



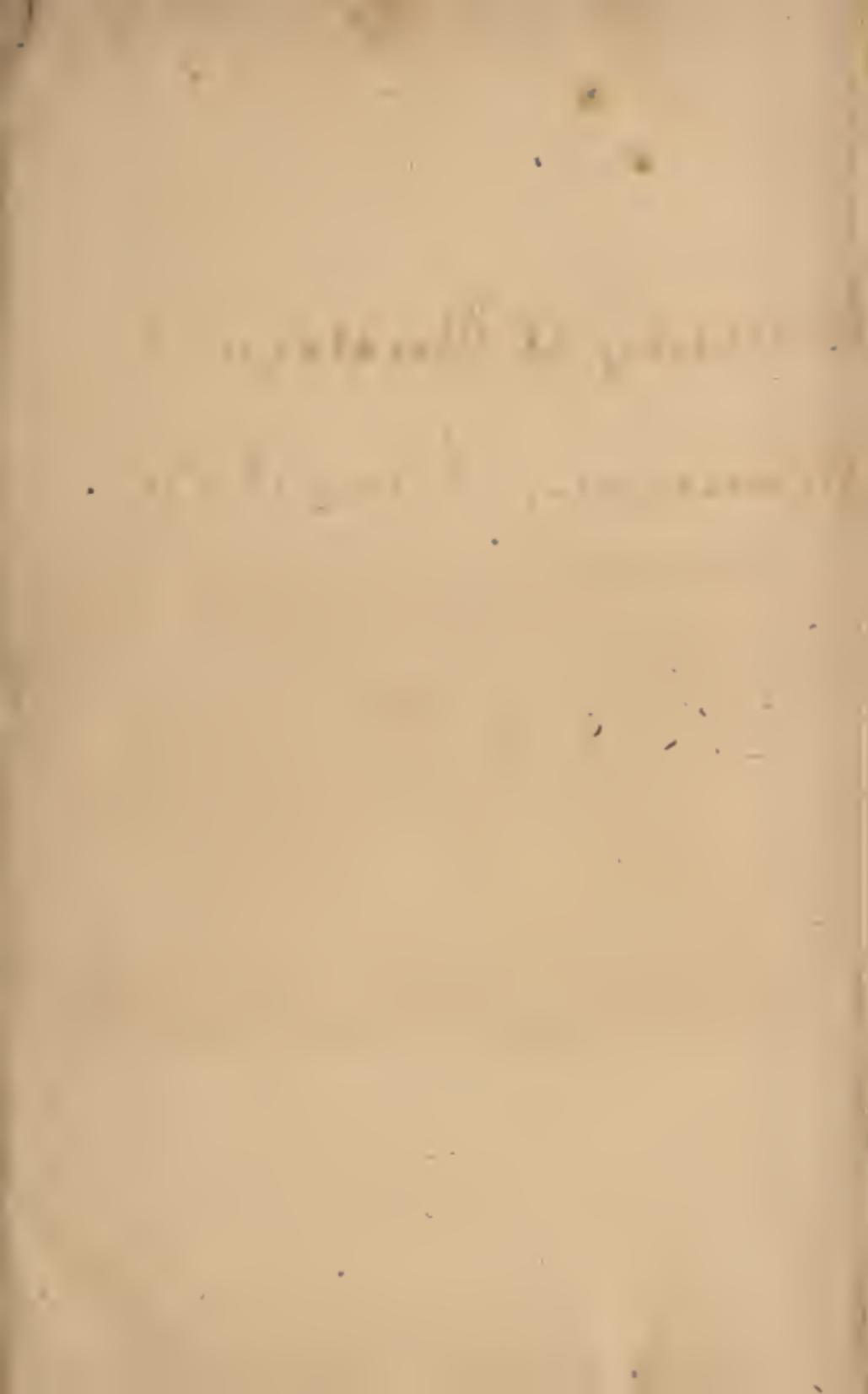
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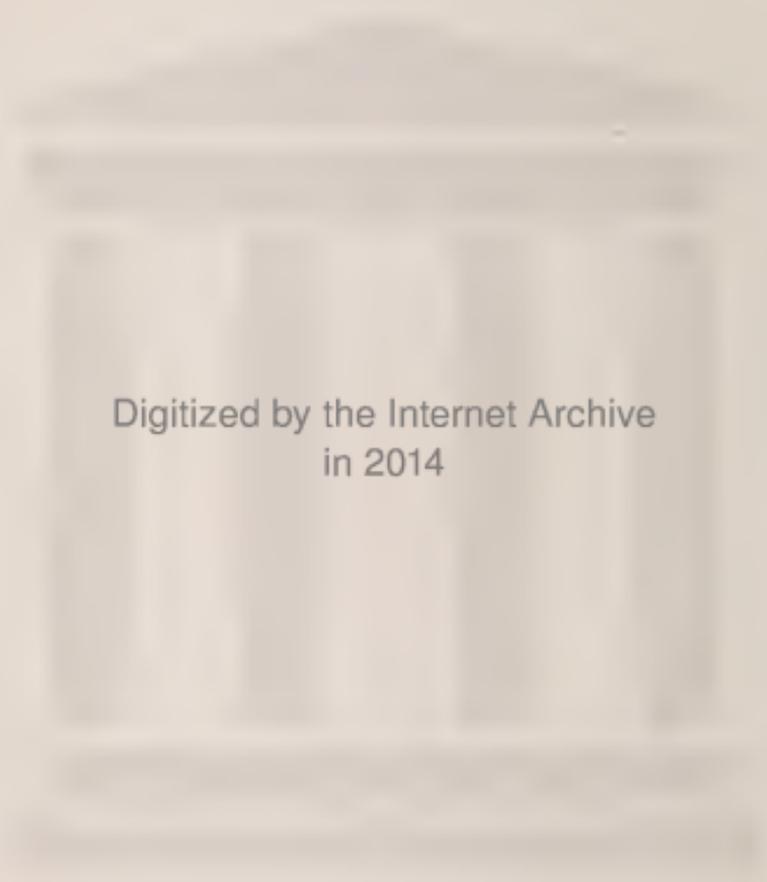
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THE CHRISTIAN STUDENT.



THE WORKS

OF

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RECTOR OF WATTON, HERTS.

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VOL. VI.

THE CHRISTIAN STUDENT.

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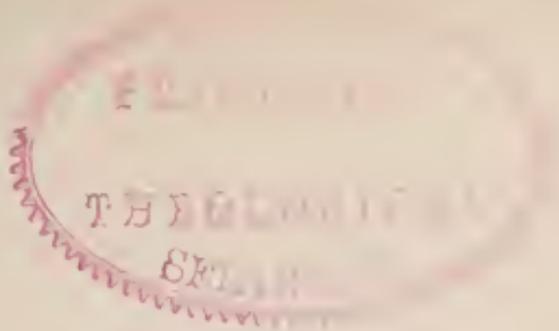
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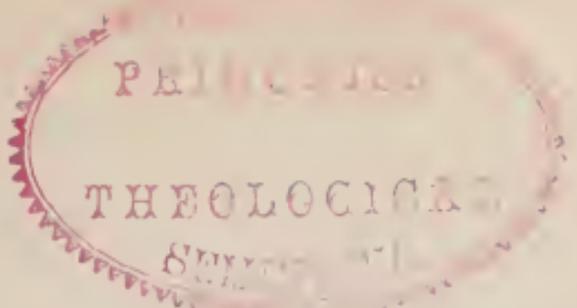
## CONTENTS.

CHAP.	PAGE
XII.	REFLECTIONS ON THE PRECEDING OUTLINES OF THE HISTORY OF DIVINITY . . . . . 1
XIII.	BRIEF COURSES OF STUDY OF DIVINITY . . . . . 22
XIV.	RELIGIOUS LIBRARIES FOR PERSONS IN VARIOUS CLASSES IN SOCIETY . . . . . 43
	1. FOR THE PRIVATE CHRISTIAN IN MIDDLE LIFE . . . . . 44
	2. FOR THE TRADESMAN . . . . . 49
	3. FOR THE LADY . . . . . 50
	4. FOR THE POOR MAN . . . . . 52
	5. FOR YOUTH . . . . . 53
	6. FOR SOLDIERS AND SAILORS . . . . . 54
	7. FOR THE NURSERY . . . . . 54
XV.	ON PAROCHIAL RELIGIOUS LIBRARIES, AND THE DIFFUSING OF RELIGIOUS KNOWLEDGE BY TRACTS . . . . . 56
XVI.	THE CURATE'S LIBRARY . . . . . 65
XVII.	THE MINISTER'S LIBRARY . . . . . 68
XVIII.	HINTS FOR THE ADVANCEMENT OF THEOLOGY . . . . . 270
XIX.	THE RIGHT APPLICATION OF RELIGIOUS KNOW- LEDGE . . . . . 280
XX.	JESUS CHRIST, THE CHIEF AND THE BEST TEACHER OF HIS PEOPLE . . . . . 302
XXI.	SOCIAL PRAYERS FOR STUDENTS PREPARING FOR THE MINISTRY . . . . . 326



THE CHRISTIAN STUDENT.





THE CHRISTIAN STUDENT.

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CHAPTER XII.

REFLECTIONS ON THE PRECEDING OUTLINES OF THE  
HISTORY OF DIVINITY.

IN reviewing the last chapter, some reflections have arisen, which are added in the hope that they may tend to the student's edification.

The history of divinity is another commentary on the leading truths of Scripture. The faithfulness and mercy of God, who never forsakes His church ; the sinfulness of man, ever prone to corrupt His truth ; and the reception which that truth has met with in the world, all confirm the doctrines of Christianity, and throw light upon them. As the events of history illustrate that prophetic word which foretels them, so the history and experience of the church develops and displays those doctrines which that church has received from the Divine record.

It is an immense mercy that all truth, in its purest state, is contained in one volume. We need not dive into a countless number of books, we need not spend our lives in vain researches after truth ; here it is all in one book. Read the Bible with prayer, and we shall not miss the highest result of all study. Human lights are weak, feeble, and soon expire ; the Divine light shines from age to age, and in every land.

It is too evident that the most eminent and the best human writers have many imperfections. Who is wholly free from error? Let us call no man master. Neither Luther, nor Calvin, nor Cranmer; neither Arminius nor Baxter; neither Bull, nor Taylor, nor Waterland: *One is our Master, even Christ.* He has appointed no infallible judge upon earth. Man has neither wisdom nor piety for such an office. Those who lay claim to it have erred most grievously. Look only at the iniquitous tyranny of the Roman Church, and at the evils of every church that sought to *lord it over God's heritage.*

In the midst of every outward advantage, how absolutely necessary is the outpouring of the Holy Spirit, in order to the revival or progress of pure religion. The days of tranquillity which returned with the Revolution in 1688, did not bring with them the spirit of evangelical simplicity and piety which animated the Reformers. The increase of knowledge from the labours of Bacon and Newton, and many a mighty mind, was not accompanied with a corresponding increase of faith, and hope, and love, in the church. Oh may we feel that all our literary advantages in the present day may be a snare and a hindrance to the vital prosperity of our souls, if they lead us from simply looking upward to the Divine Teacher of the church. 'How is it,' says Mr. Cecil, 'that some men labour in divine things night and day, but labour in vain? How is it that men can turn over the Bible from end to end to support errors and heresies, absurdities and blasphemies? They take not the SPIRIT with the WORD. A spiritual understanding must be given, a gracious perception, a right taste.'

How wonderful has been the providence of God, in bringing clear exhibitions of His truth, from the very malice and subtlety of the great enemy who stirred up men to oppose that truth! Without alluding to our own times, Celsus writes against Christianity, and hence originates the defence of Origen. Arius opposes the Trinity, and it is more firmly established than ever by Athanasius.

Pelagius opposes divine grace, and by Augustine the important doctrine is cleared up from many plausible objections : not but that there always will be objections while man has a proud cavilling heart. Rom. ix. 19, 20. The papists seek to establish human merit, and give occasion for the full elucidation of the fundamental article of justification by faith. God shows how vain, weak, and foolish are the talent, genius and learning of man ; and how great the power, life, and glory of his own uncorrupted truth. The insufficiency of human wisdom, and the excellency of the divine wisdom, thus receive continual illustration, and fresh light from age to age beams from the Holy Scriptures, to enlighten and cheer a benighted world. We need not fear, then, the opposition of learned philosophers, classics, and scholars, to the simple truth of the gospel. They must all bow down at last before God's truth. He has raised up and He will continue to raise up, higher minds and more learned than they, to maintain His cause, even men divinely taught by his Spirit.

These heresies were overruled, not only for the clearer exhibition of Christian truth, but also for the maintenance of Christian stedfastness, and the manifestation of Christian sincerity : *There must be also heresies among you, that they which are approved may be made manifest.* 1 Cor. xi. 19. They have excited also a deeper and more diligent study into the word of God.

We must not condemn books altogether because in some points of more or less importance, they may often oppose our own views. Orthodoxy and clearness in many things (such is the imperfection of the human understanding) are consistent with indistinctness, or even positive error in other things not fundamental. Even from those who have fundamentally erred, some rays may be gathered not to be despised. Truth (as Professor Franck used to say) is precious from whatever hand it comes.\*

It may, we think, be observed, that those have been

\* See his Apology for himself in his Life by Jacques, prefixed to the Edition of his Guide.

most successful in doing good, who have most distinctly exhibited the blessings of religion. The gospel is good tidings of great joy. The Author fully goes along with Mr. Cecil, when he says, ' Let there be no extremes : yet I am arrived at this conviction :—Men who lean toward the extremes of evangelical PRIVILEGES in their ministry, do much more to the conversion of their hearers than they do who lean toward the extreme OF REQUIREMENT. And my own experience confirms my observation. I feel myself repelled if any thing chills, goads, or urges me. This is my nature, and I see it very much the nature of other men. But let me hear, *Son of man, thou hast played the harlot with many lovers ; yet return again to me, saith the Lord—I am melted and subdued.*'

Indeed, in point of fact, the best writers on privilege most minutely display the Christian's practical conduct, and holy tempers and dispositions find their main spring in the rich privileges of the church. *Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.*

But books may be useful that rise not to the scriptural standard. In proving all things and holding fast that which is good, we must needs form our own judgment ; but it may please God extensively to use a book for the good of others in which we may perhaps personally, either from more extended knowledge and a deeper insight into divine truth, find much that is defective, and but little spiritual profit. A book may be very useful as a first step into religious knowledge, and yet be inadequate to carry us forward, through its length and breadth. Excessive statements of doctrine are also carefully to be avoided ; by pushing a point too far, they destroy the scriptural proportion, and lead to counter-statements, by which divine truth has been so guarded, attenuated, and lowered, as to lose much of its native power and energy.

We must not expect too much uniformity of mind in

sound divines. The Holy Spirit gives very different degrees of light and knowledge, *dividing to every man severally as he will*. No two writers who think for themselves will exactly agree in all points. Divinity in all its bearings and ramifications is the most extended subject of human knowledge. Diversity of minds and gifts cause different modes of stating truth, and the viewing it in different aspects even where there is a full agreement in the main. Thus Ridley, Bradford, and Cranmer, all dying for the same truth, yet in some respects differ. Thus Baxter differs from Manton, though in the same school. Thus Hall and Hopkins, Owen and Goodwin, Fuller and Scott, Edwards and Bellamy, differ from each other in minor points, though in the same schools of divinity. But let us guard against using disparaging expressions, or exaggerating differences, and rather learn from each what is excellent in each, not leaning on man, but trying all by the Divine Records, where alone is truth in all its full and beautiful proportion. It is important not to read the labours of learned men with a cavilling and sceptical spirit, or to call into question sentiments of approved authors *hastily*, on account of their disagreement with our own sentiments, or those of some of our favourite authors.

The vain attempt of Charles V. to make two watches go exactly alike, made him reflect 'with a mixture of surprise as well as regret on his own folly, in having bestowed so much time and labour on the more vain attempt of bringing unanquid to a precise uniformity of sentiment concerning the profound and mysterious doctrines of religion.'

At the same time however, while we would view this diversity of sentiment in the spirit of Christian love, we must not forget, in reference to our own opinions and those who conflict with them, the *culpability* of *wilful* error in religion. And when we limit this charge to wilful error, this will include unintentional error, where all cautionary means have not been diligently, honestly, and prayerfully improved. Nothing indeed but the uninterrupted inter-

ference of miraculous influence could so direct the weakness of the understanding, and control the imperfections of language, as to produce an entire uniformity of sentiment. The undue influence of the imagination and the passions, and the opposition of scriptural truth to the natural habits and inclinations of the mind and principles of conduct, must be expected to disorder the singleness of the eye in the perception of truth. By this means errors in themselves more or less venial, become culpable by wilful negligence. Means are appointed by which a competent though not indeed infallible discrimination of truth may be attained. Caution, patience, and diligence of research under the direction of an ingenuous, humble, serious, and devotional spirit, will not fail of the blessing of the promise. John vii. 17. If this process does not absolutely free from error (which is not wholly to be expected in this life), it will at least free us as much from blame as the man, who, in those immaterial points in which we may have been mistaken, has arrived at a more just perception.

Of how little moment are many things about which divines have most eagerly contended ; and where the contention was needful, how often has it been aggravated by an unkind and unchristian spirit ; ‘ To what purpose,’ says Thomas á Kempis, ‘ are our keenest disputations on hidden and obscure subjects, for our ignorance of which, we shall not be brought into judgment at the great day of universal retribution.’ This caution justly applies to many topics on which men have disputed, but let us not call those subjects hidden and obscure, which being the things of the Spirit, are only received through His teaching, and thus may be unknown to the world ; since they are, in truth, the main spring of Christian devotion and holy practice. The doctrines of the Reformation were of this kind, and as they were vital and all-essential to the Christian life, so God blessed a firm and eager contention for them. Without those doctrines of our free salvation in Christ delivering us by his righteousness from the guilt,

and by His Spirit, from the power of sin, we can have neither peace nor joy in believing.

It is an affecting consideration that many of the most prejudicial errors have been introduced by men of real piety. Here is the great artifice of Satan. He would not succeed by using bad instruments; thus is he most mischievous when he *is transformed into an angel of light*. It has been remarked how many books are there which would do infinitely less mischief if it were not that they contain so much that is good and true; for this good which they contain serves to recommend them to the unwary, and thus to introduce the evil, which is swallowed down without consideration, just as a man who would carefully abstain from naked poison, drinks it down without suspicion when mingled with milk or wine. May we hope that this very circumstance will at length lead the church, from reposing in man's word, to the simple affiance of the soul on the divine record?

How impossible is it, on a just review of all human writers, to glory in men! Where is the human being we dare set up as the idol of our hearts? Who is free from mistakes and prejudices,—from expressions which ought to have been guarded or qualified? True, the righteous is more excellent than his neighbour; true, our delight will be with the excellent of the earth, but where can we safely and entirely lean upon a human arm? No where. Let us then see in all its strength and force that weighty truth, (Isa. ii. 11, 22.) *The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down: and the Lord alone shall be exalted in that day. . . . Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?* and receive with all humility the solemn caution, *Let not the wise man glory in his wisdom*. God will stain the pride of man even in all His own gifts to man. If one is profound, he is obscure; if another is brilliant, he is unsound; if another is exact, accurate, and refined, he is perhaps deficient in bold action and energy; if another is rich in experience, he yet perhaps loses advan-

tages by want of caution in the statement of that experience, or by excess of caution from the known danger of precipitation ; if one has a fine genius and imagination, he is carried away by it from the simplicity of scriptural statement, and sometimes perhaps becomes the parent of error which misleads many. Thus all human agents are proved to be defective, that we may rest—*Where?* in THEE only, Thou Father of Lights, and Source of all wisdom ; and may, as Thy family, see our need of one another, and love one another with a pure heart fervently.

It is very dangerous to depart from the proportion of faith, and to pass beyond the wise and holy limits with which the sacred scriptures encompass every doctrine ; when we get out of the bounds of scripture, we wander in thick darkness, and through endless mazes of error. Thus on the doctrine of the Trinity we may easily pass into Tritheism, or sink into Arianism. On the doctrine of predestination, we may easily press our views so far as to hold Fatalism on the one hand, or deny the foreknowledge of God on the other. On the doctrine of imputed righteousness, we may in our mode of putting it, make even the atonement of Christ unnecessary on the one hand, and repentance, contrition, and humiliation on the other. As every virtue is surrounded with opposite vices, so every doctrine is surrounded with opposite errors. *If any man prophesy, let him prophesy according to the proportion of faith ; if any man speak, let him speak as the oracles of God.*

These differences of sentiment which we have been constrained to notice in the different schools, and even in the same school of divinity, were doubtless intended, or at least overruled, for the exercise of Christian forbearance and brotherly love. Without some trying dispensations of this kind, we should miss the evidence of one proof of our interest in the gospel (1 John iii. 14.) ; and that proof which has often upheld the exercised soul, whose distressing experience has cast a cloud over his other evidences. It is easy to preserve our meekness when there is no trial of contradiction, and as easy to love those whose taste and

sentiments identify themselves with our own. But it is the diversity, and in some points the opposition of sentiment to our own standard, that exercises the graces of love, and shows the continual need of watchfulness and prayer to maintain their influence. Rom. xiv. xv. 1—7. If Toplady had exhibited more of this spirit towards Wesley and Fletcher, it would have been a far clearer exhibition of high attainments in grace, than his full and unctious views of Christian doctrine and experience.

How important then is Christian love ! ‘ The time will come,’ says Hooker, ‘ when a few words spoken with meekness, humility, and love, shall be more acceptable than volumes of controversy, which commonly destroys charity, the very best part of true religion.’ *Hatred stirreth up strife.* The greatest number of the divisions that have agitated the church, and turned men’s minds from the one thing, of all others, the most momentous, *working out their own salvation*, and that now separate Christians from one another, have arisen from the defect of love on one side, or the other, and generally on both sides. Sometimes those in authority have expected to produce union of sentiment, and conviction of mind by power and severity ; and sometimes those not having power have expected to gain their ends by resistance and opposition ; and the sin of schism has too often been chargeable, not merely on one party, but on both. One by unscriptural requirements, or by a harsh enforcement of those that are scriptural, by arrogance, by love of power and of wealth, has given occasion for the obstinacy, and hatred, and self-wisdom of the other. It is a sad state which Gregory Nazianzen notices. ‘ The only godliness we glory in, is to find out somewhat whereby we may judge others to be ungodly. Each other’s faults we observe as matters of reproachful accusation and not of grief.’ The sweet spirit of the gospel doctrine wins its way to the heart in the full exhibition of love to God and love to man : from love flows unanimity, and with that, harmony, brotherly-kindness, and all that adorns the church and refreshes the world.

How little good has a severe treatment of those who differ from us, or a severe requisition of our own views accomplished! We see this among both Romanists and Protestants. We see this in the gradual progress of what all will admit to be in itself an evil, the divisions among Christians in our own country. Probably one third of our countrymen are dissenters from the established church. Let us look back, and while we admit that the human mind is ever prone to division, yet must we not also acknowledge that an unchristian spirit on each side has augmented an evil to which our corrupt nature is so liable? The days of Elizabeth, the proceedings of Archbishop Laud, the conduct of his opponents, the ejections on Bartholomew's day, in 1662; and the rejection of the comprehension projected by some of those then in authority at the Revolution; were all marked rather by the law of severity than by the spirit of love: and may we not observe the same thing in still later periods? And what has been the result? We have in our country several millions of dissenters. The Church of Rome, with a policy characteristic of the whole of that subtle system of iniquity, would not lose its strength by separating from itself its different orders and division. Has not the Protestant church in England greatly weakened itself by an opposite line of conduct? It is true that God has overruled it for good, and we are quickened by the zeal and efforts of those who dissent from us. But does this compensate for our divisions? Fellow-subjects, fellow-countrymen, and fellow-Christians, are separated from each others' worship, and from full communion of saints, while they equally hold the Head, and hope for ever to dwell together. This ought not to be. In a more perfect state of the church this will not be.

Those are unjust as well as impolitic, who on account of one supposed error bring a charge of other errors which they suspect to be connected with it. Thus there are those who charge persons who hold Calvinistic views and tenets with being hostile to the establishment. Some of its firmest supporters would be liable to such a charge, if such a con-

sequence be maintained. This injustice is not confined to our own day. Bishop Sanderson, when some in his days were wanting to throw the charge of disaffection to the establishment, on those who held the sentiments of Calvin, replies in language exactly suited to the present times.—‘ So far as has occurred to my observation, I dare say it, I find more written against the puritans (i. e. non-conformists) and their opinions, and with more real satisfaction, and upon no less solid grounds, by those that have and do dissent from the Arminian tenets, than by those that have and do maintain them. Could that blessed Archbishop Whitgift, or the modest and learned Hooker have ever thought, so much as by dream, that men concurring with them in opinion should for those very opinions be called puritans!’\*

The mode of conveying truth is of considerable moment. Mr. Cecil observes, speaking of this—‘ The papists and puritans erred in opposite extremes in their treatment of mankind. The PAPISTS almost to a man considered the mass of men as mere animals, and to be led by the senses: even Fenelon fell into this way of thinking. Some few fine spirits were to be found which were capable of other treatment; but the herd, they thought capable of nothing but seeing and hearing. The PURITANS on the contrary treated man as though he had nothing of the animal about him. There was among them a total excision of all amusement and recreation. Every thing was effort; every thing was severe. I have heard a man of this school preach on the distinction between justifying and saving faith. He tried to make his hearers enter into these niceties: whereas faith in its bold and leading features should have been presented to them, if any effect was expected. The bulk of mankind are capable of much more than the papist allows, but are incapable of that which the puritan supposes. They should be treated, in opposition to both, as rational and feeling creatures, but upon a bold and palpable ground.’†

\* See his Treatise. Pax Ecclesie, p. 64.

† See Cecil's Remains.—Works, Vol. ii. p. 619.

How rare is pure and genuine Christianity ! It is well remarked—‘ Interesting theological theories are easy. Clear theological knowledge ; lively, animated, and clever discussions of religious men and books ; zeal against Popery, as if Protestantism and Christianity were synonymous terms ; high and hot churchmanship, as if the Liturgy and Articles had been given by the inspiration of God, and were necessary to salvation ; high and hot dissent, as if written prayers, creeds, and surplices were sure badges of the reprobate ;—All these are easy and fashionable in their respective quarters ; but after all, genuine Christianity is not easy ; the offence of the cross has not ceased, and if any man will be spiritually-minded, living godly in Christ Jesus, and mildly yet steadily resisting the solicitation of the world, avowing at the same time the principle on which he acts, it is true now as it was when the Apostle wrote it, that such a man shall suffer persecution.’ \*

Let us learn the danger of resisting the powers that be. Rom. xiii. 1, 2. An impressive lesson taught by this review is, that very important truth, *My kingdom is not of this world ; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence.* John xviii. 36. The attempting to unite these two different kingdoms, and to establish the spiritual by the sword of the temporal kingdom, led the way in the Rebellion to all those serious crimes that have been the opprobrium of Christianity ever since. It is one thing for Christians in power and authority to support, patronize, and establish religion ; we believe it to be their duty : It is quite another thing to usurp power and authority even for the purpose of extending religion ; we believe this to be a serious crime. It is one thing to give all our influence and property for the advancement of Christ’s kingdom by spiritual means, we believe this to be the highest charity : It is another thing to use temporal weapons, to compel an outward conformity to an external service : this is oppression and tyranny.

\* Easter Offering, p. 182.

The temporal kingdom can do much by protection and provision, and by restraining public offences against the peace of society ; it only does harm by persecution even of those in error. How mercifully here has God dealt with us as a nation, and how distinctly, on the whole, has our present constitution attained that happy medium which we now enjoy !

To fight for Christ's kingdom with the temporal sword is to mistake its character. To confess and suffer, and not to fight, is the Christian's part. To what an inroad of hypocrisy, false experience, ambition, worldliness, and delusion did some men expose the church of Christ in the days of the Rebellion, by a total mistake on this vital point. Far better had it been for them to have patiently suffered all the severities of the star-chamber, and committed their cause to God in fervent prayer. He in His own time would have appeared in their behalf, and we should have been spared some of the worst scenes of our national history, and some of the greatest stumbling-blocks in the church of Christ. See in the Reformation, and the martyrdoms of Mary's reign, how triumphant the Christian's sufferings and death were over all the powers of the enemy. The Society of Friends, the Quakers, have lost nothing by their non-resistance : they have succeeded, in part at least, by suffering patiently.

Milner well observes in his Tract on the use of History — ' You find no instance of any man ever having occasion to repent of the exercise of modesty, candour, integrity, moderation. But every page of human annals lays open the mischiefs of presumption, deceit, pride, and furious passions. Cromwell, though exalted to the summit of earthly grandeur, is seen to be miserable amid the conflicts of disquieting passions. And Charles I. though stripped of regal dignity, and low enough to excite the pity of his enemies, is yet, through the native energy of a well-ordered and serene temper, calm and tranquil, and enjoys that peace to which the other is a stranger.'\*

\* See Works, Vol. viii. p. 446.

With what extreme difficulty has that blessed doctrine, justification by faith only, been preserved from age to age unimpaired, and in its purity ! One would have thought, that after the Reformation, the Protestant Churches could not again have almost lost a doctrine which was then so fully established, and so distinctly and clearly embodied in their confessions. But it is one very opposed to our darkened understanding, and it can only be adequately understood and valued in the humbling school of Christian experience. Many too, doubtless, hold it substantially, who do not hold it in theory, or expression.\* May Christians ever have a jealous care over this jewel of the gospel of Christ. Experience has shown that this is ‘a most wholesome doctrine,’ as well as ‘very full of comfort.’ The suspicions of the natural understanding are proved to be groundless by the history of the Church. Bishop Horsley, in his first Charge, observes, ‘That man is justified by faith without the works of the law, was the uniform doctrine of our first Reformers. It is a far more ancient doctrine—it was the doctrine of the whole college of Apostles : it is more ancient still, it was the doctrine of the prophets : it is older than the prophets—it was the religion

\* President Edwards’s remarks at the close of his able Sermon on Justification, are candid and weighty—‘How far a wonderful and mysterious agency of God’s Spirit may so influence men’s hearts, that their practice in this regard may be contrary to their own principles, so that they shall not trust in their own righteousness, though they profess that men are justified by their own righteousness ; or how far they may believe the doctrine of justification by men’s own righteousness in general, and yet not believe it in a particular application of it to themselves :—Or how far that error which they may have been led into by education or cunning sophistry of others, may yet be indeed contrary to the prevailing disposition of their hearts, and contrary to their practice :—Or, how far some may seem to maintain a doctrine contrary to this gospel-doctrine of justification, that really do not, but only express themselves differently from others, or seem to oppose it through their misunderstanding of our expressions, or we of theirs, when indeed our real sentiments are the same in the main ; or may seem to differ more than they do, by using terms that are without a precisely fixed and determined meaning ; or he wide in their sentiments from this doctrine, for want of a distinct understanding of it ; whose hearts at the same time entirely agree with it, and if once it was clearly explained to their understandings, would immediately close with it and embrace it ;—How far these things may be, I will not determine ; but am fully persuaded that great allowances are to be made on these and such-like accounts in innumerable instances ; though it is manifest from what has been said, that the teaching and propagating contrary doctrines and schemes, is of a pernicious and fatal tendency. —Works, Vol. vi. p. 315.

of the patriarchs ; and no one who has the least acquaintance with the writings of the first Reformers will impute to them more than to the patriarchs, the prophets, or apostles, the absurd opinion, that any man leading an impenitent wicked life will finally, upon the mere pretence of faith, (and faith connected with an impenitent life must always be a mere pretence) obtain admission into heaven.\*

Many are the lessons which are taught, as to the causes and symptoms of a decline of religion, and it is all-important to retard its fall, and forward its revival by every means in our power. It will have been observed, that all bodies of Christians have, at least for a season, fallen from their primitive purity. What have been the causes ? The grand cause manifestly is the corruption of the human heart.\* The taking religious opinions rather on the authority of great and good names, than on the divine testimony of God's holy word, is another cause of decline.—(1 Cor. ii. 5.) Thus human faith is engendered, and not

\* There are some striking remarks on this subject by Milner in his sermon on Rev. iii. 4—6. 'It should ever be remembered that human nature is deprived, naturally at enmity against God, and averse above all things, to real faith, heavenly hope, and genuine charity. It requires even an Almighty energy, like that which was exercised in the material creation, to produce any real holiness. Wherever the Gospel is really planted in the hearts and lives of a people, there has been an out-pouring of the Spirit of God, bearing down the opposition of nature, of the devil, and the world, and bringing men's hearts into willing captivity to the obedience of Christ. Quite contrary to the usual course of natural things, which are brought to perfection by slow and gradual improvements ; in Christ's religion true godliness starts up in the infancy of things, and very soon appears more gloriously perfect than it does afterwards. Heresies, refinements, and human cautions and improvements, that follow, very generally corrupt the work of God. The love of the world increases with the abatement of persecution ; and, above all, the natural workings of the human mind do gradually counteract the work of God. Really godly men are removed by death ; their juniors, far inferior in humility and simplicity, and wise in their own conceits, reduce the standard of Christian grace lower and lower : excuses and encouragements are invented for sin : what was once heartfelt, experimental religion, is sunk into general, barren profession. And so it is at length, that, while many have names to live, they are dead. For there is in every human heart, by nature, a strong dislike of serious, vital religion. The very terms made use of in Scripture to express it, though surely the most proper, because used by the unerring Judge of all propriety, are despised, or very sparingly used : fainter or more polite modes of speech—better adapted, it may be, to classical elegance and neatness, but proper to clothe an ambiguous and confused set of ideas, that mean little or nothing—are introduced. If any man seemeth to be wise in this world, let him become a fool, that he may be wise. See Sermons, Vol. iv. pp. 138, 139.

that divine faith which gains the victory over all our spiritual enemies.

This important subject calls for farther illustration. We see something of it in the decay of religion in the successive generations of a pious family. The effects which have arisen from pious parents thrusting their children into the ministry, show the same thing. It was said in the preceding century, 'Some of the greatest perverters of the gospel during the last century have descended from pious parents, who, fond of the idea of bringing up their children to the public service of God, overlooked the necessity of personal religion, presuming, as it would seem, that God would in due time supply that.'

But we see it on a large scale in the history of the Church of Christ generally. The concurring in human confessions and forms, which, where sincere, expresses the unity of the Church, and is in itself a most important bulwark for the defence of the truth, may yet degenerate into a mere form on the one hand, or a scrupulous, self-righteous, and superstitious veneration for right doctrines, without any experience of their power, on the other. The successors to those who have established a form of sound words, may hold the same words as a correct theory, with an excessive zeal, and yet slight their saving influence and power on the heart. The effect of this is, that however the doctrine be held in theory, there is a gradual loss of the real truth, which more and more fails, till those who retain the sound words explain away their real meaning, and with all their strength oppose every just statement of the truth contained in those words. Thus religion becomes a dry and barren speculation—the religion of sentiment, without the religion of the heart.

Similar is the tendency of an undue attachment to any human authorities, as the ground of our confidence. The first teachers may be entirely sound and scriptural, and be extensively blessed ; but there is a danger lest their successors, adopting their views, not from the word of God really believed and felt, but mainly from man, should

begin to rely very much on human teaching ; and thus not having the simple faith of the divine record, which is alone the effective stay of the soul, giving us the victory over the world, should gradually bend and verge to worldly systems, while at first they retain all the outward theory of orthodox, or evangelical principles. And thus by degrees, with the substance, the form may be either on the one hand slighted and lost, or on the other hand magnified as the one thing necessary and important !

We have had painful occasion to see that many have admitted right sentiments, who do not, as far as man can judge, live under the personal experience and enjoyment of those sentiments. Without noticing unworthy motives, we may in many cases believe that their real learning, their candour of mind, and their sincerity of character, have led them to avow doctrines which they perceived to be scriptural ; but it is greatly to be feared that their religion is the religion of intellect without corresponding feelings ; the religion of an outward orthodoxy without the living principles having their true influence over the affections. The deity and the atonement of Christ, for instance, are admitted and are strenuously maintained against Sociuians ; but the glory of those doctrines, as discovering to us one able to save to the uttermost, and procuring for us a complete salvation, are not traced out in their practical application, as unspeakably important in the temptations, the distresses, the burdens, and the conflicts of the Christian life. Real Christianity is the religion of the heart, as well as of the intellect ; *God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* The outward defence of the truth is not to be undervalued. Christians have been shielded from many reproaches and much contempt by the learned works of men, whose general spirit and conduct has, alas ! been such as to free them from the reproach of the cross, and all suspicion of enthusiasm, and who have too manifestly been of the world to be hated by the world. They have had, we will say, the ingenuouſness of mind to

admit the great essential doctrines of the gospel ; nay, we may go farther and say, they have assisted the real Christian by the powerful intellectual defence of doctrines, of which it is to be feared they themselves had not that full experimental enjoyment which to the Christian was another most satisfactory evidence of their truth. Let us never rest in a bare orthodoxy of sentiment. Our creed may be perfectly right in the intellect, and our heart seriously wrong, because it never truly received it. *With the heart man believeth unto righteousness.* It is real Antinomianism to rest satisfied with an orthodox creed, whether that creed comprehend many or few articles of faith, if those articles are destitute of holy influence on the heart and in the life.

Has not the Church of God seen these things painfully exemplified on a large scale among almost every class of Christians in every age of the church ? Have not the Protestant churches on the continent and in the British islands witnessed the same distressing facts in their own history ?

The great lesson which this teaches, is the supreme importance of a daily, constant, humble, and prayerful searching of the Word of God, by every Christian Student.

The decay of religion however mainly arises from, and is an indication of the tremendous power of that inward corruption which breaks through all barriers, and rises over all bounds. It becomes at the same time another occasion for, and furnishes another evidence of, the freedom, and riches, and fulness of that grace which is in Christ Jesus. He, against all this powerful tendency, still raises up afresh, by fresh effusions of the Holy Ghost, faithful witnesses from time to time, with a new experience of the truth in their own conversion to God, boldly to testify the gospel of his grace. The faithful witness too is then enabled, by those abused and neglected confessions, to take a firmer stand and be strengthened and bulwarked against all attacks, and thus a new life and power is given to the form, and the whole church is revived.

We may observe that religion does not ordinarily flourish most when its professors have most worldly honour and outward advantage. It is true that in the primitive time, when the churches *had rest, they were edified, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied*: but this was in a peculiar day, and under a peculiar effusion of the Holy Ghost. The general history of the church shows how little even the best of men can bear power, dominion, and prosperity. God has wisely chosen in general a humble lot for his people, and leaves mostly to the world that which the world so eagerly pursues, the kingdoms and glory of this world. Seldom do Christians gain a large measure of riches or dominion, of science or learning, without seriously suffering in their best interests. Those who are thus raised in the world, and at this cost, have rather need of our prayers than our congratulations.

The uncertainty of human judgment, and the differences of important sentiment among learned and pious men, and the impossibility of man's being always infallibly right, may tend to raise our thoughts to that great day when the fullest and the most decisive light will shine upon us.

How clear is it that there must be a judgment day, to make all truths and all characters manifest and apparent, when with every help of history, and accounts of opposite sides laid open to us, we find it often impossible to discern where the exact truth really lies, and may perchance ourselves, after exercising our best powers, condemn that which God approves.

May we not also hope for days of greater knowledge on earth? Allowing that there may be great intervening trials, yet the scriptures lead us to hope that happier days are now before the church, days when *Ephraim shall not envy Judah, nor Judah vex Ephraim*, when there shall be a vast increase of pure scriptural knowledge in its richest experience and its highest attainment, communion with God our heavenly Father: *the knowledge of the Lord shall*

*cover the earth as the waters do the sea : They shall see eye to eye, when the Lord shall bring again Zion.*

And happier days still are before the Christian, days when he shall have a freer and closer intercourse with all the saints and servants of God our Saviour. All their darkness will then be dispelled, and all their errors for ever removed, all their coldness and separation for ever gone ; and nothing but light, and joy, and love filling every glorified spirit above, who can duly estimate the full bliss and glory of this *general assembly of the first-born* ! When we look around our studies, we see quietly ranged together on the same shelves, Origen and Cyprian, Augustine and Jerome, Bradwardine and Aquinas, Calvin and Arminius, Hooker and Owen, Baxter and Stillingfleet, Toplady and Wesley, Whitfield and Fletcher, Watts and Doddridge, with modern Episcopalians, in perfect peace ; and it is cheering to have them each in his turn ready at our elbow to minister instruction and edification. But O, how much more cheering is that peace, how perfect that love, in which they now dwell together ! How full of joy the hope that we shall soon be with them, and know as we are known ! If sorrow could enter there, it would be that we were ever divided on earth ; but even that sinful division will serve to amplify and illustrate the riches of that grace which pardoned all, and in which we shall triumph through eternity.

Their love so cold, so mixed, before,  
In heaven is cold and mixed no more ;  
They see the Saviour as he is,  
And dwell in heaven with Him and His.

KELLY.

There too we shall rejoice in a yet higher joy, even in seeing God as he is ; without a veil, or emblem, or shadow, or letter ; and to our unutterable bliss, join David in saying, *With thee is the fountain of life, and in thy light shall we see light.* The imperfection of the light of grace was doubtless intended to quicken our desires after, and our anticipation of the unclouded light of glory.

In the mean time much is to be learnt, and much to be done for the glory of God and the good of man.

There are at present, living authors and divines of almost all the classes which have been noticed; and it is immensely important for every Christian and every minister to consider what class comes nearest to the Holy Scriptures, and what doctrines God most blesses to the conversion and salvation of immortal souls. The author has no hesitation in saying that he firmly believes that the sentiments of the Reformers are eminently conformed to the word of God, and influential to practical good. Let all who love the Saviour be warned by the history of past ages to take heed of losing the simplicity of faith, and falling back again to that state from which we have been rescued. Let us never sink to the worldly, and latitudinarian, and self-righteous spirit of past days, but hold fast the profession of faith. *Be thou faithful unto death, and I will give thee a crown of life.*

These reflections cannot be concluded better than in the striking words of Bishop Stillingfleet—'Christ crucified is the library which triumphant souls will be studying to all eternity. This is the only library which is the true *ιατρειον ψυχης*, that which cures the soul of all its maladies and distempers: other knowledge makes men's minds giddy and flatulent; this settles and composes them: other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety: other knowledge leaves men's minds as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified, above the sublimest speculations in the world.' \*

\* See his *Origines Sacrae*, p. 378, folio

## CHAPTER XIII.

## BRIEF COURSES OF STUDY OF DIVINITY.

THE object in view in our studies must regulate the nature and course of them. The Christian Student who merely aims at his own satisfaction and edification, need not pursue his studies to the same extent as another who is designed for the ministry. To a certain extent indeed they may both pursue the same plan. But the student for the ministry will find many things requisite in addition to those studies which are important to Christians in general.

The plans of study sometimes given are so long as to be impracticable. It is not a bad Hindoo proverb, 'There is more to be learned than you have years to apply to learning, therefore acquire that for which you have got immediate use.' But amid the multitude of books it is extremely difficult so to point out the best on each subject, as to direct to a course which is free from just exception.

In the present state of Christianity among us, Christian education, and especially catechetical instruction, have been so neglected, that many adults have still to learn the elementary principles of their religion. The Apostle's address is still applicable to such—*when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.* The connexion in which this reproof is introduced makes it evident that it applied not so much to a want of practical

and experimental knowledge, as to a deficiency in an intelligent perception of their religion; verses 10, 11; knowledge conveyed by human rather than divine teaching, verse 12. Even those designed for the ministry, unless they are personally religious, and have themselves diligently and with prayer read the scriptures, are often wholly, and frequently miserably unqualified, in mere theological knowledge, for the most important and arduous of all offices. So far from being able to answer the subtle objections of Infidels, or to solve spiritual doubts of perplexed Christians, they can perhaps hardly answer scriptural questions, to which any well-taught scholar can give a ready reply. There are also pious young persons who would do well thoroughly to study Watts's first Catechisms, before they enter on any course of reading, and would find there much of which they are ignorant. We have seen in our day pious persons with considerable talents, who from not being well-informed in the principles of their religion, have fallen into serious error, misled many, and had to retrace their steps with much bitter sorrow.

Such things ought not to be. May the following course assist in guiding readers in general to those studies which may lead them to a state of knowledge more satisfactory to themselves, and profitable to others. Great loss of time may be saved by a steady course of study, and due application to a particular object. The advice of Anulus, the President of the College at Lyons, to Junius was very good. Junius had leisure and plenty of books, and read various authors indiscriminately, eagerly endeavouring to fill his mind with the multiplied knowledge of all sorts of things. Anulus warned him against this, saying, that he would rather trouble and injure, than assist his mind by such a desultory method of reading: that he should have some proposed end placed before him, at which he should aim, since neither life nor the human mind were equal to all kinds of studies together. Junius found this advice useful all through life.

But it must be freely allowed, that all human plans are imperfect, and God accomplishes his purposes in very different modes to what we should have pointed out. He will lead his own instruments for benefitting his church in that course which will most tend to fit them for his service. The eminent Baxter, in reply to a letter from Anthony Wood desiring to know where he was educated, thus describes the way in which he was led : ‘As to myself, my faults are no disgrace to any University, for I was of none, and have little but what I had out of books, and very inconsiderable helps of country tutors. Weakness and pain helped me to study how to die ; that set me on studying how to live ; and that set me on studying the doctrines from which I must fetch my comforts ; and beginning with necessaries, I proceed to the lesser integrals by degrees, and now am going to see that which I have lived and studied for.’ \*

We suppose the student to have had a general education, to have been in the inferior school of nature, and to have his mind enlarged, his powers of reasoning strengthened, and his style improved by studies not directly theological. † Not that we would defer religious studies to this later period ; quite the reverse. ‘Religion must be the foundation, and lead the way of all our other studies.’ From childhood our offspring should know the Holy Scriptures. But we are now considering the case of Students, many of whom may not have had the unspeakable benefit of a religious education. All knowledge unconnected with and

\* See Wood’s *Athenæ Oxonienses*.

† These are the great advantages of Classical, Mathematical, Logical, Historical, and Philosophical studies. History is especially important. Dr. Buchanan observes, ‘The History of the World illustrates the word of God ; and the Book of Providence, when piously studied, becomes a commentary on the Book of Revelation. But if the preacher be ignorant of the great events of the world, the word of Prophecy is in a manner lost in his ministry.’ Leighton’s Exhortations to Students strongly express, however, the vanity of resting in mere philosophy.

The latin language is valuable, as the general medium of intercourse with all Foreign Divines ; it is like a common bond which unites the whole of Christendom in one body. The most valuable writings of foreigners, therefore, have been either written in this language, or translated into it, and the knowledge of it gives us access to the treasures of all countries and ages.

apart from religion, is mere folly—it has lost its brightest crown, its only real glory.\*

We will first give a PLAN OF STUDY FOR THE PRIVATE CHRISTIAN. How should the student commence his studies? Bearing in mind the important fact, asserted by Solomon, *the Lord giveth wisdom, out of his mouth cometh knowledge and understanding*, and the gracious promise recorded by James, *if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him*; we would earnestly recommend, that before all his studies he should offer up fervent prayer to the Father of lights, and the Giver of every good gift, and every perfect gift: so alone can he be guarded against the dangers of study, and attain its real advantages. Prayer obtains light and knowledge as well as holy feelings.

We have already seen that the word of God claims our first and constant study. As to the order in which the books of scripture should be read. Melancthon directs the student to begin with the Romans, since it contains almost a plan of the whole scriptures, and after that epistle to read in regular order the Galatians, Colossians, and other epistles, the gospels, Genesis, Deuteronomy, the Psalms, the prophets, and then the historical books. It was Luther's advice to Spalatinus to read the Bible in order from the beginning to the end. Probably a study of both Testaments, one in the morning and the other in the evening, in the order in which they are placed, or in that in which they were written, will, in the result, be found more advantageous.

Franck's Guide throughout may be consulted for valuable rules for the study of the scriptures. One great consideration with the student of the scripture is, as accurately as may be to mark the proportion or analogy of faith.† There is a lovely harmony and answerableness of one part

\* There are some striking remarks in Baxter's Reformed Pastor on this subject—See His Works, Vol. xiv, pp. 213—221.

† See Franck's Guide, pp. 73—78.

to another, which will be evident to a discerning reader with a simple heart and spiritual perception. To mark this, is of the first importance in the inquiry into the mind of God in his word—the consistency of each part with the rest, the prominence and relative importance of certain truths in the scriptural system, so that we not only receive scriptural truth, but receive it in the scriptural mould. Great care too is necessary to have a correct view of the character, solidity, and depth of scriptural truth ; not to conceive of its fulness, as necessarily embracing three or four meanings. This is really to empty it of its fulness, divesting it of all meaning, by depriving it of a determinate sense. The word of God is like its Author, we cannot search it to perfection. But if we cannot take the whole sense of God, let us not forget that there is one proper sense affixed to every part ; and that instead of looking out for more, we had better receive and enjoy the portion which in the plain service lies before us, abundantly sufficient for every emergency. Melancthon advises, that the principal sentences should be taken out and arranged under heads, as he had given a specimen in his *Common-Places*. Luther highly commends the *Common-Places* of Melancthon, as a book by which the divine and pastor of the church may be thoroughly furnished.

On the interpretation of Scripture, Horne's *Introduction* is full of useful information, compiled from every quarter. If this be too voluminous to undertake, its *Abridgment*, or Jones's *Scripture Directory* will assist those who cannot give much time ; with this join the short *Notes* of the *Reformers' Bible*, Scott's *Exposition* on *Matthew*, *John*, and on the *Romans*, Luther on the *Galatians*, and Leighton on *Peter*.

Though the Reader, at the beginning of his course may not be prepared to go all lengths with those who have attained much Christian knowledge and experience ; yet many have found it materially to facilitate their progress, to read such books as Halyburton's *Life*, and Scott's *Force of Truth*.

The Evidences of Christianity are clearly displayed in Gregory's Letters, Chalmers' Evidences, or in Paley's Evidences and *Horæ Paulinæ*; and difficulties are met and obviated in Butler's Analogy. Bishops Newton and Hurd, A. Keith on the Prophecies, and Campbell on the Miracles, with Sumner's Evidences may also be added.

Catechetical Divinity, including Creeds, Catechisms, and Confessions of Faith, will be learnt in Vivian's Explanation of the Catechism, Pearson on the Creed, the thirty-nine Articles with Scripture Proofs, and the Harmony of the Confessions.\*

A correct and brief system of doctrinal and practical Divinity may be found in the Homilies, and in Robinson's Christian System, and Scott's Essays; and of experimental religion in Newton's *Cardiphonia* and other Letters, and in Augustine's Confessions.

The Church of England is best seen in her established and public documents, her Articles, Liturgy, and Homilies; in her acknowledged and authorized writings, Jewel's Apology and its defences, Edward the VIth and Nowell's Catechism, and Rogers, Beveridge and Burnet on the Thirty-nine Articles; and in Hooker's Ecclesiastical Polity.

Historical Divinity may next be pursued in Milner's History of the Church of Christ, with Scott's continuation, and Fuller's History of the British Church; in Sleidan's History of the Reformation in general, and Burnet's History of the English Reformation; Dupin's Abridgment or Mosheim's, will give an account of the external Church; and a statement of the different sentiments of all professions of religion will be seen in Adam's View, or Williams' Dictionary. Under this head may come the Lives of Eminent Men (a peculiarly interesting and instructive study), such as Bonnel, Brainerd, Newton, Martyn, Scott, and the like, with Foxe's Acts and Monuments of the Martyrs.

\* It is to be regretted, that this valuable summary and harmony of the sentiments of all the Reformed Churches has become exceedingly scarce.

The History and Chronology of the Scriptures may be read in Shuckford, Russell, and Prideaux, and its chronological arrangement seen in Townsend's Harmony.—Expository works for reference are mentioned hereafter.

Controversial Divinity will not need much attention. The books already named will suffice for the present, as it regards the Church of England. To meet the Roman Catholics, Usher's Answer to the Jesuit, or Bishop Hall's Treatises should be read ; to answer the Socinians, Wardlaw's Socinian Controversy, Dr. Pye Smith's Testimony to the Messiah, and Stillingfleet on the Satisfaction of Christ.

Practical Sermons abound ; Latimer, Usher, and Milner may be read with much advantage.

We proceed to more enlarged STUDIES FOR THE MINISTRY. Mr. Law has some humorous remarks on the directions given to him, as to the method of studying divinity. Some directing him to the Hebrew originals ; others to the Greek Septuagint ; others to Church History, Canons, and Councils. Some to the Reformation, to Calvin and Cranmer ; others to Chillingworth and Locke, the Preservative against Popery, and the Boyle Lectures. Some to Liturgical Collections ; another to the Clementine Constitutions, or to Dr. Clarke, and Mr. Whiston ; and others to the history of heretics, and to casuistry and schoolmen. He then supposes himself directed by Rusticus to take the Gospel in his hands, and he would stand just in the same situation as the primitive Christian seventeen hundred years ago. He makes this reflection : ' What a project was it, to be grasping after the knowledge of all the opinions, doctrines, disputes, heresies, schisms, councils, canons, alterations, additions, inventions, corruptions, reformations, sects, and churches, which seventeen hundred years had brought forth through all the extent of the Christian world ! What a project this, in order to be a divine !'

This mode of reasoning is not, however, satisfactory. Is the church to lose the whole benefit of eighteen hundred

years' experience? Is the world in the same state to the Christian that it was eighteen hundred years ago? Have not Satan's artifices been more fully disclosed? Have not our dangers been more largely developed? Another preparation may therefore now be requisite to what was then requisite; and other advantages may be now attained that could not be then attained. Nay, to stand in the situation of a Christian seventeen hundred years back, requires that very learning which Rusticus supposes to be unnecessary.

A plan of study for the ministry should be comprehensive, and include a more enlarged scale of reading on each subject already named, as well as criticism, pastoral theology, and hortatory divinity.\*

THE KNOWLEDGE OF THE ORIGINAL LANGUAGES OF SCRIPTURE is of great importance. Suitable books for this purpose will be noticed in the following lists. Ollivant's Analysis of the text of the History of Joseph will be found a convenient introductory work, for the Hebrew Scriptures.

SACRED CRITICISM is important for ministers. For the purpose of reference, Poolc's Synopsis meets almost every want; but for criticism, on the Old Testament, Boothroyd's Hebrew Bible is a convenient compendium of more modern information; and on the New, Doddridge's Expositor, Parkhurst's Greek Lexicon, and Bengelii Gnomon, to which may be joined Middleton on the Greek Article. Criticism may, however, easily be carried too far. Dr. Chalmers says: 'Without depreciating scriptural criticism, we cannot admit that all the additional light which

\* The course of instruction adopted by Zuinglius at Zurich was well calculated to promote theology. He took the Old and New Testament for the basis of instruction. He required of the professors entrusted with the interpretation of the Greek and Hebrew text, to compare the originals of the sacred writers with the most esteemed versions, such as the Vulgate and the Septuagint; to cite the comments of the Jewish doctors on the Old Testament, and those of the Fathers on the New; to apply a knowledge of the manners and customs of the Jews to the clearing up of obscure passages, to establish the true sense of each; to show its connexion with the other truths of religion, and finally to point out the application of them to be made to morals. These lectures were given in the cathedral, numerous auditors attended, and magistrates and merchants learned to read the scriptures in the original languages.—See Hess's Life of Zuinglius, pp. 209, 210.

is evolved by it bears more than a very small fractional value to the breadth and glory of that effulgence, which shines from our English Bible on the mind of an ordinary peasant.'

Speaking of the niceties of Biblical criticism, Dean Milner says :—

' I do not think that a depth of that kind of knowledge.....is at all necessary for students in general, nor do I think much time spent by them in such pursuits would be well spent, especially as it would leave them too little time for the study of other branches of divinity .....Experience shows that men may be very knowing in these things, and yet be very poor divines; may spend their lives in the cultivation of this species of knowledge, and yet be neither remarkable for the soundness of their faith in revelation, their skill in apprehending its doctrines, or their zeal in enforcing them.....I would content myself with a very concise and general account of the history and operation of that Biblical criticism, which has brought the text of the Holy Scriptures to its present state of improvement. And, in thus proceeding, I conceive I should act very much on the same rational grounds as calculators do, who hazard their reputation, their own property and that of others, and even their lives on the accuracy of astronomical tablets and tables of logarithms.'

Some further remarks of Dean Milner are too valuable to be omitted.

' This system of confidence,' he continues, ' is by no means to be carried so far as to exclude a very careful personal examination of the evidences of revelation; those evidences, I mean, which prove that the canonical books of scripture are the genuine writings of authors who had divine authority to teach the Christian religion.

' In the pursuit of this object, I esteem the three little volumes of Dr. Paley (his Evidences) containing the marrow of the more elaborate writings of the learned Dr. Lardner, together with his single volume of *Horæ Paulinæ*, far above whole book-cases full of the voluminous undigested speculations of many well-meaning authors.

' When the serious student is satisfied, not indeed so as to be able to answer completely every objection with which he may meet, but satisfied that the God of Israel is the true God, and that Jesus Christ, whom he has sent, is the way, the truth, and the life; and that the Holy Scriptures contain every thing that is necessary to salvation;

he ought not, according to my views of the importance of time and the use of talents, to spend year after year in attending to minute difficulties and refined speculations, but immediately begin the study of the doctrines of his Bible, and their application to practical purposes. In searching the scriptures, with a view to doctrinal points, the examination of the Articles and Liturgy of the Church of England will claim the peculiar attention of students. These will supply abundant materials for the exercise of all their reasoning faculties, especially if they should be disposed to enter on religious inquiries of the abstruser kind. I will, however, venture to affirm, that the more active and zealous they are in the discharge of the practical duties of their profession, the less time and the less inclination also will they have for the niceties of theoretical disquisitions in divinity.'

THE CHURCH OF ENGLAND may be best studied in the writings of Jewell, as it regards its separation from the Romanist, and of Hooker as to the objections of Dissenters. The fifth book of Hooker is specially important.

Dean Milner's remarks on the study of ECCLESIASTICAL HISTORY are valuable. He says: 'The study of ecclesiastical history, by which I do not mean the secular history of religion, but the history of the true Church of Christ, wherever it is to be found; and also the history of the corruptions of Christian doctrines will furnish a subsidiary attainment, and prove exceedingly useful to the young divine in his pursuits, both by confirming and illustrating sound interpretations of scriptural doctrine, and by furnishing the mind with practical maxims for the direction of his conduct.'

MINISTERIAL BIOGRAPHY is of importance to the minister; and here the Lives of Doddridge, Brainerd, Martyn, Scott, Richmond, Charles, and Payson, are of great value.

PASTORAL THEOLOGY is another very important branch of the studies of those preparing for the Christian ministry. Chrysostom on the Priesthood, Herbert's Country Parson, Baxter's Reformed Pastor, Burnet's Pastoral Care, and William's Christian Preacher, and Secker's Charges, with a more recent but invaluable work, Bridges' Christian Ministry, are some of the best books on this head.

For HORTATORY THEOLOGY, or that which relates directly to preaching, Claude's Composition of a Sermon will furnish many hints. Family exposition, and parochial visitation, and explaining the scriptures to the poor, will by degrees prepare the minister for that kind of vivâ vocé address, which in all ages God has most extensively prospered. The Sermons of Barrow, Stillingfleet, Taylor, Mede, Sherlock, &c. will furnish useful matter ; but such as Bishops Reynolds and Beveridge, Milner, Richardson, Simeon, Jamieson, &c. will furnish more especially those evangelical doctrines, which, clearly exhibiting salvation by Christ, are alone eminently blessed of God in giving spiritual life to the hearers.\*

\* The directions which Archbishop Usher gave to ministers are so generally useful and so excellent, that we subjoin them in a note.

' (1.) Read and study the scriptures carefully, wherein is the best learning and the only infallible truth ; they can furnish you with the best materials for your sermons, the only rule of faith and practice, the most powerful motives to persuade and convince the conscience, and the strongest arguments to confute all errors, heresies, and schisms. Therefore be sure, let all your sermons be congruous to them ; and to this end it is expedient that you understand them as well in the originals as in the translations.

' (2.) Take not hastily up other men's opinions without due trial, nor vent your own conceits, but compare them first with the analogy of faith and rules of holiness recorded in the scriptures, which are the proper tests of all opinions and doctrines.

' (3.) Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

' (4.) Insist most on those points that tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life : press these things home to the conscience of your hearers, as of absolute necessity, leaving no gap for evasions, but hind them as close as may be to their duty. And as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words, that is, in such as are plain and intelligible, that the meanest of your auditors may understand. To which end it is necessary to back all practical precepts and doctrines with apt proofs from the Holy Scriptures, avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures, since it is not difficult to make easy things appear hard, but to render hard things easy is the hardest part of a good orator as well as preacher.

' (5.) Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach experimentally, and your hearers perceive that you are in good earnest : and press nothing upon them, but what may tend to their advantage, and which yourself would venture your own salvation on.

' (6.) Study and consider well the subjects you intend to preach upon, before you come into the pulpit, and then words will readily offer themselves ; yet think what you are about to say before you speak, avoiding all uncount fantastical phrases or words, or nauseous, indecent, or ridiculous expressions,

A student needs BOOKS OF REFERENCE. Some are mentioned at the end of this chapter: Cruden's Concordance, and Brown's or Calmet's Dictionary of the Bible will be useful. The student will find it advantageous to make his Bible the index to all his books; inserting in the margin of the Bible reference to the most material illustrations which may be contained in the books which he possesses.

Example often instructs more powerfully than general statement. It may be well then to furnish the student with the pattern of one who made a happy and useful progress in his studies for the ministry; and who has been an eminent blessing to the Church of Christ in our own day,—we mean Dr. Buchanan. We have his course at the university very fully detailed by his biographer, from his own letters.

He was brought to the knowledge of the truth before he entered college, and went thither some years later than is usual. Until he was actually at college he cherished the hope of being permitted to devote his chief attention to divinity, and to the mathematics secondarily; but after mature deliberation, he gave himself to the prescribed studies of the place. He, however, kept up meetings for prayer and reading the scriptures, with the more pious students. Pursuing his studies with much eagerness, he felt uncertain whether he should continue to attend both to mathematical, and classical, and logical subjects, at the same time. He found it made him exceedingly languid in devotional duties, and he felt not that delight in divine things which had previously animated him.

which will quickly bring preaching into contempt, and make your sermons and persons the subjects of sport and merriment.

' (7.) Dissemble not the truths of God in any case, nor comply with the lusts of men, nor give any countenance to sin, by word or deed.

' (8.) But, above all, you must never forget to order your own conversation, as becomes the gospel, that so you may teach, by example as well as by precept, and that you may appear a good divine every where as well as in the pulpit: for a minister's life and conversation is more heeded than his doctrine.

' (9.) Yet after all this, take heed you be not puffed up with spiritual pride of your own virtues; nor with a vain conceit of your parts or abilities, nor yet be transported with the applause of men, nor dejected, nor discouraged with the scoffs and frowns of the wicked and profane.'—See Parr's Life of Usher, pp. 86—89.

He rose at half-past four, and his plan of study was as follows :

$\frac{1}{2}$ before 5 } 6 } Devotional Studies. 7 } 8 } Breakfast. 9 } 10 } 11 } Mathematics. 12 } 1 } 2 } Dinner and 3 } Recreation. 4 } 5 } Classics. 6 }		6 } Engagements or 7 } Recreation. 8 } 9 } Classics or Logic. 10 } 11 } Devotional Studies. 12 } 1 } 2 } Sleep. 3 } $\frac{1}{2}$ after 4 }
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He observes that other pious students, who gave less time to university studies did not appear to bring forth the fruits that might be expected from the very studies which they loved, in living nearer to God, &c. He afterwards, however, was led to think that under his circumstances he devoted too much time to academical studies, and having arrived at some proficiency in mathematics, he circumscribed his academical exercises in order to afford a considerable proportion of the day (the half if possible) for the preparation for preaching the gospel. His anxiety to be useful to his fellow-students, led him to earnest prayer for them, and in his last year he laid himself out a good deal to encourage younger men in keeping the right path. His diligence was truly exemplary. ' His common-place books contain abridgements of lectures on anatomy, harmonicks, manufactures, and experimental philosophy ; abstracts of Locke, of Grotius, and Paley, on the evidences of Christianity, of parts of Smith's Wealth of Nations, of Aristotle's Rhetoric, and of some historical works. References occur to Bacon, Cudworth, Stillingfleet, and Chillingworth, and other great authors ; extracts from various writers, both ancient and modern, chiefly with reference to moral and theological subjects ; notes of sermons preached before the university ; important his-

torical facts, with occasional reflections upon them ; the meaning of remarkable words, phrases, and customs ; observations either altogether original, or digested from different authors, and expressed in his own words ; on infidelity ; on natural and revealed religion ; on style and eloquence ; on memory and imagination ; on real and alleged enthusiasm ; and on the use of reason in religion ; on various branches of political economy ; on the French Revolution ; and on war. One of the most useful and interesting portions, however, of these *adversaria*, comprises a series of remarks on different parts of scripture ; on the best method of reading the Bible ; on the spirit and design of the sacred writings, particularly with respect to their hortatory and practical style ; on preaching, and in general on the ministerial office ; on prayer ; on personal piety ; and on the Christian warfare.' All men have not indeed the original powers of Buchanan, but such a bright example as his may stimulate students to higher and more spiritual efforts in the prosecution of their preparatory studies for the ministry.

The late period at which he entered college, and the prospect of his entering the ministry immediately after taking his degree, led him, as we have seen, to give less time to academical pursuits than is ordinarily recommended. Where such a course may not be expedient, there will need special watchfulness against that eagerness after literary honours and distinctions, to which the natural heart is abundantly of itself prone ; and to which there are such extraordinary incitements in the present day. Henry Martyn seems to have been deeply sensible of the spiritual danger of an intense application to academical studies ; and even his zeal was for a moment relaxed in the bright sunshine of those honours which he acquired.

The course of study desirable for those preparing for the ministry, will be more fully and distinctly seen by the books in the following list. They were recommended chiefly by a judicious clergyman to a young friend, as a

course of study to be pursued between the time of his taking his degree and entering orders. Some alterations and additions have been made. With respect to the *Evidences*, this clergyman remarks, ‘ Besides the satisfaction of his own mind, it is highly necessary, in this day of prevailing infidelity, for the minister of Christ to be able to give a reason of the faith that is in him, and to show that he has not followed a cunningly-devised fable.’ With respect to *Popery*, he observes, ‘ the English divines of the *Æra* of the Reformation, and of the Revolution, and of the intervening period, have raised by their labours in this controversy, a monument which will last as long as genius and learning will be revered in the world. There is reason to fear from the signs of the times, that it will soon become the duty of the faithful minister to engage in a warfare which his predecessors have so triumphantly sustained.’ In respect to the *Institutes of Calvin*, he remarks, ‘ I am not afraid here to observe, in opposition to the illiberal and ignorant prejudices of modern theologians, that the *Institutes of Calvin*, omitting his *Speculations on the Divine Decrees*, will communicate more sound knowledge than all the systems that have been substituted in its place.’ I add also his closing remarks : ‘ And let it never be forgotten, that our reading will be very ill directed, if it do not begin and end with devout application to the Fountain of all wisdom. The influence of the same Holy Spirit which indited the Sacred Writings must be humbly and constantly sought for their profitable understanding. The books specified may be read as they are placed : but the arrangement is made, not that it should be implicitly followed, but because some order is necessary. The student will adjust it to his taste and convenience. He will analyze and extract, as the importance of the subject which he is examining requires.

(1) *Hebrew.*

Simon's Bible, or  
Boothroyd's Hebrew Bible.  
Schræder's, Lee's, or Stewart's  
Grammar.  
Robertson's Clavis Pentateuchi.  
Bythner's Lyra Prophetica.  
Simon's Hebrew Lexicon.

(2) *Greek.*

Griesbach's Testament, or  
Vater's Testament.  
Parkhurst's Lexicon, by Rose.  
Schleusner's Lexicon.

(3) *Evidences.*

Paley's Evidences.  
Paley's Horæ Paulinæ.  
Watson's Apologies.  
Stillingfleet's Origines Sacræ.  
Butler's Analogy, by D. Wilson.  
Jenkins's Reasonableness, &c.  
Cosins on the Canon.  
Jones on the Canon.  
Lardner's Credibility and Supplement.  
Gibson's Pastoral Letters.

(4) *The Fathers.*

Barnabas.  
Clement.  
Ignatius.  
Polycarp.  
Justin Martyr.  
Reeves's Apologies of the Fathers.  
Daille on the Fathers.  
Scultetus Medulla.  
Rous's Meila.  
Cyprian.  
Bishop Kay's Justin and Tertulian.

(5) *Ecclesiastical History.*

Josephus's Works.

Turretine's Compendium.  
Milner's History of the Church of  
Christ, 8 vols. with Scott.  
Mosheim's Ecclesiastical History,  
6 vols.  
Burnet's History of the Reforma-  
tion.  
Strype's Memorials and Annals,  
13 vols.  
Cave's Historia Literaria, 2 vols.  
Eusebius.

(6) *Against Popery.*

Bishop Hall's Three Treatises.  
Philpott's Letter to Butler.  
Usher's Answer to the Jesuit.  
Bedell's Life and Letters.  
Chillingworth's Religion of Pro-  
testants.  
Pascal's Provincial Letters.  
The Protestant, 4 vols.

(7) *Church of England.*

Jewell's Apology.  
Hooker's Polity.  
Nicholl on Common Prayer and  
Supplement, folio.  
Rogers on the 39 Articles.  
Enchiridion Theolog. 2 vols.  
Dodwell's Athanasian Creed.  
Fathers of the Church, 8 vols.  
Stillingfleet's Origines Britannicæ,  
&c.

(8) *Body of Divinity.*

Homilies and Articles.  
Beveridge on the 39 Articles.  
Burnet on the 39 Articles.  
Pearson on the Creed.  
Calvin's Institutes.  
Hopkins's Works.

(9) *Study of Scripture.*

Horne's Introduction.  
Jennings' Jewish Antiquities.

Campbell on the four Gospels.  
 Jones's Figurative Language.  
 Witsius de Prophetia.  
 English Translator's Preface.  
 Poole's Synopsis.  
 Scott's Commentary.  
 Simon's Critical History.  
 Smith's Scripture Testimony to  
 the Messiah.  
 Holden's Testimonies.

(10) *Pastoral Duties.*

Chrysostom de Sacerdotio.  
 Erasmi Ecclesiastes.  
 Witsii Oratio de vero Theologo.  
 Herbert's Country Parson.  
 Jer. Taylor's Minister's Duty.  
 Burnet's Pastoral Care.  
 Bridges' Christian Ministry.  
 Cecil's Remains.  
 Burnet's Conclusion of his His-  
 tory.  
 Wilson's Sacra Privata.  
 Wilson's Parochialia.  
 Massillon's Charges.  
 Charges of Kidder, Spratt, Hort,  
 Butler, Secker, Horne, Horsley.  
 Mather's Student and Pastor.  
 Brown's Christian Pastor.

(11) *Practical Divinity.*

Hall's Contemplations.  
 Reynold's Three Treatises.  
 Evans on the Christian Temper.  
 Law's Serious Call.  
 Doddridge's Sermons on Power  
 and Grace of Christ.  
 Adam's Works.  
 Leighton's Works.

(12) *Biography.*

Strype's Lives of the Reformers.  
 Lives of Usher, Bedell, Baxter,  
 Martyn, Edwards, Newton, Bu-  
 chanan, Scott, Cecil.  
 Buchanan's Researches.  
 Wordsworth's Ecclesiastical Bio-  
 graphy.

(13) *Missions.*

Jowett's Researches, 2 vols.  
 Abstract of Christian Knowledge  
 Society Reports.  
 Propaganda.  
 Horne's Letters.  
 Missionary Register.  
 Jewish Expositor.

The following is a list of books which was required by one of our Bishops to be known before admission to Holy Orders :

*For Deacon's Orders.*

The whole Bible in English, re-  
 ferring to the Commentaries of  
 Patrick Lowth and Burkitt.  
 The Gospels at least, in the origi-  
 nal language.  
 Paley's Evidences.  
 Pearson on the Creed.  
 Burnet's 39 Articles.  
 Wheatley on the Common Prayer.  
 Tomline's Elements, 1st vol.  
 Burnet's Pastoral Care.  
 Wilkes's Essay on the Conversion  
 of Ministers.  
 Venn's Complete Duty of Man.

