- 1185 STUART (MOSES.) Commentary on Romans. 8vo. 6s. Lond., W. Tegg & Co. S. 3s. 6d.

Moses Stuart is judged to have been at his best in Romans and Hebrews. The present work is in some points unsatisfactory, on account of certain philosophico-theological views which he endeavors to maintain. Mr. Haldane denounced him as by false criticism "misrepresenting the divine testimony in some of the most momentous points of the Christian scheme." The charge was too true.

- 1186 TERROT (C. H., A. M., Bishop of Edinburgh). Romans [in Greek], with Introduction, Paraphrase, and Notes. 8vo. Lond., 1828. 1s. 6d.

Anti-Calvinistic. Why do not such writers let Romans alone?

- 1187 THOLUCK (A. F.) Exposition of Romans. Two vols., fcap. 8vo. 8s. Bib. Cabinet Series. Edinb., T. Clark. 1842. S. 4s.

Moses Stuart confesses his great obligations to this eminent divine, who far exceeds the most of his German brethren in spirituality, and is not behind them in scholarship; yet even he is none too orthodox nor too reverent in his treatment of Holy Scripture.

- 1188 VAUGHAN (CHARLES JOHN, D. D.) Romans. The Greek Text, with English Notes. Cr. 8vo. 7s. 6d. Lond., Macmillan & Co. 1874. S. 4s.

Very valuable to students of the Greek. The result of independent study and honest labor.

- 1189 **WALFORD (W.)** *Curæ Romanæ.* 12mo. Lond., 1846. 1s. 6d.

Walford makes comments of considerable value; he does not stand in the front rank, but his mediocrity is respectable.

- 1190 **WARDLAW (RALPH, D. D.)** *Lectures on Romans.* Three vols., cr. 8vo. 3s. 6d. each. Lond., Fullarton & Co. 1861.

Wardlaw interprets with great sobriety and spirituality, and we never consult him in vain, though we do not always agree with him.

- 1191 **WILLET (ANDREW).** *Hexapla: that is, a Sixfold Commentary upon Romans.* Folio. 1611. 6s. to 7s. 6d. (See No. 143).

- 1192 **WILLIAMS (H. W., Wesleyan Minister).** *Exposition.* Cr. 8vo. 6s. Lond., 66 Paternoster Row. 1869. S. 2s. 6d.

This epistle has a fascination for Arminian writers; it affords them an opportunity for showing their courage and ingenuity. Mr. Williams's book is instructive.

- 1193 **WILSON (THOMAS, Puritan, Died 1621).** *Commentary on Romans.* 4to. Lond., 1614. Folio, 1627 and 1653. 3s. 6d. to 5s. 6d.

Intended for the less-instructed among the preacher's hearers, and put into the form of a dialogue. It is very solid, but does not contain much which is very striking or original.

- 1194 **SCLATER (W., D. D. Died 1626).** *A Key to the Key of Scripture; or an Exposition, with Notes, upon the Romans, Chap. I., II., III.* 4to. 1611 and 1629. 4s.

An antique, but precious book.

- 1195 **MORISON (JAMES, D. D.)** *Exposition of the Third Chapter of Romans.* 8vo. 12s. 6d. Lond., Hamilton. 1866. S. 7s. 6d.

A scholarly and exhaustive exposition. When we do not agree with Dr. Morison, we pay homage to his great learning and critical skill.

- 1196 **FRASER (JAMES, 1700—1796).** *The Doctrine of Sanctification. Explication of Romans VI. to VIII. 1—4.* 8vo. Edinb., 1830. Offered, new, by Ogle & Murray, 2s. 6d.

Dr. John Brown says: "Fraser's Scripture Doctrine of Sanctification is well worth studying. The old Scotch divine is rude in speech, but not in knowledge."

- 1197 **ELTON (EDWARD, B. D.)** *Sundry Sermons upon Romans VII., VIII., and IX.* Folio. Lond., 1653. 8s. to 10s.

The style is plain and homely, but the matter is of

the choicest kind. This old folio is like an old skin bottle, with a rough exterior, but filled within with the product of the rarest vintage. Such books as this we never tire of reading.

1198 KOHLBRUGGE (H. F., D. D., of Elberfeld). Romans VII. paraphrased. 12mo. Lond., 1854. S. 1s. 6d.

An instructive rendering of this deeply experimental chapter.

1199 BINNING (HUGH. 1627—1653). The Sinner's Sanctuary. Forty-eight Sermons on Romans VIII. 4to. 1670. Also Vols. I. and II. of his Works. Three vols., 12mo. Edinb., 1839. 3s. to 4s. 6d.

The writer of Binning's Memoir says: "There is a pure stream of piety and learning running through the whole, and a very peculiar turn of thought, which exceeds the common rate of writers on this choice part of the Holy Scriptures."

1200 HORTON (THOMAS, D. D.) Forty-six Sermons on Romans VIII. Lond. Folio. 1674. 3s.

Full of matter, well, but rather too formally, arranged. The sermons are very prim and orderly.

1201 WINSLOW (OCTAVIUS, D. D.) No Condemnation in Christ. [On Romans VIII.] Cr. 8vo. 7s. Lond., Shaw. 1860.

Dr. Winslow is always sound and sweet; but his works are better adapted for general readers than for students. He is extremely diffuse.

## I. & II. CORINTHIANS.

[See also under Apostolical Epistles.]

1202 BILLROTH (DR. GUSTAV. 1808—1836). Commentary on the Epistles to the Corinthians. Two vols., 12mo. 8s. Bib. Cabinet Series. Edinb., T. & T. Clark. S. 2s. 9d.

To be prized for its criticism. The author tries to bring forth from each passage the sense which the Apostle intended it to convey. Observations and reflections there are none; but we are not among those who throw away "the dry bones of criticism"—bones are as needful as meat though not so nourishing.

- 1203 **CALVIN** (JOHN). Commentarie upon Corinthians. Translated by Thomas Tymme. 4to. 1577. 15s.

Tymme seems to have been constantly occupied in translating the Reformers, and to have done his work well.

- 1204 **HODGE** (CHARLES, D. D.) Exposition of I. Corinthians. Post 8vo. 5s. 1868. Exposition of II. Corinthians. Post 8vo. 5s. 1869. Lond., Nisbet.

The more we use Hodge, the more we value him. This applies to all his commentaries.

- 1205 **LANGE** (J. P.) Commentary on I. and II. Corinthians, by C. F. Kluig, D. D. (See page 38.)

- 1206 **LOTHIAN** (W.) Lectures on I. and II. Corinthians. 8vo. Edinb., 1828.

This work must have done good service in its day, as in some degree an antidote to Macknight; it is good and sound; but the student need not distress himself if he cannot procure it, for it is not indispensable.

- 1207 **OLSHAUSEN** (H., D. D.) Commentary on I. and II. Corinthians. 8vo. 9s. Edinb., T. & T. Clark. 1851.

Dr. Lindsay Alexander says that this comment is highly esteemed for its happy combinations of grammatico-historical exegesis, with a spiritual insight into the meaning of the sacred writers.

- 1208 **PRIDHAM** (ARTHUR). Notes and Reflections on I. and II. Corinthians. Two vols., cr. 8vo. 5s. each. Lond., Nisbet. 1866.

We do not always agree with Mr. Pridham, but we always admire the quiet, candid, and unaffected manner in which he writes.

- 1209 **ROBERTSON** (FREDERICK W., M. A. 1816—1853). Expository Lectures. 12mo. 5s. Lond., King. 1872.

Robertson's doctrinal vagaries are well known; yet he is a great thinker and a prompter of thought in other men. Read with discretion.

- 1210 **STANLEY** (ARTHUR PENRHYN, D. D., F. R. S., Dean of Westminster.) Corinthians. 8vo. 18s. Lond., Murray. 1876.

We do not advise the purchase of these volumes; for although Dean Stanley is an instructive writer, our perusal of his notes does not impress us with any sense either of their value or soundness.

- 1211 COLET (JOHN, D. D., Dean of St. Paul's. 1466—1519).  
Treatise on I. Corinthians. With Translation. Demy  
8vo. 10s. 6d. Lond., G. Bell & Sons. 1874.

A curiosity and nothing more. This same ancient Dean Colet, the friend of Erasmus, wrote also on the Romans.

- 1212 PEARCE (ZACHARY, D. D.) Translation of I. Corinthians,  
with Paraphrase and Notes. In Vol. II. of Commentary.  
(No. 968.)

We ought to value this work greatly, for the author was a renowned scholar; but we confess we do not think much of his productions.

[The writers on small portions of these Epistles are too numerous to be mentioned in our short Catalogue. Burgess, Branston, Thomas Fuller, Sibbes, Manton, Watson, and other masterly writers have all left a contribution to the expository stores of the Church of Christ.]

## GALATIANS.

[Do not forget to consult works from No. 1142 to 1157.]

- 1213 BAGGE (HENRY T. J., B. A.) Galatians. 8vo. Lond.,  
1856. S. 3s.

Simply a revised text and critical notes.

- 1214 BAYLEY (SIR E.) Commentary on Galatians. Thick  
post 8vo. 7s. 6d. Lond., Nisbet. 1869. S. 3s.

Upon each portion there is a commentary, a paraphrase, and a sermon, and thus the author conveys a considerable amount of instruction. He is thoroughly evangelical, and his style clear.

- 1215 BROWN (JOHN, D. D. Edinburgh). Exposition of Galatians. 8vo. Edinb., 1853. S. 6s.

Brown is a modern Puritan. All his expositions are of the utmost value. The volume on Galatians is one of the scarcest books in the market.

- 1216 CALVIN (JOHN). Forty-two Sermons on Galatians. 4to.  
Lond., 1574. [A different work from his Commentary.]

- 1217 **HADIE** (JOHN, D. D.) Commentary on the Greek Text of Galatians. 8vo. 10s. 6d. Edinb., Clark. 1869. S. 7s. 6d.

This is a most careful attempt to ascertain the meaning of the Apostle by a painstaking analysis of his words. The author is not warped by any system of theology, but yet he does not deviate from recognized evangelical truth. As a piece of honest grammatical exegesis the value of this commentary is very great, though there is room to differ from it here and there.

- 1218 **EDMUNDS** (JOHN, M. A.) Galatians. With Explanatory Notes. Crown 8vo. Edinb., Oliver & Boyd. 1874.

Thoroughly ritualistic. See remarks on this author's work on Thessalonians.

- 1219 **GODWIN** (JOHN H.) Galatians. Translation, with Notes and Doctrinal Lessons. Cr. 8vo. 3s. Lond., Hodder. 1871.

A helpful translation, with good textual notes.

- 1220 **HALDANE** (JAMES ALEXANDER, 1768—1851). Exposition of Galatians. 12mo. 1848. 2s. 6d.

This work has never been popular, because the author in the third chapter discusses the question of baptism. This is a fault of which we may say as the Papist said of venial sin: "It deserved to be forgiven."

- 1221 **HAWKER** (JOHN, M. A.) Bible Thoughts in Quiet Hours. Commentary on Galatians. 2s. Lond., Yapp & Hawkins. 1874.

These "thoughts" are sound and edifying. The book does not profess to be a thorough exposition.

- 1222 **KELLY** (WILLIAM). Lectures on Galatians. 12mo. 1s. 6d. and 2s. Lond., G. Morrish. [N. D.]

Mr. Kelly's authoritative style has no weight with us. We do not call these lectures expounding, but confounding.

- 1223 **LANGE** (J. P.) Commentary on Galatians, by Otto Schmoller, Ph. D. Ephesians, Philippians, and Colossians, by Karl Braune, D. D. (See page 38.)

- 1224 **LIGHTFOOT** (J. B., D. D., Canon of St. Paul's). Galatians. Revised Text, with Introductions, Notes, and Dissertations. 8vo. 12s. Lond., Macmillan. 1874.

The Spectator says: "There is no commentator at

once of sounder judgment, and more liberal, than Dr. Lightfoot."

- 1225 LUSHINGTON (THOMAS. Died 1661). *The Justification of a Sinner: the Main Argument of the Epistle to the Galatians.* Folio. 1650. 5s. 6d.

A translation from Crellius, a Socinian divine, made by Lushington, who was far gone towards the same error. We mention the book to warn our readers of its character; for bad works of the Puritan period are few.

- 1226 LUTHER (MARTIN). *Commentary on Galatians.* [Numerous editions—folio, quarto, and octavo.]

"I prefer this book of Martin Luther's (except the Bible) before all the books that I have ever seen, as most fit for a wounded conscience."—Bunyan. This is a great historic work, and is beyond criticism, on account of its great usefulness. As a comment its accuracy might be questioned; but for emphatic utterances and clear statements of the great doctrine of the Epistle it remains altogether by itself, and must be judged per se.

- 1227 OLSHAUSEN (H., D. D.) *Commentary on Galatians, Ephesians, Colossians, and Thessalonians.* 8vo. 10s. 6d. Edinb., T. & T. Clark. 1851. (For remarks see No. 966.)

