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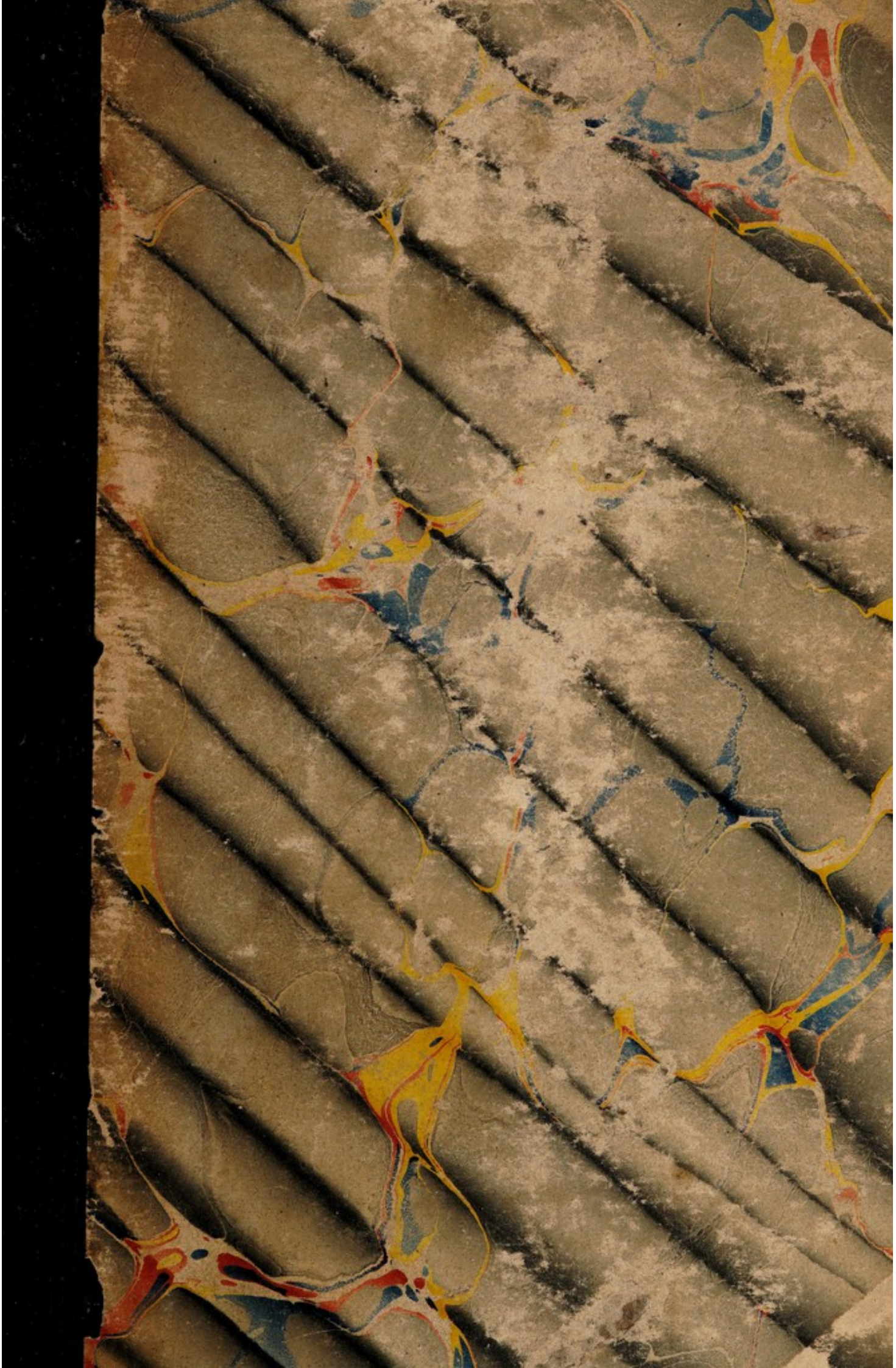

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BIBLIOTHECA BIBLICA:

A

SELECT LIST OF BOOKS

ON

SACRED LITERATURE;

WITH NOTICES,

Biographical, Critical, and Bibliographical.

By WILLIAM ORME,

AUTHOR OF MEMOIRS OF JOHN OWEN, D.D.

Scire ubi aliquid posses invenire, magna pars eruditionis est.

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PREFACE.

THE following work is designed to furnish the means of easy reference to the most useful books in the important department of biblical literature. Under this head are included, Polyglots, and editions of the Hebrew and Greek Scriptures; Concordances, Lexicons, and Introductions to the Bible; works relating to its geography, chronology, and antiquities; translations and commentaries; books which treat of the principles of sacred criticism, hermeneutics, and philology; and numerous productions of a miscellaneous nature, which furnish illustrations of the sacred writings. Of the importance of such a work, there can be but one opinion among theologians; but the difficulties which belong to its successful accomplishment are very considerable.

The biographical notices, which stand at the head of each article, seldom extend farther than to the name and profession of the author, his age and country. They will in most cases enable the reader to form some idea of his religious sentiments and circumstances, and of what may be expected from his writings. Short as they are, it has frequently been found more difficult to supply them than to furnish the longer account of the works which follow. Books often survive, when the history and even the names of their authors are irrecoverably lost.

As the Bibliotheca is necessarily and avowedly but a selection, it may be proper to mention the principles on which it has been made. The list of editions of the original Scriptures is comparatively limited; and it would have been omitted entirely, but that the work would have been incomplete without it. It is therefore confined to the principal critical editions. To have attempted more, would have required an inconvenient enlargement of the plan, and led to the repetition of much that has been already published, and is generally accessible.

In the selection of foreign works, there will be found many of the most valuable of the early continental critics and commentators, and a considera-

ble number of the more modern writers of Holland and Germany. In general, the merits of the former class, and the sentiments which mark the latter, are pointed out. It would have been easy to enlarge this list, especially of the older authors; but as utility, not curiosity or display, has been studied, many books have been omitted which are now only to be found in the cabinets of the curious, or reposing in the public receptacles of the lumber of past ages. Those who desire to follow out the inquiry, have only to procure the Bibliotheca Theologica Selecta of Walch,—a work full of valuable information respecting books in every department of theology which had appeared previously to its publication in 1765.

In British works, the author has endeavoured to make the list as complete as possible; and it is expected that few works of real importance will be found to be omitted. General theology, systematic, practical, and polemical divinity, it must however be observed, are not included in the plan. Many more of the puritanical expositors could have been inserted; but there is so great a sameness in their manner and sentiments, that what is said of those who have been introduced will generally apply to the whole class. Several of the leading theological works in English, though not bearing directly

on the exposition of the Bible, have been inserted, on account of their importance; and a few of the standard works on ecclesiastical history are mentioned. Many books on the Socinian controversy are also introduced, as that debate involves so much that belongs to the criticism and interpretation of the Scriptures.

As Scotland, notwithstanding its religious character and advantages, has been thought not to have produced many works of a biblical nature, considerable pains have been taken to furnish an account of those productions, which in early or later times have proceeded from the pen of Scotsmen. For gratifying this partiality to his native country, the author hopes to be forgiven, though some of the works mentioned should not be deemed of great moment, and many of them be now scarcely ever to be met with. He chiefly regrets, that, after all the research he has been able to bestow, both his list and his notices will be found very scanty and imperfect.

As many lists of books in theology and sacred literature have been already published, it may be thought that the present work is not required. The author is, of course, of a different opinion; and it will be easy, he persuades himself, to convince the reader, that whatever imperfections belong to his

performance, something of the kind was still a desideratum in British literature.

One of the first works published in this country, which treats partly of theological writers, is, A Treatise of Religion and Learning, and of Religious and Learned Men. By Edward Leigh. Lond. 1656, fol. This work is divided into six books; in the last four of which the author gives a large alphabetical catalogue of such persons "as were famous for zeal in the true religion or in learning." It contains brief notices of the writers of all ages and classes; the titles of some of their works, and characters of many of them, mostly extracted from other authors. Considerable labour must have been bestowed on this treatise; but it embraces too much, and is consequently often incorrect, and generally unsatisfactory.