*For Priest's Orders.*

(IN ADDITION.)

The Remainder of the New Tes-  
 tament, in the original, with  
 Poole's Synopsis.  
 Butler's Analogy, with Bishop  
 Halifax's Introduction.  
 Secker's Charges.  
 Burnet's History of the Reforma-  
 tion.  
 Bishops Newton and Hurd on the  
 Prophecies.  
 Ecclesiastical History, by Mo-  
 sheim.  
 History of the Church of Christ, by  
 Milner.

The following directions and lists were given to candidates in another diocese: there is a serious deficiency of evangelical works in this list, and such as Trapp on the Gospels, and Watson's Tracts, might well be omitted.

*Si me conjectura non fallit, totius Reformationis pars integerrima est in ANGLIA ubi cum studio Veritatis viget studium Antiquitatis.*

(Isaaci Casaub. Epist. ad Salmis.)

Candidates for Deacon's Orders should be thoroughly versed in the Gospels and the *Acts of the Apostles* in the 'Greek Testament;' and, for those of Priests, in the Epistles in addition. If they can construe them *into correct Latin*, so much the better.

Both Classes, ought, likewise, to have a complete knowledge of the Old and New Testament Narratives, the principal Evidences of Christianity, and its fortunes from the death of its Divine Founder to its establishment under Constantine the Great; as likewise of the leading doctrines of the Church of England, its reformation from Popery; and the chief tenets of the various English Dissenters; in many of which particulars Bishop Tomline's 'Elements of Christian Theology' will be found of important service. Dr. Doddridge's 'Family Expositor' is, also, a work which can scarcely be recommended too much, or consulted too frequently.

To this should further be added, a perfect acquaintance with Grotius '*De Veritate Religionis Christianæ*,' and the power of translating with facility any of the Thirty Nine Articles from English into Latin, and *vice versa*.

To occupy the Clergy *after* their ordination, three lists of books are subjoined, adapted, (as it is, after much consideration, concluded) to their successive stages of theological proficiency. Many a well-disposed young divine, it may be feared, for want of some such humble guide as is supplied by the First (not pressing too heavily upon either the intellect, or the purse,) has gradually felt his purposes of virtuous industry give way, and afforded a melancholy illustration of the sentence of the Roman historian, *Invisa primo Dcsidia postremo amatur*. If he render himself master of the first, it can hardly be doubted, that he will seize every opportunity of going on to the second at least. The latter part of the third will be in every sense, of more arduous acquisition.

N. B.—In several cases, the accurate and judicious reprints of the Clarendon Press will be found both the cheapest and the best editions; but no edition of the works in question can be studied without great advantage.

## I.

D'Oyly's and Mant's Bible.  
 Parkhurst's Greek Lexicon.  
 Robinson's Theological Dictionary.  
 Gray's Key to the Old Testament.  
 Percy's Key to the New Testament.  
 Horne's Introduction to the Study of the Scriptures.  
 Jennings's Jewish Antiquities.  
 Wells' Geography of the Old and New Testament.  
 Palmer's Bible-Atlas.  
 Mosheim's Ecclesiastical History, by Maclaine.  
 Burnet's History of the Reformation, abridged by himself.  
 Jortin on the Truth of the Christian Religion.  
 Skelton's Deism Revealed.  
 Paley's Evidences of Christianity.  
 Paley's *Horæ Paulinæ*.  
 Tomline's Elements of Christian Theology.  
 Nelson's Fasts and Feasts.  
 Shepherd on the Common Prayer.  
 Prideaux's Connexion of the Old and New Testament.  
 Newton's Dissertations on the Prophecies.  
 Campbell's Dissertation on Miracles.  
 Secker's Works.  
 Sherlock's Sermons.  
 The Clergyman's Assistant (Clarendon Press).  
 The Clergyman's Instructor (Clarendon Press).

## II.

Novum Testamentum a Valpy.  
 Biblia Vulgatæ Editionis.  
 Routh *Reliquiæ Sacræ*.  
 Schleusneri Lexicon in Novum Testamentum.  
 Schmidii *Concordantiæ Græcæ Novi Testamenti*.  
 Elsley's Annotations on the Gospels and Acts.

Slade's Annotations on the Epistles.  
 Macknight's Harmony of the Gospels.  
 Stillingfleet's *Origines Sacræ*.  
 Sylloge *Confessionum sub tempore reformationis Ecclesiæ*.  
 Pearson on the Creed.  
 Hooker's Ecclesiastical Polity.  
 Potter on Church Government.  
 Campbell on the Gospels.  
 Macknight on the Epistles.  
 Butler's Analogy of Natural and Revealed Religion.  
 Magee on Atonement and Sacrifice.  
 Beveridge's *Thesaurus Theologicus*.  
 Trapp on the Gospels.  
 Barrow's Select Sermons.  
 Beausobre's Introduction to the New Testament.  
 Van Mildert's Bampton Lectures.  
 Nott's Bampton Lectures.  
 Watson's Theological Tracts.  
 (Randolph's) *Enchiridion Theologicum*.

## III.

## 1.

LXXII *Virorum Versio*.  
 Trommii *Concordantiæ Græcæ Versionis LXXII*.  
 Biel *Thesaurus Philologicus*.  
 Suiceri *Thesaurus Ecclesiasticus*.  
 Wetstein *Prolegomena in Novum Testamentum*.  
 Cave *Ecclesiastica Historia Litteraria*.  
 Bulli *Opera*.  
 Leland's View of the Deistical Writers.  
 Marsh's Lectures.  
 Bennet's Abridgement of the London Cases.  
 Jones on the Canon of the New Testament.

## 2.

Walton's *Biblia Polyglotta*.  
 Castelli Lexicon.

Parkhurst's Hebrew Lexicon.	Glassii Philologia Sacra, a Dathe.
Spencer De Legibus Hebræorum.	Fabricii Lux Salutaris Evangelii.
Kennicott Dissertatio Generalis, 1780.	Lowth De Sacra Poesi Hebræo- rum, a Micbaelis.
Hodius De Bibliorum Textibus Originalibus.	Lightfoot's Works.
Bytner's Lyra Prophetica.	Micbaelis' Introduction to the New Testament, by Marsh.

The lists of Books which have been recommended by Bishops and others are given in the Churchman's Remembrancer for 1830 and 1831. It is with pain that the Author remarks the great deficiency of Devotional and Evangelical works in most of these lists. It is grievous to see such works as Scott's and Henry's Commentaries carefully excluded from the Minister's Library, as well as the invaluable practical writings of the Non-Conformists.

The Author cannot but observe that there seems to him a much better prospect of attaining scriptural truth by diligently reading the Bible alone, with prayer to God, than by the *constant* study of those merely learned works in Divinity, some of which bring not forward the leading doctrines of the Gospel devotionally, practically, and experimentally, or perhaps exclude them altogether for mere criticism: and others undermine them by insinuations of their dangerous tendency, or attempt to do them away by forced and unwarranted critical objections. The mind, merely dwelling on critical works, is diverted from main truths by the outside frame-work. You have the shell minutely described, while the sweetness and nourishment of the kernel is withheld.

Criticism has indeed its value, and must not be neglected, but it is an important truth stated by Mr. Gurney; "as far as regards essential truth, the obvious sense of Scripture, the sense which is naturally imbibed by the Cottager or the School Boy, seldom fails to be wrought out and established by impartial and elaborate research."\*

Having thus given a general view of the preparatory course of study requisite for Christians and students for

\* See Gurney's Biblical Notes.

the ministry, we shall, in the following chapters, add those lists of books which are serviceable for different classes in society, and then more fully and distinctly give those which may lead the minister of Christ to a more enlarged acquaintance with divinity.

But let the reader, in the midst of books, not lose sight of the insufficiency of books for teaching that which he desires to acquire, and evermore seek that unction from above which the anointed Saviour, in whom is all the fulness of grace, liberally bestows on all that seek it from him. Some have found having always at hand a devotional book, to be going through with, and to take up at intervals of study, has assisted them in resisting that tendency which literature has to invade spirituality. O that our hearts may never be buried in human writings, that we may ever rise above them all to him who is the Light of life, the wonderful Counsellor, and the abiding Prophet of his church !

## CHAPTER XIV.

RELIGIOUS LIBRARIES FOR PERSONS IN VARIOUS CLASSES  
OF SOCIETY.

THE Author devotes this chapter to little more than lists of books. His object is to direct Christians in general to those works which may be most suitable and profitable to them. Characters of the authors will occasionally be given in the more enlarged and arranged list, entitled the Minister's Library.

After acquiring some general knowledge of religion, intelligent Christians will desire to carry forward and increase this knowledge, and to read for daily edification of heart. In this view an enlarged list may be useful.

It must not be supposed that every sentiment in each book here mentioned is wholly unexceptionable. That is true only of the inspired writings, and all others must be tried by them. Nor must it be supposed that very many books, not included in the lists here given, are not equally worthy of insertion, and equally profitable to read. Circumstances bring some books in the way of one person, and others in the way of another person ; and the author is very far from wishing to assume or dictate, and is only desirous of giving such help as he may be able.

The Author is personally acquainted with a considerable number of the books named, but it is right to mention that it is sometimes from a general knowledge of the writers, and frequently from an old recollection, or a cursory review, that he inserts a book. In many cases also

he has mentioned books from the recommendation of others in whom he had confidence.

A candid reader, who might be disposed on first looking at the lists to complain of them as imperfect and wanting in discrimination, will be ready to admit, on subsequent reflection, the extreme difficulty of attaining precision in the several departments.

The following Lists are given.

1. The Religious Library of the Private Christian in middle life.
2. The Tradesman's Religious Library.
3. The Lady's Religious Library.
4. Poor Man's Religious Library.
5. Youth's Religious Library.
6. Books for Soldiers and Sailors.
7. The Nursery Religious Library.

(1) *The Religious Library of the Christian in the middle or higher stations of life with nearly 300 Select Works.*

The following list of books is designed to assist the Christian in the middle ranks of life, in pursuing a course of study that may both inform his mind and edify his heart. Most persons, even when their views are in the main correct, take up their religious knowledge in far too cursory a manner, and in too limited a range, and hence they are apt to be driven about by every wind of doctrine. It will be easy to enlarge this list by books hereafter-mentioned, or to diminish it by selecting only a few from each class into which it is subdivided.

(1) *Scripture.*

Bible with References.  
 Paley's Evidences and  
 Horæ Paulinæ.  
 Haldane's Evidences.  
 Erskine's Internal Evidence.  
 Gregory's Letters.  
 Leifchild's Help.  
 Horne's Deism refuted.

Boyle on the Scriptures.  
 Jones's Scripture Directory, or  
 Horne's Introduction.  
 Wilson's Lectures on Evidences.  
 Lowth's Lectures, by Gregory.  
 Newton on the Prophecies.  
 Clarke's Promises.  
 Spurstow on the Promises.  
 Jones's Scripture Antiquities.  
 Robinson's Scripture Characters.

Brown's Dictionary of the Bible.  
 Butterworth's Concordance, or  
 Cruden's Concordance.  
 Scott on the Bible, or  
 Henry on the Bible.  
 Mark's Devotional Testament.  
 Boys's New Testament.  
 Doddridge on the New Testament.  
 Horne on the Psalms.  
 Bridges on the cxix Psalm.  
 Lowth on Isaiah.  
 Jones on Jonah.  
 Luther on Galatians.  
 Leighton on Peter.  
 Blunt's Lectures.

(2) *Church of England.*

Prayer Book and Homilies.  
 Hooker's Ecclesiastical Polity.  
 Brock's Affectionate Address.  
 Wilks' Correlative Claims.  
 Biddulph's Essays on the Liturgy.  
 Pearson on the Creed.  
 Vivian on the Catechism.  
 Walker on the Catechism.  
 Jewell's Apology.  
 D. Wilson on Confirmation.  
 Wilson on the Thirty-nine Arti-  
 cles.  
 Bristol Church of England Tracts.  
 Scholar Armed, 2 vols.

(3) *Devotions.*

Bennet's Christian Oratory.  
 Kenn's Manual of Prayers.  
 Andrews' Devotions.  
 Still's Horæ Privatae.  
 Herbert's Temple.  
 Jenks's Prayers.  
 Cotterill's Family Prayers.  
 Knight's Family Prayers.  
 Swete's Family Prayers.  
 Gray's Selection of Prayers,  
 (York).  
 Watts's, Olney, Kelly's, Rippon's  
 and Hart's Hymns.

(4) *Family Sermons.*

Cooper, 6 vols.  
 W. C. Wilson, 2 vols.  
 Burder, 8 vols.  
 Richardson, 2 vols.  
 Davy, 3 vols.  
 Milner, 3 vols.

(5) *Baptism.*

Dialogues on Baptism. (Hatchards)  
 Henry on Baptism.  
 Jerram's Conversations.  
 Budd on Infant Baptism.

(6) *Lord's Supper.*

Bishop Wilson.	Earl.
Henry.	Haweis.
Mason.	D. Wilson.

(7) *Historical und Biographical.*

Douglas's Advancement of Society.  
 Milner's History of the Church,  
 5 vols.  
 Scott's Continuation of Milner, 3  
 vols.  
 Whiston's Josephus.  
 Fuller's Church History of Britain.  
 Edwards's History of Redemption.  
 Prideaux's Connection, 4 vols.  
 Fox's Acts and Monuments, 3 vols.  
 Shuckford's Connection, 4 vols.  
 Burnet's History of the Reforma-  
 tion, 6 vols.  
 Adam's Religious World, 2 vols.  
 Williams's Dictionary of Reli-  
 gions.  
 Gilpin's Lives of the Reformers.  
 Stowell's Life of Bp. Wilson.  
 Walton's Lives.  
 Lives of Bonnell, Doddridge, two  
 Henrys, Newton, Fletcher,  
 Rochester, Hale, Halyburton,  
 Brainerd, Martyn, Scott, Rich-  
 mond.  
 Brown's Propagation of the Gos-  
 pel, 2 vols. or

Smith's History of Missions.  
Custance on the British Constitution.

(8) *Popery.*

[See List page 5.]

White against Roman Catholicism.  
Fletcher's Lectures on Popery.

(9) *Practical and Theological.*

Adam's Private Thoughts.  
Ambrose's Looking to Jesus, 2 vols.  
Augustine's Confessions.  
Bates' Harmony of Divine Attributes.  
Baxter's Converse with God.  
Baxter's Dying Thoughts.  
Baxter's Saints' Rest.  
Baxteriana by Young.  
Beveridge's Private Thoughts.  
Bowdler's Select Pieces.  
Bradford's Letters.  
Brooks on Assurance.  
Cecil's Remains.  
Chalmers's Sermons.  
Charnock's Two Discourses.  
Craig's Pastoral Address on Regeneration.  
Doddridge's Rise and Progress.  
Dwight's Theology, 5 vols.  
Edwards on the Affections.  
Flavel's Fountain of Life.  
Flavel on Providence.  
Flavel's Touchstone of Sincerity.  
Flavel's Saint Indeed.  
Fletcher's Appeal.  
Gurnal's Christian Armour, 2 vols.  
Gisborne's Natural Theology.  
Gipps on Regeneration.  
Hall's Contemplations, or  
Hall's Select Works, 5 vols.  
Hale's Meditations.  
Hervey's Meditations.  
Hervey's Theron and Aspasio,  
Hopkins' Works, 4 vols.  
Horne on the Trinity.  
Howe's Blessedness of the Righteous.  
Howe's Delighting in God.  
Jamieson on the Heart, 2 vols.  
Jenks's Submission to Righteousness.  
Jewell's Works, 2 vols, folio.  
Latimer's Sermons, 2 vols.  
Law's Serious Call.  
Leighton's Works, 4 vols.  
Locke on Toleration.  
Maclaurin's Works.  
More's Practical Piety.  
More's Christian Morals.  
More's Moral Sketches.  
Newton's Cardiphonia and Omicron.  
Owen on Communion with God.  
Oweniana by Young.  
Owen on Spiritual Mindedness.  
Owen on Psalm cxxx.  
Owen on Indwelling Sin.  
Pascal's Thoughts.  
Paley's Natural Theology.  
Rambach's Meditations, by Gray.  
Religions Tract Society Tracts.  
Romaine on the Law and Gospel.  
Robinson's Christian System.  
Rutherford's Letters, with Erskine's Introduction.  
Scott's Essays and Treatises.  
Scudder's Christian's Daily Walk.  
Serle's Christian Remembrancer.  
Serle's Horæ Solitariae.  
Scougal's Works.  
Sturm's Reflections.  
Stennet's Domestic Duties.  
Taylor's, Bp. Select Works.  
Trail's Works.  
Usher's Body of Divinity.  
Usher's Sermons.  
Venn's Duty of Man.  
Wardlaw's Socinian Controversy.  
Walker's Practical Christianity.  
Walker's Christian.  
Walker's Christ the Purifier.  
Wilherforce's Practical View.  
Witherspoon on Regeneration.  
Witherspoon's Essays.

(10) *Education.*

More's Strictures on Female Education.  
 Mrs. Hamilton's Letters.  
 More's Hints to a Princess.  
 Locke on Education.  
 Witherspoon's Five Letters on Education.  
 Mrs. Hoare's Nursery Hints.  
 Babington on Education.  
 Aids to Development.

White's Questions.

(11) *Missions.*

Horne's Letters.  
 Buchanan's Researches.  
 Jowett's Researches.  
 Propaganda.  
 Abstract of Christian Knowledge.  
 Jewish Expositor.  
 Missionary Register.

Considerable facilities having been furnished for access to valuable practical works, by their republication in a regular series, and in a cheap form ; the Author has much pleasure in inserting some lists of these works.

There are some valuable works among those published by the Society for Promoting Christian Knowledge. The following are selected from their list :

Gastrell's Institutes.  
 Wells's Geography.  
 Andrews's Devotions.  
 Horne on the Psalms.  
 Ken's Manual of Devotion.  
 Wilson's Sacra Privata.  
 Beveridge on Common Prayer.  
 Watts' Divine Songs.  
 Wood's Principles.  
 Secker on the Catechism.  
 Bradford on Regeneration.  
 Wilson on the Lord's Supper.  
 Scougal's Life of God.  
 Jones on the Trinity.

Porteus's Summary.  
 Burgess's Catechisms.  
 Dodwell on the Athanasian Creed.  
 Burkitt's Guide to Christian Families.  
 Watson's Apology.  
 Charges to Missionaries.  
 Stonehouse's Tracts.  
 Thorold on Popery.  
 Secker's Sermons on Popery.  
 Jones' Book of Nature.  
 Walton's Lives.  
 Horne's Lives.

The Rev. C. Bradley has edited a valuable reprint of some of the best English Practical and Devotional Pieces, entitled *The British Divines*.

Another series has been published, entitled *The Miniature Editions, or Traveller's Library*: By Seeleys, Nesbit, and Hamilton.

Chalmers and Collins, of Glasgow, are also publishing

similarly useful works, with valuable Introductions by eminent modern writers, as follows :

- Adam's Private Thoughts, by D. Wilson.
- Alleine's Alarm, by Thomson.
- Bate's Harmony, by Thomson.
- Baxter's Pastor, by D. Wilson.
- Baxter's Saint's Rest, by Erskine.
- Baxter's Call, by Chalmers.
- Baxter on Self-ignorance, by Young.
- Beveridge's Private Thoughts, by Chalmers.
- Booth's Reign of Grace, by Chalmers.
- Boston's Fourfold State, by Young.
- Bunyan's Pilgrim, by Montgomery.
- Butler's Analogy, by D. Wilson.
- Christian Poet, by Montgomery.
- Christian Psalmist, by Montgomery.
- Christian's Companion in Solitude, by Young.
- Christian's Defence against Infidelity, by Chalmers.
- Cowper's Poems, by Montgomery.
- Dickenson's Letters, by Young.
- Doddridge on Regeneration, by Wardlaw.
- Doddridge's Rise and Progress, by Foster.
- Edwards's Brainerd, by Montgomery.
- Edwards's Narrative, by Pye Smith.
- Edwards on Religious Affections, by Young.
- Gambold's Works, by Erskine.
- Gilpin's Life, by Irving.
- Guthrie's Christian's Great Interest, by Chalmers.
- Hale on the Knowledge of Christ, by Young.
- Halyburton on Religion, by Thomson.
- Halyburton's Memoirs, by Young.
- Henry's Communicant's Companion, by Browne.
- Horne on the Psalms, by Irving.
- Howe's Living Temple, by Chalmers.
- Howe's Redeemer's Tears, by Gordon.
- Huntington, Mrs. Life of, by Montgomery.
- Law's Serious Call, by Young.
- Mather's Essays to do good, by Thomson.
- McLaurin's Essays and Sermons, by Brown.
- Mead's Almost Christian, by Young.
- Mourner's Companion, by Gordon.
- Olney Hymns, by Montgomery.
- Owen on Indwelling-sin, by Chalmers.
- Owen on Spiritual-Mindedness, by Chalmers.
- Pascal's Thoughts on Religion, by Foster.
- Quesnel on the Gospels, by D. Wilson.
- Romaine's Letters, by Chalmers.
- Romaine's Treatises on Faith, by Chalmers.
- Rutherford's Letters, by Erskine.
- Scott's Tracts, by Chalmers.
- Scudder's Christian's Daily Walk, by Chalmers.
- Serle's Christian Remembrancer, by Chalmers.
- Shaw's Immanuel, by Gordon.
- Shower's Reflections, by Chalmers.
- Thomas a Kempis, by Chalmers.
- Walker's Christian, by Simeon.
- Wilberforce's Practical View, by Wilson.
- Witherspoon on Justification and Regeneration, by Wilberforce.

(2) *The Tradesman's Religious Library ; 100 Select Religious Works.**Scriptures.*

Bible, with References.  
 Horne's Compendious Introduction.  
 Jones's Scripture Directory.  
 Leifchild's Help to Reading the Scriptures.  
 Alexander's Evidences.  
 Companion to the Bible.  
 Manners of the Jews.  
 Monthly Lectures.  
 Keith's Fulfilment of Prophecy.  
 Fuller's Gospel its own Witness.  
 Bridges on Psalm cxix.  
 Bogatzky's Golden Treasury.  
 Jones's Jonah.  
 Clarke's Promises.  
 Horne on the Psalms.  
 Owen on Psalm cxxx.  
 Scott, or Henry, or Brown on the Bible.  
 Burkitt or Boys on the New Testament.  
 Butterworth's Concordance.  
 Adam on St. Matthew.  
 Religious Tract Society's Commentary.

*Church of England.*

Common Prayer Book.  
 Homilies.  
 Bristol Church of England Tracts.  
 Scott's Force of Truth.  
 Walker on the Catechism, 2 vols.  
 Jenkins on the Liturgy.  
 Bishop Burgess's Easter Catechisms.  
 Davy's Village Dialogues on the Liturgy.  
 Watkin's St. Swithin's Parochial Tracts.  
 Dialogues on Baptism.

*Devotions and Sacraments.*

Hymn Book—Olney and Hart's Hymns.  
 Montgomery's Christian Psalmist.  
 Daily Help to Devotion.  
 Jenks's Prayers.  
 Reade's Christian Retirement.  
 Serle's Christian Remembrancer.  
 Swete's Family Prayers.  
 Burder's Family Sermons.  
 Budd on Baptism.  
 Henry's Communicant's Companion.  
 Ken's Manual of Prayers.  
 Jerram's Conversation on Baptism.  
 Pocket Prayer Book.

*History and Biography.*

History of the Church of Christ, by the Religious Tract Society, 6 vols.  
 Adam's Religious World, abridged.  
 The Lollards and Days of Queen Mary.  
 Fox's Martyrs.  
 Blackader's Life, by Crichton.  
 Bonnell, Life of,  
 Burn's Life.  
 Burnham's Pious Memorials.  
 Christian Biography, by Religious Tract Society.  
 Martyn's Life.  
 Middleton's Evangelical Biography, 4 vols.  
 Life of Mrs. Huntington.  
 Life of M. Sheriff.  
 Life of Mrs. Savage and Hulton.  
 Life of Mrs. A Dawson.  
 Life of Alleine and Letters.  
 Diary of Mr. Williams, by Hanbury.

*Practical.*

Adam's Private Thoughts.  
 Alleine's Alarm to the Unconverted.  
 Barker's Parent's Monitor.  
 Baxter's Dialogues on Family Religion.  
 Baxter's Saints' Rest.  
 Brookes' Precious Remedies.  
 Boston's Fourfold State.  
 Boston's Crook in the Lot.  
 Buck on Religious Experience.  
 Buck's Christian Expositor.  
 Bunyan's Pilgrim's Progress, with Scott's Notes.  
 Bunyan's Heart's Ease.  
 Clark, Alexander, Memoirs of Crawford's Dying Thoughts.  
 Doddridge's Rise and Progress of Religion.  
 Doddridge's Friendly Instructor.  
 Doddridge's Life of Col. Gardiner.  
 Flavel's Fountain of Life.  
 Flavel on Providence.  
 Flavel's Saint Indeed.  
 Flavel's Husbandry.  
 Friendly Visitor.  
 Friendly Advice to Christian Parents.  
 Goodwin's Child of Light.  
 Gouge's Directions to walk with God.  
 Gurnal's Christian in Complete Armour.  
 Guthrie's Trial of an Interest in Christ.  
 Hall's Help to Zion's Traveller.  
 Hervey's Theron and Aspasio.  
 Harrison's Songs in the Night.  
 Janeway's Heaven upon Earth.  
 Jay's Morning Exercises, 2 vols.  
 Jones's Prodigal's Pilgrimage.  
 Jones on the Trinity.

Jones's Immanuel.  
 Leighton's Selections, by Dr. Wilson.  
 Mason's Remains.  
 Mather's Essays to do Good.  
 Meikle's Traveller.  
 Mason's Believer's Companion.  
 Mason's Christian's Companion for the Sabbath.  
 Newton's Works.  
 Owen on Mortification of Sin.  
 Owen on Temptation.  
 Pocket Tract Book.  
 Rawlin on Justification.  
 Robinson's Scripture Characters.  
 Romaine on the Law and Gospel.  
 Romaine's Life, Walk and Triumph of Faith.  
 Retrospect.  
 Richmond's Tracts.  
 Shaw's Immanuel.  
 Scott's Essays.  
 Scott's Tracts.  
 Scudder's Christian's Daily Walk.  
 Shower on Time and Eternity.  
 Stuckly's Gospel Glass.  
 Serle's Horæ Solitariae.  
 Steel's Tradesman's Calling.  
 Steel on Distractions.  
 Select Sermons, by Religious Tract Society.  
 The Week Complete.  
 Venn's Complete Duty of man.  
 Walker's Christian.  
 Wilherforce's Practical View.  
 Watts' and Howe's Meditations.

*Missions.*

Burder's Missionary Anecdotes.  
 Edward's Life of Brainerd.  
 Life of John Eliot,  
 Life of Mrs. Newell.

*(3) The Lady's Religious Library ; 75 Select Works.**Scriptures.*

Bible with references.  
 Fry's Scripture Reader's Guide.

Brown's Concordance.  
 Leighton on Peter, with Pearson's Life.  
 Horne on the Psalms.

Gillies' Reflections on New Testament.  
 Romaine on Psalm cvii.  
 Gregory's Letters.  
 Bridges on Psalm 119.

*Church of England.*

Common Prayer Book.  
 Homilies.  
 Brock's Affectionate Address.  
 Comber's Companion to the Temple.  
 Biddulph's Ecclesiastica.  
 Walker or Vivian on Church Catechism.

*Devotions and Sacraments.*

Shepherd on Private Devotion.  
 Jenks's Prayers.  
 Bennett's Christian Oratory.  
 Mrs. Rowe's Devout Exercises.  
 Mrs. More's Spirit of Prayer.  
 Augustine's Confessions.  
 Arndt's Garden of Paradise.  
 Mason on the Lord's Supper.  
 Corbet's Self-Employment.  
 Orton's Religious Exercises.  
 Baxter's Dying Thoughts.  
 Budd on Baptism.  
 Jay's Morning Exercises, for the Closet, 2 vols. 8vo.  
 Earle's Sacramental Exercises.  
 Horneck's Crucified Jesus.  
 Rambach on the Sufferings of Christ.  
 Keble's Christian Year.  
 Montgomery's Christian Psalmist.

*History and Biography.*

Fry's History of the Church of Christ, or Milner's History and Scott's Continuation.  
 Williams' Dictionary of all Religions.  
 Burnet's History of the Reformation.  
 Fox's Martyrs.

Bury, Mrs. Memoir of  
 Burder's Memoirs of Pious Women, 3 vols.  
 Graham, Mrs. Life of  
 Glenorchy, Lady, Life of  
 Huntington, Mrs. Life of  
 Patterson, Mrs. Life of, by Swan.  
 Richmond's Relic.  
 Young, Mrs. Diary of  
 Dawson, Mrs. Life of  
 Wilson's Memoir of a Sister.

*Practical.*

Aids to Developement, 2 vols.  
 Bowdler's Essay on Happiness of the Life to come.  
 Braidwood's Parental Duties.  
 Colquhoun on Spiritual Comfort.  
 Cruso on a Tender Conscience.  
 Dewar on Personal and Family Religion.  
 Doddridge's Rise and Progress of Religion.  
 Flavel's Saint Indeed.  
 Flavel on Providence.  
 Gilfillan's Domestic Piety.  
 Hall's Help to Zion's Travellers.  
 Hall's Contemplations.  
 Hervey's Meditations, and Theron and Aspasio.  
 Howe's Blessedness of the Righteous.  
 James's Sunday School Teacher's Guide.  
 Jesus Showing Mercy.  
 Lawson's Sermons on Relative Duties.  
 Meikle's Solitude Sweetened.  
 Mrs. More's Works.  
 Owen on Spiritual Mindedness.  
 Peers's Minutiæ, 12mo.  
 Reynolds's Three Treatises.  
 Rogers on Sickness and Recovery.  
 Romaine on the Law and Gospel.  
 Russel's Letters Consolatory and Practical.  
 Select Sermons by the Tract Society.  
 Serle's Horæ Solitariae, 2 vols.  
 Serle's Christian Parent.  
 Sibbes's Bruised Reed.

Smith, Miss, Fragments.  
 Spurstow on the Promises.  
 Stennett on Domestic Duties.  
 Theological Gems.  
 Thornton's Fruit of the Spirit.  
 Walker's Christian.  
 Walker's Practical Christianity.  
 Watson on Contentment.  
 White's Questions for Children.

*Missions.*

Life of Martyn.  
 Life of Buchanan.  
 Life of Mrs. Newell.  
 Mrs. Judson's Account of Burman  
 Empire.  
 The Missionary Register.

(4) *The Poor Man's Religious Library; about 50 Select Works.*

*Scriptures.*

The Bible, with References.  
 Bogatzky's Treasury.  
 Jones's Scripture Directory.  
 Doddridge's Evidences.  
 Sim's Christian Child's Reasons  
 for Believing.  
 Watts's Scripture History.  
 Robinson's Scripture Characters,  
 abridged.  
 Brown's Bible, or  
 Reformer's Bible, or  
 Burkitt's or Boys' New Testament.  
 Whish's Cottage Dictionary.

Haweis on the Sacrament.  
 Cottage Sermons by Tract Society.

*History and Lives.*

Sim's Christian Records.  
 Alleine's Life.  
 Newton's Life.  
 Milner's Life of Howard.  
 Burder's Missionary Anecdotes.  
 Stories from Ecclesiastical His-  
 tory, 12mo.

*Practical.**Church of England.*

Common Prayer Book.  
 Select Homilies.  
 Robinson's Serious Call to At-  
 tendance on the Church.  
 Vivian on the Church Catechism.  
 Beveridge's Sermon on Common  
 Prayer.  
 Bristol Church of England Tracts.  
 Davy's Village Conversations on  
 the Liturgy, 3 vols.  
 Dialogues on Baptism.

Hoare's Friendly Advice to Chris-  
 tian Parents.  
 Alleine's Alarm.  
 Baxter's Call.  
 Beaufoy's Guide to Pilgrims.  
 Burder's Village Sermons.  
 Bunyan's Pilgrim's Progress, with  
 Scott's Notes.  
 Bunyan's Holy War.  
 Cecil's Advice to Servants.  
 Cennick's Discourses.  
 Cheap Repository Tracts, 3 vols.  
 Cottage Magazine.  
 Cottager's Monthly Visitor.  
 Friendly Visitor, 10 vols.  
 The Week Complete.  
 Flavel's Saint Indeed.  
 Flavel's Touchstone of Sincerity.  
 Friendly Gift for Servants.

*Devotions.*

Pocket Prayer Book.  
 Cottage Hymn Book.

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| Hervey's Meditations.             | Richmond's Tracts.               |
| Halyburton's Great Concern.       | Reynolds' Compassionate Address. |
| Henry's Pleasantness of Religion. | Mrs. Sherwood's Tracts.          |
| Lessons for Young Persons.        | Watts' and Howe's Meditations.   |
| Jesus Showing Mercy.              | Sibbs's Soul's Conflict.         |
| Newton's Cardiphonia.             | W. C. Wilson's Tracts.           |
| Norden's Poor Man's Rest.         | Friendly Visitor.                |
| Religious Tract Society's Tracts. | Tract Magazine.                  |

(5) *The Youth's Library ; 50 Select Works.*

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| The Bible.   | Lawson's Joseph.                            |
| The Common Prayer Book.  | Lessons for Young Persons.                  |
| Scripture Stories.   | Life of Edward VIth.                        |
| The History of Joseph, by the same author,   | March's early Life of Christ.               |
| The History of Moses, by the same author.  | Martyn's Life.                              |
| Child's Reasons for believing the Word of God.   | May's Sermons to Young.                     |
| Fry's History of the Church of Christ, or History of the Church of Christ, by Tract Society. | Missionary Geography.                       |
| The Lollards, and Days of Queen Mary.  | Meade's Good of Early Obedience.            |
| Ainslie's Father's Second Present to his Children.   | Newton's Letters, by Tract Society.         |
| Alleine's Life.  | Paley's Natural Theology.                   |
| Brewster's Abridgment of Cave's Ecclesiastical History.                                      | Paternal Solitude, Expressions of           |
| Buck's Young Christian's Guide.  | Pike's Consolations of Gospel Truth.        |
| Bunyan's Pilgrim's Progress.   | Pocket Prayer Book.                         |
| Brooks' Precious Remedies.   | Pike's Persuasive to Early Piety.           |
| Brooks' Apples of Gold.  | Richmond's Annals.                          |
| Cheap Repository Tracts.   | Scott on Repentance.                        |
| Christian Biography, by Tract Society.   | Scripture Natural History.                  |
| Craig on Regeneration.   | Sims's Christian Records.                   |
| Craig's Youth Instructed.  | Taylor's Contributions of Q. Q.             |
| Ears of Wheat.   | Thornton's Advantages of Early Piety.       |
| Gardiner, Life of Col.   | Thornton's Maxims and Directions for Young. |
| Grant's Duty of Children to Love Christ.   | Taylor's Book of Martyrs.                   |
| James' Christian Father's Present.   | Taylor's Picturesque Piety.                 |
| Jenning's Sermons to the Young.  | Watkin's Sunday School Tracts.              |
| Janeway's Token, by Mrs. Cameron.  | Wilson's Youthful Memoirs.                  |
| Innes' Instructions to Young.  | Watts' Scripture History.                   |
| J. Bickersteth's Catechism on the Lord's Supper.   | Pierre and his Family.                      |
| Jones's Prodigal.  | Youth's Magazine.                           |
|  | Jessey Allan.                               |
|  | Life of E. Salmond.                         |
|  | Memoirs of Remarkable Children.             |
|  | Sherwood's Infant's Progress.               |
|  | Missionary Stories.                         |
|  | Baxter's Compassionate Council to Young.    |
|  | Doddridge's Rise and Progress.              |

*(6) Books for Soldiers and Sailors.**Soldiers.*

Bible and Prayer Book.  
 Life of Col. Gardiner.  
 Life of Col. Blackader.  
 Bunyan's Holy War.  
 Gurnal's Christian Armour.  
 Tract Society Soldier's Manual.  
 Cottage Hymn Book.  
 Cottage Sermons.

*Sailors.*

Bible and Prayer Book.  
 Jones's Jonah.  
 Ryther's Seaman's Preacher.  
 Life of John Newton.  
 Flavel's Navigation Spiritualized.  
 Tract Society Seaman's Manual.  
 Cottage Hymn Book.  
 Twelve Sea Sermons.

*(7) The Nursery Religious Library ; 40 Select Works.*

Having found a difficulty in selecting books for his own children, from the immense number published and publishing, the author thinks that parents may be glad to have the following hints and list.

Children will very soon after they are able to read take an interest in reading. Knowledge is to the mind what food is to the body, and the mind as naturally desires the one as the body does the other. It must ordinarily in the first instance, be narratives, which will interest the infant mind ; though the author is somewhat afraid of any thing like religious novels, and indeed of all books which contain unreal views of human character and ordinary life. Children will soon be interested in things relating to God, and the great truths of religion, when brought before them in a simple and easy form. It has been seen that when they become delighted with reading from narratives, they will by degrees desire more solid books. The following are adapted to children under ten years of age.

The Bible.  
 The Common Prayer Book.  
 Watts' Divine Songs.  
 Doddridge's Principles.  
 Hymns for Infant Minds.  
 Original Poems.

Nursery Rhymes.  
 Milk for Babes.  
 Bible Stories. 2 vols.  
 More's Bible Rhymes.  
 Poems for Infant Minds, 2 vols.  
 Sherwood's Fairchild Family.

- Sherwood's Little Woodman.  
 Sherwood's Henry and his Bearer.  
 Watts' 1st and 2nd Catechism and Prayers.  
 Emblems for Children.  
 Ears of Wheat.  
 Emma and her Nurse.  
 Short Stories, Religious Tract Society.  
 The Young Cottager.  
 Janeway's Token, by Mrs. Cameron, 2 vols.  
 History of Joseph Green.  
 History of Africaner.  
 Stowell's Sophia Leece.  
 Edward, or the Malabar Boy.
- Margaret White.  
 Letters to a very Little Girl.  
 Little Bessiana.  
 Wilson's Sermons to Children.  
 Sermons to Children, by a Lady.  
 Child's Companion, Monthly.  
 Children's Friend, Monthly.  
 Stories of Animals.  
 Fuller's Child's Scripture Examiner.  
 Taylor's Bunyan explained.  
 Visit to the Farm Yard.  
 Memoirs of Miss E. Davidson.  
 Infant School Repository.  
 Scripture Stories.  
 History of Moses and Joseph.

## CHAPTER XV.

ON PAROCHIAL RELIGIOUS LIBRARIES,<sup>m</sup> AND THE  
DIFFUSING OF RELIGIOUS KNOWLEDGE BY TRACTS.

WHATEVER objections might once have been raised to the instruction of the poorer classes, the progress of education and the advanced cultivation of the human mind, no longer leaves any option whether they shall be educated or not. The friends of religion will now only endeavour to improve such powerful engines to the utmost, by giving them a right direction and a Christian influence.

A wise Christian will indeed see no cause for alarm, but rather much cause for hope and joy, in this advancement. He knows that his religion is of God, and that all the light that every human intellect and every human research can bring forth, will in the result, establish and extend that religion : it rejoices in the light of knowledge.

In the mean time, the Christian must not be idle, but diligent. The first tendency of every human acquisition is, through the strong bias of our fallen nature, only to evil ; and the evil can only be counteracted, and the tide rolled back with an accession of strength, by the heavenly, purifying, and sanctifying principles and influences of our holy religion. Great then is the value and importance of all religious societies, and all efforts for diffusing those principles and extending that influence.

In this view we may regard the subject of the present chapter, relating to PAROCHIAL RELIGIOUS LIBRARIES,

## AND THE DIFFUSING OF RELIGIOUS KNOWLEDGE BY TRACTS.

ON PAROCHIAL RELIGIOUS LIBRARIES, the sentiments of the Author are so fully expressed in the following remarks prefixed to the Catalogue of the Yoxall Parochial Library, that he cannot do better than quote them, in the hope that it may lead to the establishment of many similar libraries. The list of books added is not precisely the same as in the Yoxall library, though most of the books are included. Books are often presented to a library, and will do good also, which yet would not be those exactly chosen by one who had to buy them for that library.

‘ Among the different measures which have been devised for promoting the moral and religious improvement of a parish, the establishment of a parochial library, for the purpose of furnishing the inhabitants with the temporary loan of proper and useful books, has been found to be productive of great advantages. The beneficial tendency indeed of such an establishment under judicious management and control, must be obvious. By providing the population with a recreation, not only innocent but improving, not only rational but instructive, it insensibly operates to counteract their propensity, and to weaken their attachment, to other recreations of a very opposite character and tendency. There is scarcely any person, however constant and laborious his general occupations may be, but who, in the course of the week, has some little time unoccupied: and surely, to furnish him, during such an interval from more serious avocations, with an employment, which at once may amuse, refresh, and edify him, and which, by attaching him to his own fire-side, and interesting the little circle collected around it, may prevent him from wandering abroad for company and amusement, is rendering to him, to his family, and to the community, no inconsiderable service. A man, who finds a pleasure in reading and cultivating his mind, will neither frequent the ale-house, nor molest the neighbourhood by poaching and thieving.—Such are some of the moral benefits arising from these parochial institutions.

‘ Nor are the religious advantages resulting from them less clear. The Bible indeed is THE BOOK, which of itself constitutes the poor man’s library: and thanks be to God! there is no man, however poor, who, in these times, may not be in possession of a Bible. But while the Scriptures are the only foundation for religious knowledge

and practice, 'and are able to make men wise unto salvation through faith which is in Christ Jesus;' there are yet many other books, which through the divine blessing may be made profitable to them; which may assist them in understanding and applying the Scriptures, may aid their devotion, and promote in them spirituality of mind. The facility therefore which the parochial library affords of procuring such books, is a privilege, of which those persons, who have not other means of obtaining them, may beneficially avail themselves. The Sunday is, or may be, for the most part a season of leisure; nor can those hours of the sacred day, which are not immediately devoted to the worship of God, be in general more profitably or consistently employed than in religious reading and study. And it is owing perhaps in part to the want of some little variety of books, which by diversifying the mode of information, might the more readily engage and interest the mind, that so many persons who are capable of reading, yet find the Sunday hang heavy on their hands, and waste so much of its precious time in listless and unprofitable idleness.

'But it is in seasons of sickness and affliction, that the value of the parochial library is principally to be seen. At these seasons, persons are not unfrequently confined for days, perhaps for weeks, or even months, to the sick chamber, or the fire-side, under circumstances the most favourable for the admission and improvement of religious impressions. At such times, then, the opportunity of procuring a supply of useful and interesting books, may be of incalculable benefit to the invalid: since such a supply will not only tend to divert the mind and to relieve the weariness occasioned by a lingering confinement and a necessary cessation from ordinary occupations; but it may also lead, under the divine blessing, to a most seasonable and profitable improvement of the dispensation itself. Such a dispensation is often blessed by God to spiritual good. It is an instrument which he employs for preparing the heart to receive the good seed: and frequently a religious book, which at other times had failed of its object, has *then* found its way to the heart, and has awakened serious reflections, which have led to the most important results.

'Such are some of the *general* arguments in recommendation of parochial libraries. But these arguments press with *particular* force at the present period; when the benefits of education are so much more widely diffused than formerly, and consequently the means of extending the advantages, arising from these institutions, are so greatly facilitated. The population, being now taught to read, will exercise their privilege; and possessing this new source of information and amusement, will naturally make use of it. The providing them therefore with a supply of proper and useful books becomes, if not a point

of Christian duty, yet at least an act of seasonable and well-directed benevolence : while the mode of instruction pursued in the numerous schools now conducted on the national system of education—a mode which in its legitimate tendency inculcates a taste and thirst for religious knowledge, a love for the Bible, a veneration for Sunday and the Church, as well as general habits of order and moral obedience—encourages strongly the hope, that a large proportion of the children so instructed and educated, will be favourably disposed, as they grow up, to the reading of serious and religious books, and thus will thankfully and profitably avail themselves of the assistance afforded by these institutions, wherever they may exist.

‘ On these grounds, general and particular, a small library is now provided for the gratuitous use of the inhabitants of Yoxall Parish. In selecting the books for this purpose, it has been endeavoured, so far as is consistent with the main object in view, to blend amusement with instruction : and consequently among several works of a cast professedly and decidedly religious, others have been introduced of rather a different complexion ; which under the form of biography and narrative, illustrate the nature and effects of true religion ; and while they inculcate and confirm sound principles, amuse and interest by the attractive mode, in which the instruction is conveyed.

‘ It remains only to be stated, that all the books, which at present compose this library, or which may hereafter be added to it are equally free and open to all persons, *now, or at any future time*, residing in the parish of Yoxall ; who, on application, will be allowed the use and perusal of any one volume at a time, and are only requested to attend to the following rules.

‘ 1. Not to suffer the book while in their possession, to be soiled or otherwise injured.

‘ 2. Not to let it go out of their own possession.

‘ 3. To return it safely when read, and not in any instance to keep it longer than a month.

‘ Attendance will be given at the school for the purpose of lending and receiving the books, on every evening from — o’clock till — ’\*

\* The following are the Rules of another Parish Religious Library.

I. Every Subscriber shall pay at least One Penny per Week.

II. No Person to be admitted as a Subscriber without the Approbation of the Treasurer, the Rev. — by whom the Books shall be chosen.

III. The Time which each Book is to be kept out is to be marked on the Cover.

IV. If any Book be kept out beyond the prescribed Time, One Halfpenny per day to be forfeited, and applied to the Funds of the Library.

V. The Subscriptions to be collected Quarterly.

VI. A Subscriber, at the end of Five years, shall be free for Life.

*Catalogue of Books for a Parochial Religious Library.*

## CLASS I.

*Scriptures.*

Scott on the Bible, 3 vols. 8vo.  
 Burkitt's New Testament.  
 Adam on Matthew.  
 Guyse's Paraphrase, 6 vols.  
 Hall's Contemplations, 3 vols.  
 Leighton on Peter.  
 Luther on Galatians.  
 Watts' Scripture History.  
 Robinson's Scripture Characters.  
 Jones' Scripture Directory.  
 Jones' Jonah.  
 Scripture Stories.  
 Jones on the Trinity.  
 Newton on the Prophecies  
 Fuller's Gospel its own Witness.  
 Religious Tract Companion to  
 Bible.  
 Religious Tract Commentary.  
 Manners of Jews.

## CLASS II.

*Historical.*

Milner's Church History, (6 vols.)  
 a cheap edition by the Religious  
 Tract Society.  
 Josephus's Wars of the Jews.  
 Burnet's Abridg. of Reformation.  
 Burder's Missionary Anecdotes.

Bible Society Reports.  
 Missionary Society Reports.  
 Missionary Register.  
 Buchanan's Researches.  
 Fox's Martyrs.  
 The Youth's Magazine.  
 Cottage Magazine.  
 The Lollards.  
 The Days of Queen Mary.  
 Edwards on Redemption.

## CLASS III.

*Biographical.*

Hamilton's Life of Bonnel.  
 Burnet's Lives of Hale and Ro-  
 chester.  
 Middleton's Evangelical Biogra-  
 phy.  
 Cecil's Life of Newton.  
 Doddridge's Life of Gardiner.  
 Memoir of Philip Melville, Esq.  
 Memoir of Mrs. Newell.  
 Memoir of Mrs. Graham.  
 Memoirs of Mr. Halyburton.  
 Edwards' Life of Brainerd.  
 Gilpin's Lives of the Reformers.  
 Innes's Select Christian Biogra-  
 phy.  
 Williams' Diary.  
 The Life of Martyn.  
 Life of Mrs. Savage.  
 Orton's Life of Doddridge.

VII. If any Subscriber shall not have paid his Subscription by the last day in every year, he shall forfeit his Subscription.

VIII. In case of Two Persons applying for the same Book, Priority of Application to be attended to; and, if Two Applications are made at the same time, then Priority of Subscription.

IX. If any Books are returned in a soiled or torn state, the Subscriber to pay such a Fine as the Librarian and Treasurer shall direct; and no Book shall be issued out to such Subscriber until the fine be paid.

X. Application to be made to the Librarian Mr. ———, on Mondays and Thursdays, from 12 to 2, and from 6 to 8 o'clock.

Christian Biography, Religious Tract.

CLASS IV.

*Elementary and Devotional.*

Davys' Village Conversations on the Liturgy.  
 Vivian's Exposition of Catechism.  
 Walker's Lectures, 2 vols.  
 Dialogues on Baptism.  
 Bishop Wilson on Lord's Supper.  
 Orton's Sacramental Meditations.  
 Henry's Communicant's Companion.  
 Haweis's Communicant's Companion.  
 Ambrose's Looking unto Jesus.  
 Bennet's Christian Oratory.  
 Steele's Antidote against Distraction.  
 Jenks's Prayers.  
 Knight's Family Prayers.  
 Hervey's Meditations.  
 Beveridge's Private Thoughts.  
 Adam's Private Thoughts.  
 Howe's Blessedness of the Righteous.  
 Olney Hymns.  
 Hart's Hymns.  
 Serle's Remembrancer.  
 Rambach's Meditations.  
 Vincent's Spirit of Prayer.

CLASS V.

*Sermons and Homilies.*

Homilies of the Church of England.  
 Milner's Sermons, 3 vols.  
 Walker's Christian.  
 Walker's Christ the Purifier.  
 Cooper's Sermons, 6 vols.  
 Burder's Village Sermons.  
 Peers's Minutiæ.  
 Newton's Messiah, 2 vols.

Doddridge's Sermons to the Young.  
 Beddome's Discourses.  
 Lavington's Sermons.  
 Russell's Seven Sermons.  
 Cennick's Discourses, 2 vols.  
 Evans's Sermons, 2 vols.

CLASS VI.

*Christian Instruction.*

Venn's Complete Duty of Man.  
 Newton's Cardiphonia.  
 Flavel's Providence.  
 Flavel's Touchstone of Sincerity.  
 Flavel's Saint Indeed.  
 Buck's Religious Experience.  
 Dickenson's Letters.  
 Doddridge's Rise and Progress.  
 Owen on Indwelling Sin.  
 Owen on Temptation.  
 Owen on the cxxxth Psalm.  
 Owen on Communion with God.  
 Owen on Spiritual Mindedness.  
 Scougal's Life of God in the Soul.  
 Baxter's Saint's Rest.  
 Baxter's Alarm to Unconverted.  
 Gipps on Regeneration.  
 Brooks on Assurance.  
 Bunyan's Barren Fig-Tree.  
 Fletcher's Appeal.  
 Serle's Christian Husbandry.  
 Mason's Select Remains.  
 Alleine's Alarm.  
 Henry's Pleasantness.  
 Mead's Almost Christian.  
 Burkit's Help and Guide.  
 Scott's Essays.  
 Beaufoy's Guide.  
 Bunyan's Pilgrim's Progress.  
 Bunyan's Holy War.  
 Boston's Fourfold State.  
 Gurnall's Christian Armour.  
 Lessons for Young Persons.  
 Friendly Gift for Servants.  
 Hervey's Theron and Aspasio, 2 vols.  
 Shaw's Immanuel.  
 Newton's Omicron.

Romaine on Faith.  
 Bradford's Works (Tract Society).  
 Latimer's Works (Tract Society).  
 Serle's *Horæ Solitariae*, 2 vols.  
 Watson's *Divine Contentment*.  
 Witherspoon on *Regeneration*.  
 Pocket Tract Book.

## CLASS VII.

*Narratives.*

Sherwood's Little Henry and  
 Bearer.  
 Sherwood's *Infant's Progress*.  
 Richmond's *Annals of Poor*.  
 Cheap Repository Tracts, 3 vols.  
 Sunday School Tracts, 4 vols.  
 Buck's *Anecdotes*, 3 vols.

## CLASS VIII.

*On Affliction.*

Sibbes's *Bruised Reed*.  
 Sibbes's *Soul's Conflict*.  
 Baxter's *Converse with God*.  
 Baxter's *Dying Thoughts*.  
 Willison's *Afflicted Man's Com-  
 panion*.  
 Stonehouse's *Sick Man's Friend*.  
 Bunyan's *Come and Welcome*.  
 Grosvenor's *Mourner*.  
 Brookes's *Mute Christian*.  
 Colquhoun on *Spiritual Comfort*.  
 Boston's *Crook in the Lot*.  
 Cecil's *Friendly Visit to the House  
 of Mourning*.

The Religious Tract Society have recently published many works, furnishing valuable books for Religious Circulating Libraries, and give Rules with Catalogues of Books.

THE DIFFUSION OF RELIGIOUS TRACTS is a most important means of doing good. The Reformers did much in this way. The Society for promoting Christian Knowledge early adopted this powerful method of spreading religious truth, which has now been taken up by every denomination of Christians. It is of immense importance that the Tracts of the different Societies should contain pure scriptural truth, unmixed either with the *leaven of the Pharisees or of the Sadducees*. The poor are not likely to be interested by any but those containing the all-cheering and happy tidings of the Gospel of Christ; and such Tracts as abound in scriptural views of the Saviour are most likely not only to be acceptable, but also useful. He is the GRAND ATTRACTION, by whom alone fallen sinners can be brought to God (John xii. 32). May he ever be exhibited in all his offices as a Saviour, from both the guilt and the power of sin!

There are numerous collections of Tracts as those of

1. The Society for promoting Christian Knowledge.
2. The Religious Tract Society.
3. The Bristol Church of England Tract Society. Tracts to be had at Seeleys'.
4. The Prayer Book and Homily Society.
5. The Edinburgh Tract Society. Tracts to be had at Nisbet's.
6. The Irish Religious Tract and Book Society.
7. The Cottage Tract Society.
8. Watkins's Sunday School Tract Society.
9. The Cheap Repository Tracts.
10. Mrs. Sherwood's Tracts.
11. The Evangelical Rambler.
12. Wesleyan Religious Tracts.

There are also several other collections of Tracts.

The Author finds it impracticable to attempt to give select lists from these, as of most of them he has no personal knowledge. He subjoins, however, 50 with which he is acquainted, as calculated for distribution.

*The Society for Promoting Christian Knowledge.*

*Homilies of the Church.*

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Exhortation to reading the Scriptures.</li> <li>2. The Misery of all mankind.</li> <li>3. The salvation of all mankind.</li> </ol> | <ol style="list-style-type: none"> <li>4. The True and Lively Faith.</li> <li>5. Good Works.</li> <li>8. Declining from God.</li> <li>9. Against the Fear of Death.</li> <li>25. Of the Passion.</li> </ol> |
|--|---|

[The above are also circulated by the Prayer Book and Homily Society.]

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>17. Faith and Duty of a Christian, by Basil Woodd.</li> <li>28. Bishop Blomfield's Manual of Prayers.</li> <li>31. Collects of the Church.</li> <li>44 Kenn's Directions for Prayer.</li> <li>53. Stonehouse's Prayers.</li> </ol> | <ol style="list-style-type: none"> <li>55. Watts' Songs for Children.</li> <li>64. Woodd's Elementary Questions.</li> <li>174. Reflections on the Seven Days in the Week.</li> <li>237. Stonehouse's Admonitions.</li> <li>242. Woodward's Kind Caution.</li> </ol> |
|---|---|

*Religious Tract Society.*

- |                                   |                                      |
|-----------------------------------|--------------------------------------|
| 2. Vivian's Dialogues.            | 88. Friendly Conversations.          |
| 26. Consolation under Conviction. | 100. Visit to the House of Mourning. |
| 35. Traveller and Yourself.       | 108. History of William Kelly.       |
| 38. Sixteen short Sermons.        | 111. Work of the Holy Spirit.        |
| 39. Short Prayers.                | 118. Dairyman's Daughter.            |
| 45. The Warning Voice.            | 119. Negro Servant.                  |
| 63. Eternity.                     | 143. Poor Joseph.                    |
| 65. Friendly Advice.              | 151. Young Cottager.                 |
| 66. Sin no Trifle.                | 181. Brazen Serpent.                 |
| 72. Christ the only Refuge.       | 221. The Traveller's Farewell.       |
| 76. The Swearer's Prayer.         | 266. The History of Amelia Gale.     |

*Cheap Repository Tracts.*

- |                              |                    |
|------------------------------|--------------------|
| Tom White                    | Parley the Porter. |
| Shepherd of Salisbury Plain. | Patient Joe.       |
| 'Tis all for the Best.       |                    |

*The Bristol Church of England Tract Society*

has a valuable collection, chiefly on points connected with the Established Church, and formed on evangelical principles. There are many good Biographical Tracts, as well as the following.

- |                                  |                                 |
|----------------------------------|---------------------------------|
| 15. Life of Edward VI.           | 30. Nowell's Shorter Catechism. |
| 26. The Churchman on a Sick Bed. | 46. Address on Public Worship.  |
|                                  | 47. Address on Private Worship. |

## CHAPTER XVI.

## THE CURATE'S LIBRARY.

THERE are many in the situation of curates whose means render it utterly impossible for them to procure many, rare, or expensive works, and to whom it is very important to have a few of the most useful and easily procurable, the most practical and edifying works. The following list is drawn up with reference to these objects.

(1) *Scriptural.*

D'Allemand's Hebrew Bible.  
 Vater's Greek Testament.  
 Simon's Hebrew Lexicon.  
 Parkhurst's Greek Lexicon, by  
 Rose.  
 Scott's Bible, 6 vols. 4to.  
 Doddridge's Family Expositor.  
 Henry's Bible.  
 Burkitt on the New Testament.  
 Cruden's Concordance.  
 Owen on Psalm cxxx.  
 Horne on the Psalms.  
 Luther on the Galatians.  
 Horne's Introduction or Compendium.  
 Brown's Dictionary of the Bible.  
 Newton on the Prophecies.

(2) *Ecclesiastical History.*

Milner and Scott's History of the  
 Church of Christ.

Burnett's History of the Reformation.  
 Whiston's Josephus.  
 Soame's Abridgement of the History of the Reformation.

(3) *Church of England.*

Hooker's Works.  
 Fathers of the English Church,  
 8 vols.  
 Walker's Sermons on Catechism,  
 2 vols.  
 Fox's Acts and Monuments.  
 Pearson on the Creed.

(4) *Pastoral Duties.*

Clergyman's Instructor.  
 Baxter's Reformed Pastor, with  
 Wilson's Introduction.  
 Brown's Christian Pastor.  
 Bridges' Christian Ministry.

(5) *Devotional Works.*

Doddridge's Regeneration.  
 Doddridge's Rise and Progress.  
 Romaine on Faith.  
 Venn's Complete Duty.  
 Beveridge's Private Thoughts.  
 Adam's Private Thoughts.  
 Arrowsmith's Chain of Principles.  
 Owen on the Spirit.  
 Wilberforce's Practical View.

(6) *Works of English Divines.*

Bishop Hall's Works, 10 vols.  
 Bishop Hopkins' Works, 4 vols.  
 Bishop Reynolds' Works, 1 vol. fol.  
 Archbishop Leighton's Works, 4 vols.  
 Cecil's Works, 2 vols.  
 Newton's Works, 6 vols.

Flavel's Works, 6 vols.

(7) *Sermons.*

Burder's Village Sermons.  
 Cooper's Sermons.  
 Milner's Sermons.  
 Richardson's Sermons.  
 Beveridge's Sermons.  
 Beveridge's Thesaurus Theologicus.  
 Simeon's Skeletons.  
 Jay's Short Discourses, 4 vols. 12mo.  
 Hoare on Christian Character, 12mo.

(8) *Biography.*

Lives of Alleine, P. Henry, Martyn, Brainerd, Scott, M. Henry.

Those who have small means should 'be cautious not to purchase books which they do not want, but those which will be of great and standing use to them, as divines, through life : such as some good critics, commentators, and practical writers.'

Want of learning has been sometimes brought as a reproach against laborious ministers very unjustly. It is not surprising that ministers who spend their strength among their people are frequently not able, in mere points of learning, to cope with those who, not feeling the value of the direct labours of the ministry, give their time entirely to studies : but if there be this apparent disadvantage, it is abundantly compensated by the practical character of their knowledge, and their experimental acquaintance with the power of the truths which they hold. Place two ministers by a sick bed, one of whom has only theological learning, and the other spiritual knowledge and Christian experience, and it will be soon obvious who can most wisely and beneficially address himself to the neces-

sities of the case. Bishop Ken thus comprehensively sums up the character of the Christian Pastor.

Give me a Priest these graces shall possess—  
Of an Ambassador the just address :  
A Father's tenderness, a Shepherd's care,  
A Leader's courage which the cross can bear;  
A Ruler's awe, a Watchman's wakeful eye,  
A Pilot's skill, the helm in storms to ply;  
A Fisher's patience and a Labourer's toil,  
A Guide's dexterity to disembroil,  
A Prophet's inspiration from above,  
A Teacher's knowledge and a Saviour's love.

## CHAPTER XVII.

## THE MINISTER'S LIBRARY.

It is an interesting and important work, with reference to extended usefulness in the church, for the Christian minister to gather round him those works which are the lights of past ages, and bring to him the knowledge and experience of the whole church. Mr. Cecil observes, 'Every book really worth a minister's studying, he ought, if possible, to have in his own library.' Clergymen in the Established Church of England are under the promise, made at their ordination, to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same.

While many, from want of means, from indolence, and from prejudice, neglect these studies,\* are not some too un-

\* Massillon observes, on the difficulty of ministers obtaining books: 'Did they love and were very desirous of books, did they feel a real want of them, they would not find it so difficult to acquire them. And besides, are so many books requisite to acquaint a clergyman with the nature of his duty? It is not the number that is wanted; those that are indispensable are reduced to a few; the previous requisites are, a love of study; a desire of becoming useful to our parish; a conviction of the necessity of deriving from prayer that knowledge which study does not afford; of being impressed with a desire of salvation, and of applying all the means of advancing in evangelical wisdom, to inspire our flocks with a love of their duty, in order that they may the more easily be induced to practise it; in a word, it is a sincere desire to fulfil our ministry. But you might place the pastors of whom I am speaking in the midst of all the books that have been written since the promulgation of the gospel, and they would discover an aversion, rather than an anxiety, for the perusal of any of them.' He further observes: 'When our study is neglected, piety declines. . . . so long as you do not find within yourselves a resource for indolence, the diversions of the world will, it is too probable, become essential to your happiness, you will not be able to live without them. In vain you may prescribe to yourselves fixed limits; in vain you may form reso-

willing to be at the expense of procuring books? Are not others without suitable directions? If a traveller have no information, or such as will lead him astray, when he is to pass through a difficult country, it will probably greatly increase his labour in reaching the end of his journey.

An intelligent Christian minister and a learned man are two different things. To be deeply learned requires an extent of reading, a knowledge of authors, books and opinions, almost incompatible with the discharge of the duties of the ministry, and of domestic life. Very few are called to give themselves up to learning. But knowledge and intelligence are requisite in all ministers; and here the best books, well digested, are very valuable. A minister, though he may make much use of general knowledge, cannot be deeply versed in human sciences, without neglecting his proper study—theology: yet he may and ought to be a man of much theological study and reflection, that he may more effectively serve God. His people will suffer much if he cannot bring out of his treasury things new and old. Habits of preaching crude, hasty, and unprepared sermons, and the neglect of close, patient, and retired study, are seriously prejudicial to our usefulness. The due improvement of our mental talents, whatever they may be, by giving *attendance to reading*, is a clear scriptural duty.

The writer has given a far larger list of books than most ministers can possess, or than, if they possess, they are at all likely wholly to read, and many more than he has himself read. His reasons have been these—It is very convenient to have at hand a full list of useful books, even if we have not the books themselves. Those who have collected a library know that the opportunities of meeting with books are very diversified. Many books which a student might have obtained at an easy rate, he has passed

lutions of appropriating your time in part to your studies and in part to your amusements; the love of the world will increase every day, and, in proportion as it increases, the love of books will decline, and knowledge, professional knowledge, will cease to be estimable.'

by, because he was uncertain of their character or use ; and he has not afterwards, when he wanted them, been able to obtain them, but at a greatly increased expense and trouble.\* The object has been to select the best or most accessible books on each subject. The motives for inserting works he has stated in the commencement of Chapter xiv. As to omissions he would say, many are doubtless omitted from ignorance, some from inadvertence, others because he would not increase the list beyond all bounds, and others as conveying, prominently, principles which he believes to be wholly unscriptural. If the list should appear too long, let what has been remarked be remembered, that a lawyer, a physician or a philosopher, will readily procure a large library of books respecting their particular studies, and surely the work of the ministry is not less important.

If it should be said, as it may most justly, that for the most part the means of clergymen are very inadequate to the purchase of many books, still this will not render a catalogue of the most instructive books useless, as such clergymen may, in many cases, procure the loan of books which they cannot purchase. It is true, also, that several of the following works are not only dear, but very scarce ; if they be valuable, however, this only renders it more desirable that they should be brought into notice, that, if need be, they may be reprinted.

It should perhaps be remarked, that great expenses in adorning books, and a neglected parish, are inconsistent. If the minister's library be splendid, and the parish be left without schools, and the people with inadequate care and instruction, the expense of the library may be a misappli-

\* The older divinity books are much more sought after than they used to be, and are much advanced in price. The chief booksellers who sell them, are, Mr. Thorpe, Mr. William and Mr. Richard Baynes, Mr. Palmer, Mr. Boone, Mr. Bohn, Mr. Cochrane, Mr. Dowding, Mr. Darling, Mr. Brown, Mr. Straker, and several others, in London ; Mr. Strong of Bristol, and Mr. Strong (late Dyers) of Exeter, and Mr. Dash of Kettering, publish valuable catalogues. Those of Messrs. Rivington and Cochrane, and of Messrs Ogle and Duncan, published formerly, with the more recent ones of Messrs Howell and Co., and Mr. Strong, are useful as standard books of reference.

cation of our talent, appropriating it first to the lesser instead of the greater object. Let us ever remember our accountableness to God.

He has endeavoured to give his sentiments of books under these convictions—that opinions have an important influence on practice, that all sentiments must soon undergo another review, and that he has no shadow of wish to claim infallibility for himself. The Judge of quick and dead is indeed at the door, and it is of little moment whether the opinions are approved by men of any class or any denomination; the only thing of real moment is, are they according to the mind of the final Judge.

He has, in the main, adopted the arrangement of the Rev. T. H. Horne, who has prepared a methodically arranged catalogue of the library in Queen's College. This is only one of the six classes into which that library is divided. The other classes are jurisprudence, philosophy, arts and trade, history, and literature.

The use of this arrangement is to find more readily the subject we wish to consider, and the best books on that subject. It is as follows:—

## ARRANGEMENT OF THE MINISTER'S LIBRARY.

### INTRODUCTION.

1. Directions for the Study of Theology.
2. Treatises on the right of Private Judgment.

Section 1. Natural Religion.

Section 2. Revealed Religion.

### I. HOLY SCRIPTURES.

1. Original Texts, Versions, and Polyglots.
2. Harmonies.

## II. SACRED PHILOLOGY.

1. Introductions to the Holy Scriptures.
2. Grammars and Lexicons to the Original Languages of the Scriptures.
  1. Hebrew.
  2. Greek.
3. Commentators, Interpreters, and Paraphrasts on the Scriptures.
  1. Treatises on the Interpretation of the Scriptures.
  2. Jewish Commentators.
  3. Christian Commentators.
    1. On the Entire Bible.
    2. On the Old Testament and Detached Books.
    3. On the Apocryphal Books.
    4. On the New Testament and Detached Books.
    5. Critical Observations on Biblical Subjects.
4. Concordances, Dictionaries, Common Place Books.
5. Biblical Antiquities, Chronology, and Geography.

## III. ECCLESIASTICAL POLITY, RITES, AND CEREMONIES.

1. Councils of the General, Roman, and Reformed Churches.
2. Discipline and Government of the Church.
3. Liturgies, Rites, and Ceremonies.
  1. General Treatises.
  2. Greek and Roman Church.
  3. Reformed Churches.
  4. Treatises on Prayer and Manuals of Devotion.
  5. Psalms and Hymns.

## IV. THEOLOGIANS, ANCIENT AND MODERN.

1. Fathers of the Christian Church.
  1. Introductory Works to the Fathers.
  2. The Works of the Fathers.
2. Reformers.

1. British Reformers.
2. Foreign Reformers.
3. Collective Works of Protestant Divines.
  1. British Protestant Divines.
  2. Foreign Protestant Divines.

## V. SYSTEMATIC DIVINITY.

1. Doctrinal Divinity.
  1. Systems and Elementary Treatises.
  2. Treatises on Particular Subjects.
    1. Of God and his Attributes.
    2. On the Person and Offices of Jesus Christ.
    3. On the Person and Offices of the Holy Spirit.
    4. On the Trinity.
    5. On Death.
    6. On the Intermediate State.
    7. On Judgment, Heaven, and Hell.
    8. On Angels.
    9. Treatises on the Five Points.
    10. Original Sin.
    11. Election, Predestination, and Extent of Redemption.
    12. Faith, and Justification.
    13. Sabbath.
    14. Sacraments in general.
    15. On Baptism.—The mode and subjects.
      - Lay Baptism.
      - Nature and Efficacy.
    16. On the Lord's Supper.
  3. Miscellaneous Treatises on Doctrinal Divinity.
2. Catechetic Divinity.
  1. Creeds, Histories, and Explanations of them.
    1. The Apostles' Creed.
    2. The Nicene and Athanasian Creeds.
  2. Catechisms of National Churches.
    1. Romish Church,
    2. English Church.
      - Confirmation.
    3. Scotch and Foreign Churches.
    4. Miscellaneous Catechetical Tracts.
3. Confessions of Faith of different Churches, and Treatises thereon.

1. The 39 Articles.
2. Confessions of Protestant Dissenters and Foreign Churches.
3. Collections and Harmonies of Confessions.

## VI. CASUISTICAL DIVINITY.

## VII. POLEMICAL DIVINITY.

1. General Treatises.
2. Treatises on the Truth of the Christian Religion.
  1. Treatises on the Truth of the Christian Religion generally.
  2. Treatises in proof of Christianity against the Jews.
  3. Defences of Christianity against the Mahomedans.
  4. Defences of Natural and Revealed Religion against Atheists and Deists.
  5. Defences of Revealed Religion on the ground of Prophecy, and Treatises respecting its right interpretation.
3. Treatises on the Controversy between Protestants and Romanists.
  1. General Treatises by writers of the Church of Rome.
  2. General Treatises against Popery by Protestant Divines.
4. Treatises on the Arian Controversy.
5. Treatises on the Socinian Controversy.
6. Treatises occasioned by the Controversies between the Church of England, and between them and Dissenters.
  1. The Bangorian Controversy.
  2. Subscription to the 39 Articles.
  3. Baptismal Regeneration Controversy.
  4. Controversial Treatises on Dissent.
7. Treatises on Heresies.

## VIII. PASTORAL THEOLOGY.

1. Treatises on the Pastoral Care.
2. Treatises on the Composition of a Sermon.
3. Episcopal and Archidiaconal Charges and Letters.

## IX. HORTATORY THEOLOGY.

1. Homilies.
2. Lectures in defence of Natural and Revealed Religion.

3. Collections of Sermons by Dissenters.
4. Sermons by English Divines.
5. Sermons by Foreign Divines, translated.

## X. PRACTICAL, MORAL, AND SPIRITUAL DIVINITY

### XI. MISCELLANEOUS TREATISES IN DIVINITY.

#### Section 3. *Historical Divinity, or the History of Religions.*

1. General History of Religions.
2. History and Religious Customs of the Jews.
3. History of the Christian Religion.
  1. General History of the Christian Church.
    1. General Ecclesiastical Historians.
    2. Miscellaneous Collections relative to the General History of the Church.
  2. General History of the Reformation.
  3. Ecclesiastical History of England.
    1. General Ecclesiastical Historians.
    2. Histories during particular periods.
    3. Convocations of the Clergy.
    4. History of the Dissenters.
  4. Ecclesiastical History of Scotland.
  5. Ecclesiastical History of other Countries.
  6. History of Religious Orders.
  7. History of Religious Societies.
4. Biography.
5. Pagan and Mahomedan Religions.
  1. Pagan Religions.
  2. Mahomedan.

## INTRODUCTION.

### (1.) *Directions for the Study of Theology.*

LEIGHTON (Abp.) *Prælectiones Theologicæ*. 8vo. 1828.

Edited by Professor Scholefield. Mr. Newton called this work of Leighton's 'A Diamond set in Gold,' and said it united the simplicity of the gospel with all the captivating beauties of style and language.

