

COMMENTING & COMMENTARIES

TWO LECTURES

ADDRESSED TO THE STUDENTS OF
THE PASTORS' COLLEGE, METROPOLITAN TABERNACLE,

TOGETHER WITH

A CATALOGUE

OF

BIBLICAL COMMENTARIES AND EXPOSITIONS

BY
C. H. SPURGEON,

PRESIDENT

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PREFACE

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

It would be easy to point out the deficiencies of the modern pulpit, and hold up one’s own ideal of what preaching ought to be, but this has been so often attempted by others with such slender results that we decline the task. A judicious critic would probably complain that many sermons are deficient ill solid instruction, Biblical exposition, and Scriptural argument: they are flashy, rather than fleshy; clever, rather than solid; entertaining, rather than impressive. He would point to rhetorical discourses in which doctrine is barely discernible, and brilliant harangues from which no food for the soul could ever be extracted. Having done this, he would probably propose that homilies should flow out of texts, and should consist of a clear explanation, and an earnest enforcement of the truths which the texts distinctly teach. Expository preaching he would advocate as the great need of the day, its best protection against rising errors, and its surest means of spiritual edification. To such observations most of us would offer no opposition; we should confess them to be full of wisdom, and worthy of being pondered. We should not unite in any indiscriminate censuring of hortatory addresses, or topical sermons, nor should we agree with the demand that every discourse should be limited to the range of its text, nor even that it should have a text at all; but we should heartily subscribe to the declaration, that more expository preaching is greatly needed, and that all preachers would be the better if they were more able expounders of the inspired Word.

To render such a result more probable, every inducement to search the Holy Scriptures should be placed in the way of our ministers, and to the

younger brethren some guidance should be proffered as to the works most likely to aid them in their studies. Many are persuaded that they should expound the Word, but being unversed in the original tongues they can only fall back upon the help of their English Concordances, and are left floundering about, when a sound comment would direct their thoughts. True, the Holy Spirit will instruct the seeker, but he works by means. The Ethiopian eunuch might have received divine illumination, and doubtless did receive it, but still, when asked whether he understood the Scripture which he read, he replied, "How can I unless some man shall guide me?" The guiding man is needed still. Divines who have studied the Scriptures have left us great stores of holy thought which we do well to use. Their expositions can never be a substitute for our own meditations, but as water poured down a dry pump often sets it to work to bring up water of its own, so suggestive reading sets the mind in motion on its own account. Here, however, is the difficulty. Students do not find it easy to choose which works to buy, and their slender stores are often wasted on books of a comparatively worthless kind. If I can save a poor man from spending his money for that which is not bread, or, by directing a brother to a good book, may enable him to dig deeper into the mines of truth, I shall be well repaid. For this purpose I have toiled, and read much, and passed under review some three or four thousand volumes. From these I have compiled my catalogue, rejecting man, yet making a very varied selection. Though I have carefully used such judgment as I possess, I have doubtless made many errors; I shall certainly find very few who will agree with all my criticisms, and some persons may be angry at my remarks. I have, however, done my best, and, with as much impartiality as I can command, I have nothing extenuated nor set down aught in malice. He who finds fault will do well to execute the work in better style; only let him remember that he will have my heifer to plough with and therefore ought in all reason to excel me.

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

The preface to the Catalogue will be found prior to the Catalogue, which the reader is requested to peruse before attempting to use the list.

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

THE PASTORS' COLLEGE

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

The Institution is intended to aid useful preachers in obtaining a better education. It takes no man to make him a minister, but requires that its pupils should, as a rule, have exercised their gifts for at least two years and have won souls to Jesus. These we receive, however poor or backward they may be, and our endeavors are all turned towards the one aim that they should be instructed in the things of God, furnished for their work, and practiced in the gift of utterance. Much prayer is made by the Church that this end may be accomplished, nor has the prayer been in vain, for some 330 men are now declaring the gospel of Jesus who were trained in this manner. Besides the students for the regular ministry, several hundreds of street preachers, city missionaries, teachers, and workers of all kinds have passed through our evening classes, and a band of 250 such men are now with us, pursuing their callings by day and studying in the evening. We ask for much prayer from all our brethren, that the supply of the Spirit may sanctify the teaching, and anoint every worker for the service of the Lord.

As it would be quite unwarrantable for us to interfere with the arrangements of other bodies of Christians, who have their own methods of training their ministers, and as it is obvious that we could not find spheres for men in denominations with which we have no ecclesiastical connection, we confine our college to Baptists; and in order not to be harassed with endless controversies, we invite those only who hold those views of divine truth which are popularly known as Calvinistic, — not that we care for names and phrases, but as we wish to be understood, we use a term which conveys our meaning as nearly as any descriptive word can do. Believing the grand doctrines of grace to be the natural accompaniments of the fundamental evangelical truth of redemption by the blood of Jesus, we hold

and teach them not only in our ministry to the masses, but in the more select instruction of the class room. Latitudinarianism with its infidelity, and unsectarianism with its intolerance, are neither of them friends of ours: we delight in the man who believes, and therefore speaks. Our Lord has given us no permission to be liberal with what is none of ours. We are to give an account of every truth with which we are put in trust.

Our means for conducting this work are with the most High God, possessor of heaven and earth. We have no list of subscribers or roll of endowments. Our trust is in Him whom we desire to serve. He has supported the work for many years, by moving his stewards to send us help, and we are sure that he will continue to do so as long as he desires us to pursue this labor of love. We need, at least, 100 pounds every week of the year. Since our service is gratuitous in every sense, we the more freely appeal to those who agree with us in believing that to aid an earnest young minister to equip himself for his life work is a worthy effort. No money yields so large a return, no work is so important, just now none is so absolutely needful.

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C. H. SPURGEON

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LECTURE 1

A CHAT ABOUT COMMENTARIES

IN order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar with the commentators: a glorious army, let me tell you, whose acquaintance will be your delight and profit. Of course, you are not such wiseacres as to think or say that you can expound Scripture without assistance from the works of divines and learned men who have labored before you in the field of exposition. If you are of that opinion, pray remain so, for you are not worth the trouble of conversion, and like a little coterie who think with you, would resent the attempt as an insult to your infallibility. It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what he has revealed to others. My chat this afternoon is not for these great originals, but for you who are content to learn of holy men, taught of God, and mighty in the Scriptures. It has been the fashion of late years to speak against the use of commentaries. If there were any fear that the expositions of Matthew Henry, Gill, Scott, and others, would be exalted into Christian Targums, we would join the chorus of objectors, but the existence or approach of such a danger we do not suspect. The temptations of our times lie rather in empty pretensions to novelty of sentiment, than in a slavish following of accepted guides. A respectable acquaintance with the opinions of the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences. Usually, we have found the despisers of commentaries to be men who have no sort of acquaintance with them; in their case, it is the opposite of familiarity which has bred contempt. It is true there are a number of expositions of the whole Bible which are hardly worth shelf room; they aim at too much and fail altogether; the authors have spread a little learning over a vast surface, and have badly attempted for the entire Scriptures what they might have accomplished for one book with tolerable success; but who will deny the preeminent value of such expositions as those of Calvin, Ness, Henry, Trapp, Poole, and Bengel, which are as deep as they are broad? and yet further, who can pretend to biblical learning who has not made himself familiar with the great writers who spent a life in

explaining some one sacred book? Caryl on Job will not exhaust the patience of a student who loves every letter of the Word; even Collinges, with his nine hundred and nine pages upon one chapter of the Song, will not be too full for the preacher's use; nor will Manton's long meter edition of the hundred and nineteenth Psalm be too profuse. No stranger could imagine the vast amount of real learning to be found in old commentaries like the following: — Durham on Solomon's Song, Wilcocks on Psalms and Proverbs, Jermin on Ecclesiastes and Proverbs, Greenhill on Ezekiel, Burroughs on Hosea, Ainsworth on the Pentateuch, King on Jonah, Hutcheson on John, Peter Martyr on Romans, etc., and in Willett, Sibbes, Bayne, Elton, Byfield, Daille, Adams, Taylor, Barlow, Goodwin, and others on the various epistles. Without attempting to give in detail the names of all, I intend in a familiar talk to mention the more notable, who wrote upon the whole Bible, or on either Testament, and I especially direct your attention to the titles, which in Puritan writers generally give in brief the run of the work.

First among the mighty for general usefulness we are bound to mention the man whose name is a household word, MATTHEW HENRY. ^{fi} He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He delights in apposition and alliteration; he is usually plain, quaint, and full of pith; he sees right through a text directly; apparently he is not critical, but he quietly gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. He is not versed in the manners and customs of the East, for the Holy Land was not so accessible as in our day; but he is deeply spiritual, heavenly, and profitable; finding good matter in every text, and from all deducing most practical and judicious lessons. His is a kind of commentary to be placed where I saw it, in the old meeting house at Chester — chained in the vestry for anybody and everybody to read. It is the poor man's commentary, the old Christian's companion, suitable to everybody, instructive to all. His own account of how he was led to write his exposition, affords us an example of delighting in the law of the Lord. "If any desire to know how so mean and obscure a person as I am, who in learning, judgment, felicity of expression, and all advantages for such a service, am less than the least of all my Master's servants, came to venture upon so great a work, I can give no other account of it but this. It has long been my practice, what little time I had to spare in my study

from my constant preparations for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I know not how to employ my thoughts and time more to my satisfaction. *Trahit sua quemque voluptas*; every man that studies hath some beloved study, which is his delight above any other; and this is mine. It is that learning which it was my happiness from a child to be trained up in by my ever honored father, whose memory must always be very dear and precious to me. He often minded me, that a good textuary is a good divine; and that I should read other books with this in my eye, that I might be the better able to understand and apply the Scripture.” You are aware, perhaps, that the latter part of the New Testament was completed by other hands, the good man having gone the way of all flesh. The writers were Messrs, Evans, Brown, Mayo, Bays, Rosewell, Harriss, Atkinson, Smith, Tong, Wright, Merrell, Hill, Reynolds, and Billingsley — all Dissenting ministers. They have executed their work exceedingly well, have worked in much of the matter which Henry had collected, and have done their best to follow his methods, but their combined production is far inferior to Matthew Henry himself, and any reader will soon detect the difference. Every minister ought to read Matthew Henry entirely and carefully through once at least. I should recommend you to get through it in the next twelve months after you leave college. Begin at the beginning, and resolve that you will traverse the goodly land from Dan to Beersheba. You will acquire a vast store of sermons if you read with your notebook close at hand; and as for thoughts, they will swarm around you like twittering swallows around an old gable towards the close of autumn. If you publicly expound the chapter you have just been reading, your people will wonder at the novelty of your remarks and the depth of your thoughts, and then you may tell them what a treasure Henry is. Mr. Jay’s sermons bear indubitable evidence of his having studied Matthew Henry almost daily. Many of the quaint things in Jay’s sermons are either directly traceable to Matthew Henry or to his familiarity with that writer. I have thought that the style of Jay was founded upon Matthew Henry: Matthew Henry is Jay writing, Jay is Matthew Henry preaching. What more could I say in commendation either of the preacher or the author?

It would not be possible for me too earnestly to press upon you the importance of reading the expositions of that prince among men, JOHN CALVIN!¹² I am afraid that scant purses may debar you from their

purchase, but if it be possible procure them, and meanwhile, since they are in the College library, use them diligently. I have often felt inclined to cry out with Father Simon, a Roman Catholic, “Calvin possessed a sublime genius”, and with Scaliger, “Oh! how well has Calvin reached the meaning of the prophets — no one better.” You will find forty two or more goodly volumes worth their weight in gold. Of all commentators I believe John Calvin to be the most candid. In his expositions he is not always what moderns would call Calvinistic; that is to say, where Scripture maintains the doctrine of predestination and grace he flinches in no degree, but inasmuch as some Scriptures bear the impress of human free action and responsibility, he does not shun to expound their meaning in all fairness and integrity. He was no trimmer and pruner of texts. He gave their meaning as far as he knew it. His honest intention was to translate the Hebrew and the Greek originals as accurately as he possibly could, and then to give the meaning which would naturally be conveyed by such Greek and Hebrew words: he labored, in fact, to declare, not his own mind upon the Spirit’s words, but the mind of the Spirit as couched in those words. Dr. King very truly says of him, “No writer ever dealt more fairly and honestly by the Word of God. He is scrupulously careful to let it speak for itself, and to guard against every tendency of his own mind to put upon it a questionable meaning for the sake of establishing some doctrine which he feels to be important, or some theory which he is anxious to uphold. This is one of his prime excellences. He will not maintain any doctrine, however orthodox and essential, by a text of Scripture which to him appears of doubtful application, or of inadequate force. For instance, firmly as he believed the doctrine of the Trinity, he refuses to derive an argument in its favor from the plural form of the name of God in the first chapter of Genesis. It were easy to multiply examples of this kind, which, whether we agree in his conclusion or not, cannot fail to produce the conviction that he is at least an honest commentator, and will not make any passage of Scripture speak more or less than, according to his view, its divine Author intended it to speak.”

The edition of John Calvin’s works which was issued by the Calvin Translation Society, is greatly enriched by the remarks of the editors, consisting not merely of notes on the Latin of Calvin, and the French translation, or on the text of the original Scriptures, but also of weighty opinions of eminent critics, illustrative manners and customs, and observations of travelers. By the way, gentlemen, what a pity it is that

people do not, as a rule, read the notes in the old Puritan books! If you purchase old copies of such writers as Brooks, you will find that the notes in the margin are almost as rich as the books themselves. They are dust of gold, of the same metal as the ingots in the center of the page. But to return to Calvin. If you needed any confirmatory evidence as to the value of his writings, I might summon a cloud of witnesses, but it will suffice to quote one or two. Here is the opinion of one who is looked upon as his great enemy, namely, Arminius: “Next to the perusal of the Scriptures, which I earnestly inculcate, I exhort my pupils to peruse CALVIN’S commentaries, which I extol in loftier terms than *Helmich*^{f3} himself; for I affirm that *he excels beyond comparison in the interpretation of Scripture, and that his commentaries ought to be more highly valued than all that is handed down to us by the Library of the Fathers*; so that I acknowledge him to have possessed above most others, or rather above all other men, what may be called an eminent gift of prophecy.”

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

If you are well enough versed in Latin, you will find in POOLE’S SYNOPSIS,^{f4} a marvelous collection of all the wisdom and folly of the critics. It is a large cyclopaedia worthy of the days when theologians could be cyclopean, and had not shrunk from folios to octavos. Query — a query for which I will not demand an answer — has one of you ever beaten the dust from the venerable copy of Poole which loads our library shelves? Yet as Poole spent no less than ten years in compiling it, it should be worthy of your frequent notice — ten years, let me add, spent in Amsterdam in exile for the truth’s sake from his native land.

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

MATTHEW POOLE also wrote ANNOTATIONS^{f5} upon the Word of God, in English, which are mentioned by Matthew Henry as having passed through many impressions in his day, and he not only highly praises them, but declares that he has in his own work all along been brief upon that which

Mr. Poole has more largely discussed, and has industriously declined what is to be found there. The three volumes, tolerably cheap, and easily to be got at, are necessities for your libraries. On the whole, if I must have only one commentary, and had read Matthew Henry as I have, I do not know but what I should choose Poole. He is a very prudent and judicious commentator; and one of the few who could honestly say, “We have not willingly balked any obvious difficulty, and have designed a just satisfaction to all our readers; and if any knot remains yet untied, we have told our readers what hath been most probably said for their satisfaction in the untying of it.” Poole is not so pithy and witty by far as Matthew Henry, but he is perhaps more accurate, less a commentator, and more an expositor. You meet with no ostentation of learning in Matthew Poole, and that for the simple reason that he was so profoundly learned as to be able to give results without a display of his intellectual crockery. A pedant who is for ever quoting Ambrose and Jerome, Piscator and OEcolampadius, in order to show what a copious reader he has been, is usually a dealer in small wares, and quotes only what others have quoted before him, but he who can give you the result and outcome of very extensive reading without sounding a trumpet before him is the really learned man. Mind you do not confound the Annotations with the Synopsis; the English work is not a translation of the Latin one, but an entirely distinct performance. Strange to say, like the other great Matthew he did not live to complete his work beyond Isaiah 58; other hands united to finish the design.

Would it be possible to eulogise too much the incomparably sententious and suggestive folios of JOHN TRAPP?¹⁶ Since Mr. Dickinson has rendered them accessible,¹⁷ I trust most of you have bought them. Trapp will be most valuable to men of discernment, to thoughtful men, to men who only want a start in a line of thought, and are then able to run alone. Trapp excels in witty stories on the one hand, and learned allusions on the other. You will not *thoroughly* enjoy him unless you can turn to the original, and yet a mere dunce at classics will prize him. His writings remind me of himself: he was a pastor, hence his holy practical remarks; he was the head of a public school, and everywhere we see his profound scholarship; he was for some time amid the guns and drums of a parliamentary garrison, and he gossips and tells queer anecdotes like a man used to a soldier’s life; yet withal, he comments as if he had been nothing else but a commentator all his days. Some of his remarks are far fetched, and like the far fetched rarities of Solomon’s Tarshish, there is much gold and silver, but there are

also apes and peacocks. His criticisms would some of them be the cause of amusement in these days of greater scholarship; but for all that, he who shall excel Trapp had need rise very early in the morning. Trapp is my especial companion and treasure; I can read him when I am too weary for anything else. Trapp is salt, pepper, mustard, vinegar, and all the other condiments. Put him on the table when you study, and when you have your dish ready, use him by way of spicing the whole thing. Yes, gentlemen, read Trapp certainly, and if you catch the infection of his consecrated humor, so much the better for your hearers.

A very distinguished place is due to DR. GILL.^{f8} Beyond all controversy, Gill was one of the most able Hebraists of his day, and in other matters no mean proficient. When an opponent in controversy had ventured to call him “a botcher in divinity”, the good doctor, being compelled to become a fool in glorying, gave such a list of his attainments as must have covered his accuser with confusion. His great work on the Holy Scriptures is greatly prized at the present day by the best authorities, which is conclusive evidence of its value, since the set of the current of theological thought is quite contrary to that of Dr. Gill. No one in these days is likely to be censured for his Arminianism, but most modern divines affect to sneer at anything a little too highly Calvinistic: however, amid the decadence of his own rigid system, and the disrepute of even more moderate Calvinism, Gill’s laurels as an expositor are still green. His ultraism is discarded, but his learning is respected: the world and the church take leave to question his dogmatism, but they both bow before his erudition. Probably no man since Gill’s days has at all equaled him in the matter of Rabbinical learning. Say what you will about that lore, it has its value: of course, a man has to rake among perfect dunghills and dust heaps, but there are a few jewels which the world could not afford to miss. Gill was a master cinder sifter among the Targums, the Talmuds, the Mishna, and the Gemara. Richly did he deserve the degree of which he said, “I never bought it, nor thought it, nor sought it.”

He was always at work; it is difficult to say when he slept, for he wrote 10,000 folio pages of theology. The portrait of him which belongs to this church, and hangs in my private vestry, and from which all the published portraits have been engraved, represents him after an interview with an Arminian gentleman, turning up his nose in a most expressive manner, as if he could not endure even the smell of freewill. In some such a vein he wrote his commentary. He hunts Arminianism throughout the whole of it.

He is far from being so interesting and readable as Matthew Henry. He delivered his comments to his people from Sabbath to Sabbath, hence their peculiar mannerism. His frequent method of animad-version is, "This text does not mean this", nobody ever thought it did; "It does not mean that", only two or three heretics ever imagined it did; and again it does not mean a third thing, or a fourth, or a fifth, or a sixth absurdity; but at last he thinks it does mean so-and-so, and tells you so in a methodical, sermon like manner. This is an easy method, gentlemen, of filling up the time, if you are ever short of heads for a sermon. Show your people firstly, secondly, and thirdly, what the text does not mean, and then afterwards you can go back and show them what it does mean. It may be thought, however, that one such a teacher is enough, and that what was tolerated from a learned doctor would be scouted in a student fresh from college. For good, sound, massive, sober sense in commenting, who can excel Gill? Very seldom does he allow himself to be run away with by imagination, except now and then when he tries to open up a parable, and finds a meaning in every circumstance and minute detail; or when he falls upon a text which is not congenial with his creed, and hacks and hews terribly to bring the word of God into a more systematic shape. Gill is the Coryphaeus of hyper-Calvinism, but if his followers never went beyond their master, they would not go very far astray.

I have placed next to Gill in my library ADAM CLARKE,¹⁹ but as I have no desire to have my rest broken by wars among the authors, I have placed Doddridge between them. If the spirits of the two worthies could descend to the earth in the same mood in which they departed, no one house would be able to hold them. Adam Clarke is the great annotator of our Wesleyan friends; and they have no reason to be ashamed of him, for he takes rank among the chief of expositors. His mind was evidently fascinated by the singularities of learning, and hence his commentary is rather too much of an old curiosity shop, but it is filled with valuable rarities, such as none but a great man could have collected. Like Gill, he is one sided, only in the opposite direction to our friend the Baptist. The use of the two authors may help to preserve the balance of your judgments. If you consider Clarke wanting in unction, *do not read him for savor but for criticism*, and then you will not be disappointed.

The author thought that lengthy reflections were rather for the preacher than the commentator, and hence it was not a part of his plan to write such observations as those which endear Matthew Henry to the million. If you

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

As I am paying no sort of attention to chronological order, I shall now wander back to old MASTER MAYER,^{f10} a rare and valuable author. I have been in London a long time now, but I have only of late been able to complete my set. The first volume especially is rare in the extreme. The six volumes, folio, are a most judicious and able digest of feather commentators, enriched with the author’s own notes, forming altogether one of the fullest and best of learned English commentaries; not meant for popular use, but invaluable to the student. He is a link between the modern school, at the head of which I put Poole and Henry, and the older school who mostly wrote in Latin, and were tintured with the conceits of those schoolmen who gathered like flies around the corpse of Aristotle. He appears to have written before Diodati and Trapp, but lacked opportunity to publish. I fear he will be forgotten, as there is but little prospect of the republication of so diffuse, and perhaps heavy, an author. He is a very Alp of learning, but cold and lacking in spirituality, hence his lack of popularity.

In 1653, ARTHUR JACKSON,^{f11} Preacher of God’s Word in Wood Street, London, issued four volumes upon the Old Testament, which appear to have been the result of his pulpit expositions to his people. Valuable his works would be if there were no better, but they are not comparable to others already and afterwards mentioned. You can do without him, but he is a reputable author. Far more useful is NESS’S HISTORY AND MYSTERY of the Old and New Testament,^{f12} a grand repository of quaint remarks upon the historical books of Scripture. You will find it contained in four thin folio volumes, and you will have a treasure if you procure it.

Need I commend BISHOP HALL'S CONTEMPLATIONS^{f13} to your affectionate attention? What wit! What sound sense! What concealed learning! His style is as pithy and witty as that of Thomas Fuller, and it has a sacred unction about it to which Fuller has no pretension.

HAAK'S ANNOTATIONS^{f14} come to us as the offspring of the famous Synod of Dort, and the WESTMINSTER ANNOTATIONS^{f15} as the production of a still more venerable assembly; but if, with my hat off, bowing profoundly to those august conclaves of master minds, I may venture to say so, I would observe that they furnish another instance that committees seldom equal the labors of individuals. The notes are too short and fragmentary to be of any great value. The volumes are a heavy investment.

Among entire commentators of modern date, a high place is usually awarded to THOMAS SCOTT,^{f16} and I shall not dispute his right to it. He is the expositor of evangelical Episcopalians, even as Adam Clarke is the prophet of the Wesleyans, but to me he has seldom given a thought, and I have almost discontinued consulting him. The very first money I ever received for pulpit services in London was invested in Thomas Scott, and I neither regretted the investment nor became exhilarated thereby. His work has always been popular, is very judicious, thoroughly sound and gracious: but for suggestiveness and pith is not comparable to Matthew Henry. I know I am talking heresy, but I cannot help saying that for a minister's use, Scott is mere milk and water — good and trustworthy, but not solid enough in matter for full grown men. In the family, Scott will hold his place, but in the study you want condensed thought, and this you must look for elsewhere.

To all young men of light purses let me recommend THE TRACT SOCIETY'S COMMENTARY,^{f17} in six volumes, which contains the marrow of Henry and Scott, with notes from a hundred other authors. It is well executed, and for poor men a great Godsend. I believe the Society has some special arrangement for poor students, that they may have these volumes at the cheapest rate.

Gentlemen, if you want something full of marrow and fatness, cheering to your own hearts by way of comment, and likely to help you in giving to your hearers rich expositions, buy DR. HAWKER'S POOR MAN'S COMMENTARY.^{f18} Dr. Hawker was the very least of commentators in the matter of criticism; he had no critical capacity, and no ability whatever as an interpreter of the letter; but he sees Jesus, and that is a sacred gift which

is most precious whether the owner be a critic or no. It is to be confessed that he occasionally sees Jesus where Jesus is not legitimately to be seen. He allows his reason to be mastered by his affections, which, vice as it is, is not the worst fault in the world. There is always such a savor of the Lord Jesus Christ in Dr. Hawker that you cannot read him without profit. He has the peculiar idea that Christ is in every Psalm, and this often leads him totally astray, because he attributes expressions to the Savior which really shock the holy mind to imagine our Lord's using. However, not as a substantial dish, but as a condiment, place the Plymouth vicar's work on the table. His writing is all sugar, and you will know how to use it, not devouring it in lumps, but using it to flavor other things.

“ALBERT BARNES”, say you, “what, do you think of Albert Barnes?” Albert Barnes is a learned and able divine, but his productions are unequal in value, the gospels are of comparatively little worth, but his other comments are extremely useful for Sunday School teachers and persons with a narrow range of reading, endowed with enough good sense to discriminate between good and evil. If a controversial eye had been turned upon Barnes's Notes years ago, and his inaccuracies shown up by some unsparing hand, he would never have had the popularity which at one time set rival publishers advertising him in every direction. His Old Testament volumes are to be greatly commended as learned and laborious, and the epistles are useful as a valuable collection of the various opinions of learned men. Placed by the side of the great masters, Barnes is a lesser light, but taking his work for what it is and professes to be, no minister can afford to be without it, and this is no small praise for works which were only intended for Sunday School teachers. ^{f19}

Upon the NEW TESTAMENT DODDRIDGE'S EXPOSITOR ^{f20} is worthy of a far more extensive reading than is nowadays accorded to it. It is all in the form of a paraphrase, with the text in italics; a mode of treatment far from satisfactory as a rule, but exceedingly well carried out in this instance. The notes are very good, and reveal the thorough scholar. Our authorized version is placed in the margin, and a new translation in the paraphrase. The four evangelists are thrown into a harmony, a plan which has its advantages but is not without its evils. The practical improvements at the end of each chapter generally consist of pressing exhortations and devout meditations, suggested by the matter under discussion. It is sadly indicative of the Socinianism of the age in which this good man lived, that he feels called upon to apologize for the evangelical strain in which he has written.

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

Then, of course, gentlemen, you will economize rigidly until you have accumulated funds to purchase KITTO'S PICTORIAL BIBLE. You mean to take that goodly freight on board before you launch upon the sea of married life. As you cannot visit the Holy Land, it is well for you that there is a work like the Pictorial Bible, in which the notes of the most observant travelers are arranged under the texts which they illustrate. For the geography, zoology, botany, and manners and customs of Palestine, this will be your counselor and guide. Add to this noble comment, which is sold at a surprisingly low price, the eight volumes of KITTO'S DAILY READINGS.^{f21} They are not exactly a commentary, but what marvelous expositions you have there! You have reading more interesting than any novel that was ever written, and as instructive as the heaviest theology. The matter is quite attractive and fascinating, and yet so weighty, that the man who shall study those eight volumes thoroughly, will not fail to read his Bible intelligently and with growing interest.

THE GNOMON OF THE NEW TESTAMENT, BY JOHN ALBERT BENDEL,^{f22} is the scholar's delight. He selected the title as modest and appropriate, intending it in the sense of a pointer or indicator, like the sundial; his aim being to point out or indicate the full force and meaning of the words and sentences of the New Testament. He endeavors to let the text itself cast its shadow on his page, believing with Luther that "the science of theology is nothing else but grammar exercised on the words of the Holy Spirit". The editor of the translation published by Messrs. Clarke, says in his preface, "It is quite superfluous to write in praise of the Gnomon of Bengel. Ever since the year in which it was first published, A.D. 1742, up to the present time, it has been growing in estimation, and has been more and more widely circulated among the scholars of all countries. Though modern criticism has furnished many valuable additions to our materials for New Testament exegesis, yet, in some respects, Bengel stands out still '*facile princeps*' among all who have labored, or who as yet labor in that important field. He is unrivalled in felicitous brevity, combined with what seldom accompanies that excellence, namely, perspicuity. Terse, weighty,

and suggestive, he often, as a modern writer observes, `condenses more matter into a line, than can be extracted from pages of other writers.’” “In the passages which form the subject of controversy between Calvinists and Arminians, Bengel takes the view adopted by the latter, and in this respect I do not concur with him. But whilst he thus gives an undue prominence, as it would seem to me, to the responsibility and freedom of man in these passages, yet, in the general tenor of his work, there breathe such a holy reverence for God’s sovereignty, and such spiritual unction, that the most extreme Calvinist would, for the most part, be unable to discover to what section of opinions he attached himself, and as to the controverted passages would feel inclined to say, ‘*Quum talis sis, utinam noster esses.*’”

Men with a dislike for thinking had better not purchase the five precious volumes, for they will be of little use to them; but men who love brain work will find fine exercise in spelling out the deep meaning of Bengel’s excessively terse sentences. His principles of interpretation stated in his “Essay on the Right Way of Handling Divine Subjects”, are such as will make the lover of God’s word feel safe in his hands: `Put nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden, that is really in them.” “Though each inspired writer has his own manner and style, one and the same Spirit breathes through all, one grand idea pervades all.” “Every divine communication carries (like the diamond) its own light with it, thus showing whence it comes; no touchstone is required to discriminate it.” “The true commentator will fasten his primary attention on the letter (literal meaning), but never forget that the Spirit must equally accompany him; at the same time we must never devise a more spiritual meaning for Scripture passages than the Holy Spirit intended.” “The *historical* matters of Scripture, both narrative and prophecy, constitute as it were the bones of its system, whereas the spiritual matters are as its muscles, blood vessels, and nerves. As the bones are necessary to the human system, so Scripture must have its historical matters. The expositor who nullifies the *historical* ground work of Scripture for the sake of finding only spiritual truths everywhere, brings death on all correct interpretations. Those expositions are the safest which keep closest to the text.”

His idea of the true mode of dying touched me much when I first saw it. He declared that he would make no spiritual parade of his last hours, but if possible continue at his usual works, and depart this life as a person in the

midst of business leaves the room to attend to a knock at the door. Accordingly he was occupied with the correction of his proof sheets as at other times, and the last messenger summoned him to his rest while his hands were full. This reveals a calm, well balanced mind, and unveils many of those singular characteristics which enabled him to become the laborious recensor of the various M.S.S., and the pioneer of true Biblical criticism.

THE CRITICAL ENGLISH TESTAMENT. ^{f23} A Critical New Testament, so compiled as to enable a reader, unacquainted with Greek, to ascertain the exact English force and meaning of the language of the New Testament, and to appreciate the latest results of modern criticism.” Such is the professed aim of this commentary, and the compilers have very fairly carried out their intentions. The whole of Bengel’s Gnomon is bodily transferred into the work, and as one hundred and twenty years have elapsed since the first issue of that book, it may be supposed that much has since been added to the wealth of Scripture exposition; the substance of this has been incorporated in brackets, so as to bring it down to the present advanced state of knowledge. We strongly advise the purchase of this book, as it is multum in parvo, and will well repay an attentive perusal. Tischendorf and Alford have contributed largely, with other German and English critics, to make this one of the most lucid and concise Commentaries On The Text And Teachings Of The New Testament.

ALFORD’S GREEK TESTAMENT, ^{f24} “for the use of Theological Students and Ministers”, is an invaluable aid to the critical study of the text of the New Testament. You will find in it the ripened results of a matured scholarship, the harvesting of a judgment, generally highly impartial, always worthy of respect, which has gleaned from the most important fields of Biblical research, both modern and ancient, at home and abroad. You will not look here for any spirituality of thought or tenderness of feeling; you will find the learned Dean does not forget to do full justice to his own views, and is quite able to express himself vigorously against his opponents; but for what it professes to be, it is an exceedingly able and successful work. The later issues are by far the most desirable, as the author has considerably revised the work in the fourth edition.

What I have said of his Greek Testament applies equally to ALFORD’S NEW TESTAMENT FOR ENGLISH READERS, ^{f25} which is also a standard work.

I must confess also a very tender side towards BLOOMFIELD’S GREEK TESTAMENT, ^{f26} and I am singular enough to prefer it in some respects to

Alford; at least, I have got more out of it on some passages, and I think it does not deserve to be regarded as superseded.

The Commentary by PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN, ^{f27} is said by Darling to be of standard authority, but you may do without it with less loss than in the case of several others I have mentioned. The authors were men of great learning, their association in one commentary is remarkable, and their joint production has a place in all complete libraries.

DR. WORDSWORTH'S HOLY BIBLE, WITH NOTES AND INTRODUCTIONS, ^{f28} is a valuable addition to our stores, but it is rendered much more bulky and expensive than it needed to be by the printing of the text at large. It gives many precious hints, and much of the choicest thought of mediæval writers, besides suggesting catch words and showing connections between various passages. although it is occasionally marred by the characteristic weaknesses of the Bishop, and has here and there foolishnesses at which one cannot but smile, it is a great work, such as only an eminent scholar could have produced.

I am not so enamoured of the German writers as certain of my brethren appear to be, for they are generally cold and hard, and unspiritual. As Dr. Graham says, "there are about twenty or thirty names in the literary world who have gained a conspicuous place in theological circles; and in German commentaries these are perpetually introduced. In some of them the bulk of the work is made up of these authoritative names, and quotations from their works. This gives their writings the appearance of prodigious learning and research. Every page is bristling with hard words and strange languages, and the eye of the common reader is terrified at the very appearance, as the peaceful citizen is at the pointed cannon of a fortress." I do, however, greatly prize the series lately produced under the presidency of DR. LANGE. ^{f29} These volumes are not all of equal value, but, as a whole, they are a grand addition to our stores. The American translators have added considerably to the German work, and in some cases these additions are more valuable than the original matter. For homiletical purposes these volumes are so many hills of gold, but, alas, there is dross also, for Baptismal Regeneration and other grave errors occur.

THE SPEAKER'S COMMENTARY ^{f30} is issued (August, 1875) as far as the Lamentations. It is costly, too costly for your pockets, and I am therefore somewhat the less sorry to add that it is not what I hoped it would be. Of course it is a great work, and contains much which tends to illustrate the

text; but if you had it you would not turn to it for spiritual food, or for fruitful suggestion, or if you did so, you would be disappointed. The object of the work is to help the general reader to know what the Scriptures really say and mean, and to remove some of the difficulties. It keeps to its design and in a measure accomplishes it.

I must also add to the list A COMMENTARY, CRITICAL, EXPERIMENTAL, AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS.^{f31} Of this I have a very high opinion. It is the joint work of Dr. Jamieson, A. R. Fausset, and Dr. David Brown. It is to some extent a compilation and condensation of other men's thoughts, but it is sufficiently original to claim a place in every minister's library: indeed it contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently.

Several other works I omit, not because they are worthless, or unknown to me, but because for scant purses the best will be best. I must not omit upon the New Testament the goodly volume of BURKITT.^{f32} If you can get him cheap, buy him. He is the celebrated "Rector" whom Keach "rectified" in the matter of infant baptism. Burkitt is somewhat pithy, and for a modern rather rich and racy, but he is far from deep, and is frequently common place. I liked him well enough till I had read abler works and grown older. Some books grow upon us as we read and reread them, but Burkitt does not. Yet so far from depreciating the good man, I should be sorry to have missed his acquaintance, and would bespeak for him your attentive perusal.

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

LECTURE 2

ON COMMENTING

HAVING introduced you to the commentators, I must now press upon you one of the most practical uses of them, namely, your own public commenting upon the Scriptures read during divine service. Preaching in the olden time consisted very much more of exposition than it does now. I suppose that the sermons of the primitive Christians were for the most part expositions of lengthy passages of the Old Testament; and when copies of the gospels, and the epistles of Paul had become accessible to the churches, the chief work of the preacher would be to press home the apostolical teachings by delivering an address, the back bone of which would be a complete passage of Scripture: there would probably be but faint traces of divisions, heads and points, such as we employ in modern discoursing, but the teacher would follow the run of the passage which was open before him, commenting as he read. I suppose this to have been the case, because some of the early Christian modes of worship were founded very much upon that of the synagogue. I say some of the modes, since I suppose that as the Lord Jesus left his disciples free from rubrics and liturgies, each church worshipped according to the working of the free Spirit among them; one with the open meeting of the Corinthians, and another with a presiding minister, and a third with a mixture of the two methods. In the synagogue, it was the rule of the Rabbis that never less than twenty two verses of the law should be read at one time, and the preaching consisted of notes upon a passage of that length. Such a rule would be a mere superstition if we were slavishly bound by it, but I could almost wish that the custom were reestablished, for the present plan of preaching from short texts, together with the great neglect of commenting publicly upon the word is very unsatisfactory. We cannot expect to deliver much of the teaching of Holy Scripture by picking out verse by verse, and holding these up at random. The process resembles that of showing a house by exhibiting separate bricks. It would be an astounding absurdity if our friends used our private letters in this fashion, and interpreted them by short sentences disconnected and taken away from the context. Such expositors would make us out to say in every letter all we ever thought of, and a great many

things besides far enough from our minds; while the real intent of our epistles would probably escape attention. Nowadays since expository preaching is not so common as it ought to be, there is the more necessity for our commenting during the time of our reading the Scriptures. Since topical preaching, hortatory preaching, experimental preaching, and so on — all exceedingly useful in their way — have almost pushed proper expository preaching out of place, there is the more need that we should, when we read passages of Holy Writ, habitually give running comments upon them.

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

Abundant evidence has come before me that *brief comments upon Scripture in our ordinary services are most acceptable and instructive to our people*. I have often heard from working men, and their wives, and from merchants and their families, that my own expositions have been most helpful to them. They testify that when they read the Bible at home in the family, the exposition makes it doubly precious to them; and the chapter which they had unprofitably read in course at family prayers, when they pursue it the next time, recollecting what their minister has said upon it, becomes a real delight to them. The mass of our hearers, in London at least, do not, to any appreciable extent, read commentaries or any other

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

Besides, if you are in the habit of commenting, *it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon*, and therefore would probably remain unnoticed, to the great loss of the Lord's people and others. It is astounding what a range of truth, doctrinal, practical, and experimental, Holy Scripture brings before us; and equally worthy of admiration is the forcible manner in which that truth is advanced. Hints given in the way in which the word of God offers them are always wise and opportune; as, for instance, the rebukes which the word administers might have seemed too severe had they been made by the pastor, unsustained by the word and unsuggested by it, but arising out of the chapter they cannot be resented. You can both censure sins and encourage virtues by dilating upon the histories which you read in the inspired records, whereas you might never have touched upon them had not the chapter read brought the matter before you. If you want to make full proof of your ministry, and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Without this much of the word will be utterly unknown to many of your people. It is a very sad fact that they do not read so much as they should at home; the ungodly, in England, scarcely read the Bible at all; and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know! If you will mark your Bibles with lines under the texts from which you have spoken, as I have always done with an old copy which I keep in my study, you will discover that in twelve or fourteen years very little of the book has been gone through; a very large proportion of it remains unmarked, like a field unploughed. Try, then, by exposition to give your people a fair view of the entire compass of revelation; take them as it were to the top of Nebo, and show them the whole land from Dan to Beersheba, and prove to them that everywhere it floweth with milk and honey.