- 1228 PEARSON (SAMUEL, Minister of Gt. George St. Chapel, Liverpool). *Sermons on Galatians.* Cr. 8vo. 3s. 6d. Lond., Clarke. 1874.

Discourses worthy of the successor of Spencer and Raffles.

- 1229 PERKINS (WILLIAM. 1558—1602.) *Commentarie on the First five Chapters of Galatians, with a Supplement on the Sixth Chapter, by Ralfe Cudworth.* Thick 4to. 1604. 2s. 6d. to 4s.

Perkins was justly esteemed by his contemporaries as a master in theology. This commentary is deeply theological, and reads like a body of divinity: truth compels us to confess that we find it dull.

- 1230 PRIDHAM (A.) *Galatians.* Cr. 8vo. 5s. Lond., Nisbet. 1872.

Pridham is, we suppose, of the moderate Brethren school, but he is not carried away by any theory, being essentially a man of sober mind.



## EPHESIANS.

[See also under Apostolical Epistles.]

- 1231 **BAYNE** (PAUL, A. M. Puritan. Died 1617). Commentary on Ephesians. Folio. 1643, etc. 6s. [Reprinted in Nichol's Commentaries. Cr. 4to. 7s. 6d. Lond., Nisbet. 1866.]

Sibbes says of this work : " The greatest shall find matter to exercise themselves in ; the meaner, matter of sweet comfort and holy instruction ; and all confess that he hath brought some light to this Scripture.

- 1232 **CALVIN** (JOHN). Sermons on Ephesians, Translated by A. Golding. Black Letter. 4to. Lond., 1577. 9s.

Not the same as the exposition. The Sermons are priceless.

- 1233 **EADIE** (JOHN, D. D.) Commentary on the Greek text of Ephesians. 8vo. 14s. Lond., Griffin. 1861. S. 7s. 6d.

" This book is one of prodigious learning and research. The author seems to have read all, in every language, that has been written upon the Epistle. It is also a work of independent criticism, and casts much new light upon many passages."

- 1234 **GRAHAM** (WILLIAM, D. D., of Bonn, Prussia). Lectures on Ephesians. Cr. 8vo. 7s. 6d. Lond., Partridge & Co. 1870.

Dr. Graham is an earnest opponent of the German Neologians and frequently writes with their negations before his eye. He is a commentator of considerable learning and much spirituality of mind.

- 1235 **HEMMINGE** (NICHOLAS, D. D.) Commentary on Ephesians, translated. 4to. Lond., 1581. (See No. 554.)

- 1236 **HODGE** (CHARLES, D. D.) Commentary on Ephesians. Cr. 8vo. 3s. 6d. Lond., Nisbet. 1870.

Most valuable. With no writer do we more fully agree.

- 1237 **KELLY** (W.) Lectures. 12mo. 2s. Lond., G. Morrish. (See No. 1258.)

- 1238 LATHROP (JOSEPH, D. D., of America. 1731—1820). Exposition of the Epistle to the Ephesians, in a Series of Discourses. Thick 8vo. Philadelphia, 1864.

These discourses are sure to be of the highest class. We have not been able to procure a copy.

- 1239 M'GHEE (R., A. M., M. R. I. A.) Lectures on Ephesians. Two vols., 8vo. Fourth edition. Lond., Saunders & Otley. 1861. S. 10s. 6d.

\*Lively, warmhearted, extemporaneous sermons, full of good teaching. The preacher aimed to edify the many, rather than to write a critical work for the few, and he has succeeded.

- 1240 NEWLAND (HENRY, M. A.) A New Catena of St. Paul's Epistles. Commentary on Ephesians, in which is exhibited the Results of the most learned Theological Criticisms, from the Age of the Early Fathers down to the Present Time. 8vo. 7s. 6d. Lond., J. Parker & Co. 1866. S. 3s.

Used discreetly, this Catena of patristic, mediæval and modern Church interpreters, may be very helpful; without discretion it will mislead.

- 1241 PATTISON (R. E., D. D., late Pres. of Waterville Col.) Commentary on Ephesians. 8vo. Boston, U. S. 1859.

A book to instruct intelligent, experienced believers. It is a model for a class-book, plain and yet profound.

- 1242 PERCEVAL (A. P.) Lectures on Ephesians. 12mo. Lond., 1846. 1s. 6d.

Good, but not likely to produce headache by overloading the brain with thought.

- 1243 PRIDHAM (A.) Ephesians. 12mo. 4s. 6d. Lond., Yapp. S. 2s. 6d.

Style heavy, matter weighty.

- 1244 PULSFORD (JOHN). Christ and his Seed; Central to all things: being a Series of Expository Discourses on Paul's Epistle to the Ephesians. 4to. 8s. 6d. Lond., Hamilton, Adams & Co. 1872.

Contains a great deal of deep thought, but is too mystical and often too cloudy to be of much service to those who wish to explain Scripture.

- 1245 RIDLEY (LANCELOT. About 1540.) Commentaries on Ephesians, Philippians, and part of Jude. [Reprinted in Richmond's Fathers.]

John Bale wrote in 1543: "The Commentary which that virtuous, learned man, Master Lancelot Ridley, made upon St. Paul's Epistle to the Ephesians, for the true erudition of his Christian brethren, hath my Lord

Bonner here also condemned for heresy. But what the cause is I cannot tell, unless it be for advancing the Gospel as the thing whereby we are made righteous." Our author is equally fierce against Ansbaptists and Papists, but is not much of a commentator.

1246 TURNER (SAMUEL H., D. D.) *Ephesians*, in Greek and English; with Analysis and Commentary. 8vo. New York, 1856.

A learned work ; good, but not very attractive.

1247 EVANS (JAMES HARRINGTON, A. M. 1785—1849). *Christian Solicitude, as exemplified in Ephesians III.* 16mo. Lond., J. F. Shaw. 1856. S. 1s. 3d.

Harrington Evans was a great teacher. A more sound, earnest, and instructive divine never lived. This book consists of notes of sermons preserved by a hearer. It is well worthy of study. His Memoir contains fragmentary remarks upon Ephesians I.

1248 ROLLOCK (ROBERT. 1585—1598). *An Exposition of part of the fifth and sixth chapters of S. Pavle's Epistle to the Ephesians.* 4to. Lond., 1630. [In a volume containing sundry fragments of Expositions.] 12s.

This renowned Scotchman's writings generally come to us as translations from the Latin, and have been made preternaturally dull in the process of interpretation ; but this appears to have been written in English by himself. It is practical to a high degree, and goes into minute details of the married life, etc. It will not be much appreciated in these days, though Dr. McCrie styles Rollock's works "succinct and judicious."

## PHILIPPIANS.

[See also under Epistles.]

1249 ACASTER (J.) *Expository Lectures on Philippians.* 8vo. Lond., 1827. 2s.

Useful in showing the preacher how not to do it. By a violent effort we forced ourselves to read one lecture ; but we have done nothing to deserve to read another. The author was domestic chaplain to an earl, meant well, and did his little best.

1250 ALRAY (HENRY. 1559—1617). *Lectures on Philippians.* 4to. Lond., 1618. 5s. 6d. [Reprinted, with Cartwright on Colossians, in Nichol's Commentaries. Cr. 4to. 7s. 6d. Lond., Nisbet. 1864.]

Mr. Grosart says : "You will look in vain in this commentary for

erudite criticism or subtle exegesis in the modern sense : but there seems to us to be an instructively true following up of the Apostolic thoughts, and a quick insight into their bearings and relative force.

1251 CALVIN (JOHN). Commentarie on Philippians. Translated by Wm. Becket. 4to. Lond., 1584. 10s. 6d.

1252 CALVIN AND STORR. Expositions of Philippians and Colossians. By J. Calvin and Gottlob Storr. Translated by R. Johnston. 12mo. 4s. Bib. Cabinet. Edinb., Clark. 1842. 3s.

A sort of sandwich, with Calvin for the meat, and Storr for very hard black bread. Students who can enjoy both spiritual exposition and stern criticism with equal relish will make fine expositors.

1253 DAILLE (JEAN. 1594—1670). Exposition of Philippians. Translated by Rev. James Sherman. Imp. 8vo. Lond., 1841. [This Exposition, together with Daille on Colossians, and Jenkyn on Jude, have been issued in one thick volume by Mr. Nichol, of Edinburgh. 10s. 6d. Lond., Nisbet. 1863.]

Written in a deliciously florid style. Very sweet and evangelical : after the French manner.

1254 EADIE (JOHN, D. D.) Commentary on the Greek text of Philippians. 8vo., 10s. 6d. Lond., Griffin. 1859. S. 6s.

A standard work. Essential to the scholarly student.

1255 EASTBURN (M.) Lectures. 8vo. New York, 1853. 2s. 6d.

Designed for family reading. Moderately good.

1256 HALL (ROBERT, A. M. 1764—1831). Exposition of Philippians, in twelve Discourses. 8vo. Lond., 1843. 2s. 6d.

Robert Hall does not shine so much upon the printed page as he did when he blazed from the pulpit. These discourses were published after his death, from the notes of a hearer. They are good as sermons, but not remarkable as expositions.

1257 JOHNSTONE (ROBERT, LL. B., of Glasgow). Lectures on Philippians, with revised Translation, and Notes on the Greek text. 8vo. 7s. 6d. Edinb., Oliphant. 1875.

A noble volume. A real boon to the man who purchases it.

1258 KELLY (W.) Philippians and Colossians. 12mo. 2s. Lond., Morrish. 1869.

Much that is excellent placed in "darkness visible."

1259 **LANGE** (J. P.) See No. 924, and also page 38.

1260 **LIGHTFOOT** (J. B., D. D.) A revised text, with Notes, etc. 8vo. 12s. Lond., Macmillan & Co. 1873.

Deservedly regarded as a standard work. The more instructed student will appreciate it.

1261 **MEYER** (DR. H. A. W.) Critical and Exegetical Handbook to the Epistles to the Philippians and Colossians. (See No. 929.)

No doubt wonderfully learned, but we cannot get on with it. Quotations from heretics we have happily never heard of before are of no great use to simple believers like ourselves.

1262 **NEAT** (CHARLES). Discourses from Philippians. Sm. 8vo. Lond., 1841. 1s. 6d.

Strongly Calvinistic, and correct to a hair; but utterly devoid of originality either of thought or expression.

1263 **NEANDER** (JOHANN AUGUST WILHELM. 1789—1850). Philippians and James, practically and historically explained. Post 8vo. 3s. Edinb., T. & T. Clark. 1851. S. 1s. 9d.

Without dwelling upon the wording of the Epistle, Neander reproduces its spirit in other language, and so expounds it. The little work will be greatly appreciated by a certain order of minds.

1264 **NEWLAND** (H., M. A.) New Catena. Philippians. 8vo. 7s. 6d. J. Parker. 1860. S. 2s. 6d. (See No. 1240.)

1265 **PIERCE** (JAMES. Died 1726). Paraphrase on Philippians, Colossians, and Hebrews. 4to. Lond., 1733.

Had he but known the Lord, his writings would have been admirable. He conceals his Arianism, but it is fatal to his acceptance with believers. He wrote after the manner of Mr. Locke.

1266 **ROBERTSON** (J. S. S., M. A.) Lectures on Philippians. 12mo. Lond., 1849.

Lectures which will never set the Thames on fire.

1267 **TODD** (JAMES F., M. A.) Apostle Paul and the Church at Philippi. Acts XVI., and Philippians. 8vo. 9s. Lond., Bell & Daldy. 1864.

A respectable work. The author is sound in doctrine and valorous in controverting error, and he says many good things; but he rather uses the text than expounds it. He deserves a reading; but men with whom money is scarce need not purchase this book.

- 1268 TOLLER (THOMAS). Discourses on Philippians. 12mo. Lond., 1855. 2s.

A very favorable specimen of plain, popular exposition. Nothing either deep, or new, or critically accurate; but sensible and practical.

- 1269 VAUGHAN (C. J., D. D.) Lectures on Philippians. Extra F<sup>o</sup>cap. 8vo. 5s. Lond., Macmillan. 1864, etc.

Deservedly esteemed. Dr. Vaughan gives a literal translation of his text from the original Greek, and then expounds it, believing it, as he says, "to be the duty of every Christian teacher to assist his congregation in drinking not of the stream only, but at the spring of revealed truth."

- 1270 WIESINGER (LIC. AUGUST). Commentary on Philippians, Titus, and 1 Timothy; in continuation of the work of Olshausen. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1857. S. 4s. 6d.

Many mistake this for Olshausen's. It is of the critical and grammatical school, and bristles all over with the names of the German band. We prefer the Puritanic gold to the German silver which is now in fashion.

## COLOSSIANS.

- 1271 BAYNE (PAUL, A. M.) Commentary on Colossians I. and II. 4to. Lond., 1634. 6s.

On the two first chapters only. Edifying and very rare.