WILKINS (Bp. John) *Ecclesiastes, or a Discourse concerning the Gift of Preaching.* 8vo. 1704. 8th edition.

It contains much valuable information respecting older books of Divinity; as does

BARLOW (Bp.) *Directions for the Choice of Books.* 4to. 1699.

DODDRIDGE (Dr. P.) *A course of Lectures on Pneumatology, Ethics, and Divinity; with Lectures on Preaching.* Vol. iv. and v. of his works. 8vo. 1804.

Much may be learned from this learned and devout Writer;—he has many judicious criticisms on different authors; but there is a tone of excessive candour bordering upon Latitudinarianism, especially in giving too great weight to objections; when treating upon the Evidences and Doctrines. His Criticisms on theological writers in his preaching Lectures, not duly respecting Evangelical Doctrine, fail in discrimination. See his Criticisms on Tillotson, Barrow, Atterbury.

TODD (John) *The Student's Guide.* 1830.—plain and practical.

BUDDEI (J. F.) *Isagoge Historico-theologica.* 4to. 1727—30.

A learned and valuable account of works on theology.

See also Dupin's *Method of studying divinity.* 8vo. 1720.

WALCHII (Jo. Georgii.) *Bibliotheca Theologica Selecta et Patristica.* 5 Vols. 8vo. Jenæ, 1757—70.\*

A vast body of intelligence on books in all classes of Divinity. Bray's *Bibliotheca* was not finished, and is now of little use.

\* The following is the most complete *Bibliotheca* published in this country —(Bishop Tanner's *Bibliotheca Britannica*, &c., only reaches to the beginning of the seventeenth century.)

WATT (Robert) *Bibliotheca Britannica*, 4 vol. 4to. 1824.

A work of prodigious labour and considerable value.

Bishop Marsh mentions a work in German, by Dr. Noesselt, in 1800.

All such works, however useful, show the imperfection of human labour: a few years pass away, and subsequent works render them defective.

HALLAM (Henry) *Introduction to the Literature of Europe in the fifteenth, sixteenth, and seventeenth Centuries.* 4 vols. 8vo. 1837—1839.

A work of extensive and useful information, but Mr. Hallam is an incompetent judge in Evangelical Religion. He partakes of the spirit of Erasmus. May we all learn that the best wisdom is to be a fool for Christ's sake in the eyes of the world. 1 Cor. iv. 10.

WOTTON (W.) Thoughts concerning a proper method of studying Divinity. 8vo. 1818, Oxford, by Dr. Cotton.

A comprehensive Tract, with a short account of *learned* books.

BOYLE (Hon. Robert) The excellency of Theology, compared with Natural Philosophy. 8vo. 1674.

Boyle's Religious works are striking and original.

ORME (Will.) Bibliotheca Biblica, a select List of Books on Sacred Literature. 8vo. 1824.

Generally Judicious and Evangelical in his views.

RANDOLPH (Bp. John) Enchiridion Theologicum, a Manual for the use of Students. 2 Vols. 8vo. Oxford.

(2.) *Treatises on Toleration, or the right of Private Judgment.*

DAVENANT (Bp.) An Exhortation to Brotherly Communion betwixt the Protestant Churches. 12mo. 1641.

A delightful little work on this subject. Baxter, Burroughs, Bishop Stillfleet, and others wrote with the same views.

STILLINGFLEET (Bp.) Irenicum. 4to. 1662.

A very valuable Treatise, but to be read in connection with his Unreasonableness of Separation.

LOCKE (John) Letters on Toleration. 4to. 1765.

A complete and satisfactory work on Toleration.

TAYLOR (Bp.) A Discourse on the Liberty of Prophesying. 4to. 1647.

An important work at the time it was published.

DE LA MOTHE (C. G.) Correspondance fraternelle de l'Eglise Anglicane avec les autres Eglises Reformées. 12mo. 1705.

WARBURTON (Bp. W.) Alliance between the Church and State, or the Necessity and Equity of an Established Religion. 8vo. 1766.

A Defence of the Establishment, with the principles of Toleration.

## Section I.

## NATURAL RELIGION.

It has been usual among later Divines to distinguish natural from revealed religion ; arranging the more obvious divine truths under natural, and the more difficult and hidden truths under revealed, religion. Some abuse has arisen from this distinction. ‘ Revealed religion,’ says Bishop Horsley, ‘ stands not upon the ground of any antecedent discoveries of natural reason, and it is highly impolitic to attempt to place it upon any such false foundation.’ In point of fact, through the blinding effect of their own sin, men, without revelation, know so little to practical purpose the truths which come under the usual notions of natural religion, that the apostle describes them as *without God in the world*, *Aθεοι* (Atheists). They are *without excuse* because His works declare His glory ; Divine intercourse with man began at the creation, and God has implanted the conscience of right and wrong in every human mind.

But under natural religion we may consider the works of nature as displaying the glory of God, Psalm xix. 1—6 ; a display often brought before us, and illustrated in the word of God.

Witsius thus notices this subject. ‘ It is not in vain that God has impressed visible excellences on his works. It is not in vain that in the conduct of the universe, and the changes of human affairs, he dispenses all things with so constant an uncertainty, and so wise a judgment. It is not in vain that he has so disposed the works of nature, that in them is to be discerned a type of the works of grace and glory, and as it were the rudiments of a better world. But He has purposed that from the attentive consideration of all these, we may learn who and what he himself is ;

eternal, immense, almighty, supremely wise, the best also, and the greatest, sufficient in Himself for his own full happiness, when he gave life and breath, and all things to all, and finally worthy of our worship and our salvation; One to whom we should give ourselves entirely, and in whose love and enjoyment we should place the highest summit of our happiness.\* †

The works of creation, and the providence of God, and the various powers of the human mind, display his glory, and reflect fresh beams of light on divine truth. In this view natural religion is a valuable study, and in this view principally the following books are classified under this head. †

WILKINS (Bp. John) Principles and Duties of Natural Religion. 8vo. 1722.

Some good remarks on the several kinds of evidence.

PALEY (William) Natural Theology. 8vo. and 12mo.

Many beautiful illustrations of the wisdom and goodness of God in the works of creation.

PAXTON (G.) Illustrations of Paley's Theology. 2 Vols. 8vo.

GISBORNE (Thomas) Testimony of Natural Theology to Christianity. 12mo. 1818.

Some valuable illustrations additional to Paley.

DERHAM (W.) Astro and Physico Theology, or Demonstration of God from a Survey of the Heavens, and from the Works of Creation. 2 Vols. 8vo. 1798.

An instructive work.

HALE (Sir M.) Primitive Origination of mankind according to the Light of Nature. folio. 1677.

\* See his *Miscellanea Sacra*. Vol. ii. p. 854.

† Mr. Jones, of Nayland, was of opinion that neither Porphyry, Celsus, and Lucian, nor all the works of Heathenism ever did so much mischief to Christianity as the admission of the pretended religion of nature has done in the Church of England.

RAY (J.) *Wisdom of God in Creation.* 8vo. 1722.

Serious and instructive.

DICK (Thomas) *Christian Philosopher.* 12mo. 1827. Also  
*The Philosophy of Religion.* 12mo. 1827.

WISEMAN (N.) *Lectures on the Connexion between Science  
and Revealed Religion.* 8vo. 1842.

STURM (C. C.) *Reflections*—various editions.

BUTLER (Bishop) *The Analogy of Religion, Natural and  
Revealed, to the constitution and course of Nature, with  
an Introductory Essay by the Rev. Daniel Wilson.*  
12mo. 1824.

A work of incalculable value, with an instructive introduction.

GABELL (J. L.) *The accordance of Religion with Nature.*  
8vo. 1842.

DUNCAN (Henry) *Sacred Philosophy of the Seasons.* 4  
Vols. 12mo. 1837.

POWELL (Baden) *The connection of Natural and Divine  
Truth.* 8vo. 1838.

SMITH (Pye) *Scripture Geology.* 12mo. 1843.

HAMPDEN (Renn. D.) *An Essay on the Philosophical  
Evidence of Christianity, or the credibility obtained to  
a Scriptural Revelation, from its coincidence with the  
facts of Nature.* 8vo. 1827.

NEWTONI (Isaaci) *Philosophiæ Naturalis Principia Mathe-  
matica.*

The same translated by Andrew Motte, with additions by W. Davis.  
3 Vols. 8vo. 1805.

THE BRIDGEWATER TREATISES, by Chalmers, Kidd,  
Whewell, Bell, Roget, Buckland, Kerby and Prout, on  
the power, wisdom, and goodness of God in Creation.  
12 Vols. 8vo. 1834—1840.

Turner (Sharon) *Sacred History of the World.* 3 Vols.  
8vo. 1841.

## Section II.

## REVEALED RELIGION.

## I. HOLY SCRIPTURES.

(1) *Original Texts, Versions, and Polyglots.*

D'ALLEMAND (Juda) *Biblia Hebraica*. 8vo. 1822.

Simon's or Rosenmuller's will be as useful.

BOOTHROYD (B.) *Biblia Hebraica*. 1816, 2 Vols. 4to. with notes, and Kennicott's and De Rossi's various readings.

A valuable collection of criticisms from various sources.

*Vetus Testamentum ex versione Septuaginta secundum Exemplar Vaticanum accedunt variæ Lectiones e Codice Alexandrino*. 6 Vols. 1817.

This Edition has the introduction of Carpzovius, and the small paper in good type is only £1. 7s. in sheets.

VALPY (R.) *Vetus Testamentum ex versione Septuaginta*. 8vo. 1809. With the Apocrypha.

There are various other editions, but this is easily procurable and convenient for general use.

VALPY (R.) *Novum Testamentum Græcum*, with various readings and English notes. 3 Vols. 8vo. 1828.

*BIBLIA SACRA Latina, Vulgatæ Editionis*. 4to. 1743.

VATER (J. S.) *Novum Testamentum Græcum*, with critical notes and various readings. 1824. 8vo.

A useful and convenient edition. Mills', Griesbach's, or Dr. Knapp's, may supply its place, but are not so comprehensive. Bishop Marsh notices Gricsbach as the best edition of the New Testament.

BAGSTER'S *Comprehensive Bible*, with references. 4to.

A very convenient Bible on account of the references, short notes, introductory matter, and indices, though objections have been brought with some justice against particular notes.

THE PARAGRAPH BIBLE of the Religious Tract Society.  
12mo. 1838.

BIBLIA SACRA POLYGLOTTA, by Bishop Walton ; comprising the Hebrew, Samaritan, Pentateuch, Chaldee, Septuagint, Vulgate, Arabic, Ethiopic, Persian, Syriac, and other ancient versions, with valuable Prolegomena. 6 Vols. folio. 1657.

The most complete Polyglot hitherto published. Reinecius' or Bagster's may supply its place, where this is too expensive. Castel's Lexicon usually accompanies it. 2 Vols. folio. This work renders it unnecessary to mention various other editions of the Scriptures.

MATTHEI (C. F.) Novum Testamentum Greek and Latin.  
13 Vols. 8vo. 1782-8.

A very valuable Critical Edition.

SCHOLZ (J. M. A.) Novum Testamentum Græcum. 2 Vols.  
4to. 1830-6.

This text adopted by Bagster in his Critical Greek Testament.

BENGLII (J. A.) Novum Testamentum Græcum. 4to.  
1763.

There are several neat and convenient Editions, such as Scholefield's Greek and English, Taylor and Walton's Greek Testament with references, Bagster's Critical, &c.

(2) *Harmonies.*

TOWNSEND (Geo.) The Old and New Testament arranged in Chronological and Historical Order. 4 Vols. 8vo.

Arranged mainly after Lightfoot's plan, with notes ; chiefly useful for critical purposes, and to be read with caution.

MACBRIDE (J. D.) Lectures on the Diatesseron. 8vo. 1835.

JANSENI (Com.) Comment. in Concordiam. folio. 1571.

GRESWELL (Edw.) Harmonia Evangelica. 8vo. 3rd Edition.  
1840.

A very useful work. The same in English by R. Mimpriss. 8vo. 1833.

CHOLMONDLEY ( . ) The Four Gospels in tabular parallels.  
8vo. 1836.

CHEMNITII (M.) *Harmonia Quatuor Evangeliorum*, continued by Lyser and Gerhard. 3 Vols. folio. 1704.

A very valuable evangelical Harmony of the Gospels, and a Commentary on them.

MACKNIGHT (James) *Harmony of the Four Gospels*. 2 Vols. 8vo. 1819.

See Dr. Lardner's observations upon the harmony of the resurrection, in vol. 5, of his works, 4to.

NEWCOME (Abp.) *Harmony of the Gospels in Greek*, folio. 1778.

An English Harmony of the four Evangelists, disposed after the manner of the Greek of Abp. Newcome. 8vo. 1802: reprinted in 1827.

The English furnishes a very convenient book for examining the respective accounts.

GRIESBACH (J. J.) *Synopsis Evangeliorum*. 8vo. 1822. Fourth Edition.

Gives every advantage for comparing the respective accounts of the first three Evangelists in the Original Greek, with a display of various readings.

BOGAN (Zach.) *View of the Threats and Punishments recorded in Scripture, with brief Observations*. 12mo. 1653.

CLARKE (Sam.) *A Collection of the promises of Scripture under their proper heads*. Various Editions.

The promises are for the most part well arranged, and this book has been found food to many. But it has one serious fault. They are scripture promises but not in the scripture mode and connection. They are often dissevered from the Christian tempers and duties with which they are associated in the scripture, and in which alone an interest in them is maintained and enjoyed.

CARPENTER (Wm.) *Scripture Difficulties*. 8vo. 1828.

## II. SACRED PHILOLOGY.

OR THE CRITICISM AND INTERPRETATION OF THE SCRIPTURES.

(1.) *Introductions to the Holy Scriptures.*

KENNICOTT (Dr.) Dissertations on the state of the printed text of the Old Testament. 2 Vols. 8vo. 1753—1759.

BENGELII (J. A.) Apparatus Criticus ad Novum Testamentum. Curanti D. Burkio. 4to. 1763.

The criticisms of Bengelius are terse and valuable. This work contains the various readings collected to his time, and a compendium of criticism.

BLACKWALL (A.) The Sacred Classics illustrated. 2 Vols. 8vo.

It is allowed that this work, without establishing the particular aim of the writer, gives light to many passages.

COLLYER (David) Sacred Interpreter. 2 Vols. 8vo. 1821.

GERARD (Gilbert) Institutes of Biblical Criticism. 8vo. 1808.

JAHN (John) Biblical Antiquities, translated by T. C. Upham. 8vo. 1832.

MICHAELIS (J. D.) Introduction to the New Testament, by Bp. Marsh. 6 Vols. 8vo. 1818.

Dr. Randolph (in his remarks on this work) and Dean Milner (in his Reply to Bishop Marsh) exposed the dangerous speculation about the origin of the Gospels. The work contains much information, but it should be read with caution. Such men cannot be trusted.

LOWTH (Bp.) Lectures on the Sacred Poetry of the Hebrews, translated by J. Gregory. 2 Vols. 8vo. 1816.

Many instructive and elegant remarks on the Hebrew language. A delightful work of taste and criticism.

JEBB (Bishop) Sacred Literature, an application of Bishop

Lowth's principles to the Illustration of the New Testament. 8vo. 1820.

A valuable addition to the critical sources of illustration.

MIDDLETON (Bishop T. F.) The doctrine of the Greek Article, edited by Professor Scholefield. 8vo. 1828.

This edition of a valuable work has some additions by one well qualified to make them.

SIMON (Richard) Histoire Critique du Vieux et du Nouveau Testament. 3 Vols. 4to. 1682—1689.

Parts of this work are translated into English. It conveys much information.

BOYLE (Hon. R.) On the Style of the Scriptures.

Many original and devotional remarks.

HALDANE (Robert) The verbal inspiration of the Scriptures maintained and established. 12mo. 1830.

Mr. Haldane's views of the subject deserve serious consideration.

LAMOTHE (Charles G.) Inspiration of the New Testament asserted and explained. 8vo. 1694.

See Dick's and Carson's Works on this important subject.

GAUSSEN (L.) Theopneustie. 8vo. 1841.

A very valuable work.

VALPY (Edward) A concise view of the doctrine of the Greek Article, from Bishop Middleton's Treatise. 8vo. 1829.

A useful Epitome including a few additional observations from late writers.

TOWNSEND (Geo.) The Theological Works of the first Viscount Barrington. 3 Vols. 8vo. 1828.

COSINS (John, Bp.) A Scholastic History of the Canon of Scripture. 4to. 1672.

A learned work on the subject.

ALEXANDER (A.) Canon of the Old and New Testament. 12mo. New York, 1826, reprinted 12mo. 1831.

A useful Treatise on the Canon.

WILSON (C.) On the Books of the Apocrypha. 8vo. 1801.

DUPIN (L. E.) A complete History of the Canon. 2 Vols. folio. 1699.

A candid and learned Roman Catholic Work.

FRANZII (Wolfgange) De Interpretatione Scripturæ Sacræ. 8vo. 1708.

Highly commended by Franck and Glassius.

HODIUS (H.) De Bibliorum textibus originalibus, versionibus. folio. 1705.

Useful on the Septuagint.

HURWITZ (Hyman) Vindiciæ Hebraicæ. 8vo. 1820.

CONYBEARE (W. D.) Elementary Course of Lectures. 12mo. 1836.

SEILER (F.) Biblical Hermeneutics, translated by W. Wright. 8vo. 1835.

HOUBIGANTII (C. F.) Notæ Criticæ in universos Veteris Testamenti Libros cum Prolegomena. 2 Vols. 4to. 1777.

Considered as too bold a critic, and by no means to be always followed, but not without use.

GLASSII (S.) Philologia Sacra. 4to. 1725.

Throws much light on the language and phraseology of the inspired writers, and will well repay the study.

GRAY (Bp. R.) Key to the Old Testament and Apocrypha, and PERCY'S Key to the New. 8vo. 1829.

A convenient compendium.

HORNE (T. H.) An Introduction to the Critical Study and Knowledge of the Holy Scripture. 4 Vols. 8vo. Sixth Edition, 1829.

This very valuable compilation is so comprehensive and complete, as quite to supersede many works that would otherwise have been necessary. The religious public are greatly indebted to Mr. Horne for the supply of so important a desideratum in theology; it appears, however, to the author that his commendation of books is sometimes too unqualified.

DAVIDSON (S.) *Biblical Criticism*. 8vo. 1839. *Sacred Hermeneutics*. 8vo. 1843.

JONES (Jeremiah) *On the Canon of Scripture*. 3 Vols. 8vo. 1789.

The best English work on the canon of the New Testament.

MARSH (Bp.) *Lectures on the Criticism and Interpretation of the Bible*. 8vo. 1828 ; and on the authenticity and credibility of the New Testament, and authority of the Old. Parts 5, 6, 7. 1820—1823.

Much information on the topics discussed.—See Mr. Walter's Pamphlets as to the English version : Deficient in evangelical views.

NEWCOME (Abp.) *Historical View of Biblical Translations*. 8vo. 1792.

LEWIS (John) *History of the English Translations of the Bible*. 8vo. 1818.

A work of useful and accurate information.

COTTON (Henry) *List of the Editions of the Bible in English*. 8vo. 1821.

These works give the fullest accounts of the points on which they treat.

(2) *Hebrew and Greek Grammars and Lexicons.*

*Hebrew.*

SCHROEDER (N. G.) *Institutiones ad Fundamenta Linguae Hebrææ*. 8vo. 1824.

Schulten's, Robertson's, and Jahn's Grammars are also in great estimation.

STUART (Moses) *Hebrew Grammar*. Philadelphia. 8vo. 1830.

LEE (Rev. S.) *Lectures on the Hebrew Language*. 8vo. 1825.

HAMILTON (Geo.) *General Introduction to the Study of the Hebrew Scriptures*. 8vo. 1814.

OLLIVANT (Alfred) Analysis of the text of the History of Joseph. 8vo. 1829.

SIMONIS (J.) Lexicon Hebraicum, recensuit J. G. Eichorn. 8vo. 1793.

A more recent edition has been published by Winer, 8vo. 1828. A very useful Lexicon.

GESENIUS (W.) Thesaurus Philologicus Criticus Linguae Hebraicae et Chaldaicae. Vit. Test. 3 Vols. 4to. 1829—1842.

The most complete critical work, Lexicon Manual. 8vo. 1833.

Hebrew Grammar translated by J. T. Conant. 8vo. 1841.

EWALD (E. A.) Grammar of the English Language. 8vo. 1836.

GESENIUS (D. W.) A Hebrew Lexicon. 2 Vols. 4to. by Christ. Leo.

Mr. Gibbs has also published a Lexicon in English founded on Gesenius' Lexicons. Gesenius is a Neologian, or infidel, against whom we have special need to be cautioned. The Church is indebted to Mr. Boys for displaying this distinctly.

ROBERTSON (Guil.) Thesaurus Linguae Sanctae. 4to. 1686. "A valuable Repository of critical and Theological matter." Scott.

PARKHURST (J.) Hebrew and English Lexicon. 8vo.

He was a Hutchinsonian, but his Lexicon contains much valuable matter, as do those of Leigh, Stockius, Robertson, &c.

NEWMAN (Selig.) Hebrew-English, and English-Hebrew Lexicon. 2 Vols. 8vo. 1834.

*Greek.*

WINER (G. B.) Greek Grammar of the New Testament. Translated by Moses Stuart and F. Robinson. Andover, North America. 8vo.

STUART (Moses) Grammar of the New Testament dialect. 8vo. 1838.

PARKHURST (J.) Greek and English Lexicon to the New

Testament. 8vo. A new edition by J. H. Rose, with many valuable additions.

Bishop Jebb (after adverting to the defects of this work in its Hutchinsonianism and Etymological niceties) says—Defects easily separable from the excellences of this able work, and infinitely outweighed by extensive erudition, refined taste, well-selected information, and above all, unaffected piety. Mr. Rose's edition contains one third more of new matter.

ROBINSON (E.) Greek and English Lexicon. 8vo. 1839.

BIEL (J. C.) *Novus Thesaurus Philologicus sive Lexicon in LXX.* 3 Vols. 8vo. 1789.

Of Rationalistic tendency.

BLOOMFIELD (S. T.) Greek and English Lexicon. 8vo. 1842.

SCHLEUSNER (J. F.) *Novum Lexicon Græco-Latinum.* 3 Vols. 8vo. 1819. *Thesaurus Novus Philologico Criticus.* 2 Vols. 8vo. 1822.

It has been observed of these Lexicons, 'acute philology and licentious innovations' are mingled together; but they are useful in the critical study of the language.

Wahl's Lexicon is more recent, but said not to be unobjectionable. A translation of Wahl has been published by Robinson in America.

WAHL (C. A.) *Clavis Novi Testamenti.* 2 Vols. 8vo. 1829.

BASS (J. H.) *A Greek and English Manual Lexicon to the New Testament.* 1829. 12mo.

A useful manual for youth.

Bos (L.) *Ellipses Græcæ.* 8vo. 1813. Oxford.

HOOGEVEN (H.) *De Particulis Linguæ Græcæ.* Glasgow. 1813.

VIGERIUS (Fr.) *De Idiotismis Græcæ Dictionis.* Oxford. 1813. 8vo.

The above three are works of valuable criticism. There are translations by Mr. Seager.

(3.) *Commentators, Interpreters, and Paraphrasts on the Scriptures.*

Commentaries and Expositions when used as a help,

and not relied on as infallible, are so useful to the ministry for reference, that a larger proportion of them will be inserted.

It is from limited knowledge that an opinion is given. Such works are ordinarily profitable for reference, rather than entire perusal. Nor must they be allowed to set aside the perusal of the simple Scriptures, without comment.

One of the Fathers observes, ' His comments gave no light unto the text, the text gave light unto his comments.' This is very often a just description of Commentaries, and humble men like this Father will readily acknowledge it. The Commentator may give us the letter, but the Spirit gives us the meaning. The author has throughout rather inserted practical and experimental than critical, expositions. Full lists of Critical Expositions will be found in Horne's excellent Introduction and Orme's Bibliotheca ; though sensible of their value, his own taste and his experience of the usefulness of practical Expositions have led him to a fuller insertion of works of that character. He has not, of course, read through the Expositions which he inserts. He has referred to them from time to time in the course of his ministry, and such trials will generally enable a person to judge of the character of the whole work.

Bishop Wilkins justly observes, at the close of his extended list of Commentators :

' Among all the Commentators it would be too great presumption for any private man to compare them, or say which is best : since there is scarce any one so well acquainted with all of them as to pass such a censure : and besides, concerning those that are commonly known, there are few that agree in the same judgment, one preferring this, and another that, and therefore it will be safest to give only some general characters of them.

' Some of the interpreters are more especially eminent for their authority and antiquity, as the comments of the Fathers, Ambrose, Augustine, Bernard, Chrysostom, the Cyrils, Eusebius, Gregory the Great, Gregory Nyssen, Jerome, Hilary, Origen, Theodoret, Theophylact, Œcumenius.

' Among the late writers, some are eminent for their orthodox, sound judgment, and proper and useful matter. So the Protestant

Commentators in general, as Alsted, Baldwin, Brentius, Bucer, Bullinger, Calvin, Chemnitius, Danæus, Drusius, Gerard, Hyperius, Junius, Lavater, Luther, Peter Martyr, Melancthon, Mercer, Moller, Musculus, Pareus, Piscator, Rivet, Rollock, Scultetus, Tarnovius, Zanchius, &c.

' More especially of our English Divines, whose abilities and geniuses (when they apply themselves this way) do for the most part raise them up above the common pitch of other writers; as may appear in the works of Ainsworth, Ames, Bain, Byfield, Cartwright, Davenant, Hammond, Perkins, Sclater, Willett, &c.'

Among various classes of Popish Interpreters, he mentions Brugensis, Ferus, and Jansenius as eminent for solid pious matter in practical things.

In the list of Commentators on particular books the Author has inserted the names of the most distinguished Fathers and Reformers, taken from Bishop Wilkins and Walchius. Such references are useful to those who have their works.

(1) *Treatises on the Interpretation of Scripture.*

CONYBEARE (W. D.) Elementary course of Lectures. 8vo. 1838.

ERNESTI (John Aug.) Elements of Interpretation. 12mo. 1827.

An Elementary work on Biblical Interpretation, chiefly translated from Ernestus and Morus, by Professor Stuart, and edited by Dr. Henderson, with a few additional observations.

FRANCK (A. U.) Guide to the Reading of the Scriptures, by Jacques. 12mo. 1815.—Christ the sum and substance of the Scriptures. 8vo. 1732.

Franck's works are full of piety, devotion, and sound information. His Guide well deserves the high commendation Doddridge gives of it. He is eminently judicious and spiritual in his tone of Scripture Criticism.

TURRETINE (J. A.) De Sacræ Scripturæ Interpretandæ methodo. 1728. 12mo.

A serious and edifying work.

SALTER (H. G.) Book of Illustrations. 8vo. 1840.

VAN MILDERT (Bp. W.) Bampton Lectures. 8vo. 1814.

WHITBY (Daniel) Dissertatio de Scripturarum Interpretatione Secundum Patres. 8vo. 1714.

A remarkable exhibition of the incompetency of the Fathers to furnish an infallible interpretation of Scripture. This Treatise is also printed at the end of Whitby's Commentary on the New Testament.

THE BIBLICAL CABINET. Already comprehends about 40 Vols. chiefly translations from German Writers. It has not wholly escaped the Neologian taint, but it is full of valuable works for critical and practical use.

(2.) *Jewish Commentators.*

JARCHI (Rab. Sal.) Commentarii in Vetus Testament : and BREITHAUPTO (J. F.) 3 Vols. 4to. 1710-14.

Lightfoot, Pocock, and Dr. Gill have given us the results of their studies among Jewish writers, and the Students for whom this list would be useful need not be directed farther than to them and the London Polyglot. Philo and Josephus will be subsequently noticed.

WOLFII (J. C.) Bibliotheca Hebræa. 4to. 4 Vols. 1715-33 : and KOECHERI Nova Bibliotheca. 4to. 1783.

(3.) *Christian Commentators.*

Some of the best writings of the Fathers and of the Reformers, were Commentaries ;—their names will be given with the books on which they wrote.

ON THE ENTIRE BIBLE.

CRITICI SACRI. Ten Vols. folio. 1660—1661. There are four subsequent Vols. entitled Thesaurus Theologico Philologicus, said to be of less use.

This Collection of Commentaries, chiefly of critical character, and of various merit, may often be had at a very reasonable rate. Those contained in it, need not be mentioned again. The following is an abridgment of it.

POLI (M.) Synopsis Criticorum, 5 Vols. folio. 1669—1674,

1684. WOLFI, *Curæ Philologicæ*, on the New Testament, 5 vols. 4to. 1766, and Koecher, 1 Vol. 1766, continue a Synopsis to later days.

Poole's Synopsis is very valuable. Besides the great advantage of digesting the *Critici Sacri* into one view, it contains later additions, and the unevangelical criticisms of his originals are noticed and refuted by sound and evangelical criticism. The *Critici Sacri* is a mixture without discrimination.

BRENTII (John) *Opera Omnia*. 9 Vols. folio. 1561—90; consisting chiefly of Commentaries on the principal books of the Old and New Testament.

One of the most valuable of the Protestant Commentators.

PISCATORIS (J.) *Commentarii*. 3 Vols. folio. 1646; with an Analysis, Scholia, and Doctrinal Observations.

Many good hints in these Commentaries.

PAREI (D. D.) *Opera Exegetica*. 4 Vols. folio. 1647.

Have too much of what is valuable to be omitted in this list.

DIODATI (I.) Annotations on the Bible. folio. 1647.

Often has spiritual and evangelical remarks of much value.

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Contains nearly a complete Commentary on the whole Bible, and that of inestimable value to every minister: seven of the nine volumes are Commentaries. The Calvin Translation Society purposes to re-publish Translations of them.

ROSENMULLERI (E. F. C. and J. G.) *Scholia in Vetus et Novum Testamentum*. 23 Vols. 8vo.

Useful for critical purposes; but to be read with great caution. The work on the New Testament the more sound. Less exceptionable, but still improper, editions of parts of the Old Testament were published in 1824 and 1825; such men cannot be trusted. An abridgment has been begun and published on the Pentateuch. 8vo. 1828.

CALMET (A.) *Commentaire Literal sur tous les Livres, &c.* 9 tom. folio. 1724.

Calmet's own resolution, as expressed in his preface, was to take from the best Commentators that which appeared to him most just and solid, in order to give a literal exposition. He was a Roman Ca-

tholic, and manifests this : still there is in this work a collection of materials for explaining the Scriptures.

**BISHOPS' BIBLE.** Folio. 1585 ; and **GENEVA, OR REFORMERS' Bible**, of various dates.

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The notes very short, sometimes only a single sentence, but generally excellent. Dr. Doddridge made it his common-place book. The Survey is a useful analysis of each chapter.

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**HENGSTENBERG (E. W.) Christology of the Old Testament :** translated by Dr. Keith. 1836.

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This has been republished in America, with additions. See the remarks on this work in a former chapter.

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An exceedingly valuable practical work. The Abridgment by Dr. Williams, in 4 Vols. 8vo. is by some preferred to the prolix original.

GOUGE (William) Commentary. Folio. 1655.

A very full, evangelical, and practical Commentary.

ERNESTI (J. A.) Lectiones. 8vo. 1815.

MACLEAN (A.) Paraphrase and Commentary. 2 Vols. 8vo.

A judicious and holy work, and on a smaller scale than Owen's.

- MESTREZAT (Jean) *Sur Hebreus*. 5 Tom. 1689—98.
- MANDEVILLE (Viscount) *Horæ Hebraicæ*. 8vo. 1835. The first 4 chapters.
- LAWSON (G.) *An Exposition*. Folio. 1662.  
Full of divisions and useful matter. He was an original writer.
- FORSTER (Charles) *Apostolical authority of the Epistle*. 8vo. 1838.
- DICKSON (D.) His *Exposition* is included in his *Analytical Exposition of all the Epistles*.
- DUNCAN (Robert) 1731. 8vo. Chiefly taken from Owen.
- STUART (Moses) *A Commentary on the Epistle to the Hebrews*. 2 Vols. 8vo. 1828.  
Profound Philology and true piety happily united.
- MANTON (Thomas) *Sermons on Hebrews xi*. Vol. 3 of *Works*. Folio. 1689.
- THOLUCK (F. A. G.) 2 Vol. 12mo. 1842.  
A useful and pious book.

## ST. JAMES.

Clemens Alex : *Zwinglius*.

- MANTON (Thomas) *A Practical Commentary*. 4to. 1653.  
A sound and edifying Exposition.
- JACOBI (Bernard) *Expository Lectures*. 12mo. 1838.
- MAYER (John) *The Epistle of St. James expounded and preached upon, by way of Doctrine and use*. 4to. 1629.
- TURNBULL (Richard) *Exposition on James, Jude, and Psalm xv*. 8vo. 1591.

## I. AND II. PETER.

*Luther*.

- LEIGHTON (Abp. Robt.) *Practical Commentary on 1 Peter*.  
Leighton's praise is in all the churches.
- BYFIELD (Nicholas) *A Commentary on the first three chapters of 1 Peter*. Folio. 1687.  
An excellent Puritan Exposition.

AMES (Wm.) *Explicatio Analytica utriusque Epistolæ.*  
12mo. 1663.

Deduces doctrines and practice with much clearness. There is a translation.

NISBET (Alex.) *A brief Exposition.* 8vo. 1658.

A brief and sound explanation of passages.

ROGERS (John) *Exposition on 1 Peter.* Folio. 1650.

ADAMS (Thomas) *On the 2 Peter.* 1633.

SIMPSON (A.) *Exposition upon the 2nd Epistle.* 4to. 1682.

STEIGER (W.) *Exposition of the 1st Epistle.* 2 Vols.  
12mo. 1836.

OLSHAUSEN (H.) *Integrity and authenticity of the 2nd Epistle.* Andover. 8vo. 1836.

## I. II. AND III. JOHN.

Augustine, *Zanchius, Luther, Danæus, Grynceus, Tyndale.*

BINNING (Hugh) *Fellowship with God, Sermon on 1 John i. 2.*

HAWKINS (Thomas) *On the Three Epistles.* 8vo. London.  
1808.

MESTREZAT (Jean) *Sur 1 St. Jean.* 2 Tom.

COTTON (John) *Exposition 1 John.* Folio. 1658.

SMITH (Sam.) *Exposition of 2 John.* 1663.

JONES (W.) *Exposition of 2nd and 3rd Epistles.* Folio.  
1635.

HARDY (Nathaniel) *Exposition of 1 John.* 2 Vols. 4to.  
1656.

Puritan Expositions.

MANTON (Thomas) *Sermons on 1 John iii.* Vol. 5. folio.  
1701.

LUCKE (F.) *Commentary on the Epistles of St. John.*  
12mo. 1837.

## JUDE.

*Ambrose, Junius, Luther.*

MANTON (Thomas) A Practical Commentary. 4to. 1658.

Like Manton's other works, very valuable.

JENKYNs (William) Exposition. 2 Vols. 4to. 1652—1654.

Though published nearly at the same time, and with similar views ; he and Dr. Manton are both useful. But Jenkyns has taken not fewer than thirteen passages (Mr. Horne says) verbatim from Adams on Peter, without acknowledgment.

MUIR (W.) Discourses on Jude. 8vo. 1822.

WITSIUS (H.) Comment. 4to. 1703.

## REVELATION.

See the Author's List in the Practical Guide to the Prophecies.

Primasius, Andreas, Arethas, Ambrose, Augustine, Bede, Chytræus, Bullinger.

MEDE (Joseph) Clavis Apocalyptica—in his works. Folio. 1672. There was a translation by Richard More. 4to. 1643.

The chief guide to modern interpretators of this Prophecy.

NEWTON (Sir Isaac) Observations on the Apocalypse. 4to. 1733.

VITRINGA (C.) Anacrisis Apocalypseos. 4to. 1719.

On the plan of his work on Isaiah. Dean Woodhouse makes much use of it.

WOODHOUSE (J. C.) Annotations on the Apocalypse. 8vo. 1828.

This is an abridgment of (but with additions to) his former work, which was a new translation with notes, published in 8vo. 1805.

It is full of scriptural elucidation, and deserves careful study.

NEWTON (Bp.) Exposition in his Dissertations.

CUNINGHAME (W.) A Dissertation on the Apocalypse. 8vo. 1843.

This work contains much valuable instruction, just application and true exposition.

- STUART (Moses) Commentary on the Book of Revelation.
- DAUBUZ (Chas.) A Perpetual Commentary on the Revelation. Folio. 1720.
- ELLIOTT (Edw.) Exposition of the Apocalypse. 4 Vols. 8vo. Fourth Edition, 1850.  
An exceedingly valuable work.
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Very much on the plan of Bishop Newton and Scott—practical and useful.
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Many valuable illustrations of this difficult book will be found in this work.
- DURHAM (James) Commentary on Revelation. 4to. 1680.
- (5) *Critical Observations and Disquisitions on Biblical Subjects.*
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Fell and Worthington took an opposite view to Farmer.
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HARMER (Thomas) Observations on divers passages of Scripture. 4 Vols. 8vo. 1816.

Light is thrown on them from Eastern Customs.

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Many useful suggestions.

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Notes collected from ancient Greek Authors, to illustrate the Scriptures.

TOWNLEY (James) Illustrations of Biblical Literature. 3 Vols. 8vo. 1821.

A History of the Bible and its translations and translators. It contains a vast quantity of information, gathered from all quarters; it does not reach lower than the 18th century. The present century would well fill another volume. His "Introduction to the Literary History of the Bible," 12mo. 1828, is an Epitome of the preceding work with a few additional facts.

VITRINGÆ (C.) Observationes Sacræ. 2 Vols. 4to. 1727.

Much of the best kind of Criticism.

WITSII (H.) Miscellanea Sacra, Egyptiaca et Meletemata. 4 Vols. 4to. 1703—1739.

A very valuable writer, who will amply repay diligent study. Parts of the above are translated by Fraser, 2 Vols. 8vo. 1822.

GRESWELL (Edward) Exposition of the Parables. 5 Vols. 8vo. 1834—5.

LISCO (F. G.) Parables of Jesus explained. 12mo. 1840.

SAURIN (J.) Discours historiques, &c., du vieux et nouveau Testament. 11 Vols. 8vo. 1720.

WILSON (W.) Illustrations of the New Testament, by early opinions. 8vo. 1838.

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(6) *Concordances, Dictionaries, Common-Place Books.*

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ROBINSON (Chas.) The Biblical Repository from 1831.

TAYLOR (John) Hebrew Concordance. 2 Vols. Folio. 1754—1757.

The most complete—but it is scarce and expensive. Calasio or Robertson may supply its place, but imperfectly.

THE ENGLISHMAN'S HEBREW CONCORDANCE, now in progress of publication.

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A needful Supplement to Taylor.

TROMMII (A.) Concordantiæ Græcæ Versionis. 2 Vols. Folio. 1718.

DUTRIPON (F. P.) Concordantiæ Bibl. Vulgatæ Editionis. 4to. 1838.

SCHMIDII (E.) Novi Testamenti Concordantiæ. 2 Vols. 3vo. 1819.

CRUDEN (A.) A complete Concordance to the Scriptures : various editions.

The above Concordances are exceedingly useful to ministers, and the last, or a similar work, indispensable.

CALMET (A.) Dictionary of the Bible, by Taylor. 5 Vols. 4to.

The best on general Scriptural subjects.

RAVANELLI (Peter) Bibliotheca Sacra. 3 Vols. Folio. 1660—1663.

Full of explanations of Scripture, and Scriptural subjects.

BROWN (John) Dictionary of the Bible. 2 Vols. 8vo.

A very valuable body of information on Divinity.

SCIENTIA BIBLICA. 3 Vols. 8vo. The references to parallel passages in the New Testament printed at length. 3 Vols. 8vo. 1825.

Cruttwell's Concordance of Parallels, or Bagster's Scripture Harmony, give references through the whole Scriptures. Mr. Platt's work in 4 Vols. 8vo. entitled the Self-Interpreting Testament, contains references at full length.

THE TREASURY of Scripture Knowledge. 12mo. Bagster. 1838.

Answers to the Title.

BIBLICAL CYCLOPEDIA. 2 Vols. Folio. 1843.

(7) *Biblical Antiquities, Chronology, and Geography.*

CUMBERLAND (R.) An Essay towards recovering the Jewish Weights. 8vo. 1699.

A good Treatise on the subject.

Lewis (Thomas) Origines Hebrææ. 4 Vols. 8vo. 1724—1725.

An extended compilation.

LOWMAN (Moses) On the Civil Government of the Hebrews, 8vo. 1740; Rationale of the Hebrew Worship. 8vo. 1748.

Lewis and Lowman give much useful information.

OUTRAM (W.) De Sacrificiis Libri duo. 4to. 1677.

A valuable defence of the atonement: translated by J. Allen. 8vo. 1817.

JENNINGS (David) Jewish Antiquities. 8vo. 1823.

A valuable Treatise on the subject, founded on Godwyn's Moses and Aaron.

SPENCER (J.) *De Legibus Hebræorum Ritualibus*. 2 Vols. Folio. 1727.

Written on the ground that the Jewish Laws were borrowed from the Egyptians. He was answered in Witsius's *Egyptiaca*, and is noticed by Bp. Magee.

PETAUVIUS (D.) *Rationarium Temporum*. 2 Vols. 8vo. 1724.

This abridgment of his large work is better known than it, and more useful. Hallam.

CUNINGHAME (W.) *Several Works* maintaining the Septuagint Chronology.

SHUCKFORD (Samuel) *Sacred and Profane History* connected. 4 Vols. 8vo. 1808.

RUSSELL (M.) *The Like*. 3 Vols. 8vo. 1827—31. He adopts the Septuagint Chronology, of which Hallam justly says it is not free from its own difficulties.

PRIDEAUX (H.) *The Old and New Testament* connected. 4 Vols. 8vo. 1729.

Full of information, accurate and valuable. These three works take different periods and complete one subject, but Shuckford and Russell with inferior judgment.

BUSH (George) *Illustration of the Holy Scriptures*, New York. 8vo. 1836.

ROBINSON (Charles) *Biblical Researches in Palestine, Mount Sinia and Arabia*. 3 Vols. 8vo. 1841.

The most valuable work on the Geography of these countries in connection with the Scriptures.

HUGHES (W.) *Bible Atlas*. 1841. See also that of the Religious Tract Society.

HITCHCOCK (Prof.) *Several Tracts on Geology* in connection with Revelation. 1835—8.

STUART (Moses) *Philological view of Modern Doctrines of Geology*. 12mo. 1836.

SMITH (J. P.) *The relation between the Holy Scriptures and Geological science*. 12mo. 1840. Bugg, Penn, Cole, Fairholme, Faber and others have also written on this subject.

SPINETO (Marquis.) Lectures on Hieroglyphics and Egyptian Antiquities. 8vo. 1829.

USHER (Abp.) The Annals of the world. Folio. 1658.

It well corresponds to the Title, and brings the History of the World down to the destruction of Jerusalem. In the Paris edition, in Latin, folio, 1673, are his two Tracts on Chronology, edited by Bishop Barlow.

SPANHEIMI (F.) Geographia, Chronologia, et Historia Sacra. Folio. 1701.

A valuable Treatise of History and Chronology, bringing down sacred history to the Reformation of Luther.

MANASSEH (Ben Israel) Conciliator, by E. H. Lindo. 2 Vols. 8vo. 1843.

HALES (W.) A new Analysis of Chronology. 4 Vols. 8vo. 1830. See Cullimore's letter's in the Morning Watch on the Hebrew Chronology and Clinton's Fasti Hellenici.

Vast learning and research; though the system of Chronology adopted has been much questioned.

LYTTLETON (G. Lord) Observations on the conversion of St. Paul. 8vo. 1749.

BEDFORD (A.) The Scripture Chronology demonstrated. Folio. 1730.

Dr. Hales, in the work last mentioned, endeavours to overthrow this demonstration.

TAYLOR (W. C.) Illustrations of the Bible from the monuments of Egypt. 12mo. 1838.

RELANDI (H.) Palæstini ex monumentis veteribus illustrata. 2 Vols. 4to. 1714.

A most elaborate work on the subject.

WELLS (Edward) Historical Geography of the Old and New Testaments, various editions.

Gives much useful information.

ROSENMULLER (E. F. C.) Biblical Geography of Asia. 3 Vols. 12mo. 1837—41.

HARRIS (T. M.) The Natural History of the Bible. 8vo. 1824.

A valuable compilation. A work on the same subject has since been published by Carpenter.

CARPENTER (William) Scripture Natural History, or a Descriptive Account of the Zoology, Botany, and Geology of the Bible. 8vo. 1828.

LIGHTFOOT (John) His works. 2 Vols. Folio, and Remains. 8vo. 1700,—13 Vols. 8vo. 1825, with Remains and additions.

Immense Jewish learning; his works chiefly throw light on this division of Divinity.

ROSE (H.) Notices of the Mosaic Law. 8vo. 1832. The Law of Moses, viewed in connection with the history of the Jews. 8vo. 1837.

### III. ECCLESIASTICAL POLITY, RITES, AND CEREMONIES OF THE CHURCH.

#### 1. *Councils of the General Roman and Reformed Churches.*

It appears to the Author to be of little value for the Minister to go deeply into councils. The Church of England justly asserts, that "things ordained by general councils, as necessary to salvation, have neither strength nor authority, unless it may be declared, that they be taken out of Holy Scripture." Different general councils have made contradictory decrees: How can we then trust them? Summaries of their decrees will be found in Cave and Dupin. Binnius in nine Vols. folio. 1633, and Labbe and Cossartius, with a supplement by Baluze in seventeen Vols. folio. 1671—1683, are said to be the most complete collections of all the Councils; and Spelman, by Wilkins, in four Vols. folio. 1737, of those of the British Church.

Bishop Barlow, in his Directions, gives information on the books on this subject.

COMBER (Thomas) Roman Forgeries in the Councils during the First Four Centuries, 4to. 1689.

Dr. James in his Treatise of the corruptions, &c. 8vo. 1688, discloses also fraudulent alterations in the Councils.

L'ENFANT (James) The History of the Council of Con-

stance, translated by S. Whately. 2 Vols. 4to. Concile de Pise. 2 Tom. 4to. 1724, and Concile de Basle. 2 Vol. 4to. 1731.

TRIDENTINI Concilii Canones et Decreta. Various editions.

A very necessary work for reference in controversy with Romanists.

SARPI (Peter Paul) History of the Council of Trent. translated by Sir A. Brent. Folio. 1676.

A very important work. Pallavicini wrote on the side of the Romanists, but Father Paul never left the Romish Church, and his facts remain unimpeached.

MENDHAM (Jos.) Memoirs of the Council of Trent. 8vo. 1834.

Curious and instructive.

CHEMNITII (M.) Examen Concilii Tridentini. Folio. 1578.

A very complete refutation of the unchristian decrees and canons of that Council, as is also said to be "Heidegger Tumulus Tridentini Concilii." 4to., and his Anatomie. Calvin also wrote an antidote.

BELVEREGIUS (Guil.) Pandectæ Canonum. 2 Vols. Folio. 1672.

A book to be referred to on matters relating to the doctrines and discipline of the Church. It contains the Councils received by the Greek Church. Beveridge had a great attachment to antiquity, and thought the Apostolical Canons were composed near the end of the second century. A much later date is generally assigned to them. Dalleus and Larroque wrote on the subject.

HAMMOND (W. A.) Definitions of Faith, and Canons of the six General Councils. 8vo. 1843.

GRIER (Richard) Epitome of the General Councils of the Church from 325 to 1563. 8vo. 1828.

A very useful compendium, particularly to those who have not the opportunity of consulting the great collections.

CRACKANTHORP (R.) Treatise on the fifth General Council, 533, and the frauds of Baronius and Binnius. Folio. 1634.

A GODLY and necessary ADMONITION of the Decrees and Canons of the Council of Trent, with Answers. 4to. 1564.

*Acts and Councils of the Reformed Churches.*

DORDRECHTI Acta Synodi Nationalis. Folio and 4to. 1620.

This should be compared with the following.

DORDRACEANA Acta et Scripta Synodali Ministrorum Remonstrantium. 4to. 1623.

This is the Remonstrant's account of the Synod, and its and their proceedings.

SCOTT (Thomas) The Articles of the Synod of Dort. 8vo. 1818.

Many useful remarks, but commends too unreservedly the history of the Synod.

QUICK (John) Acts of the National Councils of the French Reformed Churches. 2 Vols. Folio. 1692.

Much curious and interesting information in this work.

2. *Discipline and Government of the Church.*

SEE WORKS OF LESLIE, OWEN, HALL.

TAYLOR (J.) Spiritual Despotism. 8vo. 1835.

BILSON (Thomas) The Perpetual Government of Christ's Church. 4to. 1610.

FIELD (Richard) Of the Church. Five Books. Folio. 1628.  
Much learning and judgment.

GOODE (W.) Treatises on the Church by Jackson, Sanderson, and Cosins. 12mo. 1843.

Seasonable truth against Tractarians.

WHITGIFT (Archbishop) Answer to an Admonition, and Defence of the Answer, in a Reply to Thomas Cartwright. 1572. 4to. and 1574. Folio.

The words of Cartwright are given and answered. A satisfactory work (with the views of the Reformers) to the main objections against the discipline and rites of the Church.

THORNDIKE (Herbert) On Church Government and rights of the Church. 2 Vols. 12mo. Republished 1841. See also Brett's and Hickes' works for similar sentiments.

USHER (Archbishop J.) *Opuscula duo* : one on the Origin of Bishops, the other on Proconsular Asia. 8vo. 1688.

HOOKE (Richard) *Laws of Ecclesiastical Polity*. Various editions.

An incomparable defence of the Church of England.

RANDOLPH (Bp.) *Enchiridion Theologicum*. 2 Vols. 8vo. 1829.

HALL (Archibald) A humble attempt to exhibit a scriptural view of the constitution, order, discipline, and fellowship of the Gospel Church. 8vo. 1795.

Shows the arguments for Presbyterianism. Jamieson's *Sum of Episcopal Controversy* may be read on the same side. The arguments for Independency may be sufficiently seen in the works of Dr. Owen.

BAXTER (R.) *Church History of Bishops and their Councils*. 4to. 1680.

This was replied to in an anonymous work, 8vo. 1632. Clarkson in 1639, and Maurice in 1700, wrote against and for Diocesan Episcopacy.

HALL (Bishop) *Episcopacy by Divine right*. See his *Works*.

MEEK (R.) *Reasons for Conformity to the Church*. 8vo. 1832.

JONES (William) *Essay on the Constitution of the Church of Christ*. Various editions.

CHALMERS (Thomas) *On the use and abuse of Literary and Ecclesiastical Endowments*. 8vo. 1827.

KING (Lord Peter) *Enquiry into the Constitution of the Primitive Church*. 8vo. 1719.

SCLATER (W.) *Original Draught of the Primitive Church*. 8vo. 1727.

These two works seem to exhaust the subject.

WILKS (S. C.) *Correlative Claims*. 8vo.

Some good hints in favour of the Established Church, and many useful practical reflections.

MILNER (Dean) *Reflections on Ecclesiastical Establishments, in his History of the Church of Christ*.

Speaks with much power of mind and good sense on a difficult subject.

- COLERIDGE (S. T.) Constitution of Church and State. 18mo. 1840.
- DUPIN (L. E.) de Antiquæ Ecclesiæ Disciplina. 4to. 1686.  
"Clear, concise, and learned." Hallam.
- GLADSTONE (W. E.) Church Principles. 8vo. 1840. The State in its relations with the Church. 8vo. 1841.  
Useful thoughts but with Tractarian tendencies.
- MAURICE (F. D.) The Kingdom of Christ, or Hints on the Catholic Church. 2 Vols. 8vo. 1842.  
Much original thought, with some questionable views.
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- PALMER (Wm.) Treatise on the Church. 2 Vol. 8vo. 1842.  
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- OVERALL (Bishop) Convocation Book. 4to. 1690.
- POTTER (Bishop) A Discourse of Church Government. 8vo. 1737.  
Much information on the subject.
- MILLER (Samuel) and LORIMER (J. G.) Manual of Presbytery. 12mo. 1843.
- ROGERS (John) Vindication of the Civil Establishment. 8vo. 1728—and his Discourse of the Visible and Invisible Church of Christ. 8vo. 1738.
- SANDERSON (R.) Episcopacy not prejudicial to Regal power. 8vo. 1678.
- DEWAR (Dan.) Comprehensive View of the Institution, Government, &c. of the Christian Church. 8vo. 1843.
- TAYLOR (Bishop) Episcopacy asserted. 4to. 1647. Apology for the Liturgy. 1649.  
Bishop Heber says the last is among the best of Bishop Taylor's Polemical Discourses.

WARBURTON (Bishop) The Alliance between Church and State. 8vo. 1736.

An able work.

MCNEILE (H.) Lectures on the Church of England. 8vo. 1842.

An able Defence of it, with many practical remarks.

BINGHAM (Joseph) Antiquities of the Christian Church, in folio, 1726,—8vo. 1710, and 1829, with additional pieces. 2 Vol.

A vast body of information respecting the First Christian Churches. It was abridged by A. Blackmore, under the title of *Ecclesiæ Primitivæ Notitia*, 2 Vols. 1722.

RIDDLE (J. E.) A Manual of Christian Antiquities. 8vo. 1841.

COLEMAN (L.) The Antiquity of the Christian Church. 8vo. 1841.

BARWICK (E.) Treatise on the Church. 8vo. Second Edition.

An Abridgment of the older Treatises, containing much matter in a short compass; but needlessly objecting to the British and Foreign Bible Society.

REFORMATIO LEGUM Ecclesiasticarum. 4to. 1640.

Composed under the superintendence of Cranmer.

It was a noble design, and is well calculated to show us the doctrines and views of the Reformers.

ESSAYS ON THE CHURCH, by a Layman. 12mo. 1841.

A work full of information and instruction.

### 3. *Liturgies, and Rites, and Ceremonies.*

#### (1) *General Treatises.*

BENNETT (Thomas). A Brief History of the joint use of precomposed Forms. 8vo. 1708.

COMBER (Thomas) A Scholastical History of Liturgies. Two Parts. 8vo. 1690.

This was in answer to Clarkson's Discourse against Liturgies. 1689.

KING (Bishop) The inventions of men in the Worship of

God ; with two Admonitions to Dissenters. 12mo. 1694—1696.

The Admonitions are in reply to J. Boyse's Remarks. 8vo. 1694.

BRETT (Thomas) A Collection of the principal Liturgies used by the Christian Church in the celebration of the holy Eucharist. 8vo. 1720.

THE ANCIENT LITURGY of the Church at Jerusalem.

Being that of St. James's with St. Cyril's account of it, together with the corresponding parts of the ancient Liturgies of St. Mark, Chrysostom, and Basil, and also the Clementine Liturgy, translated into English, with notes and Greek Texts, 4to. 1744.

MARTENI (Edw.) De Antiquis Ecclesiæ ritibus. 4 Vols. Folio. 1736—8, 1749—66.

ASSEMANI (J. L.) Codex Liturgicus Ecclesiæ universæ. 13 Vols. 4to. 1749—66.

The fullest collection of Latin, Greek, and Eastern Liturgies.

(2) *Greek and Roman Church.*

GOAR (R. P. J.) Euchologium sive Rituale Græcorum. Folio. 1647.

PINKERTON (Robert) Present State of the Greek Church in Russia. 8vo. 1814.

Chiefly a Translation of Platon's excellent Summary of Divinity.

KING (J. G.) Rites and ceremonies of the Greek Church in Russia. 4to. 1762.

PONTIFICALE ROMANUM. 12mo. 1818.

BREVIARUM ROMANUM, ex decreto Trident. 4 Vols. 12mo. 1782.

MISSALE ROMANUM. 12mo. Berlin. 1841.

THE ROMAN MISSAL for the use of Laity. 12mo. 1815.

Books that are wanted for reference in discussions with the Romanists.

(3) *Reformed Churches.*

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A valuable collection of Devotions, published by our Reformers.

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SPARROW (ANTHONY) A collection, of Articles, Injunctions, Canons, &c. 4to. 1684.

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FAULKNER (W.) Strictures on reading the Church Service. 8vo. 1813.

SPARROW (Anthony) Rationale of the Book of Common Prayer. 8vo. 1722.

COMBER (THOMAS) A Companion to the Temple. 2 Vols. Folio. 1684—1702. Also in 8 Vols. 8vo.

An able and devotional work of considerable value.

WHEATLEY (Charles) Illustration of Common Prayer. 8vo. 1819.

NICHOLLS (W.) On the Book of Common Prayer. Folio. 1722.

MANT (Bp.) Common Prayer with selected Notes. 4to. 1841.

FAULKNER (W.) Libertas Ecclesiastica. 8vo. 1677, and Vindication. 1680.

BAILEY (H. J.) The Liturgy compared with the Bible. 12mo. 1839. The Book of Common Prayer, with references. 12mo. 1839.

HOLE (Mat.) Practical Discourses on the Liturgy and Catechism. 7 Vols. 8vo. 1714—17.

An elaborate practical work, but not duly exhibiting evangelical motives.

SHEPHERD (John) On the Common Prayer. 2 Vols. 8vo. 1828.

BIDDULPH (T. T.) Ecclesiastico. 8vo. 1818.

BOYD (A.) Discourses on the Liturgy. 12mo. 1838. Episcopacy. 8vo. 1841.

NELSON (Robert) A Companion for the Festivals and Fasts. Various Editions.

This work once had a most extensive circulation. There is serious

religion, but a great want of evangelical principles and unction. He held Bishop Bull's views on justification.

SUMNER (Bp. J. Bird) Sermons on the Festivals of the Church. 8vo.

BIDDULPH (T. T.) Essays on the Liturgy. 3 Vols. 8vo.

The above may suffice, though Wheatley, Bishop Mant, and others, who have written fully on this subject, might be added. Various Tracts on the alteration or revision of the Liturgy have been published.

MARRIOTT (Harvey) Plain and practical view of the Liturgy. 12mo. 1842.

Evangelical and useful.

TOWNSHEND (G. F.) The Churchman's Year. 2 Vols. 8vo. 1842.

PALMER (W.) Origines Liturgicæ, or the Antiquities of the English Liturgy. 8vo. 1840.

Much curious information.

CARDWELL (Ed.) Edward the 6th's two Prayer Books. 8vo. 1841. Documentary Annals from 1546—1716. 2 Vols. 8vo. 1839. Synodalia. 2 Vols. 8vo. 1842. History of Conferences. 8vo. 1841.

Much curious and useful information.

BROGDEN (Jas.) Illustrations of the Liturgy taken from eminent Divines. 3 Vols. 8vo. 1842.

Intellectual but with little of Evangelical light and love.

SHARP (Thomas) The Rubrics and Canons of the Church of England considered. 1753.

A useful work on the subject.

BREWSTER (John) Reflections on the Ordination Service. 8vo. 1817.

GIBSON (Bp.) Visitations Parochial and General. 8vo. 1717.

MARRIOTT (Harvey) Sermons, being a Commentary on the Common Prayer. 8vo. 1830.

JEBB (Bp.) Practical Theology, comprising Discourses on the Liturgy and principles of the Church of England. 2 Vols. 8vo. 1830.

- ROGERS (Thomas) Lectures on the Liturgy. 2 Vols. 8vo.  
Very devotional and practical.
- SCOTCH CONFESSIONS OF FAITH, Directories for Public  
Worship, &c. 8vo. 1810.
- CUMMING (John) The Liturgy of the Church of Scotland,  
by John Knox. 12mo. 1840.
- LITURGIA TIGURINA, or Prayers used in the Canton of  
Zurich, in Switzerland. 12mo. 1693.
- FORM OF PRAYERS in the Church at Geneva. At the end  
of the French Bible. 4to. 1622.
- FORM OF PRAYER used by the English at Geneva, in the  
2nd Vol. of the Phœnix.
- LA LITURGIE, ou la maniere de célébrer la service Divin  
dans l'Eglise de Genève. 4to. Genève, 1807.  
The prefatory Advertisement contains an account of the various times  
of Divine Service at Geneva. At the end there is a table of the  
Lessons read out of the Old and New Testaments, and of the  
Psalms sung for every day throughout the year, when there is  
Divine Service.
- ROUX (J. M. T.) La Liturgie en usage dans l'Eglises  
Reformées de France révisé et augmentée de services  
religieux, pour les solemnités et pour tous les cas, toutes  
les circonstances, extraordinaires qui peuvent se presenter  
pour l'Eglise. 4to. 1826.  
An enlarged edition of the preceding, with various prayers for public  
occasions, for which the ancient Liturgy of the French Reformed  
Churches could make no provision.
- FORMS OF PRAYER used in the Reformed Churches in the  
Netherlands. 12mo. Amsterdam. 1772.
- DUREL (John) A view of the Worship in the Reformed  
Churches. 4to. 1662.
- The American Episcopal Prayer Book. Many Editions.
- (4) *Treatises on Prayer and Manuals of Devotion.*
- ANDREWS (Bp.) Manual of Devotions. Various editions.  
Has much of the true spirit of devotion.

ARNDT (John) Garden of Paradise, or Holy Prayers and Exercises. 8vo. 1716.

Written in the spirit of the excellent Arndt.

BENNET (Ben.) Christian Oratory. 2 Vols. 8vo. 1811.

A very spiritual and devotional work, that may be read more than once with advantage. It was abridged by Mr. Palmer in 1 Vol. 8vo.

BLOMFIELD (Bishop) Manual of Family Prayers.

Family Prayers are numerous. Those by Knight, Cotterill, and Swete, are very excellent.

BOGATZKY (C. H.) Golden Treasury. Various Editions.

JENKS (Benjamin) Prayers and Offices of Devotion. 8vo. 1819.

In the true spirit of Evangelical devotion.

KENN'S (Bishop) Manual of Prayers. Various Editions.

An excellent spirit of devotion.

OWEN (John) Discourse on the work of the Spirit in Prayer. 8vo. 1682.

An excellent Treatise, with some of the peculiarities of his circumstances. He seems scarcely to allow the work of the Spirit with forms of prayer.

SHEPPARD (John) On Private Devotion. 12mo. 1826.

TAYLOR (Bishop) The Golden Grove. Various Editions.

THORNTON (John) Treatise on Prayer. 12mo.

WATTS (Isaac) A Guide to Prayer. 12mo.

Chiefly to help in extempore prayer.

WILKINS (Bishop) Gift of Prayer. 8vo. 1704.

Usually bound up with his Gift of Preaching.

(5) *Psalms and Hymns*

LA TROBE (J. A.) The Music of the Church, an Historical and Practical Treatise. 8vo. 1831.

MONTGOMERY (James) Christian Psalmist. 12mo. 1826.

WATTS (Isaac) Psalms and Hymns. Various editions.

OLNEY Hymns. Various editions.

BATHURST'S Psalms and Hymns.

KELLY'S Hymns. Various editions.

HART'S (J.) Hymns. Various editions.

HERBERT'S Temple, and other Poems.

Merrick, Goode, and vast numbers have translated the Psalms with various success. Collections are innumerable: the Rev. J. Pratt's is extensive, and suited for public worship.

(6) *Sacred Music.*

Latrobe, Gandy, Jacob, Cotterill, Cecil, Jowett, Calcott, and many other collections.

IV. THEOLOGIANS, ANCIENT AND MODERN.

(1) *Fathers of the Christian Church.*

The early Fathers are not merely the authors of a particular country, but of the whole Christian church, and some knowledge of the Fathers in general is desirable; but ministers ordinarily have not time to peruse their extensive works, and select reading is all that can usually be attained.

(1) *Introductory Works to the Fathers of the Christian Church.*

ITIGH (Thos.) De Bibliothecis et Catenis Patrum. 12mo. 1707.

DOWLING (J. G.) Notitia Scriptorum post annum. 1700. 8vo. 1839.

These two works shew the Fathers contained in Bibliothecas and collections, and are convenient for reference.

CONYBEARE (W. D.) Analytical Examination of the Ante-Nicene Fathers. 8vo. 1839.

WALCHII (J. G.) Bibliotheca Patristica. 8vo. 1770.

A full account, as far as regards the first six centuries, of things pertaining to the Fathers and their works.

DAILLE (John) *Treatise on the right use of the Fathers.* 4to. 1675.

An original and valuable work, which had a considerable effect in diminishing the undue authority of the Fathers. Originally written in French.

SCRIVENRI (M.) *Apologia pro patribus adversus Dallæum.* 4to. 1672.

Bishop Marsh says, every thing which can be said in favour of the Fathers is contained in the following work—*Casti Innocentis Ansaldo de authenticis sacrarum scripturarum apud sanctos Patres Lctionibus libri duo.* Verona, 4to. 1747.

EDWARDS (John) *Patrologia* (in his remains) 8vo. 1731.  
Takes the same view as Daille.

LE NOURRY (N.) *Apparatus ad Bibliothecam Veterum Patrum.* 2 Vols. Folio. 1715.

WHITBY (Daniel) *Dissertatio de Scripturarum interpretatione.* 8vo. 1714.

Brings forward the conflicting sentiments of the Fathers on passages.

COLLINSON (John) *A Key to the writings of the Fathers of the First Three Centuries.* 8vo. 1817.

KAY (Bp.) *His two Works on Tertullian and Justin Martyr.* 2 Vols. 8vo. 1826, 1829.

ROUTH (J. M.) *Reliquiæ Sacræ*—Fragments of authors of the Second and Third Century. 4 Vols. 8vo. 1814—18.

SUICERI (J. C.) *Thesaurus Ecclesiasticus.* 2 Tom. Folio. 1728.

An indispensable work for the illustration of the Greek Fathers.

CLARKE (Dr. A.) *Succession of Sacred Literature.* Second Edition. 8vo. 1830.

This book gives information concerning the works of the Fathers of the first three centuries, and his *Bibliographical Miscellany* contains the fullest account of the Translations of the Fathers. It is continued by J. B. B. Clarke, his son, to 1445.

COCI (Rob.) *Censura Scriptorum.* 4to. 1614.

A useful work on passages quoted by the Romanists.

(2.) *Works of the Fathers.*

There are books of a general kind, which give part of their writings, or much information on their sentiments.

DUPIN (L. E.) *A New History of Ecclesiastical Writers.* 8 Vols. Folio, including the 17th Century. 1697—1725. This is a very comprehensive and candid account. Many of the Works of the Fathers are given in an abridged form. It was abridged in 4 Vols. 12mo.

CEILLIER (Ruci.) *Histoire general des auteurs sacres et ecclesiastiques avec Table par E. Roudet.* 25 Vols. 4to. 1729-82.

Diffuse, and said to be more accurate than Dupin's, but only comes down to Bernard.

ODDINI (C.) *Commentarius de Scriptoribus Ecclesiæ.* 3 Vols. Folio. 1722.

MABILLON (J.) *Vetera Analecta.* Folio. 1723. Acts of the Saints. 9 Vols. Folio. 1733.

EVANS (R. W.) *Biography of the early Church.* 2 Vols. 12mo. 1835-9.

Written in a pleasing spirit.

LORENZ (Fred.) *Life of Alcuin, translated by J. M. Slec.* 12mo. 1837.

Shews research and information.

TAYLOR (Isaac) *Ancient Christianity.* 2 Vols. 8vo. 1842.

OSBURN (W.) *Doctrinal errors of the early Fathers.* 1835.

CAVE (W.) *Scriptorum Ecclesiasticorum Historia Literaria.* 2 Vols. Folio. 1740.

This is also a judicious and comprehensive Work down to the Reformation. See also Cave's *Lives of the Apostles and Fathers.* 3 Vols. Folio. 1678—83.

BURTON (Edward) *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ.* 8vo. 1826.

LARDNER (N.) *His Works.* 5 Vols 4to. 1815.

A very candid and learned, but Socinian writer. He impartially

goes through the principal Fathers, showing their testimony to the Scriptures.

REEVES (W.) *Apologies of the Fathers*. 2 Vols. 8vo. 1709. He endeavours in the preface to meet Daille's objections to the Fathers.

ROUS (F.) *Mella Patrum*. 8vo. 1650.

Extracts from the earlier Fathers.

SCULTETI (Ab.) *Medullæ Theologiæ Patrum*. 4to. 1634. An Analysis of the Early Fathers.

STANHOPE (G.) *Meditations of Augustine*. 8vo. 1708.

Generally agreed not to be the work of Augustine—but it is devotional and edifying, with some Popery.

WAKE (Abp.) *Epistles, &c. of the Apostolical Fathers*.

GILL (John) *The Cause of God and Truth*. 2 Vols. 8vo.

In Part IV. of this Work, Dr. Gill goes through the testimonies of the Fathers before Augustine to give passages that support Calvinistic views.

The principal Fathers whose works it is desirable to have, are Justin Martyr, Irenæus, Cyprian, Origen, Tertullian, Ambrose, Athanasius, Augustine, Chrysostom, Gregory the Great, Gregory Nazianzen, Jerome, Theodoret, Theophylact, Bernard, and Bradwardine, but a fuller list may be useful. The Author will therefore give a list chiefly taken from the catalogue of Messrs. Rivington and Cochrane.

As far as he had the means of knowledge, he has given the dates of the later editions; these, though reckoned, and in most cases, really, the best, are ordinarily both scarce and dear. The previous edition (sometimes at one-fifth of the expense) will generally answer most purposes, and have the advantage, in some instances, of being the edition to which the earlier and best divines of our own and other churches have referred. A full account of the different editions, down to 1740, is contained in Cave's *Historia Literari*.

These are several valuable collections :—

ITTIGII (Thos.) *Bibliotheca Patrum Apostol.* 12mo. 1669.

MAXIMA BIBLIOTHECA Veterum Patrum. 27 Vols. Folio. 1677.

GALLANDI (A.) Bibliotheca Patrum. 14 Vols. Folio. 1765-81.

D'ACHERY (D. L.) Spicilegium veterum Scriptorum. 3 Vols. Folio. 1723.

See Dowling's Notitia for such works.

*List of the Principal Fathers of the Church.*

*1st Century.*

JEWISH WRITERS.

Josephus, 2 vols. fo. 1726.  
Philo-Judæus, 2 vols. fo. 1742.

CHRISTIAN WRITERS.

Clemens, 8vo. a Wotton. 1710.  
Patres Apostolici a Cotelerio. fo. 1724.

*2d Century.*

Justin Martyr. fo. 1742. (Including Athenagoras, Theophilus, Tatian, and Hermias.)  
Clemens Alexandrinus. 2 vols. fo. 1715.  
Irenæi Opera. 2 vols. fo. 1734.

*3d Century.*

Cypriani Opera. fo. 1726.  
Dionysius Alexandrinus. fo. 1796.  
Gregorius Thaumaturgus. fo. 1622. (Including Macarius and Basil.)  
Hippolyti Opera. fo. 1716.  
Minucii Felicis Octavius. 8vo. 1709.  
Origeni Opera. 4 vols. fo. 1733.  
Tertulliani Opera. fo. 1675. (Including Novatian.)

*4th Century.*

Ambrosii Opera. 2 vols. fo. 1686.

Arnobii adversus Gentes. 2 vols. 8vo. 1816.

Athanasii Opera. 3 vols. fo. 1698.  
Augustini Opera. 12 vols. fo. 1689.  
Basillii Magni Opera. 3 vols. fo. 1721.

Chrysostomi Opera. 13 vols. fo. 1718.

Cyrelli Hierosol. fo. 1720.

Ephraimi Syri Opera. fo. 6 vols. 1743.

Epiphani Opera. 2 vols. fo. 1682.

Eusebii Preparatio et Demonstratio Evangelica. 2 vols. fo. 1628.

Ensebii Socratis, Sozomeni, Theodreti, Evagrii, Philostorgii, et Theodori Historiæ. 3 vols. fo. 1720.

Firmicus Julius. 8vo. 1672.

Gregorii Nazianzeni Opera. 2 vols. fo. 1690.

Gregorii Nysseni Opera. 2 vols. fo. 1618.

Hieronymi Opera. 10 vols. fo. 1734.

Hilarii Opera. 2 vols. fo. 1730.

Lactantii Opera. 2 vols. 4to. 1748.

Luciferi Opera. fo. 1778.

Optati Opera. fo. 1700.

*5th Century.*

Basilii Seleuciensis. fo. 1622.

Cassiani Opera. fo. 1628.

Cyrl: Alexandri. 7 vols. fo. 1638.