Bishop Wilkins's Ecclesiastes, or, a Discourse concerning the Gift of Preaching, as it falls under the rules of Art,—which was first published about 1640,—contains a very considerable list of writers in theology, arranged under distinct heads. In general, however, the bishop gives merely the names of the authors; he seldom gives the title of the works; and scarcely ever expresses an opinion on the subject or merits of the productions.

In 1663 was published, A Catalogue of our English writers on the Scriptures. Lond. small 8vo. This work goes over the books, chapters, and verses of the Bible in their regular order, and mentions the commentators or writers on each portion, the size of the works, and the dates of their publication. It was republished, with additions, in 1669. It appears to have been compiled with some diligence and care; and, as an index to what had been published till the period of its appearance, is not without its use.

The work which, in its plan and object, most nearly resembles the present, is a Latin production of William Crowe, who designates himself, Sudovolgiensis, Ludimagister Croydoniensis. It is entitled, Elenchus Scriptorum in Sacram Scripturam, tam Graecorum quàm Latinorum, etc. Lond. 1672, 12mo. This volume, which is now very scarce, furnishes, first, a list of editions of the original Scriptures, and of a number of the ancient and modern versions. There is then an alphabetical list of writers on the Scriptures, which generally mentions the country, profession, and religion of the authors; with the time in which they flourished, the titles, dates, extent, and various editions of their works. It contains a very large enumeration of works in little room; but the catalogue is foolishly arranged ac-

cording to the Christian names of the writers, which renders it very inconvenient. Most of the authors who are noticed are foreigners; and it rarely gives any other account of the book than what is supplied by the title.

In the third volume of the English translation of Calmet's Dictionary to the Bible, published in 1732, there is a very extensive Bibliotheca Sacra. While this part of his work displays the great erudition and research of the celebrated author, it discovers strongly his partiality for Catholic writers. With these and the older commentators, it is almost entirely occupied; so that a great proportion of the works mentioned are now utterly inaccessible to British scholars.

The Bibliotheca Britannica, by Dr. Watt, is a work of no ordinary labour, and well calculated to aid inquiry in every branch of knowledge. While the author does justice to its general merits, truth compels him to say, that he has found it frequently deficient and incorrect in the theological department. This will not surprise those who consider the nature of the undertaking; it was too extensive to be accomplished successfully by any one individual. Its expense, also, puts it beyond the reach of the great body of scholars; and, contain-

ing nothing, in general, but a list of titles and editions, it can afford little aid to the juvenile student.

The lists published by the Bishops of Llandaff, Durham, and Lincoln; by Dr. Hales of Trinity College, Dublin, Dr. Williams of Rotherham, and Mr. Horne in his Introduction; and the characters of books by Dr. Doddridge and Bishop Marsh, in their respective lectures, are well known, and all possessed of a portion of merit. To all the works enumerated the present Bibliotheca is occasionally indebted; and, as it contains few references, this general acknowledgment of obligation is now made. Wherever it was practicable, the original work itself has been examined, that a faithful report might be given. In this way, many mistakes in former lists have been silently corrected; and many books also have been omitted, which ought perhaps to have found a place; because they could not be personally examined, and no satisfactory account of them could be obtained.

From mistakes it is impossible that such a work as this can be altogether free. Greater diligence, more extensive information, and certain local advantages, would no doubt have rendered it more worthy of the reader's acceptance. An unbiassed judgment, at least, has been exercised; and every

thing has been done which was in the author's power, that the opinion expressed might be correct as well as impartial. For minor mistakes, he must throw himself on the candour of those who best know the difficulties of such an enterprise; and, should the work live beyond the present edition, whatever errors and omissions may be pointed out, or which may occur to the author, will be readily corrected and supplied.

At the end of the volume an arranged index is inserted, by consulting which, the reader may easily find the different writers who treat of particular subjects, and the commentators on the several books of Scripture. The author will now conclude this preface, by warning those who may consult the Bibliotheca against receiving implicitly various theological sentiments, which are contained in many of the works recommended in it. Let them, in every case, "try the spirits, whether they be of God, because many false prophets are gone out into the world." Books are important and useful; but the teaching of the Divine Spirit is of far greater moment, to the understanding of the sacred word, than all the aids of science and literature.

PERTH, 1*st July*, 1824.

BIBLIOTHECA BIBLICA.

ABAUZIT, FIRMIN, *a Swiss writer, born at Uzes*, 1679; *died* 1767. Reflections on the Eucharist, on Idolatry, &c. with Paraphrases and Explanations of sundry parts of Scripture. Translated from the French, by E. Harwood, D.D. 8vo. 1770.

Dr. Harwood considered this work important. Its critical information, however, is not very profound; and the opinions it expresses on some theological subjects, abundantly free. In this respect it suited well the views of the translator. Abauzit was the friend of St. Evremond, of Sir Isaac Newton, and Rousseau. He was the author of a work on the Apocalypse, in which the authority of that book is disputed. It was translated into English by Dr. Twells. Harwood translated another volume of his also, which he entitled "Miscellanies on Historical, Theological, and Critical subjects;" to which he prefixes a life of the author. In this volume, also, there are dissertations on several passages of Scripture. It appeared in 1774.

ABENDANA, JACOB, *a learned Spanish Rabbi, President of the Jewish Synagogue at Amsterdam,*

and afterwards at London; died in 1685.—Discourses of the Ecclesiastical and Civil Polity of the Jews, 12mo. 1706.

This work treats of the Jewish Courts of Judicature—of their laws concerning Tithes—of the institution of the Priesthood—of their Liturgy—Schools—Feasts—Fasts—Coins—Weights and Measures. It is a selection in English from the works of Abendana, by a translator whose name does not appear. The discourses are, on the whole, sensible, and many of the remarks on the Scriptures are more judicious than are usually to be found in Rabbinical writings. The author published, besides other things, a Spicilegium of explanations of select passages of Scripture, folio, 1685.

ABEN EZRA, ABRAHAM, *a learned Spanish Rabbi, who flourished in the twelfth century.*

He wrote Commentaries on a great part of the Old Testament, which were published in the Biblia Rabbinica of Bomberg at Venice, 1526, 4 vol. fol.; and of Buxtorf, at Basle, 1618, 2 vol. fol. The only part of them translated into Latin, is his Commentary on the Decalogue, by Munster, Basle, 1527. His works are held in high reputation by the lovers of Jewish learning.

ABOAB, DAVID, *Professor and teacher of Hebrew, Chaldee, Italian, Spanish, and Portuguese.* —Remarks upon Dr. Sharp's Two Dissertations concerning the Etymology and Scripture meaning of the Hebrew words Elohim and Berith, 8vo. 1751.

This is a Hutchinsonian pamphlet, by a writer who appears to have professed a *leash* of languages, and whose name would indicate that he was of Jewish origin. He corrects some of Dr. Sharp's mistakes; but does not communicate any novel or important information on the topics discussed.

ABRABANEL, ISAAC, *a Jewish Rabbi, and native of Portugal, who flourished in the fifteenth century.*

His works were all written in Hebrew, of which the following are the chief; some of them have been translated into Latin: Commentarius in Pentateucham, fol. Hanover, 1710.—In Prophetas Priores, fol. Leipzig, 1686.—In Hoseam, 4to. Lugd. Bat. 1686.—In Nahum, 4to. Helmst. 1703.—Proëmium Commentariorum in Leviticum, cum notis per L. C. de Veil, fol. Lond. 1683. The works of Abrabanel are held in considerable estimation among Rabbinical Commentators.

ABRAM, NICHOLAS, *a learned French Jesuit; born* 1589; *died* 1655.—Pharus Veteris Testamenti, etc. folio, Paris. 1648.