- 1272 BYFIELD (NICHOLAS, Puritan. 1579—1622.) Exposition upon Colossians; being the Substance of near seven years' week-day sermons. Folio. 1615 and 1617. 6s. 6d. [Reprinted in Nichol's Commentaries. Cr. 4to., 7s. 6d. Lond., Nisbet. 1869.]

The author lived in intense pain, and died at 44, yet he produced quite a mountain of literature. He writes like an earnest, faithful man, resolved to keep back nothing of the counsel of God; but he too little studies

brevity, and consequently he wearies most readers. He is always worth consulting.

1273 CALVIN. (See Nos. 1251, 1252).

1274 CARTWRIGHT (THOMAS, B. D. Puritan. 1535—1603).  
Commentary on Colossians. 4to. Lond., 1612. 7s. 6d.  
[Reprinted in Nichol's Commentaries. See No. 1250.]

This is but a small affair, consisting of scanty and second-rate "notes" by a hearer. Yet what there is of it has the true ring, and is rich in spirituality.

1275 DAILLE (J.) See No. 1253.

1276 DAVENANT (JOHN, Bishop of Salisbury. 1572—1641.)  
Exposition of Colossians. Translated from the Latin, by  
Josiah Allport. Two vols., 8vo. Lond., 1831. 4s. to  
6s. 6d.

"I know no exposition upon a detached portion of Scripture (with the single exception of Owen on the Hebrews) that will compare with it in all points. Leighton is superior in sweetness, but far inferior in depth, accuracy, and discursiveness."—C. Bridges.

1277 EADIE (JOHN, D. D.) Commentary on the Greek text of  
Colossians. 8vo., 10s. 6d. Lond., Griffin. 1856. S. 6s.

Very full and reliable. A work of the utmost value.

1278 ELTON (EDWARD, B. D.) Exposition of Colossians.  
Third edition. Folio. Lond., 1637. 7s. to 9s.

A Puritan work; strongly Calvinistic, popular, and very full.

1279 GISBORNE (THOMAS, Prebendary of Durham. 1758—1846).  
Exposition of Colossians. 12mo. Lond., 1816. 1s.

Sermons which very much remind us of those of Henry Melvill, but with less of the Gospel in them. Gisborne was a preacher of considerable repute, but he was more at home upon moral than spiritual topics.

1280 GUTHRIE (THOMAS, D. D.) Christ the Inheritance of the  
Saints. Discourses from Colossians. Cr. 8vo. 7s. 6d.  
Edinb., A. & C. Black. 1859. S. 4s.

Not so much an exposition as a series of brilliant discourses, or prose poems. Dr. Guthrie has only touched upon the first chapter.

- 1281 **LIGHTFOOT** (J. B., D. D.) Colossians and Philemon. A revised Text, with Introductions, Notes, etc. 8vo., 12s. Macmillan & Co. 1875.

For remarks, see No. 1260. Lightfoot writes for scholars.

- 1282 **MILNER** (JOSEPH, M. A.) Sermons on Colossians, 1 Thesalonians V., and James I. 8vo. Lond., 1841. 3s.

Respectable sermons by the Church historian.

- 1283 **ROLLOCK** (R.) Lectures on Colossians. 4to. Lond., 1603. 10s.

It is said that when this great divine died the entire population of Edinburgh attended his funeral. His Lectures on Colossians were once very popular, but are now extremely scarce. The style is very simple and colloquial, and the matter far from profound.

- 1284 **SPENCE** (JAMES, D. D.) Discourses on Colossians. Cr. 8vo. 7s. 6d. Lond., Hodder. 1875.

A good specimen of honest, popular expounding. Intended for a congregation, but useful to the student.

- 1285 **WATSON** (THOMAS, B. A.) Discourses on Colossians. 8vo. Lond., 1838. 2s. 6d.

Thoroughly evangelical and remarkably commonplace.

- 1286 **WILSON** (DANIEL, D. D., Bishop of Calcutta). Explanatory Lectures on Colossians. 8vo. Lond., 1845. 2s. 6d.

By a famous modern evangelical, who shows much ability in wielding this Scripture against Tractarians and others. The work contains little original exegesis.

- 1287 **LOCKYER** (NICHOLAS, Puritan. 1612—1684—5). England Faithfully Watcht with in her Wounds. [Lectures on Colossians I.] 4to. Lond., 1646. 5s.

Rich, full, simple. A fair specimen of plain Puritan preaching.



## I. &amp; II. THESSALONIANS.

- 1288 **EDMUNDS** (J., M. A.) Commentary on 1 and 2 Thessalonians. Cr. 8vo. Lond., Bell & Daldy. 1858. S. 2s.

For School Teachers. The author's notion of a Commentary, which he fully carries out, is contained in his preface. "My idea of the Middle-class Commentary is, that it should be in strict accordance with the doctrine and ritual of the Church, should illustrate her ritual, and should recommend her to the esteem and affection of her children, by proving her adherence to the Word of God."

- 1289 **JEWEL** (JOHN, Bishop of Salisbury. 1522—1571). Expositions upon I. and II. Thessalonians. Sm. 8vo. Black Letter. Lond., 1583. Reprinted 1811 and 1841. 1s. 6d. Also in his Works.

Hooker calls Jewel "the jewel of bishops." This work is in the usual style of the first Reformers, but rather more lively than most of them. Many of the topics touched upon were peculiar to the times in which the exposition was written. It will serve as a good specimen of the preaching of the Fathers of the English Church.

- 1290 **LANGE** (J. P.) Commentary on Thessalonians, by Drs. Auberlen and Riggerbach. Translated by Dr. Lillie. Timothy, Titus and Philemon, by Prof. Von Oosterzee. Hebrews, by Dr. C. B. Moll. Edited by Dr. Schaff. Imp. 8vo. 21s. Edinb., T. & T. Clark. 1869.

"Lillie's Thessalonians will be found to be one of the best executed portions of the American edition of Lange. The translation is remarkably accurate and elegant, and the additions from his own researches, and the best English Commentaries, are carefully selected and valuable."—Dr. P. Schaff.

- 1291 **LILLIE** (JOHN, D. D., Kingston, New York. 1812—1867). Lectures on Thessalonians. Large 8vo. 9s. Edinb., W. Oliphant & Co. 1863.

Remarks on the preceding will apply here.

- 1292 **ROLLOCK** (ROBERT). Lectures on the Epistles to the Thessalonians, preached by R. R. 4to. Edinb., 1696.

For remarks, see No. 1243.

- 1293 **SCLATER** (WILLIAM, D. D.) Exposition upon 1 and 2 Thessalonians. 4to. Lond., 1627. 3s. 6d. to 7s.

Sclater is antique; but, in the usual Puritanic manner, he gives very instructive disquisitions upon a vast variety of topics suggested by the text.

- 1294 **PATTERSON** (ALEXANDER SIMPSON, D. D., Glasgow). Commentaries on 1 Thessalonians, James, and 1 John. 12mo. Edinb., 1857. 2s. 6d. to 4s. 6d.

Notes of discourses, with much in them. Hints may be gleaned here in abundance by students who open their eyes.

- 1295 **PHILLIPS** (J.) The Greek of Thessalonians explained. 4to. Lond., 1751.

Short, but not particularly sweet. Very scarce.

- 1296 **BRADSHAW** W., Puritan. 1571—1618). A Plaine and Pithy Exposition of 2 Thessalonians; published since his decease by T. Gataker. 4to. 1620, 3s. 6d.

As we cannot get a sight of this, perhaps some reader will present us with a copy.

- 1297 **MANTON** (THOMAS, D. D.) Eighteen Sermons on 2 Thessalonians II., concerning Antichrist. 8vo. 1679. 4s.

Here Manton smites heavily at Popery. Richard Baxter wrote a commendatory preface to this valuable exposition.

- 1298 **SQUIRE** (JOHN, M. A.) A Plaine Exposition on 2 Thessalonians II., 1—13, proving the Pope to be Antichrist. 4to. Lond., 1630. 5s. to 8s.

Squire works out the point of the Pope's being Antichrist with very great cogency of reasoning. The exposition of the Epistle is lost in the point aimed at: but that point is of the utmost importance.

## PASTORAL EPISTLES ;

Or, the Epistles of Timothy, Titus, and Philemon.

- 1299 **CALVIN** (JOHN). C Sermons on the Epistles of S. Paule to Timothie and Titus, translated out of the French, by L. T. 4to. Lond., 1579. 15s.

Quite a different work from Calvin's Commentaries.

- 1300 **FAIRBAIRN** (PATRICK, D. D.) The Pastoral Epistles, Greek Text, Translation, Introductions, Expository Notes, etc. Cr. 8vo. 7s. 6d. Edinb., T. & T. Clark. 1874.

What with a good translation, full defence of the Apostolic authorship of the Epistles, fruitful comments, and profitable dissertations, this volume is about as complete a guide to the smaller epistles as one could desire.

## I. &amp; II. TIMOTHY.

[See also under Pastoral Epistles.]

- 1301 **BICKERSTETH** (E.) See No. 1388.
- 1302 **PATTERSON** (ALEX. S., D. D.) Commentary on Timothy and Titus. 18mo. 1848. (See our remarks on No. 1294.)
- 1303 **SLADE** (HENRY BAPER, LL. B.) Pulpit Lectures on the Epistles to Timothy. Cr. 8vo. 1837. 1s.
- Utter rubbish. Dear at a gift.
- 1304 **WIESINGER** (L. A.) See No. 1270.
- 1305 **PINDER** (JOHN H., M. A.) The Candidate for the Ministry. Lectures on 1 Timothy. 12mo. Lond., 1837. 1s.
- Of no consequence.
- 1306 **BARLOW** (JOHN. Puritan). Exposition of 2 Timothy, I and II. Folio. Lond., 1632. 4s. to 7s. 6d.

By a master in Israel. Thoroughly practical, deeply experimental, and soundly doctrinal.

- 1307 **HALL** (THOMAS). Commentary on 2 Timothy III. and IV. Folio. Lond., 1632—1658. 8s.

Hall is often found in union with Barlow, completing the Commentary on 2 Timothy, as he completed Amos, (No. 841.) He is a masterly expositor, of the old-fashioned school.

## TITUS.

[See also under Pastoral Epistles.]

- 1308 **GRAHAM** (W., D. D.) Titus. 12mo. 2s. 6d. Lond. Nisbet. 1860.

Dr. Graham endeavors to make criticism intelligible, and the results of learning really edifying. We have our doubts as to some of his criticisms, and he is quite dogmatic enough, but on the whole good.

- 1309 **TAYLOR** (THOMAS, D. D. Puritan. 1579—1632). Commentarie upon Titus. 4to. Camb., 1619. 4s. to 6s. Folio. 1668. 10s. Also in Works.

The title-page calls Thomas Taylor "a famous and most elaborate divine." He was a preacher at Paul's Cross during the reigns of Elizabeth and James I., and a voluminous writer. This Commentary will well repay the reader.

## PHILEMON.

- 1310 **ATTERSOLL** (WILLIAM. Puritan). Commentary upon Philemon. Second Edition. Folio. Lond., 1633. 4s. 6d.

A long comment upon a short epistle. The pious author labors to keep to his text, and succeeds in bringing out of it a mass of quaint practical teaching.

- 1311 **COX** (SAMUEL). Philemon. In "The Private Letters of St. Paul and St. John." 12mo. 3s. Lond., Miall. 1867.

Such exposition as this adds interest to the epistles, and makes their writers live again before our eyes. Mr. Cox delivered this work in public on certain week evenings. Happy are the people who are thus instructed.

- 1312 **DYKE** (DANIEL, B. D. Puritan. Died about 1614). A most fruitful Exposition upon Philemon. Lond., 4to. 1618. 4s. to 7s.

Dyke's remarks are memorably practical and full of common sense. He abounds in proverbs. The work is not very valuable as an exposition of the words, but excels in making use of them.

- 1313 **JONES** (WILLIAM, D. D., of East Bergholt). Commentary upon Philemon, Hebrews, and 1 and 2 John. Folio. Lond., 1636. 9s. to 12s.

Very lively, sprightly, colloquial lectures, by a Suffolk divine, who thinks the Brownists and Dissenters were not persecuted. "Christ was whipped, that was persecution; Christ whipped some out of the temple, that was no persecution." Despite his intolerance he says some uncommonly racy things.

- 1314 **LIGHTFOOT** (J. B., DD.) See No 1281.

## HEBREWS.

- 1315 **BROWN** (JOHN, D. D.) Exposition of Hebrews. Two vols., 8vo. 18s. Edinb., 1862. S. 9s. 6d.

Dr. David Smith says of this work: "There is not a single instance of carelessness in investigating the true meaning of a text, or of timidity in stating the conclusion at which the author had arrived." What more could be said in praise of any exposition?

- 1316 **CALVIN** (JOHN). Commentary on Hebrews, translated by Clement Cotton. 4to. Lond., 1605. 10s. to 13s. Another edition, 12mo. Lond., 1841. 1s. 6d.