Chrysologus Petrus. fo. 1671.

Dionysii Areopagite. 2 vols. fo. 1644.

Isidori Opera. fo. 1638.  
 Marii Mercatoris. 2 vols, fo. 1672.  
 Philo. 4to. 1772.  
 Proclus. 4to. 1630.  
 Prosperi Opera. 2 vols. 4to. 1782.  
 Ruffinus. fo. 1580.  
 Salvani Opera. 2 vols. 4to. 1782.  
 Sulpicii Severi Opera. 32mo. 1643.  
 Synessii Opera. 5 vols. fo. 1642.  
 Theodoretii Opera. 5 vols. fo. 1642.  
 Vicentius Lirinensis. 18mo. 1689.

*6th Century.*

Cassiodori Opera. 2 vols. fo. 1679.  
 Climacus Joannes. fo. 1633.  
 Facundus. 8vo. 1629.  
 Fulgentii Opera. 4to. 1684.  
 Gildas. 12mo, 1568.  
 Gregorius Turonensis. fo. 1699.  
 Gregorii Magni Opera. 4 vols. fo. 1705.  
 Isidori Hispalensis. fo. 1778.  
 Procopius Gazæus. fo. 1555.

*7th Century.*

Maximi Opera. 2 vols. 1755.

*8th Century.*

Alcuinus. fo. 1617.  
 Bedæ Opera. 4 vols. fo. 1688.  
 Damascæni Joannis Opera. 2 vols.  
 fo. 1712.

*9th Century.*

Agobardi Opera. 2 vols. 8vo. 1666.  
 Nicephori Opera. 2 vols. fo. 1705.

Bertram. 4to. 1672.  
 Sedulii Annotationes. 4to. 1538.  
 Hincmari Opera. 2 vols. fo. 1649.  
 Photii Epistolæ. fo. 1651.  
 Rabanus Maurus. fo. 1627.

*10th Century.*

Attonis Opera. fo. 1678.  
 Eutychius. 4to. 3 vols. 1642, 1659.  
 Œcumenius. 2 vols. fo. 1631.

*11th Century.*

Anselmi Opera. 2 vols. fo. 1675.  
 Brunonis Opera. 2 vols. fo. 1789.  
 Hildeberti Turonensis. fo. 1708.  
 Lanfranci Opera. fo. 1648.  
 Theophylacti Opera. fo. 4 vols.  
 1754.

*12th Century.*

Bernardi Opera. 2 vols. fo. 1690.  
 Euthymii Comment. 2 vols. 8vo.  
 1792.  
 Guiberti Opera. fo. 1651.  
 Hugo de St. Victoire. 3 vol. fo.  
 1648.  
 Lombard Pet. fo. 1486.  
 Petrus Blæsensis. fo. 1657.  
 Rupertus Tuitensis. 2 vols. fo.  
 1638.

*13th Century.*

Aquinatis Summa. fo. 1632.  
 Bradwardini de causa Dei. fo.  
 1618.  
 Grossetete. 4to. 1652.

*List of the principal English Translations of the Fathers,  
 chiefly taken from Clarke's Bibliographical Miscellany.*

Apostolical Fathers, by Arch- | Ambrose, Christian Offices, by  
 bishop Wake. | Humphreys. 4to. 1637.

- Athanasius, Orations, by Parker. 8vo. 2 vols. 1713.
- Athenagoras, Apologetics. 8vo. 1714.
- Augustine, City of God. fo. 1620.
- Augustine, Confessions, by Watts. 12mo. 1631. City of God, by J. H. fo. 1620.
- Augustine, Meditations, by Stanhope. 1745.
- Basil, on Solitude, by Barksdale. 8vo. 1675.
- Select Passages from, 8vo. 1810.
- Bede, Ecclesiastical History, by Stevens. 8vo. 1723.
- Bernard, Meditations, by Warren. 8vo. 1700.
- Bertram, on the Body and Blood of Christ. 12mo. 1688.
- Chrysostom, on Compunction, by Veneer. 8vo. 1728.
- Chrysostom's Priesthood, by Bunce. 8vo. 1759. Ephesians, 1581. 4to.
- Cyprian's Works, by Marshall. fo. 1709.
- Eusebius, Ecclesiastical History. fo. 1709.
- Gregory the Great, Collectanea, vol. fo. 8vo. 1618.
- Gregory Nazianzen, Panegyric on Maccabees, by Collyer. 8vo. 1716.
- Jerome, Select Epistles of. 4to. 1630.
- Jerome, Epistle to Nepotian. 8vo. 1715.
- Justin Martyr, Apologies, by Reeves. 8vo. 1716.
- Justin Martyr, Dialogue with Trypho. 2 vols. 8vo. 1757.
- Justin Martyr, Exhortation to Gentiles, by Moses. 8vo. 1757.
- Lactantius, Death of Persecutors, by Dalrymple. 8vo. 1782.
- Macarius, Homilies, by Haywood. 8vo. 1712.
- Macarius, Institutes, by Penn. 12mo. 1816.
- Minutius Felix, by Hailes.
- Nemesius, on the Nature of Man, by Wither. 12mo. 1636.
- Origen, against Celsus, by Bellamy. 8vo.
- Synesius, Select Poems of. by H. S. Boyd. 8vo. 1814.
- Tertullian, Apology, by Reeves. 2 vols. 1716.
- Tertullian, Proscription of Heretics, by Betty. 8vo. 1722.
- Lord Hailes' Remains of Christian Antiquity. 3 vols. crown 8vo. 1776—1780, with notes; chiefly taken from Eusebius.

Messrs. Newman, Pusey, and Keble, have undertaken to edit translations of the Fathers. Treatises of Athanasius, Augustine, Cyril, Cyprian, and Chrysostom have been published.

### WORKS OF THE SCHOOLMEN.

- LOMBARDI (Pet.) Sententiarum Libri. 4 Vols. 8vo. 1555.  
Various editions.
- Opinions collected from the Fathers. Once in great repute, and not without use.
- ESTH (W.) in quatuor libros Commentarii. 4 Vols. Folio. 1638.  
Highly praised by Dupin.

AQUINAS (T.) Many Commentaries, and a Catena on the Gospels. His works, 19 Vols. Folio. 28 Vols. 4to.

It is needless to multiply accounts of others like Albert, Duns Scotus, Occam, Canus, Suarez, Molineus, happily no longer troubling theology.

### LATER WORKS OF ROMANISTS.

BELLARMINI (R.) Opera. 7 Vols. Folio. 1601.

JANSENI (C.) Several useful Commentaries, and his Augustinus. Folio. 1643.

PASCAL (Blaise) Œuvres. 5 Vols. 8vo. 1819.

NICOLE (P.) Ouvrages. 25 Vols. 12mo. 1741.

BOSSUET (J. B.) Les Œuvres. 47 Vols. 8vo. 1815-19.

BOURDALOUE (L.) Œuvres. 22 Vols. 12mo. 1824.

FENELON (F.) Œuvres. 19 Vols. 12mo. 1810.

MASSILON (J. B.) Œuvres. 15 Vols. 12mo. 1787-8.

### WORKS OF THE REFORMERS.

#### (1) *British Reformers.*

RICHMOND (Leigh) Fathers of the English Church. 8 Vols. 8vo. 1807—12.

An important selection from the valuable writings of the Reformers of our Church. A work under the title of 'the English and Scotch Reformers' was commenced but has not met with sufficient encouragement. There is another more extended and very valuable selection by the Religious Tract Society in 12 vols. These collections and selections comprise the works in part, or complete, of Bale, Barnes, Becon, Bilney, Borthwick, Bradford, Clement, Frith, Gilby, Lady J. Grey, Hamilton, Hooper, Jewell, Joye, Knox, Lambert, Latimer, Queen C. Parr, Philpot, Ponet, Ridley, Rogers, Sampson, Saunders, Taylor, Tyndal, Wickliffe, and Wishart.

CRANMER (Thos.) His Remains arranged by the Rev. H. Jenkyns. 4 Vols. 8vo. 1833,

An excellent Edition with useful Notes.

FOXE (John) Acts and Monuments. 3 Vols. Folio. Various editions from its first publication, to 1684.

An invaluable work illustrative of the character of the Reformation.

Several of Foxe's other works, his Treatise on Justification, and the Sermons on Christ crucified, and on Christ triumphant, are excellent.

**BECON** (Thomas) Works which he hath hitherto made and published, with divers other new books. 3 Vols. Folio. 1654.

Bacon is an excellent writer, and the most voluminous after Foxe.

**JEWELL** (Bishop) His Works ; 2 Vols. Folio. 1609.

The finest Christian eloquence, deep learning, sound wisdom, and evangelical piety mark the writings of the Reformer.

**LATIMER** (Hugh) Sermons, with Life by J. Watkins. 2 Vols. 8vo. 1824.

Fine specimens of godly intrepidity, simplicity, and piety.

**COVERDALE** (Bishop) Godly Letters of the Martyrs. 4to. 1564. Republished. 1840.

Many of these are given in Foxe. They are admirable letters.

**PILKINGTON** (Bishop) Expositions on Haggai, Obadiah. 12mo. 1562—1573. And Nehemiah. 4to. 1585.

These have many excellent remarks.

**SANDYS** (Abp.) Sermons. 8vo. New edition by T. D. Whitaker. 1812.

Sound and valuable sermons, shewing the doctrines of our Reformers.

**ROLLOCK** (Robert) A valuable Expository writer of the Scotch Church ; his works are numerous.

The list might be greatly extended by mentioning more rare works. Many excellent works on the lives of the principal Reformers, that give great insight into their character, will come in another part of our work. Bishop Tanner's *Bibliotheca Britannico Hibernica* is chiefly valuable for the mass of intelligence it contains respecting the writings of our Reformers. It is in folio, 1748.

The Parker Society, by churchmen, and the Wycliffe by dissenters, in England, and the Woodrow Society, and Calvin Translation Society in Scotland, have commenced complete republications of the writings of the Reformation in their respective countries.\*

\* A List of the Works published and proposed to be published by the Parker Society.

(2) *Foreign Reformers.*

Speaking of Luther, Melancthon, Bucer, Calvin, and Martyr, Bishop Davenant says, ' All these, though excellent divines, we ought so esteem as to account them stars, but not deities in our churches, nor do we reverence them as the prophets and apostles inspired by God, but value them as godly men worthily learned and raised up of God for the general good of the church, withal confessing them to be but ordinary ministers and subject to their mistakes.\*

WESSELUS (John) Opera Omnia. 4to. 1617. The fore-runner of Luther.

LUTHERI (M.) Opera Omnia. 4 Vols. Folio. 1564—1583 ; or 7 Vols. Folio. 1550-8. or 24 Vols. 4to. 1752, or 26 Vols. 8vo. 1833.

There are fuller editions including German works, not rendered into Latin. His praise need not be spoken by the Author.

LUTHERI (M.) Colloquia Mensalia, or Divine Discourses at the table. Folio. 1652.

Seckendorf refers to the Table Talk as incautiously composed or published, but manifesting the manner and conversation of Luther in private. See Lib. iii. p. 643. The Milners also quote from this work, Vol. v. 532, Vol. viii. 398—401. His Epistles have been

In Royal Octavo—Becon—Cranmer—Jewell—Whitgift—Tindal, Frith and Barnes—Bullinger's Decades—Alley—Whittaker.

In Demy Octavo.—Ridley—Pilkington—Philpot—Fulke—Nowell—Coverdale—Parker—Bale—Rainolds—Sandys—Hutchinson—Grindal—Hooper—Latimer—Bradford—Fox—Taverner—and some others—Royal Authors—Documents of the Reign of Edward VI—Documents relative to the Reign of Queen Mary—Documents of the Reign of Queen Elizabeth—Zurich Letters (two series)—Letters and Documents from Archbishop Parker's MSS. in C.C.C.C.—Occasional services of Queen Elizabeth's Reign—The Homilies—Some Volumes of Sermons preached before King Edward VI, and Queen Elizabeth, at Paul's Cross, in the Universities, and on various occasions—Several Volumes of Tracts and Small Pieces—Various Letters and Documents—The Reformatio Legum Ecclesiasticarum—Queen Elizabeth's Prayer Book—Devotional Poetry of the Sixteenth Century—Christian Meditations and Prayers, and some other Devotional Manuals.

It is calculated that the works above stated may be in about eighteen or twenty volumes royal octavo, and fifty volumes demy, and the whole may be completed in sixteen years from the commencement. A few pieces of peculiar interest may probably be printed as fac similes, and these will be the size of the originals.

\* See page 44, Exhortation to Brotherly Love.

republished by Professor De Wette, with additions, at Berlin. 5 Vols. 8vo. 1825—1828.

**MELANCTHONIS (P.) Opera Omnia.** 4 Vols. Folio. 1631.

Melancthon needs no commendation. There have been various volumes of his Epistles. His 'Concilia, sive Judicia Theologica, itemque Responsiones ad quæstiones de rebus variis digestæ,' was published by C. Pezelius, in 1600.

**CALVINI (J.) Opera Omnia.** 9 Vols. Folio. 1671.

A minister without this, is without one of the best Commentaries on the Scriptures, and a valuable body of divinity.

**ZUINGLI (H.) Opera Omnia.** 4 Vols. Folio. 1581.

The two last volumes are Commentaries. With some less scriptural views, Zuinglius is still a valuable writer.

**ÆCOLAMPADIUS (John)**

His works are chiefly Commentaries, and very superior as far as the author has seen them, and has read them.

**MARTYR (P.)**

The same character applies to his writings. Several were translated into English. His common places are very useful.

**BEZA (Theo.)**

As far as the author has seen, his works are full of matter; acute, pious, pithy, and to the point. His tracts were collected in 2 Vols. folio, and have gone through several editions. They are chiefly controversial. He is too accurate, if we may say so, in doctrine, and too minute in his distinctions, for the largeness of scripture. His confession of faith, and his Testament are very useful. See also his Commentaries on Job, Ecclesiastes, and Canticles.

**BRENTII (J.) Opera Omnia.** 9 Vols. Folio. 1561-90.

**BULLINGER (H.) Decades.** 4to. 1584, and Sermons on Apocalypse. 4to. 1573.

Bullinger wrote many expositions—an excellent writer. The Decades were strongly recommended from authority in Elizabeth's time. They are a good body of divinity.

**ZANCHII (H.) Opera.** 3 Vols. Folio. 1605.

Many excellent things, with Calvinistic views.

It would be easy to enlarge with the works of Brentius, Bucer, Marloratus, Aretius, Scultetus, Chemnitius, Musculus, Danæus, Chytræus, Gualter, Gryneus, Lavater, and

other great lights of that remarkable æra. Erasmus cannot be considered as one of the Reformers. His works have their value, but he attacks not the strong holds of self-righteousness. See Weismann's view of his character in his *Historia Sacra*, vol. i. 1346—1354.

## COLLECTIVE WORKS OF PROTESTANT DIVINES.

### (1) *British Protestant Divines.*

ADAM (Thomas) Works. 3 Vols. 8vo. 1822.

Spiritual, searching, evangelical.

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BAXTER (Richard) Practical Works. Folio. 1707. 4 Vols. or 23 Vols. 8vo. 1830. See remarks in a former chapter.

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BINGHAM (Jos.) Works. 8 Vols. 8vo. 1834.

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Pictet's Text Book. The London Edition was superintended by Rev. W. Vint. Calvinistic and valuable. It was the basis of the following work:

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This professes to be an exposition of the Truths which God has revealed to men in the Scriptures, with the history and refutation of errors, the sentiments of the ancient fathers, and an abridged view of what is most considerable in sacred and profane history. A very valuable work.

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LEIGH (Edward) *Body of Divinity*. Folio. 1662.

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KNAPP (G. C.) *Christian Theology*, translated by L. Woods, Jun. 8vo. 1842.

A vast body of information is contained in this work ; but it is an affecting proof of the deleterious influence of the Rationalistic Theology, that one of their great opponents in some of his statements, manifests the taint of that infidel school.

DENS (Pet.) *Theologia Moralis et Dogmatica*. 8 Vols. 12mo. 1835.

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A very valuable discussion of the most important questions in Theology.

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Jonathan Edwards speaks well of this. As far as the Author has read, it is a very able defence of truth. It would be easy to add many others, as Markius, *Synopsis Purioris Theologiæ*, Witsius, Ridgeley, Gill, Hopkins, Watson, Brown, &c. In Cradock's *Knowledge and Practice* much instruction is condensed.

HOOKE (L. Jos.) *Principia Religionis Naturalis et Revelatæ in usum Academicæ*. 3 tom. 8vo. Paris, 1774. *Editio Secunda*.

The third Vol is a summary of doctrine and discipline after the Romish Church. See also CANI (Melchioris) *Opera Omnia*. 2 Vols. 4to. 1791.

WATSON (Richard) *Theological Institutes*. 3 Vols. 8vo. 1839.

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HOLDEN (George) *Scripture Testimonies to the Divinity of Christ.* 8vo. London. 1828.

ABADDIE (John) *Treatise on the Divinity of Christ.* 1777. 12mo. Edited by Ab. Booth.

A reprint of an old Translation of a masterly Treatise: it will repay abundantly the Student.

POLHILL (Edward) *Christus in Corde; or the Mystical Union between Christ and Believers.* 8vo. 1823.

Full of unction.

ALSOPI (Vincent) *Anti-sozzo; a Vindication of some great truths opposed by Mr. W. Sherlock.* 8vo. 1675.

Sherlock's Discourse concerning the knowledge of Jesus Christ, tending to Socinian Views, and marking the low divinity of the times, produced two valuable replies, the one above by Alsop, and the other by Edward Polhill, both in 1675. South also published animadversions.

ROW (John) *Immanuel, or the love of Christ explicated and applied.* 8vo. 1680.

TOMKYN (Martyn) *Jesus Christ the Mediator between God and man.* 8vo. 1732.

JONES (T.) *The Mediation of Jesus Christ.* 8vo. 1830.

- GOODE (W.) *Essays on the Names and Titles of Jesus Christ.* 6 Vols. 8vo. 1822.
- GARBETT (James) *Christ as Prophet, Priest, and King, being a Vindication of the Church of England from theological novelties.* 2 Vols. 8vo. 1842.
- ROBINSON (Ralph) *Christ is all in all.* 8vo. 1651. 1827.—  
*Christ the perfect pattern, or a Christian's practice.* 8vo. 1658.—*The Christian completely armed.* 8vo. 1656.
- WYNPRESSED (D. Van de) *Demonstration of the true and eternal Divinity of Christ.* 8vo. 1794. 18mo. 1831.
- HALE (Sir Mat.) *On the knowledge of Christ crucified.* 12mo. 1828.
- FLEMING (Robert) *Christology.* 4 Vols. 1701—8.  
Many original remarks and valuable thoughts.
- EDWARDS (John) *History of Redemption ; many editions of this excellent work.*
- WILSON (Wil.) *Illustrations of method of explaining New Testament by the early opinions concerning Christ.* 8vo. 1838.
- HENGSTENBERG (E. W.) *Christology of the Old Testament, translated by Dr. Keith.* 3 Vols. 8vo.
- URWICK (W.) *The Nature of Christ's person and atonement stated.* 12mo. 1830.
- GURNEY (J. J.) *Biblical Notes to confirm the Deity of Christ.* 8vo. 1830.  
A very able, solid, and profitable critical illustration of texts on the subject.
- SARTORIUS (Ernest) *The doctrine of the person and work of Christ.* 18mo. 1838.

(3.) *On the Person and Offices of the Holy Spirit.*

See Owen, Hurrion, Howe, Claggett, Flavel, Hawker.

- BURGESS (Anthony) *Spiritual refining, or a Treatise on Grace.* Folio. 1652.

- FABER (G. S.) *Work of the Spirit.* 8vo.  
A valuable experimental work.
- SERLE (Ambrose) *Horæ Solitariae.* Names and titles of the Holy Spirit. 8vo.  
A similar work to the one noticed above.
- NOLAN (Fred.) *The operations of the Holy Ghost.* 8vo. 1813.
- BIDDULPH (T. T.) *Lectures on the Holy Spirit.* 8vo.  
Many valuable and excellent remarks on the history of the influence of the Spirit.
- MORTIMER (Thomas) *Lectures on the Holy Spirit.* 8vo.  
Evangelical, practical, and edifying.
- HEBER (Bp.) *Bampton Lectures on the Holy Ghost as a Comforter.*  
Very learned, but not so experimental and devotional as might have been wished. There are beautiful views of the subject combined with some speculative and fanciful notions.
- ORME (W.) *Discourse on the blasphemy against the Holy Spirit.* 12mo. 1828.
- THORNTON (John) *The fruits of the Spirit.* 18mo. 1828.  
A very practical and edifying work.
- HINTON (J. H.) *The Work of the Holy Spirit in conversion.* 12mo. 1830.

(4.) *Trinity.*Augustine, Hilary, Aquinas, *Sanctius, Bull.*

‘He who goes about to speak of the mysterious Trinity, and does it by words and names of man’s invention..... may amuse himself.....and build tabernacles in his head, and talk something, he knows not what ; but the good man that feels the power of the Father, and to whom the Son is become wisdom, righteousness, sanctification, and redemption ; in whose heart the love of the Spirit of God is shed abroad, to whom God hath communicated the Holy Ghost, the Comforter ; this man though he understands nothing of that which is unintelligible, yet he alone truly understands the mysteriousness of the Holy Trinity.’—Bishop Taylor on John vii. 17. Works, Vol. vi. p. 403.

See Owen, and controversies with Arians and Socinians.

FABER (G. S.) The apostolicity of Trinitarianism. 8vo. 2 Vols. 1832.

HORNE (T. H.) The Scripture Doctrine of the Trinity defended. 12mo. 1827.

Like his other writings, comprehensive and full of information.

JONES (Wm.) Catholic Doctrine of the Trinity.

BULL (Bp.) Works concerning the Holy Trinity, translated by Holland. 2 Vols. 8vo. 1730.

STUART (Moses) Letters to Dr. Channing. Andover, North America, and Belfast. 12mo. 1826.

Mr. Horne calls this an admirable little volume, depicting the subtle criticisms of an accomplished modern Unitarian, in a fine spirit of Christian Philology.

(5) *On Death.*

See Treatises on the Four Last Things by Bates, Bolton, &c.

SUTTON (Chris.) Disce mori. 12mo. 1618.

SHERLOCK (W.) A Practical Discourse on Death. 8vo.

DRELINCOURT (Charles) Defence against the fear of Death. 8vo.

A devotional work.

OWEN (John) The death of death in the death of Christ. 4to. 1643.

EAST (Tim.) Death-bed scenes. 12mo. 1825. See also Mortimer and Hambleton.

(6) *Intermediate State, Resurrection of the Body, Immortality of the Soul.*

See Calvin, Howe, Baxter's Saints' Rest, Watts, Goodwin, especially the last, Goodwin, vol. 5, part 3, p. 6—105. Archdeacon Blackburne wrote a History of the Controversy to establish the sleep of the soul. Bishop Law, in an Appendix to the Theory of Religion, seeks also to establish

it. He was well answered by Professor Campbell in his Sixth Dissertation.

MORE (Henry) The immortality of the soul. 8vo. 1659.

BURNET (T.) A Treatise concerning the State of the Departed before, and at, and after the resurrection. Translated by T. Dennis. 8vo. 1733.

CAMPBELL (A.) On the Intermediate State. Folio.

A learned work tending to Romanism, but with useful suggestions.

DUNCAN (J.) The evidence of reason in proof of the Immortality of the Soul. 8vo. 1779.

WADSWORTH (Thomas) The Immortality of the Soul proved and explained. 8vo. 1670.

Contains satisfactory evidences of the intermediate state.

DREW (Samuel) Essays on the Immortality of the Soul. 8vo. 1830.—Essay on the Identity and Resurrection of the Body. 8vo. 1822.

ASHETON (W.) A Vindication of the Immortality of the Soul. 8vo. 1703.

BAXTER (Andrew) Enquiry into the Nature of the Soul. 2 Vols. 8vo. 1745. Appendix 1750. Evidence of Reason in proof of its Immortality, by J. Duncan, 1779.

HAMBLETON (John) A Brief History of the Soul. 12mo.

(7) *Second Advent, Judgment, Heaven, and Hell.*

SHERLOCK (W.) A Practical Discourse on a future judgment. 8vo. 1692.

Sherlock's practical works are better than his controversial: he wrote also on the happiness of good men, and the punishment of the wicked.

HORBERY (M.) An Inquiry into the Scripture Doctrine of the duration of future punishment. 8vo.

LEWIS (John) The nature of Hell. 8vo. 1720.

MCNEIL (Hugh) Sermons on the Second Advent. 12mo. 1842.

- VINCENT (Thos.) Christ's certain and sudden appearance to judgment. 12mo. 1669.
- PYM (Wm.) Restitution of all things. 12mo. 1843.
- DURANT (John) Salvation of Saints by appearance of Christ. 8vo. 1653.
- MANSFORD (J. G.) Apology for Millennarianism. 12mo. 1843.
- BEN-EZRA (J. J.) The coming of the Messiah in glory. 2 Vols. 8vo. 1827.
- FRY (John) The Second Advent. 2 Vols. 8vo. 1822.
- STEWART (J. H.) Practical View of the Redeemer's Advent. 2 Vols. 8vo. 1825.
- JENKS (B.) Heaven opened. 12mo. 1710.
- BAXTER (Rich.) Saints' Everlasting Rest. Many editions.
- READER (Simeon) Christian Views and Reflections. 12mo. 1808.
- A devotional and edifying work.
- MEEK (Rob.) The mutual recognition of glorified saints. 12mo.
- STRONG (Nathan.) The doctrine of Eternal Misery reconcilable with the infinite benevolence of God. Hartford. 8vo. 1796.
- LAMPE (F. A.) Dissertations on the eternity of Hell Torments. See Erskine's Church History, vol. i. p. 300.— See Baxter, Edwards.
- The Universalists have been answered by Edwards, Hopkins, &c.
- CASE (Thomas) Mount Pisgah, or a Prospect of Heaven, being an Exposition on 1 Thess. iv. 13 to 18. in 3 Parts. 4to. 1670.
- STUART (Moses) Exegetical Essays on future punishment. 12mo. 1830.

Much useful criticism.

(8) *Angels.*

See Mede, Dwight.

LAWRENCE (H.) Communion and war with angels. 4to. 1652.

AMBROSE (Isaac) The Ministration and Communion with Angels.

A devotional and edifying work, but sometimes fanciful.

CAMFIELD (Ben.) Discourse of Angels. 8vo. 1678.

SAUNDERSON (Rich.) Discourse of Angels, recommended by G. Hammond. 4to. 1701.

ODE (J.) Commentarius de Angelis. 4to. 1739.

A very extensive Treatise on the subject.

TONNA (C. E.) Principalities and Powers. 12mo. 1842.

A very scriptural Treatise on Angels and evil Spirits.

SCOTT (Walter) The existence of evil spirits proved. 8vo. 1843.

(9) *Treatises on the Five Points agitated between Calvinists and Arminians.*

WHITBY (Daniel) A Discourse, &c. 8vo. 1817.

The most able work on the Arminian side.—John Goodwin also wrote on the same points. 4to. 1652.

EDWARDS (John) Veritas Redux. 8vo. 1707.

Takes the opposite views of Whitby.—Edwards was a voluminous writer of a controversial spirit, who pointed out and endeavoured to check the departure from reformation principles in his time, but not in the spirit that would commend his sentiments.

GILL (Dr. John) The Cause of God and Truth. 2 Vols. 8vo. 1814.

The fullest answer to Whitby.

BATES (Ely) Observations on some important points in Divinity. 12mo. 1811.

Chiefly extracted from Baxter.—A middle course.

(10) *Original Sin and Free-will.*

See Whittaker, Junius, Willett, Bp. Taylor, Burgess, Sedgwick, Baxter, Edwards, Fletcher, Todd.

WESLEY (John) The Doctrine of Original Sin according to the Scriptures. Various editions.

This was a reply to Taylor's Socinian work, as was that of Edwards.

On Free-will, See Augustine, Erasmus, Luther, Molinus, Sterry, Edwards, Wesley, &c.

(11) *Election, Predestination, extent of Redemption, &c.*

Bishop Barlow's advice to Mr. Mayo respecting the Arminian points is worth recording. He said, 'Study them, study them, the truth lies on one side, but do not trouble the people with them.' Mayo recommends that private Christians of humble capacities content themselves with Bibles and good elementary and practical books, and leave these polemical discourses to their teachers and more learned readers.

See Augustine, Goteschalculus, Gilly, Perkins, Bradwardine, Knox, Beza, Amesius, Owen, Du Moulin, Prynne, Toplady, Scott, on one side, and Castellio, Arminius, Episcopius, Limborch, Wesley, Fletcher, Coplestone, Tomline, &c., on the other; see also Baxter, Fuller, Witherspoon, Davenant.

USHER (Abp.) Goteschalci Historia. 4to. 1631.

An account of the Controversies raised on Predestination from the views of Goteschalculus.

BILSON (Bp.) Full redemption of mankind. 4to. 1599.—  
Survey of Christ's sufferings. Folio. 1604.

USHER (Abp.) Judgment on the extent of Christ's death. 12mo. 1657.

Some valuable hints.

DAVENANT (John) Animadversions on Hoard's Treatise, 8vo. 1641,—Dissertationes duæ de morte Christi et de Predestinatione. Folio. 1650.

DAVENPORT (John) Deus natura gratia—by Fa. Sancta Clara. 4to. 1634. By a Romanist Missionary.

TRUMAN (Joseph) The Great Propitiation. 12mo. 1672.—

A Discourse of Natural and Moral Impotence. 12mo. 1675.

An original and able writer; taking much the same views as Baxter. Some objectionable things in the Propitiation are pointed out in Troughton's *Lutherus Redivivus*.

PLAIFERE (John) *Apello Evangelium*. 12mo. 1652.

On the Arminian side, though guardedly written: reprinted in the Cambridge Tracts.

KING (Abp.) *Discourse on Predestination*; edited by Abp. Whateley. 8vo. 1821.

HAMMOND (Henry) *A Pacific Discourse of God's Grace and Decrees*. 8vo. 1660.

Written in a good spirit on the Arminian side, endeavouring to show that Bishop Sanderson accorded with him.

WALE (E.) *Redemption from the Curse*. 1659.

TOMLINE (Bp.) *Refutation of Calvinism*. 8vo. 1811.

Fully answered by the two following works.

SCOTT (T.) *Remarks on Bp. Tomline's "Refutation."* 8vo. 1822.

WILLIAMS (Edward) *A Defence of Modern Calvinism*. 8vo. 1812. *Sovereignty and Equity of the Divine Government*. 8vo.

There are many important remarks in these volumes, whatever opinion may be formed of his particular views. The subject is an abyss that calls rather for submission and admiration, than discovery.

WATSON (Rich.) *The Universal Redemption of mankind*. 12mo.

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A candid and practical view of this doctrine.

JENKYN (W.) *The Extent of the Atonement*. 12mo. 1837.

FABER (G. S.) *The Primitive Doctrine of Election*. 8vo. 1836.

(12.) *On Regeneration, Conversion and Repentance*.

MORTON (Tho.) *Treatise concerning Regeneration*. 8vo. 1613.

- WHATELEY (W.) A Treatise on Regeneration. 4to. 1619.
- WILSON (JOHN) Zaccheus converted. 12mo. 1631.
- TAYLOR (Bp.) The doctrine and practice of Repentance. 8vo. 1655.
- BAXTER (Rich.) Treatise on Conversion. 4to. 1657.
- COLE (Thos.) Discourse of Regeneration, faith, and repentance. 8vo. 1689.
- WRIGHT (Sam.) Treatise on the New Birth. 12mo. 1727.  
A very useful Treatise—this is the tenth edition.
- DODDRIDGE (Philip) Practical Sermons on Regeneration.—Many editions.
- SCOTT (Tho.) Discourse on Repentance.—Many editions.
- GIPPS (Henry) Nature and effects of being born again. 32mo.
- FABER (G. S.) Primitive doctrine of Regeneration. 8vo. 1839.

(13) *Faith and Justification.*

- See Hooker, Baxter, Fuller, Witherspoon, Owen, Edwards, Romaine.
- BALNAVES (Henry) A comfortable Treatise of Justification, published by the Tract Society.
- TAYLOR (N.) Discourse on Faith. 8vo. 1700.  
A valuable book on a difficult subject.
- BULLII (G.) Harmonia Apostolica et Examen Censuræ. 4to. 1670—1678.  
An objectionable work. See observations on this in a former chapter. It was translated into English by Mr. Wilkinson, 1801. Melancthon ably meets, long beforehand, Bishop Bull's Arguments. See Scott's History, Vol. ii. pp. 119—121.
- FOXÉ (John) Of free Justification : against Osorius. 12mo. 1694.
- BURGESS (Anth.) The true doctrine of Justification asserted. 4to. 1643-54.
- TROUGHTON (John) Lutherus Redivivus. 2 Vols. 8vo. 1677.

- NORRIS (John) Account of Reason and Faith. 8vo. 1697.
- ERSKINE (Thos.) An Essay on Faith. 12mo.—Various editions.
- O'BRIEN (Bp.) Sermons on the nature and effects of Faith. 8vo. 1833.  
A truly valuable work, long out of print, to the injury of the Church.
- HOLLOWAY (James Tho.) The analogy of Faith as set forth in David. 8vo. 1836.
- TULHII (T.) *Justificatio Paulinæ sine operibus asserta et illustrata.* 4to. 1674.  
A reply to Bull. Those who wish to see some account of the controversy, will find it in Nelson's Life of Bull; but Nelson approved of Bishop Bull's views, and represents them too favourably.
- BARLOW (Bishop) Two Letters on Justification. 12mo. 1826.  
A very powerful polemical defence of the Doctrine. Archdeacon Browne says, 'If the reader wishes to see this subject treated with a degree of closeness of reasoning and logical accuracy which defies confutation, he will do well to peruse these Letters.'
- GREW (Obadiah) A Sinner's Justification, or the Lord Jesus Christ our Righteousness. 18mo. 1698.
- TOMLYNS (Samuel) Jehovah our Righteousness, or, the Justification of Believers by Christ only. 12mo. 1696.
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A full reply to the cavils of the Romanists.
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FABER (G. S.) *Primitive Doctrine of Justification*. 8vo. 1839.

McILVAINE (Chas.) *Oxford Divinity, specially on Justification*.

An able reply to Mr. Newman's Lectures.

LAWRENCE (Matthew) *The Use and Practice of Faith*. 4to. 1657.

A valuable Treatise.

(14) *Sabbath*.

See Owen, Scott, Heylin, l'Estrange, White, Cawdrey and many others.

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A devotional and full work on the subject.

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See also Gurney, Burder, Conder, Wardlaw, Hambleton, &c.

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ATTERSOL (William) *The New Covenant, or a Treatise of the Sacraments*. 4to. 1614.

ZEPPEL (W.) *Tractatus de Sacramentis*. 8vo. 1606.

CUMMINS (J. J.) *Seals of the Covenant opened*. 18mo. 1839.

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A short and able Defence of Infant Baptism.

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BAXTER (Richard) Plain Proof of Infants' Church Mem-  
bership. 4to. 1656.

A full discussion of the subject.

GILL (John) On Antipædo Baptism. 8vo. 1753.

There are various Tracts on the subject by Dr. Gill, &c. Gale and  
Booth are the principal standard books on the side of the Baptists.

WILLIAMS (Edw.) Antipædo Baptism examined. 2 Vols.  
12mo. 1789.

JERRAM (Charles) Conversations on Baptism. 12mo. 1826.  
A popular and satisfactory discussion of the subject.

RYLAND (John) Considerations on Baptism.

A candid and able Treatise on the side of the Baptists.

WALL (W.) The History of Infant Baptism. 3 Vols. 8vo.  
1819.

A comprehensive view of the sentiments of the writers of the first four  
centuries on this subject.

GALE (John) Reflections on Mr. Wall's History. 8vo.  
1711.

Mr. Wall replied to this.

ROBINSON (Robt.) The History of Baptism. 4to. 1790.

IRVING (Edward) On the Sacrament of Baptism. 12mo.  
1827.

PUSEY (E. B.) Scriptural views of Holy Baptism. 8vo. 1827.

The author in material points differs from this work. See his own Treatise. In many things it is unscriptural.

*Lay Baptism.*

BINGHAM (Joseph) History of the Practice of the Church (in his works.)

Various Treatises were published on the subject by Brett, Fleetwood, and others.

*Nature and Efficacy of Baptism.*

See Waterland, Doddridge, Witherspoon.

HENRY (Matthew) A Treatise on Baptism, abridged from the original manuscript by Thomas Robins. 12mo. 1783.  
A very useful and practical Work.

BRADFORD (Bp.) Discourse concerning Baptismal and Spiritual Regeneration. Various editions.

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An objectionable work.

BIDDULPH (T. T.) Baptism, a seal of the Christian Covenant. 8vo. 1816.

SCOTT (John) An Inquiry into the effect of Baptism, and a Defence of the Inquiry. 8vo. 1817.

These two, in the main, satisfactorily reply to Mant. Various other Tracts were published by Bugg, Cunningham, Laurence, Marsh, Daubeny, D. Wilson.

BUDD (Henry) Infant Baptism, the means of National Reformation. Second Edition. 12mo. 1828.

A valuable Treatise, full of devout, evangelical, and original remarks.

(17) *On the Lord's Supper, its Nature, Efficacy, and on the requisite Preparation.*

See Tyndale, Bradford, Cranmer, Johnson, Ridley, Henry, Taylor, Warburton, Waterland.

CLAUDE (John) Doctrine of the Eucharist in all ages, in answer to M. Arnaud, touching the belief of the Greek, Muscovite, Armenian, Coptic, and other Eastern Churches. Folio. 1684.

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A full account of the Origin and Progress of Roman Catholic superstitions respecting the Sacrament, and of the Controversies between the Lutherans and the Reformed.

CUDWORTH (Ralph) A Discourse concerning the true notion of the Lord's Supper. Various editions.

Cudworth's notion was adopted by many able writers; but they do not appear to the author to have proved that the supposed view was intended by our Lord.

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Bishop Hoadley wrote what he called a plain account of the nature and end of this sacrament; it led to much controversy. The above two works, the last in three parts, with an Appendix, sufficiently show the nature of, and answer Bishop Hoadley's work.

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KNOX (V.) Considerations on the nature and effect of the Lord's Supper. 12mo. 1808.

WILSON (Bishop) Introduction to the Lord's Supper. Various editions.

Much that is spiritual and devotional, though a more decidedly evangelical tone is to be desired.

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**HORNECK (Anthony)** *Crucified Jesus.* 8vo. 1686.

Devotional.

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Excellent devotional treatises, as are those of Brown, Belfrage, and Willison, Scotch writers.

The question of open and free or close communion has been much discussed among the Baptists. Hall's and Kinghorn's pamphlets may be read upon it.

[3] *Miscellaneous Treatises on Doctrinal Divinity.*

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Boston's works in general are evangelical and practical.

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Sensible and judicious.

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**BRINE (John)** *Treatises on various Subjects.* 8vo. 1756.

He wrote several other Treatises and Sermons; and is a powerful writer, though some of his doctrinal statements, as it appears to the author, are pushed beyond what the Scripture warrants.

**AYRE (John)** *The Mystery of Godliness.* 12mo. 1837.

**FISHER (Edw.)** *The Marrow of Modern Divinity, with notes by T. Boston.* 12mo.

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(2) *CATECHETIC DIVINITY.*

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Gall's system of Instruction will amply repay attention.

[1] *Creeeds, Histories, and Explanations of them.*

USHER (Archbishop) De Romanæ Ecclesiæ symbolo Apostolico. Diatriba. 4to. 1647.

ASHWELL (Geo.) Fides Apostolica. A Discourse on the Authors and authority of the Apostles' Creed, with an Appendix on the Athanasian and Nicene Creeds. 8vo. 1653.

NARES (Edward) Discourses on the Three Creeds. 8vo. 1819.

(1) *The Apostles' Creed.*

See Hooper, Perkins, Jackson, Smith, Babington, Leighton, Burnet.

KING (Sir Peter) History of the Apostles' Creed. 8vo. 1702.

PEARSON (Bishop) An Exposition of the Creed. Various editions : an edition in 1 Vol. 8vo. by Mr. Dobson.  
An excellent work, containing a body of Divinity.

BYFIELD (Nicholas) Exposition of Apostles' Creed. 4to. 1626.

WITSIUS (H.) Dissertations translated by D. Fraser. 8vo. 1823.

(2) *The Nicene and Athanasian Creeds.*

See *Melancthon*, Waterland, Horberry, Bull.

HORNE (T. H.) Concise History, &c., of the Athanasian Creed. 12mo. 1834.

DODWELL (W.) On the Athanasian Creed. 12mo. 1802.

WHEATLEY (Charles) The Nicene and Athanasian Creeds explained by the Scriptures. 8vo. 1738.

SUICER (J. C.) Symbolum Nicenum expositum. 4to. 1718.

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(1) *Romish Church.*

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An Abridgment of Christian Doctrine, with Proofs. Various editions.

(2) *English Church.*

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CRANMER (Abp.) Catechism set forth. 1548. 8vo. 1829.

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Two admirable Catechisms in the Spirit of the Reformation.

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\* Such as, Grounds of the Catholic Doctrine; Gallitzin's Defence of Catho-  
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WHITBY (Daniel) *A Treatise of Traditions in two parts.* 4to. 1688-9.

PLACETTE (Jean) *Incurable Scepticism of Rome.* 4to. 1668.

BELL (Bishop) *Corruptions of the Church of Rome.*

BASNAGE (M.) *Histoire de la Religion des Eglises Reformes.* 2 Tom. 1690.

An answer to Bossuet's *History of Variations.*

GRIER (Richard) *Answer to Milner's End of Controversy, with Defence.* 2 Vols. 1821—1825.—*Answer to Ward's Errata.* 4to. 1812.

SOUTHEY (Robert) *Book of the Church ; and his Vindiciæ Ecclesiæ Anglicanæ.* 3 Vols. 8vo. 1824.

Information and ability.

ENCHIRIDION ANTI-ROMANUM. 3 Vols. 8vo. 1838.

PHILPOTTS (Bp.) *Letters to C. Butler, Esq. on the Theological Points of the Roman Catholic Church.* 8vo. 1822.

TOWNSHEND (George) *Accusations of History against the Church of Rome.* 8vo. 1825.

FOULIS (Henry) *History of Roman Treasons and usurpations.* folio. 1681.

MENDHAM (R.) *The Literary Policy of the Church of Rome.* 8vo. 1830.

DOWNSIDE *Discussion.* 8vo. 1836. *Hammersmith Discussion.* 8vo. 1841.

- MARSH (Bp.) Comparative View of the Churches of England and Rome. 8vo. 1816.
- MC'GHEE (R. J.) Truth and Error contrasted. 12mo. 1830.  
A powerful appeal to Romanists and Protestants.
- CRAMP (J. M.) A Text Book of Popery. 12mo. 1831.
- PHELAN (W.) A Digest of the evidence taken before select Committees of the Houses of Parliament on the State of Ireland. 2 Vols. 8vo.
- RAINFOLDS (John) and John Hart. The Sum of the Conference between them. 4to. 1609.
- BILSON (Thomas) The true difference between Christian Subjection and Unchristian Rebellion. 4to. 1585.  
Against the political principles of the Papists.
- MC GAVIN (W.) The Protestant ; a series of Essays on the principal points of controversy. 4 Vols. 8vo. 1825.  
Much information is contained in these Essays, but without order.
- BIRKBECK (Simon) The Protestant's Evidence ; showing, that for 1500 years Guides of God's Church have taught as the Church of England now does. Folio. 1567.  
A valuable collection of evidence from the Fathers. The first edition is in 4to. the second is corrected and much enlarged.
- PASCAL (B.) Provincial Letters. Various editions.  
A complete exposure, with the finest wit, of the principles of the Jesuits.
- WHITE (John) His Works. Folio. 1724. Consisting of the way to the true Church, and its Defence ; the Orthodox Faith ; and the Reply to the Jesuit Fisher, by J. White.  
Much information on the principles of Popery.
- EDGAR (J.) Variations of Popery. 8vo. 1840.
- WHATELEY (Abp.) Essays on the errors of Romanism. 8vo. 1839.
- PALMER (Wm.) Letters to Dr. Wiseman. 8vo. 1842.  
Much that is useful against Popery, but with admissions I could not concur in.
- ELLIOTT (Charles) Delineation of Roman Catholicism. 2 Vols. New York. 8vo. 1841.

ROGERS (John) Anti-Popery. 12mo. 1843.

PERCEVAL (A. P) The truths of Protestantism contrasted with the errors of Popery. 12mo. 1836-7.

TURTON (Thomas) Observations on Dr. Wiseman on the Eucharist. 8vo. 1839.

Mc GHEE (Robert) A powerful antagonist of the Romanists in various Publications.

RILAND (J.) Antichrist ; Papal, Protestant, and Infidel. 12mo. 1828.

Many other books might be added, as Claude's Defence ; Fulke's Treatises ; History of Popery ; History of Jesuits ; the volume of Morning Exercises ; the Sermons preached at Tavistock Chapel, in 1827 and 1828.\*

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\* List of Books recommended by the British Reformation Society to those anxious to acquaint themselves with the controversy between Protestants and Papists.

#### ROMAN CATHOLIC BOOKS.

Douay Bible. <i>Douay</i> , 1609.	Index Librorum Prohibitorum.
Rhemish Testament. <i>Rheims</i> , 1583.	Ribadeneira's Lives of Saints.
Douay Bible and Rhemish Testament. <i>London and Dublin</i> .	Cressy's Church History.
Missale Romanum	Bonaventure's Psalter.
Rituale Romanum.	Salisbury Missal.
Canones et Decreta S. Œcumenici et Generalis Concilii Tridentini.	Dupin's Ecclesiastical History.
Catechismus ex Decreto Concilii Tridentini ad Parochos.	Life of St. Francis.
Missal for the use of the Laity.	Devotions to the Sacred Heart of Jesus and Mary.
Breviarium Romanum.	The Key of Paradise.
Catechism of the Council of Trent, translated by O'Donovan.	The Garden of the Soul ( <i>Challoner</i> ).
Creed of Pope Pius IV.	The Poor Man's Manual.
Delahogue's Five Treatises.	Dr. Doyle's Christian Doctrine.
Labbei et Cossartii Sacrosancta Concilia, &c.	———— Catechism.
Platina de vitis Pontificum.	Dr. Butler's Catechism.
Ditto translated by Ricaut.	Dr. Reilly's Catechism.
	Dr. Troy's Catechism.
	The Four Archbishops' Catechisms.
	The Office of the Scapular.
	———— Immaculate Conception.

#### PROTESTANT WORKS.

Fulke on the Annotations of the Rhemish Testament.	Daille on the Right Use of the Fathers.
Cartwright on Ditto.	Crakenthorp's Works.
Bishop Bramhall's Works.	Gibson's Preservative against Popery.
Mason's Vindication of Ordination in the Church of England.	Claude on the Eucharist.
Comber's Roman Forgeries in the Councils.	Bertram on the Body and Blood of Christ.
	Birkbeck's Protestant Evidences.

[4] *The Arian Controversy.*

It is of immense moment that we should believe that Christ is both God and man, for all the hopes and glories of Christianity are connected with it, but we may soon be lost in attempting to unfold a mystery like this. The advice of Gregory Nazianzen to Christians in general, is good, 'Contemplate on divine things, but stay still in the terms. Speak the phrases and language of the Spirit, and if it be possible nothing else. Do not thou curiously pry through those narrow clefts into the nature of the Father, the essence of the only-begotten Son, the glory of the Holy Ghost, and one God in three persons. Use the words accustomed; the reason of them belongs to those that are wiser to inquire. Let it satisfy thee that thou hast the foundation, and let alone to artificers to build on them.'

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| Du Moulin's Works.  | Dr. Daniel Featly's Works.  |
| Poole's Blow at the Root of the Romish Church.            | Cosin's Canon of Scripture.   |
| Poole's Dialogues.  | Barrow on the Pope's Supremacy.   |
| Morning Exercises against Popery.                         | Allix's History of the Churches of Piedmont.  |
| ( <i>Southwark</i> ).                                     | ————— of the Albigenses.  |
| ————— ( <i>Cripplegate</i> ).                             | Chillingworth's Works.  |
| Smith's Errors of the Church of Rome.                     | Willett's Synopsis Papismi.   |
| Baxter's Safe Way.  | Dr. Michael Geddes's Tracts.  |
| ————— Key for Catholics to Open the Juggling of Jesuits.  | Dr. James's Corruptions of Scripture, Councils, and Fathers, by the Church of Rome. |
| Bishop Jewell's Works.                                    | Keary's [of Hull] Common Place of the early Fathers, with Comments on Do.           |
| Bishop Mortou's Catholic Appeal for Protestants.          | Southey's <i>Vindiciæ Ecclesiæ Anglicanæ</i> .                                      |
| ————— Grand Imposture of the Church of Rome.              | Mendham's Literary Policy of the Church of Rome [2nd Edition.]                      |
| ————— Refutation of the Mass.                             | Philpotts' Letters to Butler.   |
| Archbishop Usher's Answer to the Jesuit Maloué.           | Faber's Difficulties of Romanism.   |
| ————— Religion of the Ancient Irish.                      | McGhee's Truth and Error Contrasted.  |
| Archbishop Wake's Tracts.                                 | Text Book of Popery ( <i>Cramp's</i> ).   |
| ————— Genuine Epistles of the Apostolic Fathers.          | Lynde's <i>Via Tuta</i> and <i>Via Devia</i> .                                      |
| Sleidan's History of the Reformation.                     | L'Enfant's Council of Constance.  |
| Rainold's Conference with Hart.                           | Father Paul's Council of Trent.   |
| Laud's Conference with Fisher.                            | Burnet's History of the Reformation.  |
| J. White's Reply to Fisher.                               | Foxe's Acts and Monuments of Martyrs.   |
| J. and P. White's Works.                                  | Middlton's Letter from Rome.  |
| Stillingfleet's Vindication of Laud against Fisher.       | Sketch of Romish Controversy, by G. Finch, Esq. Vols I. and II.                     |
| ————— on the Idolatry as practised in the Church of Rome. | The Divine Rule of Faith and Practice, by Rev. W. Goode.                            |

See Waterland, Jones, Bull, Leslie.

WHITAKER (John) *The History of Arianism disclosed.* 8vo. 1791.

Maimbourg's *History of Arianism* was translated by Webster. 2 Vols. 4to. 1728, and Tillemont's, by Deacon, 2 Vols. 8vo. 1721.

CLARKE (Sam.) *Scripture Doctrine of the Trinity.* 8vo. 1712.

A work which labours to lower the divine glory of the Redeemer. It was ably answered by Waterland's various works. The answers were very numerous: Edwards, Wells, Gastrell, Knight, Mayo, Bennet, Pyke, &c., wrote against it, and Whitby, Jackson, and others for Clarke; Jones and Waterland will furnish a sufficient reply.

A similar controversy arose on the publication of Mr. Whiston's 'Primitive Christianity Revived,' with an Historical Preface. Five Vols. 8vo. He was replied to by Allix, Maittaire, Knight, Hancock, Grabe, Turner, Berriman, and Welshman.

There was a like controversy between the Dissenters from the Church of England, occasioned by the writings of Emlyn and Pierce. Leslie was engaged in this controversy.

The *Essay on the Spirit* (which Mr. Horne observes, is commonly but erroneously ascribed to Bishop Clayton) occasioned several publications. Mr. Jones's and Dr. Randolph's *Answers* are worth reading.

[5] *The Socinian Controversy.*

See Leslie, Stillingfleet, Jones, Fuller, Turretine. Socinus's *Works* were published in 2 Vols. folio. 1656. He died in 1604. Belsham, Lindsey, Priestley, Yates, are the chief modern writers in this country. The *Racovian Catechism* contains the principles of Socinianism. (See Edition by Thomas Reeves, 12mo. 1818.)

LANGII (J.) *Gloria Christi Antisociniana et Antijudaica.* Folio. 1740.

BIBLIOTHECA FRATRUM POLONORUM, Crellius, Slictinius, Socinus, Wolzogenius. 8 Vols. Folio. 1656.

The Socinian storehouse. The works of Brenius sometimes added to them.

GROTIUS (H.) *Defensio Fidei Catholicæ de Satisfactione Christi.* Various editions.

BURGH (Wm.) Scriptural confutation of Lindsey's Apology, with sequel on the belief of the first three centuries. 2 Vols. 8vo. 1775-8.

ALLIX (P.) Judgment of the ancient Jewish Church against the Unitarians. 8vo. 1699.

Gives information on various passages of the Old Testament on this topic.

MARESII (S) Hydra Socinianismi expurgata. 3 Vols. 4to. 1651-62.

BULLII (G.) Opera Omnia. Folio. 1703 ; or 7 Vols. 8vo. 1827.

The best of his works are on this controversy. Bishop Horsley describes that on the Trinity as containing an exact and critical detail of the opinions of the Fathers of the first three centuries, confirming the Church of England faith, and refuting the Unitarian.

BULL (Bp.) Works concerning the Holy Trinity, translated into English with notes, by Fr. Holland. 2 Vols. 8vo. 1725.

Useful to those who do not read Latin.

EDWARDS (J.) Preservative against Socinianism. 4to. 1698-1703.

Valuable and satisfactory.

FULLER (Andrew) Calvinistic and Socinian Systems compared.

A most valuable work, with much power of reasoning, and unction of spirit.

HORSLEY (Bp.) Tracts against Dr. Priestley. 8vo. 1812.

MAGEE (Abp.) Discourses on the Atonement. 3 Vols. 8vo. 1816.

A very able and satisfactory critical defence of the Doctrine.

NARES (Edw.) Remarks on the Unitarian Version. 8vo. 1814.

SMITH (John Pye) Scripture Testimony to the Messiah. Second Edition, 3 Vols. 8vo. 1830. Discourses on the Sacrifice of Christ. 8vo. 1828.

Invaluable works on these main doctrines of Christianity. It is to be regretted that so truly valuable a work as the former, should contain

a statement against the inspiration of the Canticles. It is a most elaborate Work on the Deity of Christ, with a vast body of valuable information on Divinity in general; yet it cannot be unreservedly commended. It comprises among other things an extensive view and refutation of Neology, yet with an excessive candour and with a spirit of concession to Socinian interpretation that approaches to the Latitudinarianism of the Neologian school.

HOLDEN (George) *The Scripture Testimonies to the Divinity of Jesus Christ.* 8vo. 1820.

See also Hey's Tracts.

WARDLAW (Ralph) *Discourses on the nature and extent of the Atonement of Christ.* 8vo. 1843.

WARDLAW (Ralph) *Discourses on the principal points of the Socinian Controversy.* 8vo. 1819, and *Vindication.* 2 Vols.

Able works. The Controversy was continued by Mr. Yates and Mr. Brown.

JAMIESON (J.) *Vindications of Christ's Deity.* 2 Vols. 8vo. 1794.

A very able and learned reply to Priestley's History of early opinions.

SLOSS (James) *The Doctrine of the Trinity.* 8vo. 1736.

JERRAM (Charles) *On the Atonement.* 8vo. 1828.

Turretine's Treatise on the necessity, reality, and excellence of the satisfaction of Christ, in Latin, is very valuable.

[6] *Treatises occasioned by controversies between Members of the Church of England, and between them and Dissenters from that Church.*

(1) *The Bangorian Controversy.*

See the remarks on this in Chapter xi. The Pamphlets on the subject are very numerous. Law's three Letters are given in the Scholar Armed.

(2) *Tracts occasioned by the Controversy respecting Subscription to the 39 Articles.*

See Waterland, Toplady, also the remarks on the Confessional in Chapter xi.—The Tracts on this subject are very numerous.

(3) *Baptismal Regeneration Controversy.*

This subject having latterly engaged considerable attention, and being one of vital moment, the following remarks are added upon it.

The nature of the blessing connected with the sacraments is one of considerable importance as it respects the exercises of faith and prayer. It has engaged the attention of Christians from an early age. The Fathers, from the circumstances of the baptized generally being real Christians, were in the practice of identifying regeneration and baptism with each other. But still they considered the faith of the baptized, in adults, as the means of receiving the blessing. Augustine, speaking of the efficacy of the word in baptism, says, 'not in that it is spoken, but in that it is believed.' (See Martyr's Common Places, part iv. p. 113). And as to infants, he shews that sacraments are called by the names of the thing signified, from their similitude to them; and though infants have not real faith, yet receiving the sacrament of faith, are called faithful. (See his epistle to Boniface, quoted by Whitgift, pp. 608, 609.)

Mr. Biddulph has collected a vast number of testimonies from the Scriptures, from the Reformers, and our own best writers, satisfactorily disproving the idea that all baptized persons are regenerate, or that baptism and regeneration are inseparably connected.

Archbishop Whitgift positively asserts that 'good and evil, clean and unclean, holy and profane pass through baptism;' and asks, 'Who can tell whether he be holy or unholy, good or evil, clean or unclean, elect or reprobate, of the household of the church or not of the church, that is baptized, be he infant or at years of discretion? (See his Answer to the admonition, p. 621.)

Nothing can be more clear from the Scriptures, than that a radical and entire change, a new creature, (2 Cor. v. 17.) a quickening of the dead in sins, (Ephes. iii. 1—5.) a new birth, (John iii. 3.) a new heart, (Ezek. xxxvi. 26.) is ab-

olutely necessary before we can truly discern spiritual things here, or enter heaven hereafter. This radical change is effected by the Holy Spirit, and is intimately connected with the due use of all the means of grace. It is in the Scriptures more especially attributed to the word of God. (James i. 18, and 1 Peter i. 23.)

The Holy Scriptures connect this vital change also with baptism, and the nature of this connexion is the real point of the controversy. Some have most unscripturally ventured to state that it is inseparable ; others have limited this connexion to a sign of regeneration and a means of grace ; and we apprehend that this is precisely the view which the Holy Scriptures and the Church of England take.

In the days of the Apostles miraculous gifts accompanied this ordinance, but besides this, we find that on its first administration, the Christians filled with enlarged graces, Acts ii. 38—47, iv. 31—37, the eunuch goes on his way rejoicing, and the jailor rejoices, believing in God with all his house. Acts viii. 39 ; xvi. 34.

The general nature of sacraments is to display by outward signs to the eye that truth which the gospel sets before us by words to the ear. The bread and wine thus set forth the body and blood of Christ ; and partaking of those elements, the nature and operation of faith. The water sets forth the spiritual fountain opened for sin and uncleanness ; and the application of that water the cleansing of the soul from sin, by that great change which the Scripture calls being born again. (Titus iii. 5.)

The rite of circumcision furnishes an illustration. God promises Abraham (Gen. xvii.) to be a God to him and his seed after him, and as a token of this promise, he and his infant children were to be baptized. Circumcision thus became a sign of the promise to his children, and a seal of justifying righteousness to himself. Rom. iv. 11. It was a help to his faith that the rich promise of God would be fulfilled.

Baptism comes in the place of circumcision. Col. ii. 11

—13. It is an additional warrant of faith that God will fulfil his promises, seeing he has not only given his promise, but instituted a solemn rite to impress that word of promise more vividly upon our minds.

As far as faith is exercised, we may expect the blessing. The baptized adult may have faith in God's word, or baptism will be to him unprofitable. The parent of the baptized child must exercise faith in God's promises respecting his children, and must bring them up in the nurture and admonition of the Lord, or he cannot expect benefit ;— *without faith it is impossible to please God.* We see in the case of the dumb spirit cast out, how important a parent's faith may be for the good of a child (Mark xi. 23.) All the promises are made to faith, must be received in faith, and pleaded and acted out in faith. As the child grows up, its own faith becomes also indispensably requisite.

We apprehend that in this matter one side have most dangerously obscured the absolute necessity of the spiritual and radical change, and on the other side there has hardly been a due attention to exercised faith in the promises. Baptism has been most fearfully abused and unduly magnified as the act of the church, and put in the place of the thing signified, the peculiar work of God the Holy Spirit, which thus has been disparaged ; and it also has by some been too much regarded only as a sacred sign, to be little afterwards thought of, pleaded, or used, instead of a most valuable means of grace.

Baptism is however an ordinance of great importance in the Christian Ministry. When rightly used it is much calculated to promote convictions of sinfulness, and deep humiliation before God in the baptized ; and greatly to strengthen the faith, excite the prayers, and encourage the hopes of Christian parents.

It is unnecessary to give the titles of the works on this Controversy.

Dr. WATERLAND'S Sentiments on Regeneration (see his works, vol. vi. 337.) were in part adopted by Bp. Mant in his two sermons published in his Bampton Lectures, and

these were reprinted by the Society for Promoting Christian Knowledge. These Tracts were afterwards modified, though in the Author's view they are still seriously objectionable. Bishop Mant was seconded by Bishops Bethell, Laurence, &c. and able replies were made by Biddulph, Scott, Bugg, Gipps, and many others. The controversy is vitally important, and was not without much good, and in the minds of the candid perfectly cleared the Established Church from holding the serious error of the inseparable connexion between baptism and spiritual regeneration. Mr. Budd has since published a valuable work which contains much information on this subject.

(4) *The Tractarian Controversy.*

The Author's views have been generally stated in chapter vii. But a list of some leading books on either side may be convenient.

*TRACTARIAN.*

TRACTS FOR THE TIMES. 4 Vols. 8vo. 1832.

NEWMAN (J. H.) Lectures on the Prophetical Office of the Church. 8vo.—Sermons. 6 Vols. 8vo.—Lectures on Justification. 8vo.—The Church of the Fathers.

PERCEVAL (A. P.) Collection of Papers. 8vo. 1842.—Apology for Apostolical succession. 12mo. 1842.

GLADSTONE (W. E.) Church Principles in their results. 8vo. 1840.

PUSEY (E. B.) Letter to the Bishop of Oxford. 8vo.—Letter to the Archbishop of Canterbury. 8vo.—Articles treated in Tract No. 90. reconsidered, 8vo.—The day of Judgment—Scriptural Views of Holy Baptism. 8vo. The Holy Eucharist.

OAKELEY (F.) Sermons. 8vo. 1839.—Tracts.

WILLIAMS (J.) Cathedral.—Baptistery, &c.

KEBLE (John) Sermon on Tradition. 8vo.

PALMER (W.) Treatise on the Church. 2 Vols. 8vo.

FROUDE (R. H.) Remains. 4 Vols. 12mo. 1838-9.

The British Critic and British Magazine.—Works of fiction in great numbers, by Paget, Gresley, &c. and anonymous writers.

*ANTI-TRACTARIAN.*

M'ILVAINE (Bp.) Oxford Divinity compared with that of the Roman and Anglican Churches. Charge, 1843.

BIRD (C. S.) A Defence of the principles of the English Reformation. 8vo. 1843.

BENSON (C.) Discourses on Tradition and Episcopacy. 8vo. 1838.

GOODE (W.) The Divine Rule of faith and practice. 8vo. 1841.—The case as it is. 8vo. 1842.—Treatises of Jackson, Sanderson and Cosins. 12mo. 1843.—Letter to the Bishop of Oxford. 8vo. 1842.

CONFERENCES of the Reformers and Divines of the early English Church on the doctrine of the Oxford Tractarians. 8vo.

TAYLOR (Isaac) Ancient Christianity. 2 Vols. 8vo. 1841.

SCHOLEFIELD (Prof.) Scriptural grounds of Union.

FABER (G. S.) Provincial Letters. 2 Vols. 12mo.—Treatises on Regeneration. 8vo.—On Transubstantiation. 8vo.

Essays on the Church. Small 8vo. 1840.

The Charges of Bishop Wilson of Calcutta, the Bishops of Chester, Winchester, Ossory, Llandaff, and Lincoln. The Charges of the Bishops of Oxford, Exeter, and Salisbury, have in part commended their sentiments, and in others condemned them.

D'AUBIGNE (Merle) Geneva and Oxford. 12mo. 1843.

FABER (G. S.) The primitive doctrine of Justification investigated.

SCOBELL (E.) A few thoughts on Church subjects. 8vo. 1843.

HUGHES (H.) The Voice of the Anglican Church, or the declared opinions of the Bishops on the doctrines of the Oxford Tract Writers. 12mo. 1843.

- BUCHANAN (J.) On the Tracts for the Times. 12mo. 1843.  
 ALEXANDER (W. L.) Anglo-Catholicism not Apostolical.  
 8vo. 1843.  
 WHATELEY (Abp.) The Kingdom of Christ delineated.  
 8vo. 1841.  
 HAMPDEN (R. D.) Four Sermons before the University of  
 Oxford. 8vo. 1842.  
 POWELL (Tho.) On Apostolical Succession. 2nd Ed. 8vo.  
 1842.

(5) *Controversial Treatises on Dissent from the Church of  
 England.*

See Hooker, Whitgift, Stillingfleet, Baxter, Owen,  
 Bp. King, Jones.

- THE SCHOLAR ARMED. 2 Vols. 8vo.  
 THE CHURCHMAN ARMED. 3 Vols. 8vo.  
 HICKMAN (H.) Apologia pro Ministris in Anglia vulgo  
 Nonconformistes. 12mo. 1655.  
 MORTON (Bp.) Episcopacy of the Church of England jus-  
 tified. 8vo. 1760.  
 NICHOLS (William) Defence of the Church of England.  
 Various editions.  
 OVERTON (John) The True Churchman ascertained, or an  
 Apology for those called Evangelical Ministers. 8vo.  
 1801 ; and Claims of the Established Church. 8vo. 1829.  
 PIERCE (James) Vindication of the Dissenters. 8vo. 1717.  
 He also published several other Tracts. Towgood's Dissent from the  
 Church of England fully justified, and Conder on Protestant Non-  
 conformity, 2 Vols. 8vo. 1828, are more modern works on this side.  
 A COLLECTION of CASES to recover Dissenters. 3 Vols. 8vo.  
 1718.  
 STILLINGFLEET (Bp.) Mischief of Separation. 4to. Un-  
 reasonableness of Separation. 4to. 1680-1.  
 A considerable controversy arose, and works on the other side were  
 published, entitled Mischiefs of Imposition ; Vindication of Non-  
 conformists : Also Baxter, Owen, Sherlock, Clagett, and others,  
 wrote for and against Stillingfleet.

THELWALL (A. S.) Letters to a friend on objections against the Church. 8vo. 1835.

ESSAYS ON THE CHURCH. Small 8vo. 1833—37.

ECCLESIASTICAL KNOWLEDGE Library, 6 or 7 Vols. 12mo. 1830, by Dissenters.

WARDLAW (R.) Lectures on Church Establishments, (against them.) 8vo. 1841.

MCNEILE (H.) Lectures on Church Establishments.

FOX (George) Works, 2 Vols. Folio. 1765. See also PENN (W.) Works. 2 Vols. Folio. 1728.

BOYD (A.) Episcopacy and Presbytery. 8vo. 1841.

BENNETT (Thomas) A Discourse on Schism. Abridgment of the London cases. 8vo. Various editions.

WELLS (Edw.) Treatises against Dissenters. 12mo. 1716.

HISTORY OF NON-CONFORMITY. 8vo. 1704.

Chiefly concerning the scheme in 1661 for a comprehension of Dissenters.

WHITE (John) Three Letters to a Dissenter, with two Defences and Appendix. 1746—1750.

This led to Towgood's Dissenting Gentleman's Answer.

BROCK (Thomas) Affectionate Address to the Members of the Church. 8vo. 1826.

A truly pious and excellent address in favour of the Church of England.

MEEK (T.) Reasons for conformity to the Church of England. 12mo. 1831.

[7] *Treatises on Heresies.*

VOSSIUS (G. J.) Historia de Controversiis Pelagianis. 4to. 1618.

Toplady says that it might be styled an Apology for Pelagianism.

LATII (J) De Pelagianis et Semipelagianis. 4to. 1617.  
Commended by Usher.

CHASE (SAMUEL) Antinomianism Unmasked. 8vo.

Many good thoughts. The preface by R. Hall very striking.

LARDNER (Nathaniel) *The History of the Heretics of the first two Centuries after Christ.* 4to. 1780.

BURTON (Prof.) *Bampton Lectures for 1829.* 8vo.

### VIII. PASTORAL THEOLOGY.

#### (1) *Treatises on the Pastoral Care,*

See Chrysostom, Jerome, Gregory the Great, Baxter, Cecil, Fletcher.

CLERGYMAN'S INSTRUCTOR AND ASSISTANT. 2 Vols. 8vo. Oxford.

The Instructor contains Tracts by Bishops Taylor, Burnet, Bull, Gibson, Hort, Wilson, and Herbert's Priest to the Temple.

BURNET (Bishop) *A Discourse of the Pastoral Care.* 12mo. 1821.

An excellent work. The third edition has a valuable preface,

EDWARDS (John) *The Preacher, with a discourse, entitled, the Hearer.* 3 Vols. 1705—1709.

Some useful remarks, though with severity, on various writers. He was answered by Robert Lightfoot, which led to a vindication and a rejoinder.

BOWLES (Oliver) *Pastor Evangelicus.* 4to. 1649.

MATHER (Cotton) *Student and Pastor.*

Many useful hints on books, in a quaint style.

BROWN (John) *Christian Pastor's Manual.* 12mo. Edinburgh. 1826.

This excellent selection of tracts on the duties, difficulties, and encouragements of the Christian Ministry contains Mather's Student and Pastor, and fourteen other pieces by Drs. Doddridge, Watts, Erskine, and Rev. Messrs. Cecil, J. Newton. T. Scott, Bostwick, Ab. Booth, and John Jennings.

RAIKES (H.) *Remarks on Clerical Education.* 12mo. 1831.

JOHNSON (J.) *The Clergyman's Vade Mecum.* 2 Vols. 12mo. 1723.

EVANS (R. W.) *Bishopric of souls.* 12mo. 1842.

Earnest and awakening, but with partial views.

DALLAS (A.) Pastoral Superintendance, its motive, detail, and support. 8vo. 1841.

Many useful practical hints.

SHORT (Bp.) Parochialia. 12mo. 1842.

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STURTEVANT (S. T.) *Letters and Conversations on Preaching*. Second Edition. London, 1826. 12mo. Also the

\* Cooke's *Preacher's Assistant* is a most convenient Index of Sermons, down to 1783. If continued to the present time, and made to include Commentaries and Treatises founded on chapters and texts, and printed in a smaller type, so as to come in one volume, it being only wanted for reference, it would be an invaluable work to ministers. For older Treatises, &c. see "A Catalogue of our English Writers on the Old and New Testaments, 12mo. 1668."

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\* On the authority of the Homilies see a series of Articles in the Dublin Christian Examiner for 1827.

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the more doctrinal Divines, as the Church of Charenton in parti-  
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There are various editions of this practical Treatise.

DRUMMOND (Mrs.) Peace for the Christian Mourner. 12mo. 1840.

DRUMMOND (D. J. K.) Last Scenes in the Life of our Lord. 12mo. 1841.

EAST (J.) Peace in Believing. 1838. On Affliction and Desertion. 8vo.

EDMONDSON (J.) A Concise System of Self-Government. 12mo. 1828.

ELLIS (Clement) The Self-Deceiver plainly discovered to himself. 8vo. 1731.

FRANCKE'S (A. H.) Nicodemus.

Francke's works are very practical and spiritual.

FENELON (F. S. de la Mothe) Œuvres Spirituelles. 4 Vols. 12mo.

A translation in English has been published of several of his smaller pieces. They are highly devotional, but with a tendency to mysticism.—Extracts from his writings by Miss Marshall. 12mo.

FINNEY (C. G.) Lectures on Revivals. 8vo. and 12mo. 1838.

Some useful thoughts.

FIRMIN (Giles) The real Christian, or a Treatise on Effectual Calling. 4to. 1670.

GERHARD (John) Meditations. 12mo. 1718.

GILPIN (Rich.) Satan's Temptations. 4to. 1677.

An excellent work, shows the snares of our great enemy, and is full of Christian experience.

GOUGE (William) Domestic Duties. 4to. 1622.

He wrote several other practical Treatises full of useful matter, in the style of his day.

GOUGE (Thos.) Christian Directions to walk with God all the day long.

GURNALL (Wm.) The Christian Armour. Various editions. Spiritual and evangelical, with much Christian experience.

GUTHRIE (Wm.) Trial of a saving interest in Christ. Various editions.

An excellent work.