This is a learned and elaborate work, which is divided into fifteen books of questions on the Old Testament. Eight of these books treat of subjects contained in Genesis. The first is on the six days' work of creation; the second on the situation and the rivers of Paradise; the third on the blessing of Noah; the fourth on the confusion of tongues; the fifth on the first institution of kingdoms; the sixth on the kingdom of the Assyrians; the seventh on the patriarch Abraham; the eighth on Pharaoh; the ninth on the sojourning of the children of Israel in the wilderness; the tenth on the chronology of the Judges; the eleventh on the Babylonish captivities; the twelfth on Darius the Mede; the thirteenth on Judith; the fourteenth on the coming of the Messiah, and the seventy weeks of Daniel; and the last on the commencement and termination of these seventy weeks. On all these topics the learned author has bestowed great attention.

ABRESCH, FRED. LEWIS, *a distinguished critic and classical scholar; born at Hamburgh,* 1699; *died* 1782.—Animadversionum ad Aeschylum Libri III; accedunt adnotationes ad quaedam loca N. T.

2 tom. 8vo. Zwollae, 1763.—Dilucidationes Thucydideae, quibus et passim N. T. loca illustrantur, 8vo. Traj. 1755.

These works of Abresch are almost entirely philological. As critical illustrations of the New Testament, they do not rank very high. Walch merely gives the title of the work on Thucydides. Neither Michaelis, nor his translator Marsh, mentions any of them, though they refer to a number of books in the same class. Brunet, however, pronounces them works of research. They are much more occupied with the classics than with the New Testament; and the Biblical Scholar will not expect that either Eschylus or Thucydides should afford much aid in interpreting the word of God.

ABRESCH, PETER, *son of Frederic Lewis, and Ordinary Professor of Theology at Göttingen.*—Specimen Philologicum in Obadiae v. 1—8, 4to. Utrecht, 1757.—Specimen Paraphrasis et Annot. in Epistolam ad Hebraicos, 8vo. Lugd. Bat. 1786.—Oratio de Hermeneutice Sacra, etc. 4to. 1774.

The works of the son, so far as the Scriptures are concerned, are much more valuable than those of the father. He appears to have been an excellent Hebrew, as well as Greek scholar, and well acquainted with the principles of biblical interpretation. His specimen of annotations on the Epistle to the Hebrews, extends only to the first six chapters. Bishop Middleton, in his work on the Greek Article, frequently quotes it with approbation. The Paraphrase is very carefully drawn up, and the critical notes frequently important.

ADAM, THOMAS, *Rector of Wintringham; born at Leeds,* 1701; *died* 1784.—A Paraphrase on the first eleven chapters of St. Paul's Epistle to the Romans, 8vo. 1711.—Exposition of St. Matthew, 2 vol. 12mo. 1805.

These are not critical, but doctrinal and practical works. The author was a very pious and useful man in his day; and possessed correct and excellent views of Christianity, as appears from these and his other works. His Private Thoughts on Religion are exceedingly valuable.

ADAMI, CORNELIUS, *a Dutch theologian and minister of Damm, who died early in the last century.*—Observationes Theologico-Philologicae, etc. 4to. Groning. 1710.

The observations of this learned writer embrace many passages of Scripture, and illustrate them from the manners and rites of various nations. The book of Esther, several places of Matthew, and of the Acts of the Apostles—such as the Daily Bread, the Magi, the City of Athens, its superstitions and customs, &c. are illustrated in this manner.

—Exercitationes Exegeticae, etc. 4to. Groning. 1712.

These discourses of Adami relate to the oppression and increase of the Israelites in Egypt—the Nativity and Learning of Moses—the Conversion of Paul, and other great Sinners—the Wicked Practices of the Romans, in illustration of Rom. i. 18, 32; and to ten passages of the Acts. These works of Adami, Walch says, deserve to occupy a chief place among writings of this sort, and display more than ordinary erudition, both sacred and profane.

ADDINGTON, STEPHEN, *a dissenting minister, and tutor in London; born* 1729; *died* 1796.—A Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs; containing an Inquiry into the Evidence of their belief and expectation of a Future State, 4to. 1757.

To this work, which was partly occasioned by Warburton's Divine Legation, was annexed a prospectus of a "Greek and English Concordance to the New Testament, upon a plan entirely new; with a specimen of the work, as it is now prepar-

ing for the press." The Concordance, from want of encouragement, or some other cause, was never published. The Dissertation contains some sensible reasoning and biblical illustration, designed to establish the proposition announced in the title. "The Life of St. Paul," 8vo. 1784, by the same author, contains some things worthy of consideration.

AINSWORTH, HENRY, *a learned Brownist, who died in Holland about* 1623.—Annotations on the Five Books of Moses, the Psalms, and the Song of Solomon, best edit. fol. Lond. 1639.

This is a laborious and valuable work. It contains a literal translation of all the books mentioned, as well as annotations on them. The version is not of great value, being servilely literal: but the commentary is always scriptural, and often very happy in explaining one part of the sacred record by another. The author's acquaintance with Jewish literature was extensive, and his knowledge of the Bible profound. Few books may be more useful in explaining the Old Testament; and none, for the theological sentiment, may be more safely trusted. Speaking of Ainsworth's Psalms, Walch observes, "Monstrant istae eruditionem non mediocrem ac merito laudantur." It was translated into Dutch in 1690; and the substance of it is given in the Latin Synopsis of Poole, who pronounces the following eulogium on the Annotations: "Et quidem tanto acumine et judicio, tanta fide et peritia, exarata, ut digna ausim pronuntiare quæ in exteras linguas transfundantur."

ALBERTI, JOHN, *Professor of Divinity in the University of Leyden, was born in* 1698.—Observationes Philologicae in sacros Novi Foederis libros, 8vo. Lugd. Bat. 1725.—Periculum Criticum in quo loca quaedam cum Veteris ac Novi Foederis illustrantur, vindicantur, emendantur, 8vo. Lugd. Bat. 1727.

Both these works of Alberti are full of important and useful

criticism. The object of them is to illustrate the style and meaning of the writers of the New Testament by the profane writers of Greece; and though his zeal for the classical purity of the sacred penmen sometimes carries him too far, he certainly throws considerable light on many of the peculiar terms and phrases which they employ. The second work mentioned above is not confined to the Scriptures, but takes in some passages of Hesychius and others. In it he often enters the lists with Pricaeus.

Besides these, Alberti published another work of some value. This is entitled, "Glossarium Graecum in Sacros Novi Foederis Libros," etc. 8vo. 1735. This ancient Glossary of the words of the New Testament, was presented to Alberti by J. A. Fabricius, who published it with a commentary, and some other critical pieces.

ALESS, or HALES, ALEXANDER, *a learned Scotchman, who resided long in Germany; born at Edinburgh*, 1500; *he was appointed Professor of Theology at Cambridge, about* 1535, *whence he was soon driven; but occupied the same office, first at Frankfort, and afterwards at Leipzig, where he died* 1565.—Commentarius in Evangelium Joannis, Basle, 8vo. 1553.—Disputationes in Epistolam ad Romanos, cum Philippi Melanchthonis Praefatione, 8vo. Wittemberg, 1553.—Disputatio in utramque Epistolam ad Timotheum, et ad Titum, 8vo. Leipzig, 1550.

On the merits of these works, as expositions of Scripture, I can pronounce no opinion; not having met with any of them. The author was an excellent scholar; greatly esteemed for a time by Henry VIII. and Archbishop Parker. Thuanus also speaks highly of him. A short, but interesting account of him, is given by Dr. M'Crie, Life of Knox, vol. i. Note I. He was beloved by Melanchthon, and praised by Camerarius. There is a work on the Psalms also ascribed to him. It is marked as published at Leipzig, in fol. 1596.

ALEXANDER, JOHN, *an English dissenting minister of the Unitarian Faith. He was born* 1736; *and died on the 29th December,* 1765.—A Paraphrase upon the fifteenth chapter of the first Epistle to the Corinthians; with Critical Notes and Observations, and a Preliminary Dissertation.—A Commentary, with Critical Remarks, upon the Sixth, Seventh, and part of the Eighth chapters of the Romans, and a Sermon on Eccles. ix. 10. 4to. Lond. 1766.

This work contains a few good critical remarks; but the theological creed of the writer occupies a most prominent place throughout. The denial of the doctrine of the atonement, of a state of happiness of separate spirits, and of the resurrection of the same body, (it will perhaps surprise the reader,) is founded on the 15th chapter of the first epistle to the Corinthians. None of these important truths, however, could Mr. Alexander find there!