Earnestly do I advocate commenting. It is unfashionable in England, though somewhat more usual beyond the Tweed. The practice was hardly followed up anywhere in England a few years ago, and it is very

uncommon still. It may be pressed upon you for one other reason, namely, that *in order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher*, because he will be called upon to prepare both his sermons and his expositions. As a rule, I spend much more time over the exposition than over the discourse. Once start a sermon with a great idea, and from that moment the discourse forms itself without much labor to the preacher, for truth naturally consolidates and crystallizes itself around the main subject like sweet crystals around a string hung up in syrup; but as for the exposition, you must keep to the text, you must face the difficult points, and must search into the mind of the Spirit rather than your own. You will soon reveal your ignorance as an expositor if you do not study; therefore diligent reading will be forced upon you. Anything which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labor should injure their constitutions, let them remember that mental work up to a certain point is most refreshing, and where the Bible is the theme toil is delight. It is only when mental labor passes beyond the bounds of common sense that the mind becomes enfeebled by it, and this is not usually reached except by injudicious persons, or men engaged on topics which are unrefreshing and disagreeable; but our subject is a recreative one, and to young men like ourselves the vigorous use of our faculties is a most healthy exercise. Classics and mathematics may exhaust us, but not the volume of our Father's grace, the charter of our joys, the treasure of our wealth.

A man to comment well should be able to *read the Bible in the original*. Every minister should aim at a tolerable proficiency both in the Hebrew and the Greek. These two languages will give hint a library at a small expense, an inexhaustible thesaurus, a mine of spiritual wealth. Really, the effort of acquiring a language is not so prodigious that brethren of moderate abilities should so frequently shrink from the attempt. A minister ought to attain enough of these tongues to be at least able to make out a passage by the aid of a lexicon, so as to be sure that he is not misrepresenting the Spirit of God in his discoursings, but is, as nearly as he can judge, giving forth what the Lord intended to reveal by the language employed. Such knowledge would prevent his founding doctrines upon expressions in our version when nothing at all analogous is to be found in the inspired original. This has been done by preachers time out of mind, and they have shouted over an inference drawn from a shall, or an *if* gathered out of the translation, with as much assurance of infallibility and

sense of importance as if the same language had occurred in the words which the Holy Ghost used. At such times, we have been reminded of the story told by the late beloved Henry Craik, in his book on the Hebrew language. At one time, the Latin Vulgate was so constantly spoken of as the very word of God, that a Roman Catholic theologian thus commented upon Genesis 1:10: — "The gathering together of the waters called he seas." The Latin term for seas is Maria. On this ground, the writer asks, "What is the gathering together of waters but the accumulation of all the graces into one place, that is, into the Virgin Mary (Maria)? But there is this distinction, that Maria (the seas) has the (i) short, because that which the seas contain is only of a transitory nature, while the gifts and graces of the blessed Virgin (Maria) shall endure for ever." Such superlative nonsense may be indulged in if we forget that translations cannot be verbally inspired, and that to the original is the last appeal.

Fail not to be expert in the use of your Concordance. Every day I live I thank God more and more for that poor half crazy Alexander Cruden. Of course you have read his life, which is prefixed to the concordance; it exhibits him as a man of diseased mind, once or twice the inmate of a lunatic asylum, but yet for all that successfully devoting his energies to producing a work of absolutely priceless value, which never has been improved upon, and probably never will be; a volume which must ever yield the greatest possible assistance to a Christian minister, being as necessary to him as a plane to the carpenter, or a plough to the husbandman. Be sure you buy a genuine unabridged Cruden, and none of the modern substitutes; good as they may be at the price, they are a delusion and a snare to ministers, and should never be tolerated in the manse library. To consider cheapness in purchasing a concordance is folly. You need only one: have none but the best. At the head of each notable word, Cruden gives you its meaning, and very often all its particular shades of meaning, so that he even helps you in sermonizing. When you have read his headings, by following out the concordance, you will observe connections in which the word occurs, which most advantageously and correctly fix its meaning. Thus will the word of God be its own key. A good textuary is a good theologian; be then well skilled in using Cruden.

I make but small account of most *reference Bibles*; they would be very useful if they were good for anything; but it is extremely easy to bring out a reference Bible which has verbal and apparent references, and nothing more. You will often turn to a reference, and will have to say, "Well, it is a

reference, certainly, in a way, for it contains the same word, but there is no reference in the sense that the one text will explain the other.” The useful reference cuts the diamond with a diamond, comparing spiritual things with spiritual; it is a thought reference, and not a word reference. If you meet with a really valuable reference Bible, it will be to you what I once heard a countryman call “a reverence Bible”, for it will lead you to prize more and more the sacred volume. The best reference Bible is a thoroughly good concordance. Get the best, keep it always on the table, use it hourly, and you will have found your best companion.

Need I after my previous lectures commend to you the judicious reading of commentaries! These are called “dead men’s brains” by certain knowing people, who claim to give us nothing in their sermons but what they pretend the Lord reveals direct to themselves. Yet these men are by no means original, and often their supposed inspiration is but borrowed wit. They get a peep at Gill on the sly. The remarks which they give forth as the Spirit’s mind are very inferior in all respects to what they affect to despise, namely, the mind of good and learned men. A batch of poems was sent me some time ago for *The Sword and the Trowel*, which were written by a person claiming to be under the immediate influence of the Holy Spirit. He informed me that he was passive, and that what was enclosed was written under the direct physical and mental influence of the Spirit upon his mind and hand. My bookshelves can show many poems as much superior to these pretended inspirations as angels are to blue bottles; the miserable doggerel bore on its face the evidence of imposture. So when I listen to the senseless twaddle of certain wise gentlemen who are always boasting that they alone are ministers of the Spirit, I am ashamed of their pretensions and of them. No, my dear friends, you may take it, as a rule that the Spirit of God does not usually do for us what we can do for ourselves, and that if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Ghost to make a fresh revelation of it to us in order to screen our laziness. Read, then, the admirable commentaries which I have already introduced to you. Yet be sure you use your own minds too, or the expounding will lack interest. Here I call to mind two wells in the courtyard of the Doge’s palace at Venice, upon which I looked with much interest. One is filled artificially by water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life, will always attract, whereas mere borrowed learning is flat

and insipid. Mr. Cecil says his plan was, when he laid a hold of a Scripture, to pray over it, and get his own thoughts on it, and then, after he had so done, to take up the ablest divines who wrote upon the subject, and see what their thoughts were. If you do not think and think much, you will become slaves and mere copyists. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of every understandable passage. So to rely upon your own abilities as to be unwilling to learn from others is clearly folly; so to study others as not to judge for yourself is imbecility.

What should be the manner of your public commenting? One rule should be always to *point out very carefully wherever a word bears a special sense*; for rest assured in Holy Scripture the same word does not always mean the same thing. The Bible is a Book meant for human beings, and therefore it is written in human language; and in human language the same word may signify two or three things. For instance, “a pear fell from the tree”; “a man fell into drunken habits”. There the meaning of the second word, “fell”, is evidently different from the first, since it is not literal, but metaphorical. Again, “the cabman mounted the box”; “the child was pleased with his Christmas box”; “his lordship is staying at his shooting box”. In each case there is the same word, but who does not see that there is a great difference of meaning? So it is in the word of God. You must explain the difference between a word used in a peculiar sense, and the ordinary meaning of the word, and thus you will prevent your people falling into mistakes. If people will say that the same word in Scripture always means the same thing, as I have heard some assert publicly, they will make nonsense of the word of God, and fall into error through their own irrational maxims. To set up canons of interpretation for the Book of God which would be absurd if applied to other writings is egregious folly: it has a show of accuracy, but inevitably leads to confusion.

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

We must make sure in our public expositions that obscure and involved sentences are explained. To overleap difficulties, and only expound what is

already clear, is to make commenting ridiculous. When we speak of obscure sentences, we mean such as are mostly to be found in the prophets, and are rendered dark through the translation, or the Orientalism of their structure, or through their intrinsic weight of meaning. Involved sentences most abound in the writings of Paul, whose luxuriant mind was not to be restrained to any one line of argument. He begins a sentence, and does not finish it perhaps until eight verses further on, and all the interstices between the commencement and the end of the sentence are packed full of compressed truth, which it is not always easy to separate from the general argument. Hints consisting of but two or three words will let your hearers know where the reasoning breaks off, and where it is taken up again. In many poetical parts of the Old Testament the speakers change; as in Solomen's Song, which is mostly a dialogue. Here perfect nonsense is often made by reading the passage as if it were all spoke, by the same person. In Isaiah the strain often varies most suddenly, and while one verse is addressed to the Jews, the next may be spoken to the Messiah or to the Gentiles. Is it not always well to notify this to the congregation? If the chapters and verses had been divided with a little common sense, this might be of less importance, but as our version is so clumsily chopped into fragments, the preacher must insert the proper paragraphs and divisions as he reads aloud. In fine, your business is to make the word plain. In Lombardy I observed great heaps of huge stones in the fields, which had been gathered out from the soil by diligent hands to make room for the crops; your duty is to "gather out the stones", and leave the fruitful field of Scripture for your people to till. There are Orientalisms, metaphors, peculiar expressions, idioms, and other verbal memorabilia which arise from the Bible having been written in the East; all these you will do well to explain. To this end be diligent students of Oriental life. Let the geography of Palestine, its natural history, its fauna and its flora, be as familiar to you as those of your own native village. Then as you read you will interpret the word, and your flock will be fed thereby. ^{F33}

The chief part of your commenting, however, should consist in applying the truth to the hearts of your hearers, for he who merely comprehends the meaning of the letter without understanding how it bears upon the hearts and consciences of men, is like a man who causes the bellows of an organ to be blown, and then fails to place his fingers on the keys; it is of little service to supply men with information unless we urge upon them the practical inferences therefrom. Look, my brethren, straight down into the

secret chambers of the human soul, and let fall the divine teaching through the window, and thus light will be carried to the heart and conscience. Make remarks suitable to the occasion, and applicable to the cases of those present. Show how a truth which was first heard in the days of David is still forcible and pertinent in these modern times, and you will thus endear the Scriptures to the minds of your people, who prize your remarks much more than you imagine. Clean the grand old pictures of the divine masters; hang them up in new frames; fix them on the walls of your people's memories, and their well instructed hearts shall bless you.

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

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

Never strain passages when you are expounding. Be thoroughly honest with the word: even if the Scriptures were the writing of mere men, conscience would demand fairness of you; but when it is the Lord's own word, be careful not to pervert it even in the smallest degree. Let it be said

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

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

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

Do not be carried away with new meanings. Plymouth Brethren delight to fish up some hitherto undiscovered tadpole of interpretation, and cry it round the town as a rare dainty; let us be content with more ordinary and more wholesome fishery. No one text is to be exalted above the plain analogy of faith; and no solitary expression is to shape our theology for us. Other men and wiser men have expounded before us, and anything undiscovered by them it were well to put to test and trial before we boast too loudly of the treasure trove.

Do not needlessly amend our authorized version. It is faulty in many places, but still it is a grand work taking it for all in all, and it is unwise to be making every old lady distrust the only Bible she can get at, or what is more likely, mistrust you for falling out with her cherished treasure. Correct where correction must be for truth’s sake, but never for the vainglorious display of your critical ability. When reading short psalms, or

connected passages of the other books, *do not split up the authors utterances by interjecting your notes*. Read the paragraph through, and then go over it again with your explanations; breaking it up as you may think fit at the second reading. No one would dream of dividing a stanza of a poet with an explanatory remark; it would be treason to common sense to do so: sound judgment will forbid your thus marring the word of God. Better far never to comment than to cut and carve the utterances of inspiration, and obscure their meaning by impertinently thrusting in untimely remarks of your own. Upon many passages comments would be gross folly: never think of painting the lily or gilding refined gold; leave the sublime sentences alone in their glory. I speak as unto wise men; prove your wisdom in this thing also.

If I were bound to deliver a sermon upon the subject in hand, I could not desire a better text than Nehemiah 8:8: “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” Here is a hint for the reader as to his reading. Let it always be distinct. Aim to be good readers, and be the more anxious about it because few men are so, and all preachers ought to be so. It is as good as a sermon to hear our best men read the Scriptures; they bring out the meaning by their correct emphasis and tone. Never fall into the idea that the mere utterance of the words before you is all that is required of you in reading; good reading is: a high, but rare attainment. Even if you do not comment, yet read the chapter previously, and become familiar with it; it is inexcusable for a man to betray the fact that he is out of his latitude in the reading, traversing untrodden ground, floundering and picking his way across country, like a huntsman who has lost his bearings. Never open the Bible in the pulpit to read the chapter for the first time, but go to the familiar page after many rehearsals. You will be doubly useful if in addition to this you “gave the sense.” You will then, by God’s blessing, be the pastor of an intelligent, Bible loving people. You will hear in your meeting house that delightful rustle of Bible leaves which is so dear to the lover of the Word; your people will open their Bibles, looking for a feast. The Word will become increasingly precious to yourself, your knowledge will enlarge, and your aptness to teach will become every day more apparent. Try it, my brethren, for even if you should see cause to discontinue it, at least no harm will come of the attempt.

In all that I have said I have given you another reason for seeking the aid of the Holy Spirit. If you do not understand a book by a departed writer you

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

REMARKS CATALOGUE OF COMMENTARIES.

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

The *titles* have been abbreviated to gain space, but it is believed that in every case they are full enough for recognition. The *pt. ices*, which relate to second-hand books, have been placed as proximate valuations, and have either been taken from actual invoices, and catalogues, or have been kindly filled in by the aid of various booksellers, to whom we tender our thanks for the kindly interest they have taken in this work. Prices vary according to the condition of the book, the binding, the ever-changing demand, and the bookseller's mode of trade. The abbreviation S stands for second-hand. That mark is not inserted where the date is remote, and where the price can only refer to second-hand copies, since there are no others.

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

Latin authors are not inserted, because few can procure them, and fewer still can read them with ease. We are not, however, ignorant of their value. Hosts of family Bibles, discourses, and paraphrases are omitted, because

they would have wasted our limited space, and we could only have admitted them by raising the price of our book, which we resolved not to do, lest it should be out of the reach of men of slender incomes. The first volume of this series ^{f35} has had so excellent a circulation that we are able to issue this second one, although we know from the nature of the work that its sale will, in all probability, never cover the cost of production. We give the labor to our brethren freely, only wishing that we could with it confer upon our poorer friends the means of purchasing the choicest of the comments here mentioned.

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

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

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

CATALOGUE

OF

COMMENTARIES ON THE WHOLE BIBLE.

1 ALLEN (JOHN). — A Spiritual Exposition of the Old and New Testaments; or, The Christian's Gospel Treasure. Three vols. 8vo. 1816. 4/6.

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

2 ASSEMBLY OF DIVINES, Westminster. — Annotations. Two vols. Folio. Zonal., 1657. 10/- to 16/-

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

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

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

4 BENSON (JOSEPH, 1748 — 1821. *An eminent Methodist Preacher*). Notes, Critical, Explanatory, and Practical. Six vols. Imp. 8vo. 10/6 each. Lond., Wesleyan Conference Office. S. 37/6.

Adopted by the Wesleyan Conference as a standard work, and characterized by that body as marked by "solid learning, soundness of theological opinion, and an edifying attention to experimental and practical religion." Necessary to Methodist Students

5 BIBLICAL MUSEUM. (JAMES COMPER GRAY). Old Testament portion to be issued in 8 vols., at 4/6 each. New Testament already out, 5 vols., 4/6 each. *Land.*, Elliot Stock

We can only speak of the New Testament; it is surpassingly useful, sententious and sensible. Buy the work at once.

6 BONAR (HORATIUS, D.D.) — Light and Truth: or, Bible Thoughts and Themes. Vol. I., Old Testament. Vol. II., Gospels. Vol. III., Acts and Larger Epistles. Vol. IV., Lesser Epistles. Vol. V., Revelation of St. John. Crown 8vo. 5s. each, *Lond.*, Nisbet.

One volume is rather short space in which to bring out the "light and truth" of the Old Testament. If Dr. Bonar required four volumes for the New, we wish he had felt the same need for the Old. The passages selected are popularly expounder, but the thought is not deep. The volumes will be more prized by the ordinary reader than by the minister.

7 BOOTHROYD (BENJAMIN, D.D., 1768-836. — A learned Independent Minister and eminent Hebrew scholar.) — Family Bible. Improved Version. Notes, and reflections on each chapter; introduction on the authenticity and inspiration of the sacred books, and a complete view of the Mosaic laws, etc. Three vols. Royal 4to, 1824, 16/-, or one vol., thick 8vo., 1853, 7/-

Good, but may be dispensed with, now that the East has been more fully explored.

8 BROWN' (John, 1722-1787). — Self-Interpreting Bible. 6/- to 15/-

Useful in its day, and still popular. Notes on New Testament an undisguised plagiarism from Guyse. Not a Student's book.

9 BURDER (SAMUEL, A.M.) The Scripture Expositor; a New Commentary, Critical and Practical. Four vols., 4to. 1811. 20/-

Well selected notes. Those upon Eastern manners, geography, etc., are collected very judiciously.

10 CALVIN (JOHN, 1519-1564). In the works of Calvin, published by the Calvin Translation Society, are the Commentaries, in 45 volumes. Messrs. T. & T. Clark, of Edinburgh, now issue sets of 45 vols., at £7 17s. 6d.; or six vols. for One Guinea, excepting Psalms, vol. 5, and Habakkuk.

Separate volumes, 6s. each. Old copies of Calvin's comments are to be met with at second-hand book stores. We have entered most of them in their proper places, but cannot afford space for separate mention of the volumes of the C. T. Society.

Of priceless value. (See pages 4 and 5 of this work).

11 CHALMERS (THOMAS, D.D., LL.D., 1780-1847). Daily Scripture Readings (3 vols.) and Sabbath Scripture Readings (2 vols.) being vols. I. to V. of the "Posthumous Works" of Dr. Chalmers, edited by Rev. W. Hanna, D.D. *Land.*, Hamilton, Adams & Co.; *Edinb.*, Edmonston & Douglas, in whose catalogue they are priced as follows: D. S. Readings, 3 vols., crown 8vo., £1 11s. 6d.; cheap edition, 2 vols, 10s. S.S. Readings, 2 vols., £1 1s.; cheap edition, 2 vols., 10s.

Those acquainted with the writings of Chalmers will know what to expect from his pen when guided by fervent devotion.

12 CLARKE (ADAM, LL.D., 1760-1832). — A New Edition, with the Author's final corrections. Six vols., Imp. 8vo. *Land.*, 1844. W. Tegg's edition, new, £3 3s. S. 38/-Also printed on large paper, 6 vols., 4to.

Despite some few oddities, this is one of the most learned aye English expositions. (See page 9.)

13 CLARKE (SAMUEL. Died 1701). — The Old and New Testament, with Annotations and Parallel Scriptures. Folio. *Lond.*, 1690. 7/-

Notes very brief, but judicious. Author one of the ejected ministers, an exceedingly learned man. This work was highly commended by Owen, Baxter, Howe, and others, but is now superseded.

14 CLASS AND THE DESK, The. — By J. COMPER GRAY, of Halifax; and C. STOKES CAREY, of London. Four vols. Crown 8vo, 12s. *Lond.*, J. Sangster & Co.

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An admirable collection of notes. Men with small means will find it a miniature library. We have heard brethren who have had no commentary but Cobbin's speak of the work with much enthusiasm.

16 COBBIN (INGRAM). A condensed Commentary on the Bible. Second edition. Imp. 8vo. *Lond.*, x839. 12/-

An excellent makeshift for a poor man.

17 COKE (THOMAS, LLD. *Wesleyan Methodist Minister. Died 1814.*) A Commentary on the Old and New Testament. 6 vols. 4to. *Land.*, 1803. 17/6.

A Wesleyan comment. Too big: ought to have been put in half the space. Moreover, it is next door to a fraud, for it is "in the main a reprint of the work of Dr. Dodd," without that author's name. Ah, Dr. Coke, this is a burning shame!

18 COMMENTARY, WHOLLY BIBLICAL, The: An Exposition in the very words of Scripture. 3 vols., 4to., £2 16s. od. Zonal., S. Bagster and Sons. S. 26/-

It is very handy to have explanatory passages thus presented to the eye. In general the work is excellently done; but ministers with scanty purses can make a Biblical exposition for themselves.

19 COMPREHENSIVE BIBLE, The. (Edited by W. Greenfield, M.R.A.S.). The Old and New Testaments, with the various readings and marginal notes, parallel passages systematically arranged, numerous philological and explanatory notes, etc., etc. Medium 4to., pica type, £1 15s. in cloth; crown 4to.,

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Generally used as a Pulpit Bible. Said to contain 4,000 notes and 500,000 parallel passages, being all those of Blayney, Scott, Clarke, and others. The tables, notes, introductions, etc., are of standard value.

10 DIODATI (JOHN, 1576 — 1649). Annotations plainly expounding the most difficult places. Third edition. Folio. *Lond.* 1651.

[Quarto editions exist, but the folio is best. 4/6.]

Bickersteth says: "The spiritual and evangelical remarks are of much

value." Diodati's notes are short and worth consulting.

21 DODD (WILLIAM, D.D.) A Commentary on the Books of the Old and New

Testament; in which are inserted the notes and collections of John Locke, Esq.; Daniel Waterland, D.D.; the Earl of Clarendon, and other learned persons; with practical improvements, etc. 3 vols. Folio. *Zonal.*, 1770. 18/-

An almost forgotten production of the unhappy Dodd. It is founded on the manuscript collections of Cudworth, Waterland, Clarendon, and others. Not very

likely to quicken piety, or inspire spiritual thought; yet, as Adam Clarke thought

very highly of it, and Dr. Coke appropriated it, it must have some value.

D'OYLY AND MANT. Notes, taken principally from the Church of England writers. Published by the S.P.C.K. Prepared by the Rev. Geo. D'Oyly, D.D., and the Rev. R. Mant, D.D. 3 vols. Royal 8vo., with the text, S. 1 5/-; or in 1 vol., without the text, 6/- 1845, etc.

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Similar to the Westminster Assembly's Annotations. (See page 12).

24 FAUSSET (A.R., A.M. — See JAMIESON, and page 20.)

25 FOURFOLD UNION COMMENTARY, The. Containing, I. Parallel Texts, in full. II. Commentary of Matthew Henry, etc. III. Scott's Commentary condensed. IV. Commentary by Jamieson, Fausset, and Brown. To which is added the Biblical Cyclopaedia, by

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2t Christian man wishin6 for the cream of expository writers could not make a better purchase. Ministers, as a rule, should not buy condensations, but get the works themselves.

26 FRASER (DONALD, D.D.) Synoptical Lectures on the Books of Holy Scripture. First Series — Genesis to Canticles. Second Series — Isaiah to Acts. Post 8vo. 6/- each. *Lond.*, Nisbet and Co.

Dr. Fraser has observed, like many others of us, the mischief which results from cuttin6 the Bible into fragments, and usin6 it piecemeal. In these volumes he discourses of the Bible at large, indicates the scope of each book, and furnishes a brief digest of its contents. He has compressed rigorously. The design was in itself mast laudable, and it has been well carried out.

27 GILl', (Joust, D.D. 1697 — 1771). An Exposition of the Old and New Testament. 9 Vols. Folio. *Land.*, 1763. S. f5. 9Vols., 4to., 1810. S.£415s. 6Vols., Royal 8vo., x852. £3 3s.

Invaluable in its own line of things. (For full title and extended remarks see pages 8 and 9-)

28 HAAK (THEODORE). See under "*Dutch Annotations.*"

29 HALL (JOSEPH, D.D. *Bishop of Norwich. 1574 — 1656*). Contemplations. Several editions; the one published by T. Nelson, *Edinb.*, 1844, has a memoir of the good Bishop by the late Dr. James Hamilton. S. 4/-

The work can be readily procured; but if its price were raised in proportion to its real value, it would become one of the most costly books extant. (See page 1 1.)

3° HALL (JOSEPH) A Plain and Familiar Explication, by way of Paraphrase, of all the *Hard Texts* of the whole Divine Scriptures. Small Folio, x633. S. 5/’ Also forming Vols. III and IV. of the 8vo. edition of Hall’s works in 12 vols. *Oxford*, x837.

Not so pithy as the Contemplations; nor, indeed, could it be expected

‘to be so. It is not necessary to the Student, but might be useful.

31 HAWEIS (THOMAS. 1734 — 1820). The Evangelical Expositor. 2 vols.

Folio. 1765-6, 12/-

Partakes of the author’s character; for of him it has been said, that ‘*he was rather useful than eminent.*’ The work is mainly an abridgment of Henry.

32 HAWKER (ROBERT, D.D. 1753 — 1827). The Poor Man’s Commentary. 9 vols. 8vo., and 3 vols. 4to. 1843. S. 30/-

Full of devotion and sweetness. (*See page 13.*)

33 HENRY [MATTHEW. 1662 — 1714). Exposition. The following are recent editions. The prices refer to new copies. Blackie's, 3 vols., Royal 4to., £3 10s.; Cassell's, 3 vols., demy 4to., f2 12S. 6d.; Griffin's, 3 vols., Super-royal 8vo., f2 10s.; Nisbet's, 9 vols., Imp. 8vo., f3 3s. S. from 20/- to 30/- according to condition.

(For title and remarks see pages 3, 4, 5.)

34 HOLDEN (GEORGE, M.A.) Christian Expositor. 2 vols., 8vo. 1837. 4/-:Notes highly spoken of; we consider them the most ordinary of platitudes.

35 JAMIESON (REV. DR., *Glasgow*). FAUSSET (REV. A.R. *York*), and BROWN (REV. DR. D., *Aberdeen*). THE LIBRARY COMMENTARY, Critical, Experimental, and Practical. 6 vols. Medium 8vo., f3 12s.; or 14/- each vol. Collins & Co., *Edinb.*

,A really standard work. We consult it continually, and with growing interest. Mr. Fausset's portion strikes us as being of the highest order. (See page 20.)

The following are different forms or abridgments of the same work, each of which we can highly recommend : —

36 JAMIESON. The Complete Commentary. 2 vols., Royal 4to., with maps, £2 10s. Much the same as the Fourfold Commentary. *Edinb.*, W. Collins. (See No. 25.)

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39 KITTO (JOHN, D.D., F.S.A., 1804 — 1850). The Pictorial Bible. 4 vols., Imp. 8vo., f1 10S. 1855. *Land.* and *Edinb.*, Chambers. S. 20/-

A work of art as well as learning. (See page 15)

4o KITTO. The Illustrated Commentary of the Old and New Testaments. A reproduction of the Notes, etc., of the Pictorial Bible. 5 vols., 8vo. 184o. S. 10/6

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May always be obtained, both new and second-hand. (See page 15.)

42 LANGE (J.P., D.D.) Translations of the Commentaries of *aPr. Lange*, and his Collaborateurs. Edited by .Dr.

Schaff. T. & T. Clark.

There are now ready eight volumes on the OLD TESTAMENT, viz., Genesis, I vol.; Joshua, Judges, and Ruth, I vol.; Kings, I vol.; Job, x vol.; Psalms, I vol.; Proverbs, Ecclesiastes, and the Song of Solomon, 1 vol; Jeremiah and Lamentations, 1 vol.; Minor Prophets, I vol. The other Books of the Old Testament are in active preparation.

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43; LEES (FREI). R., Ph.D.) and BURNS (DAWSON, M.A.). The Temperance Bible Commentary. Demy 8vo., 6/- Lond., \$. W. Partridge & Co. 1872.

Readers will probably estimate the value of this work according to their views upon Total Abstinence. This question appears to be one which renders both advocates and opponents too warm either to give or accept a cool, impartial verdict; we shall not therefore offer one.

44. LEIGH (Sin EDWARD. 1602-3 — 1671). Annotations from Job to Canticles. Folio. Lond., I657. 3/6.

Annotations upon all the New Testament. Philological and Theological. Folio. *Zonal.*, x65o. 3/6. Frequently associated with *Richardson* on the Old Testament. (See No. 7x.)

Good, brief notes. Antique, but still prized.

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Horne says this is “a very valuable help to the understanding of the original languages.” *Parkhurst* valued it.

45 MANT. (See D’Oyly).

46 MAYER (JoHn, D.D.) Commentary. 6 vols. folio, and x vol.

4to. *J.and.*, x653. [The seventh volume, containing the Catholic Epistles and Revelation, was published in 4to. only]
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49 NEW BIBLE COMMENTARY, The. [Sometimes spoken of as "*The Speaker's Commentary.*"] In progress. *Lond.*, Murray. 1871, etc. (For full title see page 19.)

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134 MURPHY (JAMES G., LL.D., *Professor of Hebrew, Belfast*). Commentary on Genesis, with a New Translation. 8vo. 10/6. Edinb., T. & T. Clark. 1863. S. 5/6.

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230 CUMMING (JOHN, D.D.) Readings on Numbers. 8vo. *fond.*,

J. F. Shaw. x855. S. 1/9.

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23x M[ACKINTOSH] (C. H.) Notes on Numbers. By C. H. M.

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232 CALVIN (JOHN). Sermons upon Deuteronomie. Translated out of French by A. Golding. Folio. 1583. 15/-

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?.33 CUMMING (JOHN, D.D.) Readings in Deuteronomy. Sin.

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[Anon.]

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Thou greatest gaine with smallest paine shall make.”

272 TYNG (STEPHEN, D.D., of New York). The Rich Kinsman; or, the History

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273 WRIGHT (C. H. H., M.A.) Ruth, in Hebrew; with grammatical and critical Commentary. 8vo. 7/6. *Lond.*, Williams & Norgate. x 864.

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a verse, the learned author proposes a question, and proceeds to answer it. These are such as the following: — "What a daughter of Belial is?" "Whether any may be said to sin with the will of God?" "What doors of the house of Jehovah Samuel opened!" "What is to be thought of Eli's state before God?"

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SAMUEL, SAUL, DAVID.

278 KITTO. *Daily Bible Illustrations*, "Samuel, Saul, and

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Should always be consulted.

a79 PLUMPTRE (HELEN). The History of Samuel. x8mo.

1/6. *Land.*, Nisbet and Co. 1842.

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280 STEEL (ROBERT). Samuel the Prophet. 8vo. 4/6. *Lond.*,

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desire to excite others to a greater knowledge of the subject than he could impart. Hence he gives a list of the writers upon Samuel,

and such accounts of them as were within his reach. Young readers will find this book a great help to them.

281 MILLER (J. A.) Saul, The First King of Israel. Fcap.

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

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284 DELANY (PATRICK, D.D., *Dean of Down* 1686 — x768). An Historical

Account of the Life and Reign of David. [Anon.] 2 vols., 8va. Lond.,

1745. 4/’

Delany was a friend of *Swift*, no great recommendation for a commentator. He

defends David in a way which David would have sternly repudiated. *Chandler* is far

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

288 MARBECK (.JoHn). The whole History of King David. 4to. 1579.

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289 [ROGERS (Mrs.)] The Shepherd King. By the Authoress of

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290 SMITH (GEORGe., LL.D. and F.A.S.) The Life and Reign of David. Cr. 8va., 7/6. *Lond.*, Longmans. 1867. S. 3/6.

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

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292 THOMPSON (HENRY, M.A.) *Davidica. Twelve Sermons on the Life and*

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

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294 GENESTE (MAXIMILIAN, M.A.) *The Parallel Histories of Judah and Israel. 2 vols., Roy. 8vo. f1 11s. 6d. Lond., S. Bagster*

& Sons. 1843. S. 6/- to 8/-

The explanatory notes are mostly from other authors. The work has a very noble appearance, and may be useful as showing the run of Biblical history; but *Barth's Bible Manual* (No. 3) would answer every purpose.

295 JUKES (ANDREW). *The Mystery of the Kingdom, traced through the Books of Kings. Part I. x/6. Lond., Longmans. z858.*

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

:296 KEIL (K. F.) and BERTHEAU (E.) *Commentary on the*

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297 KEIL and DELITZSCH. *The Books of the Kings*. By C. F. Keil. Translated by James Martin, B.A. 1 vol. 10/6. *Edinb.*, T. & T. Clark. 1865.

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

298 KITTO. *Daily Bible Illustrations*, "Solomon and the Kings." (See No. 41.)

Full of deeply interesting matter.

299 LANGE'S COMMENTARIES. Edited by Dr. Schaff. *Kings*. By Dr. Bahr. x Vol., Imp. 8vo. 2 1/-, or to subscribers 15/- *Edinb.*, T. & T. Clark. 1872.

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306 HOWAT (H. T.) *Elijah, the Desert Prophet*. Cr. 8vo. 5/- *Edinb.*,
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I. and II. CHRONICLES.

318 BERTHEAU (E.) See *Keil* and *Bertheau*, No. 296.

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EZRA NEHEMIAH, and ESTHER.

KEIL (K. F.) Commentary on Ezra, Nehemiah, and Esther. Translated by Sophia Taylor. 8vo. 10/6. *Edinb.*, T. & T. Clark. 17. T.L. x873.

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

321 PILKINGTON (JAMES, B.D. *Bishop of Durham*. 1520 — 1575).

A Godlie Exposition upon certeine chapters of Nehemiah.

x585. Reprinted in the *Parker Society's* edition of Pilkington's

Works. 8vo. *Cam&*, x 842.

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

322 RANDALL (J. MONTAGUE, A.K.C.) Nehemiah, the Tirshatha: his Life and Lessons. Post 8vo. 3/6. *land.*, Nisbet. 1874. The substance of thirteen Sunday evening addresses to a village congregation, "dictated by the author, who is nearly blind, on the following Monday." These familiar and almost chatty discourses are full of gospel teaching, and while they give a fair idea of Nehemiah and his times, they are also enlivened by

anecdote, and made exceedingly interesting. Students will not learn much from these sermons, but they may see how rustic preaching should be done.

SCENES FROM THE LIFE OF NEHEMIAH; or, Chapters for Christian Workers. [Anon.] Fcap. 8vo. 1/. *Zonal.*, 66, Paternoster Row, E.C.

The heads of these chapters would serve exceedingly well for the keynotes of a series of sermons.

324 STOWELL (HUGH, M.A.) A Model for Men of Business; or,
Lectures on the Character of Nehemiah. 8vo. *Lond.*,
Hatchards. i855. S. 3/-

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

325 WOODWARD (HENRY, M.A.) Thoughts on the Character and
History of
Nehemiah. I2mo. *Lond.*, I849.

Words, and only words.

ESTHER.

326 COOPER (THoMAs). The Churches Deliverance; containing
Meditations

and short Notes upon the Booke of Hester. 4to. *Lond.*, 16o9. 5/’ to 7/’ We have not been able to meet with this work.

327 DAVIDSON(ALEXANDER D.,D.D.) Lectures on Esther. Cr. 8vo
5/6. *Edinb.*, T. & T. Clark. 1859.

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

328 HUGHES (JOHN). Esther and her People. Ten Sermons. i8mo. 1842.
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329’ LAWSON (GEORGE, D.D.) Discourses on Esther. I2mo.
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330 McCRIE (THOMAS). Lectures on Esther. I2mo. 1838.

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

33I MORGAN (R. C.) The Book of Esther typical of the Kingdom. Sm. 8vo.

1855. S. I/6.

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

THE POETICAL BOOKS.

332 DURELL (D., D.D.) *Critical Remarks on the Books of Job, Prov., Psalms, Eccles., and Canticles.* 4to. *Oxf.*, 1772. 4/- to 6/-

A critic who is for ever mending the text, who contends for the modern origin of

J

ob, thinks the Canticles to be a love song, and considers the imprecatory Psalms to be ebullitions of passion, is not one whom our readers need consult.

333 HOLDEN (LAWRENCE). *Paraphrase on the Books of Job, Psalms, Proverbs,*

and Ecclesiastes, with Notes. 4 vols., 8vo. x763. 5/-

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

334 KITTO. *Daily Bible Illustrations*, "*Job and the Poetical Books.*" (See No. 41.)

Worthy of attentive reading.

335 LEIGH (EDWARD). See under *Whole Bible*, No. 44.

336 WILCOCKS (THOMAS, A.M. *Puritan.* 1549 — 1908). *The Works of that Reverend and Learned Divine, Mr. Thomas Wilcocks, Minister of God's Word: containing an Exposition upon the whole booke of David's Psalmes, Solomon's Proverbs,*

the Canticles, and part of the eighth chapter of St. Paul's Epistle to the Romans. Folio. *Lond.*, 1589, i62o and I624. 9/- to 12/-

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

337 ABBOT (GEORGE. *Died* x648). The whole Book of Job Paraphrased, or made Easie for any to Understand. 4to. *Land.*, 164o. 3/6.

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

338 AMERICAN BIBLE UNION. The Book of Job. A Translation from the Original Hebrew; on, the Basis of the Common and Earlier English Versions. By Thomas J. Conant, D.D., Professor of Sacred Literature in Rochester Theological Seminary. 4to. New York, x867. *Lond.*, Trubner. S. 3/6.

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

339 BARNES (ALBERT. 1798 — 1870). Notes on Job. *Rout ledge's* edition, edited by Dr. Cumming. 2 vols., 8vo. 5/ *Blackie's* edition. 2 vols., post 8vo. 7/-

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

340 BELLAMY (D.) Paraphrase, with observations. 4to. Lond., 1748. 4/-
A collection of notes from other authors. Original works are far better.

341 BEZA (THEODORE. 1519 — 1605.) Job expounded. 8va.

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

342 BLACKMORE (SIR R.) Paraphrase on the Book of Job, the Songs of Moses, Deborah, and David, four select Psalms, some Chapters of Isaiah, and the 3rd Chapter of Habakkuk. Folio. 1700. 3/

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

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

Not the same as the Commentary, but equally rich.

:::44 CAREY (CATERET PRIAULX, M.A.) Book of Job translated, explained by Notes, and illustrated by extracts from works on Antiquities, Science, etc. Roy. 8vo. 1858. 5/ to 7/6.

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345 CARYL (JOSEPH. 1602 — 1673). Exposition, with Practical Observations. 12 vols., 4to. 1648 — 1666. 55/-

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8vo. *Edinb.*, 1836. 1/6.