- HALL (Robert of Arnsby) *Help to Zion's Travellers*. 12mo.  
It well deserves the title.
- HALE (Sir M.) *Contemplations, 3 Parts, and Knowledge of God*. 3 Vols. 8vo.
- Comprehensive, devout, and practical, entering into the daily life of the Christian.
- HENSHAW (Bp.) *Spare Hours of Meditation*. 1635. 18mo.
- HORNECK (Anthony) *Law of Consideration*. 8vo. 1677.  
Devout and edifying.
- HIFFERNAN (J. W.) *Watch unto Prayer*. 12mo. 1839.
- JACOMB (Thos.) *A Treatise of Holy Dedication, both personal and Domestic*. 8vo. 1668.
- JAMES (J. A.) *The Family Monitor*. 12mo.—Father's Present. 12mo.
- JENKS (Benjamin) *Meditations*. 2 Vols. 8vo. 1757.  
Devotional and evangelical.
- JEWSBURY (M. J.) *Letters to the Young*. 12mo. 1843.
- JONES (T.) *True Christian*. 12mo. 1838.
- JOYCE (James) *Love to God considered*. 8vo. Third edition. 1827.  
An interesting work by a refined mind.
- JOWETT (W.) *Christian Visitor*. 4 Vols. 12mo.
- KEMPIS (Thomas à) *The Christian Pattern*. Various editions, one with a Preface by Dr. Chalmers, another by Dibdin; with a preliminary Dissertation on the real Author of this work.  
A work that has been exceedingly profitable to eminent Christians.
- KING (John) *Conscience in reference to Moral and Religious Obligation*. 12mo. 1841.
- KRUMMACHER (F. W.) *Elisha*. 12mo. 1838. *Glimpses of the Kingdom of Grace*. 12mo.
- LAW (Wm.) *A Serious Call to a Devout Life*. Various editions.  
Eminently useful to thoughtless and worldly minds, but greatly wanting in the exhibition of evangelical motives. At the end of a valuable abridgment published at York, those motives are suggested.

- LUKIN (Henry) *The Chief Interests of Men.* 8vo. 1665.  
Practical.
- MARSHALL (W.) *The Gospel Mystery of Sanctification.*  
12mo. Various editions.  
Appears to the Author to err on the opposite side to Mr. Law, and to be cramped in the use of practical statements which the scriptures sanction, but it is not without its value.
- MASON (John) *Self-Knowledge.*  
A useful book, but deficient in evangelical principles of self-knowledge.
- MASON (W.) *Select Remains ; Believer's Pocket Companion.*
- MASON (W.) *Spiritual Treasury.* 8vo. 1824 ; and *Christian's Companion for Sabbath.* 8vo. 1817.
- MORE (Hannah) Her works in general come under this head, and need not the Author's recommendation.
- MOSSOM (Bp. R.) *The Preacher's Tripartite.* Folio. 1657.  
Spiritual and evangelical.
- NEWNHAM (W.) *The Principles of physical, intellectual, moral, and religious Education.* 2 Vols. 8vo. 1828.  
Much useful information.
- O'BRIEN (E.) *The Lawyer ; his character and holy rule of life.* 12mo. 1842.
- PALMER (A.) *The Gospel New Creature.* 8vo. 1674.
- PARRY (Sir W. E.) *On the parental character of God.* 18mo. 1842.
- PENDLEBURY (Henry) *Invisible Realities.* 12mo. 1826.
- PENN (W.) *No Cross, no Crown.* Various editions.  
Some useful thoughts, though with the peculiarity of the Society of Friends.
- PERILS OF THE NATION. 12mo. 1843.  
Much important truth.
- PHILIP (Robert) *Communion with God.* 16mo. 1830.
- RAMBACH (J. J.) *On the Sufferings of Christ, abridged by J. Gray.* 8vo. 1829.  
A very evangelical and profitable work.

READER (Simon) Christian Views. 12mo. 1704.

REYNOLDS (— —) Compassionate Address to the Christian world. Many editions.

Very useful for the poor.

REYNOLDS (John) The Religion of Jesus delineated. 4to. 1726.

ROWE (Eliz.) Devout Exercises of the Heart. Many editions.

ROWE (J.) Saints' Temptations. 8vo. 1675.—Immanuel. 8vo. 1680.

Practical and experimental works.

RUTHERFORD (Samuel) Letters. Various editions, the best by Erskine.—Christ's Dying and Drawing Sinners to himself. 4to. 1647.

A very powerful, awakening, and heart-stirring writer.

SCUDDER (Henry) Christian's Daily Walk.

A practical and edifying work.

SCOTT (John) The Christian Life. 5 Vols. 8vo.

Practical, but generally wanting in evangelical views, yet with some fine thoughts on Christ's regal acts.

SECKER (Will.) The Nonsuch Professor in his Meridian glory. 18mo. 1660. Reprinted, 1829.

SERLE (Ambrose) The Christian Remembrancer. Various editions.

An admirable experimental work.

SEDGWICK (Obadiah) The Shepherd of Israel. 4to. 1653.—Bowels of Tender Mercy. Folio. 1661.

SHERLOCK (Wm.) On Death, Judgment, Providence. 3 Vols.

Practical, though deficient in gospel principles.

SHAW (S.) Immanuel. Various editions.—Welcome to the Plague.—Farewell to Life.

A practical and devout writer.

SHEPPARD (Thomas) Parable of the Virgins. Folio and 8vo.—Sincere Convert and Sound Believer. Various editions.

Very searching experimental works.

STEVENSON (John) Christ on the Cross, an Exposition of the 22nd Psalm. 8vo. 1842.

A most edifying, spiritual, and useful Treatise.

STEWART (J. H.) Lectures on the family Jesus loved. 12mo. 1839.

SHOWER (John) On Time and Eternity. 8vo. 1699.

SPRAGUE (W.) Lectures on Revivals. 8vo. and 12mo. 1832.

SPURSTOWE (W.) The Wells of Salvation opened. 12mo. 1821.

STEELE (Rd.) A Discourse on Old Age. The Tradesman's Calling.

STENNET (Samuel) On Domestic Duties. 8vo. 1783.  
Sound and practical.

STILL (Prebendary) *Horæ Privatæ*. 12mo.  
Very devotional and edifying prayers and meditations.

STUCKLEY (Lewis) Gospel Glass. 12mo. 1809.  
A good book for self-examination.

THELWALL (A. S.) Thoughts on Affliction. 18mo. 1832.

TILLINGHAST (John) Elijah's Mantle, being his remains. 12mo. 1658. Six Treatises. 12mo. 1663.  
Evangelical and experimental.

TONNA (Mrs.) Second Causes. 12mo. 1843.

VENN (Henry) Complete Duty of Man. Various editions.  
—Essay on the Prophecy of Zecharias. Various editions.

VALDESSO (John) Divine considerations of those things most profitable in our Christian profession. 12mo. 1646.  
Some striking thoughts. Recommended by Herbert, with several good notes by him.

VINCENT (Nathaniel) The Spirit of Prayer.  
There are other valuable practical Treatises by him.

VINCENT (Thos.) The true Christian's love of the unseen Christ.

There are various other excellent practical works by him.

WALKER (Samuel) Practical Christianity. 12mo.

WARDLAW (Ralph) Christian Ethics. 8vo. 1834.

WARWICK (Arthur) Spare Minutes. 1634. 18mo.

WATSON (Thomas) The Saint's Cordial.

There are many excellent practical works by him.

WHITE (Hugh) The Gospel promotive of true happiness. 12mo. 1843.—Meditations.—20 Sermons.—Reflections on Second Advent, &c.

All his works very devout and edifying.

WILBERFORCE (W.) Practical View of the prevailing religious Systems of Professed Christians.

A work which has been eminently useful.

WILSON (Bp.) Sacra Privata. Many editions.

WORTHINGTON (John) On Self-resignation. 8vo. 1675.

WRIGHT (Samuel) Treatises on Sin, Regeneration, the Lord's Day, the Great Concern, &c.

Much knowledge of the heart.

ZIMMERMAN (J. L.) On Knowledge of Christ. 12mo. 1772.

## XI. MISCELLANEOUS TREATISES IN DIVINITY.

There are periodical publications, monthly, quarterly, and annual, that might be introduced under this head. Each denomination of Christians, and the various classes of some, have their respective periodical work. They are diffusing constantly a vast mass of intelligence, and very much influence the mind of their respective classes. While the Christian can use many with thankfulness, and some have been eminently serviceable to the Church of God, yet like all other human productions, they cannot be universally relied on, and we must try all by the Scriptures of truth.

BARLOW (Bishop) Genuine Remains of. 8vo. 1693.

Reflections were published on this work by Henry Brougham, 4to. 1694, and the list of books was published separately by W. Offley, in 1699. There are however many valuable hints in the Remains.

TAYLOR (Isaac) Natural History of Enthusiasm. 8vo. 1834.

Spiritual Despotism, 1835. Physical Theory of another Life. 1833. Saturday Evening. 1839. Fanaticism. 1833.

GAMBIER (J. E.) Introduction to the Study of Moral Evidence. 3rd edition. 8vo.

A work of sound interesting argument.

GREW (Neh.) *Cosmologia Sacra* : a Discourse on the Universe, as it is the Creature and Kingdom of God. Folio. 1701.

HEY (William) Tracts and Essays (including two on the Divinity and atonement of Christ.) 8vo. 1822.

The observations of a clear and vigorous mind on various important topics.

HUTCHINSON (Frances) An Essay concerning Witchcraft, to confute vulgar errors. 8vo. 1720.

HENRY (T. C.) Letters to a Friend, intended to relieve the difficulties of an anxious inquirer. Edited by Dr. Pye Smith and W. Lewis. 12mo. 1829.

FOSTER (John) Essays. 8vo. 1826.

Original, and calculated to enlarge the mind.

KNOX (V.) Christian Philosophy. 12mo. 1798.

A powerful defence of the need of divine influence.

BOWDLER (John) Select Pieces in Verse and Prose. 2 Vols. 8vo.

The Theological Tracts of this able writer were published separately in 12mo.

WILKS (S. C.) Christian Essays. 8vo. 1828.

Many valuable thoughts.

FAWCETT (J.) Lectures on Geology and its testimony to the Word of God. 8vo. 1843.

A very excellent work.

SUMNER (Bp. J. B.) Records of Creation. 2 Vols. 8vo. 1818.

DAVIES (J.) An Estimate of the Human Mind. 2 Vols. 8vo. 1828.

An able Christian view of the subject.

PRIDEAUX (H.) Directions to Churchwardens, by R. P. Tyrwhitt. 12mo. 1830.

DOUGLAS (James) The Truths of Religion. Errors regarding Religion. 2 Vols. 8vo. 1830.

SHAW (James) The Parochial Lawyer, or the Churchwarden and Overseer's Guide. 12mo. 1831.

GODWIN (B.) Lectures on Colonial Slavery. 1830.

BURN (Rich.) Ecclesiastical Law, by Tyrwhitt. 4 Vols. 8vo. 1824.

LEWIN (Sir G. A.) Summary of the Laws relating to the government and maintenance of the Poor. 12mo. 1828.

WILLIAMS (David) Laws relating to the Clergy. 8vo.

PAYNE (Geo.) Elements of Mental and Moral Science. 8vo. 1828.

BURDER (H. F.) Mental Discipline. 12mo. 1822.

WOODWARD (Henry) Essays, Thoughts, &c. 8vo. 1836.

Other metaphysical writers might be enumerated under this head ; they serve to strengthen and enlarge the powers of the mind, but give, if the author, with imperfect knowledge, may judge, but little light in scriptural divinity : one builds a beautiful system, and another comes after him, and overthrows it all. We can rest on nothing but the Bible. The writings of Stewart, Reid, Browne, Payne, &c. cannot easily be read without advantage. But let the Christian Student not be carried away by any human systems.

### Section III.

## HISTORICAL DIVINITY, OR THE HISTORY OF RELIGIONS.

### (1) GENERAL HISTORY.

See Edwards's History of Redemption.

ADAM (Robert) Religious World Displayed. 2 Vols. 8vo. 1823.

A very full, useful, and accurate account of the religions of the world, as they at present exist.

WILLIAMS (T.) A Dictionary of all Religions and Religious Denominations, ancient and modern. Third Edition. 8vo. 1823.

A very valuable book of reference.

ALLEY (Jerome) *Vindiciæ Christianæ*; a Comparative Estimate of the Genius and Temper of the Greek, the Roman, the Hindu, the Mahometan, and the Christian Religions.

A comprehensive work with much information.\*

HEARNE (Thomas) *Ductor Historicus*. 2 Vols. 8vo. 1714-23.

## (2) HISTORY AND RELIGIOUS CUSTOMS OF THE JEWS.

### *Talmudical Writings.*

See Lightfoot.

One of the most complete and systematic works is the *Mischna* of Surenhusius, 6 vols. folio, containing the system of Hebrew jurisprudence, rites, antiquities, and oral law.

JOSEPHUS (Flavius) His Works.

The best editions in the original are those of Hudson, Havercamp, Oberthur and Richter (in 6 vols. 12mo.) and in English that by Whiston.

Very valuable in illustrating various particulars in the New Testament. The works of Philo Judæus (the best edition of Magney and Richter, in 6 vols. 12mo.) have a similar use.

THE APOCRYPHA, with Arnold's Commentary. 4to.

The undue claim put in for the admission of these books into the divine canon, has had such a re-action, that they have been neglected in their real use as human writings.

BASNAGE (James) The History of the Jews from Jesus

\* In a correspondence with Mr. Alley, some defective expressions were noticed to him—on one respecting charity, he says, 'Your observation on the concluding passage of my description of Christian charity is just and decisive. Mere charity, though including all the graces which the Apostle has attributed to it, cannot "bring down upon us the blessing of salvation," which is to be derived solely from the mercies of the atonement. Here also I have been too lax or too ardent in my expressions, and I shall readily avail myself of the first opportunity of rectifying the error.'

Christ to the Present Time, being a continuation of the History of Josephus : translated by T. Taylor. Folio. 1708.

A scarce work with much information.

ADAM (Hannah) History of the Jews from the Destruction of Jerusalem. 8vo. 1818.

Valuable information.

MCNEILE (Hugh) Lectures on Prophecies respecting the Jews. 12mo. 1842.

MILMAN (H. H.) History of the Jews. 3 Vols. 18mo.

Many serious theological defects.

BROOKS (J. W.) History of the Hebrew Nation. 12mo. 1841.

Much valuable Scripture illustration as well as historical.

MCCAUL (A.) Sketches of Judaism ; Old Paths, &c. 1838.

GLASGOW, LIVERPOOL and LONDON Lectures on the Jews. 3 Vols. 12mo. 1836-40.

FLETCHER (Giles) Israel Redeemed, or the restoration of Israel. 12mo. 1677.

TOVEY (D. Blossiers) Anglia Judaica ; or the History and Antiquities of the Jews in England, collected from all our historians, both printed and manuscript, as also from public records. 4to. 1738.

CROSTHWAITE (Chas.) Synchronology, being a Treatise on History, Chronology and Mythology. 8vo. 1839.

Useful information.

HOME (James) Scripture History of the Jews. 2 Vols. 8vo. 1737.

FREEMAN (J. E.) Israel's Return. 12mo. 1840.

Many valuable thoughts.

ALLEN (John) Modern Judaism ; or a Brief Account of the Opinions, Rites, and Ceremonies of the Modern Jews. 8vo. 1830.

Useful information.

FINN (James) Sephardim ; or History of Jews in Spain, and Portugal. 8vo. 1841. In China. 12mo. 1843.

FLEURY (Claude) *The Manners of the Israelites*, by A. Clarke. 8vo. 1820.

A useful work for the young.

KEITH (A.) *The Land of Israel, according to the Covenant with Abraham.*

TOWNLEY (James) *Reasons for the Law of Moses*, translated from Maimonides, with Notes. 8vo. 1827.

GRANT (A.) *The Nestorian Christians Identified with the lost Tribes.* 12mo. 1842.

Curious information.

### (3) HISTORY OF THE CHRISTIAN RELIGION.

#### (1) *General History of the Christian Church.*

See Cave, Dupin, &c.

DOWLING (J. G.) *Introduction to Ecclesiastical History.* 8vo. 1838.

A useful work, though with partialities.

#### [1] *General Ecclesiastical Historians.*

EUSEBII, SOCRATIS, SOZOMENI, THEODORITI et EVAGRII *Historiæ.* 1720. 3 Vols. Folio.

EUSEBII, PAMPHILI, RUFFINI, THEODORITI, EVAGRII, SOCRATIS, SOZOMENI, and THEODORI *Historiæ Ecclesiasticæ.*

These works with others, were printed in one vol. folio. 1691. in Latin. There is also an English translation of Eusebius, Socrates, and Evagrius, folio. 1683. They should be read through.

CAMPBELL (George) *Lectures on Ecclesiastical History.* Some valuable remarks in this work. His attack on Episcopacy was replied to by Bishop Skinner, in his *Primitive Truth*, &c. 8vo. 1803.

CAVE (William) *Lives of the Fathers of the First Four Ages of the Church.* 2 Vols. Folio. 1683-7. 4th Edition, 1716.

A work of much learning.

CARTWRIGHT (J. B.) *The Church of St. James at Jerusalem.* 12mo. 1842.

ALEXANDRI (N.) *Hist. Eccles. ab orbe cond. ad an. 1600.*  
20 Vols. 4to. 1785—1790.

A learned Dominican of Gallican principles: preferred to Baronius by some.

BARONII (C.) *Annales ad 1198, Raynaldi ad 1565, Pagi Critica.* 38 Vols. Folio. 1738—1759.

SPONDANUS (H.) *Continuatio, ad 1197, ad 1646.* 2 Vols. Folio. 1656.

Valuable Papal Church Histories.

CLARKE (Samuel) *The Marrow of Ecclesiastical History.*  
Third Edition, Folio. 1675. *Lives of sundry eminent persons in the later age.* Folio. 1683.

Various particulars of the lives of eminent men, not now to be found elsewhere.

NESS (Christ.) *A Complete and Compendious Church History, being an historical narrative how God's power and providence has hitherto confounded all the plots of the Devil.* 12mo. 1680.

The style quaint and bad, but some good hints.

BENSON (George) *A History of the first planting of Christianity, from the Acts and Epistles.* 4to. 1756. 3 Vols. in 1.

DUPIN (L. E.) *A new History of Ecclesiastical Writers.* 8 Vols. Folio. 1695—1725.

This has been mentioned under a previous head. The original French work is in 19 vols. 4to. 1688—1715.

ECHARD (Laurence) *A General Ecclesiastical History.* 2 Vols. 8vo. 1722. Folio. 1702.

An accurate detail of facts.

WADDINGTON (Dean) *History of the Church to the Reformation.* 3 Vols. 8vo. 1835.

ERSKINE (J.) *Sketches of Church History.* 2 Vols. 12mo. 1790-7.

WEISMAN (C. E.) *Introductio in Memorabilia Ecclesiastica Historiæ Sacræ.* 2 Vols. 4to. 1745.

A vast body of information, by a pious writer; one of Dr. Spener's school.

**FOX (John)** Acts and Monuments of the Church. 8 Vols. 8vo. 1844.

The very spirit of the Reformers brought before us by a man of a kindred spirit. The new edition by Seeley, is much the most complete, comprehending long details omitted in editions after the first.

**GILLIES (John)** Historical Collections. 2 Vols. 8vo. 1754.  
A very profitable book for a minister.

**JORTIN (John)** Remarks on Ecclesiastical History. 3 Vols. 1805.

**BARTH (J. J.)** Brief History of the Church of Christ. 18mo. 1838.

**MILLAR (Robert)** History of the Propagation of Christianity. 2 Vols. 8vo. 1731. Third Edition.  
A work with much valuable information.

**MILNER (Joseph and Dean)** History of the Church of Christ. 5 Vols. 8vo. 1824. Continuation by J. Scott. 3 Vols. 1826-31.

A work eminently pious and useful, having much of the mind of the Spirit. The best history of the real Church, and ably continued. A continuation also by Stebbing in 2 Vols. 8vo. 1839-1842.

**SCHÆNE (C.)** *Tabulæ Historiæ Ecclesiasticæ secundum Ordinem, Synchronisticum et Periodis digestæ.* Folio. Berlini. 1828.

From the birth of Christ to 1827. Said to be carefully compiled.

There are other histories published or publishing on the Continent, as one by A. Klien in 2 vols. from the birth of Christ to the death of Pius VII. 8vo. Graecii, 1838, in Latin; and one in French by M. J. Matter, of which the first vol. was published in 1829; said to be philosophical and Neologian.

**MOSHEIM (J. L.)** Commentaries on the Affairs of Christians, before Constantine, by R. S. Vidal. 2 Vols. 8vo. 1813.—Ecclesiastical History, by A. Maclaine. 6 Vols. 8vo. 1811.

Useful as the history of external things. He and Milner should be read together, but Mosheim is a poor historian as to the real Church. Maclaine's translation is said to be inaccurate.

**KAYE (Bishop)** Ecclesiastical History of the Second and Third Centuries. 8vo. 1826.—Account of Justin Martyr. 8vo. 1829.

Learned and useful.

MAGDEBURGH Centuriators.—*Historia Ecclesiastica*. 3 Vols. Folio. 1624.

Walchius prefers the edition in 13 vols. fo. 1519—1574. This work embraces thirteen centuries: it is very full of useful information. Villiers calls the Editors 'The Fathers of real ecclesiastical history.' Speaking of Baronius as zealous for Popery, Bishop Barlow goes on to say, on the other side the Centuriators are (in some things) a little too strait-laced.

BURTON (Ed.) *Lectures on Ecclesiastical History*. 2 Vols. 1839. 1vo.—Also a *History of the Church* in 12mo. 1836.

SPANHEIMI (F.) *Historia Ecclesiastica*. From the Creation to the Reformation.

A very comprehensive and valuable history; will be rarely referred to in vain for information. It is in the first volume of his works in folio.

LE SEUR (J.) *Historie de l'Eglise et de l'Empire* to 1200. 11 Vols. 4to. 1730—1732.

TILLEMONT (S. le nain de) *Memoires des VI premieres siecles, avec l'histoire des Empereurs*. 22 Vols. 4to. 1700—1735.

One of the most valuable histories of this time by a Romanist.

GIESELER (J. C. J.) *Text-book of Ecclesiastical History*. 3 Vols. 8vo. 1842,—Translated by F. Cunningham. Original authorities given.

TILLEMONT (L. S.) *Ecclesiastical Memoirs of the first Six Centuries*, translated by T. Deacon. 2 Vols. Folio. 1735.

LAMPII (F. A.) *Synopsis Historiæ Sacræ et Ecclesiasticæ*. 12mo. 1735.

VENEMA (H.) *Institutiones Historiæ*. 7 Vols. 4to. 1777-83.

NEANDER (A.) *History of Christian Religion and Church during the first Three Centuries*, by H. J. Rose. 2 Vols. 8vo. 1841.

SPANHEIM (F.) *Ecclesiastical Annals*, translated from the Latin, with Notes, &c. by the Rev. G. Wright. 8vo. 1829. A valuable translation of Spanheim's Abridgment of his *Historia*.

MILMAN (H. H.) *History of Christianity*. 3 Vols. 8vo. 1840.

NIECAMP (J. L.) *Historia Missionis Evangelicæ in India Orientali cum Præf. G. A. Franckli.* 1747. 4to.

SIMON (R.) *History of the Religions and Customs of the Eastern Nations.* 8vo. 1685.

BAXTER (Richard) *Church History of the Government of Bishops and their Councils.* 4to. 1680.

Contains much information respecting the errors of Councils, taken from Binnius and Crabbe.

[The more extended works of Baronius, (on which see Causabon's and Basnage's *Exercitations*, and Pagi's *Critica*) Fleury, &c. are fitter rather for public than private Libraries. Fleury's *Ecclesiastical History*, with the continuation by Fabre and Goujet, is in 37 vols. 4to. and 40, 12mo. It was in part translated into English in 5 vols. 4to. 1727.]

PETRIE (Alex.) *A Compendious History of the Church.* Folio. 1662.

[2] *Miscellaneous Collections relative to the General History of the Christian Church.*

PLATINA (B.) *Lives of the Popes*, continued by P. Rycaut. Folio. 1685.

BULLET (J. B.) *History of the Establishment of Christianity.* 8vo. 1776.

BINGHAM (Joseph) *Origines Ecclesiasticæ.* 2 Vols. Folio. 1726. or 10 Vols. 8vo. 1829.

Full of valuable learning on the early state of the Church.

FABRICII (J. A.) *Salutaris Lux Evangelii.* 4to. 1731.

A great deal of information on the propagation of the Gospel.

USSERII (Abp.) *De Christianarum Ecclesiarum successione et statu.* 4to. 1633.

In this work, Archbishop Usher follows up Bishop Jewell's *Apology*, down to the fourteenth century. It was never completed.

CAVE (Wm.) *Primitive Christianity.* 8vo. 1702.

CAMPBELL (A.) *Lectures on Ecclesiastical History.* 8vo. 1824.

SKINNER (Bp.) *Primitive Truth and Order.* 8vo. 1803.

HINDS (Samuel) *History of the Rise of Christianity.* 2 Vols. 8vo. 1828.

RANKE (L. V.) The Popes of Rome of the 16th and 17th Centuries. 3 Vols. 8vo. 1842.

DACHERII (L.) Veterum Spicilegium. 3 Vols. folio. 1723.

MABILLONI (J.) Vetera Analecta. Folio. 1723.

MARTENE (E.) De antiquis Ecclesiæ ritibus. 4 Vols. folio. 1783.

AMOUR (M. de Saint) Journal of Transactions in France and at Rome, on the five famous Propositions controverted between the Jansenists and the Molinists. Folio, 1664.

BROWN (Edw.) Fasciculus rerum expetendarum et fugiendarum, prout ab Orthuino Gratio Editus. 2 Vols. folio. 1690.

A collection of interesting and scarce pieces relating to the Council of Basil, and the early Reformers, Wickliffe, Groteste, &c.

WELSH (R.) Essay on ancient coins. 12mo. 1828.

(2) *General History of the Reformation.*

BASNAGE (J.) Histoire de la Religion des Eglises Reformees. 4 Vols. 4to. 1725.

GERDESIUS (Daniel) Introductio in Historiam Evangelii Sæcula 16. 2 Vols. 4to. 1744—1752.—and Miscellanea Groningana. 4 Vols. 1714.

SECKENDORF (V. L.) Commentarius Historicus de Lutheranism. Folio. 1694.

The source of the most valuable histories of the Reformation.

SLEIDAN (John) History of the Reformation of the Church, from 1517 to 1562; translated by E. Bohun. Folio. 1689.

VILLIERS (Charles) Essai sur l'esprit et l'influence de la Reformation. 12mo. 1820.

An enlarged view of the literary and political consequences and blessings of the Reformation, but defective as to those higher religious aspects in which the Scriptures mainly regard divine truth, and written under some influence of the sceptical spirit of the Continent. There have been English translations by Lambert and Mill.

(3) *Ecclesiastical History of England.*[1] *General Ecclesiastical Histories.*

BEDÆ *Historiæ Ecclesiasticæ Gentis Anglorum.* Folio. 1712.

USSERII (Abp.) *Britannicarum Ecclesiarum Antiquitates.* 4to. 1638.

CRESSY (R. F. S.) *Church History of Britain from the Norman Conquest.* Folio. 1618.

Papal.

HALES (Wm.) *On the Origin of the Primitive Church of the British Isles.* 8vo.

FULLER (Thomas) *Church History of Great Britain.* Folio. 1655.

Quaint and witty, but sensible, pious, candid, and useful; an invaluable body of information to the death of Charles the First. Heylyn animadverted upon it, and Fuller replied in his 'Appeal of Injured Innocence.' Folio, 1659.

DODD (Chs.) *Church History of England.* 3 Vols. folio. 1737. Republishing by R. M. Tierney.

A Papal History.

STILLINGFLEET (Bishop) *Origines Britannicæ.* Folio, 1710.—Continued by J. Innett. Folio, 1704.

Learned and valuable.

WARNER (Richard) *Ecclesiastical History of England.* 2 Vols. Folio, 1756—7.

SCHOMBERG (J. D.) *Theocratic Philosophy of English History.* 2 Vols. 8vo. 1842.

SHORT (Bp.) *History of the Church of England.* 8vo. 1842.  
A very convenient compendium of information.

CARDWELL (E.) *Documentary Annals from 1546 to 1716.* 2 Vols. 8vo. 1840. *History of Conferences from 1551 to 1690.* Synodalia. 2 Vols. 8vo. 1842.

COLLIER (Jeremy) *Ecclesiastical Histories of Great Britain.* Folio. 1708.

Collier was a non-juror; he has collected much information.

CARWITHEN (J. B. S.) History of the Church of England. 2 Vols. 8vo. 1829.

GRANT (Johnson) A Summary of the History of the English Church, and of the sects which have departed from its communion, with answers to each dissenting body. 4 Vols. 8vo. 1811-26.

[2] *Histories during particular Periods, and Memoirs relative thereto.*

Several modern publications by Southey, Townsend, White, Philpotts, &c. and by Butler, throw light on this division. Cressy, fo. 1618 : Dodd, 3 Vols. fo. 1737-1742 : and Lingard, are Roman Catholic works on Church and English histories, as is Alford's in 4 Vols. fo. 1663.

BURNET (Gilbert) History of the Reformation. 6 Vols. Various editions. Oxford. 7 Vols. 8vo. 1829.

The collection of documents specially valuable.

BENNETT (Benj.) A Memorial of the Reformation. 8vo. 1721. and Defence of it. 1723.

Gives the views of the writer on our Reformation and Church History to 1719. He was a pious Dissenter.

PHELAN (W.) History of the Policy of the Church of Rome in Ireland, from the Introduction of the English Dynasty to the Great Rebellion. 1827. 8vo.

SOAMES (Henry) The History of the Reformation of the Church of England. 4 Vols. 8vo. 1826-8.—Inquiry into the Doctrines of the Anglo-Saxon Church. 8vo. 1830.

STRYPE (John) Ecclesiastical Memorials and Annals. 13 Vols. 8vo. and his Lives of Cranmer, Parker, Whitgift, Grindal. 11 Vols. 8vo. with Index. 2 Vols. 8vo.

Invaluable documents of the most interesting periods of ecclesiastical history. A faithful and industrious historian.

HELYN (Peter) History of the Reformation. Folio, 1660. A party writer, to be read with caution. He perverts and misrepresents.

RIDLEY (Gloucester) Life of Bishop Ridley. 4to. 1763.

WALKER (Clement) The History of Independency. 4 Parts. 4to. 1648—1651—1661.

CLARENDON (Lord) History of the Rebellion. 8 Vols. 8vo. 1828.

This should be compared with other contemporary histories, with Baxter, Whitelock, Rushworth's Historical collections. Hardly any writer of these times seems free from bias.

WADDINGTON (Dean) History of the Reformation. 3 Vols. 8vo. 1841.

BAILLIE (Robt.) Letters and Journals of : 3 Vols. from 1637-62. Imp. 8vo. 1843.

HETHERINGTON (Wm.) History of the Westminster Assembly. 12mo. 1843.

Useful information. A strong presbyterian bias.

WALKER (John) The Sufferings of the Clergy of the Church of England in the time of the Rebellion. Folio, 1714.

This should be compared with Calamy's Continuation of Baxter's Life and Times.

BURNET (Bishop) History of his own times. 6 Vols. 8vo. 1827.

Valuable, though partial to his own views.

WOODWARD (Josiah) Account of the Rise and Progress of the Religious Societies. 12mo. 1744.

A very gratifying account of the labours of good men, at a period when religion was very low in our country.

[3] *Convocation of the Clergy.*

ATTERBURY (Francis) The Rights, and Powers, and Privileges of an English Convocation. 2nd edition. 8vo. 1701.

Written with vigour and perspicuity ; met with a full reply in the following work.

WAKE (Abp.) The state of the Church and Clergy of England, historically deduced. Folio, 1703.

Written in a pacific spirit.

LATHBURY (Thos.) A History of the Convocation of the Church of England. 12mo. 1842.

The most convenient account of the English Councils.

[4] *History of Dissenters.*

See Doddridge, Watts.

NEAL (Dan.) *The History of the Puritans.* 5 Vols. 8vo. 1822.

A valuable and instructive history, with a strong bias in favour of his subjects, but an upright mind. The answers to it are.

GREY (Zach.) *Review of Neal's History.* 3 Vols. 1736-1739.

In the edition of Neal above mentioned, Grey's objections are noticed.

MADDOX (Bishop) *Vindication of the Church of England.* 1 Vol. 8vo. 1753.

Bishop Warhurton has also some keen notes on Neal.

BOGUE (David) and BENNETT (James) *The History of the Dissenters.* 4 Vols. 8vo. 1808-1812.

A bias in favour of Dissenters and bitter against Churchmen.

TOULMIN (J.) *Historical View of the state of Dissenters under King William.* 8vo. 1814.

WILSON (Walter) *History and Antiquities of Dissenting Churches, including the lives of their Ministers.* 4 Vols. 8vo. 1828.

Mr. Orme speaks of this as containing curious and interesting information. It is bitter towards the Church and Churchmen.

BROOKS (Benjamin) *Lives of the Puritans.* 3 Vols. 8vo. 1813.

PALMER (Samuel) *The Nonconformist's Memorial.* 3 Vols. 8vo. 1802.

HEYLIN (Peter) *History of the Presbyterians.* Folio, 1670. A prejudiced writer. See (on the other side) the *History of the Scotch Church.*

IVIMEY (Joseph) *History of the English Baptists.* 2 Vols. 8vo.

CASWALL (Henry) *Rise, Progress, and present State of the Mormons.* 8vo. 1843.

SEWELL (William) *History of the Quakers.* 2 Vols. 8vo. 1785.

T. Wright wrote a *History of the Quakers in Ireland*, and T. Clarkson a *Portraiture of Quakerism.* See Leslie's Works for an opponent's views. George Keith also wrote several works against Quakers.

CRANTZ (David) History of the United Brethren. 8vo. 1780.

SOUTHEY (Robert) The Life of Wesley and the Rise and Progress of Methodism. 8vo. 1820.

This should be read with the following work.

WATSON (Richard) Observations on the Life of Wesley. 8vo. 1820.—Defence of the Wesleyan Missions. 8vo. 1817.

BENSON (Joseph) Apology for the Methodists. 12mo. 1801.

MYLES (W.) History of the Methodists. 12mo. 1813.

LINDSEY (Theophilus) An Historical View of Unitarians. Lindsey left the Established Church. He was answered by Burgh.

BUTLER (Charles) Historical Memoirs respecting the English, Scotch, and Irish Roman Catholics. 4 Vols. 8vo. 1822.

[4] *Ecclesiastical History of Scotland, Ireland, and Wales.*

HETHERINGTON (Wm.) History of the Church of Scotland. 8vo. 1841.

A Presbyterian bias, but full of information,

JAMIESON (John) Historical Account of the Ancient Culdees.

SPOTTISWOOD (John Abp.) The History of the Church of Scotland. Folio. 1677. 4th Edition with Appendix.

The history in favour of episcopacy.

SKINNER (John) Ecclesiastical History of Scotland. 2 Vols. 8vo. 1788, and Annals to 1816. 8vo. 1818.

Jones calls the first work a plain and unaffected detail of facts, interesting and amusing. Compare it with Woodrow and Calderwood.

KNOX (John) The History of the Reformation of Scotland. Folio. 1732.

Mr. M'Gavin republished this with notes, in 8vo. 1831.

CALDERWOOD (David) The true History of the Church of Scotland. Folio. 1678.

The history in favour of Presbyterianism.

GILLESPIE (Geo.) Aaron's Rod Blossoming. 4to. 1646.

One of the chief works on the Government of the Church of Scotland.

CROSBY (Thomas) History of English Baptists from the Reformation to the Reign of George I. 4 Vols. 8vo. 1738—1740.

WODROW (Robert) History of the Sufferings of the Church of Scotland from the Restoration to the Revolution. 2 Vols. Folio. 1721, reprinted with Notes. 4 Vols. 8vo. 1829.

Compare it with Skinner. See also Mackenzie and Kirkton.

COOKE (George) History of the Reformation in Scotland. 3 Vols. 8vo. 1811.

M'CRIE (Thomas) Lives of Knox and Melville. 4 Vols. 8vo. 1818—1819.

Many original documents, and much information on the Scotch Reformers. There are various other histories, as Keith, Brown, &c. A history of the Church in Ireland is in preparation, by Dr. Elrington. 1832.

BEATTIE (James) History of the Church of Scotland during the Commonwealth. 8vo. 1842.

MANT (Bp.) History of the Church of Ireland. 2 Vols. 8vo. 1842.

MURRAY (Dean) Ireland and her Church. 8vo. 1845.

M'CRIE (Thos.) Sketches of Scottish Church History from the Reformation to the Revolution. 12mo. 1843.

USHER (Abp.) Discourse on the Religion anciently professed by the Irish. 4to. 1687.

O'Sullivan and Porter published compendiums of the Catholic history of Ireland, and Sir James Ware several works on the prelates and antiquities of Ireland.

REES (Rice) An Essay on the Welsh Saints, Founders of Churches in Wales. 8vo. 1836.

[5] *Ecclesiastical Histories of Germany and the North of Europe, Holland, the Netherlands, France, Spain, Switzerland, Italy, and other Countries, and Churches.*

See Seckendorff.

BOWER (A.) History of the Popes. 7 Vols. 4to. 1705.

ADAMI (Melch.) *Vitæ Theologorum*. Folio. 1705.

ROSE (H. J.) *The State of Protestantism in Germany*, 2nd edition with Appendix. 8vo. 1829.—A Letter to the Bishop of London, in reply to Mr. Pusey's work on the Causes of Rationalism in Germany. 8vo. 1829.

PUSEY (E. B.) *An Historical Inquiry into the Rationalist character lately predominant in the Theology of Germany*. 8vo. 1828.

See Mr. Rose's remarks on this work. Mr. Pusey also published a 2nd Part in 1830.

EVANSON (W. A.) *Apology for the Modern Theology of Protestant Germany*; a translation of a Review of Mr. Rose's Discourses by Dr. Bretchneider. 8vo. 1827.

These accounts compared will furnish some insight into the present state of theology in Germany.

MC'CRIE (Thomas) *History of the Reformation in Italy*. 8vo. 1827. *The Reformation in Spain, Century xvi*. 8vo. 1829.

BRANDT (Gerard) *History of the Reformation in the Low Countries*. 4 Vols. Folio. 1720—23.

Brandt was an Arminian, and sets that side in the fairest light.

LAVAL (S. A.) *The Reformation in France*. 8vo. 7 Vols. 1737—41. Another History in preparation, by W. Smedley. 1832.

SMEDLEY (E.) *History of the Reformed Religion in France*. 2 Vols. 12mo. 1833.

LEYDECKER (James) *The Honour of the National Synod of Dort, in the years 1618—19, maintained and established against the accusations of G. Brandt in his History of the Reformation*. 2 Vols. 4to. Dutch. 1705—1707.

There is, it is believed, no translation into Latin or English. A friend, who has it, gives me the account in the note, of this, and of other Dutch ecclesiastical histories.\* Spanheim refers to Triglandius as giving the best accounts of the rise of Arminianism.

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\* The Dutch Ecclesiastical Historian, *John Uitenbogaart* died at the Hague in September, 1644, at the age of 88. His history of the Reformation was published in 1646. *James Trigland, the elder* was minister of

- JAMESON (R.) Notices of Reformation in South West of France. 12mo. 1840.
- SCOTT (D. D.) Suppression of the Reformation in France. 12mo. 1840.
- LORIMER (J. G.) Historical Sketch of the French Protestant Church. 12mo. 1841.
- MOURAVIEFF (A. N.) A History of the Church of Russia ; translated by the Rev. R. W. Blackmore. 8vo. 1842.  
A painful history of a corrupt church.
- BOWDEN (J. W.) Life and Pontificate of Gregory VII. 2 Vols. 8vo. 1840.
- HAWKS (F. L.) Contributions to the Ecclesiastical History of the United States. New York. 2 Vols. 8vo. 1836-9.
- LEYDECKER (Melchior) *Historia Jansenismi*. 8vo. 1695.
- GALE (Thomas) The true idea of Jansenism, both Rhétoric and Dogmatic. 24to. 1669.
- BROWNING (W. S.) The History of the Huguenots during the 16th century. 2 Vols. 8vo. 1829.
- COQUEREL (Charles) *Histoire des Eglises du Desert*. 2 Tom. 8vo. 1841.  
A history of the French Protestants from Louis XIV. to the French Revolution.
- WALCH (C. W. F.) A Compendious History of the Popes. 8vo. 1759.

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Amsterdam from 1610 to 1634. He was present at the Synod of Dort in 1618-1619, and was Professor at Leyden in 1634, where he died in 1654. He presented his history to the States of Holland in March 1650, under this title 'Church History,' including the heavy and distressing disputes that have taken place in the United Netherlands, with their conclusion and remarks upon the history of John Uitenhogaart. *Gerard Brandt* published his first volume in 1671, and his second in 1674; and omits no opportunity of finding fault with Trigland. The books of Uitenhogaart and Trigland are both thick folios. *James Leydecker* was minister at Middleburg. His first volume in 4to. pp. 719. was published in 1705, with a Dedication to the Provincial Synods of South and North Holland. John Brandt, the son of G. Brandt, threatened to answer it, and published a copy of satirical verses. Leydecker's second volume pp. 549, was published in 1707; of which the main object was brought on them by their own crimes and misconduct. An Appendix follows, respecting some late occurrences; an account at considerable length of various books which have been published, for and against the Remonstrants; a brief view of the artifices used by the Remonstrants in propagating their opinions, and lastly a few pages to shew that the doctrine of the Arminians respecting Justification was unsound.

**DAILLE (John)** Apology for the Reformed Churches. 12mo. 1653.

**QUICK (John)**—Synodicon—Acts, &c., of the National Councils of the Reformed Churches in France. 2 Vols. Folio. 1692.

This has been noticed under a previous head.

The General Historians of the French Church, the Samusarthans, Duplex, Le Cointe, and Longueval, are too voluminous for a private library. Thuanus is an invaluable general history from 1543 to 1607, in 7 vols. folio. 1733—or 11 vols. 4to. 1740 in French with notes.

**GEDDES (Michael)** Miscellaneous Tracts relative to the Ecclesiastical History of Spain and Portugal, and Histories of the Churches of Malabar and Ethiopia. 3 Vols. 8vo. 1694—1702.

**RUCHAT (Abr.)** Histoire de la Reformation de la Suisse. 12mo. 6 Tom. 1727—1728.

**PERRIN (J. P.)** Luther's Fore-runners: translated by Lennard. 4to. 1624.

**LEGER (John)** Histoires des Eglises Evangeliques des Vallées de Piedmont. Folio. 1669.

**ALLIX (Peter)** Remarks on the Ancient Churches of Piedmont, and the Albigenes. 3 Vols. 4to. 1690—1692, re-published in 8vo.

**PEYRAN (J. R.)** Historical Defence of the Waldenses, with Introduction, &c. By the Rev. Thomas Sims. 8vo. 1826. Moreland in 1658, Gilly, Jackson, Jones, and others in late years have given accounts of these interesting people, whom Faber considers as the two witnesses of the Revelation.

**FABER (G. S.)** Enquiry into the History of the Vallenses and Albigenes. 8vo. 1841.

**RYCAUT (Sir Paul)** The present state of the Greek and Armenian Churches. 8vo. 1679.

**SMITH (Thomas)** An account of the Greek Church, as to its doctrines and rites. 8vo. 1680.

**COVELL (John)** Some account of the Greek Church. Folio. 1722.

LA CROZE (E. V. La) *Histoire du Christianisme d'Ethiopie et d'Arménie.* 12mo. 1739.—*Histoire du Christianisme des Indes.* 2 Tome. 12mo. 1758.

BUCHANAN (Dr. C.) *Christian Researches in Asia.* 8vo. 1811.  
A book that greatly tended to excite the present missionary spirit.  
See also his *Apology for promoting Christianity*, and his *Colonial Establishment*.

MOSHEIM (J. L.) *Memoirs of the Christian Church in China.* 8vo. 1750.

LUDOLPHUS (Job) *History of Ethiopia.* Folio. 1682.

NEAL (Dan.) *The History of New England.* 2 Vols. 8vo. 1747.

MATHER (Cotton) *Ecclesiastical History of New England, from 1620 to 1688.* Folio. 1702.

A most interesting and edifying work, with some peculiarities.

[6] *History of Religious Orders.*

FOSBROOKE (J. D.) *History of Monachism, or the Manners and Customs of the Monks of England.* 4to. 1817.

D'MILLIANNE (Gab.) *History of Monastical Orders.* 8vo. 1693.

POYNDER (John) *A History of the Jesuits, to which is prefixed a Reply to Mr. Dallas.* 2 Vols. 8vo. 1816.

DALTON (Edward) *The Jesuits, their Principles and Acts.* 1843.

Very useful.

MUNTER (Frid.) *Primordia Ecclesiæ Africanæ.* 4to. Copenhagen. 1829.

Mr. Horne describes this as a learned and valuable work.

HELYOT (Père) *Histoire des Ordres Monastiques Religieux et Militaires, et des Congregations Seculaires.* 8 Tome. 4to. Paris. 1721.

The most copious work extant on this subject, with plates.

PASCAL (Blaise) *Provincial Letters.* 8vo. 1816.

A powerful work against the Jesuits, with a fine vein of satire.

LLORENTE (D. J. A.) *History of the Inquisition of Spain.* 8vo. 1826.

LIMBORCH (Philip) *The History of the Inquisition*—translated into English by Samuel Chandler, with an Introduction on Persecution. 2 Vols. 4to. 1731.

This led to a controversy between Dr. Berriman and Chandler.

[7] *History of Religious Societies.*

BROWN (William) *History of the Propagation of Christianity among the Heathen.* Second edition.

Millar published a similar work. 2 Vols. 8vo. 3rd edition. 1730.

WOODWARD (Josiah) *Account of the Societies for the Reformation of manners.* 12mo. 1744.

A work of interesting information.

ABSTRACT of the Annual Reports and Correspondence of the Society for Promoting Christian Knowledge. 8vo. 1814.

The reports and sermons are published each year.

HUMPHREYS (David) *An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.* 8vo. 1730.

SHOBERL (Frederick) *Present State of Christianity, and of the Missionary Establishments.* 12mo. 1828.

PROCEEDINGS of Church Missionary Society, 1800 to 1831. 8vo.

THE MISSIONARY REGISTER from 1813 to 1851. 3 Vols. 12mo. and 36 Vols. 8vo.

The only complete account of Missionary proceedings from the date of its publication.

PROPAGATION of the Gospel in the East, by Danish Missionaries. 12mo. 3 Parts. 1718.

PROCEEDINGS of the Prayer Book and Homily Society from 1813.

PROCEEDINGS of the London Missionary Society from 1796.

PROCEEDINGS of the Wesleyan Missionary Society.

PERIODICAL Accounts of United Brethren's Missions from 1790.

PERIODICAL Accounts of the Baptist Missions. 8 Vols. from 1794.

REPORTS of the British and Foreign Bible Society from 1805.

OWEN (John) History of the First Fifteen Years of the Bible Society. 3 Vols. 8vo.

There are proceedings also of various other Societies.

There are many Publications and Controversies arising out of the Societies, which cannot here be enumerated.

LOSKIEL (G. H.) History of Missions among North American Indians. 8vo. 1794.

An interesting Missionary work.

HOLMES (J.) History of Missions of the Brethren. 8vo. 1818.

HARTLEY (John) Researches in Greece and the Levant. 1831.

JOWETT (W.) Christian Researches. 2 Vols. 8vo.

Much wisdom and piety.

ELLIS (W.) Narrative of a Tour through Owhyhee. Account of the Sandwich Islands. 4 Vols. 12mo. 1831.

MONTGOMERY (James) Journal of Voyages and Travels by Rev. John Tyerman and George Bennet, Esq. 2 Vols. 8vo. 1831.\*

\* The following select list of Missionary publications, comprises but a small part of the valuable works on that interesting subject.

Noel on Christian Missions.

Alder on Wesleyan Missions.

Hamilton's Prize Essay on Missions—their Authority, Scope, and Encouragement.

Macfarlane's Jubilee of the World. A Prize Essay.

Cox, John, on Christian Missions.

Duff's Missions the Chief End of the Christian Church.

Duff's India and India Missions.

Campbell's Martyr of Erromango.

Campbell's Maritime Discoveries and Christian Missions considered in their Mutual Relations, with an Account of the First Missions to India, America and Polynesia.

Williams's Narrative of Missionary Enterprises in South Sea Islands.

Moffat's Missionary Labours in Southern Africa.

Narrative of a Mission of Inquiry from the Church of Scotland to the Jews, by Bonar and M'Cheyne.

Voyages and Travels round the World, by Bennett and Tyerman, for London Missionary Society; edited by James Montgomery.

China: by Rev. W. H. Medhurst.

Freeman and Jones's Narrative of the persecutions in Madagascar.

The Night of Toil.

Buchanan's Christian Researches in India.

Mrs. Judson's Mission to the Burman Empire.

Gutzlaff's China opened.

Stowell's Missionary Church.

Hough's Vindication of Protestant Missions.

Hough's Missionary's Vade Mecum.

Malcom's [Rev. Howard] Missionary Travels in South Eastern Asia. 2 vols.

Martyn's [Rev. Henry] Journals and Letters.

Abeel's Residence in China.

Ellis's History of Madagascar, 2 vols. Missionary Records by Religious

Tract Society.

Bishop of Madras's Journal of his Visitation.

South India Sketches.

Jowett's Missionary Researches, 2 vols.

Gobat's Mission to Abyssinia.

## (4) BIOGRAPHY.

Few subjects are more edifying than the lives of good men. An old writer calls it 'the Marrow of Ecclesiastical History.' Coverdale remarks—'It does us good to read and hear, not the lying legends of feigned, false, counterfeited, and Popish caunized saints, but such true, holy, and approved histories, monuments, orations, epistles, and letters, as do set forth unto us the blessed behaviour of God's dear servants.'\* It has been said that Matthew Henry's brief life of his father has perhaps been as instrumental in producing holy conduct as the six large volumes of his Commentaries.

We confine ourselves to Religious Biography. Those who wish to pursue the subject must be referred to Wood's *Athenæ Oxonienses*, by Bliss, 4to. 1813, whose partialities are against Dissenters ;—to Chalmers, 32 Vols. 8vo. which

Marshall's New Zealand.  
Isenberg's and Krapff's Journals. 2 vols.  
Philip's Travels in South Africa. 2 vols.  
Wilson's Narrative of the Greek Mission.  
Huie's History of Missions.  
Moffat's Africa, or Gospel Light shining in Heathen Darkness.  
Massie's Continental India, 2 vols.  
Mudge's Essay on Missions.  
Schon's Journal in Niger Expedition.  
Douglas on Missions.  
Taylor on Missions.  
Dr. Wolf's Journal.  
Memoirs or Lives of  
Rev. Henry Martyn.  
Rev. John Williams.  
Rev. Dr. Morrison.  
Rev. Dr. Mylne. Philip.  
Erainerd.  
Swartz, by Pearson, 2 vols.  
Dr. Buchanan.  
Eliot.  
Bishop Heber.  
Pliny Fisk.  
Rhenius.

Rev. Dr. Carey.  
Mrs. Wilson of Bombay.  
Mrs. Newell.  
Mrs. Jndson.  
Mrs. Stallybrass.  
Mrs. Winslow.  
Carne's Lives of Eminent Missionaries.

## PERIODICALS.

Missionary Register.  
Home and Foreign Missionary Record of the Church of Scotland. 3*d*.  
Church Missionary Record. [Church Missionary Society] 3*d*.  
Missionary Magazine. [London Missionary Society.] 1*d*.  
Missionary Herald. [Baptist Missionary Society.] 1*d*.  
Children's Magazine. [Edinburgh.] 1*d*.  
Jewish Intelligencer. 4*d*.  
Child's Missionary Magazine. 1*d*.  
Church Missionary Gleaner. [Jovennile.] 1*d*.  
Missionary Repository. 1*d*.

\* See his address before certain godly Letters of the Martyrs. 1564.

contains much valuable literary information ; or to Aikin's similar work, and to Bayle, 5 Vols. folio. Melchior Adami Vitæ, Batesii Vitæ, and Freheri Theatrum, are valuable works in Latin. Some lives are included in the collective works of Edwards, Jones, Milner, Newton.

(1) *Collections of Biography.*

CLARKE (Samuel) Lives of sundry eminent English persons of this latter age, with Preface and Life by Baxter. Folio. 1683.

Many edifying lives in this work.

WORDSWORTH (Chris.) Ecclesiastical Biography. 8vo. 6 Vols. 1818.

A very useful collection of biography.

MIDDLETON (Erasmus) Evangelical Biography. 4 Vols. 1816.

The work corresponds to the title.

WALTON (Isaac) Lives of Donne, Wotton, Hooker, Herbert, and Sanderson. 2 Vols. 8vo. 1817.

Interesting Biographical Sketches.

LLOYD (D.) Memoirs of Personages that suffered for Religion. Folio. 1668.

GILPIN (W.) Lives of the Reformers. 2 Vols. 8vo. 1809.

CHRISTIAN BIOGRAPHY published by the Religious Tract Society. Several Vols. 18mo.

A well-selected and useful series.

BURNHAM (Richard) Pious Memorials. Edited by Rev. George Burder. 8vo. 1820.

GIBBONS (Thomas) Memoirs of eminently Pious Women. By the Rev. S. Burder. 3 Vols. 12mo. 1823.

(2) *Particular Lives.*

ALLEINE (Joseph) His Life, Death, and Christian Letters. 12mo. 1672.

An excellent work.

BAXTER (Richard) Narrative of his Life and Times. Folio. A very instructive and entertaining work respecting one of the most interesting periods of English history. Allowance should be made

for the imperfection of every human writer, and for his peculiarities. Bitter animadversions were published on this work in 1696, entitled *Vindiciæ Anti-Baxterianæ*.

**CALAMY** (Edm.) Abridgment of Mr. Baxter's History and continuation. 4 Vols. 8vo. 1713—27, and Defence against Ollyffe and Hoadley. 3 Vols. 8vo. 1703—1705. See Palmer's Abridgment. 3 Vols. 8vo.

There were animadversions on Dr. Calamy besides those of Ollyffe and Hoadley: but much useful information is to be gleaned from Calamy. His own life, written by himself, has been published by J. T. Rutt. 2 Vols. 8vo. 1830.

**BEDELL** (William) Life of, with Letters. 8vo. 1843. By T. Monck Mason.

**BLACKADER** (Colonel) Life and Diary, by A. Crichton. 12mo. 1824.

**BONNEL** (James) Exemplary Life and Character, by W. Hamilton. 12mo. 1807.

**BOYLE** (Hon. R.) Life, by T. Birch. 8vo. 1744.

**BRAINERD** (David) Life by J. Edwards. 8vo. 1844.  
Specially valuable.

**BREAY** (J. G.) Memoirs and Correspondence. 12mo. 1841.

**BUCHANAN** (C.) Memoirs, by Dean Pearson. 2 Vols. 8vo. 1817.

A very profitable and instructive work.

**BULL** (Bishop) Life, by R. Nelson. 8vo. 1713.

To be read for practical edification, but Nelson views too favourably the sentiments of its Author.

**BURKITT** (William) Life of, by N. Parkhurst. 8vo. 1704.

**BUNYAN** (John) Life, by J. Ivimey. 12mo. 1809.

**BOOS** (Martin) Life, by Gossner, edited by Rev. C. Bridges. 12mo.

**BUTLER** (Bp.) Life of, by Rev. T. Bartlett. 8vo. 1830.

**BURGESS** (Bp.) Life, by J. S. Harford. 12mo. 1841.

**CALVIN** (John). Memoirs, by Mackenzie. 12mo. 1818.

Almost a continued panegyric on this great Reformer. Lives which enter more into the fallen nature, even of God's best servants, are more valuable, though Calvin's holy piety and active labours were indeed such as strongly to commend his principles. Calvin's Epistles,

in his works, would have furnished much interesting additional matter to this Life.

- CHAMBERLAIN (John) Late Missionary in India, Memoirs of, 8vo. 1825. by W. Yates.
- CHARLES (T.) Life and Labours of, by E. Morgan. 12mo. 1830.
- COLET (Dr. John) Life, by Dr. S. Knight. 8vo. 1823.
- DAWSON (Mrs.) Life of, by the Rev. W. C. Wilson. 12mo. 1828.
- DE RENTY (J. B.) The Holy Life of, by J. B. St. Jure. 8vo. 1684.
- DODDRIDGE (Philip) Memoirs by Job Orton. 12mo. 1802.  
An excellent piece of ministerial biography.
- EDWARDS (Jon). Life of, by Hawkesley. 12mo. 1815.
- ERASMUS (D). Life, by J. Jortin. 3 Vols. 8vo. 1808.
- ERSKINE (Dr. John). Life, by Sir H. M. Welwood. 8vo. 1818.
- ERSKINE (Ebenezer). Life and Diary, by D. Frazer. 12mo. 1831.
- FISK (Pliny) A Missionary to Palestine, Life of, by A. Bond. 12mo. 1828.  
A very profitable missionary work.
- FLETCHER (J. W. de la) Life by J. Benson. 8vo. 1817.  
Mr. Cox has also published his Life, and Mr. Gilpin, in the form of notes to Fletcher's Portrait of St. Paul.
- GOOD (Dr.) Life of, by Olinthus Gregory. 8vo. 1828.
- GARDINER (Col. James) Life, by Dr. Doddridge. 12mo. 1808.
- GILPIN (Bernard) Life of, by Bp. Carleton. 18mo. 1636.
- GOODWIN (John) The Life of, with an account of his opinions and writings, by T. Jackson. 8vo. 1822.  
An able defence of this celebrated Arminian.
- GRAHAM (Mary Jane) Memoir, by Rev. C. Bridges. 12mo.
- HALE (Sir M.) By Bishop Burnet; and HAMMOND (Dr. Henry), by Dr. J. Fell. 12mo. 1806.
- HALL (Bishop) His Life and Times, by the Rev. J. Jones. 8vo. 1827.

- HALYBURTON** (Thomas) Life. 12mo. Various editions.  
Specially valuable for a minister.
- HENRY** (Philip). Life, by M. Henry, edited by J. B. Williams. 8vo. 1825.  
Eminently instructive for ministers.
- HENRY** (M.) Memoirs of, his Life, Character, and Writings, by J. B. Williams. 8vo. 1828.
- HERVEY** (James) Life and Character, by John Brown. 8vo. 1820.  
An edifying work. Mr. Brown explains and defends Mr. Hervey's sentiments.
- HEY** (William) Life, by John Pearson. 8vo. 1822.
- HUTCHINSON** (Col.) Life by Mrs. Hutchinson. 2 Vols. 8vo. 1810.
- JANEWAY** (John) The holy Life and triumphant Death of, by James Janeway. 12mo. 1672.
- LAUD** (Abp.) By the Rev. C. Le Bas. 12mo. 1836.
- MATHER** (Cotton) Life of, by Samuel Mather. 8vo. 1729.  
America.  
There was an abridgment by Jennings, published in this country. It is a holy and exciting work.
- MARTYN** (Henry) Memoir of, by the Rev. J. Sargent. 12mo. 1831.  
An invaluable work for every Christian and every Minister.
- MELANCTHON** (Philip) Life of, by the Rev. F. A. Cox. 8vo. 1815.
- MILNER** (Dean) Life of, by Mrs. Milner. 8vo. 1842.  
A very instructive and useful work.
- NOWELL** (Dean) Life, by Ralph Churton. 8vo. 1809.
- OBERLIN** (J. F.) Memoirs of, with portraits and views. 1829.  
An interesting Memoir of one who was a devoted minister, with some exceptional views. Mr. Sims has also published a Memoir of him.
- OWEN** (John) Life of, by W. Orme. 8vo. 1826.
- PARSONS** (Levi) Missionary to Palestine, Life of, by D. O. Morton. 12mo. 1824. America.
- PAYSON** (Edw.) Memoir of. 12mo. 1830.  
Very instructive and useful.

- PEARCE (Saml.) *Memoirs of*, by Andrew Fuller. 8vo. 1816.
- POWELL (Vavasor) *The Life and Death of*. 12mo. 1671.
- RICHMOND (Legh) *Life*, by T. S. Grimshawe. 8vo. 1828.
- RIDLEY (Bishop) *Life*, by Gloucester Ridley. 4to. 1763.
- ROBINSON (Thomas) *Life* by E. T. Vaughan. 8vo. 1815.
- RUTHERFORD (Samuel) *Life of*, by Thomas Murray. 12mo. 1828.
- SADLER (M. T.) *Memoir of*. 8vo. 1842.
- SANCROFT (Abp.) *Life*, by D'Oyley. 2 Vols. 8vo. 1821.
- SAVAGE (Mrs.) *Life*, by J. B. Williams. 12mo. 1829.
- SCOTT (Thomas) *Life*, by J. Scott. 8vo. 1828.  
Highly interesting and instructive.
- SHOWER (John) *Memoirs of*, by W. Tong. 8vo. 1716.
- SWARTZ (C. F.) *Life of*, by Dean Pearson. 2 Vols. 8vo. 1839.
- TAYLOR (Bp.) *Life*, by Bishop Heber. 2 Vols. 8vo. 1824.
- TEIGNMOUTH (Lord) *Life of*, by his Son. 2 Vols. 8vo. 1843.
- TILLOTSON (Abp.) *Life of*, by T. Birch. 8vo. 1753.
- USHER (Abp.) *Life and Letters*, by Richard Parr. Folio. 1686.
- VENN (Henry) *Life and Letters*. 8vo. Fifth Edition. 1829.
- WALKER (Mrs. E.) *Life*. 12mo. 1827.
- WEST (Mrs.) *Memoir of the Wife of Rev. J. West*. 12mo. 1841.
- WALKER (S.) *Life and Ministry*, by Rev. E. Sidney.
- WALTON (Bp.) *Memoirs of Life and Writings*, by J. H. Todd. 2 Vols. 8vo. 1821.
- WATTS (Isaac). *Memoirs*, by Gibbons. 8vo. 1780.
- WAUGH (Alex.) *A Memoir of*, by J. H. Hay, and H. Bel-frage. 8vo. 1830.
- WESLEY (John) *There are various Biographies*. See that by Mr. Moore. 2 Vols. 8vo. 1824.
- WHITFIELD (George) *Life*, by John Gillies. 8vo. 1813.

WICKLIFFE (John de) Life and Opinions of, by Robert Vaughan. 2 Vols. 8vo. 1828.

A work containing much original information.

WILBERFORCE (Wm.) Memoir of, by his Sons, and Correspondence. 12mo.

WILLIAMS (J.) Diary, Meditations, and Letters. Various editions.

WINTER (Cor.) Life of, by W. Jay. 8vo. 1808, or 12mo. 1812.

WILSON (Bp.) Life, by H. Stowell. 8vo. 1829.

WILSON (W.) Memoirs of, by Andrew Ferrier. 12mo. 1830.

XAVIER (Francis) Life of, by D. Bohours, translated by Dryden. 8vo. 1688.

ZINZENDORFF (Count) Life, by A. G. Spangenberg, translated by S. Jackson. 8vo. 1838.

ZUINGLIUS (Ulrich) Life, by J. H. Hess, translated by Miss Aikin. 8vo. 1812.

#### (5) PAGAN AND MOHAMMEDAN RELIGIONS.

##### (1) *Pagan Religions.*

VOSSI (G. J.) De Ortu et Progressu Idolatriæ. 2 Vols. Folio. 1668.

BRYANT (Jacob) Analysis of Ancient Mythology. 4to. 3 Vols. 1774.

FABER (G. S.) Origin of Pagan Idolatry. 3 Vols. 4to. 1816.

GALE (T.) Court of the Gentiles. 4 parts. 4to. 1672—1678.

The third book of the 4th part, being published separately, is sometimes not with the other parts. There were second editions enlarged of the first and second parts of this learned work, which contains a vast body of information on Pagan Philosophy, and the light obtained by the ancients from the Scriptures.

KENNETT (Basil) Antiquities of Rome. 8vo. 1793.

POTTER (Abp.) Antiquities of Greece, with additions by G. Dunbar. 2 Vols. 8vo. 1820.

FORSTER (Charles) Mahommedanism Unveiled. 2 Vols. 8vo. 1829.

Objectionable statements in this work.—See Christian Observer and

Burder's Rise and Progress and Termination of Mahommedanism. 8vo. 1830.

WARD (William) View of the History and Mythology of the Hindoos. 3 Vols. 8vo. 1822—Farewell Letters. 12mo.

JONES (Sir W.) Institutes of the Hindoo Law. 8vo. 1797.

ALLEY (Jerome) Vindiciæ Christianæ. 8vo. 1826.

A learned and comprehensive survey of the features of false religion, as contrasted with Christianity. See also Ryan's Effects of Religion.

CUDWORTH (Ralph) Intellectual System. 4 Vols. 8vo.

'It will at least be expedient, I had almost said necessary, to know so much of the opinions of Heathen Antiquity as is to be learned from those authentic documents which the industry of the indefatigable Cudworth has collected and arranged with great judgment.' —Horsley.

DAVIES (Edw.) The Rites and Mythology of the British Druids. 8vo. 1809.

(2) *Mahommedan.*

THE KORAN, translated by George Sale. 2 Vols. 8vo.

There is a refutation of the Koran by Lewis Maraccii. 2 Vols. Folio. 1698. He gives the original Koran, a translation, notes, and refutation. Grotius's last book on the truth of Christianity, answers the Mohammedans.

PRIDEAUX (H.) The true Nature of Imposture. 8vo. 1723.

MARTYN (Henry) Controversial Tracts, edited by Professor Lee. 8vo.

RELANDI (H.) De Religione Mohammedica. 8vo. 1717.

MILLS (Charles) The History of Mohammedanism. 8vo. 1817.

The Author at the close of this long list of Books adds some practical remarks. The importance of being rightly guided from above to that sound knowledge which will not be condemned in the great day, is unspeakable. May we ever first seek that guidance! And in all our studies may we earnestly desire, not the pleasing of man, nor our own ease, glory, or reputation, but the truth of God, first

for ourselves, and then for others. If we are commissioned, 'Go and teach : ' surely we ought to be taught ourselves, and should especially and diligently seek Divine teaching.

A diligent preparation for obtaining Holy Orders is a clear duty ; but ministers should not make their ordination the termination of their studies. Have not some, after just acquiring sufficient knowledge to pass an examination, felt wholly relieved in the thought of having no further account to give to men of their knowledge or ignorance ;—regardless, as has been observed, of the tremendous account to be rendered before the tribunal of God.

Of all the heavy judgments which can fall upon a people, none are more tremendous than that of ignorant and wicked ministers. When it can be said of a place, *O my people, they which lead thee cause thee to err ; and destroy the way of thy paths ; when they call evil good, and good evil—put darkness for light, and light for darkness*, then is there a special divine displeasure. Amos viii. 11. Surely every Minister should, above all things, dread bringing this tremendous judgment upon a land. If the Assyrian was the rod of God's anger on Israel for a season ; he at the same time ensured his own destruction. Specially therefore does it become Ministers, to search deeply the Scriptures, and to attend to the direction, *Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world.*

Whitfield's statement in a letter to Winter will meet the hearty concurrence of devoted Ministers : ' The greatest preferment under heaven is to be an able, painful, faithful, successful, suffering, cast-out Minister of the New Testament.'

The chapter cannot be more impressively concluded than in the words of the practical Baxter. Referring to Acts xx. 18—35, he says ;—' I confess some of these words of St. Paul have so often been presented to my eyes, and stuck upon my conscience, that I have been deeply convinced by them both of my duty and negligence : and I think this one speech better deserves a twelvemonth's study

than most things that young students do lay out their time in. O brethren, write it on your study-doors, or set it as your copy in capital letters still before your eyes! Could we but properly learn two or three lines of it, what preachers should we be! 1. For our general business, *Serving the Lord with all humility of mind.* 2. Our special work, *Take heed to yourselves and all the flock.* 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ.* 4. The place and manner of teaching, *I have taught you publicly, and from house to house.* 5. The object and internal manner, *I ceased not to warn every one night and day with tears.* This is it that must win souls and preserve them. 6. His innocency and self-denial for the advancement of the Gospel, *I have coveted no man's silver or gold.* 7. His patience, *None of these things move me, neither count I my life dear.* 8. And among all our motives, these have need to be in capital letters before our eyes. We oversee and feed *the Church of God, which he hath purchased with his own blood—Grievous wolves shall enter in among you, not sparing the flock: also of your own selves shall men arise: speaking perverse things, to draw away disciples after them.* Write all this upon your hearts, and it will do yourselves and the Church more good than twenty years' study of lower things, which, though they get you greater applause in the world, yet separated from these will make you but sounding brass and tinkling cymbal.\*

\* See Reformed Pastor in his Works, Vol. xiv. p. 310, 311. Dr. Brown in his edition of the Reformed Pastor, has justly noticed three other points in the Apostle's most affecting address to the Elders of Ephesus. 1. His fidelity, *I kept back nothing that was profitable unto you, and have not shunned to declare unto you all the counsel of God.* 2. His prayerfulness, *I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* 3. His purity of conscience. *Wherefore I take you to record this day that I am pure from the blood of all men.*

## CHAPTER XVIII.

## HINTS FOR THE ADVANCEMENT OF THEOLOGY.

LORD BACON has remarked, ' We find no track in the whole region of divinity that is absolutely deserted or uncultivated, so great has the diligence of men been either in sowing wheat or tares.' He then notices four things as desirable in his day, and at that time deficient in divinity.

(1.) ' The history of prophecy, or the accomplishment of divine predictions to serve as a guide to the interpretation of prophecies.' This has been attempted, with different measures of success, by many writers on prophecy ; Mede, Bishops Newton, Halifax, and Hurd, Faber, Davison, and Woodhouse, are especially important. Keith's work, recently published, is a valuable addition to former publications.

(2.) ' The moderator in divinity, or the true use of human reason in the business of revelation.' Boyle, Norris, and Watts have written on this subject, as have others, some of whom have unduly exalted the powers of reason.\*

(3.) ' The degrees of unity in religion adjusted with a view to preserve the peace of the church.' This subject has also been fully discussed since Bacon's time, by Bishop Davenant, Baxter, Bishop Taylor, and many others.

(4.) ' The first flowings of Scripture, or a set of short, sound, and judicious notes on particular texts, tending to

\* There are some good remarks on this subject, in a sermon in Dr. Ryland's Memorials, vol. ii. p. 19.

use and practice.' On this deficiency he farther observes, 'That if the choice and best of those observations upon texts of scripture which have been made dispersedly in sermons within this island of Britain, by the space of these forty years and more, leaving out the largeness of exhortations and applications, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles' times.' There have been several smaller tracts and evangelical and devotional works of this nature, but nothing that seems exactly to meet Bacon's idea. Stackhouse's *Body of Divinity* was intended to supply this defect, but by no means meets the want of which Bacon speaks.

It is with diffidence that the Author would submit any hints; but, knowing how useful a suggestion may be in leading to that which is valuable, and hoping that, by this means, he may assist in giving a stimulus to the efforts of others, he ventures to make the following remarks.

The lapse of time has rendered works desirable, if not needful, of a kindred character with others more eminently useful in the times when they were originally published.

Baxter's *Call to the Unconverted*, and Alleine's *Alarm*, have been useful to thousands and tens of thousands in past days, and are still valuable in a considerable degree; but we need some modern works, with a similar strength of appeal, depth of piety, and force of application, which might be better adapted to the present state of our language and manners.

Hooker's *Ecclesiastical Polity* has furnished, for nearly two hundred years, an invaluable defence of the Church to studious men; but we want a popular work of the like sound, judicious, and evangelical character, for the establishment of the young and laymen in general.

In Fry's *History of the Church of Christ in general*, we have in one volume a history of the Church at large: but we yet want in a single volume, a history of the Church in our own country to the present time.

After all that has been done, do we not still want a Com-

mentary for families and for the poor? as popular as Hawker's but far more scriptural and accurate in exposition; as lively as Henry's but not so voluminous; as sound as Scott, but more accessible and familiar; as ample in selections as D'Oyly and Mant, but in a larger degree from evangelical sources, and more devotional, simple, and spiritual; as applicatory as Adam on Matthew, with more explanation and experimental matter?