ALLEN, JOHN, *a learned dissenting layman.*—Modern Judaism, or a Brief Account of the Opinions, Rites, and Ceremonies, of the Jews in modern times, 8vo. Lond. 1817.

This is the best work on modern Judaism in our language. The various topics mentioned in the title are treated very judiciously, and passages of Scripture are occasionally illustrated. Mr. Allen is the author of an excellent translation of Calvin's Institutes, in three vol. 8vo. and also of a translation of Outram on Sacrifice.

ALLIX, PETER, D.D. *a distinguished French refugee, was born in France,* 1641; *and died* 1717, *in England, where he resided many years.*—Reflections upon the Books of the Holy Scripture, to Establish the Truth of the Christian Religion, 2 vol. 8vo. Lond. 1688.

These Reflections are not in the form of a continued commentary on the Bible ; but take up what may be called the spirit of it, under distinct heads, chiefly with a view, as the title expresses it, to establish the divine origin of Christianity. They are often shrewd and original, and well deserve the careful perusal of the Christian advocate. Bishop Watson thought so highly of them, that he republished them in the first volume of his Theological Tracts. They were published in French about the same time that they appeared in English. They were also translated into German, and published at Nuremberg in 1702.

—The Judgment of the Ancient Jewish Church against the Unitarians, 8vo. Lond. 1699.

This work, though without his name, is well known to be the production of Dr. Allix. It affords much curious and interesting information on those passages of the Old Testament, which have been supposed to contain the doctrine of the Trinity. He successfully shows, that if the ancient Jews were not strictly *Trinitarians,* they were firm believers of a plurality in the Godhead. Dr. Smith's opinion of it is, " that it is not remarkable for accurate statement or judicious reasoning." This volume is now scarce, and brings a very high price. It was translated into German, and published at Berlin in 1707.

—The Book of Psalms, with an abridgment of each Psalm, and rules for the interpretation of this Sacred Book, 8vo. 1701.

This is a small anonymous work, and of no great value. It is too brief to be satisfactory, either to the critic or the lover of practical exposition.

—Diatriba de anno et Mense Natali Jesu Christi, etc. 8vo. Lond. 1710.

In this Latin tract, Allix endeavours to show that the Messiah was born, not in winter, but in the spring. He has also various discussions respecting the census taken by Cyrenius—what happened in Judea during the time of Herod—the slaughter of the infants—the Magi, &c. All these subjects, says Walch, are treated in a manner worthy of the erudition of Allix.

ALTER, FRANCIS CHARLES, *a distinguished German scholar and critic; born* 1749; *died at Vienna,* 1804.—Novum Testamentum Graecum, ad Codicem Vindobonensem Graece expressum; Varietatem Lectionis addidit F. C. Alter, 1786, 1787, 2 thick vol. 8vo.

The plan on which this critical edition is formed, differs entirely from that which was adopted by Mill, Wetstein, and Griesbach. The text is printed separately, and the various readings at the end. The text is that of the Codex Lambecii I. in the imperial library at Vienna, which he terms in the title, Codex Vindobonensis. But wherever he discovered manifest errata, he corrected them from the edition of Robert Stephens, 1546; of which errata he has subjoined a list at the end of each volume. "It is generally acknowledged," says Michaelis, "that this edition has been executed with great care and diligence; and as it contains the readings of manuscripts, which had been hitherto totally neglected, or very superficially examined, it is a work with which no man engaged in sacred criticism can dispense."

ALTINGIUS, JAMES, *a learned German divine; born* 1618; *died* 1679.—Commentarius in Jeremiam Prophetam, Amst. folio, 1688.—Commentarius Theoretico-Practicus in Epistolam ad Romanos. Opera Altingii, Amst. 5 tom. folio, 1687.

The works of Alting contain expositions of many parts of Scripture besides the above. He is not perhaps one of the most interesting of the Dutch Expositors; but his sentiments are generally correct; his learning was extensive; and he spared no labour to promote the interests of learning and piety. He was well acquainted with the Eastern languages and dialects, of which his Grammar for eight of the Oriental tongues affords a striking proof.

AMAMA, SIXTINUS, *Professor of Hebrew in the University of Franeker; died* 1629.—Antibarbarus

Biblicus sex Libris, 4to. Franeker, 1628. Edit. opt. 4to. 1656.

This learned work was originally designed to consist of two parts, each containing three books. The author lived to publish only the first part. The fourth book was added in the 2d edition after his death. It is rather a miscellaneous work. He justly represents those as barbarians who despise the study of the sacred languages. He defends the original texts against the charge of corruption, and makes many just remarks on the Septuagint and the Latin Vulgate. On the latter he is very severe, especially on the editions published by Sixtus V. and Clement VIII. It contains a kind of regular criticism on the Vulgate version of the Historical Books, the Psalms, and the writings of Solomon. In the book which was added after his death, Isaiah and Jeremiah are comprehended in the same manner. There are also some dissertations interspersed; among the rest, one on Prov. viii. 22, "The Lord possessed me in the beginning of his ways," in which he defends Drusius against the charge of Arianism. There is also a Tract in reply to Father Mersennus. There are many things in this work deserving of attention, though it is now little known. It is praised by Dr. Owen, Bishop Walton, and Walch.

AMES, WILLIAM, D. D. *a learned Independent, some time Professor of Theology at Franeker, in Holland, where he died in* 1633.—An Analytical Exposition of both the Epistles of the Apostle Peter, illustrated by doctrines out of every text, 4to. Lond. 1641.

This is a translation from the Latin work of Ames, which was published at Amsterdam in 1635. It is not a critical work, but it gives a very accurate analysis of the two Epistles, and deduces doctrinal observations from every part of them. The theological writers of that age, and especially the Puritans, were generally more remarkable for the accuracy of their logical reasoning, than for their critical or philological speculations. Mosheim acknowledges, that "the productions of Ames are not

void of merit, considering the times in which they were written."

AMNER, RICHARD, *an English Unitarian dissenting minister; born* 1736; *died* 1803.—An Essay towards an Interpretation of the Prophecies of Daniel, with occasional Remarks upon some of the most celebrated Commentaries on them, 8vo. Lond. 1776.

The leading design of this work is to establish the hypothesis of Grotius in opposition to that of Mede and Newton—that the prophecies of Daniel do not relate to the Messiah, or to the events of his reign. It is sometimes ingenious, but not successful.

AMYRALD, MOSES, *an eminent French Protestant divine; born* 1596; *died* 1645.—Paraphrasis in Psalmos Davidis, una cum annotationibus, etc. 4to. Traj. ad Rhenum, 1769.

This is the best edition of a book of some value, by Professor Cremer, who has corrected the work and added a preface by himself. Amyrald was a Calvinist, and a little inclined to mysticism. He wrote commentaries on John, and the Acts of the Apostles, in French. Mosheim speaks of him as "a man of a sound understanding and subtile genius, to whose writings even such men as Placette and Pictet owed a considerable part of their glory." His Discourse on the Divine Dreams mentioned in Scripture, was translated into English, 18vo. 1676.

APTHORP, EAST, D. D. *a clergyman of the Church of England, but an American by birth; born* 1732; *died* 1816.—Discourses on Prophecy, 2 vol. 8vo. 1786.

These discourses were read at the Warburtonian Lecture, at which the celebrated Discourses of Bishop Hurd were also delivered; and are not unworthy of the object which the learned

prelate had in view, in the establishment of that foundation. The topics embraced by Dr. Apthorp are—the history of prophecy—canons of interpretation—prophecies of the birth of Christ—chronological characters of the Messiah—theological characters of the Messiah—prophecies of the death of Christ—of the kingdom of Christ—characters of Antichrist—the mystic Tyre—and the origin and the progress of the Reformation. These subjects are discussed with considerable ability and originality, and abound with clear and satisfactory views of the great doctrines of Christianity.