- 1317 **DALE** (R. W., M. A.) The Jewish Temple and the Christian Church. Discourses on Hebrews. Cr. 8vo. 6s. Lond., Hodder and Stoughton. 1871. S. 3s. 6d.

Among modern divines few rank so highly as Mr. Dale. Daring and bold in thought, and yet for the most part warmly on the side of orthodoxy, his works command the appreciation of cultured minds.

- 1318 **DELITZSCH** (F., D. D.) Commentary on Hebrews. Two vols., 8vo. 21s. Edinb., T. & T. Clark. 1868. S. 12s.

Remarks formerly made upon Delitzsch apply here also. (Nos. 413, and 725.)

- 1319 **DICKSON** (DAVID.) Short Explanation of Hebrews. 8vo. Aberd., 1635; Camb., 1649; and Lond., 1839.

This is generally to be found in connection with the author's "Brief Exposition on Matthew." (No. 1035.) We need say no more than—get it, and you will find abundance of suggestions for profitable trains of thought.

- 1320 **DUNCAN** (ROBERT, of Tillicultry. 1699—1729). Exposition of Hebrews. 8vo. 1731. 3s. 6d. New edition, cr. 8vo. 2s. (published at 5s.) Edinb., Ogle & Murray.

"An excellent condensation of Dr. Owen's valuable work, and giving the pith and marrow of the great commentator."

- 1321 **EBRARD** (JOHN H. A., Prof. Theol. Erlangen). Commentary on Hebrews. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1853. S. 5s.

This is intended as a continuation of Olshansen, but it is an improvement thereon. Ebrard is at once learned and apiritual, and we prefer him to almost any other author whose works the Messrs. Clark have issued.

- 1322 **GOUGE** (WILLIAM, D. D. Puritan.) Commentary on Hebrews. Two vols. Folio. Lond., 1655. [Reprinted in Nichol's Commentaries. Three vols., Cr. 4to. 7s. 6d. each. Lond., Nisbet. 1866-7.]

We greatly prize Gouge. Many will think his system of observations cumbrous, and so, perhaps, it is; but upon any topic which he touches he gives outlines which may supply sermons for months.

- 1323 **HALDANE** (JAMES ALEX. 1768—1851.) Notes on Exposition of Hebrews. 12mo. 4s. 6d. Lond., Nisbet. 1860.

A posthumous work, and issued, not as a finished exposition, but as "Notes of an intended Exposition." Very valuable for all that.

- 1324 **HOWARD** (J. E.) Hebrews. A Revised Translation, with Notes. Demy, 12mo. 1s. 6d. Lond., S. W. Partridge & Co. 1872.

Contains a few suggestive observations; but is a small affair in all respects.

- 1325 **JONES** (W., D. D.) See No. 1313.

- 1326 JONES (W., M. A. 1726—1800). Four Lectures on the Relation between the Old and New Testaments as set forth in Hebrews. 8vo. 1811. 1s. 6d.

Very little of it, and bound up with a work of an ingenious, but fanciful character.

- 1327 KNOX (J. SPENCER, A. M.) The Mediator of the New Covenant. Sermons on Hebrews. 8vo. Dublin, 1834. 2s.

Thirteen Sermons on select passages. Mediocrity highly polished.

- 1328 LANGE (J. P.) See No. 1290.

- 1329 LAWSON (G.) Exposition of Hebrews. Wherein the Socinian Comment is examined. Folio. Lond., 1662. Scarce. 7s. to 10s.

Richard Baxter says: "I must thankfully acknowledge that I learned more from Mr. Lawson than from any divine that ever I conversed with."

- 1330 LINDSAY (W., D. D., Prof. Theol. Glasgow). Lectures on Hebrews. Two vols. Demy 8vo. 21s. Edinb., Oliphant. 1867. 10s.

One of those great expository works with which the Scotch ministry has so frequently enriched the Church. We wonder if any one ever read this excellent exposition through; we should not like to be sentenced to do so.

- 1331 [LUSHINGTON (THOMAS, M. A.)] The Expiation of a Sinner. Commentary upon Hebrews. Folio. 1646. 5s.

This work was published anonymously, and is charged with Socinianism.

- 1332 M'CAUL (JOSEPH B., Hon. Canon of Rochester). Hebrews. A Paraphrastic Commentary, with Illustrations from Philo, the Targums, etc. 8vo. 12s. 6d. Lond., Longmans. 1871. S. 6s.

Mr. M'Caul attacks the gentlemen of the higher criticism with great plainness of speech and some asperity. We hardly think his work will attain a great circulation, it has so much Hebrew, Greek, Latin, and German in it, that only men of learning and leisure can use it.

- 1333 MACLEAN (A. 1732—1812). Paraphrase and Commentary on Hebrews. Two vols., 12mo. Lond., 1847. 2s.

One of the most judicious and solid expositions ever written.

- 1334 NELSON (ROBERT). Comments on Hebrews. Cr. 8vo. 6s. Lond., Morgan & Scott. 1868. S. 3s. 6d.

By a thoughtful and devout man, but we cannot endorse some of his

interpretations. The taint of a certain modern school appears in passages such as this: "Had Paul been preaching holiness of life as essential to seeing the Lord, would he not have been advocating the very principle on which the law was based?" We are afraid of this covert Antinomianism; its presence eats as doth a canker.

1335 [NEWTON (ADELAIDE L.)] Hebrews compared with the Old Testament. Cr. 8vo. 3s. 6d. Lond., Nisbet. 1872. S. 1s. 6d.

Devout, simple, and instructive. The authoress was an invalid, and died ere she had finished her work. She worked out a good idea with far more of expository matter than could have been expected of her.

1336 OWEN (JOHN, D. D.) Exposition of Hebrews. Four vols. Folio. Lond., 1668-74. 14s. Also seven vols., 8vo. Edited by Dr. Goold. £2 2s. Edinb., T. & T. Clark. S. 25s. There is an abridgment of Owen's work, executed by Dr. Williams. Four vols., 8vo. 1790, etc. 4s. 6d. to 7s. 6d.

Out of scores of commendations of this colossal work we select but one. Dr. Chalmers pronounced it "a work of gigantic strength as well as gigantic size; and he who hath mastered it is very little short, both in respect to the doctrinal and practical of Christianity, of being an erudite and accomplished theologian."

1337 PARRY (THOMAS, M. A., Bishop of Barbadoes). Hebrews, in a Series of Lectures. 12mo. Lond., 1834. 1s. 6d.

So feeble that we wonder how it got through the press. A sermonized paraphrase.

1338 PATTERSON (ALEXANDER SIMPSON, D. D.) Commentary on Hebrews. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1855. 6s.

Lectures delivered in the course of the author's ministrations. Excellent for the public; the student should consult other authors for learning; but Patterson has savor and spirituality.

1339 PRIDHAM (A.) Hebrews. Cr. 8vo. 5s. Lond., Nisbet. 1862.

Rather mystified with expressions peculiar to "dispensational truth," whatever that may mean; but devout, candid, sober, and sound.

1340 SAMPSON (FRANCIS S., D. D. Prof. Orient. Lit., Prince Edward, Va.) Commentary on Hebrews. 8vo. New York, 1856. S. 5s. 6d.

A respectable production, but we knew many which we value far more.



As a set of lectures to a college class these comments would be of no great value, but the author did well not to print them, although it was natural and fitting that his surviving colleague should do so.

- 1341 **SAMPSON (G. V.)** Translation, with Notes. 8vo. Lond., 1828. 1s. 6d.

Dr. Kendrick says that Sampson is candid and sensible, but scarcely grapples with the difficult points of the Epistle. Perhaps he was not strong enough.

- 1342 **SAPHIR (ADOLPH).** Lectures on Hebrews. First Series. Chapters I.—VII. [Second and concluding volume in preparation]. Cr. 8vo. 6s. 6d. Lond., J. F. Shaw & Co. 1874.

Mr. Saphir has always something to say worthy of the attention of spiritual minds. His mind finds a track of its own, but he is never speculative. We always enjoy his remarks, though he is not specially terse or brilliant.

- 1343 **STEWARD (GEORGE).** Argument of the Epistle to the Hebrews. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1872.

Unhappily the author died before he had quite completed this "argument." The work is most helpful.

- 1344 **STUART (MOSES, M. A.)** Commentary on Hebrews. 8vo. Lond., 1837. Also 1853. 7s. 6d. Tegg & Co. S. 3s. 6d.

We are constantly differing from Moses Stuart, but are bound to consult him. He is one of the greatest of American scholars, and this is one of his best comments.

- 1345 **TAIT (WILLIAM, M. A.)** Meditationes Hebraicæ. Two vols., Cr. 8vo. Lond., Hamilton, Adams & Co. 1855. S. 6s.

A noteworthy series of lectures. If Gouge, Owen, and others, had not done all for Hebrews that one could well need, this would have been of first-class value; and though we have much better it is still a worthy companion to them.

- 1346 **THOLUCK (A. F.)** Commentary on Hebrews. Two vols., 12mo. 12s. Biblical Cabinet. Edinb., Clark. 1842. S. 4s. to 5s. 6d.

Delitzsch speaks highly of this work; but, for our part, we understand the Epistle better without Tholuck than with him. Clouds of smoke and volleys of hard words destroy our equanimity.

- 1347 **TURNER** (SAMUEL H., D. D.) Hebrews, in Greek and English; with Commentary. 8vo. New York, 1852. S. 4s. 6d.

Carefully done. Written for those who really wish to understand the Epistle.

- 1348 **WILLIAMS** (H. W.) Exposition of Hebrews. Cr. 8vo. 6s. Lond., 66 Paternoster Row. 1872.

The author has evidently been a diligent reader and student. Apart from its Wesleyan peculiarities, we can commend this book as edifying and instructive, though we do not place it in the first class.

### PARTS OF HEBREWS.

- 1349 **DEERING** (EDWARD, B. D. Puritan. Died 1576). Twenty-seven Lectures upon Hebrews [chap. I.—VI.] 4to. 1590. 5s. 6d.

Mainly aimed at the errors of the Church of Rome, and at the practical questions of the Reformation period. A learned but antiquated set of lectures.

- 1350 **MANCHESTER** (GEORGE MONTAGUE, Duke of.) *Horæ Hebraicæ*. An Attempt to discover how the Argument of the Epistle to the Hebrews [I—IV. 11] must have been understood by those therein addressed. Royal 8vo. Lond., 1835. 3s.

A peculiar book, altogether *sui generis*, written by a man who did his own thinking. The Duke would be an unreliable guide, but he frequently strikes out new paths, and suggests novel trains of thought.

- 1351 **ANDERSON** (JAMES S. M., M. A.) Discourses on the 11th and part of the 12th chapters of Hebrews. Two vols., 8vo. Lond., 1839—43. 8s. 6d.

Good Church sermons. Of very slight value for commenting purposes.

- 1352 **MANTON** (T., D. D.) Sixty-six Sermons on Hebrews XI, in vol. III. of Manton's Works. Folio edition.

Exhaustive. Manton piles up his matter heaps upon heaps.

- 1353 **PERKINS** (WILLIAM). A Cloud of Faithful Witnesses. Commentary on Hebrews XI. 4to. 1622. 2s. 6d.; and Works, vol. III.

Good in its day, but now superseded. Very many points are discussed

which would now be regarded as ridiculous: as for instance, whether a man may travel in a foreign country. It is terribly prosy.

1354 **ANDREWS** (G.) Sermons upon Hebrews XII. 4to. 1711. 9s.  
Thoroughly Scotch. Sound, but somewhat prolix and commonplace.

1355 **PHILLIPS** (W. SPENCER, B. D.) The Triumphs of a Practical Faith. [On Hebrews XI.] 12mo. Lond., 1840. 1s.

Clondy discourses on the clond of witnesses. Will quicken no one's pace.

1356 **SYLVESTER** (MATTHEW). The Christian's Race and Patience. Sermons on Hebrews XII. Two vols., 8vo. 1702—1708. 3s. 6d.

Not of the first class; yet respectable sermons.

## CATHOLIC EPISTLES.

1357 **EBRARD** (J. H. A.) See No. 1389.

1358 **LANGE** (J. P.) Commentary on James, by Prof. Van Oosterzee. Epistles of Peter, by Dr. C. F. Frommüller. Epistles of John, by Dr. K. Braune. Epistle of Jude, by Dr. C. F. Frommüller. Edited by Dr. Schaff. Imp. 8vo. 21s. Edinb., T. & T. Clark.

In his comment on the First Epistle of John, Dr. Braune teaches baptismal regeneration in a very decided manner. This plague-spot of sacramentarianism should put the reader on his guard.

## JAMES.

1359 **ADAM** (JOHN, D. D., of Aberdeen). Exposition of James. 8vo. 9s. Edinb., T. & T. Clark. 1867.

Good, plain discourses, for which the author acknowledges his indebtedness to various eminent writers who have discussed the Epistle. Our readers had better make similar discourses of their own—if they can.