While one sacrament has had a superabundance of publications, the other, that on *baptism*, has been too much neglected. Mr. Budd's book has, in some degree, supplied the defect; but invaluable as are its incidental topics, they render it too discursive exactly to answer that which seems desirable—a practical treatise on the nature, use, and due improvement of baptism. At least there seems room for another treatise, equally practical and devotional, and yet exclusively connected with the ordinance.\*

The Author has been more than once urged to write a treatise on visiting the poor and the sick, which notwithstanding Stonehouse's Treatise, is a duty not yet perhaps sufficiently illustrated. It is a general duty incumbent on all Christians as well as ministers, and involves many important practical considerations.

An index of all the texts on which sermons have been published to the present time is wanted. Cooke's edition of Lettson's Preacher's Assistant is now scarce and dear, yet it was published nearly fifty years since, did not contain many older sermons and treatises, and might now be advantageously enlarged by subsequent works.

Many very valuable old books remained unknown and unprofitable for want of fresh editions. Much has been done within the last twenty years to bring them into circulation by reprints. There are yet however many works

\* Since this was written, Mr. Irving has published his Treatise. Matthew Henry's Treatise on Baptism is too little known, and in a great measure answers to the desired character, with a particular reference to Infant Baptism. It is not included in his works, and is only an abridgment of a large Treatise, left in manuscript, and still in the library of a Dissenting Academy at Daventry.

that it would be advantageous to have reprinted. A few are subjoined as specimens.

Arrowsmith's God-man.  
 Alsop's Anti-sozzo.  
 James Blair on the Sermon on the Mount.  
 Basnage's History of the Jews.  
 Brown on Prayer.  
 Binning's Works.  
 Cruso's Works.  
 Dickson on Matthew.

Davenant's Brotherly Communion.  
 Frank's Christ the Sum and the Substance.  
 Godly Letters of the Martyrs.  
 Harmony of the Confessions.  
 Morning Exercises.  
 Owen on Communion with God.  
 Stillingfleet on the Satisfaction of Christ.

Extracts from the general writings of eminent authors, with the best pieces of larger works, would be very useful. Dr. Wilson of Southampton has shown this in his selections from Owen, Leighton, and Hopkins, and Mr. Young in his from Baxter and Owen.

A work of reference to books on subjects of religion, such as is comprehended in the second part of Watt's *Bibliotheca*, and Wilkins' list in his *Gift of Preaching*, only more minute, referring not merely to books, but to the pages where the subjects are treated, would much facilitate studies on particular parts of Theology.

A more close connexion and a more ready interchange of publications among the Protestant churches is to be desired. Some excellent works have now been printed in America, which would promote Theology if circulated in this country. Persons residing in London have not that full interchange of religious publications even with Edinburgh and Dublin, which might be useful. Might not also more be done to facilitate both the knowledge of such works as are sound and evangelical, published by our Protestant brethren on the continent, and the more readily obtaining these works in this country?

The four following works have been suggested by a friend, as yet deficient.

1. *A Practical Treatise on the perfections and attributes of God*, as displayed in Jesus Christ. All false religion takes its rise in ignorance and forgetfulness of God. The *sensualist*, making for himself a God who cannot see, or hear, or understand, or avenge the hourly sins which he com-

mits, gives himself up to his sinful indulgences. The *thoughtless* man making to himself a God, in whose character indifference or a weak compassion is the chief ingredient, refuses to see or believe his infinite purity and perfect justice, and so is unconcerned about him. The *self-righteous* fancies to himself his idol; one that is pleased with exterior appearances, and will accept such as a palliation and excuse for sins committed, and thus neglecting the interior disposition, he abounds in mere formalities. The *Pelagian*, losing sight of the everlasting and supreme Government of God, vainly conceives that the obtaining of heavenly bliss is not supremely directed by the sovereign will of the Most High, but mainly depends on the choice and efforts of the creature. The *Antinomian* contemplating his sovereignty and justice in the abstract, does not duly regard his holiness, and, in his selfish adoration of love displayed to sinners in pardon, forgets the equal love displayed in purifying the pardoned, by him who is of purer eyes than to behold iniquity. Charnock on the Attributes is too metaphysical, and Bates too much confined to one point, to answer the purposes of a practical, familiar Treatise. Wishart has much that is valuable.

2. *A clear and succinct view of the principles of Christianity held by the primitive Christians, and its development in their lives*, showing its identity with Protestantism, and marking with precision and distinctness the steps by which the corruptions of Romanism were introduced. Echard's Ecclesiastical History, Cave's Primitive Christianity, Reeve's Apologies of the Fathers, Milner's Church History, and the controversies with the Papists, would furnish some materials for the work here contemplated.

3. *A Brief Sketch of the plan of Salvation*, or God's way of bringing a sinner to Heaven, in its origin, its tendency, its design and its influence, as an exposition of Rom. viii. 29, 30, or of the 17th Article; not as a matter of controversy, but of devotion and practical influence.

5. *Lives of real saints*, not Roman Catholic, but Christian; a Biographical Dictionary, in one volume: distin-

guishing individuals not by their rank in the eyes of the world, but by the services which God has enabled them to render to his church. Clarke, Wordsworth, Middleton, and separate lives would furnish abundant materials.

Would it not be well for authors to consider to what books God has given the most influence in producing extensively a spirit of religion? If I were to name twelve works in our own language, I should name.

Adam's Private Thoughts.

Alleine's Alarm.

Baxter's Call.

— Saint's Rest.

Beveridge's Private Thoughts.

Bunyan's Pilgrim's Progress.

Doddridge's Rise and Progress.

Hervey's Theron and Aspasio.

Law's Serious Call.

Milner's History of the Church.

Scott's Force of Truth.

Wilberforce's Practical View.

These are books not written in the spirit of controversy, but in the spirit of love, with the single object of practically advancing the spiritual welfare of man. It is evident that such writers seek first the kingdom of God and his righteousness. We want more of such works.

There are several similar works that greatly help to maintain a spirit of religion, such as Corbet's Self-Employment in Secret, Kempis's Imitation of Christ, many of Owen and Baxter's works, Newton's Letters, Scott's Commentary, Leighton on Peter, and the like. Thomas a Kempis has been eminently useful; but there are some drawbacks; it is devotional to a high degree, but still with some tincture of mysticism, and a slight infusion of popery, and grounded upon very obscure views of gospel doctrine. The dependance of sanctification on justification, which is so plainly revealed, (Rom. v. vi.) is but obscurely exhibited in Thomas a Kempis; yet is the Saviour manifestly the spring-head of that devotional unction with which the work abounds, and hence its extensive usefulness.

An account of Foreign Works and translations of extracts from them, on the plan of Erskine's Sketches of Church History would be interesting and useful.

A Collection and translation of the authorised *Catechisms* of different Churches, similar to the *Confessions*, would be valuable for reference.

Larger works on Theology would be very useful could they be accomplished. The Author gives the following suggestions.

A Bibliotheca, like Dupin's on more fixed principles of Analysis and Review, by Protestants of evangelical principles, and continued to the present time. Such a work might occupy twenty volumes, 4to. and would, with a good Index for constant reference, be a Library of Divinity, of invaluable use.

A Bibliotheca, or account of books like Walchius, but in English, continued to the present day.

An Introduction to theology at large, similar in nature to Mr. Horne's Critical Introduction to the Scriptures, but embracing general theology, as well as what directly relates to the Scriptures, would be of great advantage.

A Synopsis in English, like Poole's in Latin, including the subsequent criticisms, but excluding the infidelity of Neologianism.

An improved Polyglot, with all the advantages of the research and learning of the last two centuries.

The History of the Protestant Churches of Christ from the Reformation to the present time, fully developed, would furnish a most instructive and practically useful work. There are ample materials for it on a larger scale than it is possible to give in a general History of the Church. May another Milner be raised up to accomplish such a work.

We still want a more comprehensive History of the Church of Christ, combining the learning and research of Mosheim, and the piety and evangelical decision and glow of Joseph Milner. Mr. Conybeare thought that Weisman's *Historia Sacra* supplied this want. The Author has been much pleased with the learning, judgment, and piety marked in what he has read of this work ; but it is still in Latin, and he has doubted whether it has sufficiently the popularity and interest of a continued history, to supply the deficiency noticed. He has read too little of it to speak with confidence : a translation of that work would be serviceable to the church.

Works in Foreign Languages remain very much unknown and unprofitable, as far as it relates to any general and practical influence on the theology of our country. There are some admirable works in Greek and Latin, which might be advantageously translated.

Thus we want, in about eight or twelve thick octavo volumes, a publication of the most practical works of the Fathers, translated into English. There are translations existing of the most valuable parts of the works of the *Foreign Reformers*, with the *Corpus Confessionum*. Again, there are many excellent works of more recent times, which would be generally useful, if well translated and published. Such as

Arrowsmith's *Tactica Sacra*.  
Bowles' *Pastor Evangelicus*.  
Forbesii *Instructiones*.  
Glassii *Philologia Sacra*.  
Maestricht's *Theologica Theoretica  
Practica*.  
Picteti *Theologia Christiani*.

Seckendorf *Historia Lutheranismi*.  
Spanheim's *Works*.  
Stapfer's *Institutiones*.  
Turretine's *Institutiones*.  
Usher's *Latin Works*.  
Weismanni *Historia*.

These are mentioned for illustration: multitudes of similar works might be added, now only subsisting in Latin.—Similarly valuable works might doubtless be translated from the French, Dutch, German, Italian, and other languages.

The History of Theology at large would be a valuable work. The Author has in this work attempted to give some outlines, but we want not merely a single chapter, but a considerable work of several volumes: a work which might take a far larger and more mature survey of the whole subject. In such a review the Historian might notice more in detail the influence of each particular writer, and the treatises which he published; the character of successive æras, and the progress of Scriptural light. He might make such practical reflections, and deduce such useful conclusions as would much tend to advance Divinity.

Have the plans of clerical, parochial, and leading libraries been fairly and fully tried, and followed up, or

their greatest usefulness attained? Dr. Bray did much,\* but if the author might judge from one or two of his libraries that he has seen, he would be led to ask, had not his libraries too much of a learned character, so as to be deficient in evangelical, devotional, practical, and popular works, and hence have they been extensively useful as they might have been? Much has been done by the Society for Promoting Christian Knowledge in aiding parochial libraries; and the large public libraries in Cambridge, Oxford, and London, are immense storehouses of all kinds of learning, but could not more be done of a popular and general character for establishing religious libraries to a much larger extent? The most approved and generally used books might form the foundation of such libraries, the extent of which might be increased as means should be obtained. Some of our large libraries are said to be very inadequately furnished with the works of the Reformers, and of the Puritans.

Might not scriptural museums (that would furnish considerable help to the understanding of the scriptures, and be a great source of interest to the young) be formed in large towns? Such a museum should comprehend the best maps of the countries named in the scriptures, the best views that can be had of the different scenes of nature, a collection of the various animals, plants, minerals, and precious stones alluded to; models of the houses, and instruments of war, and agriculture, ancient armour, ancient dresses, and dresses of the High Priest, priests, and Levites, models of the temple-furniture, and of the tabernacle, specimens of the coins mentioned, the mode of preparing books and ancient manuscripts. Such a museum would be both interesting and instructive, and give just ideas of many things of which persons are now comparatively ignorant, and thus many scriptural allusions would be placed in a new and beautiful light.

\* It appears from an account of the Institution established by Dr. Bray, published by the Associates, that fifty libraries were founded by Dr. Bray in America, and sixty-one parochial libraries in England and Wales; about 160 libraries have been founded since by the Associates.

Every thing that tends to promote family piety is of the utmost value. The regular maintenance of family prayer and instruction, singing in the family, catechetical instruction of children and servants, parental duties ; these and other things call for more helps even than we now have. Family sermons are a valuable species of composition, and we have few animated, lively, pungent, and brief addresses, suited for this purpose. Adam's Exposition of Matthew is a specimen of what we mean. Mr. Mark's New Testament is very suitable. Boys' Exposition of the New Testament is a series of original and suitable family sermons, generally on the most striking feature of a chapter, and in this view well adapted for family improvement. A similar exposition by him on the Old Testament is to be desired. The multiplication of such striking and original works would be exceedingly serviceable for the furtherance of family piety.

There are several particular books of scripture of which we have no English evangelical and spiritual exposition, and many of the older expositions are getting very scarce, and can hardly be procured.

For the accomplishment of many of these works, a combination of pious, wise, and learned men is absolutely necessary. A Bibliotheca, the translations of Fathers, Reformers, and modern Latin authors, the history of Theology, &c. could not be undertaken by one or two individuals. Men of the world are wise in calling forth talents and learning, and preparing by a combination of effort, Reviews, Magazines, Encyclopedias, &c. Religion might be equally benefited by a similar union of men possessing knowledge and piety, for promoting its far higher, its infinitely more important objects.

## CHAPTER XIX.

## THE RIGHT APPLICATION OF RELIGIOUS KNOWLEDGE.

DIVINE knowledge is intended to promote a right state of mind, with a suitable course of conduct. There are two points of main importance in study ; one is to get just ideas into the mind, and the other wisely to bring them forth in their season with all their beneficial influence. It is not laying up the bale in the warehouse, but dividing and distributing it as it is required, that enriches the tradesman.

The apostle in the charge to Timothy to pursue *reading,\* exhortation, and doctrine*, or teaching, shows this due order ; first to acquire and then to disperse knowledge. We too often mistake in many ways. We begin to disperse before we have acquired ; or we acquire, and never disperse to others : or we misapply when we disperse. How needful here again is Divine guidance and assistance.

All our acquirements are valuable according to the use which we make of them. Supposing then the student to have acquired some measure of theological knowledge, and to be continually laying up in store farther information, let us point out the right application of every such acquisition. *The tongue of the wise useth knowledge aright : the lips of the wise disperse knowledge.* Prov. xv. 2, 7. Gifts, and talents, and knowledge, are blessings, not in the pos-

\* A friend has remarked that *reading* here (*αναγνωσις*) means properly, the public reading of the Scriptures in the Congregation. This would modify the statement above, though the truth is in itself obvious.

session, but in their appropriate use. There is an awful responsibility connected with them : even the neglect to employ them brings guilt on the soul, and the misuse or abuse of them produces extended mischief.

It is the tendency of man's fallen nature thus to pervert all that God bestows upon him. Every gift however valuable in its right use, often becomes only an engine of mischief in his possession. And when so perverted it greatly increases his danger here, and final woe hereafter. The clearer a man's light is here, if unaccompanied by its sanctifying effect, the greater will be his future punishment. *The servant which knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes.* Luke xii. 47. Let the eye, however, be *single*, and the *whole body shall be full of light*. With a single eye, like Luther's, a man of learning may be a blessing to the whole church, and the whole world.

We will first notice, the common abuses of knowledge, and then endeavour to show its right application.\*

A common abuse of knowledge is to REST SATISFIED WITH IT as the proper end of study, rather than the means of usefulness. If we have attained real knowledge, we are too apt to suppose that the object of pursuit is secured, and we may indolently enjoy it. But this is to look far below

\* There are some striking remarks of Bernard on the true use of knowledge. Speaking on those words of the Apostle, *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*, in his 36th Sermon on the Canticles he says, 'Observe how the Apostle places the fruit and the utility of knowledge in the manner of knowing. What therefore is the mode of knowing? What, unless to know in what order, with what affection, and to what end you should know! In what order? that should be first which most tends to salvation. With what affection? to be most ardent in that which most strongly excites love. To what end? To study, not for vain glory or curiosity, but only for edifying yourself or your neighbour. There are who wish to know only for the sake of knowing, and it is a *base curiosity*. There are who wish to know that they may be known, and it is a *base vanity*, which do not escape the satyrist, 'Scire tuum nihil est nisi te scire hoc sciat alter.' And there are those who wish to know, that they may sell their knowledge for money or honour, and this is a *base gain*. But there are those who wish to know, that they may edify, and this is *charity*; and also, there are those who wish to know, that they may be edified, and this is *prudence*. Of all these the two last only are not found in the abuse of knowledge, because they wish to understand for this end, that they may do good.<sup>1</sup>

<sup>1</sup> Bernardi Opera, Tom. iii. p. 62. 1645.

the true happiness of the creature. Religious truth is eminently and only valuable as it brings us near to God, and leads us to a more wise and devoted engagement of every faculty in his service. We must no more say of our knowledge, than of our property, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* We are responsible for it as a talent received, and we can only be happy as we are diffusing its blessings to others.

Another great and general abuse is, to foster a SPIRIT OF PRIDE. Self-elevation is too often the great stimulus to study, and as we make attainments in knowledge, we grow in self-sufficiency, and swell with self-conceit. Where knowledge increases without conversion of heart, that pride which is natural to man, like a disease in the constitution, gathers strength from wholesome food. This disease manifests itself in various ways; sometimes under the garb of humility; sometimes in despising, depressing, or undervaluing the attainments of others. In such a case as Warburton, what arrogance mingles with his learning! how he tramples in his haughtiness over his opponents! The Christian, inspired with his Saviour's spirit, had rather be trampled upon, than trample upon others. We sometimes see the wise of this world, with haughty contempt, cast off God and his truth, with such expressions, 'I am above all that nonsense'—'It is cant and hypocrisy!'—'Those are your saints!' This may now gain them the reputation of great wisdom and discernment; but the scene of this world's glory soon passes away: the hours of sickness and sorrow, the time of death and the judgment-day are at hand; and how will they appear before Christ at his coming? Christian reader, let us remember, *Pride goes before destruction*: and what a fall will it be to the haughty mind, to *awake to shame and everlasting contempt!* This pride leads some to the ostentatious display of knowledge (Jer. ix. 23). 'It should be our concern,' says Francke, 'to guard against vain-glory, in a business wherein the glory of God should be our only object.' We

may learn even religion that we may be able to talk, and we may speak of what we know, that we may be admired, and have credit given to us for wisdom, sagacity and learning. With that deep self-knowledge, humility, and self-distrust, which mark his *Private Thoughts*, Mr. Adam suggests to his own mind the question, 'Whether his reading and pursuit of knowledge had not rather a view to talking, than his own private use or the benefit of others.)\* This *talk of the lips* is of little real profit, *it tendeth only to penury*. It increases not the spiritual riches of those who hear or those who speak. There is always a temptation to make a parade of what we know.

THE GRATIFICATION OF VAIN CURIOSITY, is another abuse connected with the acquisition of knowledge. Is it not usual for some to estimate the value of knowledge, not so much by its intrinsic worth, as by its remoteness from common view, and the pains with which it has been acquired? From mere curiosity, without any specific good end in view, men may ransack all sorts and kinds of learning, and enter into the most hidden recesses of antiquity, and yet labour to no profit.† Nay, they may carry their researches into the most holy things (Col. ii. 18), and attempt to pry into things both that are above their comprehension and hidden from their view, from similar motives and with the like result. Great learning may be the mere self-indulgence of the intellect; the revelry of mental gratification, the mere intoxication of the powers of the understanding. Precious time may be spent over mere learned trifles, extensive learning and vast powers of mind be wasted, or serious error, under the plausible cover of learning, be diffused and strengthened. Men may read, only to become sceptics and latitudinarians.

Another serious abuse of knowledge is to TURN IT TO

\* See his *Works*, Vol. ii. 139.

† Leighton says, in his *First Lecture*, 'It is not my intention to perplex you with curious questions, and lead you through the thorny paths of disputation; but if I had any share of that excellent art, it would be my delight to direct your way through the easy and pleasant paths of righteousness to a life of endless felicity, and be myself your companion in that blessed pursuit.'

THE MAINTENANCE OF ERROR. Satan tempts us, at many sacrifices, to seek to know *good and evil*, and then endeavours to turn all the knowledge which man acquires to the maintenance of evil. The whole system of Popery is knowledge misapplied and used against the truth. Few have exceeded, in acquisitions of various kinds, the Jesuits of the Roman Church. Some of the Socinians, who deny the Lord that bought them, have had much critical skill. The Lord thus shows, in the strongest light, that a man may have skill, talent, and industry, and yet fall short of the truth ; he must have also divine grace, giving him a humble and teachable spirit, and guiding him, that he may be led into the truth, or the result of his studies will be vain and unprofitable.

Men begin at the wrong end ; instead of humbling themselves to become fools in their own eyes, that they may be wise (1 Cor. iii. 18) ; they profess themselves to be wise, without seeking to be taught of God, and so in reality they become fools (Rom. i. 22) ; and the mysteries of the gospel, which are revealed to others who have the simplicity of babes, are hid from them (Matt. xi. 28). There is considerable danger in reading erroneous books. The spirit of a man gets a taste, as it were, of the mind of the authors with whom he is most conversant, just as the stream gets tinged with the soil through which it passes. Infidel, Socinian, Roman Catholic, or controversial works, may thus communicate a taint of their respective errors, to those who dwell much in such regions. Let us all remember the direction, *Buy the truth, and sell it not*. It is worth every thing we have to procure it, and it should not be parted with for any worldly consideration. Many things will be offered to tempt you to part with it ; ‘ love of ease, applause, favour of men—the titles of a sensible man, a liberal man, no enthusiast, no bigot—worldly gain and promotion ; ’ but it is a losing bargain to part with truth and maintain error at any price.

Another abuse of knowledge is when it POSTERS BITTERNESS AGAINST OUR FELLOW-CREATURES. If any

differ from us, and maintain that difference by arguments opposed to our own, and tending to the undervaluing of our learning, how apt are we to think hardly of them, to disparage them, to suggest uncharitable reasons for their maintenance of such opinions, and, where we have the power, to deal severely with them. Theological hatred has passed into a proverb. Nor is it wonderful that, in proportion to the magnitude of things disputed, there should be an earnestness in contending for them, and in unchristian hearts, an excess of an unchristian spirit. This should be checked in every practicable method. It was a good plan of Antonius at the Halle university, while showing how to rebut error, to make a point of being very careful not to use harsh and unkind expressions, lest his auditors should be inspired with any bitterness against an opponent. In order to remove all such contentions as partook of hatred and selfishness, he laid open the depth of our natural corruption, from whence proceeds all manner of delusion ; depraved reason, impregnated with the spirit of self-love, and raised up by unmortified passions, being generally the principle from which has sprung, and still springs up, such a multitude of erroneous notions. Hence he taught that none should over value himself on account of some bitter apprehensions in matters of religion, since the seed of the most abominable heresies lies lurking in every soul, and if not timely restrained by a principle of grace, is ready to break out into error of every kind.\*

Learning is also abused when it is made an excuse for NEEDLESS ECCENTRICITY and peculiarity. Diligent students sometimes want acquaintance with the common affairs of the world, and excuse themselves for a disregard of the ordinary observances and proprieties of social life, by their superiority in literary attainments. Christianity, however, meeting every failure of man, has its beautiful directions, *Be courteous, honor all men : whatsoever things are lovely* (as well as those which are *honest, just, and pure*), *whatsoever things are of good report ; if there be any virtue,*

\* See Francks' *Pietas Hallensis*, p. 222.

*and if there be any praise, think on these things.* The remarks of a statesman (the Duke of Newcastle) though only bringing forward worldly motives, suggest some important hints here. He says ‘ Knowledge alone is not our proper happiness. Men of deep research and curious inquiry should just be put in mind not to mistake what they were doing. But we may all remember, that as the love of letters may make us unsociable, so the love of society may make us illiterate. The want of discretion and prudence has ruined more men of learning and genius than the time would allow me to mention. Without this sobriety of intellect nothing is strong, nothing is great. Without this prudence, without this discernment of time and circumstance, and the habit of regularity, without an attention to the decencies of society, and of common life, and of the principles by which all men however gifted must indiscriminately be conducted, all our attainments are nothing worth : they will never procure us esteem and respectability among men. The world will but smile at such scholars, and ministers (of the state) when called upon to promote them, will tell you not without reason, *they are not producible.*’\* The Christian student will however from far higher motives than esteem and respectability among men, give no needless offence in any thing, and seek not to please himself, but all men, to their edification.

One more abuse may be noticed, that of **OVER-VALUING PARTICULAR PARTS OF RELIGIOUS KNOWLEDGE.** Thus some press attention to languages, some to criticism, some to evidences, some to doctrines, some to practice, beyond the fair proportion due to each, and attending almost exclusively to one thing, undervalue what they do not follow. Each point has its relative value, as bearing upon one grand result ; and it is the part of wisdom to attend to each according to its real worth and connexion with the whole. Undoubtedly our particular talents, bent of mind, opportunities, and occasions, may call for peculiar attention to some distinct branch of religion, and when duly

\* See the Quotation in the Pursuits of Literature, p. 451.

pursued, there is an advantage in this to the general advancement of the whole ; yet we may pursue that branch to the disparagement of others even more important. Let each have his scriptural proportion of regard, and let us not spend all our time in settling various readings for instance, to the neglect of Jesus Christ and him crucified.

Having thus shown the abuses, a few observations may be added on the RIGHT APPLICATION OF KNOWLEDGE. The right end of study is not to raise us on an eminence to be admired ; to enable us to swell with our own fancied elevation ; to delight or enrich ourselves with our own intellectual stores ; to gain promotion and worldly advantage. Success here may be an injury ; and of students pursuing and gaining only such ends we are compelled to say, *Verily they have their reward*. Solomon gives a striking estimate from experience of the vanity of misapplied knowledge—*My heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know madness and folly, I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow*. Eccles. i. 46—18. How infinitely superior are the true ends, the illumination of the mind with divine and saving truth, the consequent purification of the heart and life, fresh abilities of usefulness to our fellow-creatures, a fresh revenue of praise and glory to God, and a growing communion with him, and preparation for heavenly and everlasting communion hereafter. When there is a natural taste for intellectual improvement, it is most important to have the knowledge of evangelical theology, or as the Apostle would call it, *the excellency of the knowledge of Jesus Christ* (Phil. iii. 8.) set before us, as the great means by which the Divine Spirit raises us to our highest happiness. Let us then more distinctly direct the student to the right application of his acquirements.

The first use of theological study is to bring you ACQUAINTED WITH GOD IN CHRIST JESUS. Theology of the right kind, duly improved, leads directly to constant

communion with God. It embraces Christian doctrines to arrive at the knowledge of God, and Christian rules to direct our walk with him and before him. They are just sentiments of Bishop Taylor, when fairly interpreted, 'Theology is rather a divine life than a divine knowledge. When all books are read, and all arguments are examined, and all authorities alleged, nothing can be found to be true that is unholy.' *Acquaint thyself with God, and be at peace with him.* Real growth in divine knowledge gives a fuller insight into the character and glories of our Creator, our relation to him, the blessings which we receive from him, and the duties which we owe to him, as our reconciled Father in Jesus Christ.

By the fall, we lost the knowledge of God. Divine knowledge fulfils its highest end, when it leads us to Jesus Christ, by whom we are recovered from the ruinous effects of that first sin.

Dr. Owen, pressing the importance of the knowledge of Christ gives some valuable suggestions respecting the scope of human learning. 'The particular end of literature, though not observed by many, (men's eyes being fixed on false ends, which compel them in their progress to wander from their object) is none other but to remove some part of the curse which is come upon us by sin. Learning is the product of the soul's struggling with the curse for sin. Adam, at his first creation, was completely furnished with all that knowledge (excepting only things not then in being, &c.) as far as it lies in a needful tendency to the utmost end of man, which we now press after. There was no straitness, much less darkness on his understanding, that should make him sweat for a way to improve, and make out those general conceptions of things which he had. All this being lost by sin, a multiplication of tongues also being brought in as a curse for an after-rebellion, the whole design of learning is but to disentangle the soul from this issue of sin. Ignorance, darkness, and blindness is come upon the understanding; acquaintance with the works of God, spiritual and natural, is lost, strangeness of

communication is given by multiplication of tongues. Tumultuous passions and affections, with innumerable darkening prejudices, are also come upon us. To remove and take this away, to disentangle the mind in its reasonings, to recover an acquaintance with the works of God, to subduct the soul from under the effects of the curse of division of tongues, is the aim and tendency of literature.'

Dr. Owen then shows the insufficiency of mere learning for the attaining of these ends, and the swelling pride of men of great literary attainments, asking, Are we blind also? and observes, 'He that has attained to the greatest height of literature, yet if he had nothing else, if he have not Christ, is as much under the curse of blindness, ignorance, stupidity and dulness, as the poorest and silliest soul in the world. The more abilities the mind is furnished with, the more it strengthens itself to act its enmity against God. All that it receives does but help it to set up high thoughts and imaginations against the Lord Christ.' Owen adds, 'I hope I shall not need to add any thing to clear myself for not giving a due esteem and respect unto literature; my intendment being only to cast it down at the feet of Jesus Christ, and to set the crown upon his head.'\*

The glory of religious knowledge, then, is Christ Jesus, the Son of God made man for our salvation: to know Him, *the way, the truth, and the life*. As Leighton in his usual happy strain remarks, 'You then, that are gazing on vanity, be persuaded to turn your eyes this way and behold this lasting wonder, the Lord of life dying! But the most, alas! want a due eye for this object. It is the eye of faith alone that looks aright on him, and is daily discovering new worlds of excellency and delight in this crucified Saviour; that can view him daily as hanging on the cross, without the childish gaudy help of a crucifix, and grow in the knowledge of that love that passeth knowledge, and rejoice itself in frequent thinking and speaking of him, instead of those idle and vain thoughts, at the best, and empty discourses, wherein they most delight and wear out

\* See his Works, Vol. x. pp. 137, 138.

the day. What is all knowledge but painted folly, in comparison of this ?' See 1 Peter ii. 24.—If knowledge lead us not to Christ for ourselves, and to magnify Christ for others, it does nothing for us. Its great use is to discover God to man, by Christ Jesus, and thus to lead us to constant communion with God. No theology was more profound than that which Enoch attained when he walked with God.\*

Religious knowledge is to be used, not merely for accumulating the sentiments of others, but also for ENLARGING AND EXTENDING THE POWERS OF OUR MIND. The influence of the well-directed study of divine truth, is most important in enlightening the understanding, and regulating the judgment. It gives a correct taste, and enables us to discern and approve the things that are most excellent. There can be no reason why a spiritual man, as well as others, should not improve the powers of his mind, and there are many, why he should. Every thing that strengthens his powers of mind, gives him advantage for the deeper and more meditative study of sacred truth, a greater capacity under the divine blessing for the intelligent reception of it, and for a more established maintenance of it for his own comfort. Eph. iv. 19.

Those who have watched the operations of the mind will have observed, that other men's thoughts give rise to fresh views of truth in our own minds. Let these, where scriptural and useful, be carefully retained and used, cultivated and employed for the glory of God and the good of others. Theology, like prayer, (James v. 16,) should be inwrought. The mere transcript of the ideas of others will always have the defects of speaking a foreign language, with which we are but partially acquainted : we can never give the senti-

\* An apparent difficulty in a sentence of our Lord's leads to a most important truth. John xvi. 23. *In that day ye shall ask (or question) me nothing, Verily, verily, I say unto you, whatsoever ye shall ask (or pray) the Father in my name, he will give it you.* In the day when they should have fuller light, and had not need to put the questions (v. 19) which he had been meeting, still it would be needful to abound in prayer. Times of light and knowledge should be times of prayer ; and the true use of knowledge is to lead us to much prayer, to high and holy intercourse with our heavenly Father.

ments in full force and beauty. But let us make what we learn our own, let us meditate upon it, digest it, and incorporate it with our own mind, and it will become natural and easy, weighty, powerful, and original.

Another true application of knowledge is to ASSIST US TO A HOLY CONDUCT. Let us be careful that our knowledge be not only rational, but PRACTICAL ; not only clear, but VIVIFYING. It is not the accuracy but the vitality of knowledge that influences the heart to present duty, and guides into the enjoyment of present privilege. It must be *the light of life* (John viii. 12), else the light that is in us is darkness, and how great is that darkness ! (Matt. vi. 23). How affecting to see knowledge so often unaccompanied with vitality, no impression of divine influence, no perception of spiritual things, no enjoyment of heavenly consolation. We would not indeed disparage rational knowledge. It is indispensable as a medium of communicating the more excellent blessing, and without some measure of it, there could be no natural capacity for the reception of spiritual truth : as a foundation may be without a superstructure, but not a superstructure without a foundation. But while we admit its necessity, we deny its sufficiency. It is only the door, the entrance to that better knowledge, which is sufficient as well as necessary—that knowledge that is the effect of divine influence, and introduces us to a vital union with our God and Saviour (1 John 20). O let us ever remember the emptiness of all stores of knowledge short of this, and let us seek for it as efficacious, transforming into His image, and making us meet for His presence, who is Light, and in Whom is no darkness *at all*. All doctrines have, when rightly received, a practical influence. The atonement is not revealed to lessen, but to increase our dread of sin : election is not declared that we may be careless about sin, but that we may never be satisfied till we are holy ; the precious promises are not given to make us negligent and worldly, but partakers of the Divine nature. The excellent Robert Bolton could to his comfort on his death-bed profess that he never in his ser-

mons taught any thing but what he had first sought to work on his own heart.

Be sure what you are learning, and be not like those who were *ever learning and never able to come to the knowledge of the truth.* 2 Tim. iii. 7. Such persons upon the first flight of imagination, will leave evangelical truth for any fancy that flits across their path. Vitringa's words in summing up the uses of the study of prophecy, may well be applied here, 'They teach us God and the true perfections of his nature, they explain the reasons of that admirable providence which he exercises in governing the world and the church, they deeply impress every where the highest reverence of his divine majesty and justice, they shake off torpor and that epidemic lethargy, by which most men miserably perish fast asleep, they stimulate the mind to true virtue and holiness, they not only recal and withdraw, but also deter us from all vices; every where they persuade to penitence and faith, the necessary means of salvation, and not only to fly from sin, but also to abhor it. They build up and commend a good conscience; they terrify an evil one, so that he who reads them perceives that a present God is with him. Wherefore we must with the apostle say, Therefore, brethren, earnestly follow prophecy.\* Thus also the Holy Scriptures, and all the parts of theological knowledge are full of truths calculated to lead us to God, and quicken us in his service.

Another use is, that it is a great HELP TO THE FARTHER UNDERSTANDING OF THE BIBLE. Cecil justly observes in his Remains, 'a man ought to call in from every quarter whatever may assist him to understand, explain, and illustrate the Bible.' Here is the high office of Theology. Let all our knowledge of every kind, not merely pay tribute of the Bible, but be pursued with a direct intention of more fully elucidating divine truth. As languages, arts, and sciences, oriental customs, history, chronology, &c., receive light from the Bible, so a knowledge of them helps us to a better understanding of that blessed book. There is an

\* See Vitringa Typus Doctrinæ. p. 48, 49. 1716.

extent of wisdom and learning in the Scriptures, which every fresh degree of knowledge enables us still farther to penetrate and explore to our own edification, and the good of all around us. Brevity is throughout connected with inexhaustible fulness. One of the highest ends of knowledge is to lay open the riches of scripture for our full use and enjoyment. Beauties, and excellencies, and advantages, which the ignorant cannot discern, are enjoyed by the intelligent Christian. Christians ought not therefore to be satisfied with a mere sufficiency of knowledge for salvation. Even good people are apt indolently to say of many important views of Christian Theology, 'Let us leave these things to divines, and employ ourselves in the simple views and practical duties of the Gospel.' But the proper end for which our powers were given, was the attainment of the knowledge of God. In this is a field of infinite extent and most interesting research to *all Christians*, according to their capabilities of improvement. And after having occupied themselves to the fullest extent of their powers and opportunities, and with growing interest in every stage of their progress, they will still leave enough in this deep and inexhaustible subject for the investigation of all the schools of the ablest theologians, to the end of the world. The different parts of truth are thus connected, harmonized, and illustrated. One part of Scripture throws light upon another. They must all be known and compared. *Comparing spiritual things with spiritual*, is the right use of that wisdom which the Holy Ghost teacheth.

It has a further use AS A GUARD AGAINST ERROR OF EVERY KIND. There are always multiplied and opposing schemes, opinions, and systems, floating all around us, and though the spiritual perception which is the result of Divine teaching, will keep a Christian clear of ruinous error, yet he may be surprised and brought into great mistakes, and mislead others, and endure much sorrow from want of that better information which more knowledge would have given him. By knowledge he will acquire firmness and

stability of character, so as not to be shaken in mind, and moved about with every wind of doctrine. In every age, he will see the evils which errors have produced, the fruits and blessings of truth, and thus be preserved from hastily adopting novelties at first sight plausible and attractive. This indeed supposes piety and humility, otherwise learning, as we have seen, may be the fruitful source of error.

Another right application of Theology is TO MAKE US HUMBLE. True it is, that the danger of any acquisition, and especially of one so valuable as divine knowledge, is that of self-elation ; but its right and proper improvement is humility ; its just effect is lowliness of mind. Seeing how pure, and holy, and glorious God is, how spiritual his law, how rich his grace, how fallen, and needy, and ruined man by nature is ! we possess the very elements of that genuine humility which the Saviour pronounces to be blessed. Who, with a Christian mind, can look back on past ages and survey the multiplied errors of past days, and notice how the very best and the greatest of men have in some point or other failed, without learning many lessons of diffidence and self-distrust. The more we know, the more we shall see there is to be known, and we shall be astonished at our confidence on points in past years, where now we see far more darkness than we were then aware of. *If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know.* True wisdom and humility go together—*with the lowly is wisdom.* And how inestimable the value of real humility ! A friend of Andrew Fuller's to whom he made heavy complaints of himself, wrote thus, and he deeply valued the letter. ' God Almighty keep us from ever being great men, or rather, from thinking ourselves so ! Oh, it requires numberless miracles to get any man to heaven ; perhaps I might say, especially a minister. You will do as long as you feel vile, and foolish, and weak. I had rather preach at your funeral, than live to see you good, and wise, and great, and strong in your own estimation.' \*

\* See Ryland's Life of Fuller.

The RIGHT DIRECTION OF OUR ACQUIREMENTS is another important part of the use of knowledge. It is obvious that excellent men have failed, by a misdirection of their talents to such subjects as they were not competent to discuss. Erasmus was invaluable as an agent in the advancement of literature, and exposing the folly and wickedness of the monks ; but when he attacked Luther, and the principles of the Reformation, he was out of his province. Bishop Bull, in defence of the divinity of Christ, brings the vast stores of antiquity which he had acquired powerfully to bear against the opponents of this doctrine, but on an experimental question like that of justification, he rather covers it with obscurity, than places it in scriptural light. Grotius excelled in classical literature, in discussing the rights of war and peace, or the truth of Christianity ; but we cannot go along with him in his views of the gospel of the grace of God. We should learn to pray much, not only for heavenly wisdom to discern the truth, but also to apply the gifts which God has bestowed upon us in that channel that may do most good. It is a happy manifestation of the right application of acquirements, when an author's later publications are manifestly more spiritual, evangelical, and heavenly-minded than his earlier ones ; and you see in his course *the path of the just as the shining light, shining more and more unto the perfect day*. Owen's Meditations on the Glory of Christ, and Baxter's Dying Thoughts, furnish specimens of this maturity of Christian light and love.

Knowledge is rightly improved when it becomes a MEANS OF GRACE. The Apostle prays for believers, *Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord*. That knowledge is most useful which has most tended to purify and rectify our affections and conduct, which has brought us nearer to Christ in deep humiliation and earnest longings for his salvation. The knowledge of which we speak has this direct tendency in all its parts : under the gracious influence of the Holy Spirit it quickens and sanctifies. The Christian will thus

very advantageously study books of practical piety, and holy and experimental works, and thereby his various graces will be fostered and advanced. As it has pleased God to accompany the preaching of his ministers with the power of his Spirit, so also Christian instruction, when reduced to writing, and read in private, is attended with the similar Divine influences, and truly nourishes the soul with heavenly manna. It is the high and eminent use then of theology, not merely to fill the head with notions, but to edify the heart ; to be a grand means of holiness, and a main instrument of the Divine mercy for transforming the soul, and renewing it in knowledge after the image of God. *Sanctify them through thy truth.* There is not a truth of sound theology, but what has a sanctifying tendency. The words of David, Psalm xix. 7—11, are very full on this point. Christian reader, ‘ Be not satisfied with HOW MUCH thou knowest ; but see what effect the knowledge which thou hast attained has upon thy heart and life.’ The mark of true discipleship is love. *By this shall all men know that ye are my disciples ; not that ye have talents and learning, but that ye love one another.*

Knowledge is farther useful to GUIDE US IN DIFFICULTIES. Perplexing cases often arise, and the same errors, having their origin in the natural blindness of the heart, are frequently revived under fresh names. In these and other difficulties, the former experience of the servants of Christ, and an enlarged scriptural knowledge will furnish much help to guide us aright. When Christian love abounds *in all knowledge and all judgment*, we shall *approve things that are excellent*, and shall be *sincere*, and *without offence*. Solomon asserts, that *the wisdom of the prudent is to direct his way.* Prov. xiv. 8. Nor is there any wisdom so important as to be wise unto salvation, nor any prudence greater than that which leads us to attend supremely to the one thing needful. A wise Christian who has taken a large survey of the church, and of the various parts of divinity, has many advantages for speedily forming a judg-

ment on dubious cases, and marking the true limits of every case.

Again, it is eminently useful when it is employed to ADVANCE THE SALVATION OF OUR FELLOW-CREATURES. Next to being wise to our own salvation is that wisdom which he possesses who *winneth souls*. Prov. xi. 30. The figure of an intelligent Christian and Christian teacher, is that (Matt. xiii. 52.) of a well-furnished householder ; not a miser hoarding his treasures, but bringing them out. It is the invariable character of the Divine economy, that no man is blessed for himself, but as a vehicle of communication of blessing to others. Abraham was blessed that he might be a blessing. (Gen. xii. 2.) So the Jews, Psalm lxxvii. 1, 2. Talents are given, not to be carefully hid, but diligently traded with, for the good of others. Compare the parable of the talents with the solemn account of the day of reckoning. Matt. xxv. 14—46. Many are the advantages which the intelligent Christian possesses. He has an overflowing spring within of life-giving waters, the streams of which may diffuse themselves, and spread fertility all around. In the varied intercourse of man with his fellow-men, he has always a treasury of the best kind, and may bring out of that treasury things new and old. In the social circle, as *iron sharpeneth iron*, so especially such a man *sharpeneth the countenance of his friend*. With his family, the husband dwells with his wife according to knowledge, he trains up his children in the way they should go, and he benefits his servants by domestic instruction. In his walks with his associates, by the sick beds of the afflicted, among the cottages of the poor, and with the children of the Sunday school, what means the instructed Christian has of promoting their best, even their everlasting good ! He stops the contagion of error and vice, and he infuses the counteracting principles, the very elements of truth and goodness. Then are we using knowledge, then are we not merely preparing to live, but really living, when we are guiding the humble inquirer, relieving the afflicted conscience, checking the progress of sin and infi-

delity, and exciting all around us to holiness and usefulness. In teaching, we are taught. Well do we improve knowledge, when we follow the Apostle's advice to Timothy, *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* The immense importance of this application of knowledge may be seen in the instance of Luther. Dr. Chalmers observes that, 'through the medium of the press and virtue of scholarship alone, Luther bore with greater weight than did all his coadjutors, on the living history of the world ; and, after all, it was from the cell of studious contemplation, from the silent depository of a musing and meditative spirit, there came forth the strongest and most widely-felt impulse on the mechanism of human society.'

Its most just application, however, is enabling us to GLORIFY GOD. Every thing is really of use, as it tends to promote this great end of our being. The creature best fulfils the end of its creation, when it most exalts the Creator. This then is the chief scope of religious knowledge. That it tends to this may be seen not only in the uses already pointed out, but also in its enabling us to discern the divine glory in the truths and ways of God, and thus to declare and illustrate, defend and maintain that glory in all our intercourse with our fellow-creatures. David first prays, *Teach me thy way, O Lord ; I will walk in thy truth ; unite my heart to fear thy name.* And then adds, *I will praise thee, O Lord my God, with all my heart, I will glorify thy name for evermore.* The doctrine of a crucified Saviour, for instance, is *to the Greek foolishness, and to the Jew a stumbling-block*, but to the instructed Christian, it is *the wisdom of God and the power of God.* God shines *in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* When our minds are illuminated with heavenly light, ye discern something of the wisdom and the glory of this divine scheme of mercy, and we are able for ourselves to behold and rejoice in this glory, and then with all earnestness and affection to declare it to others. When Nebuchadnezzar was brought

to the knowledge of himself and his God, he addressed all nations, saying, *Now I, Nebuchadnezzar, praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment.* God is most dishonoured where ignorance most prevails. The want of knowledge brings in idolatry (Isa. xlv. 20.) and every evil work (Psalm xiv. 4). Fruitfulness glorifies God, (John xv. 8.) and all spiritual blessings abound through the knowledge of God and Christ (2 Peter i. 2, 3). As the angelic hosts have the greatest knowledge, so is their knowledge wholly used to glorify the Divine Being, and their song for ever is, *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.* Even the knowledge of the creature and of earthly things may, as we see in the works of Boyle, and Ray, and Derham, be used to the manifestation of the Divine wisdom and glory; and much more should that which relates to intelligent spirits, and the mind and purposes and will of the great Sovereign of all worlds respecting their present and final condition. The more we discover of these things in a right spirit, the more we shall abase ourselves in the dust before God, and admire and set forth the Divine glory through our life. We shall enter with all our hearts into the Apostle's conclusion of his survey of the Christian scheme, *O the depth,* Rom. xi. 33—36, and be prepared for those beautiful lessons of Christian godliness, with which he follows out that conclusion. (Rom. xii.)

We may lastly notice among the right uses of theology, A DUE PREPARATION FOR OUR FINAL HAPPINESS. 'We may reasonably suppose that all the endeavours which we employ upon earth to know God shall not be lost to us in heaven, and that they who in this world shall acquire the best knowledge of him will have, at their entrance into the habitations of glory, the qualities most requisite for seeing him as he is.' Divine Knowledge is the very beginning of heaven. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* If men perish for lack of knowledge, and for the abuse of know-

ledge, there is also a right use of knowledge by which our everlasting welfare may be furthered. *The excellency of knowledge is, that wisdom giveth life to them that have it.* Eccles. vii. 12. It teaches what no other science does, the state of things beyond the grave ; it shows us the judgment to come, the woe of hell and the bliss of heaven ; and directs us to a safe and satisfactory preparation for these eternal realities, that we may escape the eternal evil, and obtain the boundless and never-ceasing good. All other knowledge has either this defect, that it relates only to this life, or in its best aspect it is but subservient to divine knowledge. This it is that immediately and at once raises us above earthly things to higher and better regions, opens to us the gates of everlasting life, introduces us to the society of glorious spirits in the heavenly mansions, conducts us to the court of the King of kings, and never leaves us till it brings us to dwell before his throne for ever and ever. *Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.* Col. i. 9. *In thy light shall we see light.* Psalm xxxvi. 9.

Such are some of the right uses of Theology. You will see that however some kinds of knowledge may be beneficial for common life, others beneficial and interesting to the mind, such as science, &c. this is not only more useful and interesting than any other, but also indispensably necessary for our present and everlasting happiness. Let us inquire then whether we are thus improving our acquisitions in divine truth. Do they bring us nearer to God ? do they open to us the Scriptures ? do they guard us against error ? do they make us humble ? do we find them means of grace ? are we using them to advance the salvation of others and to glorify God ? are we by them becoming more meet for the heavenly inheritance ?

It is a sad and miserable mistake, to consider attainments merely as a ground of self-elevation, and thus to be puffed up with them ; they should rather be viewed as a talent for which we are accountable, as a trust in the occupation

of which we are bound to be faithful. In this view indeed we shall see that they increase our responsibilities and enlarge our duties ; but blessed be God they also increase the power and the high privilege of doing good to others, as well as the means of enjoying good in our own happy experience.

Christian student, then, be not only diligent in acquiring \* divine knowledge, but be watchful to use and employ every acquisition for the divine glory. This will repay every sacrifice of vain pleasure, every indulgence of mere indolence, every conflict with worldly temptation. But never forget that for this profitable use of knowledge you especially need divine assistance. *I am the Lord which teacheth thee to profit.* Augustine observes that the Prophet here mentions utility, and not subtilty, as the end of Divine teaching. The Apostle sums up what we have said in this prayer for his converts—*That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.*

\* Do not satisfy yourself with the knowledge that is thrown in your way, but search for it in humility, diligence, faith, and prayer, in every field which the gracious Providence of God has opened to you. In such a day as this, excellent helps are within the reach of all. New and perhaps improved helps offer themselves almost every day. Do not be satisfied with a few helps in the way of books, which perhaps have lain by you for years past, and are now become old and wearisome, but consider it an obligation of Christian duty to some extent at least, to deny yourself both in money and time that you may avail yourself of those important advantages of increasing in the knowledge of God, in the perception of his glory, in the obedience to his will, and preparation for his kingdom.

## CHAPTER XX.

JESUS CHRIST, THE CHIEF AND THE BEST TEACHER OF  
HIS PEOPLE.

HAVING dwelt so much on human writings, the Author feels that it will be refreshing to himself, and he hopes to his readers, in the close of his work, to turn our minds from human writings to the great Teacher, who came from God himself, and lives for ever as the Counsellor of his Church. May every heart be raised to him, who was foretold as the Prophet like unto Moses, and who is still with his church as its Guide, and Leader, and Teacher. In the words of the martyred Ridley, 'Christ biddeth us to ask, and we shall have. Therefore, O heavenly Father, the author and fountain of all truth, the bottomless pit of all understanding, send down, we beseech thee, thy Holy Spirit into our hearts, and lighten our understandings with the beams of thy heavenly grace. We ask this, O merciful Father, not in respect of our deserts, but for thy dear Son, our Saviour Jesus Christ's sake.'

When a human teacher reflects on his own ignorance and weakness, and the immense moment of right instruction in the things of God, it is an inexpressible consolation to his mind, to be able to refer all who listen to him to ONE who can supply every deficiency, and to assure them that none who follow *Him* shall fail of reaching at last the heavenly mansions.

And delightful it is to the humble spirit of the true Christian, to receive all from this Divine Mediator. If he

could do without divine teaching, if he could by his own efforts, without the wisdom that comes from above, become truly wise unto salvation, his Saviour's plan pleases him better, he had rather receive the gift as he does now through a Mediator ; for thus it becomes a token of divine love, and a consoling evidence of his Father's favour and kindness to him.

We have already, in the third chapter of this work, explained the general nature of divine teaching ; we would now view the subject in its immediate connexion with our Lord's office as the Prophet and Teacher of his church.

We notice first HIS DIVINE APPOINTMENT to this office. It was foretold by Moses, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him shall ye hearken.* Isaiah in the name of Jehovah directs the attention of the church to him, *Behold my servant, whom I uphold, my elect in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.* In the fulness of time this great Prophet came, and in person declared, *All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him.* When he had accomplished his work of redemption, and was risen to his original glory, he sent his Holy Spirit on his Apostles, filled them with divine wisdom, and called them to testify that he was the prophet of whom Moses had spoken. (Acts iii. 22 ; vii. 37.) The Father appoints him to this office, and the Spirit endows him with all requisite gifts to fulfil it, (Isa. xi. 1—5.) and acts on his agency to carry on his work, (John xvi. 7—15.) and the result of his Divine appointment shall be, that *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* Isa. xi. 9.

HIS QUALIFICATIONS for this office, which are peculiar and complete, may next be pointed out.

He is an *all-wise Teacher.* He has infallible wisdom. However pious human teachers may be, and however disposed to assist us, none are wholly free from ignorance and

error ; it is not so with Christ, *in him are hid all the treasures of wisdom and knowledge*, and this for us : he is *made of God unto us wisdom*. He not only knows what is in man, but in the Father also. (Matt. xi. 27.) The Divine Spirit is given by measure to man ; it is given without measure to the great Mediator ; (John iii. 34.) and *the Spirit of the Lord* that rests upon him is *the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord*. Look at the displays of this wisdom when he was upon earth ; with what authority and distinctness, with what love and tenderness he instructed his followers ; how he baffled all the tricks and subtilty of Scribes and Pharisees, Sadduces and Herodians ; how ably he solved the artful questions about the tribute-money, the doctrine of the resurrection, and the woman taken in adultery, leaving a holy lesson, and removing all the fancied difficulties ; how wisely he taught his disciples as they were able to bear it, and opened their understandings to understand the Scriptures ; what depths of wisdom are there in his parables and discourses ! He is still the same all-wise Teacher. He knows every circumstance. He knows every heart. *Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.*

He is *an experienced Teacher*. He has himself practised all his lessons. He has learned in the school of experience the truths which he teaches. Human instructors are often inefficient, because they have had little experience ; we all more or less fail, as we say and do not. It is a most humbling and affecting proof of our fall, that we can clearly discern and expose the fault of another, at the very time that we are blind to our own commission of the same fault : we can admit correct notions without their becoming living principles ; but it is the peculiar glory of this Teacher, that there is not an excellence which he sets before us in instruction that is not in full perfection in himself, and that he has not set before us in his own life ; and

this not merely in prosperous circumstances ; he has known want and poverty, he has gone through darkness and temptation, he has been in deep sorrow and extreme suffering ; *though he were a son, yet learned he obedience by the things which he suffered.* The Saviour first *did* and then *taught.* (Acts i. 1. Matt. xi. 29.) His early life in his father's business as a carpenter, is full of sweet instruction to the humble Christian. We think that it is of great value to have the advice of an experienced Christian, and so it is, but let us not fail to look still higher. All Christians may have the advantage of that experience which the Saviour's unequalled temptations and sufferings have given to him. This gives him such sympathy with his people, that *in all their afflictions he is afflicted.* He has again long exercised this gracious office. Look at the scholars of his school. Mark the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the blessed band of the Reformers, and the holy Church, in ages past ; they were all under his teaching. He has already guided thousands and millions safely home ; he has lost none of them that were given unto him ; he rejects none that come unto him ; let us also go that we may have life.

He is a *kind Teacher.* Sometimes human teachers are harsh and severe ; sometimes they do not like to be interrupted ; sometimes they are dogmatic, proud, and negligent. But Jesus is mild and gentle, meek and lowly, kind and faithful. It is delightful to mark his readiness to instruct while on earth ; when he was weary, when he wished for retirement, when they followed him into his secret retreats, when he had not time so much as to eat bread, when even little children were brought to him, he never once refused to teach. Blessed Saviour, may we imitate thy unwearied love ! How precious are thy words, *Come unto me, all ye that are weary—take my yoke upon you and learn of me, for I am meek and lowly in heart.* Read the 8th chapter of Proverbs, and in the invitations of wisdom see a beautiful picture of the willingness of Christ

to instruct. See how graciously he promises (Psalm xxxii. 8.) *I will instruct thee and teach thee in the way which thou shalt go ; I will guide thee with mine eye.* Look at his life : though he speaks with authority, yet it is the authority of truth and love, as well as of power and dominion ; it is all marked by inexpressible kindness, and patience, and tenderness. How wonderful his patience in bearing with the unbelief and dulness, the prejudices and perverseness of his disciples ; what allowances he made for them, and how readily he pardoned, and again received them !

Once more, *he is an abiding Teacher.* It was his last promise on earth to his church, *Lo, I am with you always, even unto the end of the world.* Human teachers can give but short lessons, and they are gone. However much we may sometimes desire their counsel, there are seasons when they cannot come to us, and we cannot go to them. He is ever present, and the Christian can say that *He will be our guide unto death.* When in the midst of enemies, and under the most perplexing difficulties for his name's sake, we can, without the possibility of man's interference, realize the presence of this Teacher, apply to Him, and hold communion with Him ; and He will give a mouth and wisdom which all our adversaries shall not be able to gainsay or resist. Happy are Christians, the pupils of the Teacher who has promised, *I will never leave thee nor forsake thee ; and who may boldly say, the Lord is my helper, I will not fear what man can do unto me.*

From this view of his qualifications we must conclude that He is an *unparalleled* Teacher : he has a fitness for this office that is quite unequalled. All the glories of his person as God and man, all the titles which he bears, all the endowments with which he is enriched as our Mediator, and all the offices which he has undertaken eminently, and without a rival, qualify Him to be THE PROPHET. He is God, and therefore omniscient and omnipresent ; he can counsel the thousands of his Israel in all ages and places, and at one and the same instant direct and lead them ; nothing can be hid from Him : He is man, and

therefore can descend to and sympathize with human infirmity. The union and combination of his varied names show his peculiar qualifications ; he is the chief *Bishop, the Bright and Morning Star, the Counsellor, the Faithful Witness, the Guide, the Lawgiver, the Light of the World and the Light of Life, the Shepherd, the Sun of Righteousness, the true Solomon, the Teacher come from God, the Truth, the Word of God, and the Wisdom of God.* What an unparalleled Teacher is here ! How long shall his people be clouded under the mists and darkness of human errors, because they come not to that better Instructor, who alone *teacheth to profit ?* Isaiah xlvi. 17. Let us too remember, that he has assumed no office which he will not adequately fulfil ; *faithfulness is the girdle of his reins.* We may entirely depend on Him for the due and full use of his endowments : *he is faithful to him that appointed him, as Moses was faithful in all his house ;* but in a vastly superior, in an unparalleled degree ; *Moses as a servant ;* with human defects ; *Christ as a son over his own house,* and though *touched with a feeling of our infirmities, yet holy, harmless, undefiled, and separate from sinners.*

The MEANS BY WHICH CHRIST TEACHES are very varied. We might go through the preceding chapters of this work, and shew that all the different topics on which we have been dwelling illustrate the modes in which the Saviour instructs. By human learning, by holiness, by more immediate divine teaching, and by the Scriptures ; by practical and controversial works ; by the history of his church ; by the ministry of the word, or the publications of His servants, He is carrying on one and the same design, the instruction of his people. The great Teacher is still one, the Lord Jesus Christ. Nor are different and apparently opposite modes inconsistent with his wisdom. John the Baptist comes in an abstemious manner and under a severe garb, *neither eating bread, nor drinking wine ;* the Son of man comes *eating and drinking ;* but both are divinely-sent instructors, and *wisdom is justified of all her children ;* they will believe and acknowledge and

improve the divine wisdom in all the methods by which he teaches.

All providences are his voice ; all situations and circumstances teach the lessons of his school ; the whole earth is the temple of his instruction. *The Lord is in his holy temple ; let all the earth keep silence before him.*

He has given His word to be a *light unto our feet, and a lamp to our paths*, and there especially we have *the mind of Christ* : He sends His ministers to *open men's eyes, and to turn them from darkness to light* ; His people are not only enlightened by his beams themselves, but through this received light they communicate to others,\* *among whom ye shine as lights, holding forth the word of life.* Afflictions are by Him made eminently instructive ; His children can say to Him, *It is good for me that I have been afflicted, that I might learn thy statutes.*

But it is especially by His Divine Spirit that our Lord efficiently teaches. The light which His word, His ministers, Christians, or afflictions, or the course of His providence, may give, will all be without effect, till the Holy Ghost, with divine energy, open the blind eyes, and enable us to discern the true light. This is even more important than his personal ministry, as may be seen by the extensive effects produced through the outpouring of His Holy Spirit.

In the plan of the Divine dispensations, the Son of God is the Mediator through whom the Holy Ghost is sent to man. *It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.* This shows that it is only

\* Even the most experienced teacher may receive great help from a weak Christian. Luther observes, 'I am a doctor in theology, and many persons readily admit that they have received considerable help from me on sacred subjects ; but I have found myself assisted and raised up by a word from a brother, who thought himself in no wise my equal. There is much value in a word from Scripture, spoken by a brother, in the time of trial. For the holy scripture ever has the Holy Spirit present with it, and in different ways he excites and builds up the heart by the word. Thus Timothy, Titus, Epaphroditus, and the brethren that came from Rome comforted St. Paul, although he was far more taught and experienced in the word of God than they were. For there are times in which the greatest saints are weak, and others are stronger than they.'

through a Mediator that the Holy God can so reign over sinful men, as to communicate His blessings to them, or they can go to Him. We too much lose sight of the present mediation of Christ. It is dishonourable to Him, it is injurious to his present grace and love, to think that salvation was, as it regards the sanctification of believers, finished when the Saviour died. Justification is not the whole of salvation. We need another blessing, illumination and inward purity. Holiness and obedience are essential to true happiness. And Jesus Christ has received of the Father that grace of the Holy Spirit, which He, as Mediator, now freely dispenses to sinful creatures, and by which they are enlightened and sanctified. And as sinners cannot have communications with and from a Holy God but through a Mediator, so the Holy Ghost is not communicated to man but through Christ (John vii. 37—39 ; xvi. 7). It pleases God thus to convey the blessing, that we may see that we have no claim to it, and do not merit it ; that our knowledge and holiness may be more expressly of grace, and that Jesus may have the just and due reward of his cross, and the benevolent joy of dispensing salvation to perishing sinners (John v. 21 ; vi. 51). He rose to be Lord both of the dead and living (Rom. xiv. 9). We are saved by his life (Rom. v. 10), and He is, out of His fulness, dispensing, as Mediator, spiritual blessings to His people. Hence he says, *Because I live, ye shall live also* (John xiv. 19.) It is an unspeakable comfort that this *river of the water of life* thus flows from the throne of God and of the Lamb.

The value of Christ's teaching may be more clearly discerned, by placing it IN CONTRAST WITH OTHER SYSTEMS OF INSTRUCTION.

NOMINAL CHRISTIANITY is fearfully prevalent through Christian countries. Our Saviour describes it, when he says to Sardis, *Thou hast a name that thou livest, and art dead*. This painful account of Sardis is too true a description of vast numbers among all Christian nations and Christian communities. From the best National Establish-

ment, and the most select religious society, down to the lowest rank of Socinianism, what multitudes have the name of Christian, and nothing of the life of Christ.

View the operation of this system, WHERE THE SENTIMENTS ARE CORRECT. The system of a barren orthodoxy, by whatever class of Christians it may be held, from the highest Calvinist to the lowest Arminian, is a contrast to the teaching of Christ. It is the bare religion of sentiment, as opposed to the vital and influential religion of motive. It adopts a correct outside form, and resting in it, becomes one of the most effectual opposers of the real truth. Setting itself against the life and influence of the very truth which it holds, and reproaching its faithful confessors, who *live godly in Christ Jesus*, it sits down self-satisfied with the mere profession of correct doctrine, in some particular favourite notions. Under this screen and mask, carnal nature, corrupt passions, and the love of the world and of sin flourish, not only with undiminished, but with increased vigour. St. Paul gives an awful prediction of this state of things : *In the last days, perilous times shall come ; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, heady, high-minded, lovers of pleasure more than lovers of God : having a form of godliness, but denying the power thereof.*

The doctrine of Christ, where taught by that great Teacher, gives spiritual life ; it leads to the mortification of all sin, and to abounding in all the fruits of righteousness ; it fills with joy and peace ; with love and humility ; with devotion and spirituality ; and it brings a man to walk with God, and to have his conversation in heaven.

View again the operation of the system of nominal Christianity under another form, which, disregarding the teaching of Christ, makes UTILITY the grand criterion of moral obligation. The benevolent labours, and the improvements and discoveries which we owe to many authors of this class, make it the more necessary to point out its unscriptural character. It is the SYSTEM OF HUMAN EX-

PEDIENCY ; one most extensively and injuriously prevalent at the present day. Its language, as expressed by its advocate Dr. Paley, is, 'actions are to be estimated by their tendency to promote happiness. Whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it.' He founds this system on the Divine benevolence, which he states, 'wills and wishes the happiness of his creatures.' This is a partial view, and the conclusions are very unsafe and erroneous. Indeed Paley himself carries his own principles, legitimately enough for such false principles, to conclusions which show their error as a rule of conduct.

The fact, in contrariety to this pernicious system, is, that even the abstract truth, which is so clearly declared in the Holy Scriptures, that *all things work together for good to them that love God, to them that are the called according to his purpose*, is a matter of faith ; the evidences of which, through the darkness of our understanding, are only partially seen at present, and will only be clearly discerned and fully developed at the last day, But to infer that what seems to us useful on the whole is thence right to be done, assumes that we adequately and fully know what is useful, and thus assumes in fact that we know infinitely more than our finite faculties can possibly comprehend. The rule is insufficient in cases where there is no positive precept, for it would be gross fallacy to infer a line of duty from a partial view of a few consequences. Much more would it be not merely a fallacy but a dreadful presumption to admit such an inferential rule when opposing clear precepts of God's word.

Under the plausible pretence of praising the Divine benevolence, a deity is imagined suited to our carnal nature ; God and his Christ are dethroned ; man's will is invested with sovereign authority, and a mere refined selfishness and a disguised infidelity are established. Unquestionably God has connected man's happiness with obedience ; and godliness in the issue will be found to be the highest utility ; but making utility the ground of moral obliga-

tion is making man's precarious judgment of utility (than which nothing can be more fluctuating and uncertain, or more easily mislead and seduce) the guide of conduct.

God has higher ends in creating us than the mere happiness of man ; he has formed all things for his own glory, as well as for the final good of those who love him ; and many things to our view may be very useful that are very offensive to God, and ultimately very injurious to ourselves. What is the natural effect of this system ? Overlooking Christ, to whom *all power in heaven and earth is given*, and his government of the earth, it destroys the noble actings of faith, and leads men to human motives, quite inadequate to produce that self-denying, self-sacrificing, and disinterested conduct which has been most beneficial to the human race. Under this system, the Apostles could never have said *they counted not their lives dear*, and Christianity would never have been propagated ; Luther would never have effected the Reformation in Germany, or the martyrs in England sealed our own with their blood ; and thus persecutions, oppressions, slavery, the inquisition of the Romanist, and every iniquity may be plausibly covered, even to the most tremendous crime that ever was committed : *It is expedient for us that one man should die for the people.*

How different the teaching of Jesus ! He shows us—God is to be loved more than life itself ; His law is to be obeyed at all hazards ; He sits on the throne, and man is formed for His glory ; *Thou hast created all things, and for thy pleasure they are, and were created.* God has implanted a conscience of right and wrong in every bosom, and he has given his word to display his will to man ; and to those that ask he gives his Holy Spirit. Here is a fixed, an adequate, and sufficient guide and standard for human actions, till the great day of judgment decide every thing. Whatever present difficulties the fulfilling of God's will may bring, a faithful conformity to it shall in the result invariably be found to be most for the benefit of a community, and for the good of the individual, most to pro-

mote human happiness, as well as to set forth the Divine glory.\*

On the dead carcasses of a nominal Christianity, Infidelity, Mahomedanism, and Popery, feed and subsist. They have their chief nourishment in the worldliness, the selfishness, the vices, and the inconsistencies of Christians in name only. The bright light of Christian truth, exhibited in the faithful lives of Christians, would scare away these antichristian delusions.

INFIDELITY began indeed at the fall, and was the first step in man's ruin, and it has ever since been the natural growth of the human mind, and the spring-head of human misery. Yet we have seen that it arose with new vigour, and with bad eminence flourished in the decay of vital Christianity, and it now gathers its main strength and power from the corruptions of nominal Christians. Not seeing the blessedness of the Gospel in the happy experience of real Christians, it finds no preponderating good to set against the restraints of religion, and says, *Let us break their bands asunder, and cast away their cords from us.*

This system altogether and avowedly sets aside the Saviour and his religion, with, *We will not have this man to reign over us.*

If insubordination to rulers, speaking evil of dignities, and abused patronage; if sabbath-breaking,—in its various branches of travelling, buying, selling, and working, and Sunday newspapers, parties, and pleasure-taking; if perjuries, profligacies, intoxication, increase of crime, and allowance of slavery in the West Indies, and of burning of widows in the East Indies; if all these are both the symptoms and the consequences of infidelity,—to what an extent does it prevail in our country! Let a man be under the teaching of Christ, and receive his promises, and he flies from these and other iniquities; cleansing himself *from all filthiness of the flesh and of the spirit, and perfecting holiness in the fear of the Lord.*

\* Dr. Dewar in his Moral Philosophy, ably answers Paley, Vol. ii. 37—63.

The system of MAHOMEDANISM presents us with a false prophet to supersede the prophetic office of Christ ; its characteristic features are pride and lust of dominion, oppression, tyranny, and licentiousness. Look only at the countries under its dominant power, and mark its baneful influences, which form a perfect contrast to the beneficial efficacy of the teaching of Christ. It is the awful retributory judgment of God on a corrupt Christianity.\*

The system of ROMAN CATHOLICISM, which is founded on an avowed admission of the offices of Christ, is in truth only a virtual setting aside of Him and His great salvation, by supplying human resources and remedies. What is the claim of infallibility, but a direct invasion of that blessed office which we are now considering ! The leading feature of popery is an usurpation of the offices of Christ ; while it is a professed acknowledgment, it is the most extended and effective denial, of the Father and the Son. His word is either withheld from the mass of the people, or supplanted by pretended Apostolic traditions. His Spirit is set aside by man's invented purifications, and his law by human omissions and additions.

In the language of a friend, ' What need is there of the teaching of the Holy Spirit, if the spirit of Roman Infallibility can reveal the sense of the *divine word* ? What need of a *Divine Mediator* as *Priest*, if *Saints* can perform his office of intercession, and *Priests* can offer an unbloody sacrifice for the expiation of sin ? What need of a *Divine Prophet*, when the *Church* can teach that wisdom which resides eminently and essentially in its *Head* ? and what need of a *Divine King*, to sanctify the human soul by his

\* We can speak here only of the corruptions of Christianity ; to enter on *Paganism* would carry us too far. How striking is the description of idolatry in the 14th chapter of the Apocryphal book, the Wisdom of Solomon ! After going through the vanity of idols, and showing that ' the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life : ' the Author of that book thus sums up the evil consequences, ' so that there reigned in all men, without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery and shameless uncleanness. For the worshipping of idols, not to be named, is the beginning, the cause, and the end of all evil.' The description is faithfully true.

power, if man, by penance and mortification, and alms, and prayers, can *sanctify* himself? On this system of heathenism under a Christian name, the whole glory of the gospel of grace is virtually overthrown: for thus fallen man can justify himself by his own goodness, sanctify himself by his own power, and glorify himself in his own perfection. Thus man assumes to be his own Saviour, by superseding the office of Him, the eternal Son of God, expressly and mercifully provided for this purpose.\*

What then has been the fruit of this great corruption? No doubt there are exceptions, but speaking generally—‘These *principles* of corrupt Christianity have been attended with a corresponding corruption in *practice*—a merely learned, or a superstitious and self-righteous, or an ignorant and overbearing priesthood,—an unnatural and self-imposed condition of social life, “forbidding to marry, and commanding to abstain from meats, which God had created to be received with thanksgiving,” (1 Tim. iv. 3,)—the direct encouragement to sin in plenary indulgences—a second probation after death, in purgatory—the purchase of masses for the dead—the invasion of domestic confidence by auricular confession, and similar instances of priestly influence over the conscience—above all, that tyranny over human opinion which is the necessary result of the supremacy of an Infallible Head, and which, enslaving the mind by ignorance of Bible-truth, and terrifying the conscience by priestly domination, makes man the slave of man; and renders the body the victim of absolute power; a slavish condition of society being the natural and general result of full Roman Catholic ascendancy.’\*

\* By their *Indexes*, the Romanists have most effectually set themselves against Christ, and his teaching. The Reader may see this fully exemplified in Mendham’s account of the *Indexes*, both Prohibitory and Expurgatory, of the Church of Rome. Some points are there clearly established. The free circulation of the word of Christ is intentionally impeded, pp. 24, 33, 34, 184; its main doctrine—salvation by grace, through faith—is in every way opposed, p. 130, and those works which have most of the mind of Christ are especially prohibited: such as Dupin, Fenelon, Quesnel, and Pascal amongst the Romanists, and all the works of the Reformers. It is curious to see such works as those of Beveridge, Bingham, Burnet, Cave, Locke, Milton, Walton, &c., (see p. 122) condemned. Mr. Mendham observes, ‘It is not the extent of the

Where there are exceptions, as in the case of Pascal and Quesnel, those very exceptions are odious to that apostate Church ; and their retention of Roman peculiarities has been seriously injurious to their own full perception of the truth.

What a contrast is here to the blessed doctrine of Christ ! No tyrannous domination ; no pomp and pageantry of external show ; no dressed and painted idols ; no fumes and clouds of incense ; no gorgeous processions ; no dumb pantomime ; no crossings and bowings, crucifixes and candles ; none of these mark the doctrine of Christ : it is the simplicity of truth ; the dominion of love ; the pure offering of spiritual worship. Though it be indeed foolishness to the wise of this world, it is characteristic of the greatness and glory of God. It is a revelation of Father, Son, and Holy Ghost ; a proclamation of Divine mercy to rebels ; a grand display of sovereign grace ; a free salvation entirely wrought out by God Himself. It produces a change within, a moral revolution, and transforms a fallen sinner into a child of God, and a meet companion for heavenly spirits through eternity. Its genuine fruit here is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance* ; its fruit hereafter is *everlasting life*.