Apthorp was also the author of "Letters on the Prevalence of Christianity before its civil establishment," 8vo. 1778. Bishop Watson says, "The author has enriched this work with many learned remarks, and especially with a catalogue of civil and ecclesiastical historians, which the reader will find to be very useful."

ARIAS MONTANUS, BENEDICTUS, *a learned Spanish ecclesiastic; born* 1527; *died* 1598.

He was the principal editor of the Antwerp Polyglot, published at the expense of the King of Spain. He is best known as the author of the interlined Latin version of the Old and New Testament Scriptures, which first appeared as an appendix to the above polyglot in 1572. Pagninus, indeed, was properly the translator; but Montanus corrected, improved, and adapted it to the editions of the Scriptures which he published. It has frequently been republished, and was adopted by Walton in the London Polyglot. As a version, it is literal to the greatest possible extent. Hence it is generally barbarous, often absurd, and very frequently obscure. It may sometimes assist in the interpretation of Hebrew and Greek words; but, as a translation of the Bible, it is utterly useless. Montanus wrote Latin Commentaries, which are not of great repute, on a number of the books of Scripture.

ARNALD, RICHARD, *a clergyman of the Church of England, who died in* 1756.—A Critical Commentary on the Books of the Apocrypha, folio, 1748.

The Apocryphal books of the Old Testament, though not inspired, contain some useful historical information; and the Greek in which they are composed, being similar to that of the Septuagint, is useful for illustrating the idiom of the New Testament. The commentary of Arnald, which was published at first in separate parts, is the only English work on the subject. It is in general judicious, and affords considerable assistance in understanding these books. It is frequently printed along with Patrick, Lowth, and Whitby, and completes a series of English commentaries on the genuine and spurious Scriptures.

ARNOLD, NICHOLAS, *Professor of Theology at Franeker; was born in Poland*, 1618; *died* 1680.—Lux in Tenebris. Seu Brevis et Succincta Vindicatio simul et Conciliatio Locorum Veteris et Novi Testamenti, &c. 2 vol. 4to. Franeker, 1665, 2d edition.

This is one of the most pugnacious books ever written on the Bible. It maintains a theological warfare with all sects and parties through several thousand passages of Scripture. For example, on Genesis i. 26, he begins with the *Pontificii*, proceeds to the *Sociniani*, goes on to the *Arminiani*, and, after mauling the *Anabaptistae*, returns again to the Socinians and Catholics. Walch very justly says of him, "*Pugnat Arnoldus vehementer pro dogmatibus Reformatorum.*" There is a good deal of learning and sound biblical interpretation in the work; but there is a great portion of useless controversy; and sometimes particular Scriptures are strained to support sentiments which the Holy Spirit does not seem to have intended should be conveyed, at least in those passages. The method of interpreting the Bible prosecuted by Arnold is altogether injudicious; it is not fitted to convince adversaries, and is calculated to induce a violent controversial spirit among the friends of revelation.

ARROWSMITH, JOHN, *a Puritan minister, and Master of Trinity College, Cambridge; born* 1602; *died* 1659.—Tactica Sacra, sive de Milite

Spirituali pugnante, vincente, et triumphante Dissertatio, 4to. 1657.

This work contains, along with a good deal of controversy, some ingenious remarks on those passages of Scripture which relate to the spiritual warfare. The author was a man of learning and genius, and maintained a highly respectable character during the difficult times in which he lived. He wrote a work on part of the Gospel of John, and some other things, which rank high among the puritanical writings. Both are now scarce.

ASSEMBLY'S ANNOTATIONS.—Annotations upon all the Books of the Old and New Testament, 2 vol. folio, 3d and best edition. London, 1657.

This work, though ascribed to the Westminster Assembly, was not the production of that body, or of individuals appointed by it; but of persons to whom it was recommended by the Parliament. Mr. Ley, sub-dean of Chester, did the Pentateuch. Dr. Gouge had the two books of Kings and Chronicles, Ezra, Nehemiah, and Esther, for his province. Mr. Meric Casaubon did the Psalms, Mr. Francis Taylor the Proverbs, and Dr. Reynolds Ecclesiastes. Mr. Smallwood, who was recommended by Archbishop Usher, did Solomon's Song, and Gataker did Isaiah, Jeremiah, and the Lamentations. Ezekiel, Daniel, and the small prophets, were, in the first edition, done by Mr. Pemberton, and, in the second, by Bishop Richardson. The notes on the four Evangelists are Mr. Ley's, and those on St. Paul's Epistles Dr. Featley's; which latter are broken and imperfect, as the author died without having revised them. Mr. Downame and Mr. Reading were also employed on the work; and probably the other parts of Scripture not mentioned here are to be ascribed to them. There is not much critical matter in this united effort; but it is otherwise a respectable work. The most learned part of the Annotations is that furnished by Gataker. It is a mistake to suppose the writers were all Nonconformists; the majority of them were at least inclined to Episcopacy, and not members of the Westminster Assembly. Mr. Job Orton, who was a very tolerable judge of books, pronounces the

Assembly's Annotations to be valuable, though rather long; and to contain many excellent criticisms. Dr. Zachary Grey, who wrote notes on Hudibras, commented on Shakspeare, and attacked Neal's Puritans, speaks of it very disrespectfully.

ASTRUC, JOHN, *a French physician; born in* 1684; *and died in* 1766.—Conjectures sur les Mémoires Originaux, dont il paroit que Moise s'est servi pour composer le livre de la Genese. Bruxelles, 1753, 12mo.

The design of this work is to show, that Moses composed the book of Genesis from pre-existing documents, the number and characters of which Astruc thinks he has ascertained. A sentiment of this kind was first thrown out by Vitringa in his *Observationes Sacrae*, and was readily adopted by Eichhorn, Moeller, Rosenmüller, and other German critics. Rosenmüller assures us, that the truth of it had been so satisfactorily made out, "ut nullus dubitandi locus sit relictus." Yet, as evidence of the uncertainty of the whole speculation, while Astruc thinks he has discovered the traces of *twelve* several documents, Eichhorn can only discover *two*. It should first have been demonstrated that the art of writing existed prior to the time of Moses.

AURIVILLE, CHAR. *Professor of Oriental Languages in the University of Upsal.*—Dissertationes ad Sacras Literas et Philologiam Orientalem pertinentes, etc. Göttingen, 1790, 8vo.

These Dissertations were published with a preface by Sir John David Michaelis; whose recommendation is sufficient to establish their value.

BAILLIE, ROBERT, *Principal of the University of Glasgow, and one of the Commissioners from the Scottish Church to the Westminster Assembly; born in Glasgow* 1599; *died* 1662.—Opus Historicum et Chronologicum, etc. folio, Amst. 1663.

This is a learned and elaborate work, in which the author endeavours to give a succinct and connected account of sacred and profane history, from the creation to the age of Constantine. He divides the Old Testament period into seven epochas, and the New Testament into a number more. At the end of the sections or epochas, he discusses a variety of chronological questions, in which he discovers his learning and acuteness. He was exceedingly averse that it should be a posthumous work; and yet his fears were realized; for he died a short time before its publication. He lived, however, to see some of the first sheets, and was greatly pleased with "the fine paper, and brave letter and volume." Baillie was the author of a number of other works, chiefly of a controversial nature. His letters and journals, published in 1775, at the recommendation of Dr. Robertson and David Hume, contain much valuable information respecting the civil wars, and the proceedings of the Westminster Assembly.

BARRETT, JOHN, *Fellow of Trinity College, Dublin.* Evangelium secundum Matthaeum, ex Codice Rescripto in Bibliotheca Collegii SSt. Trinitatis juxta Dublin. 1801, 4to.

This is a fac-simile of a fragment of a MS. of the New Testament, the writing of which had been erased, to give place to another work. It contains a considerable part of the Gospel of Matthew, with learned Prolegomena, and an Appendix containing a collation of the Codex Montfortianus. Dr. Barrett considers it part of a MS. of the sixth century; and thinks the erasure and second writing may have taken place about the thirteenth. In the Prolegomena, he discusses, at considerable length, and with much ability, the gospel genealogy of our Lord. He contends that Matthew records the genealogy of Joseph, and Luke that of Mary. An elegant fac-simile of this work is given in Mr. Horne's Introduction: and an excellent critique on it will be found in the third volume of the old series of the Eclectic Review, pp. 193 and 586.