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

341 CHAPPELOW (LEONARD, B.D.) A Commentary, in which is inserted the Hebrew Text and English Translation. 2 vols., 4to. 6/- *Camb.*, 1752

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

348 COLEMAN (J. NOBLE). *The Book of Job; from the Hebrew. With Notes.* 4to. 7/6. *Lond.*, Nisbet & Co. 1869. S. 4/-

‘We do not value this so much as the same author’s “Psalms,” but it is, serviceable in its own way.

349 CONANT (T. J.) See *American Bible Union.* (No. 338.)

35° DAVIDSON (A. B., M.A. *Hebrew Tutor, New Coll., Edinb.*)

A Commentary Grammatical and Exegetical; with a Translation. Vol. I. 8vo. 7/6. *Lond.*, Williams & Norgate. 1862.

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

35x DELITZSCH (FRANZ). *Biblical Commentary on Job.* 2 vols.,

8vo. 21/- *Edinb.*, T. & T. Clark. x866. S. 12/-

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

352 DURHAM (JAMES. I622 — I658). *Exposition of Job,*

12mo. I659. Also *Glasgow*, I759. Say 4/-

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

353 EVANS (ALFRED) BOWEN). *Lectures on the Book of Job.* 8vo.

Land., Bosworth & Harrison. 1856. S. 2/-

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

354 FENTON (THOMAS, M.A.) *Annotations on Job and the Psalms,*

collected from several Commentators, and methodized and im-

proved. 8vo. *Lond.*, 1732. 3/-

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

355 FRY (JOHN). *New Translation and Exposition, with. Notes.* 8vo. *Lond.*, 1827. 4/6.

Written in a devout, enquiring' spirit, with due respect to learned writers, but not with a slavish following' of their fancies. Fry's work is somewhat of the same character as Good's (No. 358). We greatly esteem this exposition for its own sake, and also for the evangelical tone which pervades it.

356 GARDEN (CHARLES, D.D.) *An Improved Metrical Version, with preliminary dissertation and notes.* 8vo. *Oxf.* 1796. 3[‘

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

357 GARNETT (JOHN. *Bishop of Clogher*). *A Dissertation on the Book of Job,*

etc. 4to. *Lond.*, 1749- 2/6.

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

358 GOOD (JOHN MASON, M.D., F.R.S. 1764 — 1827). The Book of Job literally translated. With Notes, etc. 8vo. *Lond.*, 1812. 5/-A very valuable contribution to sacred literature. *Dr. Good's* learning was, however, more extensive than accurate, and it would be dangerous to accept his translations without examination.

359 GREGORY THE GREAT. On the Book of Job. [The MAGNA MORALIA.] Translated, with Notes and Indices.

Library of the Fathers. 4 vols. ,f2 15s., or to subscribers ff2s. *Lond.*, James Parker & Co.

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

360 HEATH (THOMAS). Essay toward a New English Version of the Book of Job. With a Commentary. 4to. *Zonal.*, 1756. 2/6.

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

361 HODGES (WALTER, D.D.) Elihu: an Enquiry into the Scope and Design of the Book of Job. 4to. *Land.*, 1750. 12mo., third edition, 1756. 2/-Based upon the absurd supposition that Elihu was the Son of God himself, and Job a type of the Savior. Poor Job's book has been the subject of trials as numerous as those of its hero, and *Hodges* has given the finishing stroke. The course of dreaming can no further go. *Hodge* the village Methodist could never have raved at the rate *c f Dr. Hodge*, Provost of Oriel College, Oxford.

362 HENGSTENBERG (E. W.) See under *Ecclesiastes*.

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

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

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

Whenever the student sees a Commentary by Hutcheson let him · buy it, for we know of no author who is more thoroughly helpful to thee minister of the Word. He distils the text, and gives his readers the quintessence, ready for use.

365 HUTCHINSON (R. E., M.D., M.R.C.S.E., Surgeon. Major Bengal Army).

Thoughts on the Book of Job. Zonal., S. Bagster & Sons. [In the press. 1875.]

365 KITTO (JOHN', D.D.) "Job and the Poetical Books." In *Daily Bible Illustrations*. (See No. 41.)

Exceedingly instructive. Mast charming reading.

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

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

368 LEE (SAMUFL, D.D. 1713 — 1853). The Book of Job translated; with Introduction and Commentary. 8vo. *Lond.*, x837. 7/6. *Barnes* says, "This work is not what might have been expected from the learning and reputation of *Prof Lee*. It abounds with Arabic learning, which is scattered with ostentatious profuseness through the volume, but which often contributes little to the elucidation of the text. It is designed for the critical scholar rather than the general reader."

369 NOYES (G R., D.D.) A New Translation, with Notes. 12mo.

Boston, U.S. [N.D.] S. 3/-

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

370 PETERS (CHARLES, A.M. *Died 1777*). A Critical Dissertation on the Book

of Job. Wherein the Account given in that book by the author of *The Divine Legation Of Moses Demonstrated, &c.*, is particularly considered; and a Future State shewn to have been the Popular Belief of the Ancient Hebrews. 4to. *Lond.*, 1751. 2/6.

Of a controversial character; mainly written against *Warburton* and *e Clerc*, and .as those authors are now almost forgotten, answers to them have lost their interest. *Peters* was an eminently learned man, and well

versed in argument; but his work is ,of very small use for homiletical purposes.

371 QUARLES (FRANCIS). *Job Militant, with Meditations, Divine and Moral.* 4to. x624. 5/-

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

372 ROBINSON (T., D.D.) *A Homiletic Commentary on Job.*

[In progress, x875. Being Part IV. of the Preacher's Commentary, 1/-] *Lond.*, Dickinson.

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

373 SCOTT (ThoMAs). *The Book of Job in English Verse, with Remarks.* 4to. *Lond.*, 1771. Reprinted, 8vo., 1733. S. 2/3.

Here we have Job in rhyme-

“There lived an Arab of distinguish'd fame,

In Idumean Uz; and Job his name.

Of spotless manners, with a soul sincere,

Evil his hate, and God alone his fear.”

This will hardly do. To translate Job in metre needed a *Pope* or a *Dryden*, and *Thomas Scott* was neither: he has, however, done his best, the best could have done

no more. This is not *Thomas Scott* the great Expositor, but a Dissenting Minister at

Ipswich.

374 SENAULT (J. F.) A Paraphrase. 4to. *Lond.*, [648. 3/6.

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

375 SMITH (ELIZABETH). The Book of Job translated from the Hebrew, with Annotations. 8vo. *Lond.*, 181o. 1/6.

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

376 STATHER (LIEUT.-COL., W. C.) The Book of Job, in English Verse;

with Notes. 12mo. *Land.*, E. Marlborough & Co. z859. S. x/-

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

377 STOCK (JOSEPH, D.D. *Bishop of Killalia*). The Book of Job, Metrically

arranged, and newly translated, with Notes. 4to. z8o5. 4/’

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

378 UMBREIT (FRIEDRICH, W. K. *Prof. of Theol. in Heidelberg.*

1795 — 186o). A New Version of the Book of Job; with

Notes. Translated by the Rev. John Hamilton Gray, M.A.

2 vols., 12mo. 8/- *Edinb.*, T. & T. Clark.

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

379 VAN HAGEN (MRS. HENRY). Evenings in the Land of Uz; a Comment on Job. Second Edition. 12mo. x843. 1/6.

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

380 WAGNER (GEORGE). Sermons on the Book of Job. Cr. 8vo.

Lond., Nisbet & Co. 1863. S. 3/-

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

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

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

PSALMS.

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

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

383 ALEXANDER (JOSEPH ADDISON, D.D., *Professor of Theology, Princeton, U.S.*) The Psalms Translated and

Explained. 8vo. 8/6. *Edinb., Andrew Elliot.* x864. S. 5/6.

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

384. ALEXANDER (WILLIAM HENRY). The Book of Praises. The Psalms, with Notes. Sm. 8vo. *Zonal., Jackson, Walford & Hodder.* 1867. S. 2/6.

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

38.5 AUGUSTINE. Expositions. Translated, with Notes. 6 vols.,

8vo. *Oxf.* 1847. [In *The Library of the Fathers*, published

by Messrs. J. Parker & Co., *Oxf.* and *Land.*] f3 15s., or to

subscribers f2 16s. 6d.

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

386 BAKER (RICHARD, D.D.) The Psalms Evangelized. 8vo. 1811. 2/6.

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

387 BARNES (ALBERT). Notes. 3 vols., post 8vo. x3/6.

Lond., Edinb., and Glasgow, Blackie & Sons. 1868.

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

388 BELLARMINE (ROBERT. *Cardinal*. 1542~1621:.) A Commentary. Translated from the Latin, by the Ven. John O'Sullivan, D.D. Sm. 4to. *Lond.*, James Duffy. x866. S. 4/-

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

389 BELLET (J. G.) Short Meditations on the Psalms, chiefly in their Prophetic

character. 2/- *Lond.*, W. H. Broom. 1871.

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

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

A highly valuable work. It is not an exposition, but can readily be used as such, for it possesses a good index to the passages treated of Dr. Binnie reviews with great skill and intense devotion the various sacred poems contained in the Book of

Psalms, and gives the general run and character of each one.]]is work is unlike any other, and supplies a great desideratum

391 BONAR (ANDREW A.) *Christ and his Church in the Book of Psalms.* Demy8vo. 10/6. *Lond.*, Nisbet. 1859

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

BOUCHIER (BARTON, A.M.) *Manna in the Heart; or, Daily Comments on the Psalms, for the Use of Families.* 2 vols., Sm. 8vo. *Lond.*, J. F. Shaw. x856. S. 5/-

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

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

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

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

Does not appear to have been reprinted in England.

395 BYTHNER (VICTOR. *Died 1670*). *The Lyre of David; or, an Analysis of the Psalms, Critical and Practical; to which is added a Hebrew and Chaldee Grammar. To which are added by the Translator a Praxis of the first eight Psalms.* Translated by the Rev. Thomas Dee, A.B. 8vo. x836. S. 7/6.

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

396 CALVIN (JOHN). The Psalms of David and others, with Commentaries. Translated by Arthur Golding. 2 vols., 4to. *Lond.*, 1571.

391., A Commentary on the Psalms. Translated. 5 vols., 8vo. *Oaf*, 1840. S. 7/-

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

398 CARTER (CHARLES. *Missionary to Ceylon*). The Psalms, newly translated from the Hebrew. 12mo. 2/6. *Lond.*, J. Snow. x869.

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

399 CAYLEY (C.B., B.A.) The Psalms in Metre. [With Notes].

12mo. 6/- *Lond.*, Longmans. 1860.

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

400 CHAMPNEY (H. N., ESQ.) A Textual Commentary on the Psalms.

Sq. 16mo. 3/ *Lond.*, S. Bagster & Sons. 1852. S. 1/-

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

401 CHANDLER (SAMUEL, D.D.) See No. 283.

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

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

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

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

4o4 CONANT (ThoMAs J.) The Psalms. The Common Version,
revised for the American Bible Union. 4to. 1871. *Lond.*,
Trubner & Co. S. 4/-

A trustworthy translation with a few notes.

4o5 CONGLETON (LoaD). The Psalms. A New Version, with Notes.
Thick

12mo. *Zend.*, James E. Hawkins. 1875.

The translation is mainly that of *Rogers* (No. 464), and the Notes refer the Psalms to historic and prophetic subjects. We see no use whatever in this production.

4o6 COWLES (HENRY, D.D.) The Psalms; with Notes. 8vo.

New York, 1872. Worth about 5/-

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

CRESSWELL (DANIEL, D.D., F.R.S.) Psalms of David, according to the Book of Common Prayer; with Notes. Sm. 8vo. *Land.*, Rivingtons. x843. S. 2/-

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

4o8 CRITICAL TRANSLATION (A) of the Psalms, in Metre.

Cr. 8vo. 5/6. *Lond.*, S. Bagster & Sons.

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

4o9 DALLAS (A. R. C., M.A.) The Book of Psalms arranged in Daily Portions

for Devotional Reading. Cr. 8vo. 3/6. *Lond.*, Nisbet & Co. 186o. S. 1/6. A new arrangement: the old one is good enough for us.

410 DARBY (J. N.) Practical Reflections. Cr. 8vo. *Lond.*, R. A. Allen. 187o.

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

DE BURG (WILLIAM, A.M.) Commentary; Critical, Devotional, and Prophetical. 2 vols., 8vo. 28/- *Dublin*, Hodges, Smith & Co. 186o. S. x2/6.

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

412 DELITZSCH (FRANZ). Commentary on the Psalms. 3 vols.

10/6 each. *Edinb.*, T. & T. Clark. 1871. S. 5/- each.

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

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

413 DICKSON (DAVID. *Professor of Divinity in the University of Edinb.*, 1583 — x662). A brief explanation of the Psalms.

3 vols., 8vo. *Lond.*, x655. Reprinted in 2 vols., 12mo. *Glasg.*, 1834. 3/- to 6/-

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

414 DIMOCK (H.) Notes, Critical and Explanatory, on the Book of Psalms, etc.

4to. 1791. 3/-

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

415 DUNWELL (F. H., B.A.) Parochial Lectures on the Psalms, from the Fathers of the Primitive Church. 8vo. *Lond.*,

J. H. Parker. x855. 3/6.

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

416 EDWARDS (Joseph, M.A.) Devotional Exposition. 8vo. *Lond.*, 1850. 1/6. A paraphrase of no great value. Even Masters of Arts may fail.

417 EDWARDS (T.) New Translation, with Notes, etc. 8vo. *Lond.*, 1755. The writer was an able man, but his book is of small worth.

418 EWART (J.,A.M.) Lectures on the Psalms. 3 vols., 8vo. *Lond.*, :826. 5/

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

419 EXTON (RICHARD BRUDENELL). Sixty Lectures on the Psalms. as appointed

to be read in the Services of the Church of England. 8vo. *Lond.*, 1847. 3/ Very poor and prosy. We pity the hearer who sat out these sixty lectures.

420 FENTON (THOMAS, M.A.) Annotations on Job and Psalms, from several Commentators. 8vo. *Zonal.*, 1732. 3/-

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

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

The Psalter in its original form . . . with Arguments

422 ,,

and Notes. [Anon.] 8vo. *Lond.*, x789. 3/-

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

423 FORBES (GRANVILLE) The Voice of God in the Psalms. Cr. 8vo. 6/6. *Lond.*, Macmillan. S. 3/6.

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

424 "FOUR FRIENDS." The Psalms of David Chronologically arranged, with Notes. By Four Friends. Cr. 8vo. 8/6. *Lond.*, Macmillan. 1867.

Here the Psalms are thrust out of their usual order, and treated after the manner of the Broad School of thought. We do not attach any great value

to this production. With some persons perversity passes for profundity, and if a man differs from everybody else they are persuaded that he must be an original genius: the “four friends” will stand high in the esteem of such critics. We neither believe in their chronology, their theology, nor their philology.

425 FRENCH (WILLIAM, D.D.) and SKINNER (GEORGE, M.A.)

Translation, with Notes. 8vo. *Lond.*, Parker. 1842. 2/6.

A version held in high esteem. Notes very short.

426 FRY (JOHN, B.A.) A Translation and Exposition of the Psalms,

on the principles adopted in the posthumous work of Bishop

Horsley; viz., that those sacred oracles have for the most part

an immediate reference to Christ and to his first and second

advents. 8vo. *Lond.*, Hamilton, Adams & Co. 1842. 5/-

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

427 FYSH (FREDERIC, M.A.) A Lyrical, Literal Version [with Notes]. 2 vols., 12mo. *Lond.*, Seeleys. 1851. -/6.

A valuable literal version. Notes scant, but scholarly.

428 GEDDES (ALEXANDER, LL.D. *A Raman Catholic divine*. 1737 — 1802).

New Translation, with Various Readings and Notes. geo. *Land.*, 1807. 3/ This is said to be “a careful rendering, aiming at the primary meaning of the psalmists.” *Dr. Henderson* speaks of *Geddes* as flagrantly disfiguring his Biblical labors with profanity. He was a singular mixture of Romanist and free-thinker.

429 GOOD (JOHN MASON, M.D., F.R.S.) *Historical Outline of the Book of Psalms*. Edited by the Rev. John Mason Neale, B.A. *Land.*, W. H. Dalton. 1842. S/-

This is not a commentary, but may be regarded as an introduction to the work next mentioned, by the same author. Historical light is frequently the very best which can be cast upon a passage, and Dr. Good has known how to apply it. He may sometimes be thought fanciful, but he is never really speculative, and he almost always says something worth noting.

430 GOOD (J. M.) *The Book of Psalms; a New Translation, with Notes*. Edited by the Rev. E. Henderson, D.D. 8va. *Land.*, Seeleys. 1854. 4/-

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

431 GREEN (WILLIAM, M.A.) *A Translation, with Notes*. 8vo. ,762. 3/-
A translation with meagre notes.

432 HAMMOND (HENRY, D.D. 1605 — 1660). *Paraphrase and Annotations*. Folio. 1659. 7/6. 2vols. 8vo. Oxf., 1850. S. 6/- Much esteemed, and deservedly so. *Hammond's* weighty tome is somewhat dry, and many of his remarks are rather those of a linguist than of a divine, but he touches on many matters which others omit, and is, upon the whole, an expositor of singular merit.

433 HAPSTONE (DALMAN, M.A.) *The Psalms in appropriate Metres; a strictly literal Translation, with Notes*. 8va. 7/6. *Edinb.*, Oliphant. 1867.

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

434 HENGSTENBERG (E. W., D.D.) Commentary. 3 vols., 8va.

f1 13s. *Edinb.*, T. & T. Clark. 1845-8. S. 15/-

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

435 HILLER (O. PRESCOTT. *Minister of the New Jerusalem Church, Cross Street,*

London.) Notes on the Psalms [I. — LXXVII.] Explanatory of their

Spiritual Sense. 8va. *Lond.*, James Spiers. 1869. S. 4/-

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

436 HORNE (GEORGE, D.D. *Bishop of Norwich. 1730 — 1792.*)

Commentary. [Numerous editions: among others a *Glasgow* edition, 3 vols., I2mo., with Introductory

Essay by Edward Irving, M.A., which is one of Irving's best efforts. Tegg's edition, 1 vol., 8vo. 6/-] S. 3/- *It has been said that this author had no qualification for a corn, me, rotor except piety. This is not true, for he had natural poetry in his soul; and even if it were true, his work would go far to show how abundantly piety compensates for other deficiencies He is among the best of our English writers on this part of Scripture, and certainly one of the most popular.*

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438 JEBB (JOHN). Literal Translation; with Dissertations on the

word *Selah*, and on the Authorship, Order, Titles, and Poetry

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

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and IV. [Psalms LXXIII. to CVI.] Cr. 8vo. 6/- *Land.*,

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4.45 LUTHER (MARTIN). A Manual of the Book of Psalms; or the subject-contents of all the Psalms. Translated by Rev. Henry

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

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English verse, with Notes. 8vo. *Lond.*, 1832. 2/6.

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448 MERRICK (JAMES, M.A. 17200 — 1769). The Psalms Paraphrased in

English verse. 12mo. *Reading*, 1766. 1/6.

„ Annotations on the Psalms. 4to. *Reading*, 1778. 3/’ These two works are scarce. They are rather more suited for the admirers of poetry than for ministers of the Word. It is said that some of the notes are by *Archbishop Secker*, and that *Lowth* also aided in the exposition; but the combined result is of no great value to the preacher.

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466 RYLAND (R. H., M.A.) The Psalms restored to Messiah. Sm. 8vo. 6/. Lond., Nisbet. 1853. S. 2/6.

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position, and Chronological Arrangement of the Book of Psalms, with Critical Notes. 8vo. *Edinb.*, W. Oliphant & Co. 1852. S. 2/6

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

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

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on Twenty Select Psalms. Reprinted from the edition of 1547. Small square 8vo. *Lond.*, John Ollivier. 1848. 2/6.

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

DIDHAM (R. CUNNINGHAM, M.A.) I. — XXXVI. — New Translation: made by means of Arabic Lexicons, Syriac New Testament Words, the Ancient Versions, Bishop Lowth's Parallelisms, and Parallel Places, whereby the Scriptural Messianic Canon that our Lord Christ is the Key to the Psalm is upheld, etc. 8vo. 15/- *Lond.*, Williams & Norgate. 1870. S. 1/9. Principally consists of denunciations of other writers. As the price has descended from 15/- to 119 for new copies, the verdict of the public is pretty definite.

488 LUTHER (MARTIN). *A Commentary on Psalms I. — XI.; and*

on Psalm LI., in Vol. 3; on Psalms XII. — XXII. and on

Psalm II. in Vol. 4, of *Select Works of Luther.* Translated by

Rev. H. Cole. [4 vols. 8vo. *Lond.*, 1824. 18/-]

A Commentary on the Psalms, commonly called the Psalms of Degrees [CXX. — CXXXIV]. 8vo. *Lewes*, 1823. Also a *black letter* 4to., x577, and other editions of this work.

2; *uther* needs no trumpeter.

489 PITMAN (J. R., M.A.) A Course of Sermons on some of the Chief Subjects

in the Book of Psalms; abridged from eminent divines of the Established Church. 8vo. *Lond.*, Longmans. 1846. 3/-

We have seldom obtained much from these sermons. A far better selection might have been made; at the same time, some of the discourses are admirable.

490 ROLLOCK (ROBERT. 1555 — 1598). An Exposition upon some select Psalms. 12mo. 1600.

Rollock's works are rare. He wrote in Latin, and his language is made more dull than need be by the translator. All his writings are masterly.

491 STRIGELLIUS (VICTORINUS. 1524 — 1569). Part of the Harmony of King David's Harp. Translated by R.. Robinson.

[In four parts.] 4to. 1582 to x596.

This volume the expositor is not at all likely to see, and there is, therefore, the less need for us to speak of it. *Strigellius* was the friend of *Luther* and *Melancthon*, and a man of sound sense and vast learning.

492 WILLIAMS (ISAAC, B.D.) *The Psalms interpreted of Christ.* [Vol. I., Psalms I. — XXVI.] Thick 12mo. *Lond.*, Rivingtons. 1864. S. 3/-

This writer is of the High Church school, but he is very spiritual and deep, and we seldom turn to him without profit.

THE PENITENTIAL PSALMS.

[The Penitential Psalms are seven in number. Psalms 6, 32, 38, 51, 102, 130, and 143. For 102 some substitute 25..]

493 BAKER (SIR R.) *See No.* 481.

,[94 DONNE (JOHN. 1573 — 1631). *Sermons on the Penitential Psalms.* In Vols. II. and III. of his *Works.* [-6 vols., 8vo., f2. 1839.]

A right royal writer, whose every line is a pearl.

4.95 FISHER (JOHN. 1459 — 1535). *Fruytful saynges of Dauid.* *Black Letter.*

4to., x5o9; 8vo., 1555. Reprinted in 12mo., 1714. 5/’

Dry and tedious: in the stiff antique style.

4.96 HAYWARD (Sin JOHN, LL.D. *Died 1627*). *David’s Tears.*

[On VI., XXXII., and CXXX. only.] 4to., x623; 12mo.,

x649. 3/- to 5/-

After the Puritanic method: full of point and pith.

497 OXENDEN (CHART.RS). *Sermons on the Seven Penitential Psalms, preached during Lent.* 12mo. 1838. 1/6.

To listen to these sermons must have afforded a suitable Lenten penance to those who went to church to hear them. There their use began and. ended.

498 SYMSON (ARCHIBALD). *A Sacred Septenarie; or, a Godly and Fruitfull Exposition on the Seven Psalmes of Repentance.* 4to. 1638. 5/- to 7/’

A marrowy author, full of instruction.

SEPARATE PSALMS.

[The following works are arranged according to the order of the Psalms, to assist reference. We have not attempted to include all writers in this list].

4!}9 Psalm I. — SMITH (SAMUEL. 1583 — 1665). David's Blessed Man.

Ninth edition, 18mo. x635. 1/6 to 3/- Reprinted in Nichol's

Commentaries, with *Pierson* (No. 527); and *Gouge* (No. 560).

Very popular in its day, and worthily so.

500 I. — STONHAM (MATTHEW). A Treatise on the First Psalme.
4to. i6io.

Somewhat dry, scholastic and out of date; but still an interesting and instructive piece of old divinity.

II., XLV., CX. — HARPUR (GEORGE, B.A.) Christ in the Psalms. A Series of Discourses. Cr. 8vo. 6/- Lond., Wertheim & Co. 1862. S. 2/-

Discourses of a high order as to ability, but the historico-prophetic interpretations here given do not commend themselves to us.

502 II. — PITCAIRN (DAVID). Zion's King. Cr. 8vo. 7/6. Lond., J. H. Jackson. 1851. S. 2/6.

This author does not err on the side of conciseness. His book is a meritorious effort, but we have found it somewhat heavy reading.

503 IV., XLII., LI., LXIII. — HORTON (THOMAS, D.D.)

Died 1673). Choice and Practical Expositions. Folio.

x675. 5/-to7/-

/1 marvellous homiletical exposition, Horton's discourses are very full of divisions, but then he always has plenty of solid matter to divide. Ministers will find teeming suggestions here.

504 XV. — CARTWRIGHT (CHRISTOPHER). Commentary. 4to. 1658. 7/6.

A learned and weighty work; not readily met with.

505 XV. — DOWNAME (GEORGE, D.D.) Lectures. 4to. 1604. 6/6. Lectures by one of the race of giant divines.

506 XV. — TURNBULL (RICHARD). Four Sermons on Psalm XV. 4to. x606. Forming last part of volume on James and Jude.

9/- to 14/-

By a popular and edifying preacher of the olden times

507 XVI. — DALE (THOMAS, M.A. *Canon of St. Paul's.*) The Golden Psalm.

12mo. 1847. S. 2/- to 3/

Good, simple discourses; the headings might suggest a course of sermons.

508 XVI. — FRAME (JAMES). Christ in Gethsemane. Cr. 8vo.

1858. S. 2/-

A sterling, well-intentioned and well-executed comment. The text has to be a little twisted to suit the theory of the interpreter, but we do not suppose that Mr. *Frame* is conscious of it. He is one of the best of modern discourses upon the Psalms.

509 XVIII. — BROWN (JOHN, D.D.) The Sufferings and

Glories of the Messiah. 8vo. *Edinb.*, x853.

Like all Dr. Brown's productions, this is a work of the highest order. Clear, full, and, in the best manner, exegetical.

510 XIX. — REEVE (J. W.) Lectures on the Nineteenth

Psalm. Cr. 8vo. 5/- 1863. S. 2/3.

By one of the ablest preachers among the Evangelical Episcopalians. Scriptural, thoughtful, and original.

XIX. — RICHARDSON (J. WILBERFORCE). Illustrations of the Nineteenth Psalm. Cr. 8vo. 3/6. *Lond.*, John Snow & Co. 1870. S. 2//-

Sound in doctrine, but verbose and common-place.

512 XX., verses x — 6. — BOWND (Nicholas, D.D.) Medicines for the Plague [Twenty-one Sermons]. 4to. 1604. 5/6.

Racy, quaint, extremely rare.

513 XXII. — FRAME (JAMES). The Song of the Cross. Cr. 8vo. 5/- *Zonal.*, S. W. Partridge & Co. 1872. S. 2/6.

This is valuable, as *Mr. Frame's* books generally are.

514 XXII. — STEVENSON (JOHN, D.D., *aston. Canon of Canterbury*). Christ on the Cross: an Exposition of the Twenty-second Psalm. Post 8vo. 5/- *Lond.*, Bagsters. S. x/6.

The best of *Dr. Stevenson's* books. Exceedingly precious in its unveiling of the Redeemer's sorrows. We have derived personal spiritual benefit from the perusal of this gracious exposition, and are unable to judge it critically.

XXIII. — STEVENSON (JOHN, D.D., *lion. Canon of Canterbury*). The Lord our Shepherd: An Exposition of the Twenty-third Psalm. Post 8vo. 3/6. *Lond.*, Bagsters.

Too wire-drawn, but it is golden wire.

516 XXIII. — BAKER (SIR R.) *See No.* 48L

517 XXIII. — DALE (THOMAS, M.A.) The Good Shepherd and the Chosen Flock. 12mo. 1847. S. 2/6.

Somewhat ordinary evangelical discourses.

518 XXIII., LXII., LXXIII. — LXXVII. — HOOPER (JOHN, *Bishop and Martyr*). Certain Comfortable Expositions. [In Parker Society's edition of Hooper's Works.]

The cramped style and antiquated matter repel the reader.

519 XXIII. — MILLER (ANDREW). Meditations on Twenty-third and Eighty-fourth Psalms. 12mo. *Lond.*, G. Morrish.

Discursive, but devout; more useful to the heart than the head.

XXIII. — PATON (JAMES, B.A.) The Children's Psalm: Twelve Meditations and Twelve Spiritual Songs. 12mo. *Lond.* Passmore & Alabaster. 187o. S. 1/6.

Worthy of much commendation. It is unfortunate that the title leads the reader to expect a book for children, whereas the author intended to edify *the children of God* of an older growth.

521 XXIII. — SEDGWICK (OBADIAH, B.D.) The Shepherd of Israel. 4to. x658. 7/6. to 10/6.

Seal, rick was one of the most eminent preachers of the time of the Commonwealth. His commenting is solid and lively.

522 XXIII. — SMITH (SAMUEL). The Chiefe Shepheard; or An Exposition on ye XXIII Psalme. 18mo. 1625.

All the writings of *Samuel Smith* are good, but not so full of memorable sentences and pithy sayings as certain others of their date.

5:3 XXIII. — STOUGHTON (JOHN, D.D.) The Song of Christ's Flock. 12mo. 5/- Lond., 1860. S. 3/-

Devout practical meditations, but we don't see how a flock can sing.

524 XXIII. — THORNTON (J., of *Billericay*). The Shepherd of Israel. 12mo. 1826.

We need no longer wonder how spiders make such long threads with such little material, for here is an equally amazing instance of spinning. Plentiful quotations of Scripture, and venerable anecdotes are here used as substitutes for thought, not as aids to it.

525 XXV. — HALKET (LADY ANNE. 1622 — 1699.) Meditations. 8vo. *Edinb.*, 1778. 1/6.

This lady was eminent for medicine as well as theology; she left twenty-one volumes: this and another book of meditations appear to be all that have been reprinted.

526 XXV. — MOSSOM (ROBERT, *Bishop of Londonderry. Died x679*). The Preacher's Tripartite, contains Divine Meditations upon Psalm XXV. Folio. 1657. 3/6 to 5/-

Thoroughly devotional, eminently consolatory, and deeply experimental, Mossom is a fruitful writer.

527 XXVII., LXXXIV., LXXXV., LXXXVII. — PIERSON (THOMAS, M.A. 1570~x633). Excellent Encouragements against Afflictions. 4to. x647. 5/-[Repfinted in Nichol's Commentaries, with *Smith*, No. 499; and *Gouge*, No. 560].

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528 XXXII. — BINGHAM (CHARLES H., B.A.) Lectures. Post 8vo. 1836. 2/-Tame sermons. Faultlessly feeble. Good, but no good.

529 XXXII. — LEIGHTON (ROBERT, *Archbishop of Glasgow*. 1611 — 1684).

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On account of *Taylor's* great knowledge of the Scriptures, he was commonly called "the illuminated Doctor." *Fuller* calls him "a grave divine, a painful preacher, and a profitable writer." He is one of the richest in matter of all the Puritans.

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542 LI. — DE COETLOGON (CHARLES EDWARD, A.M. *Died* 1820). *The*

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549 LI. — SMITH (SAMUEL). *David's Repentance*. 18mo. 16th Edition. 1655. (See Nos. 499 *and* 522).

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550 LXVIII., CX. — DIXON (RICHARD, A.M., F.R.S.) *A New Interpretation of the Sixty-eighth Psalm: with an Exposition of the Hundred and Tenth Psalm*. 4to. *Oxf.*, 1811 2/-

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554 XC. — SMITH (SAMUEL). *Moses, his Prayer*. 18mo. x656. See our notes on Nos. 499, 522, and 549.

555 XCIX., CI., CII. — EDERSHEIM (ALFRED, D.D.) The Golden Diary of Heart Converse with Jesus. 1873. Contains Expositions of Psalms XCIX., CI., CII.

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Romaine's doctrine and style of writing are well known. He could not be accused of overlaying the truth with much learning. The thought is gracious, sound, and practical, but the style is just a little dull.

559 CX. — REYNOLDS (EDWARD, D.D. *Bishop of Norwich*. 1599 — 1676). Explication of the One Hundred and Tenth Psalm. 4to., 1632 and 1635; 12mo., x837. 2/-to 3/6. Also in *Works*.

Surpassingly clear and elaborate. Reynolds was a man of vast learning and thoroughly evangelical spirit.

560 CXVI. — GOUGE (WILLIAM, D.D. *Puritan*. 1575 — 1653). The Saints' Sacrifice. 4to. 1632. *Scarce*. 3/6. Reprinted in Nichol's Commentaries, with *Smith*, No. 499; and *Pierson*, No. 527.

Gouge's method of cutting up his exposition into sections and discussing everything in propositions, is very tedious to the reader, but we judge it to be advantageous to the preacher. At any rate *Gouge* has often given us a hint. He was a man of great learning.

561 CXIX. — BRIDGES (CHARLES, M.A.) Exposition.

Twenty-second edition. Cr. 8vo. Lond., 1857.

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Dr. M'Crie gives a high character to all *Cowper's* works, and says that a vein of practical piety runs through them, while the style is remarkable for ease and fluency. This remark applies emphatically to the, "Holy Alphabet." We have found it very delightful reading.

563 CXIX. — GREENHAM (RICHARD. *Puritan. 1531 — 1591*). An Exposition of the 119 Psalme. *Works*. Folio. Lond., 1612.

We regret that this comment is not published separately, and is only to be procured by purchasing the rest of *Greenham's* works. The style, however, is antique and cramped, and *Manton* and *Bridges* are quite enough.

564 CXIX. — MANTON (THOMAS, D.D. 1620 — 1677). One hundred and ninety Sermons on the One Hundred and Nineteenth Psalm. Folio, *Lond.*, 1725; 3 vols., 8vo., *Lond.*, 1842; 3 vols (with Life), 1845. 7/-

Fully up to Manton's highest mark, and he is well known to have been one of the chief of the Puritan brotherhood. The work is long, but that results only from the abundance of matter.

CXIX. — SANDERSON (R. B., ESQ., B.A.) Lord's Day Literature: or, Illustrations of the Book of Psalms from the Hundred and Nineteenth Psalm consecutively. 12mo. *Lond.*, 1842.

We cannot call this an exposition, its title far more accurately describes it. The author takes occasion from the text to plead for those points of doctrine and practice into which he had been led by the Spirit of God. He was an eminently conscientious man, a bold believer, and a Baptist.

566 CXX. — CXXXIV. — ARMFIELD (H. T., M.A. *Vice-Principal, J'heal. Call., Vicar of the Close, and Minor Canon of Sarum*).

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568 CXX. — CXXXIV. — LUTHER (MARTIN). *See 2Va.* 488.

569 CXX. — CXXXIV. — M'MICHAEL (N., D.D.) The Pilgrim Psalms. Cr. 8vo. *Edinb.*, Oliphant. x860. S. 3/-

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573 CXXX. — LEIGHTON (ROBERT). *See No. 529.*

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An ordinary concordance will answer the purpose far better; but the wonderfully wise, half-crazy *Cruden* had not compiled his invaluable work in *Allen's* days.

58x ARNOT (*WILLIAM, D.D. Died 1875*). Laws from Heaven for Life on Earth. 2 vols., cr. 8vo. S. 7/6. 1858. Also I vol., cr. 8vo. 7/6. *Edinb.*, Nelson. 1869. S. 5/-

We wish Dr. A mot had gone steadily through the whole book, ffor his mind was of an order peculiarly adapted for such a task. Those passages which he dilates upon are set in a clear and beautiful light. For a happy blending' of illustrative faculty, practical sound sense, and spirituality, Dr. A mot was almost unrivalled.

582 BRIDGES (CHARLES, M.A.) An Exposition. 2 vols.,

12mo. Lond., Seeleys. I850. S. 6/.

The best work on the Proverbs. The Scriptural method of exposition so well carried out by Bridges renders all his writings very suggestive to ministers. While explaining' the passage in hand, he sets other portions of the word in new lights.

583 BROOKS (J. W., M.A.) A New Arrangement of the Proverbs of Solomon.

12mo. Lond., Seeleys. x86o. 1/-

We do not see the use of the arrangement; but those who want the Proverbs classified have the work done for them here.

584 CASE (R. J.) A Commentary. 12mo. Lond., 1822. S. 6d.

The Proverbs themselves are plainer than this author's exposition of them.

585 DAY (*WILLIAM. Formerly Missionary to the South Seas*). A Poetical Commentary. 8vo. 14/- Lond., Simpkin, Marshall & Co. I862, S. 3/

The author says, he has “a taste for building rhymes,” and he has here gratified it. That is all we can say for his book.

586 DELITZSCH (FRANZ, D.D.) Biblical Commentary. Translated from the German, by M. G. Easton, D.D. Vol. I. [In progress.] *Edinb.*, T. & T. Clark. 1875.

587 DOD (JOHN. *Puritan. Died x645*). A Plaine and Familial Exposition of Proverbs, Chapters IX. to XVII. 4to. *Lond.*, x608-9. [The comment on Chapters XIII and XIV. appears to have been the work of *Robert Cleaver*. In our copy, containing Chapters XXVIII. — XXX., the names of both *Dod* and *Cleaver* are given, and the last chapter was “penned by a Godly and learned man, now with God.”]

Both *Dod* and *Cleaver* were popular as preachers, and their joint works were widely circulated. This book can rarely be met with entire.

588 FRENCH (W., D.D.) and (SKINNER, G., M.A.) A New Translation, with Explanatory Notes. 8vo. *Lond.*, 1831. S.1/3. These translators endeavor to produce faithful renderings of the text, giving to each word the same sense in all places. They are calm, dispassionate, judicious, and able.

589 HODGSON (BERNARD, LL.D.) The Proverbs of Solomon, with Notes. 4to.

Oxf, 1788. 2/6.

Darling says: — "A good translation; the notes are chiefly philological." We set no store by this mass of letter-press, and we question whether any one else does.

590 HOLDEN (GEORGE, M.A.) An attempt towards an improved Translation,

with Notes, etc. 8vo. *Liverpool*, 1819. 4/6.

Horne says of this work: — "It is one of the most valuable helps to the critical understanding of this book." It is certainly one of the best of *Holden's* productions. We may be wrong, but we could not conscientiously subscribe to *Horne's* opinion.

591 JACOX (FRANCIS). Scripture Proverbs, illustrated, annotated, and applied. Thick cr. 8vo. 10/6. *Lond.*, Hodder & Stoughton.

x874. S. 6/-

This work illustrates many of the proverbs scattered throughout the Scriptures, and some of those collected by Solomon. *Mr. Jacox* seems to have read everything good and bad, and hence he pours forth a medley of fact and fiction more entertaining than edifying. He reminds us of the elder *Disraeli* and his "Curiosities of Literature."