How infinitely superior is the teaching of Christ ! How pure and excellent is his instruction, when compared with every false system ! His word is truly an infallible standard. There He speaks with divine authority, fixing and concluding, under the awful sanctions of our Creator, all the most important practical truths needful for man to know. *The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.* The officers sent to apprehend him testified, *Never man spake as this man.* By his Spirit he convinces the world of sin, and of righteousness, and of judgment. He opens the full extent of our disease, and unveils, not a fictitious, imaginary, and

truth to say, that a good library might be formed from the books condemned by the Papal Indexes ; they would furnish an almost *perfect* one, perfect indeed for all the purposes of absolute and abundant utility.

deceitful drama of human nature, but such a representation, that every one instructed by Him can say, 'This is a picture of my heart,' 'this is the real state of the world.' He also provides, He manifests, and He applies, not a deceitful drug, vain and inefficient except to injure and destroy, but a complete remedy. There is not only the removal of guilt, but in the mode of removal the very spring of a future righteous conduct. He instructs the highest monarch on his throne, he overlooks not the poorest peasant in the cottage: the poor are indeed the special objects of his attention. He schools not man in his misery with the hard declamations of a severe master, but with the sweet and tender accents of love. He quiets and soothes, He guides and leads into all truth. The words of one of his under-teachers well describe the instruction of the Chief Teacher: *We were gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls, because ye were dear unto us.* He not only recovers for us our forfeited inheritance, but shows us God our reconciled Father, and presents us before Him as the recovered children of His love, again privileged to enter our Father's house, and dwell in his presence and favour through eternity.

Let us more explicitly point out THE CHARACTER OF HIS TEACHING. His whole course of instruction is wonderful. He sometimes brings His children to the very gates of hell before they see the light of saving truth; \*

\* Bishop Reynolds, in his Third Sermon on Hosea xiv., has these striking remarks: 'When a poor soul has been with Jonah in the midst of the seas, compassed with the floods, closed in with the depths, brought down to the bottom of the mountains, wrapt about head and heart and all over with the weeds, and locked up with the bars of sin and death: when it has felt the weight of a guilty conscience, and been terrified with the fearful expectation of an approaching curse, lying as it were at the pit's brink, within the smoke of hell, within the smell of that brimstone, and scorching of that unquenchable fire which is kindled for the devil and his angels: and is then, by a more hotbottomless and unsearchable mercy brought unto dry land, snatched as a brand out of the fire, translated into a glorious condition, from a law to a gospel, from a curse to a crown, from damnation to an inheritance, from a slave to a son; then, then only, never till then, is that soul in a fit disposition to sing praises unto God. When God hath forgiven all a man's iniquities,

their way is often dark and intricate, and sometimes very painful and distressing, before they arrive at peace and joy in believing. *I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight.*

Notice its enlightening and sanctifying character. His teaching REALLY ENLIGHTENS. It does not merely convey a notion to the intellect, but a vital influence; it is not *in word only, but in power, and in the Holy Ghost*: His words are spirit and life; He can say, *I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.* It is not like the light of the moon on a cold and chilling night, but like the light of the sun warming and enlivening. Other teachers can bring right sentiments before us, but this Teacher has a superior power; He is not only *great in counsel*, but also *mighty in work.* (Jer. xxxii. 19. Isaiah xxviii. 29.) He claims it as His prerogative to *put wisdom in the inward parts and give understanding to the heart*, Job xxxviii. 36. Though the Bible be plain, yet we want a right spirit before we can understand it. Jesus gives this. He was promised, as a *light of the Gentiles, to open the blind eyes*, (Isaiah xlii. 6, 7); He did not literally give bodily sight to one Gentile, it is therefore a far better light that the promise intends, even the spiritual light which he communicates to the soul. Under His teaching we discern the infinite value of the soul, the evil of sin, the way of salvation by grace through faith, the wisdom of being truly religious; and thus *the eyes of our understanding are enlightened to know what is the hope of his calling, and what the riches of the glory of his*

and healed all the diseases of his soul, and redeemed his life from destruction .....and crowned him with loving kindness and tender mercies, turning away his anger, and revealing those mercies which are from everlasting in election unto everlasting in salvation, removing his sins from him as far as the east is from the west; then a man will call upon his soul over and over again, and summon every faculty within him, and invite every creature without him, to bless the Lord, and to ingeminate praises to his holy name.'

The expressions 'then, then only,' &c., are somewhat overstrained. Many are gently drawn by the love and tenderness of Christ, and feel on that ground specially disposed to gratitude.

*inheritance in the saints.* God himself also is made known to us by Christ: *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* In a higher and fuller sense than any human teacher can attain, our blessed Redeemer gives this best instruction: *the Lord giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the righteous.* There is a special instruction which He gives to His true disciples beyond that which others receive or can give, Matt. xiii. 11—16; xvi. 17. May we constantly look to Him for this saving illumination, and never rest only on the teaching of man.

We encroach on the office of Christ as the Teacher of his Church, when we give to any human being, or to authorities in the church, or any councils that may be called, power to interpret the word infallibly. This great error of the Roman Church is not uncommon in a subordinate degree among Protestants. The Romanists endeavour to support it by what they consider a parallel case, the JUDICIAL POWER to interpret the laws. But Melancthon showed 'the wide difference between the judicial power committed to a few individuals in a state, and the influences of the Holy Spirit enabling the true followers of Christ to understand the wisdom revealed in the Gospel, which is far beyond the reach of human wisdom.'\*

His teaching TRULY SANCTIFIES. Human teaching often fails of its highest ends, and the best instruction of man, in the best of truths, may be a stumbling-block to some, and foolishness to others: but it is not so with the Saviour's teaching: when He instructs, he gives *the meekness of wisdom.* He not only enlightens, but he teaches us to deny all sin and live wholly to God. He is himself *the Refiner*, who purifies his people and makes them *zealous of good works.* Those are not under His instruction who think that hope in Him is consistent with allowed sin. He makes the covetous liberal, the deceitful sincere, the dishonest upright, the drunkard sober, the licentious chaste,

\* See Melancthon's Works, Vol. iv. p. 729, &c.

and the worldly-minded spiritually-minded. Of this Shepherd, all his sheep can say, *He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake.* Humility is that part of sanctification, for which the most eminent of his servants are peculiarly distinguished. Paul thought himself *the least of the Apostles, and less than the least of all saints.* It is a part of His plan of teaching to let His people first see the folly of their own wisdom, and the insufficiency of their own righteousness, as in the case of Augustine and Luther, and then to bring them with the simplicity of a child to receive His wisdom, and submit to His righteousness. It is very observable that our Divine Teacher does not restore us from our ruin so much by accurate knowledge, as by penitence and faith, by love and obedience: by the state of the heart he then rectifies the understanding: he gives a right disposition, and so prepares for a right sentiment. Thus he sanctifies as well as enlightens. Well then may all his people join Nicodemus in asserting, *Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him.*

We would, in conclusion, notice **THE RIGHT RECEPTION OF THE LESSONS** of this best Teacher.

When Moses and Elijah appeared with our Lord in the Mount of transfiguration, the voice from the cloud said, *This is my beloved Son, in whom I am well pleased; hear ye him:* the voice seems to set aside Moses, the lawgiver of the Jews, and Elijah, their leading prophet, that the Son might remain the supreme and perpetual Teacher, and we might constantly attend to him. How then shall we best fulfil this heavenly mandate? Some practical directions may here assist the Christian Student.

Be deeply **SENSIBLE OF YOUR NEED OF HIS TEACHING.** It is a strong description of the state of men without Christ, "*walking in darkness, and dwelling in the land of the shadow of death,*" (Isaiah ix. 2.) but it is the real condition of all men who have not seen this great light. (John xii. 46.) A man may live in the darkness of heathen

lands amidst all the blaze of light that shines in a Christian country, if he neglect and despise the Light of Life. Our minds are dark, our hearts are hard, our prejudices are numerous, our affections are perverted. We cannot learn religion merely by books and human instruction; by natural talents and powers of intellect; or by the letter even of the inspired scripture, or the best explanations of scripture from God's most favoured servants. Even past knowledge will not suffice for present and future exigencies; we are constantly dependent on Christ for fresh supplies of his illuminating and sanctifying grace. We press the necessity of this child-like spirit, of this sense of ignorance, and our own entire want of that instruction which He can give, remembering that solemn thanksgiving of our Redeemer, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.* Whenever we perceive our ignorance, let us then at once look up to Him for wisdom: let all our self-wisdom on religion, whether opposed, or added to the divine mind, be seen in its true light as the most egregious folly, and his Gospel have its full triumph in *casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

BELIEVE that HE DOES REALLY TEACH all who commit themselves to him. *As he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,* so in coming to Christ for instruction, let us have the same precious faith. It is no fabled story; it is a solid, a cheering, a delightful truth. He is not indeed visibly present, but the Christian knows that he does truly and efficiently instruct, and fulfils his own promise, *I will not leave you comfortless, I will come unto you.* As the loadstone, while out of sight, and under a table, will attract the needle, which follows the magnet wherever it moves, so the Saviour, while invisible, is through all impediments really influential on the minds of his people. Let us have

faith in him. Human lessons may be acquired by skill, acuteness, and a good memory ; but the instruction of Christ is received through faith. It should greatly assist the Christian's faith to observe in his past experience what has been already done for him. He can say, *One thing I know, whereas I was blind, now I see.* He has already learned much, *We know that the Son of God is come, and hath given us an understanding that we may know him that is true.* What he has already done is but the pledge of what he will do hereafter. If we now *know in part*, it is an earnest that we shall hereafter *know as we are known.* Gospel blessings come through faith, and the great difficulty here is so to live by faith, as to realize the presence and wisdom, the power, love, and daily teaching of this Divine Prophet.

Humbly, diligently, and obediently USE ALL APPOINTED MEANS FOR RECEIVING HIS INSTRUCTION. After giving the promise of Divine Teaching, the Psalmist says, *Be ye not as the horse, or as the mule, which have no understanding ;* and then teaches us willingly and gratefully to receive and submit to divine instruction. So our Lord assures us, *Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* May we then listen to this great Teacher in every mode in which he teaches his children. Mary sitting at the feet of Jesus, hearing his word, is a beautiful picture of the posture in which the Christian wishes that his soul should constantly abide ; always listening to the instructions of Christ. We cannot indeed now literally sit at his feet, but in every portion of scripture which we read, in every faithful sermon which we hear, in every pious book which we peruse, in every visit to a poor believer in Jesus in his affliction, in every part of the Christian's life, we are, as it were, going to the Saviour and sitting at his feet. Man's teaching, where faithful, is not an obstacle to our being taught by Christ, but a means by which he teaches. All other Christian Instructors are sent by him as under-shepherds ; he is the chief Shepherd and Bishop of our souls. We

are not indeed to receive from them any instruction but according to his mind. What says the Master? should be our constant sentiment with reference to Christ, as others used it with reference to human authorities. If a Heathen could say, 'Plato is my friend, and Socrates is my friend, but truth is more my friend,' well may a Christian say, 'Christ is the truth, and Christ is dearer to me than all the world.' We should indeed infinitely prefer his word before that of any earthly relation, or we are not worthy of him. He has also multiplied figures, parables, and lessons, by which we may, as it were, ascend step by step, every day and every hour, to constant communion with him. Where can we be without a constant memorial of him? He is the Sun of Righteousness, that illuminates the world, the bread which nourishes to everlasting life, the door by which we enter the sheepfold, the habitation wherein we dwell, the way in which we journey to heaven, and the true vine, united to which we bear fruit. In short he is our light, our life, and glory. To the end of our days we must always remain learners at his feet, and while we act up to knowledge already given, he will continually give us fresh lessons of his love (Ephes. iii. 18, 19).\*

Let us then day by day bring all our perplexities to him, and constantly seek his guidance, and follow his will, so shall we assure our hearts that we are under his teaching.

CHERISH A JOYFUL EXPECTATION OF PERFECT KNOWLEDGE through Christ hereafter. On a large scale he *shall not fail nor be discouraged till he have set judgment in the*

\* Our Reformers well understood the truths set forth in this chapter, and have embodied them in the following beautiful prayer which was inserted in the Bibles published in Queen Elizabeth's reign, among prayers to be said in the morning. 'O Lord Jesus Christ, which art the true Sun of the World, evermore arising and never going down, which by thy most wholesome appearing and sight doth bring forth, preserve, nourish, and refresh all things as well that are in heaven as also that are on earth, we beseech thee mercifully and favourably to shine into our hearts, that the night and darkness of sins, and the mists of errors on every side driven away, thou brightly shining within our hearts, we may all our life's space go without any stumbling or offence, and may decently, and seemly walk, (as in the day-time) being pure and clean from the works of darkness, and abounding in all good works, which God hath prepared for us to walk in, which with the Father and the Holy Ghost, liveth and reigneth for ever. Amen.'

earth, and the isles shall wait for his law. Every individual believer may say, *Thou shalt guide me with thy counsel, and afterward receive me to glory.* He is with his people in their life, and all through the valley of the shadow of death, and when on the borders of the eternal world, he stands ready, as it were, to receive and welcome them home. (Acts vii. 55.) If indeed we be Christian Students, we are going to the land of light, we are on our way to those blessed regions where *there is no night, and no darkness.* It is the glorious description of our residence above, *the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof; and the nations of them that are saved shall walk in the light of it.* Let us have a realising anticipation of the day when we shall behold the great Teacher, and *know as we are known.* A transforming and assimilating influence shall accompany the beatific vision; *we shall be like him, for we shall see him as he is.* *The Lamb is the light of the heavenly city; all the communications of light will therefore proceed from him. The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.* We may well suppose that he who has said, *What I do thou knowest not now, but thou shalt know hereafter,* will remove the veil which now prevents our beholding the beautiful form and proportion of many a sacred truth, and the light and glory of many a dispensation at present hid in the *clouds and darkness that are round about him.*

Christian Students, rise then to your high vocation. Here is a Teacher incomparably excelling every other instructor; here is a school infinitely beyond the highest and most renowned school and college here below; the science is good not only for time, but for time and eternity; the honours are not fading, but durable; the rewards are not merely earthly and temporal, but also heavenly and everlasting; like godliness, his teaching is *profitable for all things, having the promise of the life that now is, as well as that which is to come.* All may here attain the

great prize ; and the pursuit of it shall not be full of anxiety and toilsome labour, or the attainment of it leave an aching void in the soul. It is heaven upon earth to live with Christ here below, and to rejoice in hope of the glory of God ; and we shall find hereafter *in his presence fulness of joy*. Christian Students, *cast not away therefore your confidence, which hath great recompense of reward ; for ye have need of patience, that after ye have done the will of God, ye might receive the promise ; for yet a little while, and he that shall come will come, and will not tarry.*

In the meantime then, and till that great teacher come, and in his light we see light, we conclude with the 'Apostle's charge to Timothy—

GIVE ATTENDANCE TO READING.

## CHAPTER XX.

SOCIAL PRAYERS FOR STUDENTS PREPARING  
FOR THE MINISTRY.ON ASSEMBLING TOGETHER BEFORE READING THE  
SCRIPTURES.

## FIRST PRAYER.

O LORD God Almighty, the Father of lights and the only Giver of true wisdom, the God and Father of our Lord Jesus Christ, who hast given special promises to those who, in evil times, speak often to one another, exhort one another, and together call upon thy holy name ; we beseech thee, enable us to meet together in the name of Jesus Christ, and to come unto Thee by Him alone. Oh ! pour upon us the spirit of grace and supplication. Prepare our hearts to come before thee ; preserve us from all vain and trifling thoughts, and assist us to approach unto Thee with reverence and godly fear.

O Lord, we acknowledge our own ignorance, sinfulness, and unprofitableness in thy sight. We have all sinned before Thee. In us, that is in our flesh, dwelleth no good thing. Without Christ, thou hast taught us, we can do nothing. Forgive all our iniquities ; heal all our spiritual diseases ; create in us a clean heart, O God, and renew a right spirit within us.

We believe that every good gift, and every perfect gift is from above, and cometh down from Thee ; oh ! do thou give us heavenly wisdom ; teach us thy statutes : guide

us into all truth. Grant us to continue in thy word, to know thy truth, and to be made free by it.

O Lord, who didst open the understanding of thy Apostles, open our understandings to understand thy scriptures. Give us faith in all that thou hast said. Help us to believe with the heart unto righteousness, and to make confession with the mouth unto salvation, for Jesus Christ's sake. Amen.

#### SECOND PRAYER.

O LORD our God, grant that we may all at this time find how good it is to meet together in the name of Jesus Christ. While we are hearing his word, and speaking of the things pertaining to his kingdom, and praying together in his name, may Jesus himself draw near to us and commune with us. May our hearts thus burn within us with all the glow of Christian love and sympathy. Let us have fellowship with the Father and with his Son, Christ Jesus; walk in the light as he is in the light; have fellowship one with another, and richly experience the truth of thy faithful promise, that the blood of Jesus Christ thy Son cleanseth us from all sin.

Thus waiting on Thee, the Lord, fulfil to each of us thine own gracious promises, that thou givest power to the faint, and increasest strength to them that have no might. While without Thee the youths faint and are weary, and the young men utterly fail; in Thee and by Thee may our strength be renewed; may our affections ascend upward as with eagle's wings; may we run in thy ways and not be weary—may we walk and not faint.

Oh, hear us for the worthiness of thy dear Son Jesus Christ our Lord. Amen.

[Let a portion of the Holy Scriptures be here read.]

#### AFTER READING THE SCRIPTURES.

THANKS be unto Thee, O Lord our God! thanks be unto

Thee for the pure and precious light of divine truth ; by taking heed according to thy word, thou hast assured us the young man shall cleanse his way. Enable us ever to obtain instruction and warning, help and strength, joy and salvation, from thy blessed word. Deliver us from earthly wisdom. Make us wise unto our own salvation, through faith in our Lord Jesus Christ. Make us wise to win souls ; workmen that need not to be ashamed, rightly dividing the word of truth.

Our merciful Father, the God of the spirits of all flesh, give us all grace deeply to feel the solemn responsibility of our present situation as students, preparing for the sacred ministry of thy word, and to know the unspeakable privilege of being faithful stewards of thy mysteries. Assist us to improve the many advantages which Thou hast given us in the appointed studies of this place, for enlarging and strengthening our minds.

O Lord, help us all with one accord to seek first the kingdom of God and thy righteousness, assured that nothing else can prosper, if this one thing needful be disregarded. Vouchsafe unto us all, thy grace to devote the Sabbath-day wholly and entirely to those sacred duties for which Thou hast from the very beginning blessed and sanctified it. Help us all, however occupied in our studies, to give full time and earnest diligence to daily private prayer and reading the holy scriptures. May we be conscientious, devout, and constant communicants at the Lord's table. In the use of the means of grace feed us daily with heavenly manna, even Jesus the bread of life, and so may our souls be strengthened for our many duties, and the high and holy work to which we trust Thou thyself hast called us.

We beseech Thee to assist us in our daily studies. Let none of us trifle away, in vain company or frivolous amusement, any part of this important season of preparation for future usefulness. Help us to redeem the time. Let none of us think lightly of that course of study which is appointed to us by those in authority over us. Rather

give us all grace to commend our religious principles and profession, by peculiar diligence and application of mind to College studies, so that our orderly and zealous fulfilment of each duty assigned to us as pupils, may be manifest to others, and lead them to glorify Thee our heavenly Father, through Jesus, our Redeemer.

### FOR THE UNIVERSITY.

O GRACIOUS God, who dost bless thy people that they may be a blessing, even the salt of the earth and the light of the world, we implore Thee thus to bless us, and may our feeble prayers, made in the name of Jesus, bring down blessings on all around us.

We pray for all Universities for sound and useful learning, and especially those in our beloved Country, and that to which we belong. Grant to all who govern in them thy heavenly grace, that they may maintain and uphold thy truth, and discountenance and put away all error and heresy, false doctrine, and divisions. Give them those spiritual gifts which are needful, faithfully to fulfil their responsible office as Heads of Houses, or as Professors or Teachers of others. Guard them from all the many snares of the enemy and from all evil; uphold them by thy free Spirit, bless them and prosper all their works for the good of those under them.

We pray also for our own College in particular: for its Master, its Fellows, and its Students. Grant unto each one thy blessed Spirit, that those who rule may rule with diligence, that those who minister may wait on their ministry; and those who teach, on their teaching, and that we who are learning, may have grace to hear counsel and receive instruction, that we may attain the wisdom which thou hast promised to those who do so. Oh! grant us not only to know but also to do thy will. Thus let pure religion and undefiled before thee, O God, our Father, flourish among us, and let this foundation and establishment never

want faithful men to direct, govern, and teach ; and diligent students, here preparing, as in a nursery, to be trees of righteousness, fruitful in all good works, profitable to thy church and bringing glory to thy name. Hear us for our Lord Jesus Christ's sake.

### SUITED TO THESE TIMES.

O LORD, Thou art God from everlasting and world without end, and the refuge of thy people from generation to generation, the same yesterday, to-day, and for ever ; but our days are as grass, and our life as a vapour : help us to be wise to discern the signs of the times in which we live, and to be diligent that we may be found of Thee in peace, without spot, and blameless. Help us to exhort one another daily, while it is called day, and so much the more as we see the day approaching.

Oh, raise our minds above the things of earth, and fix them on that land of light and love which thou hast set before us. Let us be looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. Give us an awful sense of thy majesty, and of the judgments that Thou wilt bring on those who rebel against Thee. Yet give us entire confidence in thy loving kindness to us thy sinful creatures in Christ Jesus, that we may all know and believe the love which Thou hast towards us, and that we are saved by grace through faith, thy gift, not of works lest we should boast ; but as thy workmanship, created in Christ Jesus unto good works. Thus preserve us from that fear which has torment, and help us to trust in Thee with all our hearts. Grant us such watchfulness and preparation for thy coming that amidst all the predicted fearful signs of thy coming, we may be able to lift up our heads, knowing that our redemption draweth nigh.

Oh ! let not our treasure be on earth but in heaven, and may we all let our conversation be there, and set our

affections on things above, where Christ sits at thy right hand. May we seek also to bring all around us to partake of his blessedness.

Preserve us from the special errors of the day ; from all infidelity, lawlessness and antichristian delusions, from a form of godliness without the power, from having only a name to live while we are dead. Preserve us as a nation from pride and high-mindedness, and instead of being lifted up, let us rather be humbled at the greatness of thy mercies, and at the small returns which we have made unto Thee. Oh ! let us never forget the true honour of every kingdom, that righteousness alone exalteth a nation, and sin is a reproach to any people. Hear us, for Jesus Christ's sake.

#### FOR THOSE IN AUTHORITY.

O THOU King of kings and Lord and lords, who hast ordained all powers and authorities for the good of man, and hast commanded us to pray for them, we beseech thee to bless our Queen and all the Royal Family, and all in authority over us. Direct their councils and guide all their measures to thy glory and the true welfare of our country. Bless all Bishops, Priests, and Deacons, and all who minister in spiritual things, and give them increased wisdom to meet the difficulties of these days. Bless all the Ministers of Christ through the world, grant to them and their congregations quickening and strengthening ; and continually add to thy church such as shall be saved.

#### FOR THE CHURCH OF CHRIST.

O THOU who loved the church and gave thyself for it, more and more sanctify and cleanse it. Give purity, give peace. Enlarge and extend it on every side. May all that believe on thee, O Jesus ! be one. Unite the hearts of all who love thee as the heart of one man.

O Thou who has said, ask of me rain in the time of the latter rain, we entreat Thee to send down showers of blessing on all the churches of Christ. May times of refreshing speedily come from the presence of the Lord. Let thy word grow and increase mightily and finally prevail and triumph over all error and wickedness. Shortly accomplish, O our God, the number of thine elect, and hasten thy kingdom, that we with all those that are departed in the true faith of thy holy name may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting kingdom, through Jesus Christ our Lord.

### FOR RELIGIOUS SOCIETIES.

PROSPER, we beseech thee, all societies formed for the good of thy church at home, and for diffusing thy gospel abroad, to gather thine elect from Jew and Gentile in every land into thy fold. Oh! hasten the time when there shall be one fold and one Shepherd. Bless all missionaries, teachers, and labourers in foreign lands. Send forth fresh labourers continually into thy harvest. Remove every impediment to their success. Let thy word have free course and be glorified, and the glorious gospel of the grace of God be fully preached in all the world to every creature, and the whole earth be filled with thy glory.

O Blessed Redeemer, hasten thy coming and thy kingdom. Let the knowledge of thy glory speedily cover the earth as the waters do the sea. Remember us when thou comest into thy kingdom. May we, without one exception, see the good of thy chosen, rejoice in the gladness of thy nation, and glory with thine inheritance.

## THANKSGIVING.

WE praise and bless thy holy name for all thy loving-kindness and faithfulness to us day by day. To Thee we owe all we are and all we have, life and health, provision and protection, relatives and friends, and every earthly good. But more especially we thank thee for our free salvation in Christ Jesus. Oh! what manner of love the Father hath bestowed upon us, that we should be called the sons of God; that we should have a merciful High Priest in his only-begotten Son, to offer up our prayers; and a Comforter to quicken our souls, and lead us and guide us in the way of life. We bless thee for the faithful promises of his Holy Spirit to them that ask. Give it unto us abundantly. Pour out thy blessed Spirit in these latter days on all flesh. Remove all sins and obstructions that would impede the full flow of the streams of Divine grace.

All glory be to thee for that promise which thou hast promised us, even eternal life. Oh! may we consecrate ourselves entirely to thy service. Thou very God of peace, sanctify us wholly, that our whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.

Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

Hear us, O our Father, in these our prayers, and accept us and our services for our Redeemer's sake, to whom with thee and the Holy Ghost, three Persons in one God, be all glory and praise, now and for ever.

Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us;

lead us not into temptation, but deliver us from evil ; for thine is the kingdom, the power, and the glory, for ever and ever.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

THE END

# INDEX I.

## BIBLIOGRAPHICAL INDEX.

OF THE WORKS MENTIONED IN THE MINISTER'S LIBRARY.

- A Lapide Comment, ii. 94  
Abbadie Vindication, ii. 192  
——— Divinity of Christ, ii. 169  
Abbot's Demonstratio, ii. 198  
——— on Jonah, ii. 110  
Abernethy's Sermons, ii. 221  
Abridgment of Doctrine, ii. 186, 200  
Adam, H. History of Jews, ii. 241  
Adami Vitæ, ii. 254  
Adams on 2nd Peter, ii. 126  
Adam's Works, ii. 156  
——— Four Gospels, ii. 116  
——— on Romans, ii. 120  
——— Private Thoughts, ii. 230  
——— Religious World, ii. 239  
Agobardus, ii. 150  
Aikin's Life of Zuinglius, ii. 266  
Ainsworth's Annotations, ii. 97  
——— Com. of Saints, ii. 230  
Airey on Philippians, ii. 122  
Alcuinus, ii. 150  
Alleine's Alarm, ii. 230  
——— Life and Letters, ii. 261  
Allen's Modern Judaism, ii. 241  
Alexander on Canon, ii. 85  
——— Anglo Cath., ii. 214  
Alexandre Hist. Eccles., ii. 243  
Alley Vindicatæ Christianæ, ii. 240  
Allix's Jewish Church, ii. 207  
——— Piedmont Churches, ii. 256  
Alsop's Antisozzo, ii. 169  
Altingii Loci Communes, ii. 165  
——— in Deuteronomium, ii. 99  
——— Jeremiah, ii. 108  
——— Romans, ii. 120  
Ambrose's Com. with Angels, ii. 175  
——— Works, ii. 156  
Ambrosius, ii. 149, 150  
American Prayer-book, ii. 143  
Amesii Opera, ii. 162  
——— in Psalmos, ii. 103  
——— on Peter, ii. 126  
Amour's Journal, ii. 217  
Anderson on Romans, ii. 120  
——— Exposition, ii. 118  
Anderson's Domestic Constit., ii. 230  
Andrews' Devotions, ii. 143  
——— Sermons, ii. 221  
——— (J.) Sermons, ii. 221  
Anglo Cath. Theology, ii. 164  
Anselmi Opera, ii. 150  
Apocrypha, ii. 240  
Apostolici Patres, ii. 150  
Apthorp on Prophecy, ii. 197  
Aquinas Summa, ii. 150  
Aquinas' Commentary, ii. 152  
Arminii Opera, ii. 162  
Arnald on Apocrypha, ii. 95, 112  
Arnold's Sermons, ii. 221  
Arndt's True Christianity, ii. 230  
——— Garden of Paradise, ii. 144  
Arnobius, ii. 149  
Arrowsmith's Chain, ii. 188  
——— God-man, ii. 118  
Ashwood's Trade, ii. 230  
Assemani Liturgicus, ii. 140  
Assembly's Annotations, ii. 94  
——— Catechism, ii. 187  
Ashwell on Creed, ii. 185  
Assbeton's Immortality of Soul, ii. 173  
——— Baptist Conference, ii. 181  
Asty on Rejoicing, ii. 230  
Athanasius, ii. 149  
Athenagoras, ii. 150  
Atterbury's Convocation, ii. 250  
——— Sermons, ii. 221

- Attersol on Sacraments, ii. 180  
 ——— Numbers, ii. 99  
 ——— Philemon, ii. 124  
 Attonis Opera, ii. 150  
 Augustine's Works, ii. 151  
 ——— Confessions, ii. 230  
 Augustini Opera, ii. 149  
 Ayre's Godliness, ii. 184
- B**
- Babington's Works, ii. 96  
 Bagster's Treasury, ii. 131  
 ——— Hexapla, ii. 112  
 ——— Comprehensive Bible, ii. 81  
 Baillie's Letters, ii. 250  
 Ball's Godliness, ii. 230  
 Balnave's Justification, ii. 178  
 Barclay's Apology, ii. 189  
 Barlow on Timothy, ii. 124  
 Barlow's (Bp.) Letters, ii. 178  
 ——— Choice of Books, ii. 76  
 ——— Genuine Remains, ii. 237  
 Barnes' Critical Notes, ii. 107  
 ——— on Four Gospels, ii. 116  
 ——— on the Acts, ii. 118  
 ——— on the Romans, ii. 121  
 ——— on the Corinthians, ii. 121  
 Baronii Annales, ii. 243  
 Barrington's Sermons, ii. 219  
 Barrow's Works, ii. 156  
 Barwick on the Church, ii. 139  
 Barth's Church History, ii. 244  
 Basil Magnus, ii. 149  
 ——— on Solitude, ii. 151  
 ——— Seleuciensis, ii. 149  
 Basnige Histoire de Religion, ii. 202,  
 247  
 ——— History of Jews, ii. 240  
 Bass's Lexicon, ii. 89  
 Bates's Works, ii. 156  
 ——— Important Points, ii. 175  
 ——— Rural Philosophy, ii. 230  
 Bather's Sermons, ii. 221  
 Bathurst's Hymns, ii. 145  
 Baxter (A.) on Soul, ii. 173  
 ——— on the Lord's Day, ii. 180  
 Baxter's Key for Catholics, ii. 202  
 ——— Saint's Rest, ii. 174  
 ——— on Conversion, ii. 178  
 ——— Catechism, ii. 187  
 ——— Works, ii. 156  
 ——— Catholic Theology, ii. 165, 192  
 ——— Christian Directory, ii. 191  
 ——— Church History, ii. 137, 246  
 ——— Infants' Church Memb., ii.  
 181  
 ——— Narrative of Life, ii. 261  
 ——— Paraphrase, ii. 114  
 ——— Reasons, ii. 193  
 ——— Reformed Pastor, ii. 217  
 Bayley's Liturgy, ii. 141  
 Bayne on Ephesians, ii. 122
- Beattie's Scotch Church, ii. 253  
 Becon's Works, ii. 153  
 Bedæ Historiæ Ecclesiasticæ, ii. 151  
 ——— Opera, ii. 150, 248  
 Beddome's Short Discourses, ii. 222  
 Bedel's Life and Letters, ii. 201, 262  
 Bedford's Scripture Chronology, ii. 133  
 Belveregii Pandectæ, ii. 235  
 Bellamy's True Religion, ii. 230  
 Bellarmine Opera, ii. 152  
 Bellarmini Disputationes, ii. 199  
 Bell's Corruptions, ii. 202  
 Ben Ezra's Coming, ii. 174  
 Benefield's Amos, ii. 110  
 Bengelii Apparatus, ii. 84  
 ——— Gnomon, ii. 113  
 ——— Nov. Test. Gr. ii. 82  
 Bennet's Brief History, ii. 139  
 ——— on Schism, ii. 215  
 ——— Christian Oratory, ii. 144, 230  
 ——— Memorial, ii. 249  
 Benson's Apology, ii. 252  
 ——— Bible, ii. 95  
 ——— Life of Fletcher, ii. 263  
 ——— Hulsean Lectures, ii. 194, 220  
 ——— Christianity, ii. 243  
 ——— Paraphrase, ii. 123  
 ——— Tradition, ii. 213  
 Berkeley's Minute Philosopher, ii. 297  
 Bernardi Opera, ii. 150  
 Berry-street Lectures, ii. 220  
 Bertram, ii. 150, 151  
 Beveridge's Works, ii. 156  
 Beza on Job, ii. 102  
 ——— Novum Testamentum, ii. 112  
 ——— Opera, i. 155  
 Biblia Polyglotta, ii. 82  
 Biblical Cabinet, ii. 92  
 ——— Cyclopaedia, ii. 131  
 Bibliotheca Fratrum, ii. 206  
 Bickersteth's Library, ii. 164  
 Biddulph's Baptism, ii. 182  
 ——— Ecclesiastica, ii. 141  
 ——— Essays, ii. 142  
 ——— Holy Spirit, ii. 171  
 Biel's Thesaurus Theologicus, i. 89  
 Bilroth on Corinthians, ii. 121  
 Bilson on Redemption, ii. 176  
 Bilson's Perpetual Government, ii. 136  
 ——— True Difference, ii. 203  
 Binchii Mellificium, ii. 166  
 Bingham's Antiquities, ii. 139  
 ——— Lay Baptism, ii. 182  
 ——— Origines Eccles., ii. 246  
 ——— Works, ii. 156  
 Binning's Works, ii. 156  
 ——— on Romans, ii. 120  
 ——— on John ii. 126  
 Birch's Life of Tillotson, ii. 265  
 ——— Boyle, ii. 262  
 Bird's Use of Catechism, ii. 186  
 ——— English Reformation, ii. 213

- Birkbeck's Protestant Evidence, ii. 203  
 Birks' Elements, ii. 199  
 Bisco's Thoughts, ii. 231  
 — on Acts, ii. 118  
 Bishops' Bible, ii. 93  
 Blackader's Life, ii. 262  
 Blackwall's Sacred Classics, ii. 84  
 Blackwood's Matthew, ii. 116  
 Blair's (H.) Sermons, ii. 222  
 — (J.) Lectures, ii. 222  
 — (W.) Revival of Popery, ii. 233  
 Blayney on Zechariah, ii. 111  
 — Jeremiah, ii. 108  
 Blomfield's Acts, ii. 118  
 — Dissertation, ii. 217  
 — Devotions, ii. 144  
 — Sermons, ii. 138, 220  
 Bloomfield's Recensio, ii. 113  
 — Greek Testament, ii. 113  
 — Greek and English Lexicon, ii. 89  
 Blunt's Lectures, ii. 96  
 — Veracity of Gospels, ii. 194  
 Bogan's Threats, ii. 83  
 Bogatzky's Treasury, ii. 144  
 Bogue's History of Dissent, ii. 251  
 — on Divine Authority, ii. 194  
 Bohour's Xavier, ii. 266  
 Bolton's Works, ii. 156  
 — Dead Saint Speaking, ii. 231  
 Bonar's Sermons, ii. 222  
 Bond's Life of Fisk, ii. 263  
 Bonnel's Life, ii. 262  
 Bonnet's Inquiries, ii. 194  
 Boos' Life, ii. 262  
 Booth's Reign of Grace, ii. 231  
 Boothroyd's Biblia Hebr., ii. 81  
 — Family Bible, ii. 95  
 Bos Ellipses Græcæ, ii. 89  
 Bosanquet on the Poor, ii. 231  
 Bossuet Œuvres, ii. 152  
 Bossuet's Exposition, ii. 199  
 — Variations, ii. 199  
 Boston's Human Nature, ii. 184, 231  
 Bourdaloue Œuvres, ii. 152  
 Bowden's Gregory the VIIth, ii. 255  
 Bowdler's Select Pieces, ii. 238  
 Bower's Hist. of the Popes, ii. 253  
 Bowles' Pastor Evangelicus, ii. 216  
 Boyd's Episcopacy, ii. 141, 215  
 — Discourses, ii. 141  
 Boyle's Life, ii. 262  
 — Whole Works, ii. 157  
 — Excellency of Theology, ii. 77  
 — Style of Scriptures, ii. 85  
 Boys' Key to Psalms, ii. 163  
 — New Testament, ii. 115  
 Bradbury's Sermons, ii. 222  
 Bradford on Regeneration, ii. 182  
 Bradley's Select Divines, ii. 164  
 — Sermons, ii. 222  
 Bradwardine, ii. 150  
 Brainerd's Life, ii. 262  
 Bramhall's Works, ii. 156  
 Brandt's History of Reformation, ii. 254  
 Braschal Indices Librorum, ii. 200  
 Breay's Memoirs, ii. 262  
 Brentli Opera Omnia, ii. 93, 155  
 Brett's Liturgies, ii. 140  
 Breviarum Romanum, ii. 140  
 Brewster on the Acts, ii. 118  
 Brewster's Reflections, ii. 142  
 Bridges on 119th Psalm, ii. 163  
 — Proverbs, ii. 105  
 — Christian Ministry, ii. 217  
 Bridgwater Treatises, ii. 80  
 Brine's Treatise, ii. 184  
 British and Foreign Bible Society, ii. 258  
 Brock's Address, ii. 215  
 Brogden's Illustrations, ii. 142  
 Brooks' Life of Puritans, ii. 251  
 — Works, ii. 156  
 — on Holiness, Riches of Christ, and Precious Remedies, ii. 231  
 — Abdiel's Essays, ii. 198  
 — Elements, ii. 198  
 — Jewish Nation, ii. 241  
 Brown on Romans, ii. 120  
 Brown's Discourses, ii. 183  
 — Christian Pastor, ii. 216  
 — Fasciculus, ii. 247  
 — Life of Hervey, ii. 264  
 — Bible, ii. 96  
 — Figures, ii. 129  
 — Assembly's Catechism, ii. 187  
 — Dictionary, ii. 131  
 — Quakerism, ii. 190  
 — Harmony, ii. 197  
 — Hist. of Missions, ii. 258  
 — Sermons, ii. 222  
 Browne's Charges, ii. 219  
 Browning's Huguenot's, ii. 255  
 Brownrigg's Sermons, ii. 222  
 Bruce's Sympathy, ii. 231  
 Brunonis Opera, ii. 150  
 Bryant on Plagues, ii. 99  
 — Ancient Mythology, ii. 266  
 Bryson on Romans, ii. 120  
 Buehanan's Christian Researches, ii. 257  
 — Memoirs, ii. 262  
 Buchanan on Affliction, ii. 231  
 — on the Tracts, ii. 214  
 Budd on Infant Baptism, ii. 182  
 Buddei Thesis, ii. 197  
 — Isagoge Hist. Theol. ii. 76  
 Buddicom's Sermons, ii. 222  
 — on Exodus, ii. 99  
 Bull (Bp.) on Faith, ii. 179  
 — on the Trinity, ii. 172  
 — Works, ii. 157, 207  
 Bull's Life, ii. 262

- Bullet's History, ii. 246  
 Bullii Opera, ii. 207  
 ——— Harmonia Apostolica, ii. 178  
 Bullinger's Decades, ii. 155, 228  
 Bunyan's Works, ii. 157  
 ——— Life, ii. 262  
 Burder's Mental Discipline, ii. 239  
 ——— Oriental Customs, ii. 128  
 ——— Sermons, ii. 222  
 Burgess on John xvii., ii. 118  
 ——— Corinthians, ii. 121  
 ——— Grace, ii. 170  
 ——— Justification, ii. 178  
 ——— Regeneration, ii. 181  
 Burgess's Life, ii. 262  
 Burgh's Confutation, ii. 207  
 Burkitt's New Testament, ii. 113  
 ——— Life, ii. 262  
 Burnet's Pastoral Care, ii. 216  
 ——— Life of Hale, ii. 266  
 ——— 39 Articles, ii. 189  
 ——— History of the Reformation,  
 ii. 249  
 ——— Own Times, ii. 250  
 Burret (T.) State of Departed, ii. 173  
 Burnham's Memorials, ii. 261  
 Burn's Ecclesiastical Law, ii. 239  
 Burrough's Works, ii. 157  
 ——— Hosea, ii. 109  
 Burton's Fathers, ii. 147  
 ——— Lectures, ii. 216, 245  
 Bush (Geo.) Illustrations, ii. 132  
 ——— on Psalms, ii. 103  
 ——— Notes on Genesis, ii. 98  
 ——— Joshua and Judges, ii. 100  
 ——— on Exodus, ii. 99  
 Bush (Albert) Notes, ii. 99  
 Butler's Sermons, ii. 222  
 ——— Analogy, ii. 80, 196  
 ——— Historical Memoirs, ii. 200,  
 252  
 ——— Formularies, ii. 188, 200  
 ——— Book of Roman Church, ii.  
 200  
 ——— Life, ii. 262  
 Byfield on Colossians, ii. 123  
 ——— Peter, ii. 125  
 ——— Apostle's Creed, ii. 185  
 Bythner on Psalms, ii. 103
- C
- Calderwood's History of the Scotch  
 Church, ii. 252  
 Calamy's Abridgment, ii. 262  
 Calmet's Commentary, ii. 93  
 ——— Dictionary, ii. 131  
 Calovius Biblia Illustrata, ii. 94  
 Calvin Opera, ii. 93, 124, 155  
 Calvin's Memoirs, ii. 262  
 Camfield on Angels, ii. 175  
 Campbell on the Four Gospels, ii. 116  
 ——— Miracles, ii. 196  
 Campbell's Lectures on Eloquence, ii.  
 218  
 ——— Ecclesiastical History, ii.  
 242, 246  
 ——— Intermediate State, ii. 173  
 Capel on Temptations, ii. 231  
 Cardwell's Works, ii. 142, 248  
 Carey's Testimonies of Fathers, ii. 189  
 Carleton's Life of Gilpin, ii. 263  
 Carpenter's Scripture Difficulties, ii.  
 83  
 ——— Natural History, ii. 134  
 Carpvovii Hebrews, ii. 124  
 Cartwright, Proverbia, ii. 104  
 ——— Colossians, ii. 123  
 ——— Jerusalem Church, ii. 242  
 Carwithen's History, ii. 249  
 Caryl on Job, ii. 102  
 Case's Mount Pisgab, ii. 174  
 Cassiodorus, ii. 150  
 Cassiani Opera, ii. 149  
 Caswell's Mormons, ii. 251  
 Catechism of Christian Doctrine, ii.  
 200  
 Catena Aurea on the Gospels, ii. 116  
 Catermole's Sacred Classics, ii. 164  
 Cave's Lives of the Fathers, ii. 242  
 ——— Historia Literaria, ii. 147  
 ——— Primitive Christianity, ii. 246  
 Cawood's Sermons, ii. 222  
 Cecil's Works, ii. 157  
 Ceillier's Histoire Generale, ii. 147  
 Cennick's Discourses, ii. 222  
 Chalmer's Evidences, ii. 193  
 ——— Endowments, ii. 137  
 ——— Sermons, ii. 193, 222  
 ——— on the Romans, ii. 120  
 ——— and Collins's Authors, ii.  
 164  
 ——— Works, ii. 157  
 Challenor's Grounds, ii. 200  
 Chamberlain's Life, ii. 263  
 Chamieri Panstratie, ii. 201  
 Chandler's Life of David, ii. 100  
 ——— on Joel, ii. 110  
 ——— on Daniel, ii. 109  
 ——— (Bishop) Defence, ii. 199  
 Charles' Life, ii. 263  
 Charnock's Works, ii. 157  
 Chase's Antinom. Unmasked, ii. 215  
 Chemnitzii Harmonia, ii. 83  
 ——— Examen, ii. 135  
 Chillingworth's Works, ii. 157  
 ——— — Protestant, ii. 201  
 Cholmondeley's Four Gospels, i. 82  
 Christian Biography, ii. 261  
 Chrysologus, ii. 149  
 Chrysostomi Opera, ii. 149  
 Churchman Armed, ii. 214  
 Church Missionary Society, ii. 256  
 Churton's Life of Nowel, ii. 264  
 Clarendon's Hist. of Rebellion, ii. 250

- Clarke's (S.) Promises, ii. 83  
 ——— Annotations, ii. 94  
 ——— Survey, ii. 94  
 Clarke on Trinity, ii. 206  
 ——— Attributes, ii. 168  
 Clarke's (A.) Bible, ii. 95  
 ——— Succession, ii. 146  
 Clarke's Marrow of History, ii. 243  
 ——— Lives, ii. 243, 261  
 Clarkson's Sermons, ii. 222  
 Claude's Composition of a Sermon, ii. 60  
 ——— Doctrine of Eucharist, ii. 183  
 Clemens, ii. 149  
 Clemens Alexandrinus, ii. 149  
 Clergyman's Instructor, ii. 216  
 Climacus, ii. 150  
 Close's Genesis, ii. 98  
 ——— Sermons, ii. 223  
 Cobbin's French Preacher, ii. 228  
 ——— Commentator, ii. 96  
 Cocl Censura Scriptorum, ii. 146  
 Cole on God's Sovereignty, ii. 168  
 ——— Regeneration, ii. 178  
 Coleman's Antiquity, ii. 139  
 Coleridge's Church and State, ii. 138  
 Colet's Life, ii. 263  
 Collection of Cases, ii. 214  
 Collier's Ecclesiastical History, ii. 248  
 Colling's on Providence, ii. 168, 231  
 ——— Cordial for Fainting, ii. 231  
 Collinson's Key, ii. 146  
 Collyer's Interpreter, ii. 84  
 Colquhoun on Comfort, ii. 231  
 Colquhoun's Law and Gospel, ii. 187  
 Comber's Roman Forgeries, ii. 134  
 ——— Companion to Temple, ii. 141  
 ——— History of Liturgies, ii. 139  
 Conferences of the Reformers, ii. 213  
 Conybeare's Bampton Lectures, ii. 91, 220  
 ——— on Revealed Religion, ii. 197  
 ——— Elementary Lectures, ii. 86  
 ——— Anti-Nicene Fathers, ii. 145  
 Cooke's Reformation in Scotland, ii. 253  
 ——— Preacher's Assistant, ii. 218  
 Cooper's Sermons, ii. 223  
 ——— Crisis, ii. 198  
 Cooper (W.) Predestination, ii. 177  
 Cope on Proverbs, ii. 105  
 Coquerel's Histoire, ii. 255  
 Corbet's Self-employment, ii. 231  
 Corpus Confessionum, ii. 190  
 Cosin's Canon, ii. 85  
 Cotton's List, ii. 87  
 Cotton on 1 John, ii. 126  
 ——— Ecclesiastes, ii. 106  
 Covell's Greek Church, ii. 256  
 Coverdale's Godly Letters, ii. 153  
 Coward's Lectures, ii. 221  
 Cowper's Works, ii. 157  
 ——— Romans, ii. 121  
 ——— Esther, ii. 101  
 ——— Psalms, ii. 103  
 Cox's Life of Melancthon, ii. 264  
 Crackanthorp's Treatise, ii. 135  
 Craig's Refutation of Popery, ii. 201  
 Cramp's Text Book, ii. 203  
 Crane on Providence, ii. 168  
 Cranmer's Catechism, ii. 186  
 ——— Remains, ii. 152  
 Crantz's United Brethren, ii. 252  
 Cressy's Church History, ii. 248  
 Crighton's Life of Blackader, ii. 262  
 Cripplegate Lectures, ii. 221  
 Crisp's Sermons, ii. 223  
 Critici Sacri, ii. 92  
 Crosby's Baptist, ii. 253  
 Crosthwaite's Synchronology, ii. 241  
 Cruden's Concordance, ii. 130  
 Cruso's Discourses, ii. 223  
 Crutwell's Concordance, ii. 131  
 Cudworth's True Notion, ii. 183  
 ——— System, ii. 267  
 Cumberland on Jewish Weights, ii. 131  
 Cummin's Seals of Covenant, ii. 180  
 Cumming's Scotch Liturgy, ii. 143  
 Cunningham's Sermons, ii. 223  
 Cuninghame's Dissertations, ii. 127, 197  
 Cyprian, ii. 132, 149, 150  
 Cyril Hieros, ii. 149  
 ——— Alexandriue, ii. 149

## D

- D'Achery, Spicilegium, ii. 149  
 D'Aubigné's Geneva and Oxford, ii. 213  
 D'Emillianne's Monas. Orders, ii. 257  
 Dacherit Spicilegium, ii. 247  
 Dahler on Jeremiah, ii. 108  
 Dalle Œuvres, ii. 163  
 ——— on Philippians, ii. 122  
 ——— on Colosians, ii. 123  
 ——— on Timothy, ii. 123  
 ——— on right Use of Fathers, ii. 146  
 ——— Apology, ii. 256  
 Dallas on Confirmation, ii. 187  
 ——— Pastoral Superintendance, ii. 217  
 Dallemand's Hebrew Bible, ii. 81  
 Dalton's History of Jesuits, ii. 257  
 Damascenus, ii. 150  
 Danæus on Minor Prophets, ii. 109  
 Danz libri Symbolicæ, ii. 190  
 Daubuz on Revelation, ii. 128  
 Dathii Libri Vet. Test. ii. 96  
 Davenant on Colossians, ii. 123  
 ——— Exhortation, ii. 77

- Davenant's Animadversions, ii. 176  
 ———— Determinations, ii. 166  
 Davies' Estimate, ii. 238  
 ———— Sermons, ii. 223  
 ———— British Druids, ii. 267  
 ———— Ordinances, ii. 180  
 Davis' Hints, ii. 231  
 Davidson's Biblical Criticism, ii. 87  
 ———— Song of Solomon, ii. 106  
 Davison on Prophecy, ii. 197  
 Dawson's Life, ii. 263  
 Dealtry's Sermons, ii. 223  
 De La Mothe's Correspondence, ii. 77  
 Delahogue de Ecclesia, ii. 200  
 Delany's Revelation, ii. 196  
 ———— Life of David, ii. 100  
 Dent's Pathway, ii. 231  
 De Renty's Life, ii. 263  
 Derham's Astro and Physico-Theology,  
 ii. 79  
 Des Voeux, ii. 105  
 Dens' Theology, ii. 167  
 Dewar's Moral Philosophy, ii. 184  
 ———— Christian Church, ii. 138  
 Dick's Christian Philosopher, ii. 80  
 ———— on the Acts, ii. 118  
 ———— on Inspiration, ii. 192  
 Dickson on Psalms, ii. 104  
 ———— Therapeutica, ii. 191  
 ———— Matthew, ii. 117  
 ———— Epistles, ii. 118  
 ———— Hebrews, ii. 125  
 Dickenson's Letters, ii. 184  
 Dickinson's Sermons, ii. 223  
 Dimock on the Psalms, ii. 102  
 Diodati's Annotations, ii. 93  
 Dionysius, ii. 149  
 ———— Areopag, ii. 149  
 Dod on Commandments, ii. 187  
 ———— Proverbs, ii. 105  
 Dodd's Church History, ii. 248  
 Doddridge on Regeneration, ii. 178  
 Doddridge's Works, ii. 157  
 ———— Life, ii. 263  
 ———— Lectures, ii. 76  
 ———— Family Expositor, ii. 114  
 Dodwell's Athanasian Creed, ii. 165,  
 219  
 Donne's Sermons, ii. 223  
 ———— Works, ii. 157  
 Dordrecht Acta, ii. 136  
 Dordraceana Scripta, 136  
 Douglas' Criterion, ii. 197  
 ———— Truths and Errors, ii. 238  
 Douay Bible, ii. 200  
 Dowling's Introduction, ii. 243  
 ———— Notitia Scriptorum, ii. 145  
 Downham on Justification, ii. 179  
 Downname on Hosea, ii. 110  
 ———— Antichrist, ii. 201  
 Downside Discussion, ii. 202  
 Doyly's Life of Sancroft, ii. 265  
 Doyly and Mant's Bible, ii. 95  
 Drew's Immortality, ii. 173  
 Drelincourt on Death, ii. 172  
 Drummond's Last Scenes, ii. 232  
 ———— Christian Mourner, ii.  
 232  
 Du Moulin Œuvres, ii. 162  
 Du Veil on Acts, ii. 118  
 Duncan on the Soul, ii. 173  
 ———— on Hebrews, ii. 125  
 ———— Sacred Philosophy, ii. 80  
 Dnnlop's Sermons, ii. 223  
 ———— Confessions, ii. 189  
 ———— use of Confessions, ii. 188  
 Durham on Revelation, ii. 128  
 ———— Canticles, ii. 106  
 ———— Isaiah, ii. 107  
 ———— Job, ii. 102  
 Dupin's Hist. of Eccl. Writers, ii.  
 147, 243  
 ———— Canon, ii. 86  
 ———— Eccles. Discipline, ii. 138  
 Durant's Salvation of Souls, ii. 174  
 Durel's Reformed Churches, ii. 143  
 Dutripon Concordantiæ, ii. 130  
 Dwight's Theology, ii. 166  
 ———— Sermons, ii. 223  
 Dyke's Self-Deceiving, ii. 231  
 ———— Philemon, ii. 124
- E
- Earle's Sacramental Exercises, ii. 183  
 Eastcheap Lectures, ii. 220  
 East's Death-bed scenes, ii. 172  
 ———— Peace in Believing, ii. 232  
 Echard's Eccl. History, ii. 243  
 Ecclesiastical Knowledge Library, ii.  
 215  
 Edgar's Variations, ii. 203  
 Edmondson's Self-Government, ii. 232  
 Edwards's (J.) Critical Works, ii. 128  
 ———— Patrologia, ii. 146  
 ———— Truth and Error, ii. 191  
 ———— Veritas Redux, ii. 175  
 ———— Faith and Justification, ii.  
 179  
 ———— Preacher, ii. 216  
 ———— Theologia-Reformata, ii. 223  
 ———— Inquiry, ii. 128  
 ———— on Redemption, ii. 170  
 Edward Vlth's Primer, ii. 140  
 ———— Catechism, ii. 186  
 Edwards' (Jon.) Works, ii. 157  
 ———— Life of Brainerd, ii. 262  
 Edward's Preservative, ii. 207  
 Elliot's Delineation, ii. 203  
 ———— Apocalypse, ii. 128  
 Ellis (W.) Owhyhee, ii. 259  
 ———— (J.) Knowledge, ii. 196  
 ———— (C.) on Three Parables, ii. 223  
 ———— Catechist, ii. 186

- Ellis (C) Self-Deceiver, ii. 232  
 Ellis Defensio Artic. ii. 189  
 Elsley's Annotations, ii. 114  
 Elsneri Observationes, ii. 114  
 Elton on Romans, ii. 119  
 ——— Colossians, ii. 123  
 Enchiridion Anti-romanum, ii. 202  
 Englishman's Heb. Concord. ii. 130  
 Ephraim Syrus, ii. 149  
 Episcopii Opera, ii. 163  
 Epiphanius, ii. 149  
 Erasmi Ecclesiastes, ii. 217  
 Ernest's Elements, ii. 91  
 Ernesti on Hebrews, ii. 124  
 Erskine's (R.) Works, ii. 157  
 ——— (E.) Works, ii. 157  
 ——— (J.) Sermons, ii. 223  
 ——— Church History, ii. 242  
 Erskine (Thos.) on Faith, ii. 179  
 Essays on the Church, ii. 139, 213  
 Esth's Commentary, ii. 151  
 Estius on Epistles, ii. 115  
 Evangelical Preacher, ii. 221  
 Evans' Sermons, ii. 224  
 ——— Early Church, ii. 147  
 ——— Bishopric of Souls, ii. 216  
 ——— (R. W.) Sermons, ii. 223  
 Evanson's Apology, ii. 254  
 Eusebi Historia, ii. 149, 151  
 ——— Preparatio et Demon, ii. 149  
 Eutychius, ii. 150  
 Euthymius, ii. 150  
 Ewald's Hebrew Grammar, ii. 88
- F
- Faher's Horæ Mosaicæ, ii. 97, 194  
 ——— on 70 weeks, ii. 109  
 ——— Calendar of Prophecy, ii. 128,  
 198  
 ——— Sermons, ii. 224  
 ——— Difficulties of Romanism, ii.  
 201  
 ——— Work of the Spirit, ii. 171  
 ——— Vallenses and Albigenses, ii.  
 256  
 ——— Trinitarianism, ii. 172  
 ——— on Election, ii. 177  
 ——— on Justification, ii. 180, 213  
 ——— on Regeneration, ii. 178, 213  
 ——— Provincial Letters, ii. 213  
 ——— on Transubstantiation, ii. 213  
 ——— Papal Idolatry, ii. 266  
 Fabricii Delectus, ii. 192  
 ——— Salutaris Lux, ii. 246  
 ——— Opera, ii. 169  
 Facundus, ii. 150  
 Farewell Sermons, ii. 220  
 Faulkner Libertas, ii. 141  
 Faulkner's Strictures, ii. 141  
 Farmer (J.) Sermons, ii. 224  
 Farmer on Demoniacs, ii. 128  
 ——— Miracles, ii. 197  
 Fawcett on Geology, ii. 238  
 Fawcett's Sermons, ii. 224  
 Featley's Clavis Mystica, ii. 224  
 Fell's Life of Hammond, ii. 263  
 Fenelon Œuvres, ii. 152, 232  
 Fervilini Bibliotheca, ii. 188  
 Ferrier's Life of Wilson, ii. 206  
 Ferguson on Galatians, Ephesians,  
 Philippians, Colossians, and Thesa-  
 salonians, ii. 121, 122  
 Field on the Church, ii. 136  
 Finch's Sketch, ii. 201  
 Findlay's Vindication, ii. 193  
 Finney on Revivals, ii. 232  
 Finn's Sephardim, ii. 241  
 Firmicus Julius, ii. 149  
 Firmin's Real Christian, ii. 232  
 Fisher's Marrow, ii. 184  
 Flavel's Works, ii. 157  
 Fleming's Christology, ii. 170  
 Fleetwood's Sermons, ii. 224  
 Fletcher's Works, ii. 158  
 ——— Comparative View, ii. 200  
 ——— Israel Redeemed, ii. 241  
 Fleury's Israelites, ii. 242  
 Folsom's Interpretation, ii. 109  
 Foote on Luke, ii. 117  
 Forbesii Opera, ii. 163  
 Fordyce's Dialogue, ii. 218  
 Forster on Hebrews, ii. 125  
 Forster's Mahometanism, ii. 266  
 Foshrook's Monachism, ii. 237  
 Foster's Essays, ii. 238  
 Foulis's Roman Treasons, ii. 202  
 Foxe's Acts and Monuments, ii. 152,  
 244  
 ——— Works, ii. 215  
 ——— on Justification, ii. 178  
 Franck's Nicodemus, ii. 232  
 ——— Guide to Scripture, ii. 91  
 ——— Hulsean Lectures, ii. 194,  
 220  
 Franzii de Interpretatione, ii. 86  
 Fraser on Sanctification, ii. 120  
 Fraysinous Defense, ii. 194  
 Freeman's Israel's Return, ii. 241  
 French's Translation of Psalms, ii. 104  
 Froude's Remains, ii. 212  
 Fry on Job, ii. 102  
 ——— Canticles, ii. 106  
 ——— Romans, ii. 120  
 ——— Unfulfilled Prophecy, ii. 189  
 ——— the Psalms, ii. 104  
 ——— Second Advent, ii. 174  
 Fulgentius, ii. 150  
 Fulke's New Testament, ii. 112  
 ——— Two Treatises, ii. 201  
 Fuller on Calvin and Socin. ii. 207  
 ——— Genesis, ii. 98  
 ——— Jonah, ii. 111  
 ——— Life of Pearce, ii. 265  
 ——— Works, ii. 158

- Fuller on Church Hist. ii. 248  
 ——— Ruth, ii. 100
- G
- Gabell's Accordance, ii. 80  
 Gale's Court of Gentiles, ii. 266  
 ——— on Jansenism, ii. 255  
 Gale on Baptism, ii. 181  
 Gallandi Bib. Patrum, ii. 149  
 Gall's Sabbath School, ii. 184  
 Gambier on Evidence, ii. 238  
 Garbet's Vindication, ii. 170  
 Garden of the Soul, ii. 210  
 Gardiner's Sermons, ii. 224  
 Gastrell's Christian Institutes, ii. 188  
 Gataker's Sermons, ii. 224  
 Gausson's Theophneustic, ii. 85, 193  
 Gauntlett on Revelation, ii. 128  
 Geddes's Tracts, ii. 201  
 ——— Historical Tracts, ii. 256  
 Geieri Opera, ii. 104, 108, 163  
 Gell's (Robert) Remains, ii. 128  
 Geneva Prayers, ii. 143  
 ——— Bible, ii. 93  
 Genevan English Liturgy, ii. 143  
 Geneste's Parallel Hist. ii. 107  
 Gerard's Institutes, ii. 84  
 Gerdesii Introductio, ii. 247  
 Gerhard's Meditations, ii. 232  
 Gesenius Lexicon, ii. 88  
 ——— Thesaurus, ii. 88  
 ——— Grammar, ii. 88  
 Gibson's Pastoral Letters, ii. 219  
 ——— Preservative, ii. 201  
 ——— Visitations, ii. 142  
 Gibbon's Memoirs, ii. 261  
 ——— Life of Watts, ii. 265  
 Gieseler's Eccles. Hist. ii. 245  
 Gildas, ii. 150  
 Gill's Exposition, ii. 94  
 ——— Cause of God, ii. 148, 175  
 ——— Antipædo Baptism, ii. 181  
 ——— Song of Solomon, ii. 106  
 Gillies' Hist. Collections, ii. 244  
 ——— Reflections, ii. 114  
 ——— Life of Whitfield, ii. 265  
 Gilly's Horæ Catecheticæ, ii. 185  
 Gillespie's Rod of Aaron, ii. 252  
 Gilpin's Dialogues, ii. 217  
 ——— Reformers, ii. 261  
 ——— Satan's Temptations, ii. 232  
 Gipps' New Birth, ii. 178  
 Girdlestone's Commentary, ii. 94, 196  
 Gisborne's Natural Theology, ii. 79  
 ——— Sermons, ii. 224  
 ——— on Colossians, ii. 123  
 Gladstone's Principles, ii. 138, 212  
 Glasgow Lectures, ii. 241  
 Glassii Philologia, ii. 86  
 Goar's Euchologium, ii. 140  
 Godwin's Lectures, ii. 239  
 Gomari Opera, ii. 193
- Good on Job, ii. 102  
 ——— Canticles, ii. 106  
 Goode's Names of Christ, ii. 170  
 ——— Divine Rule, ii. 213  
 ——— on the Church, ii. 136  
 ——— Case as it is, ii. 213  
 Goodwin's Works, ii. 158  
 ——— Ephesians, ii. 122  
 ——— Communicant, ii. 183  
 ——— Authority of Scripture, ii. 192
- Gordon's Sermons, ii. 224  
 Gotter's Papist, ii. 199  
 Gouge's Guide to God, ii. 187  
 ——— Directions, ii. 232  
 ——— Domestic Duties, ii. 232  
 ——— on Hebrews, ii. 124  
 ——— Works, ii. 158  
 Govett's Isaiah, ii. 107  
 Graham (Mary) Life, ii. 263  
 Grant's History, ii. 249  
 ——— Nestorians, ii. 242  
 Graves's Lectures, ii. 97  
 Gray's Key to Old Testament, ii. 86  
 Greenhill on Ezekiel, ii. 108  
 Gregory's Letters, ii. 165  
 ——— Life of Good, ii. 263  
 Gregorius Thaumata, ii. 149  
 ——— Nazianzen, ii. 149, 151  
 ——— Nyssen, ii. 149  
 ——— Thronensis, ii. 150  
 ——— Magnus, ii. 150, 151  
 Greswell's Harmony, i. 82, 116  
 ——— Parables, ii. 130  
 Grew's Cosmologia, ii. 238  
 ——— Justification, ii. 179  
 Grey's Review of Neale, ii. 251  
 Griesbach's Synopsis, ii. 93  
 Guler's Answers, ii. 202  
 ——— Councils, ii. 135  
 Griffith's Sermons, ii. 224  
 Grimshawe's Life of Richmond, ii. 265  
 Grosvenor's Sermons, ii. 224  
 Grossetete, ii. 150  
 Grotii Opera, ii. 163  
 ——— de Satisfactione, ii. 206  
 Gualteri Antichristus, ii. 198  
 Guibertus, ii. 150  
 Guild's 2nd Samuel, ii. 100  
 Gurnal's Christian Armour, ii. 232  
 Gurney's Essays, ii. 166  
 ——— Biblical Notes, ii. 170  
 ——— Religions Peculiarities, ii. 190
- Guthrie's Trial of Interest, ii. 232  
 Gnyse's Expositor, ii. 114  
 ——— Sermons, ii. 224  
 Gyrard on Revelation, ii. 128
- H
- Habershon on Revelation, ii. 128  
 ——— Chronology, ii. 198

- Hailes' Remains, ii. 151  
 Hakewill's Providence, ii. 169  
 Haldane on Inspiration, ii. 85  
 ——— Romans, ii. 120  
 Hales' New Analysis, ii. 133  
 ——— Dissertations, ii. 199  
 ——— British Church, ii. 248  
 Hale (Matt.) Works, ii. 158  
 ——— Contemplations, ii. 233  
 ——— Origination, ii. 179  
 Hale on Christ Crucified, ii. 170  
 Hall's (Bp.) Works, ii. 158  
 ——— Contemplations, ii. 94  
 ——— Episcopacy, ii. 137  
 Hall's (R.) Sermons, ii. 224  
 ——— Works, ii. 158  
 ——— Help, ii. 233  
 Hall's Amos, ii. 110  
 ——— Timothy, ii. 124  
 Hall's (A.) Gospel Church, ii. 137  
 Hall (J.) on Articles, ii. 189  
 Hallam's Introduction, ii. 76  
 Halyburton's Life, ii. 264  
 ——— Natural Religion, ii. 193  
 ——— Works, ii. 158  
 Hambleton on the Soul, ii. 173  
 Hamilton's Mourner, ii. 191  
 ——— Introduction, ii. 87  
 ——— Life of Bonnel, ii. 263  
 Hammond's Pacific Discourse, ii. 177  
 ——— New Testament, ii. 113  
 ——— Psalms, ii. 103  
 ——— Catechism, ii. 187  
 ——— Definitions, ii. 135  
 ——— Works, ii. 158  
 Hampden's (R.) Essay, ii. 80  
 ——— Sermons, ii. 214  
 Hardman's Practical Comment, ii. 115  
 Hardy on 1 John i., ii. 126  
 Hare's (A.) Sermons, ii. 224  
 ——— (J.) Victory of Faith, ii. 224  
 Harmer's Observations, ii. 129  
 ——— Solomon's Song, ii. 106  
 Harmony of Confessions, ii. 191  
 Harris's Works, ii. 158  
 ——— Natural History, ii. 133  
 Harrison's Topica, ii. 191  
 Hartley's Greece, ii. 259  
 Hart's Hymns, ii. 145  
 Haweis's Communicant, ii. 184  
 Hawk's Contributions, ii. 255  
 Hawker's Sermons, ii. 225  
 ——— Commentary, ii. 96  
 Hawkesley's Life of Edwards, ii. 263  
 Hawkins on John, ii. 126  
 Hearne's Ductor Historicus, ii. 240  
 Heber's Bampton Lectures, ii. 171  
 ——— Life of Taylor, ii. 265  
 Heidelberg Catechism, ii. 188  
 Helyot Histoire, ii. 257  
 Henderson's Isaiah, ii. 107  
 Henry's Exposition, ii. 95  
 Henry's Baptism, ii. 182  
 ——— (Matt.) Works, ii. 158  
 ——— Letters, ii. 238  
 Henshawe on Meditation, ii. 233  
 ——— Theology, i. 167  
 Henstenberg's Christology, ii. 94, 170  
 Herbert's Temple, ii. 145  
 ——— Country Parson, ii. 217  
 Hervey's Works, ii. 158  
 ——— Elementa Christiana, ii. 189  
 Hetherington's Assembly, ii. 250  
 ——— Scotch Church, ii. 252  
 Hey's Tracts, ii. 238  
 Heylin's Hist. of Reformation, ii. 249  
 ——— Presbyterians, ii. 251  
 Hickman's Apologia, ii. 214  
 Hieronymi Opera, ii. 149  
 Hieron's Works, ii. 151, 158  
 Hifferman's Watch unto Prayer, ii. 233  
 Hilarii Opera, ii. 149  
 Hildebertus, ii. 150  
 Hildersham on the 4th of John, ii. 117  
 Hill's Sermons, ii. 224  
 Hinemar, ii. 150  
 Hinds on Mark, ii. 117  
 ——— Rise of Christianity, ii. 246  
 Hinton on work of Spirit, ii. 171  
 Hippolytus, ii. 149  
 History of Nonconformity, ii. 215  
 Hodge's Biblical Repository, ii. 130  
 ——— on the Romans, ii. 121  
 Hodgson on the Proverbs, ii. 105  
 Hodius de Textibus, ii. 86  
 Hodson's Sermons, ii. 224  
 Hog on Lord's Prayer, ii. 191  
 Holden's Christian Sabbath, ii. 180  
 ——— Proverbs, ii. 105  
 ——— Ecclesiastes, ii. 105  
 ——— Testimonies, ii. 169, 208  
 Hole's Church Catechism, ii. 186  
 ——— Liturgy, ii. 141  
 Holloway's Analogy, ii. 179  
 Holmes's History of Missions, ii. 259  
 Home's Commentary, ii. 106  
 ——— Jewish History, ii. 241  
 Homilies of the Church, ii. 219  
 Hoogeveen de Particulis, ii. 89  
 Hooker's Ecclesiastical Polity, ii. 137  
 ——— (R.) Works, ii. 159  
 Hooke Principia, ii. 167  
 Hoornbeckii Summa, ii. 192  
 ——— Judæis, ii. 195  
 Hogkins's Works, ii. 159  
 Horbery on Future Punishment, ii. 173  
 Horne's Introduction, ii. 86  
 ——— on the Trinity, ii. 172  
 ——— Queen's College Cat. ii. 199  
 ——— Athanasian Creed, ii. 185  
 ——— (Bp.) on Psalms, ii. 103  
 ——— Sermons, ii. 224  
 ——— Works, ii. 159

Horneck's Crucified Jesus, ii. 184  
 ——— Law of Consideration, ii. 233  
 Horsley's Biblical Criticism, ii. 97  
 ——— Hosea, ii. 109  
 ——— Works, ii. 159  
 ——— Psalms, ii. 103  
 ——— Tracts in Controversy, ii. 207  
 ——— Charges, ii. 219  
 ——— Sermons, ii. 225  
 Horton on Romans, ii. 121  
 Horton's Sermons, ii. 224  
 Hospiniani Historia Sacram. ii. 183  
 Houbigantii Notæ Criticæ, ii. 86  
 Howe's Works, ii. 159  
 Howard's Sermons, ii. 224  
 Hughes' Anglican Church, ii. 213  
 ——— Bible Atlas, ii. 132  
 Hugo de St. Victoire, ii. 150  
 Humphrey's Propagation Soc. ii. 258  
 Hurd's Introduction, ii. 197  
 ——— Works, ii. 159  
 Hurrion's Works, i. 159  
 Hurwitz Vindicæ, ii. 86  
 Hutcheson's Minor Prophets, ii. 109  
 ——— John, ii. 117  
 ——— Job, ii. 102  
 Hutchinson on Witchcraft, ii. 238  
 Hutchinson's Life of Hutchinson, ii. 269

## I

Ilyrici Clavis Scripturæ, ii. 130  
 Index Librorum, ii. 200  
 Innes' Christian Ministry, ii. 217  
 Irenæus, ii. 149  
 Irving on Baptism, ii. 181  
 ——— Prophecy, ii. 198  
 ——— Confessions, ii. 188  
 Isidorus, ii. 150  
 Itigli de Bibliothecis, ii. 145  
 ——— Bib. Pat. Apost. ii. 148  
 Ivimey's History of Baptists, ii. 251  
 ——— Life of Bunyan, ii. 262

## J

Jacobi Bernard on James, ii. 125  
 Jacomb's Dedication, ii. 233  
 ——— Romans, ii. 121  
 Jackson's Life of Goodwin, ii. 263  
 ——— Works, ii. 159  
 Jahn's Biblical Antiquities, ii. 84  
 James' Family Monitor, ii. 233  
 ——— Father's Present, ii. 233  
 Jameson's Exposition, ii. 97  
 ——— Reformation, ii. 255  
 Jamieson's Deity of Christ, ii. 208  
 ——— Sermons, ii. 225  
 ——— Culdees. ii. 252  
 Janeway's Life, ii. 264  
 Jansenii Augustinus, ii. 154, 199  
 ——— Comment on Concordium, ii.