1360 **HEMMINGE** (NICHOLAS, D. D.) A Learned and Fruitful Commentarie upon James, translated by W. G. Black Letter. 4to. 1577. 21s.

The price which this book fetches is preposterous. It is hard antique reading.

- 1361 **JACOBI** (BERNARD, of Petershagen, Prussia). Lectures on James. 12mo. Religious Tract Society. 1838. S. 1s. 6d.

A good, simple, practical set of expository Lectures. Safe in doctrine, or the Religious Tract Society would not have issued it.

- 1362 **JOHNSTONE** (ROBERT, LL. B. Glasgow.) Lectures on James. Extra cr. 8vo., 7s. 6d. Edinb., Oliphant. 1871.

A very useful, scholarly, and readable book.

- 1363 **MANTON** (THOMAS, D. D.) Commentary on James. 4to. Lond., 1651; 3s. 8vo. 1842; also in vol. IV. of Manton's Works, Nichol's edition.

In Manton's best style. An exhaustive work, as far as the information of the period admitted. Few such books are written now.

- 1364 **MAYER** (JOHN, D. D.) Praxis Theologica: or the Epistle of James Resolved, Expounded, and Preached upon. 4to. 1629. 7s. 6d. (See pages 25 and 26.)

- 1365 **NEANDER** (J. A. W.) James, practically explained. Translated by Mrs. Conant. 12mo. New York, 1852. 2s. 6d.

See also No. 1263.

- 1366 **NELSON** (ROBERT). James. Thin cr. 8vo. 2s. 6d. Lond., Bagsters. 1872.

Setting out with the notion that the epistle is only written to the Jews, this author's remarks are too much warped by this and other theories to be of any value to students.

- 1367 **STIER** (R., D. D.) See No. 974.

- 1368 **PATTERSON** (A. S., D. D.) Commentary on James. 18mo. Paisley, 1851. 1s. (See remarks on No. 1294.)

- 1369 **TURNBULL** (RICHARD, M. A.) Expositions of James and Jude. Thick 12mo., 1592; and 4to., 1605. 6s. to 14s.

Old and occupied with Popish controversies. Good, solid, and tedious.

- 1370 **WARDLAW** (RALPH, D. D.) Lectures on James. Cr. 8vo. 3s 6d. Fullerton & Co. 1862.

The lectures are noteworthy specimens of expository preaching. They were Wardlaw's last work, and are fully up to the mark.

## I. &amp; II. PETER.

1371 AMES (WILLIAM, D. D. 1576—1633). Exposition of the Epistles of Peter. 4to. Lond., 1641. 5s.

Too much divided and subdivided, chopped up and cut into dice pieces and laid in order; for after all, there is very little meat in it. It is an analysis, and little more.

1372 BENSON (GEORGE). Epistles of Peter. 4to. 1742. 2s. 6d.

The author was an Arian. "Benson possessed considerable learning, but no great portion of genius." This is a paraphrase with notes.

1373 LILLIE (JOHN, D. D. Kingston, N. Y.) Lectures on 1 and 2 Peter. 8vo. 8s. 6d. New York, 1869. Lond., Hodder and Stoughton. S. 5s. 6d.

Dr. Schaff says:—"Though very different from the immortal work of Archbishop Leighton on the First Epistle of Peter, these lectures breathe the same reverential spirit and devotional fervor, while they are much more full and thorough as an exposition."

1374 LUTHER (MARTIN). Commentarie upon the Two Epistles of St. Peter and that of St. Jude, gathered out of the lectures of Martin Luther. Translated by Thomas Newton. 4to. Lond., 1581. Black letter. 15s.

In Luther's racy style. One of his best productions. Copies are scarce as white elephants, and consequently expensive.

1375 NISBET (ALEXANDER). Exposition of 1 and 2 Peter. 8vo. Edinb., 1658. 5s. to 7s. 6d.

A judicious and gracious Scotch commentary, after the style of Dickson and Hutcheson.

## I. PETER.

1376 ALLEY (WILLIAM, Bishop of Exeter. Died 1571). Exposition of 1 Peter. [In "Poore Man's Librarie." Folio. Lond., 1560]. 18s. Very rare.

A curious old Black Letter Folio. The exposition on Peter is mainly occupied with the questions and controversies of the Reforming period. Do not buy it.

- 1377 **BROWN** (JOHN, D. D. Edinburgh). Expository Discourses on 1 Peter. Three vols. Cr. 8vo. 18s. Edinb., W. Oliphant & Co. 1866. S. 10s. 6d. to 12s. 6d.

The epistle is divided into paragraphs, and these are made the themes of discourses. Thus Dr. Brown produced what is substantially a commentary, and one of the best. It affords us a grammatical interpretation, together with an exposition, at once exegetical, doctrinal and practical. It is a standard work, and the indices increase its value.

- 1378 **BYFIELD** (NICHOLAS). Commentary upon 1 Peter I. II. III. Folio. 1637. 9s. to 15s.

Byfield is an able and pious divine, but he is not very vivacious, and neither in manner nor matter is he at all original.

- 1379 **KOHLBRUGGE** (H. F., D. D., of Elberfeld). Sermons on 1 Peter. 12mo. Lond., 1853. 2s.

Strictly orthodox and deeply spiritual. No German neology may be expected from this author. He is very happy in his practical remarks.

- 1380 **LEIGHTON** (ROBERT, D. D. Abp. of Glasgow. 1613—1684). Commentary upon 1 Peter. Two vols. 18mo. 3s. 6d. Royal edition, with portrait, 5s. Religious Tract Society.

Dr. Henry Mills thus wrote of Leighton's works :—  
 "There is a spirit in them I never met with in any other human writings, nor can I read many lines in them without being moved." We need scarcely commend this truly heavenly work. It is a favorite with all spiritual men.

- 1381 **ROGERS** (JOHN, A. M. Puritan. Died 1636). Fruitful Exposition upon all the First Epistle of Peter. Folio. Lond., 1650. 14s. to 16s. Very rare.

Rogers was a true Boanerges. His style is earnestly practical and wisely experimental. This is one of the scarcest and liveliest of the Puritan expositions.

- 1382 **STEIGER** (WILHELM, Prof. Theol. Geneva. 1809—1836). Exposition of 1 Peter. Translated by Dr. Fairbairn. Two vols., 12mo. 8s. Biblical Cabinet. Edinb., T. & T. Clark. 1836. 3s.

Steiger was a sound German divine. His criticism is good, but like all the Germans he is far too fond of dragging in learned names.

- 1383 **GOMERSALL** (R.) Sermons on St. Peter [chap. II., 13—16]. 4to. 1634. 5s.

Teaches absolute submission to rulers. Only worth notice from its age.

## II. PETER.

- 1384 **ADAMS** (THOMAS). Commentary upon the 2d Epistle of Peter. Folio. Lond., 1633. New Edition, revised by Rev. James Sherman, in imp. 8vo., 1839; now included in Nichol's Commentaries; 10s. 6d. Lond., Nisbet. 1862.

Full of quaintnesses, holy wit, bright thought, and deep instruction. We like Adams better in commenting than in preaching. His great work is quite by itself, and in its own way remains unrivalled. We know no richer and racier reading.

- 1385 **SYMSON** (ARCHIBALD). Exposition upon the Second Epistle Generall of St. Peter. 4to. Lond., 1632. 6s.

Abundance of matter, pithily expressed. Symson is among the oldest and rarest of the English divines.

- 1386 **BROWN** (JOHN, D. D.) Parting Counsels; an Exposition of 2 Peter I. 8vo. 8s. Edinb., Oliphant. 1856. S. 4s.

We always think of Brown as a Puritan born out of due time. Everything he has left us is massive gold. He is both rich and clear, profound and perspicuous.

- 1387 **WILSON** (WILLIAM, of Musselburgh). Second Epistle of Peter. 12mo. 5s.; offered at 2s. 6d. by Ogle & Murray, Edinb.

"Thoughtful and fresh in its matter, fine and polished in its style, lyeing hold of us at once, and tightening its grasp on our sympathies the longer we read."—B. and For. Evan. Review. [Too laudatory.]

## JOHN'S EPISTLES.

1388 **BICKERSTETH** (EDWARD. 1786—1850). Exposition on the Epistles of John and Jude, and of Paul to Timothy. 12mo. Lond., 1853. 1s. 6d.

Notes taken by his children of Mr. Bickersteth's expositions at family prayer. Simple, devout, sonndly evangelical, and, we must add, superficial and commonplace.

1389 **EBRARD** (J. H. A.) Commentary on the Epistles of St. John. With an Appendix on the Catholic Epistles. 8vo. 10s. 6d. Edinb., T. & T. Clark. 1860. S. 5s.

Dr. Candlish, in his Exposition on 1 John, says: "I must acknowledge my obligation to Dr. Lücke. But it is Dr. Ebrard who has helped me most. Ebrard is especially valuable, and for an English reader, acquainted with theology, very easily intelligible."

1390 **HAWKINS** (THOMAS). Commentary on John's Epistles. 8vo. Halifax, 1808. 2s.

Very excellent. The writer has upon every verse something to say worth the saying.

1391 **LUCKE** (G. C. F. Bonn). Epistles of John. 12mo. Biblical Cabinet. Edinb., T. & T. Clark. 1837. S. 2s. 6d.

Dr. Graham, of Bonn, says that "Lucke is impartial, learned, and critically in earnest; yet the attentive reader soon discovers a very decided anti-evangelical tendency. I say anti-evangelical in our sense of the word, for in Germany he has done much to overthrow the cold kingdom of rationalism and unbelief." Graham is severe, and a discount may be allowed from this judgment. Let it serve as a warning.

1392 **SHEPHERD** (R.) See No. 1071.

## I. JOHN.

1393 **APOSTOLIC INSTRUCTION**, exemplified in the First Epistle of John. [Anon.] 12mo. Lond., 1840. 2s.

Upon two chapters only, but thoroughly good, and full of sweetness and light.



- 1394 **BINNING** (HUGH. 1627—1653). Fellowship with God, or Twenty-eight Sermons on 1 John I. and II, 1—3. In his Works, vol. II. (See No. 1199). Reprinted in 18mo. by Religious Tract Society. 1833.

Milk for babes, and meat for men; calls to backsliders, and comforts for mourners. “There is no speaking,” says Durham, “after Mr. Binning; truly he had the tongue of the learned, and knew how to speak a word in season.”

- 1395 **CALVIN** (JOHN). Commentaries upon the First Epistle of John, and upon the Epistle of Jude. Translated by W. H. 8vo. [1560.]

- 1396 **CANDLISH** (ROBERT, D. D.) First Epistle of John, expounded. Two vols. Sm. cr. 8vo. 10s. 6d. Edinb., A. & C. Black. 1870. S. 5s. to 7s. 6d.

We set great store by these lectures. A man hardly needs anything beyond Candlish. He is devout, candid, prudent and forcible.

- 1397 **COTTON** (JOHN, B. D., Pastor of Boston, N. E. 1585—1652). Commentary upon the First Epistle of John. Folio. Lond., 1656. 6s. to 9s.

Calamy puts his imprimatur upon this book, and speaks of the author's name as “deservedly precious among the saints of God.” In doctrine and experience he is a noble teacher.

- 1398 **GRAHAM** (W.) The Spirit of Love. Commentary on 1 John. Sm. 8vo. Lond., 1857. S. 2s.

Graham is sound and vigorous, and does not mince matters in dealing with semi-sceptics; hence he brings upon himself violent reviews from opponents. The Literary Churchman denounces his book as containing “controversy without argument, criticism without proof, citation without reference, a show of scholarship without the fruits of it, and denunciation without decorum.” To say the least of it, this review is far too severe.

- 1399 **HANDCOCK** (W. J.) Exposition of 1 John. Cr. 8vo. 3s. 6d. Lond., Hamilton, Adams & Co. 1861.

The author has carefully studied the original, and has his own ideas as to its meaning; but either he has not the power of communicating them or else we are slow of apprehension. Very frequently we are at a loss to know what he means.

- 1400 **HARDY** (NATHANIEL, D. D. 1618—1670). First Epistle of John unfolded and applied. Two vols., 4to. 1656—59. 7s. 6d. to 10s. Reprinted in Nichol's Commentaries. Cr. 4to. 7s. 6d. Lond., Nisbet. 1865.

The Editor of Nichol's Edition says, "This Exposition is only a fragment. It was intended to consist of five parts, corresponding generally with the five chapters of the Epistle; but only two of them were accomplished. In matter, the sermons are purely evangelical; in spirit, they are earnest and affectionate; in manner, they are eloquent and impressive." This is rather too ardent a commendation.

- 1401 **MORGAN** (JAMES, D. D., Belfast). Exposition of 1 John. 8vo. 9s. Edinb., T. & T. Clark. 1866. S. 4s. 6d.

Dr. Candlish says that this is a work "of great practical interest and value," and that had it appeared at an earlier date, "he might have abstained from issuing" his own Lectures on this Epistle. We are glad to possess both works.