BARRINGTON, JOHN SHUTE, *Lord Barrington, originally a dissenter, but who afterwards conformed to the Church of England; born* 1678;

died 1734.—Miscellanea Sacra; or, a New Method of considering so much of the History of the Apostles as is contained in Scripture; in an Abstract of their History, an Abstract of that Abstract, and four Critical Essays. Lond. 1725, 2 vol. 8vo. 1770, 3 vol. 8vo.

This work of Lord Barrington contains some very valuable information on subjects not usually discussed. The first essay is on the teaching and witness of the Spirit, and affords some ingenious illustrations of the miraculous gifts of the primitive churches. The second is on the distinction between Apostles, Elders, and Brethren, in which the nature of the apostolic office is particularly examined. The third is on the time when Paul and Barnabas became, and were known to be, Apostles; in which he contends that Paul was not constituted an Apostle till his second visit to Jerusalem, mentioned Acts xxii. 17—21. The last is on the Apostolical decree, Acts xv. 23—30. It is very gratifying to find men of rank employed in studying the Bible, and devoting so much of their attention to it as these volumes show Lord Barrington had done. It may be added, the work was originally published anonymously. The second edition was published by his son, the present Bishop of Durham, and contains, besides the above essays, another "On the Several Dispensations of God to Mankind, in the order in which they lie in the Bible; or a Short System of the Religion of Nature and Scripture." Lord Barrington was inclined to Arianism. He wrote, besides the above, several anonymous pamphlets, on subjects relating to Dissenters, to whom, though he left them, he always remained friendly.

BARUH, RAPHAEL, *a Hebrew Teacher*.—Critica Sacra examined; or an Attempt to show that a new Method may be found to reconcile seemingly glaring variations in Parallel Passages; and that such variations are no proofs of corruption. 1775, 8vo.

This is a reply to the Critica Sacra of the learned Dr. Henry Owen. Some of the difficulties in the Books of Chronicles, Mr. Ba-

ruh removes; but unwisely pledges himself to undertake the task of reconciling all the material variations in the collations of other parts of Scripture. Dr. Owen replied to this examination in a "*Supplement to the Critica Sacra,*" 1775, 8vo. In a contest between the dogmas of Rabbinism and the principles of enlightened criticism, it cannot be doubtful on which side the victory lies.

BATE, JULIUS, *a learned Hutchinsonian divine of the Church of England; born* 1711; *died in* 1771.—An Essay towards explaining the Third Chapter of Genesis, and the Spiritual Sense of the Law. 1641, 8vo.—The Philosophical Principles of Moses asserted against the Misrepresentations of David Jennings. 1744, 8vo.—Remarks upon Mr. Warburton's Remarks, showing that the Ancients knew there was a Future State; and that the Jews were not under an equal Providence. 1745, 8vo.—The Faith of the Ancient Jews in the Law of Moses, and the Evidence of the Types vindicated. 1747, 8vo.—The Use and Intent of Prophecy, and the History of the Fall cleared. 1750, 8vo.—A Hebrew Grammar, formed on the usage of Words by the Inspired Writers. 1750, 8vo.—A Defence of John Hutchinson's Tenets in Philosophy and Divinity against Berrington. 1751, 8vo.—The Scripture Meaning of Aleim and Berith. 1751, 8vo.—Micah v. 2, and Matth. ii. 6, reconciled; with Remarks on Dr. Hunt and Dr. Grey. 1749, 8vo.—The Blessing of Judah by Jacob considered, and the Era of Daniel's Weeks ascertained, in Two Dissertations. 1753, 8vo.—The Integrity of the Hebrew Text, and many Passages of Scripture, vindicated against Kennicott. 1755, 8vo.—An Inquiry into the Occasional and Standing Similitudes of the Lord God, in the Old and New Testaments. 1756, 8vo.—Critica Hebraea,

or a Hebrew-English Dictionary, without points, &c. the whole supplying the place of a Commentary on the Words and more difficult Passages in the Sacred Writings. 1767, 4to.—A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament, to the end of the Second Book of Kings, with Notes Critical and Explanatory. 1773, 4to.

These are not the whole, but the principal part of the works of this rather voluminous writer. Next to Hutchinson himself, Bate was the greatest defender of the peculiar tenets of the extraordinary school to which they belonged. A life so long spent in the examination of the Bible must have been most unprofitably employed, had no light been thrown, by its exertions, on the sacred volume. Yet this learned man laboured a good deal for vanity; substituting the whims of philosophical speculation in the place of the rational principles of interpretation; and building up a system of religious truth on a visionary foundation. He appears to have been a most diligent scholar; would he had been as judicious as he was indefatigable! He wrote grammars, constructed lexicons, and nearly accomplished a translation of the Bible. He justly opposed Warburton, but as unjustly attacked Kennicott. In defence of the tenets of his master, he feared neither numbers nor learning, and frequently expressed himself with too much severity. His Essay on the Third Chapter of Genesis is a reply to Warburton's third proposition, which he certainly succeeds in overturning; but there is too much refinement of spiritualizing in his exposition. Several of the tracts which follow belong to the same controversy. Warburton, in the affected pride of intellectual superiority, calls him "one Bate," and reckoned him among the class of weak men who were unworthy of his notice.

The "Critica Hebraea" has never come into circulation as a Hebrew Dictionary; though both it and the Essay on the Similitudes are often quoted with approbation by Parkhurst. On the translation of the Old Testament, the author laboured during

a great part of his life, and died before it was nearly completed. What was finished appeared two years after his death. As a translation, it greatly fails in perspicuity, smoothness, and grammatical accuracy. Many of the renderings are really amusing. The *Giants* of Genesis vi. 4, are, according to him, "apostates." The window of the ark, chapter vi. 16, was to be "finished in an arm above." At the commencement of the deluge, "the air-cracks were opened," and at the conclusion of it, "the air-cracks were shut"! The notes are full of the peculiarities of his system, and discover no correct acquaintance with the principles of philology or enlightened criticism. He sometimes, however, as might be expected in so extensive a work, improves the rendering of a passage. Bate appears to have been a man of serious piety, and deeply concerned for the honour of the word of God, and of its peculiar doctrines. Along with his friend Mr. Spearman, he edited the works of Hutchinson, in twelve volumes octavo, 1749.

BAXTER, RICHARD, *a celebrated Nonconformist; born* 1615; *died in* 1691.—A Paraphrase on the New Testament, with Notes Doctrinal and Practical. 1685, 4to. 1695, 8vo.

This work is rather of a practical than a critical nature. It is designed not so much for the use of the learned, "as of religious families in their daily reading of the Scriptures, and of the poorer sort of scholars and ministers who want fuller helps." To such, the work is fitted to be useful; but even others will find occasionally some very important suggestions, and the true meaning of a difficult passage pointed out with no parade of learning. Sometimes the author's love of controversy and his peculiar sentiments respecting grace and redemption appear: but there is little that can do any one injury, and much that is calculated to do good to all. For some harmless political sentiments in a few of the notes, the excellent author was tried before the infamous Jeffreys, fined severely, and imprisoned for two years.

BAYLE, PETER, *a celebrated French writer and critic; born* 1647; *died* 1706.—A Philosophical

Commentary on these Words of the Gospel, Luke xiv. 23, "Compel them to come in, that my house may be full." In Four Parts. 1708, 2 vol. 8vo.

This is a translation from the French of a very curious work by Bayle. Like all the other productions of that able but dangerous writer, it is composed in a very rambling style. The object of it is not so much to illustrate the Bible, as to furnish a philosophical defence of religious liberty. It contains all manner of things relating to this very important subject; although religious indifference, rather than religious liberty properly so called, was the object of Bayle's devotion. When first printed in French, it was pretended to be translated from the English, as the author wished to disguise himself. It is a very shrewd exposure of the folly and wickedness of persecution.