592 JERMIN (MICHAEL, D.D. *Died* x659). Paraphrastical Meditations upon the Book of Proverbs. Folio. 1638. 9/6. Very antique, and full of Latin quotations. *Jermin* does not err in excessive spirituality, but the reverse. Those who can put up with his style will be repaid by his quaint learning.

593 LANGE. (*See No.* 578.)

594 LAWSON (GEORGE, D.D. 1749 — 1820). Exposition of the Book of Proverbs. 2 vols., 12mo. *Edinb.* 1821. 6/- to 7/-

A thoroughly sound and useful commentary. *Lawson* wrote popularly and vigorously.

MILLER (JOHN. *Princeton, N.J.*) A Commentary, with a New Translation, and with some of the Original Expositions Re-examined. Demy 8vo. 7[‘ Dickinson & Higham. 1875.

This author’s interpretations are new, and in our judgment very far removed from accuracy. Certainly the old interpretations are better in many ways. His theory that the’ Proverbs are spiritual and not secular will not hold water. He needs reading with very great discrimination: if read at all “Too great innovation” is the author’s own suspicion of his work, and we quite agree with him, only we go beyond mere *suspicion*.

596 MUFFET (PETER). A Commentary on the whole Book of Proverbs. 8vo. x596. [Reprinted, with Cotton’s Commentaries on Ecclesiastes and Song of Solomon, in one of the volumes of Nichol’s series. Cr. 4to. 7/6. *Zonal.*, Nisbet. 1868.]

Homely, but not very striking. *Mr. Nichol’s* choice of commentators for reprinting was not a wise one.

597 NEWMAN (WILLIAM., D.D. *Formerly President of Stepney Theol. Institution*).

An improved version. 18mo. *Lond.*, 1839. x/-

Merely the corrected text. A very small affair.

598 NICHOLLS (BENJAMIN ELLIOTT, M.A.) The Book of Proverbs, explained and illustrated from Holy Scripture. 12mo. *Lond.*, Rivingtons. 1858. I/3.

Contains very sensible suggestions for the interpretation of proverbs, anti gives instances of explanations by geography, natural history, etc. It is a somewhat helpful work.

599 NOYES. (*See No. 579.*)

600 STUART (MosEs). A Commentary on the Book of Proverbs

8vo. *New York*, 1852. 4/- to 5/-

We have not met with any English reprint of this useful volume. *Dr. Stuart* purposely adapted his work to beginners in Hebrew study. He has set himself to prepare a commentary of explanation only, believing that a hortatory and practical comment every minister ought to be able to make for himself *Stuart's* introductory matter is highly instructive, though no reader should blindly accept it all.

601 TAYLOR (FRANCIS, B.D.) Observations upon the three first chapters of Proverbs. 4to. *Lond.*, 1645.

An Exposition [as above] upon The 4, 5, 6, 7, 8, 9 Chapters, etc. 4to. 1657. 18/- to 25/-

Two volumes (in one) of rich, old-fashioned Puritan divinity.

602 THOMAS (DAVID, D.D.) The Practical Philosopher. Thick 8vo. 12/6 nett (published at 17/6). *Lond.*, Dickinson. 1873.

Dr. Thomas of the "Homilist" is a well-known writer, and a man capable of great things. This work does not equal his "Genius of the Gospel." It contains a large amount of practical comment, written in a rather grandiose style. We can hardly fancy men of business reading this book from day to day as the author proposes.

603 WARDLAW (RALPH, D.D.) Lectures. 3 vols., cr. 8vo. 3/6 each. *Edinb.*, Fullarton. 1861 S. 6/6.

Wardlaw is diffuse, and his views upon "wisdom" are peculiar; but he always repays the reader, and neither Bridges nor A mot have rendered him obsolete, for he works a different vein, and expounds in a manner — peculiar to himself.

604 WILCOCKS (THOMAS, Puritan. 1549 — 1608). A Short yet Sound Commentarie. [*Works. See No. 336*].

Wilcocks briefly sums up the teaching of the verses, and so aids in suggesting topics; in other respects he is rather wearying.

ECCLESIASTES.

605 ANNOTATIONS on the Book of Ecclesiastes. [12mo.] *J.and.* Printed by

J. Streater. 1669.

By no means remarkable, except for extreme rarity.

606 BEZA (THEODORE.). Ecclesiastes. Solomon's Sermon to the

People, with an Exposition. Small 8vo. *Cam&*, [i594]. 7/6. Sure to be weighty and instructive. It is exceedingly rare.

607 BRIDGES (CHARLES, M.A.) Exposition of Ecclesiastes.

Sq. 8vo. 6/- *Lond.*, Seeley & Co. 1860. S. 3/-

After the manner of other works by this devout author, who is always worth consulting, though he gives us nothing very new.

608 BROUGHTON (HUGH. 1549 — 1612). A Comment upon Ecclesiastes,

framed for the Instruction of Prince Henry. 4to. 1605.

Broughton was a far-famed and rather pretentious Hebraist whom *Dr. Gill* quoted as an authority. His work is nearly obsolete, but its loss is not a severe one.

609 BUCHANAN (ROBERT, D.D.) Ecclesiastes; its Meaning and its Lessons, explained and illustrated. Sq. 8vo. 7/6. *Loud., Glasg., & Edinb.*, Blackie & Sons. 1859. S. 3/6. *Dr. Buchanan has endeavored in every instance to give the true meaning of the text. His explanations were composed for the pulpit and delivered there. The work is most important, but strikes us as lacking in liveliness of style.*

610 CHOHELETH, or "The Royal Preacher, a Poem." First published in the year x768. 4to. 3/- Reprinted, 8vo., x830. 1/6.

This is the work of which *Mr. Wesley* wrote : — "Monday, Feb. 8, 1768. I met with a surprising poem, intituled Choheleth, or the Preacher: it is a paraphrase in tolerable verse on the Book of Ecclesiastes. I really think the author of it (a Turkey merchant) understands both the difficult expressions and the connection of the whole, better than any other, either ancient or modern, writer whom I have seen." We defer to *Mr. Wesley's* opinion, but it would not have occurred to us to commend so warmly.

611 COLEMAN (JOHN NOBLE, M.A.) Ecclesiastes. A New Translation, with Notes. Imp. 8vo. 5/- *Lond.*, Nisbet. 1867. S. 2/6. A scholarly translation with important observations.

612 COTTON (JOHN. 1585 — 1652). A briefe exposition, with practical observations. Small 8vo. *Loud.*, 1654. [Reprinted in *Nichol's* series of Commentaries. See *Muffet*, No. 596.]

By a great linguist and sound divine. Ecclesiastes is not a book to be expounded verse by verse; but *Cotton* does it as well as anyone.

613 COX (SAMUEL). The Quest of the Chief Good: Expository Lectures. Sq. 8vo. 7/6. *Lond.*, Isbister. 1868. S. 3/6. We should find it hard to subscribe to *Mr. Cox's* views of Ecclesiastes, for, to begin with, we

cannot admit that its author was not Solomon, but some unnamed Rabbi: nevertheless, "The Quest of the Chief Good" is full of valuable matter, and abundantly repays perusal.

614. DALE (THOMAS PELHAM, M.A.) Ecclesiastes. With a running Commentary

and Paraphrase. 8vo. 7/6. *Lond.*, Rivingtons. 1873.

This author makes all that he can out of the errors of the Septuagint, which he seems to value almost as much as the correct text itself. The new translation is a sort of stilted paraphrase, which in a remarkable manner darkens the meaning of the wise man's words. *Mr. Dale* says he is a man of one book, and we are glad to hear it: for we should be sorry for another book to suffer at his hands.

615 DESVOEUX (A. V.) A Philosophical and Critical Essay on Ecclesiastes.

4to. *Lond.*, 1760. 2/6.

A curious and elaborate production. Neither in criticism, nor in theology, is the author always sound, and his notes are a very ill-arranged mass of singular learning.

616 GINSBURG (CHRISTIAN D.) Coheleth, or Ecclesiastes; trans-

lated, with a Commentary. 8vo. *Lond.*, *Longmans*. 1857. S. 12/-The author does not believe that Solomon wrote the book, and his view of its design is not the usual, nor, as we think, the right one. His outline of the literature of the book is very complete.

6x7 GRANGER (THOMAS). A Familiar Exposition, wherein the World's Vanity and the true Felicitie are plainly deciphered.

4to. *Lond.*, 1621. 5/-to7/6.

Very antique, containing many obsolete and coarse phrases; but pithy and quaint.

618 GREENAWAY (STEPHEN). New Translation. 8vo. *Leicester*, 1781. 3/6. Confused, eccentric, and happily very rare.

6x9 HAMILTON JAMES, D.D. (1814-1867). Royal Preacher: Lectures on Ecclesiastes. Cr. 8vo. 3/6. Also 12mo., 1851; 16mo., 1854. *Lond.*, Nisbet. S. 1/6 to 2/6.

We have had a great treat in reading this prose poem. It is a charming production.

620 HENGSTENBERG (E. W., D.D.) Commentary on Ecclesiastes. To which are appended: Treatises on the Song of Solomon; on the Book of Job; on the Prophet Isaiah, etc. 8vo. 9/- *Edinb.*, T. & T. Clark. 1860. S. 4/6.

Scholarly of course, and also more vivacious than is usual with Hengstenberg.

621 HODGSON (BERNARD, LL.D.) New Translation. 4to. *Oxf.*, 1791. 4/ Notes neither long, numerous, nor valuable.

622 HOLDEN (GEORGE, M.A.) An Attempt to illustrate the Book of Ecclesiastes. 8vo. *Lond.*, 1822. 3/6.

Bridges says that *Holden* "stands foremost for accuracy of critical exegesis," and *Ginsburg* considers his Commentary to be the best in our language. We may therefore be wrong in setting so little store by it as we do, but we are not convinced.

623 JERMIN (MICHAEL, D.D.) Ecclesiastes. Folio. x639. 6/6.

The school to which *Jermin* belonged delighted to display their learning, of which they had no small share; they excelled in wise sayings, but not in unction. The fruit is ripe, but lacks flavour.

KEIL & DELITZSCH. (*See Books of Solomon. No. 577.*) LANGE. (*See Books of Solomon. No. 578.*)

LLOYD (J., M.A.) *An Analysis of Ecclesiastes: with reference to the Hebrew Grammar of Gesenius, and with Notes; to which is added the Book of Ecclesiastes, in Hebrew and English, in parallel columns. 4to. 7/6. Lond., Bagsters. 1874.*

This will be esteemed by men who have some knowledge of the Hebrew. The repeated references to Gesenius would render the book tedious to the ordinary reader, but they make it all the more valuable to one who aspires to be a Hebraist.

627 [LUTHER]. *An Exposition of Salomon's Booke, called Ecclesiastes, or the Preacher. 8vo. Printed by J. Day. Zonal., x 513.*

Even the British Museum authorities have been unable to find this octavo for us, though it is mentioned in their catalogue

628 MACDONALD (JAMES M., D.D. *Princeton, iV. J.*)

Ecclesiastes. Thick 12mo. New York. 1856. S. 4/6.

Thoroughly exegetical, with excellent "scopes of argument" following each division: to be purchased if it can be met with.

629 MORGAN (A. A.) Ecclesiastes metrically Paraphrased, with Illustrations. 4to. 2 i/- Lond., Bosworth. 1856.

This is an *article de luxe*, and is rather for the drawing-room than for the study. A graphic pencil, first-class typography, and a carefully written metrical translation make up an elegant work of art.

630 MYLNE (G. W.) Ecclesiastes; or, Lessons for the Christian's Daily Walk. 16mo. Lond., 1859. 1/6.

The author in this little publication does not comment upon the whole Book; but the passages he touches are ably explained.

631 NISBET (ALEXANDER. *Died about x658*). An Exposition, with Practical Observations. 4to. Edinb., 1694. 4/6 to 10/6.

One of those solid works which learned Scotch divines of the seven teenth century have left us in considerable numbers. In our judgment it is as heavy as it is weighty.

632 NOYES. (*See No. 579*).

633 PEMBLE (WILLIAM, M.A 1591 — 1623). Salomon's Recantation and Repentance; or, the Book of Ecclesiastes briefly and fully explained. Thin 4to. Lond., 1628. 3/6.

Anthony a Wood calls *Pemble* "a famous preacher, a skillful linguist, a good orator, and an ornament to society." Moreover, he was a learned Calvinistic divine. This "Recantation" is a minor production. The style is scholastic, with arrangements of the subjects such as render it hard to read. We confess we are disappointed with it.

634 PRESTON (THEODORE, M.A.) A translation of the Commentary of Mendelssohn from the Rabbinic Hebrew; also a newly-arranged English Version, 8vo. *Zonal.*, x845. 5/-

A book more prized by linguists than by preachers. We might with propriety have named this *Mendelssohn's* Commentary, for so it is.

635 PROBY (W. H. B., M.A.) Ecclesiastes for English Readers. Thin 8vo. 4/6. *Lond.*, Rivingtons. 1874. S. 2/3.

About 45 pages, and these are quite enough. What has come to a man's brain when he prophesies that Antichrist will take away the daily sacrifice, that is, "forbid the eucharistic bread and wine," and then adds: "To this awful time there is probably a mystical reference in the words of our present book (XII. 6), 'While the silver cord is not loosed, or the golden bowl broken, or the pitcher broken at the fountain, or the wheel broken at the cistern.' For *silver* and gold signify respectively, in the symbolic language of Scripture, *love* and *truth*: thus the loosening of the silver cord will mean the love of many waxing cold, and the breaking of the golden bowl will mean the failure of truth from the earth; and we understand, then, that in the last awful time there will be no longer any speaking of the truth in love. And as the 'wells of salvation' in Isaiah XII. 3, are the sacraments and other means of grace, so the breaking of the pitcher and the wheel may signify the cessation of those ministries by which the sacraments and other means of grace are dispensed."

63;6 REYNOLDS (EDWARD, D.D. *Bishop of Norwich*, x 599 — i676)

Annotations. *Works*. Vol. IV. 8vo. *Lond.*, 1826. Reprinted,

by Dr. Washburn. 8vo. *Lond.*, 1811. 2/6.

See Westminster Assembly's Annotations (No. 2), for which *Reynolds* wrote this: he is always good.

63/ SERRANUS, or, DE SERRES (JOHN. I54o — i598). A Godlie and

Learned Commentary upon Ecclesiastes, newly turned into English, by

John Stockwood, Schoolmaster of Tunbridge. 8vo. *Lond.*, 1585. 7/6.

Serranus was a Protestant pastor at Nismes, of such moderate opinions, and such objectionable modes of stating them, that he was about equally abhorred by Romanists and Protestants. He is said to have been very inaccurate in his learning.

638 STUART (MosEs). A Commentary on Ecclesiastes 12mo. 6/- New York., I85I. S. 3/-

Full and minute, with most instructive introductions. It is unnecessary to say that Moses Stuart is a great authority, though not all we could wish as to spirituality.

639 TYLER (Triowas, M.A.) Ecclesiastes; a Contribution to its Interpretation.

8vo. 7/6. *Lond.*, Williams & Norgate. 1875.

This writer is no doubt a profound thinker, but we do not set much store by the result of his thinkings. He maintains that the writer of Ecclesiastes was a Jew who had. traveled abroad, and heard the Stoic philosophers and their opponents at Athens. He seems to think that his point is proved, but it is the merest surmise possible. The work is not at all to our taste.

640 WARDLAW (RALPH, D.D.) Lectures on Ecclesiastes.

2vols.,8vo. 182I. 2vols.,12mo. 1838. Oliphant &Co.'s

edition, in I vol., 8/6. 187I. S. 4/6.

Wardlaw is always good, though not very brilliant. He may be

relied upon, when not critical, and he generally excites thought.

641 WEISS (BENJAMIN). New Translation and Exposition, with

Critical Notes. 12mo. 4/- Lond., Nisbet & Co. x856. S. 1/6. It is pleasing to find a converted Jew engaged upon this Book. *Mr. Weiss* says many good things, but frequently his interpretations and remarks are more singular than wise.

642 YCARD (FR. *Dean of Achonry*). Paraphrase. 8vo. Lond., 1701. 1/6.

The clean supposes the Royal Preacher to have been interrupted by an impudent sensualist, and so he gets rid of the difficulty of certain passages by putting them into the scoffer's mouth. The theory is not to be tolerated for a moment.

643 YOUNG (LOYAL, D.D.) Commentary, with introductory Notices by McGill and Jacobus. 8vo. *Philadelphia*, 1865. *This American comment is high & spoken of by eminent judges. and appears to have been carefully executed. It is able and solid, and at the same time enlivened with originality of thought, vivacity of expression, and practical pungency.*

644 SMITH (JOHN, M.D., M.R.C.P.L.) King Solomon's Portraiture of Old Age, wherein is contained A Sacred Anatomy both of Soul and Body, with an account of all these Mystical and

Enigmatical Symptomes, expressed in the six former verses of the 12th Chap. of Ecclesiastes, made plain and easie to a mean Capacitie. 8vo. Lond., 1666. 2/6 to 5/-

A curious book by a Physician, who brings his anatomical knowledge to bear upon the twelfth chapter of Ecclesiastes, and tries to show that Solomon understood the circulation of the blood, etc. *Matthew Poole* introduced the substance of this treatise into his *Synopsis*, and in that huge compilation he speaks eulogistically of the author, with whom he resided. We mention it because of its singularity.

SONG OF SOLOMON.

645 AINSWORTH. (See under *-Pentateuch*, No. 72).

646 AVRILLON (JOHN BAPTIST ELIAS. 1652 — 1729). The Year of Affections; or, Sentiments on the love of God, drawn from the Canticles, for every day of the year. Fcap. 8vo. 6/6.

Lond. and Oxf, Parker & Co. x847. S. 4/-

One of the series of Romish authors, issued by Dr. Pusey. It is a deeply spiritual work, after the manner of the mystics. It might have been written by *Madame Guyon*. Despite its occasional Popery and sacramentarianism, it contains much choice devotional matter.

647 BEZA (THEODORE). Sermons upon the three first chapters of Canticles, translated out of the French, by' John Harmar. 4to. Oxf., 1587.

These thirty-one sermons are a well of instruction, very precious and refreshing. The unabbreviated title indicates a controversial use of the Song, and we were therefore prepared to lament the invasion of the dore's nest of the Canticles by the eagle of debate; but we were agreeably disappointed, for we found much less of argument, and much more of the Well-Beloved, than w.: looked for.

648 BEVERLEY (T.) An Exposition of the Divinely prophetick Song of Songs,

which is Solomon's; beginning with the reign of David, and ending in the glorious Kingdom of our Lord Jesus Christ. 4to. x687. 5/'

This maundering author finds in Canticles the history of the church from David to our Lord, and rhymes no end of rubbish thereon. Truly there is no end to the foolishness of expositors. We suppose there must be a public for which they cater, and a very foolish public it must be.

649 BRIGHTMAN (THOMAS). A Commentary on the Canticles, wherein the

Text is Analised, the Native Signification of the Words Declared, the Allegories Explained, and the Order of Times whereunto they relate

Observed. 4to. *Lond.*, x644. [See under *Daniel* and *Revelation*.]

Brightman was a writer of high renown among the prophetic students of the seventeenth century. With singular strength of the visionary faculties he sees in the Canticles “the whole condition of the church from the time of David, till time shall be no more.” Expounding on this theory needs an acrobatic imagination.

650 BURROWES (GEORGE. *Pro/. Lafayette Coll. U.S.*)

Commentary. Cr. 8va. *Philadelphia*, x853. 3/6.

Mr. Moody Stuart says ‘ — ’ The excellent work of Dr. Burrowes is specially fitted to remove the prejudices of men of taste against the Song of Solomon, as the medium of spiritual communion between the soul and Christ. We welcome it as a valuable contribution to us from our transatlantic brethren.”

651 BUSH (JOSEPH, M.A.) The Canticles of .the Song of Solomon.

A Metrical Paraphrase, with Explanatory Notes and Practical

Comments. Post 8va. *Land.*, Hatchards. x867. S. 1/6.

A good compilation, with a helpful translation. For popular use.

652 CLAPHAM (ENOCH). Salomon; his Songs expounded. 4to. *Land.*, ,603.

Clapham was a voluminous author of very remarkable attainments. He wrote also on the first fourteen chapters of Genesis. This work is rare as angels’ visits.

653 COLLINGES (JOHN, D.D. 1623 — 1690). The Intercourses of Divine Love betwixt Christ and his Church, metaphorically expressed by Solomon in Canticles I. and II. 2 vols., 4to. *Land.*, x676. 10/- to 14/-

Nine hundred and nine quarto pages upon one chapter is more than enough. The materials are gathered from many sources and make up a mass of wealth. On the second chapter there are five hundred and thirty, pages. It would try the constitutions of many modern divines to read what these Puritans found it a pleasure to write. When shall we see their like ?

654 COTTON’ (JOHN, B.D. 1585 — 1652). A Brief Exposition, describing the

estate of the Church in all ages thereof, both Jewish and Christian, and modestly pointing at the gloriousness of the restored estate thereof. 8va.

Land., 164a. [Reprinted in Nichol’s Series. See *Muffet*, No. 596.]

Cotton explains the sacred love-song historically, and misses much of its sweetness by so doing. We should never care to read his exposition while *Durham*, and *Gill*, and *Moody Stuart* are to be had.

655 DAVIDSON (WILLIAM, ESQ.) A Brief outline of an Examination of the Song of Solomon. 8va. *Land.*, 1817. :2/- to 3/6.

A precious work by one whose heart is warm with the good matter. He sees in the Song the history of the Church of Christ.

655 DOVE (JOHN, D.D.) The Conversion of Solomon, a Direction to holiness of

Life; handled by way of Commentarie upon the whole Booke of Canticles.

Profitable for young men which are not yet mortified, for old men which are

decrepit and have one foote in the grave, and for all sorts of men which have

an intent to renounce the vanities of this world, and to follow Jesus Christ.

4to. *Lond.*, 1613. 6/- to 8/-

A quaint old work. The student will do better with the modems. Moreover, this *Dove* is rare, and seldom lights on poor men's shelves.

657 DURHAM (JAMES. 1622 — 1658). *Clavis Cantici*; or,

an Exposition of the Song of Solomon. 4to. *Lond.*,

1668 and 1723. Also 12mo., *Aberdeen*. 1840. 2/6 to 6/- *Durham* is always good, and he is at his best upon the Canticles.

He gives us the essence of the good matter. For practical use this work is perhaps more valuable than any other Key to the Song.

658 FENNER (DUDLEY). The Song of Solomon, in Verse, with an Exposition. *Middleburgh*. 8vo. 1587. 4to.

Moody Stuart says : — ”This is a faithful and excellent translation, accompanied by an admirable exposition. There is no poetry in it, but the renderings are often good, and the comment valuable.” We have not met with it.

659 FLEMING (ROBERT. *Died* 1716). The Mirror of Divine Love unvail'd,

in a Poetical Paraphrase of the Song of Solomon. Sm. 8vo. 1691. 3/6. The *poetry* is after the same manner as that of *Quarles*, and though not without merit, it is too antiquated to be admired in the present day. This is the *Fleming* who interpreted the Apocalyptic vials, and was fortunate enough to hit upon the date of the French revolution and other events connected with the decline of the Papal power. His prophetic work has been reprinted, but not this limping poetry.

660 FRANCIS (ANN. *Died* 1800). A Poetical Translation; with Notes Historical, Critical, and Explanatory. 4to. *Land.*, 1781. 1/5 to 2/6.

Framed on a fanciful theory. Verses flowing and feeble. Insignificant.

661 FRY (John, A.B.) New Translation, with Notes, and an attempt to interpret the sacred allegories. 8vo. *Lond.*, 1811. 2/- to 3/- *Fry's* work may be called the supplement and complement of *Dr. Goods*. He divides the Songs into idyls, and gives notes in the same manner as *Goad*; but he also plunges into the spiritual meaning of the blessed Song, and so far is to be preferred,

662 GIFFORD (MR.) A Dissertation on the Song of Solomon. 8vo. *Zonal.*, 1751.

Worthless rhymes. This man dares to say that the Song is a pastoral, composed by Solomon for the amusement of his lighter hours, before God had given him the divine wisdom for which he was afterwards so eminent.

663 GILL (JOHN, D.D.) An Exposition of the Book of Solomon's Song. Folio. *Lond.*, 1728. 5/- Not contained in the author's Exposition of the Old

and New Testament. An 8vo. edition was published by Coilingridge, *Land.*, x854. S. 3/6.

The best thin6 Gill ever did. He could not exhaust his theme, but he went as far as he could towards so doing. He is occasionally fanciful, but his work is precious. Those who despise it have never read it, or are incapable of elevated spiritual feelings.

664 GINSBURG (CHRISTIAN D.) A Translation, with a Commentary, Historical and Critical. 8vo. 10/- /-.and., Longmans. x857. 5/' to 6/-

Written upon an untenable theory, viz., that the Song is intended "to record an example of virtue in a young woman, who encountered and conquered the greatest temptations, and was eventually rewarded." This grovelling interpretation needed the aid of great liberties with the text, and a few interpolations, and the author has not hesitated to use them. However learned the book may be, this vicious theory neutralizes all

665 GOOD (JOHN MASON, M.D., F.R.S.) Song of Songs; or, Sacred Idyls translated; with Notes, Critical and Explanatory. 8vo. *Land.*, 1803. 4/-

By a man of great learning. It is not at all spiritual, or even expository, in the theological sense, but treats the Canticles as an Oriental drama, explaining its scenery and metaphors from a literary point of view.

656 GREEN (WILLIAM, M.A.) Song of Solomon. In "The Poetical Parts of

the Old Testament translated, with Notes." 4to. I781.

Critical only. *Orme* says, "the translations are in general very accurate and elegant specimens of biblical interpretation."

667 GUILD (WILLIAM, D.D. I586t — 1657). Love's Intercourse between the Lamb and his Bride. 8vo. *Lond.*, x658. 5/- to 7/-

A rare old work: but we prefer *Durham*. The author was one of the better sort of the Scotch Episcopalians.

668 GYFFARD (GEORGE.). Fifteen Sermons upon the Song of Solomon. 8vo. 1598 to 1612.

We have several times met with this writer's name coupled with that of *Brightman* as in his day regarded as a very learned writer, but we cannot procure his work. Possibly some reader of this Catalogue may yet present us with it. We beg to assure him of the gratitude which we already feel, in the form of "a lively sense of favors to come."

669 HARMER (THOMAS. I715 — 1785). Outlines of a New Commentary on Solomon's Song, drawn by the help of instructions from the East. 8vo. *Lond.*, 1768. 2/6 to 2/6.

"This book is not well arranged, but is otherwise one of the most ingenious, modest, and interesting of all the treatises on the outward sense of the *Song*." — *Moody Stuart*.

670 HENGSTENBERG. (See under *Ecclesiastes*, No. 620.)

67x HODGSON (BERNARD, LL.D.) Solomon's Song translated from the Hebrew. 4to. *Oxf.*, 1786. 2/6.

Moody Stuart says that this is "a good translation," and therefore we suppose it is so, but we do not admire it. It does not even refer to the mystical sense, and it mars the poetry of the Song. *Dr. Hodgson* renders ch. vi. ver. 9 : — "My pigeon, my undefiled is but one." This is an alteration, but certainly not an emendation. The name of the bride's mother he discovers to have been Talmadni. Wonderful!

672 HOMES (NATHANIEL. *Died* 1678). A Commentary on the Canticles. *Works*. Folio. x652. 6/- to 10/-

This goes to the very marrow of spiritual teaching, and uses every word and syllable in a deeply experimental manner with great unction and power. *Ifont es*, however, spiritualizes too much, and is both too luscious in expression and too prolix for these degenerate days.

673 HOUGHTON (WM.) Translation. 8vo. 2/6. *Lond.*, Trubner. 1865.

Useless. The Song is viewed as a secular poem on chaste love.

674 IBN EZRA (ABRAHAM). Commentary on the Canticles, after the first

recension. Edited from two MSS., with a Translation, by I. J. Matthews, B.A. 12mo. *Lond.*, Trubner & Co. 1874.

The original Hebrew of the Song, with a Jewish comment, which conveys but little instruction. In this small book the student will have a specimen of Jewish exposition.

675 IRONS (JOSEPH, of *Camberwell*. 1786 — 1852). *Nymphas*.

A Paraphrastic Exposition. 16mo. *Lond.*, 1844. *S. x/6*. *Outside of his own circle we fear that this work by the late*

Joseph Irons is little known. It is a paraphrase in blank verse, rendered in a very spiritual manner. We confess that we look upon the little book with admiring eyes, though we know that the critics will sneer both at us and it.

676 KEIL & DELITZSCH. (See *Books of Solomon*, No. 577.)

677 KRUMMACHER (F. W., D.D.) *Solomon and the Shulamite.*

Sermons on the Book of Canticles. 16mo. *Lond.*, 1838. S. x/-Touches only upon a few portions. Short and sweet.

678 LANGE. (See *Books of Solomon*, No. 578.)

679 LITTLEDALE (R. F.) *A Commentary.* From *Ancient and Mediaeval Sources.* 12mo. 7/- *Lond.*, J. Masters. x869. S. 4/6.

Littledale is a close follower of *John Mason Neale*, and here reproduces the beauties and the deformities of mediaeval spiritualizing. Great judgment will be needed to extract the good and true from the mass of semi-popish comment here heaped together. If discretion be used, jewels of silver and jewels of gold may be extracted.

580 MACPHERSON (PETER, A.M.) *The Song of Songs shown to be constructed*

on Architectural Principles. Post 8vo. *Edinb.*, 1856. 4/-

“*His supposition that this song consists of verses written round an archway, is so entirely gratuitous, that it is only misleading and deceptive.*”
— A. *MOody Stuart.*

68x METRICAL MEDITATIONS on the Canticles. [Anon.]

16mo. *Lond.*, *Wertheim.* x856. S. 1/-

Exceedingly well rendered: noteworthy both from a literary and religious point of view. The author seizes the meaning” of the Song, and repeats it in well-chosen words.

682 MILLER (ANDREW). *Meditations.* 12mo. 1/6. *Lond.*, *Morrish.*

First published in the *Plymouthite* magazine, “*Things New and Old.*” Devotional, and glowing with the light of fellowship with Jesus.

683 MOORE (DANIEL, M.A.) Christ and his Church. A Course of Lent Lectures on the Song of Solomon. Sm. cr. 8vo. 3/6. Lond., H. S. King & Co. 1875.

These lectures treat upon the first chapter only, but they do so in an admirable manner. Moore has evangelized Littledale.

684 [NEALE (JOHN MASON, D.D.)] Sermons on-the Canticles, preached in a Religious House. By a Priest of the Church of England. 12mo. Lond., Masters. x857. S. 2/6.

By that highest of high churchmen, *Dr. Neale*. These sermons smell of Popery, yet the savor of our Lord's good ointment cannot be hid. Our Protestantism is not of so questionable a character that we are afraid to do justice to Papists and Anglicans, and therefore we do not hesitate to say that many a devout thought has come to us while reading these "sermons by a Priest of the Church of England."

685 NEWTON (ADELAIDE L.) The Song of Solomon compared with other parts of Scripture. Cr. 8vo. 3/6. Zonal., Nisbet. 187x.

[The earlier editions were published anonymously.]

Miss Newton's book is very dear to spiritual minds; it is full of that quiet power which comes from the Spirit of God through deep experience and precious fellowship with the Well-Beloved.

686 NOYES. (*See No. 579.*)

This author sees in the Canticles nothing but a collection of amatory songs, written without express moral or religious design. Blind !

687 PERCY (THOMAS, D.D. *Bishop of Dromore*. 1729 — 1811). New Transla-

tion: with a Commentary and Annotations. [Anon.] 8vo. Lond, 1764. 6/- His theory of the sacred Song is dead, and not worthy of a monument in our pages. We trust that not a *relic* will remain. *Percy* did very well with his ballads, but he had better have let the Song of Songs alone.

688 POWER (PHILIP BENNET, M.A.) Failure and Discipline:

Thoughts on Canticles V. 16mo. 1/6 £and., Wertheim.

Upon the fifth chapter only. *Mr. Power* always writes attractively. His book is "*linked* sweetness," but not "long drawn out."

689 REFLECTIONS ON CANTICLES; or, the Song of Solomon, with Illustrations from Modern Travellers and Naturalists.

[Anon.] 12mo. *Lond.*, S. W. Partridge & Co. x87o. S. 1/3. Has much sweetness, and a fair measure of freshness.

690 ROBOTHAM (JOHN). Exposition. 4to. *Land.*, 1652. 6/- to 8/-

Very solid; but not to be compared with *Durham*, No. 657. It is just a little dull and commonplace.

69x ROMAINE (WILLIAM, M.A.) Discourses upon Solomon's Song.

8vo. *Lond.*, 1789. 2/6.

Twelve excellent sermons from verses taken out of the Song. They do not summarize the book, nor form a commentary, but are simply a selection of spiritual discourses by one of the most eminent Calvinistic divines of the last century.

692 SIBBES (RICHARD, D.D. 1577 — 1635). *Bowels Opened; or, a Discovery of the Neere and Deere Love, Union and Communion betwixt Christ and the Church. Sermons on Canticles IV., V., and VI.* 4to. 1639, etc. 6/- to 9/- [*Works If.* Nichol's edition.]

Sibbes never writes ill. His repute is such that we need not mention him. His title is most unfortunate, but in all else his "discovery" is worthy of our commendation.

693 SKINNER (JOHN. *Bishop of Aberdeen.* 1721 — 1806). *Essay towards a literal or true radical Exposition.* *Works II.* 2 vols., 8vo. *Aberdeen, 1809.* 4/

Not very important. The Bishop doses his exposition with the following prayer for those who do not believe in the mystical sense : — " God forgive the fools and open, their eyes." Pretty strong for a Bishop !

694 STUART (A. MOODY, M.A.) Exposition, with Critical Notes. 8vo. 12/- Lond., Nisbet 1860. S. 6/-

Although this admirable author expounds the Song upon a theory which we do not quite endorse, we do not know where to find a book of equal value in all respects. He has poetry in his soul, and, beyond that, a heart like that of Rutherford, fired with love to the .4 ,!together Lovely One. We thank him for this noble volume.

69!; THE BRIDE OF CHRIST; or, Explanatory Notes on the Song of Solomon. [Anon.] 18mo. Lond., Seeleys. 1861. S. 6d.

A little book for general use; not for students.

696 THE THREEFOLD MYSTERY: Hints on the Song of Songs, viewed as

a Prophecy of the Double United Church of Jew and Gentile. By the author of "The Gathered Lily." 12mo. 3/6. Zonal., Partridge & Co. 1869.

It seems to us to be a wild fancy that all ecclesiastical history is condensed into the Canticles; hence we do not value this book.

697 THRUPP (JOHN FRANCIS). New Translation, with

Commentary. Cr. 8vo. 7/6. Lond., Macmillan. 1862. We are highly pleased with this work. It defends the usual Christian interpretation by the conclusions of sober criticism, and shows that the spiritual sense is confirmed by the investigations of modern scholarship. In the introduction the author deals heavy blows at the sceptical school, and at those who, like Ginsburg, content themselves with imputing a merely moral meaning to the blessed Canticle of love.

698; WEISS (BENJAMIN). The Song of Songs unveiled: a New Translation and

Exposition. Cr. 8vo. W. Oliphant & Co. x859. S. 1/6 to 2/6.

This author believes that the Song sets forth the history of Israel and her relation to the Covenant Angel from Horeb to Calvary. Beyond a few Eastern illustrations, nothing of value is contributed to existing materials. The work is thoroughly evangelical.

699 WILCOCKS (THOMAS). Exposition. *Works*. Folio. 1624, 12/-

Short, and somewhat in the manner of a paraphrase. This venerable author gives a doctrinal summary of each verse, and from this we have frequently been directed to a subject of discourse.

70o WILLIAMS (THOMAS). A New Translation, with a Commentary and Notes. 8vo. *Lond.*, 18o1. Second edition, 1828. S. 2/- This volume is little known, but its value is above the average of Canticles literature. We have read many of the remarks with pleasure, but most of them are to be found in the standard commentaries.

70I WOODFORD (SAMUEL, D.D.) Paraphrase in Verse. 8vo. 1679. 1/6 to 3/7 Better than many poetical paraphrases, but still below the mark of true poetry.

7o'. WRIGHT (M.) The Beauty of the Word in the Song of Solomon. Cr. 8vo. 6/- *Lond.*, Nisbet & Co. 1872.

A purely spiritual commentary, casting no light, upon the text, but drawing much from it. More devotional than expository. The figures of the allegory are pressed as far as they should be, perhaps further.

WORKS ON PROPHECY.

[Volumes upon this subject are so extremely numerous and so varied in their opinions that we confine ourselves to the few which follow. The reader is also referred to works upon the Apocalypse.]

703 DAVISON (JOHN, B.D. 1777~1834). Discourses on Prophecy; its Structure, Use, and Inspiration. [*Warbur-tonian Lectures.*] 8vo. *Oxf*, x845. S. 5/6.

Elliott calls this “a Davison’s noble Work on Prophecy.” This is one of the Warburtonian lectures, and we would here note that those lectures are all upon prophecy, and are many of them by first-class men, and therefore worthy of study. Of course they greatly vary in value according, to the ability of the lecturers.

704 FABER (GEORGE STANLEY, B.D. 1773 — — x854). Calendar of Prophecy, or a Dissertation on the Prophecies which treat of the Seven Times, and especially of the latter Three Times and a Half. 3 vols., 8vo. *Lond.*, 1828. 7/6. x2mo. editions, 3/6.

Faber is one of the great rabbis of prophecy. He was a man of almost boundless learning and industry. His characteristics are said to have been “strong masculine sense, extensive classical erudition, and a hearty love of hypothesis.” This last quality, no doubt, led him to expound prophecy, and also disqualified him for doing it well.

705 FAIRBAIRN (PATRICK, D.D.) Prophecy: its Distinctive Nature, Special Functions, and Proper Interpretation. 8vo. 10/6. *Edinb.*, T. & T. Clark. 1856. S. 5/6.

A standard work by one who is at/wine with the subject.

706 FLEMING (ROBERT. 1630 — 1694). The Fulfilling of the Scripture. Fifth edition. Folio. *Lond.*, 1726, 5/6; 2 vols., 8vo., 1801, 3/6; 2 vols., 12mo., x845, 3/-

This we mention because it is generally placed under this head, but it is not an exposition of prophecy at all. It is an elaborate treatise upon the fact that the Scriptures are fulfilled, and the word of the Lord is true. As such it

deserves the high encomiums so freely showered upon it by the eminent divines of *Fleming's* own time, and it abundantly justifies the issue of so many editions.

701 HENGSTENBERG (E. W.) *The Messianic Prophecies of Isaiah and the other Prophets.*

These remarks are contained in Hengstenberg's Christology, which is a standard work on the subject. (See No. 67.)