- 1402 **NEANDER** (J. A. W.) First Epistle of John explained. Translated by Mrs. Conant. Sm. 8vo. New York, 1852. 5s.

Mrs. Conant in her preface says: "The treasures of genius and learning which enrich his more scientific works, here seem vivified by a new element, and melt, under the fervor of his inner spiritual life, into a glowing stream of eloquent practical instruction."

- 1403 **PATTERSON** (A. S., D. D.) Commentary on 1 John. 18mo. 1842. (See No. 1294.)

- 1404 **PIERCE** (SAMUEL EYLES). Exposition of 1 John, in Ninety-three Sermons. Two vols., 8vo. Lond., 1835. 7s.

This devout author was highly Calvinistic, but without full of spiritual power and unction. He loved the deep things of God, and wrote upon them in a gracious manner.

- 1405 **STOCK** (JOHN, M. A., of Finchingfield). Exposition of 1 John. 8vo. 10s. Lond., Rivingtons. 1865. S. 5s.

Written by a well-instructed man of God. For



- 1415 OTES (SAMUEL, the elder). Explanation of Jude in forty-one Sermons. Folio. Lond., 1633. 5s. to 8s.

Of the conforming Puritan style, full of quaintnesses and singularities of learning. A book by no means to be despised.

- 1416 PERKINS (WILLIAM, D. D.) Exposition of Jude. 4to. 1606. 5s. 6d.

Perkins was regarded by his cotemporaries as a paragon of learning, but his writings fail to interest the generality of readers.

- 1417 TURNBULL (RICHARD, M. A.) Exposition of Jude. See No. 1369.

- 1418 WILLET (ANDREW). A Catholicon; gathered out of the Catholike Epistle of Jude. Folio. Lond., 1614.

This book is in the Museum, but we cannot procure a copy.

## THE REVELATION.

The works upon REVELATION are so extremely numerous (Darling's list contains 52 columns); and the views entertained are so many, so different, and so speculative, that after completing our List we resolved not to occupy our space with it, but merely to mention a few works of repute. As for the lucubrations upon parts of the book, they lie at the booksellers' "thick as leaves in Vallambrosa." Numbers of these prophecyings have been disproved by the lapse of time, and others will in due season share their fate. The following remarks may help the student, and at the same time prove the difficulty of making a selection.

Davidson distinguishes a fourfold manner of apprehending Apocalyptic Prophecy.

1. Preterists. The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome. This is the view of Bossuet, Grotius, Hammond, Wetstein, Eichhorn, Ewald, De Wette, Lucke, and others, among whom is the American expositor, Moses Stuart.

2. Continuists. The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled. Thus Mede, Brightman, Isaac Newton, Woodhouse, Cunningham, Birks, Elliott (and many Germans.)

3. Simple Futurists. According to these, only the first three chapters relate to the historical present of the Seer, all else having reference to the

absolute future of the Lord's Appearing. Thus, Burgh, Maitland, Benjamin Newton, Todd, and others.

4. **Extreme Futurists.** Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ's Coming—being a prediction of the condition of the Jews after the first Resurrection. Kelly, and some Irish authors.

1419 **BENGEL (JOHN ALBERT).** Introduction to his Exposition of the Apocalypse, with his preface to that work, and the greatest part of the conclusion of it, and also his marginal notes on the text, which are a summary of the whole Exposition. Translated from the High Dutch, by John Robertson, M. D. 8vo. Lond., 1757.

This great author was rather too precise in his dates. The end of the forty-two months was settled for the 21st of May, 1810, and the destruction of the beast for June 18th, 1836. When so princely an expositor maunders in this fashion it should act as a caution to less able men.

1420 **BONAR (H., D. D.)** Light and Truth, vol. V. (See No. 7.)

1421 **BRIGHTMAN (THOMAS).** The Revelation of St. John. Thick 8vo. Leyden, 1644. 4to. Amsterdam, 1611. [See Nos. 650 and 776.]

Brightman's admirers called him "the English Prophet," and this work they styled the "Apocalypse of the Apocalypse;" but it survives only as a noteworthy monument of the failure of the most learned to expound the mysteries of this book. Elliott says "his Commentary is one of great vigor both in thought and language, and deservedly one of the most popular with the Protestant Churches of the time."

1422 **BURGH [or, DE BURGH] (WILLIAM, M. A.)** An Exposition of the Revelation. 12mo. Dublin, 1857. 2s.

Good in its own line.

1423 **COWPER (WILLIAM, of Galloway. 1566—1619).** Patmos; or a Commentary on the Revelation. 4to. Lond., 1619; and in Works, folio, 1629.

The simple piety and vigorous style of Cowper have preserved his old-fashioned work, and will preserve it.

1424 **CRADOCK (SAMUEL, B. D. 1620—1760).** Exposition. 8vo. 1696.

Dr. Doddridge and Job Orton were very fond of this old author. We are not.

- 1425 CUMMING (J.) *Apocalyptic Sketches*. Two vols., 12mo. S. 5s.

Here the views of Elliott are admirably popularized.

- 1426 DAUBUZ (CHARLES, 1670—1740). *A Perpetual Commentary on the Revelation*. Abridged by Peter Lancaster, A. M. 4to. Lond., 1730. 3s. 6d.

Subsequent writers have drawn much from this work: we have heard it highly commended by competent judges. There is also a larger unabridged edition, which we have not seen. This is said to be still more valuable.

- 1427 DURHAM (JAMES, 1622—1658). *A Learned and Complete Commentary*. 4to. Glasg., 1788. Original edition, folio, 1658.

After all that has been written, it would not be easy to find a more sensible and instructive work than this old-fashioned exposition. We cannot accept its interpretations of the mysteries, but the mystery of the gospel fills it with sweet savor.

- 1428 ELLIOTT (C. B., A. M. Died 1875). *Horæ Apocalypticæ; or a Commentary on the Apocalypse, critical and historical*. Four vols. 8vo., Lond., Seeleys. 1862. S. 18s.

The standard work on the subject.

- 1429 GARRATT (SAMUEL, M. A.) *Commentary*. 8vo. 7s. 6d. Lond., Seeleys. 1866. S. 2s. to 3s. 6d.

This author mainly follows Elliott, but differs as he proceeds. He is an esteemed author.

- 1430 FULLER (ANDREW, 1754—1815). *Expository Discourses*. Two vols., 8vo. 1815. Also in *Works*.

Fuller is too judicious to run into speculations. The work is both condensed and clear. Fuller called Faber "the Fortune-teller of the Church," and there are others who deserve the name.

- 1431 GLASGOW (JAMES, D. D.) *Apocalypse Translated and Expounded*. 8vo. 2s. 6d. Edinb., T. & T. Clark. 1862.

We do not care much for the translation, and think some of the interpretations speculative and forced; yet the work is important.

- 1432 HENGSTENBERG (É. W., D. D.) *The Revelation expounded for those who search the Scriptures*. Translated by Patrick Fairbairn, D. D. Two vols., 8vo. Edinb., 1851—52. S. 14s. 6d. Scarce.

Highly esteemed by the best judges.

- 1433 MEDE (JOSEPH, D. D., 1586—1638). *A Key to the Apocalypse; [a Translation of Mede's Clavis Apocalyptica. By R. Bransby Cooper, Esq.]* 8vo. Lond., 1833. 3s. 6d.

There are several other works on the Apocalypse by this author, who,

says Elliott, "was looked upon and written of as a man almost inspired for the solution of the Apocalyptic mysteries. Yet I think his success was at first over-estimated as an Apocalyptic expositor.

1434 NEWTON (BENJAMIN WILLS.) Thoughts on the Apocalypse. 8vo. Lond., 1853. S. 3s.

Of the Futurist School. Condensed and instructive.

1435 ROGERS (GEORGE, Principal of the "Pastor's College.") Lectures on the Book of Revelation. Four vols., 12mo. 1844-51. 6s.

Not half so well known as it ought to be : a mass of judicious remarks. We do not subscribe to the author's system of interpretation, but his expositions always command our respect.

1436 STUART (MOSES). A Commentary on the Apocalypse. Two vols., royal 8vo. Lond., 1845; one vol., 8vo. Edinb., 1847; one vol., 8vo., 8s. Lond., W. Tegg & Co. 1850. S. 3s. 6d.

Stuart rejects the historical interpretations generally given; but his textual criticism and his preliminary disquisitions are very helpful. This work has laid us under great obligations.

1437 VAUGHAN (C. J., D. D.) Lectures on the Revelation. Two vols. F<sup>cap</sup>. 8vo. 9s. Lond., Macmillan & Co. 1875.

Does not grapple with the difficulties, but inculcates the lessons of the book. A sensible course.

1438 WILLIAMS (ISAAC). The Apocalypse, with Notes and Reflections. Cr. 8vo. 5s. Lond., Rivingtons. 1873. S. 3s.

Considering the High Church School to which he belongs, this author is marvellously rich in exposition. The whole is tinged with the mediæval spirit.

1439 WOODHOUSE (JOHN CHAPPEL, D. D., Dean of Lichfield. 1751-1834). Translation, with Notes. Royal 8vo. 1805. 2s. 6d.

Bishop Hurd says, "This is the best book of the kind I have seen." We give no opinion, for we are too much puzzled with these Apocalyptic books, and are glad to write *Finis*.





## ECCENTRIC PREACHERS.

AN ADDRESS DELIVERED AT THE ANNUAL MEETING  
OF THE PASTOR'S COLLEGE, MARCH, 1876.

BY CHARLES H. SPURGEON.

I am almost sorry I have to speak to you on the subject of eccentric preachers, because somebody was rude enough to observe that he wondered if I should consider myself to be one. Of course I do not at all. Anybody who has been able to see any eccentricity about me must, I am sure, have looked at me with very strange eyes. I think I have really lived so long in this world—in this particular South of London world for twenty-one or twenty-two years—and so many have run in my particular circumference, that I am hardly eccentric now at all. I may have been years ago, but that is long ago. I can produce several in this Tabernacle who are eccentric, and I may show them up before I have done. I intend, however, to speak in favor of eccentric people, hence I do not include myself. From the earliest period of the Christian ministry it has been found impossible for the men whom God has sent with His message, to please all people. In every generation there have been objections raised, not to some of a certain class, but to all or any who have been at all useful. John the Baptist comes neither eating nor drinking—he is a Good Templar and a Baptist—(laughter)—but they say, “He hath a devil”; Jesus Christ comes eating and drinking; He does not

belong to the first, though certainly he is the founder of the second—and they say He is a glutton and a wine-bibber. Neither the one nor the other would exactly suit, and they could not endure Him—the man among men. So now the preacher is either too blunt or else too flowery, too dull or too argumentative; but nevertheless wisdom is justified of all her children. At this time the one common charge brought against men who succeed in the ministry is, that they are eccentric. If they say anything that strikes and sticks—and, I take it, the main business of the ministry is to do so—then men try to escape from the striking and the sticking by saying the preacher is eccentric. This great crime of eccentricity is often supported by falsehood. I wonder what preacher of the Gospel whom God has owned, has escaped altogether from falsehood? Look at the stories told to this day of Rowland Hill—emphatically stories. That of Mrs. Hill coming in a little late one morning, and Mr. Hill remarking what wonderful creatures women were—“Here’s Mrs. Hill coming in with a chest of drawers on her head,” insinuating that money which had been put by for purchasing drawers had been spent on a new bonnet. Why, any fool who had any brains still, might see it could not be true. Rowland Hill was the son of a baronet—a man to whom money was of no importance, and was a perfect gentleman, who never did or said anything to his wife other than what a gentleman would do, and the supposition was absurd, showing that persons who told it could not have known Rowland Hill. I remember a story about a young man that he slid down the banisters—(a laugh)—to show how the people would backslide, and so on, when at that time his pulpit was in the wall, and there were no banisters, and one could

not get down except into the vestry ; no one therefore could have seen him slide down. (Cheers.) I remember reading of a young man, too, that he on one occasion told the ladies not to send him any slippers because he had so many. (Laughter.) I knew him, and he never had a solitary pair ; he was always such a rough, gruff sort of person that no young lady made him a present, except one, and she was close upon seventy. Things which were lies a hundred years ago are invented and appended to people now, who are consequently called eccentric—yet things as hostile to their very nature as they could possibly be. I don't know whether you like lies told about you ; if you do, I can only trust you may have your desires gratified. This is the way the world tries to prove that some ministers of the Gospel are eccentric.