BAYLEY, ANSELM, LL.D. *Sub-dean of the Chapel Royal.*—The Old Testament, English and Hebrew; with Remarks Critical and Grammatical, on the Hebrew, and Corrections of the English. Lond. 1774, 4 vol. 8vo.

This is an edition of the Masoretic Hebrew text, and of the common English translation on opposite pages. It contains scarcely any information of importance of a critical nature; as the notes, which are placed under the English text, are very few and short. At the end of each book, there is a summary of the matters contained in it. The Hebrew pages are not equally printed, some containing more and others fewer lines. The work may afford some assistance in learning Hebrew. Dr. Bayley wrote several grammatical works relating to the Hebrew language.

BEAUSOBRE and L'ENFANT, *two Clergymen at Berlin, authors of a French translation of the New Testament,* 1719, 1741; *to which is prefixed what has frequently been published in English,*—An Introduction to the Reading of the New Testament. Cambridge, 1779, 8vo.

It was reprinted by Bishop Watson in his Collection of Theological Tracts. His account of it renders any other commendation unnecessary. "This is a work of extraordinary merit. The authors have scarcely left any topic untouched on which the young student in divinity may be supposed to want information." Beausobre was a French Calvinist; born in Switzerland 1659; he became minister to the French Refugees at Berlin, where he died in 1738. An English translation of this French version of St. Matthew was published in 1727, in 4to. and frequently since. L'Enfant was born 1661; died 1728.

BECK, CHRISTIAN DAN. *a German critic.*—Monogrammata Hermeneutices Librorum Novi Foederis. Lipsiae, 1803, 8vo.

Of this work I have seen only the first part, which is devoted chiefly to notices of the philological writers on the New Testament; to the state of the MSS. of it, and to the principles on which its language must be interpreted. It is a book of considerable importance.

BEDFORD, ARTHUR, *a clergyman of the Church of England; born* 1668; *died* 1745.—Scripture Chronology demonstrated by Astronomical Calculations; and also by the year of Jubilee, and the Sabbatical Year among the Jews. 1730, fol.

This is a very elaborate work, and displays much learning and research. The hypothesis which it espouses, however, which is the correctness of the Hebrew numbers, has been set aside, and the work altogether superseded, by the valuable publication of Dr. Hales.

BELLAMY, JOHN, *a member of the Church of England.*—The Holy Bible, newly translated from the Original Hebrew; with Notes Critical and Explanatory. Lond. 1818, 1821, 4to.

Three parts only of this work have been published. Mr. Bellamy is among the most arrogant of all translators, and his version the most absurd of all translations. His work is a strange hodge-podge of error, confidence, misrepresentation, and abuse of learned and valuable writers in all the departments of biblical literature. The plainest narratives in Scripture are rendered absurd and unintelligible, so that the Eclectic Reviewers justly conclude a very masterly critique on his work, by remarking, that its appropriate title would be, "The Holy Bible perverted from the original Hebrew, by John Bellamy." For the honour of the Bible and our country, we hope its progress is at an end. Mr. Whitaker, Professor Lee, and Mr. Hurwitz, besides the Quarterly and Eclectic Reviews, have done the author more honour than he deserved by their several replies to his foolish but mischievous performance. Mr. Bellamy is known as the author of a singular production—"Ophion; or the Theology of the Serpent," 1811; by way of reply to Dr. Adam Clarke's remarks on that subject in his Commentary. From this pamphlet, it appears that the author's views of the doctrine of the Trinity are as erroneous as his biblical criticism is incorrect.

BELSHAM, THOMAS, *a Socinian minister of London.*—The Epistles of Paul the Apostle translated; with an Exposition, and Notes. 1822, 4 vol. 8vo.

This is one of the most elaborate performances on the Bible, which for many years have issued from the Unitarian press. Mr. Belsham has been long known as one of the chief leaders of that party in England, and as one of the principal authors of the Improved Version of the New Testament. The translation of the Epistles of Paul is constructed on the visionary scheme of interpretation adopted, and illustrated by Dr. Taylor of Norwich. The tendency of the work is to subvert all those sentiments respecting sin, which are calculated to affect the mind with pain, and those views of the Deity and atonement of Christ which are fitted to afford relief. Mr. Belsham uses great freedom with the readings of the original text, and still greater with the principles of enlightened interpretation. He shows rather what the New Testament *should be,* in the opinion of a Socinian, than what it

really *is*. The work is full of erroneous doctrine, incorrect learning, affected candour, and forced interpretation.

BENGELIUS, JOHN ALBERT, *a learned German divine, Abbot of Alpirspach; was born in Wirtemberg*, 1687; *died* 1752.—Novum Testamentum Graecum. Tubing. 1734, 1763, 4to.

Bengelius became a critic, *per tentationem*, in consequence of serious and anxious doubts. While a student, finding so great a number of various readings, which seemed to render his faith uncertain, he fell into a kind of despondency. The consequence was, he set himself to form a text of the New Testament for himself. He was exceedingly scrupulous about the readings he introduced, inserting none, except in the Apocalypse, which had not previously been printed in some edition. "He made known his design," says Michaelis, "by a Prodromus, printed at Tubingen in 1725, which was followed nine years afterwards by the Greek Testament itself. He prefixed to it his 'Introductio in Crisin Novi Testamenti,' and subjoined to it his 'Apparatus Criticus,' and 'Epilogus.' In his introduction, he treated of the MSS., versions, and editions, adding, at the same time, very rational critical rules; and he executed the whole in so clear and concise a manner, that the clergy in general, who had not directed their attention to sacred criticism, began to think that it was less dangerous than they had imagined. The writings of Bengel, therefore, had more readers than those of most critics; and his readers have become, in general, his friends and disciples." An attack was made on this work and on that of Dr. Mill by Professor Bode, in which he endeavours to show that both Mill and Bengel depended on the Latin versions of the Oriental translations in the Polyglots, for the various readings of those versions; and that consequently they have frequently erred.

—Gnomon Novi Testamenti, in quo ex Nativa Verborum Vi, Simplicitas, Profunditas, Concinnitas, Salubritas Sensuum Coelestium indicatur. Tubing. 1742, 4to. Ulm. 1703.

A third edition of the Gnomon, with the author's life, and additional notes, as well as marginal annotations by his son, was published at Tubingen in 1773, 2 vol. 4to. This work is necessary to complete the author's edition of the New Testament, as it affords a continued commentary on it. Bengel appears to have been an eminently pious man, of the same school with Franck. The title of the Gnomon, as given at large, shows the design of it; in which it differs greatly from the generality of works issued during the last century from the German press. I cannot say, however, that the judgment of Bengel is always to be admired. He never offends against piety; but he very frequently misses the true sense of the inspired writers: and has thrown less light on them than might have been expected from his learning, application, and religious attainments. His logical divisions of the books and sections are generally good, but rather too minute.

—Bengelius's 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. Lond. 1757, 8vo.

The German original, of which the above translation is an extract, was published at Stutgard in 1740. The full title is, "An Exposition of the Revelation of St. John, or rather of Jesus Christ, translated from the original text, revised, opened by means of the prophetical numbers, and offered to the consideration of all that regard the work and the word of the Lord, and desire to be rightly prepared for those occurrences that are near at hand." This work is held in considerable estimation by some who have devoted much attention to the prophecies. Bengel fixes the end of the forty-two months and of the number of the beast on the 21st of May, 1810; and the destruction of the beast on June 18, 1836. He was the author of various other performances; but the above are the most valuable of his publications.

BENJOIN, GEORGE, *a clergyman of the Church of England.*—Jonah, a faithful translation from the original; with Philological and Explanatory Notes. To which is prefixed a Preliminary Discourse, proving the Genuineness, the Authenticity, and the Integrity of the present text. 1796, 4to.

This is not a work of great value, as the reader will believe, when he is told that the author attempts "to convince the world that the present original text is in its primary perfection." The attempt and the translation are equally a failure for any important purpose.

BENNET, GEORGE, *formerly a dissenting minister at Carlisle; now in the Church of Scotland at Strathmiglo in Fife.*—Olam Haneshemoth; or a View of the Intermediate State. 1800, 8vo.