708 KEITH ('ALEXANDER, D.D.) *Evidence of the Truth of the Christian Religion, derived from the literal Fulfilment of Prophecy; as illustrated by the History of the Jews, and by the Discoveries of recent Travellers.* Thirty-sixth edition. Thick 8vo. x848. S. 4/- to 6/-

Horne says. "The multiplied editions which have been required

within a very few years sufficiently attest the high estimation in which Mr. Keith's work is deservedly held;" and we may add that the improvements and additions have increased its value, and that fresh editions have shown that it is still appreciated.

1709 NEWTON (THOMAS, D.D., *Bp. of Bristol*. 1704 — 178a).

Dissertations on the Prophecies which have been fulfilled, and are fulfilling. Numerous editions. 2 and 3 vols., 8vo. Also, 1 vol., 8vo., 7/6. *Lond.*, W. Tegg.

A standard work of a laborious and learned author; rather laborious reading. The Bishop must not be trusted upon the New Testament prophecy. Theologically his standing is very dubious.

THE PROPHETS.

710 KITTO (John, D.D.) "Isaiah and the Prophets." In

Daily Bible Illustrations. (See No. 4 I).

Should be consulted wherever the readings touch upon a passage.

LOWTH (BISHOP) and others. A Literal Translation of the Prophets from Isaiah to Malachi, with Notes by Lowth, Blay-

ney, Newcome, etc. 5 vols. 8vo. *Lond.*, 1836. 10/-to 15/.

Concerning each of the five volumes we refer the reader to our notices under the separate books.

712 LOWTH (WILLIAM, B.D., 1661 — 1732, *Father of Bp. Lowth*).

Commentary on the Prophets. 4 vols. 4to. *Lond.*, 1714.

This is *Lowth's* part of *Patrick* (2Va. 50). He was more spiritual than those with whom he became associated, which is not saying much.

713 NOYES (GEORGE R., D.D.). A New Translation of the Hebrew Prophets. 3 vols., 12mo. *New York*, 1849.

We are bound to commend this author's learning, taste, and candour, even though we differ widely from him. The reader must: not look for savor or spiritual quickening, but use the work as a literary help only.

WILLIAMS (ROWLAND, D.D.) The Hebrew Prophets during the Assyrian and Babylonian Empires. Translated afresh from the Original, with Illustrations.

2 vols., 8vo. 22/6. Lond., Williams & Norgate. 1866 — 71. The author does not admit that there are references to the Messiah in the Prophets. Whatever he may have written, this fatal error deprives it of value. A man writing in that fashion should have been a rabbi in the synagogue, and not a minister among professed Christians.

ISAIAH.

7r5 ALEXANDER (JOSEPH ADDISON). Prophecies of Isaiah, earlier and later. T. Clark. 2 vols. 17/- 1874. S. 12/- *Dr. Hodge says of the author: "I regard Dr. Joseph Addison*

Alexander as incomparably the greatest man I ever knew — as incomparably the greatest man our Church has ever produced.” He wastes no space, but gives the essence of exposition.

716 ALEXANDER (JOSEPH ADDISON). *Isaiah Translated and Explained. An Abridgment of the preceding.* 2 vols. 12mo. *New York*, 1858. S. 6/-

This abridgment of the larger work is by no means a small affair. For all ordinary purposes it is voluminous enough. We cannot too strongly recommend it

717 BARNES (ALBERT). *Notes on Isaiah.* Edited by Dr. Cumming. 3 vols. Sm. 8vo. 7/6. *Routledge*, 1850. Cobbin’s Edition, 2 vols., 1852. S. 4/6.

A good popular exposition, though not the most learned.

718 BIRKS (T. R., M.A.) *Commentary on Isaiah, and a revised Translation.* 8vo. 12/- *Lond.*, *Rivingtons*. 1871. S. 6/-

Written for the *Speaker’s Commentary*, and, though not inserted therein, it strikes us as being far superior to that work. It is a great treasure to the student of this much neglected prophet.

719 CALVIN (JOHN). *Commentarie on Isaiah.* Translated by C. Cotton. Folio. *Lond.*, 1609. 9/-

‘The translation of the Calvin Translation Society will be: better.

720 CHEYNE (T. K., M.A.) *The Book of Isaiah chronologically arranged.* An

Amended Version. Cr. 8vo. 7/6. *Zonal.*, *Macmillan & Co.* 1870.

‘We do not as a rule believe in these re-arrangements; the book of Isaiah is best as we have it. The tone of the interpretation in this instance is not such as we can delight in; what the evangelical teacher has a right to expect is totally absent. The work is of the Broad School; the notes are, however, learned and somewhat suggestive.

721 ,, ,, *Notes and Criticisms on the Hebrew Text of Isaiah.*

Cr. 8vo. 2/6. *Lond.*, Macmillan & Co.

The *Westminster* Review speaks of it as “a piece of scholarly work, very carefully and considerately done.” It may be so.

72:: COWLES (HENRY, D.D.) *Isaiah*, with Notes. z2mo.

New York, D. Appleton & Co. 1869. S. 6/6.

Cowles writes more popularly than Alexander, and, though he is not so profound an authority, we have read him with pleasure.

723 DAY (WILLIAM). *An Exposition of the Book of Isaiah*. Folio. 1654. 12/6to 14/-

Day does not throw much light upon the text: he says he wrote for his children, and certainly he is childish enough.

724 DELITZSCH (FRANZ.) *Biblical Commentary on Isaiah*. 2 vols.

8vo. 21/- *Edinb.*, T. & T. Clark. 1862.

“The author has long been honorably distinguished among the scholars of Germany. He occupies, indeed, a position always peculiar to himself; for, whilst his attainments in Hebrew philology and Talmu-diced lore are of the highest order, he unites with these a genuine appreciation of evangelical truth and godliness.” So says the *Literary Churchman*. For our own part, we are not enraptured with *Delitzsch*.

725 EWALD (H.) The Prophet Isaiah. Chapters I. — XXXIII. From the German. By Octavius Glover. Cr. 8vo. 6/- Land., Bell & Sons. 1869.]Decidedly sceptical; but yet it may be useful as leading the reader to appreciate the poetic beauty of the book. Question if the good to be gained equals the risk incurred. Our verdict is to the contrary.

726 FRASER (ALEXANDER). Paraphrase with Notes. 8vo. *Edinb.*, 1800 2/-Of very small value.

GALLOWAY (WILLIAM BROWN, M.A.) Isaiah's Testimony for Jesus. A Series of Discourses. 8vo. x4/- Zorn/, G. Bell & Sons. 1864. S. 2/- to 4/-

A congregation which would listen to such lectures as these must be a very select one indeed. The writer goes most thoroughly and learnedly into his subject.

HENDERSON (EBENEZER, D.D.) Isaiah, translated from the Hebrew; with a Commentary. 8vo. x84o. Second and best edition. 1857. S. 8/6. *Scarce (pub. at i6/-)*.

The author has given no doctrinal or practical observations, as he conceived that others had furnished these in abundance; he has confined himself to eliciting the real meaning of the words, and has thereby rendered great service to all expositors who have wit enough to make use of his critical assistance. To the less instructed reader, *Dr. Henderson's* work will appear to be dull and savorless; but to those who only need to have the language translated, and are able to supply reflections for themselves, it will be of much service.

729 GOVETT (R. JUNIOR, M.A.) Isaiah Unfulfilled. Exposition, with new Version and Critical Notes. 8vo. *Lond.*, 1841 S. 5/-Scholarly and conscientious. The prophecy is interpreted literally.

730 JENOUR (ALFRED, M.A.). The Book of Isaiah, translated, with Notes and Practical Remarks. 2 vols., 8vo. *Lond.*, 183o. 3/-

This appears to us to be a faithful translation; the commentary and practical reflections are instructive and gracious.

731 KEITH (ALEXANDER, A.M.). Isaiah as it is; or, Judah and

Jerusalem the subjects of Isaiah's prophesying. Cr. 8vo.

Edinb., 1850. 3/-

The student will consult with benefit this valuable contribution to the explanation of a most important, but neglected book.

732 KELLY (WILLIAM). Lectures on Isaiah. 2/6. Zonal., G. Morrish. 1871.

This eminent divine of the *Brethren* school sometimes expounds ably, but with a twist towards the peculiar dogmas of his party.

733 LOWTH (ROBERT, D.D., F.R.S., *Bp. of London*. 1710 — :787).

Isaiah, Translation with Notes. 8vo. Numerous editions,

S. 2/-; a modern one, 8vo., 4/6. *Lond.*, W. Tegg. *See 2No. 711.*

Smith's Dictionary remarks that *Bp. Lowth's* incessant correction of the Hebrew text is constantly to be mistrusted. This seriously diminishes *Lowth's* value, but this is a grand work notwithstanding.

734 LYTH (JOHN, D.D.) Homiletical Treasury. 12mo. I *Lond.*, Elliot Stock. 1868.

This should have been to the preacher a book of the utmost value, for it consists wholly of outlines and hints for sermons, but these are frequently poor and commonplace. The design is superlatively practical, and had the execution been better we should have rejoiced in it.

735 MACCULLOCH (ROBERT, D.D.) Lectures on Isaiah. 4 vols. 8vo. *Lond.* 1791 — 1805. 12/-to 1s/-

In these days we need condensation. This author would have been, far more valued if he had compressed his matter into one, volume. He is good, but verbose. Some authors toil not, but they spin; *Macculloch* both toils and spins.

736 MACLACHLAN (MRS., of Maclachlan). Notes on the unfulfilled Prophecies of Isaiah. [Anon.] 8vo. 8/6. *Lond.*, Nisbet. 1868.

This authoress treats Isaiah as a Jewish book only, and refers all the prophecies to that nation. We do not agree with her fundamental principle.

7:37 MANCHESTER (GEORGE MONTAGUE, DUKE OF). Short Notes on Isaiah, chap. V. — XII. 8vo. 1852. 2/-

We confess that we cannot enjoy the very singular style of the Duke's prelections, but there are some who set great store by them. We wonder why.

738 NOYES (G. R.) *See No. 713.*

739 STOCK (JOSEPH, M.A., *Bishop of Killalla*). Isaiah in Hebrew and English With Notes. 4to. 1803. 4/

The notes are few, but are said by the *British Critic* to be "uncommonly valuable for their depth and acuteness." We should not have thought so. *Stock* alters the renderings of *Lowth*, but seldom improves them. We judge him to be over estimated.

740 SMITH (R. PAYNE, D.D., *Dean of Canterbury*). The Authenticity and Messianic Interpretation of the Prophecies of Isaiah

Vindicated, in Sermons before the University of Oxford. 8vo.

1o/6. *Oxf.* and *Lond.*, J. H. & J. Parker. ,862. S. 5/6

A work which would be invaluable in a discussion with Jews. It meets their objections, and also those advanced by neologians, and by the writers of *Essays and Reviews*.

741 VERNEY (LaDy). Practical Thoughts on the First Forty Chapters of Isaiah. 8vo. *Lond.*, Nisbet. i858. S. 2/6.

Some sensible spiritual hints will be found in these remarks. As an exposition it is one of the least.

742 WHISH (J. C., M.A.) A Paraphrase of the Book of Isaiah, with Notes. 12mo. 3/6. *Lond.*, Seeley & Co. 1862. S. 1/3.

Somewhat helpful. The paraphrasing is not prolix, and it does, as a rule, aid the reader in getting at the literal sense. With the spiritual teaching *Mr. Whish* has not intermeddled.

743 WHITE (SAMUEL. L, M.A.) Commentary on Isaiah, wherein the literal sense is briefly explained. 4to. *Zond.*, 1709. 2/6.

This author keeps to the literal sense and is very severe upon spiritualizers, of whose vagaries he gives specimens. In aiming at one excellence he misses others, and fails to see Christ where he certainly is, thus rendering his remarks less valuable to the Christian mind.

PARTS OF ISAIAH.

[There are many works upon separate chapters of this book, but it does not fall in with our plan to go so much into detail as to enumerate them all. We thought it would be useful to our readers if we mentioned a few.]

74,4 MACDUFF (J. R., D.D.) “Comfort ye, Comfort ye :” God’s words of comfort addressed to his Church in the last twenty-seven chapters of Isaiah. Cr. 8va. 5/- Lond., Nisbet. 1872.

.Dr. Macduff translates into popular language the teachings of great expositors, and does it to perfection. For an hour’s pleasant and holy reading commend us to Dr. Macduff.

745 CALVERT (THOMAS). Mel Coeli, Medulla Evangelicæ; or, The Prophet Isaiah’s Crucifix. An Exposition of the

Fifty-third Chapter of Isaiah. 4to. 1867. 5/- to 7/6.

Precious and practical. Just what the title would lead us to expect — marrow and fatness; hanev fram the Rack, Christ Jesus.

746 DURHAM (JAMES). Christ Crucified; or, the Marrow of the Gospel, holden forth in Seventy-two Sermons on

Isaiah liii. Editions, folio, 4to., and 8va. 3/- to 5/-

:This is marrow indeed. We need say no more: Durham is a prince among spiritual expos;itars.

747’ MACDONOGH (T. M.) Messiah as revealed in Is. liii. Founded upon Manton (748). 12mo. Lond., 1858. 1/6.

‘]:his is a serving up of the next work in the form of lectures. We do not admire abridgments, and especially those which make alterations and additions; still it is likely that many have read *Macdonogh’s Manton* who might never have fallen in with *Manton’s Manton*.

748 MANTON (THOMAS, D.D.) A Practical Exposition on the whole Fifty-third Chapter of Isaiah. 8va. Lond.,

1703. Also in *Works*, Vol. III. Nichol's Puritan Series. *Manton needs no praise from us. Whatever he does is done in*

a style worthy of a chief among theologians. He is, however, seldom too brief, and his own bulk hinders his being read.]>reachers of long sermons should take a hint from this.

749 MARGOLIOUTH (Moses, B.A.) Six Lectures on Isaiah liii, etc. 8va. Lond., Hatchards. x846. 2/-

Well worth a careful reading.

75° STEWART (JAMES HALDANE., M.A.) Lectures upon Isaiah LV.

12mo. Lond., Hatchards. 1846. 1/6.

Nine sweet evangelical discourses, in a lively, impressive style.

JEREMIAH AND LAMENTATIONS.

[We would call special attention to the volume of the *Speaker's Commentary* upon this Book. It is by *Dr. Payne Smith*, Dean of Canterbury, and deserves much praise.]

BLAYNEY (BENJAMIN, D.D. *Died* 1801). *Jeremiah and Lamentations*. New Translation, with Notes. 8vo. Lond., x836. 2/6. (*See No.* 711.)

Blayney belonged to a past school of clever men, too apt to suggest new readings, and more able to appreciate literary beauties than spiritual teachings. He was a zealous follower of *Lowth*, but he lacked the fine taste and poetic genius of his master.

752 HENDERSON (E., D.D.) *Jeremiah and Lamentations*. 8vo. Lond., 1851. 8/6.

A work of the same character as No. 728.

753 HULL (JOHN, D.D.) *Exposition upon part of Lamentations*. 4to. Lond., 1618. 7/6.

Full of quaintnesses. Marrowy throughout.

754 KEIL (K. F. 1754 — 1818). *Commentary on Jeremiah and Lamentations*. 2 vols., 8vo. 21/. *Edinb.*, T. & T. Clark. x874.

We have already indicated the direction in which *Keil* is serviceable. For exact interpretation he is esteemed, but he is too cold and formal ever to be a favorite.

755 LANGE'S COMMENTARY. *Jeremiah and Lamentations*. By Dr. C. W. Nagelsbach. x vol., Imp. 8vo. 21/- *Edinb.*, T. Clark. 1871.

"Whoever becomes possessed of this great work will have, in a comprehensive form, the results of all ancient and modern exegesis, with an apparatus criticus of surprising copiousness." — *British Quarterly Review*.

756 LOWTH (WILLIAM, M.A.) *A Commentary on Jeremiah and Lamentations*. 4to. Lond., 1718. 1/6. (*See Nos.* 50 and 712).

This forms a part of what is known as *Bp. Patrick's Commentary*. *Orme* says that *Lowth* is "one of the most judicious commentators on the

prophets, *and he never prophesies himself*” We wish we could say this of all writers on prophetic subject§.

757 SMITH (THORNLEY). *The Prophet of Sorrow; or, Life and Times of Jeremiah*. Cr. 8vo. 4/6. *Edinb.*, Oliphant. x875.

Not a commentary; but as it casts light on the character and times of the prophet it deserves a place here.

758 SWIFT (DANIEL). *Zion’s sufferings: an Exposition of Lamentations V*. 12mo. *Lond.*, 1654. 4/-

Strong, rough, coarse. Excessively rare.

759 UDALL (JOHN) A Commentarie upon the Lamentations of Jeremy. [Anon.'] 4to. Lond., 1599. 4/ or 5/.

In this extremely rare work the author has labored after brevity, and has given the abridgment of many discourses ; hence, to those who can procure it, it is all the more useful.

EZEKIEL.

760 ALLEINE (WILLIAM). The nine last chapters of Ezekiel unfolded. 8vo. 1679. 5/6

Very rare; will interest interpreters of prophecy.

761 COWLES (HENRY, D.D.) Ezekiel and Daniel; with Notes, Critical, Explanatory, and Practical. Thick cr. 8vo. New York, D. Appleton & Co. 1867. S. 6/6.

In his own way this author is one of the most instructive of American writers; he is clear and definite, and leaves his meaning impressed upon the mind. His scholarship is respectable.

762 FAIRBAIRN (PATRICK, D.D.) Ezekiel. Exposition; with

New Translation. 8vo. 10/6. Edinb., T. & T. Clark. 1851. *This exposition has passed through three editions, and has gained*

for its author a high place among elucidators of difficult parts of Scripture. Dr. Fairbairn has a cool judgment and a warm heart; he has cast much light upon Ezekiel's wheels, and has evidently felt the touch of the live coal, which is better still.

763 GREENHILL (WILLIAM, M.A. X591-I677). Exposition of Ezekiel. 5 vols. 4to. 1645 — 1667. Reprinted in a thick imp. 8vo. volume, 1827, and now issued in Nichol's Commentaries. 10/6. Lond., Nisbet. x863.

We always get something out of Greenhill whenever we refer to him. He had not, of course, the critical skill of the present day, but his spiritual insight was keen. He rather commented on a passage than expounded it.

764 GUTHRIE (THOMAS, D.D.) The Gospel in Ezekiel Cr. 8vo. 3/6. Lond., Daldy & Isbister. x864.

Very little of Ezekiel, and a great many of those flowers of eloquence which rendered *Dr. Guthrie* so famous. We can hardly regard it as an exposition. It only dwells upon the latter part of the 36th chapter.

165 HENDERSON (EBENEZER, D.D.) Ezekiel. With Commentary. 8vo. *Lond., Hamilton.* 1855. 5/-

Valuable condensed notes.

766 HENGSTENBERG (E. W., D.D.) *The Prophecies of Ezekiel elucidated.* Demy 8vo. 10/6. *Edinb.*, T. & T. Clark. x869. We have frequently characterised this author's writings. They are (clear, cold, and dry, like a fine moonlight night in the middle of winter A man needs a peculiar mind to *enjoy Hengstenberg*, but all educated students can *profit* by him.

767 KEIL (K. F.) *Ezekiel* [2 vols., in preparation]. *Edinb.* T. Clark.

768 LANGE. *Commentaries on Ezekiel and other Books of Old Testament.* [In preparation.] *Edinb.*, T. & T. Clark.

769 NEWCOME (WILLIAM, D.D., *Abp. of Armagh.* 1729 — 1800).

Improved version, metrical arrangement, and explanation. 4to.

Dublin, 1728. 8vo. *Lond.*, 1836, etc. (*See Lowth and others*,

No. 7x I).

Dr. Fairbairn says : — " The notes are of a very brief description, chiefly explanatory of the meanings given in the translation; and both the translation and the notes proceed to a large extent on the vicious principle, very prevalent at the time, of getting rid of difficulties in the sense by proposed emendations of the text." Yet *Newcome* showed both learning and diligence in this improved version.

770 AMNER (R.) *Essay towards interpretation.* 8vo. *Lond.*, 1776.

Written on the absurd hypothesis that the prophecies were all fulfilled before the death of Antiochus Epiphanes.

AUBERLEN (CARL AUGUST, Ph.D.) *The Prophecies of Daniel and the Revelation*, by C. A.A. Translated by Adolphe Saphir. 8vo. *Edinb.*, T. & T. Clark. x856. 5/-

Not a textual commentary, but a treatise upon the mysterious prophecies. *Auberlen's* spirit is reverential and his views are evangelical, or we should not have found *Mr. Saphir* translating it. He acknowledges his indebtedness to *Roos*, No. 799. We must leave the interpretations to be judged by those who are learned in such subjects.

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773 BIRKS (T. R., M.A.) Exposition of the first two Visions of Daniel. Fcap. 8vo. 6/- Lond., Seeleys. x845. S. :/6.

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historically explained. Fcap. 8vo. 6/- Lond., Seeley. x846.

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BRIGHTMAN (THOMAS. *Puritan. 1557 — 1607*). A most comfortable Exposition of the last and most difficult part of the Prophecie of Daniel, from the 26th verse of the 11th Chapter to the end of the 12th Chapter, wherein the restoring of the Jewes and their calling to the faith of Christ after the utter overthrow of their three last enemies is set forth in lively colors. 4to. Lond., 1644.

This exposition and the author's commentary on Canticles are appended to his work on Revelation, and do not appear to have been published separately.. In his title-page *Brightman* is called a *bright* and worthy man, and in the preface we are told that "he shined every way and was a *Brightman* indeed." His work is rather a curiosity than a treasure.

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This work is of the *Essays and Reviews* school. The author cannot see the Messiah in Daniel. It is worse than useless.

78.3 ELLIOTT (E. B.) *See under Revelation*.

784 FRERE (JAMES HATLEY, Esq.) *A Combined View of the Prophecies of Daniel, Ezra, and St. John*. 8vo. *Lond.*, 1826. S. 2/6.

This has been esteemed by many in its day, but we do not recommend its purchase. 785 GAUSSEN (S. R. LOUIS). *Daniel, explained for Young Persons*. 2 vols. 8vo. 9/- *Lond.*, J. & C. Mozley. 1874. *This is a work for children only. We hope it will not set our Sunday School teachers explaining to their little ones the image and its toes, the he-goat, and all the other marvels. If they do attempt it we wish them as well through their task as Professor Gausсен.*

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Horsley occasionally succeeds in elucidating obscurities, but frequently his treatment of the text reminds one of the old army surgeons who cut and hacked their patients without mercy. This translation is still valued, but is to be followed with discretion.

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Dr. Benefield was Lady Margaret Professor in Oxford, a Puritan and thorough Calvinist. His volume was, in its time, the standard Commentary on Amos. It is somewhat prolix and plentifully sprinkled with Latin; it only discusses three chapters in 953 pages.

840 HALL (THOMAS, B.D., *Puritan, Born 161o*). An Exposition; by way of Supplement, on the fourth, fifth, sixth, seventh, eighth, and ninth Chapters of Amos. 4to. *Lond.*, 1661.

Hall took up Amos where *Benefield* left off. He says he studied brevity, and perhaps he succeeded, for he does not quite fill 600 pages with six chapters. The two quartos make up a complete work, of an antique type, not suitable to modern tastes, nor up to the mark of present criticism, but still instructive. What Puritan is not ?

841 RYAN (VINCENT WILLIAM, M.A.) Lectures on Amos. 12mo.
Lond., Seeleys. 1850. 2/-

A commendable series of Lectures; the more valuable because so few moderns have ventured to touch the subject.

OBADIAH.

842 MARBURY (EDWARD, A.M. *Died about 1655*). Obadiah. 4to.
Lond., 1649. 4/6. ' Reprinted, with his Commentary upon Habakkuk, in Nichol's Series. Cr. 4to. 7/6. *£and.*, Nisbet. 1865.

Far more lively than Rainolds. His spirituality of mind prevents his learning becoming dull. He says in the preface, "all my desire is to do all the good I can," and he writes in that spirit.

843 PILKINGTON (JAMES, B.D., *Bp. of Durham. 1520~x575*).

In the "Works of Bishop Pilkington," reprinted by the *Parker Sac/ely*, there are Commentaries on Haggai, Obadiah, and Nehemiah. S. 3/-

Full of the minor as well as the major controversies of the Reformation period, and therefore the less interesting to us. In its own day it was *the* master-work on the two prophets, Haggai and Obadiah.

844 RAINOLDS (Joliet, D.D. 1549 — 1607). The Prophecie of Obadiah opened and applyed. 4to. 16x3. 3/- to 4/6. Reprinted, with his work on Haggai, and *King* on Jonah, in one volume of Nichol's Series. Cr. 4to. 7/6. *Lond.*, Nisbet. 1864.

Full of classical stories and learned allusions; but more useful when first written than now. The author was one of the most learned men the world ever produced, but he is not likely to be a favorite with modern readers.

JONAH.

[This unloveable Prophet has found more Commentators than any other; .partly we suppose because the angles of his character excite greater interest, but mainly because we have some knowledge of his life, and therefore are able to realize his personality. He has received quite as much attention as he deserves in proportion to other Prophets.]

845 ABBOTT (GEORGE, *Abp. of Canterbury*. 1562 — 1633). An Exposition upon the Prophet Jonah. 4to. 1613. 5/-New edition, published at 12/-, offered for 3/-, by Ogle & Murray, *Edinb.*

Abbott was a renowned Calvinistic divine, and one of the translators of the present version of the Bible. No set of works on

Jonah would be complete without this learned, laborious, and comprehensive exposition. It is, of course, very antique in style; but, like "old wine," it is none the worse for its age.

846 BENJOIN (GEO. RCO-). *Jonah*. Translation, with Notes. 4to. *Cam&*, 1796. Plenty of paper. *Hame* says this work "is literally good for nothing."

847 CALVIN (JOHN). Lectures upon the Prophet Jonas.

Translated by N. Baxter. 4to. *Lond.*, 1578. 9/-

This of course is fuller than the Commentary, and, as the work of a revered master, is beyond our criticism.

848 CUNNINGHAM (J. W., A.M.) Six Lectures on the Book of *Jonah*. Fcap. boards. 3/- *Lond.*, Hatchards. x833.

Good simple Lectures.

849 DESPREZ (P.S., D.D.) *The Book of Jonah*. Illustrated by Discoveries at Nineveh. 12mo. 1857. 1/6.

To make *Layard* illustrate *Jonah* was a good idea, and it has been well carried out by this author.

850 DRAKE (WILLIAM, M.A.) Notes on *Jonah* and *Hosea*. 8vo. 9/- *Cam&*, Macmillan & Co. 1853. S. 1/6.

Entirely critical. Only useful to Hebrew scholars.

851 EDWARDS (HENRY). Exposition of the Book of *Jonah*. 12mo. *Long Sutton*, Swain. x837. 2/-

Fourteen plain, earnest, practical sermons.

EPHRAEM SYRUS. (*Died about 379*). A Metrical Homily on the Mission of *Jonah*. Translated from the original Syriac, by Henry Burgess, LL.D. Cr. 8vo. 10/6. *Lond.*, Sampson Low & Co. 1853. 1/6 *new*.

A literary curiosity — nothing more.

853 EXELL (JOSEPH S.) Practical Readings on the Book of
Jonah. Cr. 8vo. 3/6. *Land.*, Elliot Stock. x874.

Mr. Exell, in a very unpretending but able way, brings to light the practical lessons of Jonah. Paxton Hood calls these readings "admirable," and we concur in the verdict.

854 FAIRBAIRN (PATRICK, D.D.) Jonah: Life, Character,

and Mission. 12mo. *Edinb.*, Johnstone. x849. S. 2/-*The life and times of the prophet are set in a clear light; and the nature and design of his mission fully explained. The work is well done, and is by far the ablest English treatise on this prophet.*

855 FULLER (THOMAS, D.D.) Notes upon Jonah. [In "A Collection of Sermons." Sm. 8vo. *Lond.*, 1656.] Mr. Tegg has reprinted Fuller's Comment on Ruth, and Notes upon Jonah, in one small 8vo. vol. 4/6. 1868. S. 2/6. *Full of wisdom, and fuller of wit,' in fact, too full of the soul of the latter, for they are far too short.*

856 GAUSSEN (S. R. Louis, *Theol. Prof., Geneva*). Jonah, the Prophet. Lessons

on his Life. 18mo. x/6 and 2/- *Lond.*, Religious Tract Society. [N. D.]
Addresses to a Sunday School at Geneva.

857 HARDING (THOMAS). Expository Lectures. 12mo. *Zonal.*, 1856. S. 1[-

‘What intelligent man in this kingdom could learn anything from these lectures ? The; worthy man writes only such self-evident truisms as must have occurred to anybody and everybody who has read his Bible.

858 HOOPER (JOHN. *Bishop and Martyr*). An oversyghte and deliberation uppon the holy prophet Jonas: made and uttered before the Kinges Majesty and his most honorable Councill, by Jhon Hoper, in Lent last past. Comprehended in seuen Sermons. 16mo. *Lond.*, 1550. Reprinted by the Parker Society. 8vo. *Camb.*, 1843. S. 3/-

It would not repay the student to buy Hooper’s works for this short piece. The language is antique, and the thought not of the newest.

859 JONES (THOMAS, *of Creaton*). Jonah’s Portrait. 12mo. 1827. 2/-

“Jonah’s Portrait” was very popular fifty years ago, and deservedly so, for *Mr. Jones* sketches it with considerable power. We should fancy that Jonah’s portrait, as he sat under his withered gourd, was not a thing of beauty, or a joy for ever.

860 KING (JOHN, Bp. *Of London*. 1559 — 1621). Lectures upon

Jonas. 4to. *Oxf*, 1600, etc. S. 3/’ to 5/- Reprinted in

Nichol’s Series of Commentaries. (*See Rainolds*, No. 844).

Quaint and rich, with a little occasional quiet mirth. It was *the* book of its time. Some will think it out of date, others will, like *Grosart*, prize the work of “the Bishop with the royal name.”

861 MACPHERSON (A.) Lectures. 18mo. *Edinb.*, x849. :-

Far superior to the general run of lectures.

862 MARTIN (HUGH). The Prophet Jonah. Cr. 8vo. 6/-

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863 MUIR (A. S.) Lessons from Jonah. Cr. 8vo. *Land.*, 857. i/6.

A lively, popular, and earnest book, in a specially florid style. The author talks a great deal about “the Son of Amittai ;” why not say Jonah ? We are tempted to pull the finery to pieces; but we stay our hand, for there is really something good in these “lessons.”

864 PEDDIE, (JAMES, D.D. 1759 — 1845). A Practical Exposition of the Book of Jonah. 12mo. *Edinb.*, 1842. 2/-

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Dr. Raleigh calls your attention to every touch of the strange picture which hangs before us in the life of Jonah. Although we do not always endorse the Doctor's remarks, we can but marvel at the beauty and power of his descriptions and reflections.

868 TWEEDIE (W. K.) Man by Nature and Grace; or, Lessons

from Jonah. 12mo. *Edinb.*, Johnstone & Hunter. 1850. S. 1/6.

A good practical work, expounding the book of Jonah for Christian edification.

869 SIMPSON (JAMES). Discourses from Jonah I. 8vo. *Edinb.*, 1816. 2/6.

Very little in the sermons, but their titles are singularly happy, and in themselves enough to afford subjects of discourse to preachers.

MICAH.

[Since there is so very little upon this book the student should refer to works on the Minor Prophets as a whole. There are some excessively rare authors and also works in Latin; but these do not fall within our range.]

870 POCOCK (EDWARD, D.D.) See No. 835.

HABAKKUK.

871 MARBURY' (EDWARD, A.M.) Commentarie. 4to. *Land.*, x65o. 3/6 to 5/- For Reprint, *See No.* 842.

Here Marbury holds the field alone among old English authors, and he does so worthily. There is about him a vigorous, earnest freshness which makes his pages glow.

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872 GRYNÆUS (JOHN JAMES, D.D. 1540 — 1617). Hageus, the Prophet;

a most plentiful Commentary, gathered out of the Publique Lectures of Dr. J. J. Grynaeus. 12mo. *Lond.*, 1586.

Grynaeus was a voluminous author, and commented on most of the books of Scripture, but only this work has been turned into English, and it is now seldom met with

873 MOORE (T. V., D.D., of *Richmond, Va., U.S.*) Haggai, Zechariah, and Malachi. A New Translation, with Notes.

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874 PILKINGTON (*Bishop*). See under *Obadiah*, No. 843.

8'.75 RAINOLDS (JoaN, D.D.) Haggai; Interpreted and Applied.

4to. 1613 and 1649. For Reprint, *See No.* 844.

Rainolds was the tutor of *Hooker*, and had a main hand in our authorised version of the Bible. *Bishop Hall* says, "the: memory, the reading of that man were near a miracle." We ought to be enraptured with a Commentary from such a divine, but we confess that we are not.

876 BLAYNEY (BENJAMIN, D.D.) Zechariah. A New Translation, with Notes. 4to. *Oxf*, x797. 3/6.

This learned author writes after the manner of *Lowth*, but has neither *Lowth's* taste nor poetic vein. His notes will not suggest sermons, but will be philologically useful if cautiously read.

85'7 HENGSTENBERG (E. W.)

In his "Christology" (for which *See No.* 67) *Hengstenberg* has given a thorough and elaborate exposition of the greater part of Zechariah and Malachi. He is too grammatical and dry to be generally interesting.

878 KIMCHI (DAVID. *A celebrated Spanish Rabbi. Died about* x240). Commentary on Zechariah. Translated from the

Hebrew by Rev. A. M'Caul, A.M. 8vo. *Lord.*, x837. 1/6.

This enables the English reader to see how the Jews themselves understood the Prophets, and this is worth knowing.

879 MOORE (T. V.) *See under Haggai*, No. 873.

88:0 PARK (I. R., M.D.) An Amicable Controversy with a Jewish Rabbi on the Messiah's coming; with an entirely new Exposition of Zechariah. 8vo. *Zonal.*, 1832. 2/-

The words “entirely new exposition” put us on our guard, and did not entice us to read. The caution was needful. This author explains the prophecy spiritually, and asserts that “the spiritual is the most literal interpretation.” We more than doubt it.

88x PEMBLE (WILLIAM, M.A. *Puritan*. 1591 — x623). A Short and Sweet Exposition upon the First Nine Chapters of Zechariah.

In his *Works*. Folio. *Oxf*, 1659, and *Lond.*, 1635. 3/6 to 5/-

Richard Capel says: “Amongst the hardest bookes of Scripture the Prophets may have place, and amongst the Prophets, *Zechary* is a deepe, wherein an elephant may swimme, and therefore I cannot but commend the wisdom of that man of God (the author of this booke), who bestowed his; learning and his paines to open the mysteries of this Prophecie. Death

ended his dayes ere he could quite finish his worke, and great weaknss hindered an intended supplement." *Pemble* was a learned Calvinistic divine, and his writings are highly esteemed, but not very captivating.

882 STONARD (JOHN, D.D. 1769 — 1849). Commentary on Zechariah, with

a Corrected Translation, and Critical Notes. 8vo.]-on&, 1824. 4/-

An earnest attempt to expound this prophecy; we do not think the author has succeeded, but he has written some good things.

883 WARDLAW (RALPH, D.D.) Lectures on Zechariah. [Posthumous Works, Vol. III.] Cr. 8vo. 3/6. *Edinb.*, A. Fullerton & Co. 1862. S. 2/6.

Written in the Doctor's old age; but we prefer it, in some respects, to other volumes of his lectures. We always consult it.

MALACHI,

884 MOORE (T. V., D.D.) *See* under *Haggai*, No. 873.

815 POCOCK (EDWARD, D.D.) *See* under *Joel*, No. 835.

SCLATER (WILLIAM, D.D.) Brief and Plain Commentary upon Malachy. 4to. *Lond.*, 1650. 5/ or 6/-

Not equal to the general standard of Puritan comments. The editor of the work rightly says, "the method is, for the chapters themselves, analytical; for the practical observations, synthetical." We are quaintly told that he would start the hare with any man; that is to say, he would suggest thought and leave others to pursue its track.

887 STOCK (RICHARD, M.A. 1568 — 1626). A Commentary upon

Malachy. Whereunto is added an Exercitation upon the same

Prophecy by Samuel Torshell. Folio. *Lond.*, 1641. [Re-

printed, together with *Bernard* and *Fuller* on Ruth. Cr. 4to.

7/6. *Lond.*, Nisbet. x865.] *See* 2Va. 262.

Contains a *slack* of knowledge, and more than a sufficient stock of quotations from the fathers. *Torshell* printed the book fifteen years after

Stack's death, and finding it to be written for a popular audience only, he added an examination of the original and a few notes in a more learned style, to make a complete commentary. The two authors have thus composed *the* work upon Malachi.

888 WATSON (THOMAS. *Puritan*). Notes on Malachy III. 8vo.
1682.

'This would be a great find if we could only come at it, for *Watson* is one of the clearest and liveliest of Puritan authors. We fear we shall never see this commentary, for we have tried to obtain it, and tried in vain.

*May God bless this effort to assist his ministers in the study
of the Old Testament.*

COMMENTARIES ON THE NEW TESTAMENT.

[See also under *Whole Bible* Nos. I — 65. In many cases the New Testament may be had separately.]

889 ALFORD (HENRY, D.D., *Dean of Canterbury*). The Greek Testament; with a Critically Revised Text, etc.

4 vols., 8vo. £5 2s. *Land.*, 1856 — 6l. (*See* page 17 of this work). Rivingtons, and G. Bell & Sons.

„ „, The New Testament for English Readers.

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‘Revised. Long Primer, Cr. 8vo., 6/-; Brevier, Fcap. 8vo., 3/6; Nonp. Sm. 8vo., 1/6. Rivingtons, and Isbister & Co.

892 „ „, How to Study the New Testament. Part 1,

·Gospels and Acts; Part 2, Epistles (first section); Part 3, Epistles (second section) and Revelation. Sm. 8vo.

3/6 each. *Lond.*, W. Isbister & Co. 1868.

All critics speak of Alford with respect, though they consider that something better than his Greek Testament is still needed. He is, for the present at any rate, indispensable to the student of the original. With some faults, he has surpassing excellencies. We specially commend 892 to the careful reading of young ministers.

893 ASH (EDWARD, M.D.) Notes and Comments on the New Testament.

3 vols. Sm. 8vo. *Lond.*, 1849 — 5o.

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89+ BARNES (ALBERT). Notes on the New Testament. Blackie's edition, x I vols., Post 8vo. £: 14s. 6d. Routledge's edition, 10 vols, £ x.

Everybody has this work, and therefore can judge for himself, or we would both commend and criticize. (See page 13).

895 BAXTER (RICHARD. 1615 — 1691). Paraphrase on the New Testament, with Notes. 4to., x685. 8vo., 18io. 4/- or 5/-

The notes are in *Baxter's* intensely practical and personal style, and show the hortatory use of Scripture; but they are not very explanatory.