#### WHAT IS ECCENTRICITY ?

What is it to be eccentric ? Will you look in the dictionary ? I won't give you the exact dictionary explanation in so many words, but a thing eccentric has not the same centre as that to which you compare it. There is a circle ; another takes up part of the space of that circle, but it has not the same centre, and the one eccentric to the other. Men who have to do with machinery know what it is for one wheel to be eccentric to the other. Well, that does not look very horrible, that a man should be eccentric. I suppose it means that he is off the circle, or if it were a square—and it is difficult to square a circle—it would mean he is off the square. (Laughter.) But the point is, gentlemen—and ladies too—who is to tell us what the square is, and what the particular centre is ? This circle is not concentric with

the other, but *eccentric*, yet the other is *eccentric* to it. Suppose I am *eccentric* to you. Granted, but you are *eccentric* to me. (Laughter and cheers.) A man called me a Dissenter the other day, but I do not own it at all. He belonged to the Established Church, and he was a Dissenter as he dissented from me. He said I was Non-conformist. "No, I am not, I am Conformist," I said, "you do not conform to me." Is it not so? Who is to say what you are to conform to or dissent from, and who is to put down this centre so that the compass legs open so far, and they say if you dare push it the breadth of a hair, you shall be *eccentric*? Then, I say, *there* is my centre, and if you do not keep to that you shall be *eccentric*, and there will be two of us. (Laughter.) To all those learned men, therefore, who tell us certain preachers are *eccentric*, we say who is to fix the centre? Shall those gentlemen fix it who buy their sermons at ninepence each? You say to me. "Do they do it?" I sent the other day to a bookseller's shop where certain clergy get their theology, and I have got specimens at home of the sermons they preach, from a shilling down to sixpence each—sermons which are nicely marked with little spaces between the words to show you how long you should pause between them, and emphasized with one mark or two to show the brother—the Conformist brother—(laughter)—where he is to put the emphasis. I wonder they do not have a machine made to do the whole thing. The next best thing is that for ten shillings and sixpence you can be supplied with all the spiritual food your people want for one quarter! Now if we make our own sermons and preach them from our own hearts, I suppose we are *eccentric*? Well if the purchase of sermons is to constitute the circle, I pray

God that we may have no end of eccentricity, and that all ministers may become eccentric. Are the high-flying brethren to fix it, brethren who preach high in the clouds, sublime and wonderful, so that no man understandeth or doth comprehend ; the philosophical gentleman, men like those who preached at the University Chapel, in Cambridgeshire, where Bishop Blomfield tells that the verger said to him, " I have been verger of this place for fifty years, and have heard all the great men preach, and yet I am a Christian still." Well, are these men to fix the centre ? If so, we intend to be eccentric, and blessed be God, there are some who will preach plainly the things which make for the everlasting peace of men's souls. If the centre is to be fixed in the clouds, let the few who care for something practical stop below. But, where is the centre to be found ? Oh, the centre is to be found in the vestry—in the *vestry*. Do you open that door, it is full of cupboards. If you look in, you see what ? A laundry ? (Laughter.) What have we come to ? No, not a laundry—here are black gowns, white gowns, green gowns, and pink gowns ; what they call albs, birettas, and so on. I am not up in all the orthology of these drapery establishments. (Laughter.) I know therein abideth much grace, and very much for the establishment of the saints ; but if this be the centre, young men of our college, do you be eccentric, and do not touch a rag of the rubbish—(cheers)—not even the white boiled rag round the necks which is the last relic of an abominable Popery. When I wore one, I was crossing the river by a penny boat, when some rude fellow came up to me and said : " How are you getting on at Hitchcock's ? " (Loud laughter.) The man supposed I was a draper. I do not want to be taken for an

undertaker, or a draper, or parson ; I am neither, but a simple preacher of the Gospel among my brethren, and not distinguished by any garb ; and may we ever be eccentric if the centre be in Ritualism. (Applause.) My idea is that the circle is fixed by the dullest persons in the world. Anything over common sense, beyond that of an idiot, anything like originality, anything like genius, anything like a sparkle of wit—give your soul up to your work and you will be eccentric directly, because the concentric thing is to prose away—[the speaker assuming a monotonous tone]—and never say anything that could offend anybody by any possibility. (Laughter.) And say it in as dreary a way as you possibly can ; do that, and you will be eccentric to the great authorities of the domain of *Domus*. But give your soul ever so little to your subject, and some one will say, “ Oh, dear, it is a pity he is so eccentric.” (Laughter.) Some hundred or hundred-and-fifty years ago, when John Wesley stood on his father’s grave in Epworth churchyard, he was thought eccentric to preach in the open air. But Jesus Christ and His apostles preached there, and no one said that of them. And if any one of us were to go and stand—only we must not stand on a gravestone, nor lie under it ; we are forbidden—(a laugh)—those holy worms that have fed on saints so long, they would be taken ill if they fed on Dissenters—(laughter and cheers)—but if we should stand anywhere in the open air, nobody would call us eccentric. As the times roll on, that which is eccentric to-day is not eccentric to-morrow. Fashion changes. Mr. Whitefield and Wesley were accused of eccentricity, but there is one very remarkable thing which will strike you as eccentric. Read the history of Jeffery Woodhouse, and his friends,

and you will see what was attributed to them. One thing was that they actually wore their own hair. (Laughter.) Now anything so demoniacal as that one can hardly imagine. Up to that time every preacher of every time wore a wig, and these good men did not care about being smothered with other people's hair, and they were eccentric. (Laughter.) The other day a person in Holland wrote to me and said, having read my sermons and books, he thought he should like to hear me; so he came to the Tabernacle, but he was sorry he should be unable to hear me or read my sermons any longer, because I was carnal and worldly, wearing a moustache. (Laughter.) But it really is so small an affair, I think he might have overlooked it. He added that every holy man in the land shaved his whiskers, and they wear about a quarter of a yard of collar; but that is not eccentric. (Laughter.) If you let your hair, that God gives you, grow, however, that is eccentric, and you are carnal and worldly. What is eccentric in Holland, you see, is not so in England, so the centre of this wonderful circle to which everybody should keep, changes not only according to time but also according to places. Who shall know where on earth it is fixed?

#### ON BEING ONESELF.

There is a kind of *toleration*, also, which is sometimes relaxed, and is sometimes removed altogether. I believe many men escape the charge of eccentricity who ought to be pulled up for it. On reading, for instance, the excellent discourses of our friend Moody—whom perhaps I approve more than any one else—I think he is eccentric, yet nobody has been down on him. There was Richard Weaver and Joshua Poole, they were slightly

eccentric, but nobody said so. We are relaxing the bands for other people, and quite right too. If Joshua Poole had preached to you Londoners at one time, you would have been horrified, and if our American brethren had come twenty years ago, you would not have borne it at all, but now you give liberty, and brethren escape the charge. It is a great pity that the centre of the circle ever should be fixed. If we could settle what is concentric and eccentric it would be a very serious evil, for the differences of utterance and modes of address are truly useful. When John Owen said he would have given all his learning to be able to preach like the tinker John Bunyan, I think he was unwise, because Owen's solid, weighty, probably heavy matter, suited some people better than Bunyan's pleasant, graceful, parabolical, simple preaching of the Gospel. Mr. Owen, you had better be Owen, you will be very awkward as the tinker, and certainly Bunyan, the tinker, may be happy to be Bunyan, and should never wish to be Owen. Robert Robinson, of Cambridge, was succeeded by Robert Hall; to one the style of the first would be perfection, to another that of the other. But one should not try to be the other; every one in his own order or disorder, who has something to say in God's eternal purpose, let him keep himself. How many souls were won to God by Rowland Hill's eccentricities, as they called them. You have heard the story of the young man who was about to go to India, and his friends were anxious he should not go unconverted, so they induced him to stay a week in London. Godly, pious friends, took him to hear the minister of their choice. He listened to the sermon of one very able man, and something in passing might have been said which struck his conscience; he called it



an excellent discourse, and there was an end of it. They took him to another, where the minister was very earnest, and pious, and a graceful preacher, but no result came of it; and when the last night came, they in a sort of desperation, took him to Surrey Chapel to hear Mr. Hill, and prayed earnestly that Mr. Hill might say nothing funny; instead of which, however, he was more overflowing than ever with his funny things, telling, among the rest, about pigs being taken to the slaughter-house. He said he could not think how they were induced to go until he saw the butcher enticing them with peas, and they followed. And so, Mr. Hill said, it was with the devil by the pleasures of this life, which he used to draw people right into his slaughter-house. The friends who brought the young man were shocked, horrified at Mr. Hill's witticisms, and grieved to think they brought the young man, until they got to the door, when he took them by the hand, and said, "I shall never forget the story of the pigs." It had reached his heart, touched his conscience, and was the means of bringing him to the Saviour. If God moved the preacher to do so, he had better have talked about pigs than angels, if talking about the angels would only have tickled people's ears. (Cheers.) Who are these out-the-centre, off-the-square people? There have been some, no doubt, who have been out of centre very wrongly; their eccentricity has been bad. If you find me a man who tries to attract attention by oratory not his own, but aped and mimicked, I have not a word to say in his defence, and I give him over as a dead horse to the dogs of criticism, who may rend and do as they like with him. Find the man who wishes to gain notoriety by condescending to buffoonery, who goes out of

his way to make a joke or to say a fine thing, who has any object in the world in what he says but the glory of God and the winning of souls—he is the man out of centre, and I have not a word to say in his defence. If you discover a man who is vulgar, who says things that may make the cheeks of modesty tingle, like Mr. Slapdash in Rowland Hill's book, descending like a swallow touching the water and then up and away, loving nothing but the mud and the mire—then I say wring the dog's neck if you like, I have nothing to say for him. I do not care whether he preaches in the parish church or in the cave of Adullam; his eccentricity I will not defend. If it ever was true that a man, down in Northamptonshire, in order to gain a congregation, gave out one Sunday morning that he would at night explain how to make a pair of shoes, and afterwards did so by cutting the tops off a pair of boots, then I say down with him, he does not come in my list.

#### CURIOSITIES OF MILLINERY.

There are curious people. I know a curious bishop who has written a commentary, and this great and learned man says, in reference to the text, "Friend, how camest thou here without a wedding garment?" that the wedding garment is intended for the outward ordinances of religion and as the people who have no outward sacraments are the quakers it is written concerning them, "Friends, etc." (Laughter.) That is an eccentric bishop; I give him up to you to do what you like with him. (Laughter.) I have lately been reading a great deal of the pretty accounts of the Ritualistic mystics of the present time, and their explanations of Scripture are very wonderful indeed—something like

this: "David in his great sorrow says, 'All the night make I my bed to swim.'" "The bed," say they, "means original sin, the night means the darkness of the soul, and the way to make this original sin swim is by baptism. (Loud laughter.) You would not have thought of that, would you? (Laughter.) That is spiritualizing Scripture to an extent of which I could not have dreamt men of education and intelligence to be capable. Those kind of people I have not much faith in, and give them over to you. If a man will adopt a curious dress I will not defend him; why cannot he dress like a gentleman, not like a woman? (Cheers.) Even our brethren who preach the Gospel come out rather smarter than I like—in a black gown or white gown, with red pieces of something or other around it—(laughter)—but I am not learned in their eccentricities. I believe we shall see these things in a museum some day, including that bib and piece of lawn said "to represent cloven tongues as it were fire," and I venture to prophesy our grandchildren will not believe it when they are told those are the things men used to wear a hundred years ago. (Laughter.) They will say, "Why I have heard of people worshipping gods of wood and stone, and I cannot believe that in worshipping the true God they ever thought it important to put on these naperies and draperies." And when the children are told that ministers who dressed like ordinary Christian gentlemen and tried to speak English were called eccentric, they will say, "Why, what a benighted generation it must have been!" (Laughter.) Mr. Spurgeon then proceeded to give amusing instances of other eccentric characteristics found in some ministers in regard to their sonorous and affected style of reading in the pulpit.

“If,” he continued, “men were to talk like that in the House of Commons or at the Bar, they would cause a roar of laughter, as I have done in their imitation. Yet it is common enough to meet with them in the pulpits, and I will not defend them. We have plenty of eccentric people of all sorts, and if they call some of us eccentric, we throw back the charge and say, ‘No, gentlemen of affected tone, pretty dresses, high-blown talk, and spread eagle nonsense, you are eccentric ; for, if we be so, we are certain so to remain.’”

#### INSTANCES AND TYPES OF ECCENTRIC PREACHERS.

Still, there have been eccentric men, and who were they ? I won't mention Dean Swift, nor Sydney Smith, nor Laurence Sterne, nor some others of them, who I have no doubt were all very well, though I should not suppose they were over-done with Gospel ; but those we recognize as good men. Who are the eccentric ministers that would occur to your memory among the reformation times ? There is blessed old Latimer, whose name strikes such a homely sound on the English ear. We admire most of them, but if you are like me and I am like you, we love Latimer ; there was something so genuine about that dear old servant of God, whether living or dying, we cannot help feeling our hearts going out towards him. He was very eccentric. He used to say to business men, when warning them of sin, “If you in selling an old cow which you know does not give milk, run a calf by her side in order to deceive the purchaser, you will perish everlastingly.” Coming further down to the times of Wesley and Whitefield, we find John Berridge, and what a lump of quaintness was he ! You cannot read his letters without laughing ; he could not have lived but for

being funny. And I remember that in the space of twelve months there is credible information of six hundred souls having been brought to Christ by the preaching of Hicks and Berridge. Further down we turn to Rowland Hill, William Dawson, otherwise "Billy Dawson"; Matthew Wilks, and then looking across the water, we have Peter Garrett, the backwoods preacher; and Father Taylor, the sailors' preacher. These are the most eccentric preachers that would occur to you, if you were making out a list, and yet it is rather singular that if you want to pick out for another list those most useful you must put them in. Is not that odd? Those wicked eccentric people—whom may we never imitate but heartily condemn—(a laugh)—have nevertheless been among the most useful in the ministry. (Cheers.) Matthew Wilks' way of meeting objections to his oddities was not bad. In reply to some who expostulated with him, he would fetch several rolls of paper filled with names, and on their reading them would say, "All those precious souls profess to have found the Saviour and everlasting life through my whims and oddities. If you can show me a list of as many souls saved by the excellences of any other man without whims and oddities I will get rid of the latter, but until you do so I shall keep to them." (Cheers.) I do not say that the end justifies the means, but the means do not want justifying if leading to such an end.