Jansenii Analecta in Proverbs, ii. 104  
 Jarchi Commentari, ii. 92  
 ——— Breithaupto, ii. 92  
 Jarrom on the 9th of Romans, ii. 121  
 Jay's (Wm.) Works, ii. 159  
 ——— Sermons, ii. 225  
 ——— Winter, ii. 266  
 Jehh's Sacred Literature, ii. 84  
 ——— Sermons, ii. 225  
 ——— Theology, ii. 142  
 Jenks's Prayers, ii. 144  
 ——— Heaven Opened, ii. 174  
 ——— Meditations, ii. 233  
 Jenkyn on Jude, ii. 127  
 ——— the Atonement, ii. 177  
 Jenyn's Internal Evidences, ii. 194  
 Jenning's Jewish Antiquities, ii. 131  
 Jenour's Isaiah, ii. 107  
 Jermyon on Proverbs, ii. 104  
 Jerram on Baptism, ii. 181  
 ——— Jerusalem Liturgy, ii. 140  
 ——— Atonement, ii. 208  
 Jewell's Works, ii. 153  
 ——— 1 Thessalonians, ii. 123  
 Jewshury's Letters, ii. 233  
 Johnson's Works, ii. 159  
 ——— Vade Mecum, ii. 216  
 Jolly's Christian Sacrifice, ii. 184  
 Jones on the Canon, ii. 87  
 ——— ii. and iii. John, ii. 126  
 ——— Philemon, ii. 124  
 Jones's Works, ii. 159  
 ——— Figurative Language, ii. 129  
 ——— Trinity, ii. 172  
 ——— on Church, ii. 137  
 ——— Jonah, ii. 110  
 ——— Mediation of Christ, ii. 169  
 ——— True Christian, ii. 233  
 ——— Lectures on Acts, ii. 118  
 ——— Life of Hall, ii. 263  
 Jones's (Sir W.) Hindoo Law, ii. 267  
 Jortin's Remarks, ii. 244  
 ——— Life of Erasmus, ii. 263  
 Josephus's Works, ii. 149, 240  
 Jowett's Researches, ii. 259  
 ——— Christian Visitor, ii. 233  
 Joyce's Love to God, ii. 233  
 Junii Opera, ii. 163  
 Justin Martyr, ii. 149, 151, 244

## K

Kaye's History, ii. 146, 244  
 Keach's Metaphors, ii. 129  
 Kehle on Tradition, ii. 212  
 Keith's Evidence, ii. 198  
 ——— Signs of the Times, ii. 198  
 ——— Land of Israel, ii. 242  
 Kelly's Hymns, ii. 145  
 Kempis's Imitation, ii. 233  
 Kenn's Manual, ii. 144  
 ——— Works, ii. 159  
 Kennet's Roman Antiquities, ii. 266.

- Kennicot's Dissertations, ii. 84  
 Keyworth's New Testament, ii. 114  
 Kidd's Messiah, ii. 195  
 Kidd's Sermons, ii. 225  
 King on Predestination, ii. 177  
 ———— Jonah, ii. 110  
 ———— Constitution of Church, ii. 137  
 ———— Apostle's Creed, ii. 185  
 ———— Inventions of Men, ii. 139  
 ———— Rites and Ceremonies, ii. 140  
 ———— Sermons, ii. 225  
 ———— Moral Obligation, ii. 233  
 Knapp's Christian Theology, ii. 166  
 Knight's Life of Colet, ii. 262  
 ———— Discourses, ii. 225  
 Knox's History of Reformation, ii. 252  
 ———— Christian Philosophy, ii. 238  
 ———— on the Lord's Supper, ii. 183  
 Koecheri's Bibliotheca, ii. 92, 93, 188, 190  
 Koran, ii. 267  
 Koppe on Gal. Eph. and Thess. ii. 122  
 Krummacher's Elisha, ii. 233  
 Kuinoel in Nov. Testament. ii. 115
- L
- La Croze Histoire, ii. 251  
 La Mothe on Inspiration, ii. 85  
 Lactantius, ii. 149, 151  
 Lamh, 39 Articles, ii. 189  
 Lampe on John, ii. 117  
 ———— Synopsis, ii. 245  
 ———— Eternity of Hell, ii. 174  
 Lanfrancus, ii. 150  
 Langii Epistolis Pauli, ii. 119  
 ———— Gloria Christi, ii. 206  
 Lardner's Works, ii. 147  
 ———— Heretics, ii. 216  
 Lathbury's Convocation, ii. 250  
 Lati de Pelagianis, ii. 215  
 Latimer's Sermons, ii. 152  
 Latrobe's Music, ii. 144  
 Laud's (Arch.) Life, ii. 264  
 Laval's Reformation, ii. 254  
 Lavington's Sermons, ii. 225  
 Law's Demonstration, ii. 183  
 ———— Serious Call, ii. 233  
 ———— (Bp.) Theory of Religion, ii. 196  
 Lawrence on Faith, ii. 180  
 ———— Angels, ii. 175  
 Lawson on Hebrews, ii. 125  
 ———— Theo Politica. ii. 166  
 ———— Esther, ii. 101  
 ———— Proverbs, ii. 105  
 ———— Ruth, ii. 100  
 Lawson's Life of Laud, ii. 263  
 Le Bas' Sermons, ii. 225  
 ———— Life of Middleton, ii. 263  
 Le Blanc's Theses, ii. 166  
 Lee's Mahomedan Controversy, ii. 195  
 ———— Hebrew Grammar, ii. 87  
 Leger's Histoire des Eglises, ii. 256
- Leigh's Body of Divinity, ii. 166  
 ———— New Testament, ii. 113  
 ———— Poetical Books, ii. 102  
 Leighton's Prælectiones, ii. 75  
 ———— Works, ii. 159  
 ———— Peter, ii. 125  
 Leland's Deistical Writers, ii. 196  
 ———— Advantages, ii. 196  
 Le Seur's Histoire, ii. 245  
 Leslie's Works, ii. 159  
 Le Nourry's Apparatus, ii. 146  
 L'Enfant's Constance, Pise, &c. ii. 134  
 Lettres des Juifs, ii. 194  
 Lewin's Summary, ii. 239  
 Lewis's Translations, ii. 87  
 ———— Origines Hebrææ, ii. 131  
 ———— Nature of Hell, ii. 173  
 Leydecker's Synod of Dort, ii. 155  
 ———— Historia, ii. 255  
 Lightfoot's Works, ii. 134, 159  
 Limhorch's Inquisition, ii. 258  
 ———— Collatio, ii. 195  
 Lime-street Lectures, ii. 221  
 Lisco's Parables, ii. 130  
 Liturgia Tigurina, ii. 143  
 Liturgie de Geneve, ii. 143  
 Liturgy, Jerusalem, ii. 140  
 Lindsey's Unitarians, ii. 252  
 Llorcote's Inquisition, ii. 257  
 Lloyd's Memoirs, ii. 261  
 ———— Formularies, ii. 188, 190  
 Locke on Toleration, ii. 77  
 Lomhard, ii. 151  
 ———— Sententiarum, ii. 150  
 London Missionary Society, ii. 259  
 Lorenz' Lite of Alcuin, ii. 147  
 Lorimer's Fr. Prot. Church, ii. 255  
 Lorinus' Commentary, ii. 99  
 Loskiel's Missions, ii. 259  
 Lothian on Corinthians, ii. 121  
 Love's Works, ii. 160  
 Lowman's Revelation, ii. 95  
 ———— Rationale and Government, ii. 131  
 Lowth's Lectures, ii. 84  
 ———— Isaiah ii. 107  
 ———— Commentary, ii. 95  
 ———— Vindication, ii. 196  
 Luciferus, ii. 149  
 Lucke on St. John's Epistles, ii. 126  
 Ludolph's Ethiopia, ii. 257  
 Lukin's Chief Interest, ii. 234  
 Lushington on Galatians, ii. 122  
 Lutheri Opera Omnia, ii. 154  
 ———— Galatians, ii. 121  
 ———— Colloquia Mensalia, ii. 154  
 ———— Epistles, ii. 154  
 ———— Psalms, ii. 103  
 Lyall's Propædia Prophetica, ii. 199  
 ———— Library, ii. 164  
 Lynde's Pia Tuta, ii. 202  
 Lyttleton on Paul's Conversion, ii. 133

## M

- Mc Kenzie's Life of Calvin, ii. 262  
 Mc Ewen on Types, ii. 129  
 Mc Ghee's Truth, ii. 203  
 ——— Works, ii. 160, 204  
 Mc Gowan on Ruth, ii. 100  
 Mc Laurin's Works, ii. 160  
 Mc Nell's Sermons, ii. 225  
 ——— Lectures, ii. 139, 215, 225, 241  
 Mc Caul's Sketches, ii. 195, 241  
 ——— Translation, ii. 112  
 ——— Old Paths ii. 241  
 Mc Crie's Lives of Knox and Melvil,  
 ii. 253  
 ——— History of Reformation, ii.  
 253, 254  
 ——— Lectures, ii. 101  
 ——— Scottish Ch. Hist. ii. 253  
 Mc Gavin's Protestant, ii. 203  
 Mc Ilvaine's Evidences, ii. 193  
 ——— Oxford Divinity, ii. 180,  
 213  
 Mc Nelle on the Second Advent, ii. 173  
 Mc Neile's Lectures on the Church,  
 ii. 139  
 Mabilion's Vetera Analecta, ii. 147, 247  
 Macarius' Homilies, ii. 151  
 Machride's Lectures, ii. 82  
 Macculloch's Isaiah, ii. 107  
 ——— Attributes, ii. 168  
 Macknight's Harmony, ii. 83  
 ——— Epistles, ii. 119  
 MacLaine's Letters, ii. 193  
 Mac Lean on Hebrews, ii. 124  
 Macleod on Inspiration, ii. 184  
 Madox's Vindication, ii. 251  
 Magee on Atonement, ii. 207  
 Magdeburgh Centuriators, ii. 245  
 Maldonati's Comment. ii. 116  
 Manasseh's Conciliator, ii. 133  
 Mandeville's Hora Hebraica, ii. 125  
 Manning's Unity, ii. 138  
 Mansford's Apology, ii. 174  
 Mant's Bible, ii. 95  
 ——— Regeneration, ii. 182  
 ——— Lord's Prayer, ii. 186  
 ——— Common Prayer, ii. 141  
 ——— Irish Church, ii. 253  
 Manton on Lord's Prayer, ii. 187  
 Manton's Works, ii. 160  
 ——— Isaiah, ii. 107  
 ——— Matthew, ii. 117  
 ——— xviith of John, ii. 118  
 ——— Romans, ii. 121  
 ——— Corinthians, ii. 121  
 ——— Philippians, ii. 122  
 ——— 2nd Thess. ii. 123, 198  
 ——— Hebrews, ii. 125  
 ——— James, ii. 125  
 ——— 1 John ii. 126  
 ——— Jude, ii. 127  
 Marbeck's Common Places, ii. 165  
 Marbury on Obadiab, ii. 110  
 ——— Habakkuk, ii. 111  
 Marckii Opera, ii. 169  
 Mareii Socinianismi, ii. 207  
 Marlorati Genesis, ii. 98  
 ——— Psalms, ii. 103  
 ——— Isaiah, ii. 107  
 ——— New Testament, ii. 112  
 Marriot on the Liturgy, ii. 142  
 Marriot's Sermons, ii. 142  
 Marshall's Gospel Mystery, ii. 234  
 Marsh's Lectures, ii. 87  
 ——— View, ii. 203  
 Marteni de Antiquis, ii. 140, 247  
 Martyn's Sermons, ii. 225  
 ——— Controversial Tracts, ii. 267  
 Martyr's Letters, ii. 155  
 ——— Common Places, ii. 165  
 Martyri Opera, ii. 155  
 Massillon Œuvres, ii. 152  
 Mason's Spiritual Treasury, ii. 234  
 ——— Select Remains, ii. 234  
 ——— Sabbath Companion, ii. 234  
 ——— Believer's Companion, ii. 234  
 ——— Self-Knowledge, ii. 234  
 Massillon's Sermons, ii. 228  
 ——— Charges, ii. 218  
 Mastricht's Theoretica, ii. 166  
 Mather's Life of Mather, ii. 264  
 ——— New England, 257  
 ——— Student and Pastor, ii. 216  
 ——— Types, ii. 129  
 Matthei Novum Testamentum, ii. 82  
 Maurice's Kingdom of Christ, ii. 138  
 ——— Sermons, ii. 225  
 Maxima Bibliotheca, ii. 149, 150  
 Maximus, ii. 149  
 Mayer's Commentary, ii. 94  
 ——— James, ii. 125  
 Meade's Sermons on the Jews, ii. 198  
 Mede's Works, ii. 160  
 ——— Clavis, ii. 127  
 Meek's Reasons, ii. 137, 215  
 ——— Recognition, ii. 174  
 Melancthon, ii. 155  
 Melvill's Sermons, ii. 225  
 Mendham's Clavis, ii. 119  
 ——— Policy, ii. 202  
 ——— Council of Trent, ii. 135  
 Mercer's Commentary, ii. 101  
 Mercer on Genesis, ii. 98  
 ——— the Minor Prophets, ii. 109  
 Merrick on the Psalms, ii. 103  
 Mercator, ii. 150  
 Mestrezat on i. and ii. John, ii. 126  
 ——— Romans, ii. 120  
 ——— Hebrews, ii. 125  
 Michaelis's Introduction, ii. 84  
 ——— Law of Moses, ii. 99  
 ——— Annotations, ii. 97  
 Middleton on Greek Article, ii. 65  
 Middleton's Sermons, ii. 219

- Middleton's Evangel. Biograph. ii. 261  
 Miles on Daniel, ii. 108  
 Mill's Mahomedanism, ii. 267  
 Millar's Propagation, ii. 244  
 Miller's Manual, ii. 138  
 Milman's Hist. of Christianity, ii. 245  
     — the Jews, ii. 241  
 Milner's Sermons, ii. 225  
     — Establishments, ii. 137  
     — Works, ii. 160  
     — Church History, ii. 244  
     — End of Relig. Controv. ii. 200  
 Milner (Dean) Sermons, ii. 225  
     — Life of, ii. 264  
 Minucius Felix, ii. 149, 151  
 Missale Roman, ii. 140  
 Missionary Register, ii. 258  
 Montgomery's Psalmist, ii. 144  
     — Journal, ii. 259  
 Monthly Lectures, ii. 193  
     — on Prophecy, ii. 199  
 Moore's Life of Wesley, ii. 265  
 More (H.) on the Soul, ii. 173  
     — Daniel, ii. 109  
 More's Works, ii. 234  
 Morgan's Life of Charles, ii. 163  
 Mortimer's Holy Spirit, ii. 171  
 Morrison on Psalms, ii. 104  
 Morrison's Introductory Key, ii. 98  
 Morton on Regeneration, ii. 177  
 Morton's Episcopacy, ii. 214  
     — Life of Parsons, ii. 264  
 Mosheim's Eccles. History, ii. 244  
     — Church in China, ii. 257  
     — Early Christians, ii. 244  
 Mossom's Preacher, ii. 234  
 Mouravieff's Russian Church, ii. 255  
 Mudge on the Tabernacle, ii. 99  
 Muffet on Proverbs, ii. 104  
 Muir on Jude, ii. 127  
 Munter's Copenhagen, ii. 257  
     — Primordia, ii. 257  
 Murray on Genesis, ii. 98  
     — Exodus, ii. 99  
 Murray's Irish Church, ii. 253  
     — Truth of Revelation, ii. 193  
     — Life of Rutherford, ii. 265  
 Myles' Methodists, ii. 252
- N
- Nalson's Sermons, ii. 226  
 Nalton's Sermons, ii. 226  
 Nares on Three Creeds, ii. 185  
     — Unitarian Version, ii. 207  
 Neale's Puritans, ii. 251  
     — New England, ii. 257  
 Neander's History, ii. 245  
 Nelson's Companion, ii. 141  
 Nemesius on Man, ii. 151  
 Ness's Church History, ii. 243  
 Netherlands' Form of Prayer, ii. 143  
 Newcombe's Harmony, ii. 83  
 Newcombe's Ezekiel, ii. 108  
     — Minor Prophets, ii. 109  
     — Translations, ii. 87, 114  
     — Observations, ii. 195  
 Newman's Lectures, ii. 180, 212  
     — Hebrew Lexicon, ii. 88  
 Newnham's Education, ii. 234  
 Newton, (Sir I.) Observations, ii. 108  
     — Principia, ii. 80  
     — Apocalypse, ii. 127  
 Newton's Works, ii. 160  
     — Cardiphonia, ii. 109  
 Newton on Prophecies, ii. 197  
     — (Bp.) Works, ii. 160  
 Nicephorus, ii. 150  
 Nicholls' Common Prayer, ii. 140  
     — Defence, ii. 214  
     — on the Proverbs, ii. 105  
 Nicholson's David's Harp, ii. 104  
     — Church Catechism, ii. 186  
 Nicole's Ouvrages, ii. 152  
 Niecamp Historia, ii. 246  
 Niemeyc's Confessionum, ii. 190  
 Nisbet on Peter, ii. 126  
     — Ecclesiastes, ii. 105  
 Noel (G. T.) Sermons, ii. 226  
     — (B.) Sermons, ii. 226  
 Nolan on the Holy Ghost, ii. 171  
 Nolan's Chronological Prophecy, ii. 198  
 Noldii Concordantia, ii. 130  
 Nonnotte Dictionnaire, ii. 194  
 Norris' Sermons, ii. 226  
     — Reason and Faith, ii. 179  
 Nowell's Institutio, ii. 186
- O
- Oakley's Sermons, ii. 212  
 Oberlin's Memoirs, ii. 264  
 O'Brien, the Lawyer, ii. 234  
 O'Brien's Sermons on Faith, ii. 179  
 Ode on Angels, ii. 175  
 Ocolampadii Opera, ii. 155  
 Oecumenius, ii. 150  
 Ogden's Sermons, ii. 226  
 Oliviant's Analysis, ii. 88  
 Olney Hymns, ii. 144  
 Olshausen on Peter, ii. 126  
 Optatus, ii. 149  
 Origen, ii. 149, 151  
 Orme's Life of Owen, ii. 264  
     — Bibliotheca, ii. 77  
 Orme on Blasphemy, ii. 171  
 Osburn's Errors of the Fathers, ii. 147  
 O'Sullivan on Thessalonians, ii. 123  
 Oudini Commentarius, ii. 147  
 Outram on Sacrifices, ii. 131  
 Overall's Convocation Book, ii. 138  
 Overton's Churchman, ii. 214  
 Owen's Works, ii. 160  
     — Theologoumena, ii. 166  
     — Spirit in Prayer, ii. 144

- Owen's Hebrews, ii. 124  
 ——— (J.) Hist. Bible Society, ii. 259  
 Owen's (John) Death of Christ, ii. 172
- P
- Paley's Natural Theology, ii. 79  
 ——— Works, ii. 160  
 ——— Evidences, ii. 196  
 Palmer's Nonconformists, ii. 251  
 ——— Gospel New Creature, ii. 234  
 ——— Origines, ii. 142  
 ——— Letters, ii. 203  
 Palmer on the Church, ii. 138, 212  
 Paragraph Bible, ii. 82  
 Parei Opera, ii. 93  
 Parker's Bibliotheca, ii. 97  
 ——— Society Publications, ii. 154  
 Parkhurst's Life of Burkit, ii. 262  
 ——— Greek Lexicon, ii. 88  
 ——— Hebrew Lexicon, ii. 88  
 Parr's Life of Usher, ii. 265  
 Parr on Romans, ii. 119  
 Parry's Parental Character, ii. 234  
 Parson's Sermons, ii. 226  
 Pascal's Private Thoughts, ii. 194  
 ——— Provincial Letters, ii. 203, 257  
 ——— Works, ii. 152  
 Patrick's Commentary, ii. 95  
 ——— Sermons, ii. 226  
 ——— Mensa Mystica, ii. 183  
 ——— Reflections, ii. 202  
 Paxton's Scripture Illustrations, ii. 129  
 Payne's Letter to Warburton, ii. 79  
 ——— Elements, ii. 239  
 Payson's Memoir, ii. 264  
 Pearse's Sermons, ii. 226  
 ——— Commentary, ii. 114  
 Pearson on Creed, ii. 185  
 ——— Revelation, ii. 128  
 Pearson's Life of Hey, ii. 264  
 ——— Sermons, ii. 226  
 Peers' Types, ii. 129  
 Peirce on Philippians, ii. 122  
 Pemble on Ezra, ii. 101  
 ——— Zechariah, ii. 111  
 Pemble's Works, ii. 160  
 Pendlebury's Realities, ii. 234  
 Penn's no Cross no Crown, ii. 234  
 ——— New Covenant, ii. 113  
 Perceval's Apology, ii. 204, 212  
 ——— Roman Schism, ii. 203  
 Percy's Key to New Testament, ii. 86  
 Perils of the Nation, ii. 234  
 Perkins' Works, ii. 160  
 ——— Galatians, ii. 122  
 Perrin's Luther's Forerunners, ii. 256  
 Petavius Rationarum, ii. 132  
 Peter's Critical Dissertation, ii. 102  
 Petrie's Church History, ii. 246  
 Petter on Mark, ii. 117  
 Petrus Blaesensis, ii. 150  
 Peyran's Waldenses, ii. 256  
 Pfaffii Libri Symbolici, ii. 190  
 Phelan's Digest, ii. 203  
 ——— Policy, ii. 249  
 Philip on Communion, ii. 234  
 ——— Experience, ii. 191  
 Phillipot's Letters, ii. 202  
 Philo Judæus, ii. 149  
 ——— Episcopus, ii. 150  
 Photins, ii. 150  
 Picteti Theologia, ii. 165  
 ——— Theologie, ii. 165  
 Pictorial Bible, ii. 96  
 Pierce's Vindication of Dissenters, ii. 214  
 Pike and Hayward, ii. 191  
 Pilkington on Haggai, ii. 111  
 ——— Nehemiah, ii. 101  
 ——— Obadiah, ii. 110, 153  
 ——— Expositions, ii. 101  
 Pinkerton's Greek Church, ii. 140  
 Piscatoris Comment, ii. 93  
 Placette's Faith and Justification, ii. 179  
 ——— Conscience, ii. 191  
 ——— Incurable Scepticism, ii. 202  
 Plaifere Apello, ii. 177  
 Platina's Lives of Popes, ii. 246  
 Plumptre's Commentary, ii. 97  
 Pocock's Works, ii. 109, 111, 163  
 Polhill's Speculum, ii. 168  
 ——— Christus in Corde, ii. 169  
 ——— Precious Faith, ii. 179  
 Poli Synopsis, ii. 92  
 Poole's Annotations, ii. 95  
 ——— Nullity of Romish Faith, ii. 202  
 Porter's Lectures, ii. 218  
 Porteus' Works, ii. 160  
 ——— Matthew, ii. 116  
 Pott's Sermons, ii. 226  
 Potter's Church Government, ii. 138  
 ——— Grecian Antiquities, ii. 266  
 Powell's Life, ii. 265  
 ——— Connection, ii. 80  
 Powel's Apostol. Success. ii. 214  
 Poynder's Jesuitism, ii. 257  
 Pratt's Propaganda, ii. 259  
 Prayer Book and Homily Society, ii. 258  
 Preston's Works, ii. 160  
 ——— Life Eternal, ii. 168  
 Prideaux's Connection, ii. 132  
 ——— Directions, ii. 238  
 ——— Fascienlus, ii. 166  
 ——— Life of Mahomet, ii. 195  
 ——— Imposture, ii. 267  
 Proclus, ii. 150  
 Procopius, ii. 150  
 Prosper, ii. 150  
 Pusey on Baptism, ii. 182  
 Pusey's Historical Inquiry, ii. 254  
 ——— Works, ii. 212  
 Pym's Restitution, ii. 174

## Q

- Quesnel's Psalms, ii. 104  
 ——— New Testament, ii. 115  
 Quick's Synodicon, ii. 256  
 ——— French Church, ii. 136

## R

- Rabanus, ii. 150  
 Rainold's and Hart's Controv. ii. 203  
 ——— Ohadiah, ii. 110  
 ——— Haggai, ii. 111  
 Raikes' Clerical Education, ii. 216  
 Rambach's Meditations, ii. 234  
 Rambachii Annotationes, ii. 97  
 ——— in Romanos, ii. 119  
 Randolph's Enchiridion, ii. 77, 137  
 Ranke's Popes of Rome, ii. 247  
 Raphaelii Annotationes, ii. 129  
 Ravanelli Bibliotheca, ii. 131  
 Ray's Wisdom of God, ii. 80  
 Rawlin's Sermons, ii. 226  
 Reader's Christian View, ii. 174, 235  
 ——— Sermons, ii. 226  
 Reading on Lessons, ii. 96  
 Rees' Welsh Saints, ii. 253  
 Reeve's Apologies, ii. 148  
 ——— Sermons, ii. 226  
 Reformatio Legum, ii. 139  
 Reformer's Bible, ii. 93  
 Relandi Palæstina, ii. 133  
 ——— Mohamedanism, ii. 267  
 Relig. Tract Society's Commem. ii. 96  
 Rennell's Sermons, ii. 226  
 Reynold's Religion of Jesus, ii. 235  
 ——— Compass. Address, ii. 235  
 Reynold's Works, ii. 160  
 ——— Ecclesiastes, ii. 104  
 ——— Hosea, ii. 110  
 Riccaltoun's Works, ii. 161  
 Richardson's Sermons, ii. 226  
 Richmond's Fathers of the English Church, ii. 152  
 Riddle's Christian Antiquities, ii. 139  
 Ridley's Philippians, ii. 122  
 ——— Ephesians, ii. 122  
 Ridley on Holy Ghost, ii. 220  
 ——— Life of Bp. Ridley, ii. 249, 265  
 Riland's Antichrist, ii. 204  
 Risler Abrege, ii. 97  
 Robert's Mystery, ii. 165  
 ——— Illustrations, ii. 130  
 ——— Communicant, ii. 183  
 Robertson's Thesaurus, ii. 88  
 ——— Clavis Pentateu. ii. 97  
 Robinson's Gr. and Eng. Lex. ii. 89  
 ——— Christ is All, ii. 170  
 ——— Scripture Characters, ii. 96  
 ——— Works, ii. 161  
 ——— System, ii. 166  
 ——— Biblical Repository, ii. 130  
 ——— Researches, ii. 132  
 Robinson on Acts, ii. 118

- Robinson on Baptism, ii. 181  
 Robotham on Solomon's Song, ii. 106  
 Rogers on Judges, ii. 100  
 ——— 1 Peter, ii. 126  
 ——— Faith, ii. 179  
 Rogers' Liturgy, ii. 143  
 ——— Sermons, ii. 226  
 ——— Vindication, ii. 138  
 ——— Church, ii. 138  
 ——— 39 Articles, ii. 188  
 ——— Anti-Popery, ii. 204  
 Roland's Sermons, ii. 226  
 Rollock's Works, ii. 153  
 Rollock on the Psalms, ii. 104  
 ——— John, ii. 118  
 Romaine's Works, ii. 161  
 ——— Psalm, ii. 103  
 ——— Solomon's Song, ii. 106  
 Rose's State of Protestantism, ii. 254  
 ——— Law of Moses, ii. 98, 131  
 ——— Commission of the Clergy, ii. 217  
 Rosenmuller's Biblical Geography, ii. 133  
 ——— Annotations, ii. 104  
 Rosenmulleri Scholia, ii. 93  
 Rosse's Argument, ii. 194  
 Rous Mella, ii. 148  
 Routh's Reliquiæ Sacræ, ii. 146  
 Roux Liturgie, ii. 143  
 Rowe's Devout Exercises, ii. 235  
 ——— Saint's Temptation, ii. 235  
 ——— Immanuel, ii. 235  
 Row's Love of Christ, ii. 169  
 Ruchat's Swiss Reformation, ii. 256  
 Ruffinus, ii. 150  
 Rupertus, ii. 150  
 Russel's Connection, ii. 132  
 Rutherford's Letters, ii. 235  
 Ryeaut's Greek Church, ii. 256  
 Ryland on Baptism, ii. 181  
 ——— Sermons, ii. 226  
 Ryther's Jonah, ii. 111

## S

- Sadler, Memoir of, ii. 265  
 Salter's-Hall Sermons, ii. 220  
 ——— Illustrations, ii. 92  
 Salvian, ii. 150  
 Sancroft, Life of, ii. 265  
 Sanderson's Episcopacy, ii. 138  
 Sanderson's Oaths, ii. 191  
 ——— Conscience, ii. 191  
 ——— Sermons, ii. 226  
 Sanderson on Angels, ii. 175  
 Sandy's Sermons, ii. 153  
 Sargeant's Life of Martyn, ii. 264  
 Sarpi's Council of Trent, ii. 135  
 Sartorius' Life of Christ, ii. 170  
 Saurin's Sermons, ii. 130, 228  
 Savoy Confession of Faith, ii. 190  
 Schleusner's Lexicon, ii. 89  
 ——— Thesaurus Novus, ii. 89

- Schlensner's *Novum Test.* ii. 89  
 Schmid on Judges, ii. 100  
 ——— Job, ii. 102  
 ——— Samuel, ii. 101  
 ——— Kings, ii. 101  
 ——— Ecclesiastes, ii. 105  
 ——— Jeremiah, ii. 108  
 Schmidii *Concordantia*, ii. 130  
 Schoene *Tabulae*, ii. 244  
 Schoetgenii *Horæ*, ii. 114  
 Scholar *Armed*, ii. 214  
 Seomberg's *English History*, ii. 248  
 Schroederi *Institutiones*, ii. 87  
 Schulten's *Job*, ii. 102  
 ——— Proverbs, ii. 105  
*Scientia Biblica*, ii. 131  
 Selater's *Original Draught*, ii. 137  
 Selater on Malachi, ii. 112  
 ——— 1 Corinthians, ii. 121  
 ——— Thessalonians, ii. 123  
 Scholz's *Novum Testamentum*, ii. 213  
 Scobell on Church Subjects, ii. 213  
 Scholfield's grounds of union, ii. 213  
 Scotch Mission to the Jews, ii. 239  
 ——— Confessions, ii. 143  
 Scott [W.] on Evil Spirits, ii. 175  
 ——— Repentance, ii. 178  
 Scott's *Reform. in France*, ii. 255  
 ——— Works, ii. 161  
 ——— Remarks, ii. 177  
 ——— Holy Bible, ii. 95  
 ——— Answer to Crool, ii. 195  
 ——— Synod of Dort, ii. 136  
 Scott (J.) *Baptism*, ii. 182  
 ——— Christian Life, ii. 235  
 ——— Internal Evidence, ii. 195  
 ——— Life of T. Scott, ii. 265  
 Seougal's *Works*, ii. 161  
 Scriptural Unity of Churches, ii. 192  
 Scriveneri *Apologia*, ii. 146  
 Scudder's *Daily Walk*, ii. 235  
 Sculteti *Medulla*, ii. 148  
 Seckendorf's *Commentary*, ii. 247  
 Secker's *Works*, ii. 161  
 ——— (W.) Professor, ii. 235  
 Sedgewick's *Shepherd*, ii. 235  
 ——— Mercy, ii. 235  
 Sedulius, ii. 150  
 Seed's *Sermons*, ii. 226  
 Seiler's *Biblical Hermeneutics*, ii. 86  
 Serle's *Horæ Solitariae*, ii. 169, 171  
 ——— Christian Remembrancer, ii. 235  
 Sewell on Quakers, ii. 251  
 Sharp's *Rubrics and Canons*, ii. 142  
 Shaw's *Lawyer*, ii. 239  
 ——— Immanuel, ii. 235  
 Shepherd's *Common Prayer*, ii. 141  
 Sheppard's *Parable of Virgins*, ii. 235  
 ——— Sincere Convert, ii. 235  
 ——— (J.) *Private Devotion*, ii. 144  
 Sheppard's (J.) *Divine Origin*, ii. 193  
 Sherlock's *Sermons*, ii. 226  
 ——— Trial of Witnesses, ii. 197  
 ——— Prophecy, ii. 197  
 Sherlock on Death, ii. 172  
 ——— Judgment, ii. 173  
 ——— Providence, ii. 235  
 Shoberl's *Missions*, ii. 258  
 Short's *Parochialia*, ii. 217  
 ——— Church History, ii. 248  
 Shower on Time and Eternity, ii. 236  
 Shuckford's *Connection*, ii. 132  
 Shuttleworth's *Sermons*, ii. 226  
 ——— Epistles, ii. 119  
 Sibbes's *Works*, ii. 161  
 ——— Canticles, ii. 106  
 ——— Corinthians, ii. 121  
 ——— Hosea, ii. 109  
 Simeon's *Skeletons*, &c. ii. 218, 226  
 Simonis *Lexicon*, ii. 88  
 Simon's *History of Religions*, ii. 246  
 ——— *Histoire Critique*, ii. 85  
 Simpson's *Clergyman's Manual*, ii. 217  
 ——— on 2 Peter, ii. 126  
 Skinner's *Ecclesiastical History*, ii. 252  
 ——— Primitive Truth, ii. 246  
 ——— Psalms, ii. 104  
 Slade's *Annotations*, ii. 114  
 Sleidan's *Reformation*, ii. 247  
 Sloss on Trinity, ii. 208  
 Smedley's *Reformation in France* ii. 254  
 Smith on Psalms, ii. 103  
 ——— Sacrifice of Christ, ii. 207  
 ——— 2 John, ii. 126  
 Smith's *Greek Church*, ii. 256  
 ——— *Lectures on Sacred Office*, ii. 217  
 ——— Summary View, ii. 106  
 ——— Testim. to Messiah, ii. 207  
 ——— Cure of Deism, ii. 196  
 Smith (Miss) on Job, ii. 102  
 Smith's (Henry) *Sermons*, ii. 227  
 ——— (J.) *Sermons*, ii. 227  
 ——— (P.) *Scripture Geology*, ii. 80, 132  
 Soames's *History of Reformation*, ii. 249  
 Southey's *Life of Wesley*, ii. 252  
 ——— *Vindiciae*, ii. 202  
 Southey's *Book of the Church*, ii. 202  
 South's *Sermons*, ii. 227  
 ——— *Animadversions*, ii. 163  
 Spanheimi *Opera*, ii. 163  
 ——— *Flenchus*, ii. 192  
 ——— *Historia*, ii. 133, 245  
 ——— *Ecclesiastical Annals*, ii. 245  
 Spangenberg's *Exposition*, ii. 190  
 Sparrow's *Rationale*, ii. 141  
 ——— *Articles*, ii. 141  
 Speucer *De Legibus*, ii. 132

Spineto's Lectures, ii. 133  
 Spondanus Continuatio, ii. 243  
 Spottiswood's Hist. of Church, ii. 252  
 Sprague's Lectures, ii. 236  
 Sprastowe's Wells of Salvation, ii. 236  
 Squire on Thessalonians, ii. 123  
 Stafford on Romans, ii. 119  
 Stanhope's Meditations, ii. 148  
 Stapferi Institutiones, ii. 167  
 Steele on Old Age, ii. 236  
 Steiger on the 1st of Peter, ii. 126  
 Stennet's Domestic Duties, ii. 236  
 Stevens' Devotional Comments, ii. 96  
 Stevenson's Christ on the Cross, ii. 236  
 Stewart's Sermons, ii. 227  
 ——— Lectures, ii. 236  
 ——— Practical View, ii. 174  
 Still's Horæ Privatæ, ii. 236  
 Stillingfleet's Works, ii. 161  
 ——— Origines Britan. ii. 243  
 ——— Irenicum, ii. 77  
 ——— Prot. Religion, ii. 202  
 ——— on Separation, ii. 214  
 Stock on Malachi, ii. 112  
 Stoke's Minor Prophets, ii. 109  
 Stonard on Zechariah, ii. 111  
 ——— Seventy Weeks, ii. 109  
 Stonehouse Sick Man's Friend, ii. 217  
 Stowell's Life of Wilson, ii. 266  
 Streson on Acts, ii. 118  
 Strigelius on Psalms, ii. 103  
 Strong on the Covenants, ii. 184  
 ——— (U.) on Eternal Misery, ii. 174  
 Strong's Sermons, ii. 227  
 Strype's Memorials and Annals, ii. 249  
 ——— Works, ii. 161  
 Stuart's Hebrew Grammar, ii. 87  
 ——— Commentary, ii. 120, 125  
 ——— Grammar of New Test. ii. 88  
 ——— Letters to Channing, ii. 172  
 ——— Philological View, ii. 132  
 Stuart on Revelations, ii. 128  
 Stuckley's Gospel Glass, ii. 236  
 Sturm's Reflections, ii. 80  
 Starterant's Letters, ii. 218  
 Saiceri Thesaurus, ii. 146  
 ——— Symbolum, ii. 185  
 Sulpicius, ii. 150  
 Sumner's Evidences, ii. 195  
 ——— Practical Expositions, ii. 115  
 ——— Gospels, ii. 117  
 ——— Sermons, ii. 142  
 ——— Records, ii. 238  
 ——— Character of Christ, ii. 217,

227

Snepville's Sermons, ii. 228  
 Sutcliffe's Commentary, ii. 95  
 Sntton's Disce Mori, ii. 172  
 Synesius, ii. 150, 151  
 Swartz's Life, ii. 265

## T

Tarnovii Commentarii, ii. 109  
 ——— Comment. on John, ii. 118  
 Tate's Life of St. Paul, ii. 119  
 Taylor's Hist. of Enthusiasm, ii. 237  
 ——— Illustrations, ii. 133  
 ——— Spiritual Despotism, ii. 136  
 ——— Ancient Christianity, ii. 147,  
 213  
 ——— Apology for the Liturgy, ii.  
 138  
 ——— (Bp.) Works, ii. 161  
 ——— Prophecy, ii. 77  
 ——— Episcopacy, ii. 138  
 ——— Golden Grove, ii. 144  
 ——— (J.) Concordance, ii. 130  
 ——— Books and Process, ii.  
 194  
 ——— (N.) Works, ii. 161  
 ——— Discourses, ii. 227  
 ——— Faith, ii. 178  
 ——— (R.) Discourses, ii. 227  
 Taylor on Titus, ii. 124  
 ——— Repentance, ii. 178  
 ——— (F.) on Proverbs, ii. 105  
 Teignmouth, Life of, ii. 265  
 Terrot on Romans, ii. 120  
 Tertullian, ii. 149, 151  
 Thelwall's Letters, ii. 215  
 ——— Thoughts on Affliction, ii.  
 236  
 Theodoretus, ii. 150  
 Theophylact on Gospels, &c. ii. 115  
 ——— Opera, ii. 150  
 Thistlethwaite's Pentateuch, ii. 98  
 Tholock's Sermon on the Mount, ii. 116  
 Tholock on St. John, ii. 117  
 ——— Romans, ii. 120  
 ——— Hebrews, ii. 125  
 Thorndike's Church Government, ii.  
 136  
 Thornt's Fruits of the Spirit, ii. 171  
 ——— Prayer, ii. 144  
 Tillemont's Memoirs, ii. 245  
 Tillotson's Works, ii. 161  
 Tiddinghast's Works, ii. 198, 236  
 Timpson's Church History, ii. 247  
 Titmanni Meletemata, ii. 117  
 ——— Lib. Symb. ii. 190  
 Todd's Life of Walton, ii. 265  
 ——— Student's Guide, ii. 76  
 ——— Discourses, ii. 199  
 Tombe's Treatises, ii. 181  
 Tomkin's Mediator, ii. 169  
 Tomline's Refutation, ii. 177  
 Tomlyns on Justification, ii. 179  
 Tong's Life of Shower, ii. 265  
 Tonna on Angels, ii. 175  
 Tonna's Second Causes, ii. 236  
 Toplady's Works, ii. 161  
 Topsell on Joel, ii. 110  
 ——— Ruth, ii. 100

- Toulmin's Dissenter, ii. 251  
 Tovey's Anglia Judaica, ii. 241  
 Townley's Illustrations, ii. 129  
 ——— Law of Moses, ii. 242  
 Townson's Gospels, ii. 116  
 Townshend's Harmony, ii. 82  
 ——— Accusation of Hist. ii. 202  
 ——— Barrington, ii. 85  
 ——— Churchman's Year, ii. 142  
 Tracts for the Times, ii. 212  
 Trail's Works, ii. 162  
 Tridentini Canones, ii. 135  
 ——— Catechismus, ii. 186  
 Trimmer's Life, ii. 265  
 Trommii Concordantia, ii. 133  
 Trollope's Analecta, ii. 114  
 Troughton's Lutherus, ii. 178  
 Truman's Christ's Propitiation, ii. 176  
 Tuckney's Letters, ii. 192  
 ——— Sermons, ii. 227  
 Tullii Justificatio, ii. 179  
 Turnbull on James, ii. 125  
 Turner on Romans, ii. 126  
 ——— (S.) Sacred History, ii. 180  
 Turretini Institutio, ii. 167  
 ——— Interpretatio Sacrae Scripturae, ii. 91  
 ——— Romans, ii. 119  
 Turton on Wiseman, ii. 204
- U
- Udall on Lamentations, ii. 108  
 Umhreit on Joh, ii. 102  
 Urwick on Christ's Person, ii. 170  
 Usher (Arch.) Works, ii. 162  
 Usher's Annals, ii. 133  
 ——— Answer to Jesuit, ii. 201  
 ——— Antiquitates, ii. 248  
 ——— Body of Divinity, ii. 166  
 ——— De Successione, ii. 246  
 ——— Extent of Christ's Death, ii. 176  
 ——— Gotteschalci Historiae, ii. 176  
 ——— Historia Dogmatica, ii. 201  
 ——— History of Irish, ii. 253  
 ——— Opuscula, ii. 137  
 ——— Sermons, ii. 227  
 ——— De Symbolo, ii. 185
- V
- Valcknari Selecta, ii. 114  
 Valdesso's Considerations, ii. 236  
 Valpy's Novum Testamentum, ii. 81  
 ——— Septuagint, ii. 81  
 ——— Greek Article, ii. 85  
 Van Mildert on Infidelity, ii. 163, 220  
 Van Mildert's Lectures, ii. 92  
 Vater's New Testament, ii. 81  
 Vaughan's Life of Robinson, ii. 265  
 Vaughan's (R.) Life of Wickliffe, ii. 266
- Veil on Acts, ii. 129  
 Venema's Institutiones Hist. ii. 245  
 Venema on Psalms, ii. 103  
 ——— Jeremiah, ii. 108  
 ——— Malachi, ii. 112  
 Venn's Life and Letters, ii. 265  
 ——— Duty of Man, ii. 167, 236  
 ——— Zecharias, ii. 235  
 ——— Sermons, ii. 227  
 Vetus Testamentum, ii. 81  
 Vigerius Idiotismus, ii. 89  
 Villapandus on Ezekiel, ii. 108  
 Villiers on Reformation, ii. 247  
 Vincent on the Judgment, ii. 174  
 Vincent's Love of Christ, ii. 236  
 ——— Spirit of Prayer, ii. 236  
 Vincentius Lirinensis, ii. 150  
 Vines on the Lord's Supper, ii. 183  
 Vitringa on Isaiah, ii. 107  
 ——— Revelation, ii. 127  
 ——— Observationes, ii. 129  
 Vivian's Church Catechism, ii. 186  
 Vossii Pelagianis, ii. 215  
 ——— de Idolatria, ii. 266  
 Vulgatæ Biblia, ii. 81
- W
- Waddington's Church History, ii. 243  
 ——— Reformation, ii. 250  
 Wadsworth's Immortality, ii. 173  
 Wahl's Clavis, ii. 89  
 Wales on Redemption, ii. 177  
 Waite's Sermons, ii. 189  
 Wake's State of the Church, ii. 250  
 ——— Epistles, ii. 148  
 Walchii Bibliotheca, ii. 76, 145  
 ——— Patristica, ii. 245  
 Walch's Popes, ii. 255  
 Walker (S.) Life of, ii. 265  
 Walker's (C.) Independents, ii. 249  
 Walker's (J.) Sufferings of Clergy, ii. 250  
 Walker's Sermons, ii. 227  
 ——— Practical Christianity, ii. 236  
 ——— Lectures on Catechism, ii. 186  
 Wall's Infant Baptism, ii. 181  
 Walton's Lives, ii. 261  
 Warburton's Works, ii. 162  
 ——— Alliance, ii. 77, 139  
 Ward's Divinity Library, ii. 164  
 ——— Errata, ii. 200  
 ——— Hindoos, ii. 267  
 Warden's System, ii. 167  
 Wardlaw's Ecclesiastes, ii. 106  
 ——— Sermons, ii. 227  
 ——— Socinian Controversy, ii. 208  
 ——— Christian Ethics, ii. 236  
 Wardlaw on the Atonement, ii. 208  
 ——— Establishments, ii. 215  
 Warner's Ecclesiastical History, ii. 248

- Warren's Answer to Hoadley, ii. 183  
 Warwick's Spare Minutes, ii. 237  
 Waterland's Works, ii. 162  
 Watson's Apologies, ii. 193  
 ——— Observations on Wesley, ii. 252  
 ——— Sermons, ii. 227  
 ——— Cordial, ii. 237  
 ——— Institutes, ii. 167  
 Watson on Redemption, ii. 177  
 Watts' Works, ii. 162  
 ——— Guide to Prayer, ii. 144  
 ——— Psalms and Hymns, ii. 144  
 Watt's Bibliotheca, ii. 76  
 Waugh's Life, ii. 265  
 Weems' Works, ii. 162  
 Weismani Historia, ii. 243  
 Wells against Dissenters, ii. 215  
 Wells' Historical Geography, ii. 133  
 Wells' Help to Scripture, ii. 94  
 ——— (J.) Practical Sabbatarians, ii. 180  
 Wellwood's Life of Erskine, ii. 263  
 Welsh on Coins, ii. 247  
 Wesley's New Testament, ii. 114  
 ——— Original Sin, ii. 176  
 ——— Sermons, ii. 227  
 ——— Works, ii. 162  
 Wesseli Opera Omnia, ii. 154  
 West's Resurrection, ii. 195  
 West Street Lectures, ii. 199  
 West (Mrs.) Life of, ii. 265  
 Wetstein's New Testament, ii. 113  
 Whateley on Party Feeling, ii. 220  
 ——— Regeneration, ii. 178  
 Whateley's Prototypes, ii. 98  
 ——— Essays, ii. 203, 184  
 ——— Kingdom of Christ, ii. 138, 214  
 Wheatley on the Com. Prayer, ii. 141  
 ——— on Athan. Creed, ii. 185  
 Whitaker's Arianism, ii. 206  
 Whitaker on the Church, ii. 138  
 Whitby's Dissertatio, ii. 92, 146  
 ——— New Testament, ii. 95  
 Whitby on Tradition, ii. 202  
 White's Bampton Lectures, ii. 195  
 ——— Sermons, ii. 228  
 ——— (Blanco) Evidence, ii. 201  
 ——— Letters to Dissenters, ii. 215  
 ——— Works, ii. 203  
 ——— (Hugh) Sermons, ii. 228  
 ——— Works, ii. 237  
 Waite (J.) on Genesis, ii. 98  
 Whitfield's Sermons, ii. 228  
 Whitgift's Answer to Admon, ii. 136  
 Wilberforce's Practical View, ii. 237  
 Wilberforce, Memoir of, ii. 266  
 Wilbur's Testament, ii. 115  
 Wilcox's Sermons, ii. 228  
 Wilkins' Gift of Prayer, ii. 144  
 Wilkin's Gift of Preaching, ii. 76  
 ——— Natural Religion, ii. 79  
 Wilks' Correlative Claims, ii. 137  
 ——— Essays, ii. 238  
 ——— Signs of Conversion, ii. 217  
 Willet's Genesis, Exodus, Leviticus, Samuel, Daniel, ii. 98, 99, 109  
 ——— Synopsis Papisini, ii. 201  
 Wilkinson's Sermons, ii. 227  
 Williams' Cathedral, ii. 212  
 ——— Exposition, ii. 186  
 ——— Baptism, ii. 181  
 ——— Clergy Laws, ii. 239  
 ——— Diary, ii. 266  
 ——— Christian Preacher, ii. 218  
 ——— Defence, ii. 177  
 ——— Sovereignty & Equity, ii. 177  
 ——— Life of Savage, ii. 265  
 ——— Lives of Henry, ii. 264  
 ——— Cottage Bible, ii. 96  
 ——— Dictionary of Religions, ii. 240  
 ——— Song of Solomon, ii. 106  
 Willison on Lord's Day, ii. 180  
 Wilson on Apocrypha, ii. 86, 112  
 ——— Romans, ii. 120  
 Wilson's Parochialia, ii. 217  
 ——— (D.) Confirmation, ii. 287  
 ——— Evidences, ii. 193  
 ——— Sermons, ii. 180, 227  
 ——— (W. C.) Sermons, ii. 228  
 ——— Collectanea, ii. 188  
 ——— Articles, ii. 189  
 ——— Dissenting Churches, ii. 251  
 ——— Illustrations, ii. 130, 170  
 ——— (W.) Attributes, ii. 168  
 ——— Zaccheus converted, ii. 178  
 ——— Sacra Privata, ii. 183  
 Wintle on Daniel, ii. 108  
 Winer's Greek Grammar, ii. 88  
 ——— Lexicon, Heb. ii. 88  
 Wiseman's Lectures, ii. 80, 200  
 Wisheart's Theologia, ii. 169  
 Witherspoon's Works, ii. 162  
 Witsii Opera, ii. 163  
 ——— Animadversiones, ii. 192  
 ——— Miscellanea Sacra, ii. 129  
 Witsius Comment., ii. 127  
 ——— Dissertations, ii. 185  
 Wodrow's History, ii. 253  
 Wogan on Lessons, ii. 96  
 Wolfi Curæ Philolog., ii. 93, 114  
 ——— Bibliotheca Hebræa, ii. 92  
 Woodd on Confirmation, ii. 187  
 Woodhouse's Annotations, ii. 114, 127  
 Woodward's Societies, ii. 250, 258  
 ——— Essays, ii. 239  
 ——— Shunamite, ii. 101  
 Wordsworth's Biography, ii. 261  
 ——— Institutes, ii. 165  
 Worthington's Resignation, ii. 237  
 Wotton's Thoughts, ii. 77

Wright's Treatise, ii. 178, 237  
 Wyapress' Divinity of Christ, ii. 170

## Y

Young Churchman's Catechism, ii. 186

## Z

Zanchii Opera, ii. 155  
 Zepperi Sacramentis, ii. 186  
 Zimmerman's Knowledge of Christ,  
 ii. 237  
 Zinzendorff, Life of, ii. 266  
 Zuinglii Opera, ii. 155  
 Zuinglius' Life, ii. 266

# INDEX II.

## GENERAL INDEX.

### A

- Abbot, (Bp.) account of, i. 218  
Adam, (Mr.) quoted, i. 137  
Advent, Second, ii. 173  
Advice to University Students, i. 121  
Alexandrine Library referred to, i. 2,  
52  
America, revival of religion in, i. 290  
Angels, books on, ii. 175  
Antinomianism, guard against, i. 294  
Antiquities, books on Biblical, ii. 131  
Apocryphal books, works on, ii. 112  
Apostles' Creed, books on, ii. 185  
Aquinas, Colet's opinion on, i. 189  
Arian Controversy, remarks on, i. 265,  
books on, ii. 205  
Aristotle's Rhetoric referred to, i. 145  
Armenian and Calvinistic contro-  
versy, i. 102, books on, ii. 173  
Arminius, account of, i. 212  
Arrangement of Minister's Library, ii.  
68  
Articles of the Church of England, i.  
78, books on, ii. 188  
Athanasian Creed, books on, ii. 185  
Atheists, Treatises against, ii. 196  
Attributes of God, books on, ii. 167  
Augustine, observations upon, i. 53  
Authority, prayer for those in, ii. 331

### B

- Bacon's Prayers, i. 175  
Bangorian Controversy, account of, i.  
263, ii. 208  
Baptismal Regeneration, ii. 205  
Baptism, books on, nature of, ii. 181,  
209  
Barrow, account of, i. 255  
Bates, remarks on, i. 242  
Baxter, account of, i. 240

- Bedell quoted, i. 140  
Berkley quoted, i. 271  
Beveridge, remarks on, i. 252  
Bexley, Lord, quoted, i. 270  
Bible, religious principles to be drawn  
from, i. 52, 153  
Bibles, account of, ii. 93. i. 295  
Biblical Antiquities, ii. 131  
Biography, books of, ii. 31, 260  
Bishop's Bible, account of, i. 236  
Blackburn, Controversy, i. 266  
Bonaventura, i. 189  
Books, Lists of, ii. 44  
Bradford, remarks on, i. 203  
Bradwardine, account of, i. 190  
Bridges (Dean) quoted, i. 229  
British Reformers, i. 202  
Buchanan a pattern of study, ii. 32  
Bull's Harmony, accounts of, i. 258  
Burnet (Bp.) quoted, i. 49  
Butler quoted, i. 139, 271

### C

- Calvin, remarks on, ii. 36. Translation  
Society, ii. 153  
Calvinistic and Armenian Controversy  
ii. 175  
Candidates for orders, books for, ii. 35  
Canon on the Fathers, i. 180  
Casuistical Divinity, books on, ii. 191  
Catechetical Divinity, books on, ii. 134  
Catechisms, books on, ii. 186  
Ceremonies, books on, ii. 134  
Charges, Episcopal and Archidiaconal,  
ii. 114  
Charnock, observations on, i. 242  
Christ crucified, ii. 21  
Christ, books on the person of, ii. 169  
Christian Religion, History of, ii. 242  
Chronology, books on, ii. 131  
Church of Christ, prayer for, ii. 331

- Church, General history of, ii. 242  
 Church of England, ii. 27  
 Churchman's Remembrancer, ii. 41  
 Cicero on the nature of the gods, i. 178  
 Clarke (Dr. S.) account of, i. 265  
 Colet (Dean) account of, i. 191  
 Commentators, account of, ii. 92  
 Communion with God, i. 22  
 Composition of Sermon, Treatises on, ii. 32, 217  
 Concordances, List of, ii. 130  
 Confessing Christ needful, i. 27  
 Confessions of Faith, books on, ii. 190  
 Confirmation, books on, ii. 187  
 Constantine's Declaration, i. 53  
 Contempt of others, i. 140  
 Continent, decline of Religion on, i. 277  
 Controversial works, on study of, i. 92  
 Conversion to God needful, i. 21  
 Conversation a help to study, i. 153  
 Convocation of clergy, i. 262, controversy, ii. 250  
 Coronation, Bible presented at, i. 54  
 Councils, books on, ii. 134, abused, i. 52  
 Courses of Study of Divinity, ii. 22, for private Christians, ii. 25, for Ministry, 228  
 Covenanters, i. 237  
 Cowper's account of Reformers, i. 193  
 Cox's (Bp.) account of the Fathers, i. 180  
 Cranmer, remarks on, i. 203  
 Cranmer's Bible, account of, i. 295  
 Creeds, and explanations of, ii. 185  
 Crisp's Sermons noticed, i. 261  
 Critical Works, account of, ii. 128  
 Criticism Sacred, remarks on, ii. 29, ii. 128  
 Cndworth, account of, i. 247  
 Culpability of error, ii. 5  
 Curate's Library, ii. 65
- D
- Dangers of study, i. 134  
 Davenant on Lives of good men, ii. 154  
 Deacons' Orders, books for, ii. 38  
 Death, books on, ii. 172  
 Decalogue, ii. 167  
 Decline in English Church, i. 271  
 Deists, Treatises against, ii. 192  
 Devout, Manuals of, ii. 143  
 Dictionaries, ii. 130  
 Differenc, among Christians, i. 63, ii. 3  
 Diligence a help to study, i. 154  
 Directions for study of theology, ii. 22  
 Discipline of Church, books on, ii. 136  
 Dissenters, on controversy with, i. 101, Account of modern writers, i. 278, Treatises on, ii. 214. History of, ii. 251. Confessions of faith, ii. 189, Dissent, i. 239  
 Divine, a Christian, described,  
 Divine teaching promised, i. 33, mode of, 38, its evidence, 41, belongs to ali, 42  
 Divinity scriptural, its character, i. 63. Outlines of history of, i. 177. Books on systematic, ii. 164  
 Doctrinal Divinity, books on, ii. 248  
 Dort, Synod of, remarks on, i. 216  
 Doyly and Mant's Bible, account of, ii. 95  
 Drummond (Abp.) remarks on, i. 269  
 Dutch Ecclesiastical Historians, ii. 253  
 Du Moulin, his dying recantat. i. 128  
 Duty of Man, account of, i. 294  
 Dwight's Theology, account of, i. 289
- E
- Early rising a help to study, i. 154, ii. 34  
 Ecclesiastical Polity, books on, ii. 134  
 Ecclesiastical History, Milner's remarks on, ii. 31. Historians, account of, ii. 242, 253  
 Edwards, account of, i. 285  
 Election maintained, i. 107. Treatises on, ii. 176  
 Elementary Treatises, ii. 165  
 Eliot's dying remarks, i. 69  
 England, Eccles. History of, ii. 248  
 English Church, decline, i. 270, revival, i. 279, catechism, ii. 166  
 English Constitution, i. 197  
 Epistles, Works on, ii. 118  
 Erasmns, remarks on, i. 206, ii. 295  
 Erroneous books, dangers of, i. 144  
 Evidences, remarks on books of, ii. 29 — books on, ii. 293  
 Extent of redemption, ii. 176
- F
- Faith and love, their necessity, i. 23. death faith, i. 70  
 ——— Baxter's Definition of i. 261  
 ——— Treatises on, ii. 178  
 Family Instruction, i. 28  
 Fathers of the Church, section on, i. 178, list of, ii. 147  
 ——— Principal English Translations, ii. 150  
 Fear of the Lord, i. 25  
 Feelings excited no sure proof of religion, i. 70  
 Five points, treatises on, ii. 175  
 Flavel, remarks on, i. 242  
 Foreign Reformers, books of, ii. 154, account of, i. 204, Divines, ii. 162  
 Foster quoted, i. 7  
 Foundation of true doctrine, i. 67  
 Foxe, remarks on, i. 203

France, history of, ii. 253  
 French writers, account of, ii. 228  
 Fuller, account of, i. 287

## G

Geneva Bible, account of, i. 295  
 Geography, books on, ii. 131  
 Geology, i. 119  
 Germany, revival of religion in, i. 289  
 ——— Ecclesiastical History, ii. 253  
 God, treatises on, ii. 168  
 Goodness, our own, a false foundation,  
 i. 72  
 Goodwin, (Dr.) remarks on, i. 242  
 Gordon's Homilies noticed, i. 290  
 Government of the Church on, ii. 239  
 Greek Grammar, ii. 88. Greek Scrip-  
 tures, i. 59. Church, ii. 140  
 Grotius, his character, i. 217  
 Growth in grace needful, i. 29

## H

Hall (Bp.) i. 208  
 — (Rob.) i. 250, 287  
 Hammond, account of, i. 221  
 Harmonies, books of, ii. 190  
 Heaven and Hell, books on, ii. 173  
 Hebrew, Grammars and Lexicons, ii.  
 87  
 Hebrew Scriptures, i. 57  
 Heresies, Treatises on, ii. 215  
 Hervey, remarks on his Theron, i. 125  
 Heylin (Dr.) remarks on, i. 224  
 Historical Divinity, ii. 27, 75, 239  
 History, ii. 242  
 History of Religions, ii. 249  
 Holiness, i. 18, 86  
 ——— evidence of Christianity, i. 90  
 Holland, Eccles. Hist. of, ii. 253  
 Holy Spirit, his teaching, i. 37  
 ——— books on, ii. 170  
 Homilies, books of, i. 290, ii. 219  
 Hooker, ii. 9  
 Horne (Bp.) account of, i. 285, quoted,  
 i. 273  
 Horsley (Bp.) account of, i. 288  
 Hortatory Theology, books of, ii. 32,  
 219  
 Howe quoted, i. 93  
 Human Authors not to be implicitly  
 relied on, ii. 136  
 Humility a help to study, i. 152  
 Hymns, books of, ii. 144

## I

Immortality of the soul, ii. 173  
 Infallibility, human, i. 36  
 Infidels, controversy with, i. 95  
 Influence of practice, i. 18  
 Inspiration, ii. 192  
 Intermediate state, books on, ii. 172  
 Interpretation of Scripture, ii. 91

Introduction to Scripture, ii. 86  
 Irish Articles, account of, i. 211  
 Ireland, Eccles. History of, ii. 252  
 Italy, Eccles. History of, ii. 253

## J

Jansenists and Molinists Controversy,  
 i. 107  
 Jerome, observations on, i. 179  
 Jesus, the sum of the Scriptures, i. 69  
 Jewell, account of, i. 203  
 Jewish Commentators, ii. 92  
 Jews, books respecting, ii. 240, con-  
 troversy with, ii. 195  
 Jones, remarks on, i. 286  
 Judgment, books on, ii. 173, Private,  
 ii. 90  
 Julian, his artifices against Christi-  
 anity, i. 9  
 Justification, ii. 14  
 ——— Treatises on, ii. 178

## K

Kempis, (Thomas) quoted, i. 159  
 Ken's Christian Pastor, ii. 67  
 Kingdom of Christ, spiritual, ii. 12  
 Knox, remarks on, i. 270, 293

## L

Lady's Library, ii. 50  
 Latimer, remarks on, i. 203  
 Latin language, its use, ii. 24  
 Laud, account of, i. 218  
 Lavington (Bp.) quoted, i. 273  
 Law (W.) i. 267, ii. 28  
 Lay Baptism, treatises on, ii. 182  
 Layman's Library, ii. 44  
 Learning, usefulness of, i. 6  
 Leading truths of divinity, i. 67  
 Lectures in defence of religion, ii. 193  
 Legal Students cautioned, i. 147  
 Leighton, remarks of, i. 104  
 Library, advantages of, i. 15  
 Libraries Theological, ii. 56  
 Lists of Bishops, remarks on, ii. 41  
 Liturgies, books, ii. 139  
 Lives, list of, ii. 260  
 Lloyd, account of, i. 248  
 Locke, his character, i. 251  
 Lombard's Sentences, i. 189  
 Lord's Prayer, ii. 187  
 Lord's Supper, books on, ii. 182  
 Luther, remarks of, i. 164, 141

## M

Mahomedanism, books on, ii. 267  
 Manner of stating truth, i. 79  
 Manton, i. 242  
 Massillon quoted, ii. 68  
 Mede, account of, i. 222  
 Medical Students cautioned, i. 147  
 Melancthon, remarks on, i. 204

- Mercy of God, false notions of, i. 73  
 Middletonian Controversy, i. 266  
 Milner (Dean) quoted, i. 274, ii. 13, 31  
 Milner, account of, i. 286  
 Milton's Prayer before Paradise Lost, i. 44  
 Mind, right state of, i. 151  
 Minister's Library, ii. 68  
 Miscellaneous Treatises, ii. 237  
 Misdirection in study, i. 137  
 Missionary exertions, i. 242, books on, ii. 258  
 Misusing texts guarded against, i. 143  
 Modern Writers, account of, i. 278  
 Molinists and Dominicans, i. 209  
 Montgomery quoted, i. 16  
 Moral Divinity, books on, ii. 230  
 More, account of, i. 247  
 Motives for study, i. 137  
 Music, sacred, ii. 145
- N
- Natural Religion, books on, ii. 78  
 Neologian Principles, i. 289  
 Netherlands, History of, ii. 253  
 New Testament, Commentaries, ii. 112  
 Newton, Mr. account of, i. 286  
 Newton, Sir Isaac, his humility, i. 153  
 Nicene Creed, books on, ii. 185  
 Non-Jurors, i. 268  
 Nonconformists, account of, ii. 225  
 Nursery Library, ii. 54
- O
- Obedience, a false confidence in, needful, i. 28  
 Ecolampadius quoted, i. 9  
 Old Testament, Commentators on, ii. 96  
 Orders, History of Religions, ii. 257  
 Original Languages, ii. 29  
 Original Sin, Treatises on, ii. 173  
 Outlines of History of Divinity, i. 177  
 Overvaluing what is good, i. 145  
 Owen, Dr. remarks of, ii. 288
- P
- Pagan Religion, books on, ii. 266  
 Paley, account of, i. 287  
 Parishes in England, i. 281  
 Parker Society, ii. 153  
 Parochial Libraries, ii. 56  
 Pastoral Theology, ii. 216. Care of souls, books on, ii. 216  
 Patrick, account of, i. 248  
 Pelagian controversy, i. 185  
 Pentateuch, ii. 97  
 Personal Religion, i. 168  
 Philpot, remarks on, i. 203  
 Pietists, accounts of, i. 277  
 Plan of study, ii. 25  
 Poetical Books, ii. 101  
 Polemical Divinity, books on, ii. 191  
 Polyglots, account of, ii. 82  
 Poor Man's Library, ii. 52  
 Poor, visiting the, needful, i. 29  
 Popery, remarks on, i. 97. Treatises against, ii. 199  
 Practical Divinity, books on, ii. 230  
 Practical Works, on the study of, i. 86  
 Practical Piety, i. 138  
 Pratt, his remarks on divinity, i. 250  
 Prayer for Divine Teaching, i. 45, 62  
 — books on, ii. 144  
 Prayers, i. 45, 62, 175, ii. 326  
 Predestination, Treatises on, ii. 176  
 Pride, fostered by study, i. 142  
 Prideaux's Life of Mahomet, i. 186  
 Priest's Orders, books for, ii. 39  
 Prophecy, treatises on, ii. 127, 197  
 Prophets, ii. 106  
 Protestants and Romanists, treatises on, ii. 201  
 Protestant Divines, works of, ii. 156.  
 Foreign, ii. 162  
 Psalms and Hymns, books of, ii. 144  
 Puseyism, works on, i. 114
- R
- Rainoldes on the Schoolmen, i. 189  
 Randolph's Enchiridion, i. 270  
 Reasoning powers, i. 137  
 Redemption, Treatises on, ii. 176  
 Reflection important in study, i. 156  
 Reflections on outlines of history of Divinity, ii. 1  
 Reformed Churches, Councils of, ii. 136. Rites, ii. 143  
 Reformers, Works of, ii. 152, account of, i. 192  
 Reformation, account of, i. 92, books on the general history of, ii. 247  
 Regicides, account of, i. 236  
 Regularity a help to study, i. 155  
 Religion advanced by learning, i. 3 ; Revealed, books on, ii. 192  
 Religious acts, false confidence in, pointed out, i. 71  
 — Societies, history of, ii. 258  
 Remonstrants, i. 216  
 — Orders, history of, ii. 257  
 Repentance, books on, ii. 177  
 Reprobation, i. 110  
 Resurrection, books on, ii. 172  
 Restoration and Revolution, Divines of, i. 251  
 Revealed Religion, books on, ii. 81  
 Revival of religion, account of, ii. 279  
 Reynolds (Bp.) remarks on, i. 252  
 Regeneration, ii. 209  
 Richmond, Legh, remarks by, i. 88  
 Ridley, remarks on, i. 203  
 Rites of Church, books on, ii. 139  
 Rivet, his dying saying, i. 163  
 Robinson, i. 28

Rollock's remarks on a sick bed, i. 163  
 Roman Catholics, controversy with,  
 i. 97. 199; Works of later, ii. 152  
 Romaine, account of, i. 285  
 Romanists and Protestants, treatises  
 on, ii. 201  
 Rules, for study, i. 150  
 Rutherford, his letters quoted, i. 77

## S

Sabbath, to be reserved for God, i.  
 169, treatises on, ii. 180  
 Sacraments, treatises on, ii. 180  
 Sacred Philology, ii. 84  
 Sailor's Library, ii. 54  
 Salmisius, his dying saying, i. 47  
 Sanctification, i. 76  
 Sanderson (Bp.) account of, i. 222  
 Schoolmen, Works of, ii. 151  
 Scientific Studies, dangers to be guard-  
 ed against, i. 146  
 Scotch Catechism, ii. 167  
 Scotland, state of religion in, i. 291;  
 Ecclesiastical history, ii. 252  
 Scott, account of, i. 287  
 Scriptures, study of, i. 46: original,  
 i. 57  
 Scriptural Divinity, its character, i.  
 63; not systematic, i. 80; its in-  
 comparable simplicity, and its refer-  
 ence to Almighty God, i. 82; its in-  
 variable holiness, and its inexpress-  
 ible tenderness, i. 83; its devotional  
 and its practical character, its diver-  
 sified statements, i. 84  
 Secker (Abp.) quoted, i. 272  
 Selden, his dying saying, i. 47  
 Self-Examination, questions for, i. 152  
 Semler, his character, i. 277  
 Sermons, collections of, ii. 220; by  
 foreign Divines, ii. 228  
 Sherlock, account of, i. 261  
 Sibbs, remarks on, i. 220  
 Simeon, quoted, i. 111  
 Simplicity of purpose, i. 26  
 Sin, its blinding influence, i. 19  
 Smith, John, quoted, i. 160  
 Social Prayers, ii. 144  
 Society for promoting Christian Know-  
 ledge, ii. 258  
 Societies for Reformation of manners,  
 i. 266  
 Socinians, controversy with, i. 99;  
 treatises on, ii. 206  
 Soldier's Library, ii. 54  
 South, quoted, i. 237  
 Spain, Ecclesiastical History of, ii. 253  
 Spiritual Divinity, books on, ii. 230  
 Stillfleet, account of, i. 248  
 ———— Remarks on, i. 256

Study of Theology, ii. 35; plan of, ii. 22  
 Successors to the Reformers, account  
 of, i. 208  
 Sunday Reading, i. 89  
 Switzerland, Eccl. Hist. of, ii. 254  
 Systematic Divinity, ii. 164

## T

Talmudical Writers, ii. 240  
 Taylor (Bp.) account of, i. 223  
 Tempers, Christian, needful, i. 24  
 Tenison, account of, i. 264  
 Theologians, Ancient, Modern, ii. 145  
 Tillotson, account of, i. 253  
 Tindal the Reformer, remarks on, i.  
 202  
 Toleration established, i. 257; treatises  
 on, ii. 77  
 Tractarianism, works on, i. 292, ii. 212  
 Tradesman's Library, ii. 49  
 Traditions, i. 53  
 Trinity, on the doctrine of, i. 99; dis-  
 putes, i. 265; books on, ii. 171  
 Truth of Christianity, treatises on, i.  
 158; to be studied in its use, i. 158  
 Tuckney, his correspondence with  
 Whicbeot, i. 249

## U

University Student, advice to, i. 166,  
 Prayer for, ii. 329  
 Usefulness of theological study, i. 1  
 Usher, remarks on, i. 220

## V

Villiers' Essai, quoted, i. 225  
 Visiting the poor, i. 29

## W

Wales, History of, ii. 252  
 Warhurton (Bp.) i. 268  
 Watson (Bp.) his Tracts, i. 270  
 Wesleyan's account of, i. 291  
 Wesselus, account of, i. 191  
 Whicbeot, account of, i. 247  
 Wickliffe, account of, i. 190  
 Wilkins, account of, i. 247  
 Williams, his Gospel Truth, ii. 261  
 Wilson (Bp.) account of, i. 267  
 Womock's Arcana, i. 215  
 Worthington, account of, i. 247

## Y

Youth's Library, ii. 53  
 Yoxall Library, ii. 57

## Z

Zuinglius, remarks on, i. 204; his  
 course of instruction, ii. 29

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