89,6 BENGEL (JOHN ALBERT. 1687 — 1752). Gnomon of the New Testament, translated into English. With Original Notes. 5 vols., Demy 8vo. Subscription price, 31/6. Cheap issue, the 5 vols. bound in 3, 24/-, to subscribers. *Edinb*, T. & T. Clark. (See also No. 909.)

See our remarks upon pages 15 and 16.

897 BEZA (THEODORE). Newe Testament, Translated out of Greeke, by Theod. Beza. Sin. fol. *Land.*, 1596. 25/-

The compact marginal notes are still most useful. The possessor of this old black letter Testament may think himself happy.

898 BIBLICAL MUSEUM (The). A complete Commentary on an Original Plan. By James Camper Gray.

5 vols., Cr. 8va. 4/6 each. *Land.*, Elliot Stock. 1871-3. *Most helpful in suggesting divisions, and furnishing anecdotes. Multum in parvo. Our opinion of it is very high. It is not critical, but popular. The author has used abbreviations in order to crowd in as much matter as possible.* (See No. 5.)

899 BLOOMFIELD (S. T., D.D.) The Greek Testament, with English Notes; chiefly original. 2 vols., 8va. *Land.*, 1841 8/6 to 14/-

900 ,, ,, Additional Annotations on the New Testament. 8vo. *Land.*, 1850. 2./6.

We frequently get more from Bloomfield than from ,41ford, though he is not so fashionable. His notes are full of teaching.

90x ,, ,, Recensio Synoptica Annotationis Sacrae; being a Critical Digest of the most important Annotations on the New Testament. 8 vols., 8va. *Land.*, 1826. 15/- to 21/- [A considerable part of this work was included in recent editions of the editor's Greek New Testament.]

“It would be impassible to convey to our readers an adequate idea of the mass of information which the learned author has brought to bear upon the numerous passages which he has undertaken to illustrate, and we can safely say, that the enquirer will find very few of which Mr. Bloomfield has not given a complete and satisfactory exposition.” — Quarterly Theological Review.

902 BOWYER (WILLIAM, F.S.A. 1699 — 1777). Critical Conjectures and Observations on the New Testament. From various authors. 4to. *Land.*, 1812. 2/6.

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of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications.” Later interpreters have somewhat diminished the value of this work.

915 ERASMUS (DESIDERUS. 1467 — 1536). Paraphrase. *Black fetter*. 2 vols. Folio. *Zonal.*, 1548 and 1551.

This paraphrase was appointed by public authority to be placed in all churches in England, and the clergy were also ordered to read it. The volumes are very rare, and expensive because of their rarity.

916 GELL (ROBERT, D.D. *Died* 1665). *Gell's Remains; or, Select Scriptures*

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4to. x79o. Fourth edition. 2 vols. 8vo. 1811. 3/6.

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HAMMOND (HENRY, D.D.) *Paraphrase and Annotations*. Folio. *Lond.*, 1675. *Works*, vol. III. Also in 4 vols., 8vo. *Oxf.*, 1845. 9/’ to 12/-

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LANGE (J.P., D.D.) *Translations of the Commentaries of Dr. Lange and his Collaborateurs*. 10 vols., imp. 8vo.

21/-, or to subscribers, 15/- each. *Edinb.*, T. & T. Clark. *See under separate books*.

924 LEIGH (SIR EDWARD). *See No.* 44.

925 LINDSAY (JOHN). *New Testament; with Notes*. [Selected from Grotius, Hammond, etc.] 2 vols. folio. *Lond.*, x736. 4/6.

A condensation of other writers — very well done.

926 McCLELLAN (JOHN BROWN, M.A.) *New Testament. A New’ Translation, Analyses, Copious References, and Illustrations from Original Authorities, Harmony of the Gospels, Notes, and Dissertations*. In 2 vols., 8vo. Vol. I. *The Gospels, with the*

Harmony. 30/- *£and.*, Macmillan & Co. x875. S. 12/-

This work is what it professes to be, and we need say no more. It is, however, a very expensive luxury at the publishing price.

92;7 MAYER (JOHN, D.D.) New Testament. 2 vols., Folio. 1631. 16/- (*Seepages 10 and 11.*)

928 MEYER (Dr. H. A. W. *Oberconsistorialrath, Hannover*).
Commentary on

the New Testament. Messrs. T. & T. Clark are issuing a Translation of *Meyer's* Commentary. They have issued Romans, 2 vols.; Galatians,

1 vol.; John's Gospel, 1 vol. Average price to non-subscribers, to/6 per vol.; subscription price, 21/- for 4 vols. S. 5/- each.

A very learned Commentary, of which *Bp. Ellicott* speaks in the highest terms. Meyer must be placed in the first class of scholars, though somewhat lower down in the class than his admirers have held. Apart from scholarship we do not commend him. *Alford* was certainly no very rigid adherent of orthodoxy, yet he says of Meyer that he is not to be trusted where there is any room for the introduction of rationalistic opinions. Whatever credit may be due to him for accurate interpretation, this is a terribly serious drawback. It is well to be warned.

929 NEWCOME (WILLIAM, D.D., *Abp. of Armagh*. 1729 — 1800).
Attempt

towards revising our English Translation and Illustrating the Sense by
Notes. 2 vols., royal 8vo. *Dubl.*, 1796. 10/- to 13/-

Newcome was a critical scholar whose works enjoyed a high repute.
Unhappily,

the Unitarians brought out an "Improved Version," professedly based upon *Newcome's*:red this led the public to question *Newcome's* orthodoxy, but there: was little reason for doing so. Few of our readers will care for this cold literal interpretation.

930 PENN (GRANVILLE., F.S.A.) *The Book of the New Covenant; being a*

Critical Revision of the English Version. 8vo. *Lond.*, 1836. 3/6.

931 , , *Annotations on the Book of the New Covenant.* 8vo. I837.

932 , , , *Supplemental Annotations.* *Zonal.*, I838.

These books are too learned for much to be learned from them; perhaps if they had been more learned still they would have been useful.

933 PLATTS (JOHN). *Self-Interpreting Testament.* 4 vols., 8vo. *Zonal.*, x827. 7/6. A sort of Biblical Commentary. A concordance will answer the purpose.

934 QUESNELL (PASQUIER. 1634 — 17x9). *New Testament.* 4vols., 8vo. *Lond.*, 1719 — 1725. [The Gospels have been reprinted.

3 vols., 12mo. *Glasg.*, 183o. S. 7/6.]

A sweet and simple French writer who says many good things of a very harmless character.

935 SUMNER (JOHN BIRD, *Archbishop of Canterbury*). *Practical Exposition of the*

Gospels, Acts, Epistles of Paul, James, Peter, John, and Jude. 9 vols., 8vo. I833 to 1851. 1/6 to 2/6 per vol.

Sumner's Expositions are very mild and can generally be bought very cheap. The public are pretty good judges, and the price indicates the value. The qualities which procure an archbishopric are not such as qualify a man to be an eminent expositor.

936 TOWNSEND (GEORGE, M.A.) *New Testament.* Arranged in Chronological Order. Notes. 2 vols., 8vo. *Zonal.*, x838. S. 5/6.

This harmony has always been in repute; but we confess we like the New Testament best as we find it.

937 TROLLOPE (WILLIAM, M.A.) *Analecta Theologica*. 2 vols., 8vo. *Lond.*, x830 — 35. 5/-

A condensation of the opinions of eminent expositors, very well executed, and useful except so far as superseded by more modern works.

938 WALL (WILLIAM, D.D. x645 — 1727-8). *Brief Notes*. 8vo. *Lond.*, 1730. 1/6. Explains some difficulties, but is far surpassed by other annotators.

939 WESLEY (JOHN). *See No. 62*.

940 WHEDON (D. D., D.D. *Meth. Epis. Ch., America*). *Popular Commentary*.

To be completed in 5 vols., cr. 8vo. 5/- each. Hodder & Stoughton.

Dr. Whedon lacks common sense, and is no expositor. He is furiously anti-calvinistic, and as weak as he is furious.

941 WHITBY (DARER. L, D.D. 1638 — 1726). *See No. 50*.

This is a part of *Patrick, Lowth*, etc.

WILSON (WILLIAM, B.D. 1762 — 1800). *Explanation of the New Testament by the early opinions of Jews and Christians concerning Christ*. 8vo. *Camb.*, 1838. 3/-

Follows a deeply interesting line of investigation. It is not a corn. mentary, but is too good to be omitted.

943 WORSLEY (JOHN). *Translation, with Notes*. 8vo. *Lond.*, 1770. 2 -

Translation second rate, criticism none, notes very short.

THE FOUR GOSPELS.

944 ADAM (THOMAS. 1701-1784. *Of Wintringham*). Exposition of the Gospels. 2 vols., 8vo. Lond., 1837. 4/6.

Short and sweet ; but *Adam* is not the first man as an expositor.

945 AQUINAS (THOMAS. 1224 — 1274). *Catena Aurea*. Commentary, collected out of the Fathers. 6 vols., 8vo. f2 2s. Lond. and Oxf, Parker. x87o.

The Fathers are over-estimated, by a sort of traditionary repute, for we question if they are much read. This collection of extracts we always look into with curiosity, and sometimes we find a pearl.

946 BONAR (HORATIUS, D.D.) *Light and Truth*. (*SceNe*. 6.)

947 BOUCHIER (BARTON, A.M.) *Manna in the House*. Vol. I., Matthew and Mark; Vol. II., Luke; Vol. III., John. Thick 12mo. Lond., J. F. Shaw.

x853 — 4. 5/-

Mr. Bouchier writes sweetly, and his books aid the devotions of many families. Ministers may read them with profit; but they are not exactly intended for them.

948 BROWN (JOHN, D.D., *of Edinburgh*). *Discourses and Sayings of our Lord*. Three large 8vo. vols. 3I/6.

Edinb., Oliphant & Co. I852. S. I8/-

Of the noblest order of exposition. Procure it.

949 BURGON (J. w., D.D.) *Plain Commentary for devotional reading*. 5 vols., fcap. 8vo. 21/- Lond., Parker. x87o. S. 12/-

Ryle says: "This is an excellent, suggestive, and devout work; but I cannot agree with the author when he touches upon such subjects as the ,Church, the sacraments, and the ministry."

950 CAMPBELL (GEORGE, D.D., F.R.S. *Edinb*, 1719 — 1796). *The Gospels translated, with Notes*. 4vols., 8vo. *Aberd.*, 1814. 4/-

Clear and cold. *Orme* says it is “one of the best specimens of a translation of the Scriptures in any language.” The preliminary dissertations are valuable ; the notes are purely critical.

95x CHOICE NOTES on Matthew, drawn from Old and New

Sources. [Also on Mark, Luke, and John.] Cr. 8vo. 4/6 each.

Lond., Macmillan & Co. x868 — 69.

These are taken from the grander treasures of *Prebendary Ford* (No. 955)- We have mentioned them because those who could not afford to buy *Ford's* books might be able to get these.

952 CLARKE (SAMUEL, D.D. 1673 — 1729). Paraphrase, with Notes. 2 vols., 8vo. *Land.*, 1741; *Oxf.*, 1816. 2/-

We do not care for paraphrases. *Clarke* was a learned man, but an unsafe guide.

953 DENTON (W., M.A.) The Gospels for the Sundays and other

Holy Days of the Christian year. 3 vols., 8vo. 15/-, 14/-,

and i3/- each respectively. *Lond.*, G. Bell & Co. 1860 — 63.

Curates will find this just the thing they need for sermonizing.

954 [ELSLEY.] Annotations on the Gospels and Acts. 3 vols.,
8vo. *Lond.*, 1827. S. 2/6 to 4/.

Wholly critical and philological.

955 FORD (JAMES, M.A.) The Gospels, illustrated from Ancient and Modern Authors. 4 vols., 8vo. Matthew, 11/-; Mark, 10/-; Luke, 12/-; John, x2/- *Lond.*, Masters. 1856 — 72. S. 7/- each.

Those who wish to see what the Fathers said upon the Gospels, and to read the choicest sayings of the early Anglican bishops, cannot do better than consult Ford, who has made a very rich collection. Some of the extracts do not materially illustrate the text, but they are all worth reading.

956 FORSTER (JOHN, M.A.) The Gospel Narrative, with a Continuous Exposition. Imp. 8vo. *Lond.*, J. W. Parker. x845. S. 3/-

A paraphrase upon a good system, carefully executed, and instructive. Thoroughly Anglican.

957 GILBY (WILLIAM S., M.A.) Spirit of the Gospel. 8vo. /,and., 1818. 2/

Interesting remarks on certain texts. All can be found in other writers.

958 HALL (CHARLES H.) Notes, for the use of Bible Classes.

2 vols., 8vo. *New York and Lond.*, 1857. S. 8/-

This book is as full of reverence to Bishops and other Episcopal arrangements as if it had been “appointed to be read in Churches.” American Episcopalians can evidently be very thorough. Notes poor.

959 JACOBUS (MELANCTHON W., *Pennsylvania*). Notes.

3 vols., cr. 8vo. 2/6 each. *Edinb.*, W. Oliphant. x 868 — 69. *Jacobus is sound and plain, and is therefore a safe guide to Sunday-School teachers and others who need to see the results of learning without the display of it.*

960 JUKES (ANDREW). Characteristic Differences of the Gospels considered, as revealing various relations of the

Lord Jesus. Cr. 8vo. 2/6. *Lond.*, *Nisbet*. 1853. S. 1/6.

Remarks prompting thought; containing in a small compass a mass of instruction.

961 LANGE (J.P.) *See No. 923.*

The Gospels are among' the best of the series.

962 LYTTLETON (LORD GEORGE). *Gospels and Acts, with Notes.* Sin. 8vo. *Lond.*, Rivingtons. 1856. S. 3[‘

Such remarks as most teachers could make for themselves.

963 NORRIS (JoaN, *Canon of Bristol*). *Key to the Gospel Narrative.* Sm. 8vo. 2/6. *Lond.*, Rivingtons. 1871 S. x/6.

“Canon Norris writes primarily to help ‘ younger students’ in studying the Gospels. But the unpretending volume is one which all students may peruse with advantage. It is an admirable manual for those who take Bible Classes through the Gospels.” — So says the *London Quarterly*.

964 OLSHAUSEN (HERMANN, D.D.) Commentary on the Gospels and Acts. 4 vols., demy 8vo. f2 2s. Cheap edition, 4 vols.,

cr. 8vo. 24/- *Edinb.*, T. & T. Clark. 1848 — 1860. *Olshausen* is mentioned by *Alford* as so rich in original material, that he has often cited him in his “*New Testament for English Readers.*” He is one of the most devout of the Germans, and a great scholar; but we are not enamoured of him.

965 OXENDEN (ASHTOW, *Bishop*). Short Lectures on the Sunday Gospels.

2 vols., 12mo. 2/6 each. *Land.*, Hatchards. 1869, etc. S. 3[‘

Why *Oxenden’s* books sell we do not know. We would not care to have them for a gift. “Milk for babes” watered beyond measure.

966 PEARCE (ZACHARY, D.D., *Bishop of Rochester*. 1690 — 1774). Commentary.

Gospels, Acts, and x Corinthians. 2 vols., royal 4to. *Lond.*, 1777. 5/6-

A huge mass of learning, said by great divines to be invaluable. To most men these volumes will simply be a heap of lumber.

967 RIDDLE (J. E., M.A.) Commentary. Royal 8vo. 1843. S. 3[-

Choice extracts selected by the author of the well-known Latin Dictionary. Ministers should make such collections for themselves rather than purchase them.

968 RIPLEY (HENRY J. *Prof Newton Theol. Instit. U.S.*) The

Gospels, with Notes. 2 vols., post 8vo. *Boston, U.S.*, 1837. S. 2/-Adapted for Sunday-School use. Simple, brief, and practical.

969 RIFLE (J. C., B.A.) Expository Thoughts. For Family and Private Use. Matthew, 6/-; Mark, 5/-; Luke (2 vols.), 12/6; John, (3 vols.), 20/- 8vo. *Lond.*, W. Hunt & Co. [N. D.]

We prize these volumes. They are diffuse, but not more so than family reading requires. Mr. Ryle has evidently studied all previous writers upon the Gospels, and has given forth an individual utterance of considerable value.

97o STABBACK (THOMAS, A.B.) Gospels and Acts, with Annotations. 2 vols., 8vo. *Falmouth*, 1809. 3/6.

Very useful in its day, but quite out of date.

971 STIER; (RUDOLPH, D.D.) The Words of the Lord Jesus.

8vols. in 4 8vo. 42/- T.&T. Clark. 1869.

97a ,, ,, The Words of the Risen Savior, and Commentary on the Epistle of St. James. 8vo. 10/6. *Edinb.*, Clark. 1859.

No one can be expected to receive all that Stier has to say, but he must be dull indeed who cannot learn much from him. Read with care he is a great instructor.

973 STOCK (EUGENE). Lessons on the Life of our Lord. For the Use of Sunday School Teachers. 8vo. 4/6. *Lond.*, Ch. of England S.S. Institute. '875.

For real use a thoroughly commendable book. Teachers and preachers have here more matter given them on the lesson than they are likely to use. Admirable/

974 TOWNSON (THOMAS, *Archdeacon of Richmond*. X715 — I792). Discourses on the Gospels. 2 vols., 8vo. 1810. 1/6 to 5/-

Bishop Lowth welcomed this as “a capital performance.” It is only so from *Lowth’s* point of view.

975 TRAPP (JOSEPH, D.D. 1679 — 1747). Notes. 8vo. 1748. 1/6.

This *Trapp*, grandson of the famous commentator, is the author of a wretched pamphlet upon “the nature, folly, sin, and danger of being righteous overmuch.” He opposed *Whitfield* and *Wesley* with more violence than sense. His work is utterly worthless, and we only mention it to warn the reader against confounding it with the productions of the real old *Trapp*.

976 TRENCH (R. CHENEVIX, D.D., *Abp. of Dublin*). Studies

on the Gospels. 8vo. 8/6. *Lond.*, Macmillan & Co. 1874. *Masterly studies on important topics. Students will do well to*

read also Trench’s “Sermon on the Mount.” We do not always agree with this author, but we always learn from him.

977 WARREN (ISRAEL, D.D.) Sunday-School Commentary. 8vo. 7/6. 1872. An American work imported by Hodder and Stoughton. Notes slender.

978 WATSON (RICHARD). Exposition of Matthew and Mark.

Demy 8vo., 6/-; 12mo., 3/6. *Lond.*, 66, Paternoster Row.

Arminian views crop up at every opportunity. The notes are meant ‘to elucidate difficulties in the text, and frequently do so.

979 WESTCOTT (BROOKE FOSS, M.A.) Introduction to the Study of the Gospels. Cr. 8vo. 10/6. *Lond.*, Macmillan & Co. I860. S. 6/-

Worthy of high commendation. The author knows the German ‘writers, but is not defiled by their scepticism, He is a man of deep thought, but displays no pride of intellect. A man had need be a thorough student to value this introduction: it is not an introduction to the Gospels, or to the reading of them, but to their study.

980 WIESELER (KARL). Chronological Synopsis of the Gospels. 8vo. 13/-*Lond.*, Bell & Daldy. x864. S. 4/-

This important work formed the basis both of the *Synopsis Evangelica* of *Tischen. dorf*, and of the *Historical Lectures on the Life of our Lord* by *Bishop Ellicott*. It is much to be regretted that so many novel, interpretations and baseless hypotheses should have marred the book; but, notwithstanding all drawbacks, it must be a masterly work to have received the heartiest commendation of the greatest scholars of the day. Only the more advanced student will care for this Synopsis.

WILLIAMS (ISAAC, B.D.) Devotional Commentary. 8 vols., cr. 8vo. 5/- each, viz: Thoughts on the Study of the Gospels. Harmony of the Evangelists. The Nativity. Second Year of the Ministry. Third Year of the Ministry. The Holy Week.

The Passion. The Resurrection. *Lond.*, Rivingtons. 1873. Anglican popery for quartz, and sparkling grains of precious gospel largely interspersed as gold. We cannot imagine any spiritual man reading these works without benefit, if he knows how to discriminate.

HARMONIES OF THE GOSPELS.

[As these are somewhat aside from our plan, we mention but few. That they are very numerous may be gathered from the following list given in *Smith's Dictionary*. — *Osiander*, 1537; *Jansen*, 1549; *Stephanus*, 1553; *Calvin*, 1553; *Cluver*, 1628; *Calov*, x680; *Chemnitz*, 1593 (continued by *Leyser* and *Gerhard*, 1704); *Calixt*, 1624; *Cartwright*, 1627; *Lightfoot*, 1654; *Cradock*, x668; *Lancy*, x689; *Le Clerc*, x699; *Tomard*, x707; *Burmam*, 1722; *Whiston*, 1702; *Rus*, 1:727-8 — 30; *Bengel*, 1736; *Hauber*, 1737; *Busching*, x766; *Doddridge*, 1739 — 40; *Pilkington*, 1747; *Macknight*, 1756; *Berthing*, x767; *Griesbach*, 1776, 97, 18°9, 22; *Newcome*, 1778; *Priestly*, x777, in Greek, and

780, in English; *Michaelis*, 1788, in his Introduction; *White*, 1799; *Planck*, 1809; *Keller*, 1802; *Mutschelle*, 1806; *De Wette* and *Lucke*, 1818; *Hess*, x822; *Sebastiani*, 1806; *Matthaei*, 1826; *Kaiser*, 1828; *Roediger*, 1829; *Clausen*, 1829; *Greswell*, 1830; *Chapman*, 1836; *Carpenter*, 1838; *Reichel*, 1840; *Gehring*, 1842; *Robinson*, 1845, in Greek, 1846, in English; *Stroud*, 1853; *Anger*, 1851; *Tischendorf*, 1851.]

98.; CALVIN (JOHN). A Harmony of Matthew, Mark, and Luke. Translated by Rev. W. Pringle. 3 vols., 8vo. [Calvin Trans. Soc.] *Edinb., T.&T. Clark*. 1845. S. 10/6.

There are older translations of this noble work, but they are less suitable to modern taste than Mr. Pringle's. Calvin only harmonized three of the evangelists, but he did his work in his usual superb manner.

983 CLARKE (GEORGE W.) Harmony, with Notes, etc. Cr.

8vo. *grew York*, 1870. Worth 3/-

This American author is greatly indebted to other 'works. He has produced a very handy book for teachers of youth.

984 DODDRIDGE (PHILIP, D.D.) See No. 914.

DUNN (SAMUEL). Gospels Harmonized, with Notes: forming a complete Commentary on the Evangelists. Chiefly by Adam Clarke. Thick 8vo. *Lond.*, x838. 3/6.

Samuel Dunn has taken *Adam Clarke* as his basis, and then built thereon with stones from *Lightfoot*, *3lacknight*, *Doddridge*, *Greswell*, and others.

It is, of course, a Wesleyan harmony, and the reader is not long before he discovers that fact; but the names of those concerned are a sufficient guarantee that it is by no means a despicable production.

986 GREENLEAF (SIMON, LL.D., *Dane Professor of Law in liar. yard University*). Examination of the Testimony of the Evangelists by the Rules of Evidence administered in Courts of Justice. With an account of the Trial of Jesus. Thick 8vo. *Lond., 1847. 5/*

The author is an American lawyer, very learned in his profession. He has issued a treatise upon the laws of evidence, which is a standard work among his brethren. It was a happy thought on his part to apply 'the laws of evidence to the narratives of the evangelists. To thoughtful men of all sorts, but to lawyers especially, this book is commended.

987 GRESSWELL (EDWARD, B.D.) Dissertations upon the Principles and Arrangement of an Harmony of the Gospels. 4 vols., 8vo. *Oxf.*, 1837. 6/- to 15/-

"The learned writer has greatly distinguished himself as the most laborious of modern harmonists. His work is the most copious that has appeared, at least since the days of Chemnitz's folios." So says Dr. S. Davidson. To us it seems to be prolix and tedious.

988 LIGHTFOOT (JoaN, D D. 1602 — 1675). Harmony, Chronicle, and Order of the New Testament. Folio. x654. 2/6. *Lightfoot* was a member of the Assembly of Divines, profoundly skilled in scriptural and Talmudical lore. He never completed this harmony, for his plan was too comprehensive to be finished in a lifetime.

989 MACKNIGHT (JAMES, D.D. 1721 — 1800). Harmony or the Gospels,

with Paraphrase and Notes. Fifth edition. 2vols., 8vo. *Lond.*, 1819. 3/6.

This author has enjoyed considerable repute and is still prized by many, but we can never bring our soul to like him, he always seems to us to be so graceless.

990 MIMPRISS (ROBERT). The Treasury Harmony of the Four Evangelists. Thick demy 4to., 16/- Also cr. 8vo., two vols.

in one, 6/- S. 3/6. *Lond.*, Partridge & Co.

Condensed and compressed. Wonderfully useful.

991 NEWCOME (WILLIAM, *Archbishop of Armagh*). English Harmony, with

Notes. 8vo. *Lond.*, S. Bagster. 1827. 4/

Merely the text arranged and a few rather ordinary notes. We do not see what a

man can get out of it. But, hush ! It is by an archbishop !

992 ROBINSON (EDWARD, D.D., *Prof. Bib. Lit., New York*). Harmony on the Authorized Version. Following the Harmony in Greek, by Dr. E. Robinson. With Notes.

8vo. *Lond.*, Religious Tract Society. S. 1/6. *Robinson's Harmony is a work which has met with great accept-*

once, and the Tract Society did well to bring out this work for those unacquainted with Greek. The Notes are mainly those of

Robinson, but Wieseler, Greswell, and others have also been laid under contribution by the Editor, who has executed his work well

993 STROUD (WILLIAM, M.D.) Greek Harmony, with Synopsis and Diatessaron. 4to. 15/- *Lond.*. Bagsters 1853.

s. 5/6.

One of the best of the Harmonies.

994 WILLIAMS (IsAAc). *See No. 981.*

Merely the text arranged, without note or comment.

LIVES OF OUR LORD JESUS CHRIST.

[Here also we can only mention a few leading works.]

See under *Gospels*, especially Nos. 971, 972, 973, and 981

995 ANDREW'S (SAMUEL). The Life of our Lord upon the Earth, in its Historical, Chronological, and Geographical

Relations. Cr. 8va. 3/6. *Land.*, Strahan & Co. 1863.

,A good book for a student to read through before taking up larger works. It is a standard work.

996 BEECHER (HENRY WARD). Life of Jesus, the Christ. Earlier scenes. Thick 8va. 7/6. *Lond.*, Nelson. x872.

Here the great genius of *Beecher* glows and burns; but we are disappointed with his book as a biography of our Lord.

997 BENNETT (JAMES, D.D.) Lectures on the History of Jesus Christ. Second edition. 2 vols., 8va. *Land.*, x828. 6/6.

Lively popular lectures, full of matter, well expressed, and possessing sterling excellence.

998 ELLICOTT (C. J., D.D., *Bp. of Gloucester and Bristol*). Historical Lectures. 8va. x 2/- *Land.*, Longmans. 1869.

This great author stands in the highest place of honor; but having no sympathy with what he calls "the popular theology," he should be read with considerable caution.

999 FARRAR (F. W., D.D., F.R.S.) Life of Christ. 2 vols., demy 8va. 24/- *Land.*, Cassell, Petter & Galpin. x874.

THE work upon the subject. Fresh and full. The price is very high, and yet the sale has been enormous.

iaaa FLEETWOOD (JOHN, D.D.) Life of our Lord Jesus Christ. Also the Lives

of the Apostles and Evangelists. Imp. 8va. *Land.*, Mackenzie. S. 6/. This has had a great run, and is to be found in farm houses and cottages. Why we cannot tell, except that the sellers of parts and numbers are fine hands

at pushing the trade, and plates and pictures have caught the simple purchasers.

KITTO (JOHN, D.D.) "*Life and Death of our Lord.*"

Daily Bible Illustrations. (See No. 41.)

Abounds in instructive matter.

LANGE (J.P., D.D.) *Life of our Lord Jesus Christ With Additional Notes,* by Rev. Marcus Dads, D.D.

4 vols., demy 8va. 28/- Edinb., T. & T. Clark. 1864.

We constantly read Lange, and though frequently differing from him, we are more and more grateful for so much thoughtful teaching.

too3 NEANDER (J. A.W.) The Life of Jesus Christ in its Historical Development. Translated by Professors McClintock and Blumenthal. Sm. 8vo. 3/6. Zonal., Bohn. 1853.

Good as an answer to *Strauss*, but unsatisfactory from the standpoint of evangelical theology.

1004 PRESSENSE. (EDMOND DE, D.D.) Jesus Christ: his Times, Life, and Work. Cr. 8vo. 9/- Lond., Hodder & Stoughton.

x875. The above work "abridged by the author, and adapted for general readers." Cr. 8vo. 5/-

There have been many discussions upon the orthodoxy of this work, but it is a noble production, and is written in an adoring spirit. The accomplished author has made a valuable contribution to the cause of truth. Yet we are inclined to agree with the writer who said, "to write a life of Christ is to paint the sun with charcoal." The life of a Christian is the best picture of the life of Christ.

YOUNG (JOHN, LL.D.) The Christ of History. Enlarged edition. Cr. 8vo. 6/- /-,and., Daldy, Isbister & Co. x869.

"A work of great excellence, eloquence, and logical compactness." *British Quarterly Review*.

MIRACLES OF OUR LORD.

[Here, also, we cannot attempt a complete list.]

1006 COLLYER (WILLIAM BENGIO, D.D., F.A.S.) Lectures on Scripture Miracles. 8vo. Lond., 1812. 2/6.

While reading we seem to hear the rustling of a silk gown. The lectures are by

no means to be despised, but they are far too fine for our taste.

1007 CUMMING (JOHN, D.D.) Lectures on our Lord's Miracles, as earnest of the age to come. 12mo. Lond., 1851. S. 2/-

Below the Doctor's usual mark, which is none too high.

1008 HOWSON (J. S., D.D., *Dean of Chester*). *Meditations on the Miracles*. Fcap. 8vo. 3/- *Lond.*, R. Tract Society. [187Z.]

Short, single, but deeply spiritual and suggestive.

1009 KNIGHT (JAMES, A.M.) *Discourses on the principal Miracles*. 8vo. *Lond.*, 1831. 4/6.

Mediocre discourses much appreciated by the clergy who borrow their sermons.

MACDONALD (GEORGE, LL.D.) *The Miracles of our Lord*.

Cr. 8vo. 5/- *Lond.*, W. Isbister & Co. 1870.

Contains many fresh, childlike, and, we had almost said, dreamy thoughts. It suggests side-walks of meditation.

MAGUIRE (ROBERT, M.A.) *The Miracles of Christ*. Sq. 12mo.

Lond., Weeks & Co. 1863. S. 1/6.

We have been agreeably disappointed in this book. The bad paper of/ends the eye, but the page bears many living, stirring thoughts. If the author preaches in this fashion we do not wonder at his popularity.

STEINMEYER (F. L., D.D., *Prof. Theol, Berlin*). The Miracles of our Lord in relation to Modern Criticism. Translated from the German by L. A. Wheatley. 8vo. 7/6. *Edinb.*, T. & T. Clark. 1875.

No doubt a very scholarly book, and useful to those whose heads have been muddled by other Germans, but we are weary of Teutonic answers to Teutonic scepticisms. We suppose it was needful to hunt down the rationalists, for farmers hunt down rats, but the game does not pay for the trouble.

1013 TRENCH (R. C., D.D., *Abp. of Dublin*). Notes on the Miracles of our Lord. 8vo. 12/- *Lond.*, Macmillan. x87o.

Brimming with instruction. Not always to our taste in doctrine; but on the whole a work of highest merit.

PARABLES OF OUR LORD.

[A Selection from a long list, for which *see No. 1024*].

1014 ANDERSON (CHARLES, M.A.) New Readings of Old Parables. Cr. 8vo.

4/6. *Lond.*, 1876.

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1115 STIER (RUDOLPH, D.D.) The Words of the Apostles.

8vo. 10/6. *Edinb.*, T. & T. Clark. 1869.

Devout, scholarly, full of thought. To be used discreetly.

STOCK (EUGENE). Lessons on the Acts. For Sunday School Teachers and other Religious Instructors. 8VO.

2/6. *Lond.*, Ch. of England S. School Institute. 1874. *For half-a-crown the teacher may here obtain one of the most useful books known to us. Though produced for members of the Church of England, we recommend it heartily to ministers and others who are preparing addresses to the young.*

fix’? THOMAS (DAVID, D.D.) Homiletic Commentary on the

Acts. 8vo. *Lond.*, Dickinson. 1870. 6/6.

Many of the homiletic outlines strike us as “much ado about nothing “; still, if a man should read this work and get no help from it, it would be his own fault.

1118 THOMSON (JAMES, D.D.) Exposition of the Acts. 8vo. Lond., A. Hall,

Virtue, & Co. 1854. S. 216.

We fail to see much here of service to a preacher.

1119 TROLLOPE (W., M.A.) Commentary on the Acts, with Examination Questions, for the B.A. Degree. 12mo. *Cam&*, 1854. 2/6.

Well adapted to accomplish the design indicated in the title.

1120 VAUGHAN (CHARLES J., D.D.) Lectures. 3 vols.

Fcap. 8vo. 4/6 each. *Lond.*, Macmillan. 1864, etc. *Not only does Dr. Vaughan expound his texts in the ablest manner, but he introduces passages of Scripture so aptly that he suggests discourses. Bating his Churchianity, we cannot too highly commend him.*

LIVES OF THE APOSTLES, etc.

11121 KITTO (JOHN, D.D.) "The Apostles and the Early Church." *Daily Bible Illustrations*. (See No. 41.)

1122 BAUR (FERDINAND CHRISTIAN, D.D.) Paul, his Life and Works. From

the German. 2 vols., 8vo. 21/- *Lond.*, William & Norgates. 1873 — 75.

Of the very Broad Church school. Not at all to our mind.

1123 BEVAN (JOSEPH GURNEY). Life of Paul. 8vo. *Lond.*, 1807. 2/-

For the Society of Friends. Contains nothing which adds to our information upon 'the life of Paul. It may have been useful in its day, but it is superseded.

BINNEY (THOMAS, D.D.) Paul: his Life and Ministry.

Cr. 8vo. 5/- *Lond.*, Nisbet. 1870.

Mr. Binney says, "This work is strictly an outline of' the life of St. Paul, and it is nothing more." It is a capital preparation for reading *.Lea, in and Conybeare and Howson.*

BLUNT (HENRY, A.M.) Lectures upon the History of St.

Paul. 2 vols., 12mo. Sixth edition. *Lond.*, 1835. 2/6.

Printed in such large and widely-leaded type that a very little matter goes a long way. Very good, but not striking.

1126 CONYBEARE (W. J., M.A.) and HOWSON (J. S., D.D., *Dean of Chester*). Life and Epistles of St. Paul. Library edition. 2vols., 4to. 48/- Intermediate edition, 2vols., sq. cr. 8vo. 2I/- Student's edition, condensed, 1 vol., cr. 8vo. 9/- *Lond.*, Macmillan & Co.

Far superior to any other work on the subject. It stands like some o'ertopping Alp, a marvel among Scriptural biographies. We have not space to mention Howson's minor works connected with Paul, but they are all good.

1127 EADIE (JOHN, D.D., LL.D.) Paul, the Preacher. An Exposition of his Discourses and Speeches, as recorded in the Acts. Cr. 8vo. *Lond.*, Griffin. 1859. S. 3/6.

Designed to give ordinary readers a juster and fuller conception of the doctrine and life-work of the apostle. ,4 n able work

1128 LEWIN (THOMAS, M.A., F.S.A., *Barrister-at-Law*). Life and Epistles of St. Paul. Second edition, much enlarged. 2 vols., demy 4to. 42/- Lond., G. Bell & Sons. 1875. [Second-hand copies of first edition, 1851. 6/- to 9/-]

Dr. Gloag in his Commentary on the Acts says: "Two works are especially instructive, and deserve careful perusal. The Life and Epistles of St. Paul, by Lewin, and the classical work on the same subject by Conybeare and Howson. In the former the historical connections of the Acts are chiefly stated, and in the latter its geographical relations."

1129 LYTTLETON (GEORGE, LORD). Observations on the Conversion and

Apostleship of St. Paul. In a letter to Gilbert West, Esq. 8vo. Lond.,

1747. [Numerous editions. The Tract Society's edition. Fcap. 8vo. 3/']

*Gilbert West and his friend Lord Lyttleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. *Air.* West chose the Resurrection of Christ, and Lord Lyttleton the Conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice, and a contempt for Christianity. The result of their separate attempts was that they were both converted by their endeavors to overthrow the truth of Christianity ! They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their folly, and to congratulate each other on their joint conviction, that the Bible was the word of God. Their able enquiries have furnished two most valuable treatises in favor of revelation; one, entitled "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."*

MACDUFF (J. R., D.D.) St. Paul in Rome. Cr. 8vo. 4/6.

Lond., Nisbet. 1871. S. 2/6.

Sermons preached in Rome, into which are ably introduced eloquent mention of the existing traditions and remains which associate the Apostle with that great city.

1131 BISCOE (RICHARD, M.A., *-Preb. of St. Paul's. Died 1748*).

History of the Acts of the Apostles. Confirmed from other Authors, and considered as full evidence of the Truth of Christianity. 8vo. *Oxf.*, 184o. 4/-

1132 PALEY (WILLIAM, D.D. 1743 — 18o5). *Horse Paulinae*.

Numerous editions. The Religious Tract Society publishes the *Horae Paulinae*, with Notes, and *Horse Apostolicae*, by Rev. T. Birks. 12mo. 3/-

TATE (JAMES, *Canon of St. -Paul's*). The *Horae Paulinae* carried out and illustrated. 8vo. *Lond.*, 184o.

Though not commentaries, the three works just mentioned are sources of information not to be neglected by the student of the Acts.

RIVINGTON (FRANCIS). *Life and Writings of St. Paul*. Cr.

8vo. 5/- *Land.*, Sampson Low & Co. 1874. S. 2/-

Nobody possessing *Conybeare* and *Howson* will need this work, though in the absence of better this would have been serviceable.

1135 SMITH (THORNLEY). *Saul of Tarsus*. 2/- and 2/6. *Lond.*, J, Blackwood & Co. S. 1/3.

Thornley Smith always deserves attentive reading.

1136 BLUNT (HENRY, A.M.) Lectures upon the History of St. Peter.

12mo. *Lond.*, 1830. 1/- (*For remarks, see No. 1125*).

1137 GREEN (SAMUEL G., D.D., *President of Rawdon College*). The Apostle Peter' his Life and Lessons. 12mo. 3/-*Lond.*, S. School Union. 1873.

Contains a large amount of needful information, condensed and well arranged. Dr. Green is the writer on Peter's biography.

1138 KRUMMACHER (F. W., D.D.) St. John the Evangelist.

12mo. *Bib. Cabinet. Edinb.*, T. & T. Clark. S. 3/

The author's name is a sufficient guarantee. He has also written on Cornelius and Stephen.

1139 GOULBURN (EDWARD MEYRICK, D.D., *Dean of Norwich*).

Acts of the Deacons: Lectures on Acts VI. — IX. Sin. 8vo. 6/-

Lond., Rivingtons. 1869. S. 2/9.