#### WHAT MAKES A MAN ECCENTRIC ?

What then makes a man eccentric? Several things. One is, some have been so because they were natural, they were themselves and not drilled to walk in rank, but stood alone fighting like brave knights and served

God in their own way. For instance, Berridge was quaint by nature. I quoted from his letters purposely, rather than from sermons or didactic works. He could not help it: he lived, thought, and dreamt quaintly, probably everything about his house was quaint. One picture, for instance, he called the devil, and on a friend going up to look at it he found it to be a looking-glass, and saw himself. (Laughter.) You do not suppose he used to leave himself at the bottom of the pulpit stairs as some men have told me they could not help feeling they did? What sights there must have been at Everton to hear Berridge preach? People seem to have crowded on the beams and windows of the church, and even got ladders against the open windows and anywhere where they could catch a word. Berridge was eccentric because he was Berridge, and what God made him, and used the gifts God had given him. And I say as to objections to wit in preaching, what South said to Sherlock, "Suppose God had given you any wit? What would you have done with it?" (Laughter.) You blame this man Berridge, but supposing you had happened to have been witty, and such an awkward endowment as that, you would probably have used it too. It might be said of some what Sam Hicks said to one who remarked it was wrong to make people laugh, "You can neither make folk laugh nor cry." Many cannot touch the heart-strings at all, and they will condemn those who can. I love above all, for a man who serves his God, altogether to forget himself into the work, letting his whole nature come into play; then he surely will become an eccentric individual. Some men have been eccentric because essentially *truthful*—and do not, when up stairs, send a message to a friend calling, that they are not at home, nor

when writing to their direst enemy address him as "My Dear Sir" and say "Yours very truly,"—so they are "eccentric." Father Taylor, of Boston, got a lot of sailors together to a prayer-meeting, when a gentleman "from up town" made a speech, and told them of the kindness of the Christian gentlemen of Boston to the sailors, in fact gave them enough condescension to last six weeks. When he had finished Father Taylor asked "if any other old sinner from up town had got anything to say." (Laughter.) The eccentricity there lay in the truthfulness of the statement. The bladder was pricked and the gas soon dispersed. If anybody here will make up his mind that he never will say anything but what is strictly true, many people will say he is eccentric. Some, too, have been eccentric because they have been *manly*. Dissenters, unlike the Church of England, have no rubric and are not governed by rule, and some ministers refusing to be so governed will inquire "Who made the regulations?" and on finding them lath and plaster, put their legs through them. Mr. Rowland Hill called his horses Order and Decorum, saying he rode on the back of them. But these things had become deadly sins, so much decorum and so very orderly that the church had become like a vault in which the dead lay in his place, and none dared to move them or to lift his voice loud enough to be called a voice. A certain divine got a sermon—no doubt cheap—(a laugh)—and delivered it, in which he described a terrible plague as having come upon the people because of their sins and neglect of the House of God. After he had finished, the village doctor went to inquire at what house the plague existed, and the minister replied, "I don't know; it was in my ser-

mon, and I read it." (Laughter.) Some were considered eccentric because they were really in *earnest*.

#### EARNESTNESS AND THE PROPRIETIES.

An earnest man cannot always be proper. I do not believe it is possible for a man in downright earnest to be always "proper." I suppose a lady may be got out of a chamber properly in ordinary times, though I suspect many a fireman in saving a lady from fire has occasionally sinned against decorum. And in pulling a drowning person out of the water, I have known it done by the hair of the head. Get in earnest, and proprieties will vanish. A man may wear gloves in the pulpit, and they may fit very, very, very beautifully indeed, and when he gets to work, if he is going to save any souls, he will burst the gloves, for he cannot do with them. He may be very proper, when in earnest he will get carried beyond the proprieties, and somebody will hold up the hands and say, "How dreadfully eccentric." (Laughter.) Some men have been eccentric on account of the vast amount of *dramatic energy* in them. It is their way to be dramatic. Some talk dramatically. Look at a Frenchman, how he uses his hands and arms—talking with his hands, body, and mouth. Some persons were born dramatic. Billy Dawson could not help it. I have heard of his preaching about Noah's Ark, and coming out of the pulpit to begin sawing planks, and hammering away at the pulpit as if at the ark. The people became excited. When the ark was made on dry land, he said there was no hope unless they got in to be saved. They would not go in, and he went up and finished, and afterwards said, "Shut him in," which they did, whereupon he described the chapel as filling with



the flood ; the floods burst, the ceilings fell in, and cataracts leaped from the skies in torrents, and Dawson was still all alive crying out, "It is too late now." Getting them thus excited and interested, he preached Jesus Christ to them, and he said, he never should forget it. And why should he not do so ? God gave him the bump of dramatizing, and why not use it ? Sometimes it may be used well. Dawson also described in a similar manner the Goliath and David contest. In throwing his pocket-handkerchief as if at the giant, he struck the village blacksmith at the foot of the pulpit, who cried out, "That's right, Billy ! now off with the hat." (Laughter.) I have seen Mr. Gough, at Exeter Hall, describe Vesuvius, his feet going into the ashes. It was grandly done, and no one had any right to object. If that faculty is consecrated to God, then make more use of it. I shall never get it, I dare say—(laughter)—and must make such shift as I can. Sometimes men had become eccentric by being practical. They intended to save men's souls somehow, and resolved to do anything and everything, by which they could get at men, and the things they have done, have been heard and not seen ; the circumstances and occasion put aside, and the design of the preacher forgotten, so that the thing has seemed to be eccentric, though had you been there and heard the preacher's ready wit, and had the preacher's intense earnestness before you, you would have felt justified in the same. Let me give you one or two instances, some of which may be justified, while others may or may not be. Rowland Hill preaches in a field. Lady Ann Askayne sees a crowd of people, and stops her carriage to listen. The preacher spies her and says, "I am going to have an auction, here is a lady to be sold, who bids

for her?" And then the World bids for her. "I will give her all the pleasures of life; I will give her honor and rank." "Ah, she is worth more than that." The Flesh and the Devil bid, but she is too precious for this, and Jesus Christ says, "I have given for her my precious blood, my heart's blood, and I love her; she shall be mine for ever, and wear a crown for me." "Lord Jesus," said Rowland Hill, "Thou shalt have her—Lady Askayne, will you close with the bargain?" She bows her head, and from that moment the Christian church has not had a better helper. (Cheers.) But she little dreamt of the "eccentric" man being the means of leading her within the circle of the knowledge of Jesus Christ. The following is a yet more eccentric thing. I will leave you to justify it. We are told of a certain Methodist preacher going to a town in the north, and having to preach once or twice with very few hearers, so he said, "This town is responsible for the possession of the means of grace which are not being used. They shall not live under it any longer; I am going to break this pulpit and pews up, and knock the chapel down." He then commenced at the pulpit by splitting it up before their eyes. People soon went home and told their friends; at night the chapel was filled, and he preached Christ to them—an eccentric man, only, however, sacrificing a little deal and a few boards; and in a short time, Methodism lifted its head in the town, and the house was filled. Why, if this place were empty and we could not get it full otherwise, we might run the risk of being considered eccentric for the first time in our lives. (Laughter.) Everything looks ridiculous when not according to its surroundings. Was that not extraordinary of the French preacher, Father

André, who, in upbraiding the people for the carelessness they displayed in regard to the religious education of their children, he caused to fly out of his sleeve, when speaking, a pack of cards, and, on the children running to pick them up, he questioned them as to the names of the various cards, which they soon told him, whereupon he followed with the catechism, and they did not know a word. So he drove home the truth to the parents. I neither justify that nor condemn it, but I can imagine a man driven to it. Again, like the old Dutch Court preacher, who, being accustomed to see the people asleep during his preaching, played with a battledore and shuttlecock in the pulpit, and said in reply, to their surprise : “ I see when I make a fool of myself I have your attention ; when I preach the precious Word of God you don't give it. What fools you must be ! ” You never judge of a man under certain circumstances unless you are in his circumstances. Sometimes a man has been condemned for doing what would be outrageous at ordinary times, but what is pardonable on exceptional occasions. Mr. Spurgeon here narrated the story of a certain preacher who, being earnestly desirous of doing good amongst a superstitious people in the country, overtook a laboring man going to his employment, and finding, in reply to many questions, that he was entirely ignorant of God, but a believer in witchcraft, closed a bargain with the man by paying him half-a-crown for a promise never to pray in his life-time. On proceeding to his work, however, the man seems to have bethought himself that he would one day be ill and want to pray. He became miserable, could not work, and therefore went home and told his wife what he had done. His wife, also densely superstitious and a believer in witch-

craft, desiring to explain the incident from the latter view, began to inquire about the man who had given her husband the money. "Did you look at his hat?" "Don't know he had a hat." "One of those high chimney-pots?" "Don't know." "Did you look at his feet?" "No, didn't." "Well, I shouldn't wonder if he'd got boots on that was to hide his feet. You have sold your body and soul to the devil, John—I know ye have." (Laughter.) The poor fellow was thereupon knocked over altogether, could not work, and fell ill; so did his wife. He happened just then to hear of a man going to preach in a barn close at hand in the village, and that he would go. He did so and was very delighted to find the very man who had paid him the half-crown. The sermon was "What shall it profit a man if he gain the whole world and lose his own soul?" and the preacher referred to the fact of a man having sold his soul for half-a-crown, so that he remarked, "Souls were cheap." The discourse touched Hodge's heart and he came forward begging the preacher to take back the money, and on demur he pleaded, "Ah, but you can't stick to such a bargain with a poor man." They prayed together, and the man never afterwards left off praying. Now I, continued Mr. Spurgeon, could not have done that nor commend it, but there may have been an impression on that minister's mind which led him to it. I doubt not there was guidance from heaven, and he saw further into the mind of the man than you and I, and what appears eccentric may have been wisely thought of. (Cheers.)

#### CONCLUDING ADVICE.

I have talked to you chiefly about eccentric preachers.

But if you knew sometimes how we desire to lay hold on men, and how willingly we would be as solemn and serious as death itself, if that would do it, and how little we care to speak extravagantly except that men ramble, and we must ramble after them, you might often excuse us if something is said that does not commend itself to your taste, and you might say, probably, the man knows best what he is at, and is using his strength most naturally, and in that way in which God's blessing will rest upon him. Judge the preacher, but do remember there is something better to be done, namely, to get all the good you can out of him ; and if odd and strange—as men take pearls out of oyster shells, and pick treasures out of earthen vessels, so do you take what God sends, whatever may be the infirmity of the preacher. And to brethren engaged in winning souls, I say, by the memories of those good men who were accounted eccentric, fear no man's frown, and court no man's smile : say the right thing and the true, and say it as best you can, asking God's help to say it so that it shall make men feel its stings even to anger ; for blessed is the man who has discharged his conscience before the living God. Do you think England would ever be going back to Rome if the thousands of ministers we have were preaching the Gospel as they ought to be ? With such a mass of preaching—twice every Sunday besides week-day services—ought not England to be guaranteed a defence against the inroads of Popery such as would be impregnable ? I trow it would. With more life, love, and eagerness, then I may believe there would be more eccentricity. I think it is very likely, and I pray God to send it. (Applause.)



## A COMPLETE LIST

OF ALL OF

# SPURGEON'S SERMONS

PUBLISHED IN THIS COUNTRY, TOGETHER WITH THE SUBJECT  
AND THE TEXT OF SCRIPTURE USED FOR EACH SERMON.

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- “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.”—1 PETER i. 23-25.
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“And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem : and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, who is this which speaketh blasphemies ? Who can forgive sins, but God alone ? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts ? Whether is easier to say, Thy sins be forgiven thee ; or to say, Rise up and walk ? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.”—LUKE v. 16-26.	
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## THE SAINT AND HIS SAVIOUR;

OR, THE PROGRESS OF THE SOUL IN THE KNOWLEDGE OF  
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In addition to the above there have been published of Spurgeon's Works in this country, "*Morning by Morning*," or DAILY READINGS FOR THE FAMILY OR THE CLOSET. For each day of the year is selected a passage of Scripture, with practical comments on it to the extent of one page.

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