An interesting topic well handled.

THE APOSTOLICAL EPISTLES.

BENSON (GEORGE, D.D. 1699 — 1763). Paraphrase and Notes on x & 2 Thessalonians, 1 & 2 Timothy, Philemon, Titus, and the Seven Catholic Epistles. 2 vols., 4to. x 734. 6/- to 8/-*Benson* has closely followed *Locke's* method, though scarcely with equal footsteps, and has paraphrased those Epistles which *Locke* did not live to complete. In the consecutive reading of an Epistle *Locke* and *Benson* are great assistants, but as *Benson* was an Arian he must be read with great caution. (*See No. 1148*).

DENTON (W.) Commentaries on the Epistles for Sundays and Holy Days. 2 vols., 8vo. 36/- *Lond.*, G. Bell & Co. 1869 — 71. S.21/-

Will be a treasure to Churchmen. *Denton* is a good author.

1142 DICKSON (DAVID). Exposition of all the Epistles.

Folio. *Lond.* x659. 12/-to 15/-

Dickson is a writer after our own heart. For preachers he is a great ally. There is nothing brilliant or profound; but everything

is clear and well arranged, and the unction runs down like the oil from Aaron's head. In this volume the observations are brief.

1143 ELLICOTT (CHARLES J., D.D., *Bp. of Gloucester and Bristol*). Commentary on St. Paul's Epistles. 5 vols., 8vo. Galatians, 8/6; Ephesians, 8/6; Pastoral Epistles, 10/6; Philippians, Colossians, and Philemon, 10/6; Thessalonians, 7/6. *Lond.*, Longmans. 1861 — 64. S. 3 1/6. *Dr. Eadie* says, "Ellicott is distinguished by close and uniform adherence to grammatical canon, without much expansion into exegesis." *Dr. Riddle* thinks *Ellicott* to be in many respects without an English rival. *For scholars only.*

„44 FERGUSON (JAMES). Exposition of the Epistles to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians. 8vo. *Edinb.*, 1659 — 74. 8/- to 10/6. Reprinted, I vol., large 8vo. *Lond.*, 1841. 3/- to 5/6.

/re who possesses this work is rich. The author handles his matter in the same manner as Hutcheson and Dickson, and he is of their class — a grand, gracious, savory divine.

1145 GLOAG (PATON J., D.D.) Introduction to the Pauline Epistles. 8vo. 12/- *Edinb.*, T. & T. Clark. x874.

Not an exposition, but an exceedingly valuable introduction, illustrating the design, date, and circumstances of the inspired letters.

JOWETT (BENJAMIN, M.A., *Regius Professor, Oxford*). Epistles to the Thessalonians, Galatians, and Romans [Greek and English]; with Critical Notes. 2 vols., 8vo. *Lond.*, Murray. 1859. S. f2 2s. to f2 los. *Professor Jowett's* most unseemly attack on Paul, as an apostle, as a thinker, as a writer, and as a man, only proves his own incapacity for forming a /just judgment either of the apostle or of himself.

1147 KELLY (WILLIAM). Lectures Introductory to the Study of Paul's Epistles,

Demy 8vo. 5/ *Zonal.*, G. Morrish. 1869. S. 3/

Of the same character as *Mr. Kelly's* other works. (*See 2Vo. I22o*).

LOCKE (JOHN, M.A. 1632 — 1704). Paraphrase and Notes on the Epistles to the Galatians, Corinthians, Romans, and

Ephesians. 4to. *Lond.*, 1733. Also 8vo. editions. 2/6. Anything from such a man is worthy of attention, and this piece, as a protest against rending texts from their connection, is most judicious. The paraphrase, though open to criticism, is executed with great candor, and really illuminates the text. (*See Benson, No. 1140*).

1149 LYTH (JOHN, D.D.) The Homiletical Treasury. Romans to Philippians. Cr. 8vo. 5/- *Lond.*, Elliot Stock. 1869.

The plan of this book is surpassingly useful, but Dr. *Lyth* does not carry it out to our satisfaction. It is easy to divide an egg by letting it drop on the floor, and in this fashion this author divides texts.

1150 MACKNIGHT (J., D.D. 1721 — 1800). Translation with Commentary and

Notes. 6 vols., 8vo, 1816; also 4 vols., 8vo., and x vol., royal 8vo. 10/-To be read with great caution. We do not admire this author.

1151 MARSTON (CHARLES DALLAS, M.A.) Expositions on the Epistles. 12mo. 3/6. *Lond.*, J. F. Shaw & Co. x868. S. 1/9.

Expositions of each Epistle as a whole. An admirable method of instruction. To do this in a popular style is as praiseworthy as it is difficult. *Mr. Marston* has succeeded.

1152 PAGET (ALFRED T., M.A.) On the Unity and Order of the Epistles of St. Paul. 8vo. *Lond.*, Rivingtons. 1851. 1/-

Suggests a rich vein for the student's own working. Few, we fear, will carry it out, but these will prize the Epistles more than others.

1153 PEILE (T. W., D.D.) Annotations on the Apostolical Epistles, for the use

of Students of the Greek Text. 4 vols., 8vo. *Lond.*, 1848 — 52.

Anticalvinistic in doctrine, and in style involved, obscure, and terribly parenthetical. The purchase of the volumes would be a heavy investment.

1154 PRICHARD (C. E., M.A.) Commentary. Ephesians, Philip-
pians, and Colossians. *Lond.*, Rivingtons. 1865. S. 1/6.

Not too diffuse: among the notes are some admirable hints which may be worked out. The book is a small one for so large a subject.

1155 SLADE (JAMES, M.A.) Annotations on the Epistles. For the use of
Candidates for Holy Orders. 2 vols., 8vo. *Lond.*, 1836. 5/

This is practically a continuation of *Elsley's* work (No. 954), which closed with the Acts. Notes dry and sapless, but from a literary point of view respectable.

ROMANS.

[Our space does not permit us to repeat the names of authors mentioned under *Acts* and *Apostolical Epistles*, but we urge the student carefully to refer thereto.]

[156 ADAM (THOMAS). Paraphrase on Romans I. to XI. 8vo. 1774;
12mo.

18o5. 1/6to2/-

A poor paraphrase; very correct and evangelical, but thin as Adam's ale. We are disappointed, for the "Private Thoughts" of the same author are highly esteemed.

ANDERSON (*ROBERT, of Brighton, 1792 — 1843*). Exposition
of Romans. 12mo. *Lond.*, 1837. 2/6.

After the manner of *Charles Bridges*. Full of holy unction and devout meditation.

1158 BROWN (JOHN, of *Wamphray*). Exposition of Romans. 4to.
Edinb., 1766. 10/- to 12/-

By a Calvinist of the old school. Heavy, perhaps; but precious.

1159 BROWN (JOHN, D.D., *Edinb.*) Analytical Expositions
of Romans. Large 8vo. 14/- *Edinb.*, W. Oliphant & Co.

1857. S. 7/- to 9/-

Dr. Brown's work must be placed among the first of the first-class. He is a great expositor.

1160 CALVIN (JOHN). Commentary on Romans. Translated by Christopher Roodell. 4to., *Black Letter*, 1583.

9/- Also sm. 8vo., with Life, by Beza. 1834. 2/9.

1161 CHALLIS (JAMES, M.A., F.R.S., F.R.A.S.) Translation of Romans, with Notes. 8vo. 4/- *Lond.*, G. Bell & Sons. 1871.

The translation is made in the current language of the day. The notes are mainly critical.

CHALMERS (T., D.D.) Lectures on Romans. 4 vols., 8vo.

x827. 4 vols., 12mo. *Edinb.*, Edmonston & Co. x854. S. 8/6. Our preferences as to expositions lie in another direction; but we cannot be insensible to the grandeur and childlike simplicity which were combined in *Chalmers*.

1163 EDWARDS (TIMOTHY, A.M.) Paraphrase, with Annotations, on Romans

and Galatians. 4to. *Lond.*, 1752. 2/6.

Watt calls this a judiciously compiled work from the best comments. We judge it to be poor as poverty itself.

EWBANK (W. W.) Commentary, with Translation and Notes.

2 vols., post 8va. *Zend.*, J. w. Parker. 1850. S. 3/-

A sound evangelical comment, very good and gracious. In condensed thought this work is not rich: it is adapted for general reading.

1165 FORD (J., M.A.). Romans. Illustrated from Ch. of England Divines. 8va. 12/- Masters, 1862. S. 7/- (*See No.* 955).

1166 FORBES (JOHN, LL.D.) Analytical Commentary, tracing the Train of Thought by the Aid of Parallelism, with Notes, etc. 8va. 10/6. *Edinb.*, T. & T. Clark. 1868.

We think Dr. Forbes carries the idea of parallelism further than it should go. It can only be applied strictly to poetical books, which Romans is not. He tries to bring out the other side of the truths taught in Hodge, Edwards, and Calvin; but we confess our preference of those authors to himself. The work will greatly edify those whom it does not confuse.

1167 FRY (JOHN, B.A.) Lectures. 8va. *Land.*, 1816. 2/-

Having no theory to serve in this instance, Fry writes to edification.

1168 GODWIN (JOHN H., *Hon. Prof., New Call., Land.*) New Translation, with Notes. 8va. 6/6. *Lond.*, Hodder & Stoughton. 1873.

Such a book as students need while studying the Greek text in college.

1169 HALDANE (R. 1764 — 1842). Exposition: with Remarks on the Commentaries of Macknight and others. 8va. 12/6. *Edinb.*, W. Oliphant & Co. 1874. S. 9/-

Dr. Chalmers styled this "a well-built commentary," and strongly recommended it to students of theology. In his "Sabbath Readings" he writes: "I am reading 'Haldane's Exposition of the Epistle to the Romans,' and find it solid and congenial food."

1170 HINTON (J. HOWARD.) Exposition. 8va. 6/- *Lond.*, 1863. S. 1/6.

Not believing in the constant parallelism of the Epistles, we care very little for this treatise, much as we esteem the author.

1171 HODGE (CHARLES). Commentary. 8va. Philadelphia,

1835, etc. Reprinted by Rel. Tract Society, 12mo. 3/-

Hodge's method and matter make him doubly useful in commenting. He is singularly clear, and a great promoter of thought.

117:: KELLY (WILLIAM). Notes. x2mo. 2/6. Lond., G. Morrish. 1873.

Many of the remarks are admirable, but the theories supported are untenable.

1173 KNIGHT (ROBERT). Commentary. 8va. Lond., 1854. 2/6.

Not at all to our mind. The author often seems to us rather to becloud the text than to explain it.

1174 LANGE (J.P., D.D.) and FAY (F. R.) Commentary

on Romans. (*See page 19, and No. 923*).

MARTYR (PETER. 1500 — 1562). A most learned and fruit.

ful Commentary on Romans. Folio. 1568. 3a/-

Being in *black letter*, and very long, few will ever read it; but it can. rains much that will repay the laborious book-worm.

OLSHAUSEN (H., D.D.) Commentary on Romans. 8vo. 10/6.

Edinb., T. & T. Clark. x850.

Nobody seems very enthusiastic as to *Olshausen*, but some authors have borrowed from his pages more than they have confessed. Personally we do not care for him, but many prize and all respect him.

1177 PARR (ELNATHAN, B.D.) A Short View of the Epistle to the Romans. [Chap. I.; II., I, 2; and VIII. to XVI.] This Exposition forms nearly the whole of " *The Workes*" of Parr. Fourth edition. Small folio. 1651. 10/- The quartos do not contain the Exposition of Chap. I. and II. *The style is faulty, but the matter is rich and full of suggestions. :We regret that the work is not complete, and is seldom to be met with except in fragments.*

PLUMER (WILLIAM S., D.D., LL.D.) Commentary, with Introduction on the Life, Times, Writings, and Character of Paul. Imp. 8vo. 14/- *Edinb.*, W. Oliphant. IN. D.]

Plumer is a laborious compiler, and to most men his works will be of more use than those of a more learned writer.

II79 PRIDHAM {ARTHUR). Notes. Cr. 8vo. 5/- *land.*, Yapp. 1862.

Sound and gracious, but somewhat dull.

1180 PURDUE (E., A.M.) Commentary on Romans. 8vo. *Dub.*, x855. 1/6. Not important.

ROBINSON (T., D.D.) Suggestive Commentary on Romans. [*Van Doren* Series of Commentaries.] 2 vols.,

cr. 8vo. 8/- nett. *Lond.*, Dickinson & Higham. 1871. *.4 good book in a good style. Worth any amount to preachers.*

1182 STEPHEN (JOHN, A.M.) Expositions on Romans. A Series of Lectures. 12mo. *Aberd.*, 1857. 2/6.

Sound in doctrine, practical in tone; above mediocrity.

STUART (MosEs.) Commentary on Romans. 8vo. 6/- *Lond.*, W. Tegg & Co. S. 3/6.

Moses Stuart is judged to have been at his best in Romans and Hebrews. The present work is in some points unsatisfactory, on account of certain philosophico-theological views which he endeavors to maintain. Mr. *Haldane* denounced him as by false criticism “misrepresenting the divine testimony in some of the most momentous points of the Christian scheme.” The charge was too true.

1184 TERROT (C. H., A.M., B P. of *Edinburgh*). Romans [in Greek], with

Introduction, Paraphrase, and Notes. 8vo. *Lond.*, 1828. x/6. Anti-Calvinistic. Why do not such writers let Romans alone ?

THOLUCK (A. F.) Exposition of Romans. 2 vols., fcap.

8vo. 8/-Bib. *Cabinet Series*. *Edinb.*, T. Clark. 1842. S. 4/-*Moses Stuart* confesses his great obligations to this eminent divine, who far exceeds the most of his German brethren in spirituality, and is not behind them in scholarship; yet even he is none too orthodox nor too reverent in his treatment of Holy Scripture.

1186 VAUGHAN (CHARLES JOHN, D.D.) Romans. The Greek Text, with English Notes. Cr. 8vo. 7/6. *Lond.*, Macmillan & Co. x874. S. 4/-

Very valuable to students of the Greek. The result of independent study and honest labor.

1187 WALFORD (W.) *Curae Romaine*. 12mo. *Land.*, x846. x/6.

Walford makes comments of considerable value; he does not stand in the front rank, but his mediocrity is respectable.

1188 WARDLAW (RALPH, D.D.) Lectures on Romans. 3 vols., cr. 8vo. 3/6 each. *Lond.*, Fullarton & Co. 1861.

Wardlaw interprets with great sobriety and spirituality, and we never consult him in vain, though we do not always agree with him.

1189 WILLET (ANDREW). Hexapla: that is, a Sixfold Commentary upon Romans. Folio. 1611. 6/- to 7/6. (*See No. 142.*)

WILLIAMS (H. W., *Wesleyan 3finislet*). Exposition. Cr. 8vo. 6/- *Lond.*, 66, Paternoster Row. i869. S. 2/6.

This epistle has a fascination for Arminian writers; it affords them an opportunity for showing their courage and ingenuity. *Mr. Williams's* book is instructive.

! 191 WILSON (THOMAS. *Puritan. Died 1621*). Commentary on Romans. 4to. *Land.*, x614. Folio, 1627 and x653. 3/6 to 5/6.

Intended for the less-instructed among the preacher's hearers, and put into the form of a dialogue. It is very solid, but does not contain much which is very striking or original.

1192 SCLATER (W., D.D. *Died 1626*). A Key to the Key of Scripture; or an Exposition, with Notes, upon the

Romans, Chap. I., II., III. 4to. 1611 and 1629. 4/ *An antique, but precious book.*

MORISON (JAMES, D.D.) Exposition of the Third Chapter of Romans. 8vo. 12/6. *Lond.*, Hamilton. x866. S. 7/6.

.4. scholarly and exhaustive exposition. When we do not agree with *Dr. Morison*, we pay homage to his great learning and critical skill.

II94 FRASER (JAMES. 1700 — -1796). *The Doctrine of Sanctification. Explication of Romans VI. to VIII. 1 — 4.* 8vo. *Edinb.*, 1830. Offered, new, by Ogle & Murray, 2/6. *Dr. John Brown says: "Fraser's Scripture Doctrine of Sanctification is well worth studying. The old Scotch divine is rude in speech, but not in knowledge."*

x95 ELTON (EDWARD, B.D.) *Sundry Sermons upon Romans*

VII., VIII., and IX. Folio. *Lond.*, x653. 8/- to m/-*The style is plain and homely, but the matter is aye the choicest kind. This old folio is like an old skin bottle, with a rough exterior, but filled within with the product of the rarest vintage. Such books as this we never tire of reading.*

1196 KOHLBRUGGE (H. F., D.D., of *Eiberfeld*). Romans VII., paraphrased, 12mo. *Lond.*, 1854. S. 1/6.

An instructive rendering of this deeply experimental chapter.

1197 BINNING (HUGH. 1627 — 1653). *The Sinner's Sanctuary*. Forty-eight Sermons on Romans VIIi. 4to. 1670. Also Vols. I. and II. of his *Works*. 3 vols., 12mo. *Edinb.*, 1839. 3/- to 4/6.

The writer of Binning's Memoir says: "There is a pure stream of piety and learning running through the whole, and a very peculiar turn of thought, which exceeds the common rate of writers on this choice part of the Holy Scriptures."

1198 HORTON (THOMAS, D.D.) Forty-six Sermons on Romans VIII. *Lond.* Folio. 1674. 3/

Full of matter, well, but rather too formally, arranged. The sermons are very prim and orderly.

1199 WINSLOW (OCTAVIUS, D.D.) No Condemnation in Christ.

[On Romans VIII.] Cr. 8vo. 7// - *Lond.*, Shaw. x86o.

Dr. Winslow is always sound and sweet; but his works are better adapted for general readers than for students. He is extremely diffuse.

I. & II. CORINTHIANS.

[See also under Apostolical Epistles.]

BILLROTH (DR. Gustav. 1808 — 1836). Commentary on the Epistles to the Corinthians. 2 vols., 12mo. 8/- *Bib Cabinet Series*. *Edinb.*, T. & T. Clark. S. 2/9.

To be prized for its criticism. The author tries to bring forth from each passage the sense which the Apostle intended it to convey. Observations and reflections there are none; but we are not among those who throw away "the dry bones of criticism" — bones are as needful as meat though not so nourishing.

CALVIN (JOHN). Commentarie upon Corinthians.

Translated by Thomas Tymme. 4to. 1577. x5/-

Tymme seems to have been constantly occupied in translating the Reformers, and to have done his work well.

HODGE (CHARLES, D.D.) Exposition of I. Corinthians. Post 8vo. 5/- x868. Exposition of II. Corinthians. Post 8vo. 5/- 1869. *Lond.*, Nisbet.

The more we use Hodge, the more we value him. This applies to all his commentaries.

LANGE (J.P.) Commentary on I. and II. Corinthians, by C. F. Kluig, D.D. (*See page 19.*)

1204 LOTHIAN (W.) Lectures on I. & II. Corinthians. 8vo. *Edinb.*, x828.

This work must have done good service in its day, as in some degree an antidote to *Macknight*; it is good and sound; but the student need not distress himself if he cannot procure it, for it is not indispensable.

1205 OLSHAUSEN (H., D.D.) Commentary on I. and II. Corinthians. 8vo. 9/- *Edinb.*, T. & T. Clark. 1851.

Dr. Lindsay Alexander says that this comment is highly esteemed for its happy combinations of grammatico-historical exegesis, with spiritual insight into the meaning of the sacred writers.

PRIDHAM (ARTHUR). Notes and Reflections on I. and II. Corinthians. 2 vols., cr. 8vo. 5/ each. *Land.*, Nisbet. x866.

We do not always agree with *Mr. Pridham*, but we always admire the quiet, candid, and unaffected manner in which he writes.

I207 ROBERTSON (FREDERICK W., M.A. 1816 — 1853). Expository Lectures. 12mo. 5/- *Lond.*, King. 1872.

Robertson's doctrinal vagaries are well known; yet he is a great thinker and a prompter of thought in other men. Read with discretion.

STANLEY (ARTHUR PENRHYN, D.D., F.R.S., *Dean of Westminster*.) Corinthians. 8vo. 18/- *Lond.*, Murray. x876. We do not advise the purchase of these volumes; for although *Dean Stanley* is an instructive writer, our perusal of his notes does not impress us with any sense either of their value or soundness.

COLET (JOHN, D.D., *Dean of St. Paul's*. 1466-1519). Treatise on I. Corinthians. With Translation. Demy 8vo. 10/6. *Lond.*, G. Bell & Sons. 1874.

A curiosity and nothing more. This same ancient *Dean Colet*, the friend of *Erasmus*, wrote also on the Romans.

PEARCE (ZACHARY, D.D.) Translation of I. Corinthians, with Paraphrase and Notes. In Vol. II. of Commentary. (No. 966.)

We ought to value this work greatly, for the author was a renowned scholar; but we confess we do not think much of his productions.

[The writers on small portions of these Epistles are too numerous to be mentioned in our short Catalogue. *Burgess, Branston, Thomas Fuller*

Sibbes, Manton, Watson, and other masterly writers have all left a contribution to the expository stores of the Church of Christ.]

GALATIANS.

[Do not forget to consult works from No. 1140 to 1155.]

1211 BAGGE (HENRY T. J., B.A.) Galatians. 8vo. *Land.*, 1856. S. 3/

Simply a revised text and critical notes.

BAYLEY (SIR E.) Commentary on Galatians. Thick

post 8vo. 7/6. *Lond*, Nisbet. 1869. S. 3/-

Upon each portion there is a commentary, a paraphrase, and a sermon, and thus the author conveys a considerable amount of instruction. He is thoroughly evangelical, and his style clear.

1213 BROWN (JOHN, D.D. *Edinburgh*). Exposition of

Galatians. 8vo. *Edinb.*, 1853. S. 6/-

Brown is a modern Puritan. All his expositions are of the utmost value. The volume on Galatians is one of the scarcest books in the market.

1214 CALVIN (JOHN). Forty-two Sermons on Galatians. 4to. *Land.*, 1574. [A different work from his Commentary.]

EADIE (JOHN, D.D.) Commentary on the Greek Text of Galatians. 8va. 10/6. *Edinb.*, Clark. 1869. S. 7/6. *This is a most careful attempt to ascertain the meaning of the Apostle by a painstaking analysis of his words. The author is not warped by any system of theology, but yet he does not deviate from recognized evangelical truth. As a piece of honest grammatical exegesis the value of this commentary is very great, though there is room to differ from it here and there.*

I216 EDMUNDS (JOHN, M.A.) Galatians. With Explanatory Notes. Crown

8va. *Edinb.*, Oliver & Boyd. 1874.

Thoroughly ritualistic. See remarks on this author's work on Thessalonians.

GODWIN (JOHN H.) Galatians. Translation, with Notes and Doctrinal Lessons. Cr. 8va. 3/- *Land.*, Hodder. 1871.

A helpful translation, with good textual notes.

HALDANE (JAMES ALEXANDER. 1768 — 1851). Exposition of Galatians. 12mo. 1848. 2/6.

This work has never been popular, because the author in the third chapter discusses the question of baptism. This is a fault of which we may say as the Papist said of venial sin: "It deserved to be forgiven."

1219 HAWKER (JOHN, M.A.) Bible Thoughts in Quiet Hours. Commentary on Galatians. 2/- *Lond.*, Yapp & Hawkins. x874.

These "thoughts" are sound and edifying. The book does not profess to be a thorough exposition.

1220 KELLY (WILLIAM). Lectures on Galatians. 12mo. 1/6 and 2/- *Land.*,

G. Morrish. [N.D.]

Mr. Kelly's authoritative style has no weight with us. We do not call these lectures expounding, but confounding.

1221 LANGE (J.P.) Commentary on Galatians, by Otto Schmoller, Ph.D. Ephesians, Philippians, and Colossians, by Karl Braune, D.D. (*Seepage* 19.)

1222 LIGHTFOOT (J. B., D.D., *Canon of St. Paul's*). Galatians. Revised Text, with Introductions, Notes, and

Dissertations. 8va. 12/- *Land.*, Macmillan. 1874.

The Spectator says: "There is no commentator at once of sounder judgment, and more liberal, than Dr. Lightfoot."

1223 LUSHINGTON (THOMAS. Died 1661. The Justification of a Sinner: the Main Argument of the Epistle to the Galatians. Folio. I65o. 5/6.

A translation from *Crellius*, a Socinian divine, made by *Lushington*, who was far gone towards the same error. We mention the book to warn our readers of its character; for bad works of the Puritan period are few.

1224 LUTHER (MARTIN). Commentary on Galatians.

[Numerous editions — folio, quarto, and octavo.]

"I prefer this book of Martin Luther's (except the Bible) before all the books that I have ever seen, as most fit for a wounded conscience." — *Bunyan*. This is a great historic work, and is beyond

criticism, on account of its great usefulness. As a comment its accuracy might be questioned; but for emphatic utterances and clear statements of the great doctrine of the Epistle it remains altogether by itself, and must be judged per se.

1225 OLSHAUSEN (H., D.D.) Commentary on Galatians, Ephesians, Colossians, and Thessalonians. 8vo. 10/6. *Edinb.*, T. & T. Clark. 1851 (*For remarks, see No. 964.*)

PEARSON (SAMUEL, *Minister of Gt. George St. Chapel, Liverpool*). Sermons on Galatians. Cr. 8vo. 3/6. *Lond.*, Clarke. x874. Discourses worthy of the successor of *Spencer* and *Raffies*.

1227 PERKINS (WILLIAM. 1558 — 1602.) Commentarie on the First Five Chapters of Galatians, with a Supplement on the Sixth Chapter, by Ralfe Cudworth. Thick 4to. x604. 2/6 to 4/-

Perkins was justly esteemed by his cotemporaries as a master in theology. This commentary is deeply theological, and reads like a body of divinity: truth compels us to confess that we find it dull.

1228 PRIDHAM (A.) Galatians. Cr. 8vo. 5/- *Zonal.*, Nisbet. 1872.

Pridham is, we suppose, of the moderate *Brethren* school, but he is not carried away by any theory, being essentially a man of sober mind.

EPHESIANS.

[See also under *Apostolical Epistles.*]

BAYNE (PAUL, A.M. *Puritan. Died 1617*). Commentary on Ephesians. Folio. 1643, etc. 6/- [Reprinted in *Nichol's*

Commentaries. Cr. 4to. 7/6. *Lond.*, Nisbet. 1866.] *Sibbes* says of this Work: "The greatest shall find matter to exercise themselves in; the meaner, matter of sweet comfort and holy instruction; and all confess that he hath brought some light to this Scripture."

1230 CALVIN (JOHN). Sermons on Ephesians, Translated

by A. Golding. *Black Letter*. 4to. Lond., 1577. 9/’ *Not the same as the exposition. The Sermons are priceless.*

EADIE (JOHN, D.D.) Commentary on the Greek text

of Ephesians. 8vo. I4/. Lond., Griffin. 1861. S. 7/6. “*This book is one of prodigious learning and research. The author seems to have read all, in every language, that has been written upon the Epistle. It is also a work of independent criticism, and casts much new light upon many passages.*”

GRAHAM (WILLIAM, D.D., *of Bonn, Prussia*). Lectures on

Ephesians. Cr. 8vo. 7/6. Lond., Partridge & Co. x87o. *Dr. Graham* is an earnest opponent of the German Neologians and frequently writes with their negations before his eye. He is a commentator of considerable learning and much spirituality of mind. -

1233 HEMMINGE (NICHOLAS, D.D.) Commentary on Ephesians, translated.

4to. *Land.*, 1581 (*See No. 553.*)

1234 HODGE (CHARLES, D.D.) Commentary on Ephesians.

Cr. 8vo. 3/6. *Zonal.*, Nisbet. 1870.

Most valuable. With no writer do we more fully agree.

1235 KELLY (W.) Lectures. 12mo. 2/- *Land.*, G. Morrish. (*See No. 1256.*)

1236 LATHROP (JOSEPH, D.D., *of America.* 173t — 182o). Exposition of the Epistle to the Ephesians, in a Series of Discourses.

Thick 8vo. *Philadelphia*, 1864.

These discourses are sure to be of the highest class. We have not been able to procure a copy.

M'GHEE (R., A.M., M.R.I.A.) Lectures on Ephesians. 2 vols.,

8vo. Fourth edition. *Lond.*, Saunders & Otley. 1861. S. 10/6. Lively, warmhearted, extemporaneous sermons, full of good teaching. The preacher aimed to edify the many, rather than to write a critical work for the few, and he has succeeded.

NEWLAND (HENRY, M.A) A New Catena of St. Paul's Epistles. Commentary on Ephesians, in which is exhibited the Results of the most learned Theological Criticisms, from the Age of the Early Fathers down to the Present Time. 8vo. 7/6. *Zonal.*, J. Parker & Co. x866. S. 3/-

Used discreetly, this Catena of patristic, mediaeval, and modern Church interpreters, may be very helpful; without discretion it will mislead.

1239 PATTISON (R.E., D.D., *late Pres. of Waterville Col.*)

Commentary on Ephesians. 8vo. *Boston, U.S.* 1859. *A book to instruct intelligent, experienced believers. It is a model for a class-book, plain and yet profound.*

1240 PERCEVAL (A. P.) Lectures on Ephesians. 12mo. *Lond.*, 1846. 1/6.

Good, but not likely to produce headache by overloading the brain with thought.

1241 PRIDHAM (A.) Ephesians. 12mo. 4/6. *Lond.*, Yapp. S. 2/6. Style heavy, matter weighty.

PULSFORD (JohN). Christ and his Seed; Central to all things: being a Series of Expository Discourses on Paul's Epistle to the Ephesians. 4to. 8/6. *Lond.*, Hamilton, Adams & Co. 1872. Contains a great deal of deep thought, but is too mystical and often too cloudy to be of much service to those who wish to explain Scripture.

1243 RIDLEY (LANcELoT. *About* x54o.) Commentaries on Ephesians, Philippians, and part of Jude. [Reprinted in *Richmond's Fathers.*]

John Bale wrote in 1543: "The Commentary which that virtuous, learned man, *Master Lancelot Ridley*, made upon St. Paul's Epistle to the Ephesians, for the true erudttion of his Christian brethren, hath my *Lord Bonner* here also condemned for heresy. But what the cause is I cannot tell, unless it be for advancing the Gospel as the thing whereby we are made righteous." Our author is equally fierce against Anabaptists and Papists, but is not much of a commentator.

1244 TURNER (SAMUEL H., D.D.) Ephesians, in Greek and English; with Analysis and Commentary. 8vo. *New York*, 1856.

A learned American work; good, but not very attractive.

EVANS (JAMES HARRINGTON, A.M. 1785 — 1849). Christian Solicitude, as exemplified in Ephesians III. 16mo. *Lond.*, J. F. Shaw. x856. S. 1/3.

Harrington Evans was a great teacher. A more sound, earnest, and instructive divine never lived. This book consists of notes of sermons preserved by a hearer. It is well worthy of study. His Memoir contains fragmentary remarks upon Ephesians I.

I246 ROLLOCK (ROBERT. 1855 — 1598). An Exposition of part of the rift and sixt chapters of S. Pavle's Epistle to the Ephesians. 4to. *Lond.*, 1630. !In a volume containing sundry fragments of Expositions.] 12/

This renowned Scotchman's writings generally come to us as translations from the Latin, and have been made preternaturally dull in the process of interpretation; but this appears to have been written in English by himself. It is practical to a high degree, and goes into minute details of the married life, etc. It will not be much appreciated in these days, though *Dr. McCrie* styles *Rollock's* works "succinct and judicious."

PHILIPPIANS.

[See also under *Epistles.*]

1247 ACASTER (J.) Expository Lectures on Philippians. 8va. *Lond.* 1827. 2/-Useful in showing the preacher how *not to do it*. By a violent effort we forced ourselves to read one lecture; but we have done nothing to deserve to read another. The author was domestic chaplain to an earl, meant well, and did his little best.

AIRAY (HENRY. 1559 — 1617). Lectures on Philippians. 4to. *Land.* 1618. 5/6. [Reprinted, with *Cartwright* on Colossians, in *Nichol's Commentaries*. Cr. 4to. 7/6. *Lond.*, Nisbet. 1864.] *Mr. Grosart* says: "You will look in vain in this commentary for erudite criticism or subtle exegesis in the modern sense: but there seems to us to be an instructively true following up of the Apostolic thoughts, and a quick insight into their bearings and relative force.

1249 CALVIN (JoHn). Commentarie on Philippians. Translated by Wm. Becket. 4to. *Lond.*, 1584. 10/6.

CALVIN AND STORR. Expositions of Philippians and Colos-sians. By J. Calvin and Gottlob Starr. Translated by R. John-

ston. 12mo. 4/- *Bib. Cabinet. Edinb.*, Clark. 1842. 3/-A sort of sandwich, with *Calvin* for the meat, and *Starr* for very hard black bread. Students who can enjoy both spiritual exposition and stern criticism with equal relish will make fine expositors.

1251 DAILLE (JEAN. 1594 — 1670). Exposition of Philippians.

Translated by Rev. James Sherman. Imp. 8va. *Lond.*, 1841.

[This Exposition, together with *Daille* on Colossians, and

Jenkyn on Jude, have been issued in one thick volume by Mr.

Nichol of Edinburgh. 10/6. *Lond.*, Nisbet. x863..']

Written in a deliciously florid style. Very sweet and evangelical: after the French manner.

1252 EADIE (JOHN, D.D.) Commentary on the Greek text of Philippians. 8vo., 10/6. *Lond.*, Griffin. 1859. S. 6/. *A standard work. Essential to the scholarly student.*

1253 EASTBURN (M.) Lectures. 8vo. *New York*, 1853. 2/6. Designed for family reading. Moderately good.

HALL (ROBERT, A.M. 1764 — 1831). Exposition of Philippians, in twelve Discourses. 8vo. *Lond.*, 1843. 2/6.

Robert Hall does not shine so much upon the printed page as he did when he blazed from the pulpit. These discourses were published after his death, from the notes of a hearer. They are good as sermons, but not remarkable as expositions.

1255 JOHNSTONE (ROBERT, LL.B., *of Glasgow*). Lectures on Philippians, with revised Translation, and Notes on the Greek text. 8vo. 7/6. *Edinb.*, Oliphant. 1875.

A noble volume. A real boon to the man who purchases it.

1256 KELLY (W.) Philippians and Colossians. 12mo. 2/- *Lond.*, Morrish. 1869. Much that is excellent placed in "darkness visible."

1257 LANGE (J.P.) *See No. 923, and also page 19.*

1258 LIGHTFOOT (J. B., D.D.) A revised text, with Note:., etc. 8vo. 12/. *Lond.*, Macmillan & Co. 1873.

Deservedly regarded as a standard work. The more instructed student will appreciate it.

MEYER (DR. H. A.W.) Critical and Exegetical Handbook

to the Epistles to the Philippians and Colossians. (*See No. 928*). No doubt wonderfully learned, but we cannot get on with it. Quotations from heretics we have happily never heard of before are of no great use to simple believers like ourselves.

1260 NEAT (CHARLES). Discourses from Philippians. Sm. 8vo. *Lond.*, 1841 1/6.

Strongly Calvinistic, and correct to a hair; but utterly devoid of originality either of thought or expression.

NEANDER (JOHANN AUGUST WILHELM. 1789 — 1850). *Philippians and James, practically and historically explained.* Post 8vo. 3/- *Edinb.*, T. & T. Clark. 1851. S. 1/9.

Without dwelling upon the wording of the Epistle, *Neander* reproduces its spirit in other language, and so expounds it. The little work will be greatly appreciated by a certain order of minds.

1262 NEWLAND (H., M.A.) *New Catena. Philippians.* 8vo, 7/6. J. Parker. x86o. S. 2/6. (*See No.* 1238).

1263 PEIRCE (JAMES. *Died* 1726). *Paraphrase on Philippians, Colossians, and*

Hebrews. 4to. *Lond.*, x733.

Had he but known the Lord, his writings would have been admirable. He conceals his *Arianism*, but it is fatal to his acceptance with believers. He wrote after the manner of *Mr. Locke*.

1264 ROBERTSON (J.S.S., M.A.) *Lectures on Philippians.* 12mo. *Lond.*, 1849 *Lectures which will never set the Thames on fire.*

TODD (JAMES F., M.A.) *Apostle Paul and the Church at Philippi. Acts XVI. and Philippians.* 8vo. 9/. *Lond.*, Bell & Daldy. 1864.

A respectable work. The author is sound in doctrine and valorous in controverting error, and he says many good things; but he rather *uses* the text than expounds it. He deserves a reading³ but men with whom money is scarce need not purchase this book.

TOLLER (THOMAS). *Discourses on Philippians.* 12mo.

Lond., 1855. 2/-

A very favorable specimen of plain, popular exposition. Nothing either deep, or new, or critically accurate; but sensible and practical.

1267 VAUGHAN (C. J., D.D.) *Lectures on Philippians.*

Extra Fcap. 8vo. 5/- *Lond.*, Macmillan. 1864, etc. *Deservedly esteemed.* *Dr. Vaughan gives a literal translation of his text from the original Greek, and then expounds it, believing' it, as he says, "to be the duty of every Christian teacher to assist his congregation in drinkings not of the stream on& but at the spring of revealed truth."*

1268 WIESINGER (LIC. AuGust). *Commentary on Philippians, Titus, and 1 Timothy; in continuation of the work of Olshausen.* 8vo. 10/6. *Edinb.*, T. & T. Clark. x851. S. 4/6.

Many mistake this for *Olshausen's*. It is of the critical and grammatical school, and bristles all over with the names of the German band. We prefer the Puritanic gold to the German silver which is now in fashion.

1269 BAYNPE. (PAUL, A.M.) *Commentary on Colossians*

I. and II. 4to. *Lond.*, 1634. 6/.

On the two first chapters only. Edifying' and very rare.

1270 BYFIELD (NICHOLAS, *Puritan.* 1579 — 1622.) *Exposition upon Colossians; being the Substance of near seven years' week-day sermons.* Folio. 1615 and 1617. 6/6 [Reprinted in *Nichol's Commentaries.* Cr. 4to., 7/6. *Lond.*, Nisbet. 1869.]

The author lived in intense pain, and died at 44, yet he produced quite a mountain of literature. He writes like an earnest, faithful man, resolved to

keep back nothing' of the counsel of God; but he too little studies brevity, and consequently he wearies mort readers. lie is always worth consulting'.

1271 CALVIN. (*See Nos. 1249, 1250*).

1272 CARTWRIGHT (ThoMAs, B.D. *Puritan. i535 — i603*).

Commentary on Colossians. 4to. *Lond.*, 1612. 7/6. IRe-
printed in *Nichol's Commentaries. See -No. x 248.*]

This is but a small affair, consisting of scanty and second-rate “notes” by a hearer. Yet what there is of it has the true ring, and is rich in spirituality.

1273 DAILLE (J.) (*See No. 1251*).

1274 DAVENANT (JOHN, *Bp. of Salisbury*. 1572 — 1641.) Exposition of Colossians. Translated from the Latin, by Josiah Allport. 2 vols., 8vo. *Lond.*, 1831. 4/- to 6/6. “/know no exposition upon a detached portion of Scripture (with the single exception of Owen on the Hebrews) that will con&are with it in all points. Leighton is superior in sweetness, but far inferior in depth, accuracy, and discursiveness.” — C. Bridges.

EADIE, (John, D.D.) Commentary on the Greek text

of Colossians. 8vo., 10/6. *Lond.*, Griffin. 1856. S. 6/. *Very full and reliable. A work of the utmost value.*

ELTON (EDWARD, B.D.) Exposition of Colossians.

Third edition. Folio. *Lond.*, 1637. 7/- to 9/.

,4 Puritan work; strongly Calvinistic, popular, and very full.

GISBORNE (Thomas, *Prebendary of Durham*. 1758 — 1846).

Exposition of Colossians. 12mo. *Lond.*, i816. x/-

Sermons which very much remind us of those of *Henry Melvill*, but with less of the Gospel in them. *Gisborne* was a preacher of considerable repute, but he was more at home upon moral than spiritual topics.

GUTHRIE (THOMAS, D.D.) Christ the Inheritance of the Saints.

Discourses from Colossians, Cr. 8vo. 7/6. *Edinb.*, A. & C. Black. 1859. S. 4/-

Not so much an exposition as a series of brilliant discourses, or l;rose poems. *Dr. Guthrie* has only touched upon the first chapter.

1279 LIGHTFOOT (j. B., D.D.) Colossians and Philemon.

A revised Text, with Introductions, Notes, etc. 8vo.,

12/. Macmillan & Co. 1875.

For remarks, see No. 1258. Lightfoot writes for scholars.

MILNER (Joseph, M.A.) Sermons on Colossians, 1 Thessa-Ionians V., and James I. 8vo. *Lond.*, 1841. 3/’

Respectable sermons by the Church historian.

1281 ROLLOCK (R.) Lectures on Colossians. 4to. *Lond.*, 1603. 10/-

It is said that when this great divine died the entire population of Edinburgh attended his funeral. His Lectures on Colossians were once very popular, but are now extremely scarce. The style is very simple and colloquial, and the matter far from profound.

SPENCE (JAMES, D.D.) Discourses on Colossians. Cr.

8vo. 7/6. *Lond.*, Hodder. 1875.

.A flood specimen of honest, popular expounding'. Intended for a congregation, but useful to the student.

1283 WATSON (THOMAS, B.A.) Discourses on Colossians. 8vo. *Lond.*, 1838 2/& Thoroughly evangelical and remarkably commonplace.

1284. WILSON (DANIEL, D.D., Bp. of *Calcutta*). Explanatory Lectures on Colossians. 8vo. *Lond.*, x845. 2/6.

By a famous modern evangelical, who shows much ability in wielding this Scripture against Tractarians and others. The work contains little original exegesis.

1285 LOCKYER (NICH., *Puritan*. 1612 — 1684-5). England Faithfully Watcht with in her Wounds. [Lectures on Colossians I.] 4to. *Lond.*, 1646. 5/.

Rich, full, simple. ,A fair specimen of plain Puritan preaching.

I. & II. THESSALONIANS.

1286 EDMUNDS (J., M.A.) Commentary on I and 2 Thessalonians. Cr. 8vo.

Land., Bell & Daldy. 1858. S. 2/-

For school Teachers. The author's notion of a Commentary, which he fully carries out, is contained in his preface. "My idea of the Middle-class Commentary is, that it should be in strict accordance with the doctrine and ritual of the Church, should illustrate her ritual, and should recommend her to the esteem and affection of her children, by proving her adherence to the Word of God."

JEWEL (JOHN, Bp. of *Salisbury*. 1522 — 1571). Expositions

upon I. & II. Thessalonians. Sin. 8vo. *Black Letter. Land.*,

1583. Reprinted 1811 and 1841. 1/6. Also in his *Works*.

Hooker calls *Jewel* "the jewel of bishops." This work is in the usual style of the first Reformers, but rather more lively than most of them. Many of the topics touched upon were peculiar to the times in which the exposition was written. It will serve as a good specimen of the preaching of the Fathers of the English Church.

1288 LANGE (J.P.) Commentary on Thessalonians, by Drs.

Auberlen and Riggenbach. Translated by Dr. Lillie

Timothy, Titus and Philemon, by Prof. Von Oosterzee.

Hebrews, by Dr. C. B. Moll. Edited by Dr. Schaff.

Imp. 8vo. 2l/. *Edinb.*, T. & T. Clark. 1869.

“Lillie’s *Thessalonians* will be found to be one of the best executed portions of the American edition of Lange. The translation is remarkably accurate and elegant, and the additions from his own researches, and the best English Commentaries, are care. fully selected and valuable.” — Dr. P. Schaff

1289 LILLIE (JOHN, D.D., *Kingston, New York. 1812 — 1867*).

Lectures on Thessalonians. Large 8vo. 9/. *Edinb.*,

W. Oliphant & Co. 1863.

Remarks on the preceding will apply here.

ROLLOCK (ROBERT). Lectures on the Epistles to the

Thessalonians, preached by R.R. 4to. *Edinb.*, 1606.

For remarks, *see* No. 1246.

SCLATER (WILLIAM, D.D.) Exposition upon 1 and a

Thessalonians. 4to. *Land.*, 1627. 3/6 to 7/-

Sclater is antique; but, in the usual Puritanic manner, he gives very instructive disquisitions upon a vast variety of topics suggested by the text.

PATTERSON (ALEXANDER SIMPSON, D.D., *Glasgow*).

Commentaries on x Thessalonians, James, and 1 John. 12mo. *Edin5.*, 1857. 2/6 to 4/6.

Notes of discourses, with much in them. Hints may be gleaned here in abundance by students who open their eyes.

1293 PHILLIPS (J.) The Greek of Thessalonians explained. 4to. *Lond.*, 1751. Short, but not particularly sweet. *Very scarce*.

1294 BRADSHAW (W., *Purr?an*. 1571 — 1618). A Plaine and Pithy Exposition of

2 Thessalonians; published since his decease by T. Gataker. 4to. 1620. 3/6. As we cannot get a sight of this, perhaps some reader will present us with a copy.

1295 MANTON (THOMAS, D.D.) Eighteen Sermons on 2

Thessalonians II., concerning Antichrist. 8vo. 1679. 4/.

Here Manton smites heavily at Popery. Richard Baxter wrote a commendatory preface to this valuable exposition.

1296 SQUIRE (JOHN, M.A.) A Plaine Exposition on 2 Thessa-

Ionians II., x — x3, proving the Pope to be Antichrist. 4to.

Lond., 1630. 5/- to 8/-

Squire works out the point of the Pope's being Antichrist with very great cogency of reasoning. The exposition of the Epistle is lost in the point aimed at; but that point is of the utmost importance.

PASTORAL EPISTLES;

Or, the Epistles of Timothy, Titus, and Philemon.

1297 CALVIN (JOHN'). C Sermons on the Epistles of S.

Paule to Timothie and Titus, translated out of the

French, by L.T. 4to. *Land.*, 1579. 15/.

Quite a different work from Calvin's Commentaries.

1298 FAIRBAIRN (PATRICK, D.D.) The Pastoral Epistles, Greek Text, Translation, Introductions, Expository Notes,

etc. Cr. 8vo. 7/6. Edinb., T. & T. Clark. 1874. *What with a good translation, full defense of the Apostolic authorship of the Epistles, fruitful comments, and profitable dissertations, this volume is about as complete a guide to the smaller epistles as one could desire.*

I. & II. TIMOTHY.

[See also under *Pastoral Epistles.*]

x299 BICKERSTETH (E.) (*See No. 1386.*)

1300 PATTERSON (ALEX. S., D.D.) Commentary on Timothy and Titus. 18mo. 1848. (*See our remarks on No. 1292.*)

1301 SLADE (HENRY RAPER., LL.B.) Pulpit Lectures on the Epistles to Timothy.

Cr. 8vo. 1837. 1/-

Utter rubbish. Dear at a gift.

1302 WIESINGER (L. A.) (*See No. 1268*).

1303 PINDER (JOHN H., M.A.) *The Candidate for the Ministry. Lectures on*

1 Timothy. 12mo. Land., 1837. 1/-

Of no consequence.

1304 BARLOW' (JOHN'. *Puritan.*) *Exposition of 2 Timothy, I. and II.* Folio. Lond., 1632. 4/- to 7/6.

By a master in Israel. Thoroughly practical, deeply experimental, and soundly doctrinal.

1305 HALL (THOMAS). *Commentary on 2 Timothy III. and IV.* Folio. Land., 1632 — 1658. 8/.

Hall is often found in union with Barlow, completing the

Commentary on 2 Timothy, as he completed Amos, (No. 840.) -/are is a masterly expositor, of the old-fashioned school.

TITUS.

[*See also under Pastoral Epistles.*]

1306 GRAHAM (W, D.D.) *Titus.* 12mo. 2/6. Lond., Nisbet. 1860.

Dr. Graham endeavors to make criticism intelligible, and the results of learning really edifying. We have our doubts as to some of his criticisms, and he is quite dogmatic enough, but on the whole good.

TAYLOR (THOMAS, D.D. *Puritan.* 1579 — 1632). *Commentarie upon Titus.* 4to. Camb., 1619. 4/- to 6/. Folio. 1668. 10/. Also in *Works*.

The title-page calls Thomas Taylor "a famous and most elaborate divine." He was a preacher at Paul's Cross during the reigns of Elizabeth and James [., and a voluminous writer. This Commentary will well repay the reader.

PHILEMON.

1308 ATTERSOLL (WILLIAM. *Puritan.*) *Commentary upon*

Philemon. Second Edition. Folio. Land., 1633. 4/6.

A long comment upon a short epistle. The pious author labors to keep to his text, and succeeds in bringing out of it a mass of quaint practical teaching.

1309 COX (SAMUEL). Philemon. In "The Private Letters of

St. Paul and St. John." 12mo. 3/- Land., Miall. 1867. *Such exposition as this adds interest to the epistles, and makes their writers live again before our eyes. Mr. Cox delivered this work in public on certain week evenings. Happy are the people who are thus instructed.*

DYKE (DANIEL, B.D. *Puritan. Died about 1614*). A most

fruitful Exposition upon Philemon. *Lond.* 4to. 1618. 4/- to 7/ Dyke's remarks are memorably practical and full of common sense. He abounds in proverbs. The work is not very valuable as an exposition of the words, but excels in making use of them.

I3XX JONES (WILLIAM, D.D., *of East Bergholt.*) Commentary upon Philemon, Hebrews, and x and 2 John. Folio.

Lond., 1636. 9/- to 12/.

Very lively, sprightly, colloquial lectures, by a Suffolk divine, who thinks the Brownists and Dissenters were not persecuted. "Christ was whipped, that was persecution; Christ whipped some out of the temple, that was no persecution." Despite his intolerance he says some uncommonly racy things.

1312 LIGHTFOOT (J. B., D.D.) *See No. 1279.*

HEBREWS.

1313 BROWN (JOHN, D.D.) Exposition of Hebrews. 2 vols., 8vo. 18/- *Edinb.*, 1862. S. 9/6.

Dr. David Smith says of this work. "There is not a single instance of carelessness in investigating the true meaning of a text, or of timidity in stating the conclusion at which the author had arrived." What more could be said in praise of any exposition ?

I314 CALVIN (JOHN). Commentary on Hebrews, translated by Clement Cotton. 4to. *Lond.*, 1605. /o/- to 13/. Another edition, 12mo. *Lond.*, 1841. 1/6.

· 315 DALE (R. W., M.A.) The Jewish Temple and the Christian Church. Discourses on Hebrews. Cr. 8vo. 6/- *Lond.*, Hod-
der & Stoughton. 1871. S. 3/6.

Among modern divines few rank so highly as Mr. Dale. Daring and bold in thought, and yet for the most part warmly on the side of orthodoxy, his works command the appreciation of cultured minds.

1316 DELITZSCH (F., D.D.) Commentary on Hebrews. 2 vols.,

8vo. 21/- *Edinb.*, T. & T. Clark. 1868. S. 12/-

Remarks formerly made upon *Delitzsch* apply here also. (*Nos. 412, ,and 724.*)

::17 DICKSON (DAVID.) Short Explanation of Hebrews.

8vo. *Aberd.*, 1635; *Camb.*, /649; and *Lond.*, 1839.

This is generally to be found in connection with the author's "Brief Exposition on Matthew." (No. 1033.) We need say no

more than — get it, and you will find abundance of suggestions for profitable trains of thought.

DUNCAN (ROBERT, *of Tillicultry*. 1699 — 1729). Exposition of Hebrews. 8vo. 1731. 3/6. New edition, cr. 8vo. 2/- (published at 5/-). *Edinb.*, Ogle & Murray.

“An excellent condensation of *Dr. Owen’s* valuable work, and giving the pith and marrow of the great commentator.”

EBRARD (JOHN H. A., *Prof Theol. Erlangen*). Commentary

on Hebrews. 8vo. 10/6. *Edinb.*, T. & T. Clark. 1853. s. 5/- This is intended as a continuation of *Olshausen*, but it is an improve-merit thereon. *Ebrard* is at once learned and spiritual, and we prefer him to almost any other author whose works the Messrs. Clark have issued.

I320 GOUGE (WILLIAM, D.D. *Puritan.*) Commentary on

Hebrews. 2 vols. Folio. *Lond.*, 1655. [-Reprinted in

Nichol’s Commentaries. 3 vols., Cr. 4to. 7/6 each.

Lond., Nisbet. 1866-7.]

We greatly prize Gouge. Many will think his system of observations cumbrous, and so, perhaps, it is; but upon any topic which

he touches he gives outlines which may supply sermons for months.

I321 HALDANE (JAMES ALEX. 1768 — 1851.) Notes on Exposition of Hebrews. 12mo. 4/6. *Lond.*, Nisbet. 1860.

A posthumous work, and issued, not as a finished exposition, but as “Notes of an intended Exposition.” Very valuable for all that.

1322 HOWARD (J. E.) Hebrews. A Revised Translation, with Notes. Demy

12mo. 1/6. *Lond.*, S. W. Partridge & Co. 1872.

Contains a few suggestive observations; but is a small affair in all respects.

I323 JONES (W., D.D.) *See-No.* 1311

I324. JONES (W., M.A. 1726 — 1800). Four Lectures on the Relation between the Old and New Testaments as set forth in Hebrews. 8vo. 1811. 1/6.

Very little of it, and bound up with a work of an ingenious, but fanciful character

KNOX (J. SPENCER, A.M.) *The Mediator of the New Covenant. Sermons on Hebrews.* 8vo. *Dublin*, 1834. 2/-Thirteen Sermons on select passages. Mediocrity highly polished.

1326 LANGE (J.P.) *See No.* 1288.

t327 LAWSON (G.) *Exposition of Hebrews. Wherein the Socinian Comment is examined.* Folio. *Lond.*, 1662. *Scarce.* 7/- to 10/-

Richard Baxter says: "I. must thankfully acknowledge that I learned more from *Mr. Lawson* than from any divine that ever I conversed with."

1328 LINDSAY (W., D.D., *Prof. Theol. Glasgow.*) *Lectures on Hebrews.* 2 vols. Demy 8vo. 21/. *Edinb.*, Oliphant. 1867. 10/.

One of those great expository works with which the Scotch ministry has so frequently enriched the Church. We wonder if any one ever read this excellent exposition through; we should not like to be sentenced to do so.

1329 [LUSHINGTON (THOMAS, M.A.)] *The Expiation of a Sinner. Commentary*

upon Hebrews. Folio. x646. 5/

This work was published anonymously, and is charged with Socinianism.

1330 M'CAUL (JOSEPH B., *Hon. Canon of Rochester*). Hebrews. A Paraphrastic Commentary, with Illustrations from Philo, the

Targums, etc. 8vo. 12/6. /;and., Longmans. 1871. S. 6/-

Mr. M' Caul attacks the gentlemen of the higher criticism with great plainness of speech and some asperity. We hardly think his work will attain a great circulation, it has so much Hebrew, Greek, Latin, and German in it, that only men of learning and leisure can use it.

MACLEAN (A. 1732 — 1812.) Paraphrase and Com-

mentary on Hebrews. 2 vols., 12mo. *Lond.*, 1847. 2/. *One of the most judicious and solid expositions ever written.*

1332 NELSON (ROBERT). *Comments on Hebrews*. Cr. 8vo. 6/- *Lond.*, Morgan & Scott. 1868. S. 3/6.

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[NEWTON (ADELAIDE L.)] Hebrews compared with the Old

Testament. Cr. 8vo. 3/6. *Lond.*, Nisbet. 1872. S. 1/6. Devout, simple, and instructive. The authoress was an invalid, and died ere she had finished her work. She worked out a good idea with far more of expository matter than could have been expected of her.

1334 OWEN (JOHN, D.D.) *Exposition of Hebrews*. 4 vols.

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PATTERSON (ALEXANDER SIMPSON, D.D.) Commentary on Hebrews. 8vo. 10/6. *Edinb.*, T. & T. Clark. 1856. 6/. Lectures delivered in the course of the author's ministrations. Excellent for the public; the student should consult other authors for learning; but *Patterson* has savor and spirituality.

1337 PRIDHAM (A.). Hebrews. Cr. 8vo. 5/' *Land.*, Nisbet. 186z.

Rather mystified with expressions peculiar to "dispensational truth." whatever that may mean; but devout, candid, sober, and sound.

1338 SAMPSON (FRANCIS S., D.D. *Prof. Orient. Lit., Prince Edward Va.*)

Commentary on Hebrews. 8va. *New York*, 1856. S. 5/6.

A respectable production, but we know many which we value far more. As a set of lectures to a college class these comments would be of great value, but the author did well not to print them, although it was natural and fitting that his surviving colleague should do so.

1339 SAMPSON (G. V.) Translation, with Notes. 8va. *Lond.*, 1828. I/6

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Unhappily the author died before he had quite completed this “argument.” The work is most helpful.

1342 STUART (Moses, M.A.) Commentary on Hebrews.

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A noteworthy series of lectures. If *Gouge*, *Owen*, and others, had not done all for Hebrews that one could well need, this would have been, of first-class value; and though we have much better it is still a worthy companion to them.

1344 THOLUCK (A. F.) Commentary on Hebrews. 2 vols., 12mo. 12/- *Biblical Cabinet*. Edinb., Clark. x842. S. 4/- to 5/6.

Delitzsch speaks highly of this work; but, for our part, we understand the Epistle better without *Tholuck* than with him. Clouds of smoke and volleys of hard words destroy our equanimity.

TURNER (SAMUEL H., D.D.) Hebrews, in Greek and English; with Commentary. 8va. *New York*, 1852. S. 4/6.

Carefully done. Written for those who really wish to understand the Epistle.

1346 WILLIAMS (H. W.) Exposition of Hebrews. Cr. 8va. 6/- Zonal., 66, Patemaster Row. 1872.

The author has evidently been a diligent reader and student. Apart from its Wesleyan peculiarities, we can commend this book as edifying and instructive, though we do not place it in the first class.

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1352 ANDREWS(G.). Sermons upon Hebrews XII 4to. 1711. 9/' Thoroughly Scotch. Sound, but somewhat prolix and commonplace.

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1362 MAYER (JOHN, D.D.) Praxis Theologica: or the Epistle of James Resolved, Expounded, and Preached upon. 4to. 1629. 7/6. (*Seepages 10 and 11.*)

1363 NEANDER (J. A.W.) James, practically explained. Translated by Mrs. Conant. 12mo. *New York*, 1852. 2/6.

See also No. 1261.

1364 NELSON (ROBERT). James. Thin cr. 8vo. 2/6. Lond., Bagsters. 1872.

Setting out with the notion that the epistle is only written to the Jews, this author's remarks are too much warped by this and other theories to be of any value to students.

1365 STIER (R., D.D.) *See No. 972.*

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HANDCOCK (W.J.) Exposition of I John. Cr. 8vo. 3/6. *Lond.*,
Hamilton, Adams & Co. 1861.

The author has carefully studied the original, and has his own ideas as to its meaning; but either he has not the power of communicating them, or else we are slow of apprehension. Very frequently we are at a loss to know what he means.

1398 HARDY (NATHANIEL, D.D. 1618 — 1670). First Epistle of John unfolded and applied. 2 vols. 4to. 1656-59. 7/6 to 10/- Reprinted in *Nichol's Commentaries*. Cr. 4to. 7/6. Lond., Nisbet. 1865.

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1401 PATTERSON (A. S., D.D.) Commentary on x John. 18mo. 1842. *See 2Va. 1292.*

1402 PIERCE (SAMUEL EYLES). Exposition of x John, in

Ninety-three Sermons. 2 vols., 8va. Land., 1835. 7/-This devout author was highly Calvinistic, but withal full of spiritual power and unction. He loved the deep things of Gad, and 'rote upon them in a gracious manner.

1403 STOCK (JOHN', M.A., *of Finchingfield*). Exposition of

I John. 8va. 10/- *Land.*, Rivingtons. 1865. S. 5/-

Written by a well-instructed man of Gad. For spiritual

teaching the work is second to none. Dr. Candlish prized it greatly.

1404 COX (SAMUEL). St. John's Letter to Kyria, and St. John's Letter to Caius. *See No. 1309.*

1405 JONES (W., D.D.) *See No. 1311.*

JUDE.

1406 BICKERSTETH (E.) *See No. 1386.*

1407 GARDINER (F., M.A.) *The Last of the Epistles. Commentary on Jude. Cr. 8vo. Boston, U.S. 1856. 2/6.*

An interesting, straightforward, instructive commentary.

1408 JENKYN (WILLIAM. I612 — I685). *Exposition of Jude. 2 vols., 41o., I652, 4/-; folio, I656, 3/6. Rev. J. Sherman's reprint, imp. 8vo. I839. See No. 1251.*

Earnest and popular, but very full, and profoundly learned. A treasure-house of good things.

1409 LUTHER. *See No. 1372.*

1410 MCGILVRAY (WALTER). *Lectures on Jude. 8vo. Glasg., I855. 3/- Scarce.*

Vigorous, popular addresses by a Free Church divine.

1411 MANTON (THOMAS, D.D.) *Commentary on Jude. 41o. Lond., I658. 4/-*

Manton at first gave up all idea of printing this book on Jude, when he found that Jenkyn had taken up the subject; but he afterwards changed his mind. He tells us: "I consulted with my reverend brother's book, and when I found any point at large discussed by him, / either omitted it or mentioned it very briefly; so that his labors will be necessary to supply the weaknesses of mine." Manton's work is most commendable.

1412 MUIR (WILLIAM, D.D.) *Discourses on Jude. 8vo. Glasg., I822. 2/6. Sermons which do not rise above mediocrity.*

OTES (SAMUEL, *the elder*). *Explanation of Jude in forty-one Sermons. Folio. Lond., 1633. 5/- to 8/-*

Of the conforming Puritan style, full of quaintnesses and singularities of learning. A book by no means to be despised.

1414 PERKINS (WILLIAM, D.D.) *Exposition of Jude. 41o. 1606. 5/6.*

Perkins was regarded by his cotemporaries as a paragon of learning, but his writings fail to interest the generality of readers.

1415 TURNBULL (RICHARD, M.A.) Exposition of Jude. *See No.* 1367.

1416 WILLET (ANDREW). A Catholicon; gathered out of the Catholike Epistle of Jude. Folio. *Lond., 1614.*

This book is in the Museum, but we cannot procure a copy.

The works upon REVELATION are so extremely numerous (Darling's list contains 52 columns), and the views entertained are so many, so different, and so speculative, that after completing our List we resolved not to occupy our space with it, but merely to mention a few works of repute. As for the lucubrations upon parts of the book, they lie at the booksellers' "thick as leaves in Vallambrosa." Numbers of these prophecyings have been disproved by the lapse of time, and others will in due season share their fate. The following remarks may help the, student, and at the same time prove the difficulty of making a selection.

Davidson distinguishes a fourfold manner of apprehending Apocalyptic Prophecy.

1. *Preterists*. The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome. This is the view of *JBossuet, Grotius, Hammond, Wetstein, Eichhorn, Ewald, De Wette, Lucke*, and others, among whom is the American expositor, *Moses Stuart*.

2. *Continuists*. The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled. Thus *Mede, Brightman, Isaac Newton, Woodhouse, Cunningham, Birks, Elliott* (and many Germans).

3. *Simple Futurists*. According to these, only the first three chapters relate to the historical present of the Seer, all else having reference to the absolute future of the Lord's Appearing. Thus, *Burgh, Maitland, Benjamin Newton, Todd*, and others.

4. *Extreme Futurists*. Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ's Coming — being a prediction of the condition of the Jews after the first Resurrection. *Kelly*, and some Irish authors.

BENGEL (JOHN ALBERT). Introduction to his Exposition of the Apocalypse, with his preface to that work, and the greatest part of the conclusion of it, and also his marginal notes on the text, which are a summary of the whole Exposition. Translated from the High Dutch, by John Robertson, M.D. 8vo. *Land.*, 1757.

This great author was rather too precise in his dates. The end of the forty-two months was settled for the 21st of May, 1810, and the destruction of

the beast for June 18th, 1836. When so princely an expositor maunders in this fashion it should act as a caution to less able men.

1418 *BONAR* (H., D.D.) *Light and Truth*, vol. V. (*See No. 6.*)

1419 *BRIGHTMAN* (THomas). *The Revelation of St. John*. Thick 8vo. *Leyden*, x644. 4to. *Amsterdam*, 1611. [See Nos. 649 and 775-]

Brightman's admirers called him "the English Prophet," and this work they styled the "Apocalypse of the Apocalypse;" but it survives only as a noteworthy monument of the failure of the most learned to expound the mysteries of this book. *Elliott* says "his Commentary is one of great vigor both in thought and language, and deservedly one of the most popular with the Protestant Churches of the time."

1420 BURGH [or, DE BURGH] (WILLIAM, M.A.) An Exposition of the Revelation. 12mo. *Dublin*, 1857. 2/-

Good in its own line.

COWPER (WILLIAM, *of Galloway*. 1566 — 1619). Pathmos; or, a Commentary on the Revelation. 4to. *Lond.*, 1619; and in *Works*, folio, 1629.

The simple piety and vigorous style of *Cowper* have preserved his old-fashioned work, and will preserve it.

1422 CRADOCK (SAMUEL, B.D. 1620 — 1760). Exposition. 8va. x696.

Dr. Doddridge and *yah Orton* were very fond of this old author. We are not.

1423 CUMMING (J.) Apocalyptic Sketches. 2 vols., 12mo. S. 5/. Here the views of *Elliott* are admirably popularized.

DAUBUZ (CHARLES. 1670 — 1740). A Perpetual Commentary on the Revelation. Abridged by Peter Lancaster, A.M. 4to.

Lond., 1730. 3/6.

Subsequent writers have drawn much from this work; we have heard it highly commended by competent judges. There is also a larger unabridged edition, which we have not seen. This is said to be still more valuable.

DURHAM (JAMES. 1622 — 1658). A Learned and Complete Commentary. 4to. *Glasg.*, 1788. Original edition, folio, x658. After all that has been written, it would not be easy to find a more sensible and instructive work than this old-fashioned exposition. We cannot accept its interpretations of the mysteries, but the mystery of the gospel tills it with sweet savor.

1426 ELLIOTT (C. B., A.M. *Died* 1875). *Horae Apoc-alypticae*; or, a Commentary on the Apocalypse, critical

and historical. 4 vols. 8va., *Land.*, Seeleys. 1862. S. iS/-*The standard work an the subject.*

1427 GARRATT (SAMUEL, M.A.) Commentary. 8va. 7/6. *Lond.*, Seeleys. 1866. S. 2/- to 3/6.

This author mainly follows *Elliott*, but differs as he proceeds. He is an esteemed author.

1428 FULLER (ANDREW. 1754 — 1815). Expositor)' Discourses.
2 vols., 8va. 1815. Also in *Works*.

Fuller is too judicious to run into speculations. The work is both condensed and clear. *Fuller* called *Faber* "the Fortune-teller of the Church,:" and there are others who deserve the name.

1429 GLASGOW (JAMES, D.D.) Apocalypse Translated and Expounded. 8vo. 2(6. *Edinb.*, T. & T. Clark. 1862.

We ,10 not care much for the translation, and think some of the interpretations speculative and forced; yet the work is important.

1430 HENGSTENBERG (E. W., D.D.) *The Revelation expounded for those who search the Scriptures.* Translated by Patrick Fairbairn, D.D. 2 vols., 8vo. *Edinb.*, 1851-52. S. 14/6. *Scarce.*

Highly esteemed by the best judges.

MEDE (JOSEPH, B.D., 1586 — 1638). *A Key to the Apocalypse*; [-a Translation of Mede's *Clavis Apocalyptica*. By R. Bransby Cooper, Esq.] 8vo. *Lond.*, 1833. 3/6.

There are several other works on the Apocalypse by this author, who, says *Elliott*, "was looked upon and written of as a man almost inspired for the solution of the Apocalyptic mysteries. Yet I think his success was at first over-estimated as an Apocalyptic expositor."

NEWTON (BENJAMIN WILLS.) *Thoughts on the Apocalypse.*

8vo. *Lond.*, 1853. S. 3/-

Of the Futurist School. Condensed and instructive.

x433 ROGERS (GEORGE, *Principal of the "Pastors' College."*) *Lectures on the Book of Revelation.* 4 vols., 12mo. x844-51. 6/-

Not half so well known as it ought to be: a mass of judicious remarks. We do not subscribe to the author's system of interpretation, but his expositions always command our respect.

1434 STUART (MosEs). *A Commentary on the Apocalypse.*

2 vols., royal 8vo. *Lond.*, 1845; 1 vol. 8vo. *Edinb.*, x847;

x vol. 8vo., 8/- *Lond.*, W. Tegg and Co. 1850. S. 3/6.

Stuart rejects the historical interpretations generally given; but his textual criticism and his preliminary disquisitions are very helpful. This work has laid us under great obligations.

VAUGHAN (C. J., D.D.) *Lectures on the Revelation.*

2 vols. Fcap. 8vo. 9/- *Lond.*, Macmillan & Co. 1875.

Does not grapple with the difficulties, but inculcates the lessons of the book. A sensible course.

r436 WILLIAMS (ISAAC). The Apocalypse, with Notes and Reflections. Cr. 8vo. 5/- Lond., Rivingtons. 1873. S. 3/-

Considering the High Church School to which he belongs, this author is marvellously rich in exposition. The whole is tinged with the mediaeval spirit.

1437 WOODHOUSE (JOHN CHAPPEL, D.D., *Dean of Lichfield*.

1751 — 1834). Translation, with Notes. Roy. 8vo. 1805. 2/6.

Bishop Hurd says, "This is the best book of the kind I have seen." We give no opinion, for we are too much puzzled with these Apocalyptic books, and are glad to write

FINIS.

Alabaster, Passmore, & Sons, Fann Street, Aldersgate Street, E.C.

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- ^{ft1} An Exposition of all the Books of the Old and New Testaments. By Matthew Henry, late minister of the gospel in Chester. (Many editions; to be met with at very low prices.)
- ^{ft2} The Works of John Calvin, in 51 volumes. Messrs. Clark, of Edinburgh, announce that they possess the copyright of the works of Calvin originally published by the Calvin Translation Society, and issue them on the following terms: — Complete sets in 51 volumes, 9 pounds, 9 shillings. The “Letters”, edited by Dr. Bonnet, 2 vols., 10 shillings. 6d., additional, Complete sets of Commentaries, 45 vols., 7 pounds 17s. 6d. The “Institutes”, 3 vols., 24 shillings.
- ^{ft3} Werner Helmich, a Dutch Protestant divine, A.D. 1551-1608.
- ^{ft4} Synopsis Criticorum aliorumque S. Scripturae Interpretum. Opera Matthaei Poli. Londinensis, MDCLXIX.
- ^{ft5} Annotations upon the Holy Bible. Wherein the sacred text is inserted, and various readings annexed, together with the parallel Scriptures. The more difficult terms in each verse explained; seeming contradictions reconciled; questions and doubts resolved; and the whole text opened. By the late Rev. and learned divine, Mr. Matthew Poole. 1700.
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- ^{ft7} The reprint by Mr. R. D. Dickinson is edited by Rev. W. Webster, and Rev. Hugh Martin, with a Memoir of the Author, by Rev. A. B. Grosart, 5 vols., super royal 8vo., cloth; 3 pounds 2s. 6d. to

Subscribers.

^{ft8} An Exposition of the Old Testament, in which are recorded the origin of mankind, of the several nations of the world, and of the Jewish nation in particular; the lives of the patriarchs of Israel; the journey of that people from Egypt to the land of Canaan, and their settlement in that land: their laws, moral, ceremonial, and judicial; their government and state under judges and kings; their several captivities, and, their sacred books of devotion: in the exposition of which, it is attempted to give an account of their several books and the writers of them; a summary of each chapter, and the genuine sense of each verse, and, throughout the whole, the original text and the versions of it, are inspected and compared; interpretation of the best note, both Jewish and Christian, consulted; difficult places at large explained, seeming contradictions reconciled, and various passages illustrated and confirmed by testimonies of writers as well Gentile as Jewish. By John Gill, D.D.

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

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- ^{ft17} The Holy Bible; the text according to the authorised version; and a Commentary from Henry and Scott, with numerous Observations and Notes from other Authors; also, the Marginal References, Maps of the Countries mentioned in Scripture, and various useful Tables. London: The Religious Tract Society. (6 volumes.)
- ^{ft18} The Poor Man's Commentary on the Bible. By Robert Hawker, D.D., Vicar of Charles, Plymouth, 1822. (3 vols. folio, or 10 vols. 8vo.)
- ^{ft19} There are several English editions of Barnes's Notes; the one before us is thus advertised: "The Rev. Albert Barnes's Notes (Explanatory and Practical), designed for the Heads of Families, Students, Bible Classes, and Sunday Schools. Edited, and carefully revised, by the Rev. John Cumming, D.D., Minister of the Scotch Church, Crown Court." The Notes on the Entire New Testament, in 11 vols., on the Book of Isaiah, in 3 vols., on the Book of Job, in 2 vols., on the Book of Daniel, in 2 vols., or in 11 double vols. The "Notes on the Book of Psalms" are now being issued in 3 vols. by Messrs. Gall and Inglis.
- ^{ft20} The Family Expositor; or a Paraphrase and Version of the New Testament; with Critical Notes, and a Practical Improvement of each Section. By P. Doddridge, D.D. To which is prefixed a Life of the Author, By Andrew Kippis, D.D., F.R.S., and S.A. London: Longman, Orme, and Co., 1840. (4 vols. 8vo.)
- ^{ft21} Daily Bible Illustrations, being Original Readings for a Year, on subjects from Sacred History, Biography, Antiquities, and Theology. Especially designed for the family circle. By John Kitto, D.D., F.S.A. 8 volumes, small 8vo. (A New Annotated edition has just been brought out by Messrs. Oliphant of Edinburgh.)
- ^{ft22} Gnomon of the New Testament, by John Albert Bengal. But first translated, into English, with original notes explanatory and illustrative.

Revised and edited by Rev. Andrew R. Fausset, M.A., of Trinity College, Dublin. Edinburgh: T. & T. Clarke, 38, George-street, 1863. (Five vols. demy 8vo.; Subscription, 31s. 6d.)^{ft23} The Critical English Testament. — Being an adaption of Bengel's Gnomon, with numerous Notes, showing Precise Results of Modern Criticism and Exegesis. Edited by Rev. W. L. Blackley, M.A., and Rev. James Hawes, M.A. Published by Messrs. Isbister and Co, Ludgate Hill, London. (Three vols. 18s.)

^{ft24} The Greek Testament: with a Critically Revised Text; a Digest of various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By Henry Alford, D.D., Dean of Canterbury. In four volumes. London: Rivingtons, Waterloo Place; and Deighton, Bell, and Co., Cambridge. 1861.

^{ft25} The New Testament for English Readers; containing the Authorized Version, with a revised English Text; Marginal References; and a Critical and Explanatory Commentary; By Henry Alford, D.D., late Dean of Canterbury. New edition. 4 vols. 8vo. 54/6. London, Oxford, and Cambridge. Rivingtons, and G. Bell and Sons, 1872.

^{ft26} The Greek Testament, with English Notes, Critical, Philological, and Explanatory; partly selected and arranged from the best Commentators, ancient and modern, but chiefly original. Fourth edition, revised. 2 vols. 8vo. London. 1841.

^{ft27} A Critical Commentary and Paraphrase on the Old and New Testament, and the Apocrypha. By Patrick, Lowth, Arnald, Whitby, and Lowman. A new edition, etc., in 4 vols. William Tegg and Co.

^{ft28} The Holy Bible; with Notes and Introductions [Old Testament only]. 6 vols. imp. 8vo. 6 pounds. — The New Testament in the original Greek; with Notes, Introductions, and Indexes. By Chr. Wordsworth, D.D., Bishop of Lincoln. 2 vols. imp. 8vo. 3 pounds. London, Oxford, and Cambridge. Rivingtons. 1872, etc.

^{ft29} A Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students, by John Peter Lange, D.D., in connection with a number of eminent European divines. Translated from the German, and edited, with additions, by Phillip Schaff, D.D., in connection with American scholars of various Evangelical denominations. Imperial 8vo. Edinburgh, T. & T. Clark.

1868, etc. [18 volumes, price 21s. each, or to subscribers 15s.]

ft30 The Holy Bible, according to the Authorized Version (A.D. 1611), with an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter, Preacher at Lincoln's Inn, and Chaplain in Ordinary to the Queen. Medium 8vo. London, John Murray. 1871, etc. [5 volumes published, Genesis to Lamentations. Vol. I in 2 parts, 30s. Vols. II and III, 36s. Vol. IV, 24s. Vol. V, 20s.]

ft31 A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments. By the Rev. Robert Jamieson, D.D., St. Paul's, Glasgow; Rev. A. R. Fausset, A.M., St. Cuthbert's, York; and the Rev. David Brown, D.D., Professor of Theology, Aberdeen. 6 vols. medium 8vo. 3 pounds 12s.; or separately at 14s. each, vol. London, Glasgow, and Edinburgh. W. Collins, Sons, & Co. 1871.

ft32 Expository Notes, with Practical Observations, on the New Testament of our Lord and Savior Jesus Christ, wherein, etc. Endeavoured by William Burkitt, M.A. Late Vicar and Lecturer of Dedham, in Essex. (Numerous editions, folio and quarto.)

ft33 For suggestions as to interpretation the student is referred to the Bible Handbook by Dr. Joseph Angus. From page 150 of that work and onwards the most valuable hints will be met with. Much that we would otherwise have inserted in this volume is admirably stated by our learned friend.

ft35 Lectures to my Students: a Selection from Addresses delivered to the Students of the Pastors' College, Metropolitan Tabernacle. By C. H. Spurgeon, President. London: Passmore and Alabaster, 4, Paternoster Buildings. Price 2a 6d.