As Bishop Horsley was not very liberal of praise, it is enough to quote his opinion of this book, in which the author of this Bibliotheca substantially unites. "It is a work of various erudition and deep research. And a reader must be very learned who finds not much in it to instruct him; very dull, if he is not delighted with the ingenuity that is displayed even in those parts in which he may see reason to doubt the solidity of the author's argument, and the truth of his interpretations; and very captious, if, in a variety of novel expositions, many of which he may think inadmissible, he finds any thing to give him offence."

BENSON, GEORGE, D. D. *a Protestant dissenting minister of London; born* 1699; *died in* 1763.—A Paraphrase and Notes on the Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Catholic Epistles of Peter, James, and John. 1752, 2 vol. 4to. Best edit.

This work is a continuation of Locke's attempt to illustrate

the Epistles, and, with Peirce's work, completes the design. Benson possessed considerable learning, but no great portion of genius. He was certainly inferior in taste and acumen to his two coadjutors; but still his labours are entitled to respect. Some of his essays, inserted in the commentaries, contain important information on the points on which they treat. His theological sentiments were Arian, verging to Socinian: on this account all his writings require to be read with caution. "Benson," says Doddridge, "illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer." His Paraphrase on James was translated into Latin by J. D. Michaelis, and published with a preface by Baumgarten, at Halle, in 1747. The preface highly extols the labours of Locke, Peirce, and Benson, and mentions with respect many others of the British commentators. To this Latin version Michaelis has added many valuable notes of his own.

—The History of the First Planting of the Christian Religion, taken from the Acts of the Apostles and their Epistles. 1735, 2 vol. 4to. Best edit. 1756, 3 thin vol. 4to.

This, though but a dull book, is full of important matter, and is of great service in explaining many parts of the book of Acts. It displays very considerable research, a great portion of candour, and an accurate acquaintance with the facts of the Jewish and Roman history, which relate to the Christians during the first age of Christianity.

—The History of the Life of Jesus Christ, taken from the New Testament, &c. 1764, 4to.

In this work Dr. Benson discovers much attention to many minute particulars in the history of Jesus, but the principles of his creed prevented him from doing justice to his subject. The work is divided into fifteen chapters, and is accompanied with an appendix, containing seven dissertations.

BENTLEY, RICHARD, *Regius Professor of Divinity, and Master of Trinity College, Cambridge; a*

very eminent critic; was born 1661; *died* 1742.—Remarks upon a Late Discourse of Free-Thinking, in a Letter to *F. H.* D.D. by Phileleutherus Lipsiensis. 1713, 1717, 1731, 8vo. Best edit. Camb. 1743, 8vo.

This work of Bentley, which consists of two parts, was first printed the same year with Collins's Discourse, to which it was designed as a reply; and it has frequently been reprinted. It has been translated into several of the foreign languages, and should be studied by every man who is desirous of forming just notions of biblical criticism. His observations on the various readings of the New Testament are especially worthy of attention.

—Proposals for Printing a new Edition of the Greek Testament. 1721, 4to.—An Inquiry into the Authority of the Primitive Complutensian Edition of the New Testament. 1722, 8vo.

Bentley was esteemed the glory of classical criticism while he lived, and, according to Bishop Marsh, "was the most acute critic, not only of this nation, but of all Europe." His edition of the New Testament was never published; so that the Scriptures have derived little benefit from his profound erudition and acuteness.

BENZELIUS, ERIC, *a learned Swede, Archbishop of Upsal; born* 1675; *died* 1743.—Sacrorum Evangeliorum Versio Gothica ex Codice Argenteo emendata atque suppleta, cum Interpretatione Latina et Annotationibus E. Ben. etc. Oxon. 1750, 4to.

This splendid edition of the Gothic Gospels is very valuable. It was edited by Edward Lye, who has prefixed to it a Gothic Grammar; besides adding many learned observations. The Gothic version was made in the fourth century, by Ulphilas. The MS. from which the above work was printed is written on vellum in silver, with gold initials. It is supposed to have been

executed in the sixth century, and is preserved as a most precious document in the University of Upsal. It was first printed along with the Anglo-Saxon in 1665. The edition by Benzel is superior to this; but has been excelled in its turn by that published by Zahnat Weissenfels, in 1805, 4to. This has Ihre's Latin version in a parallel column; besides an interlineary Latin version. There is also an excellent historical introduction, critical notes at the foot of the page, and a glossary.

BERLIN, N. M. *a Swedish divine.*—Psalmi, ex recensione Textus Hebraei et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati. Upsal. 1805, 8vo.

"This," says Mr. Horne, "is one of the most useful Latin versions of the Psalms that has appeared in modern times; it is faithfully executed, without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly those arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works, in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment."

BERRIMAN, JOHN, *a clergyman of the Church of England; born* 1688, *died* 1750.—A Critical Dissertation upon 1 Tim. iii. 16; with an account of above one hundred MSS. of Paul's Epistles, and rules to distinguish the various readings, &c. 1741, 8vo.

This dissertation is the substance of a Lady Moyer Lecture. It is a defence of the received reading Θεὸς, in opposition to ὃς, the relative pronoun, which is the reading of the most ancient MSS. and also of the chief of the ancient versions—the Syriac, the Vulgate, the Coptic, the Sahidic, the Ethiopic, &c. Griesbach has accordingly rejected Θεὸς from the text.

BERRINGTON, SIMON, *a Roman Catholic writer; who died in* 1758.—Dissertations on the Mosaical Creation, Deluge, Building of Babel and Confusion of Tongues. 1750, 8vo.

In these dissertations, the author combats Infidels and Hutchinsonians, La Pluche and Woodward, and Sir Isaac Newton, and many others. He discovers a good deal of reading, and a great respect for revelation; but advances many things that are absurd in philosophy and weak in religion.

BERTRAM, BON. CORNELIUS, *one of the Ministers of Geneva, and Professor of Hebrew there; born in Poitou,* 1531; *died* 1594.—Lucubrationes Franktallenses; sive specimen expositionum in difficultiora utriusque Testamenti loca. Spirae, 1588. Heidelberg. 1607. Cura Hackspan. Altorf. 1645.

They are also printed in the sixth vol. of the Critica Sacra, Lond. 1660. The substance of them is given by Poole in the Synopsis. Some of his critical remarks are good; but the book is now scarce. Bertram wrote also a work "*De Republica Hebraeorum,*" Gen. 1580; which was afterwards edited with notes by Constantine l'Empereur. Lugd. Bat. 1641.

BEVAN, JOSEPH GURNEY, *a member of the Society of Friends.*—The Life of the Apostle Paul, as related in the Scriptures; with Select Notes, Critical, Explanatory, and Relating to Persons and Places. 1807, 8vo.

This work does credit to the talents and piety of the writer; and is interesting, as affording some explanation of the theological sentiments of the Quakers.

BEZA, THEODORE, *one of the Geneva Reformers, and among the most learned men of his age; born* 1519; *died* 1605.—Novum Testamentum, cujus Graeco contextui respondent interpretationes

duae : una, vetus : altera, Theodori Bezae, etc. 1565, 1576, 1582, 1589, 1598. The best edition of his Annotations is that printed at Cambridge in 1642, fol.

Beza claims attention and respect as an editor, a translator, and a commentator. As an editor of the New Testament, his advantages were considerable. He was both learned and acute: he enjoyed the aid of all the editions formerly printed, of a number of MSS., and of a collection of various readings made by Henry Stephens. The editions published by himself differ considerably from one another, and in about five hundred places from the editions of Stephens. He altered many places arbitrarily, or at least without sufficient reason; often adopting the reading of only one MS., or of the Syriac or Vulgate version, or his own conjecture. Such is the substance of Griesbach's account of his editorial labours. Michaelis asserts, without sufficient proof, that he inserted in the text many of the marginal readings which were favourable to his own opinions. As a translator, he seems to be more justly accused of this impropriety. Dr. Campbell, in his tenth Preliminary Dissertation, furnishes some proofs of this, and remarks very strongly, that "It requires but a very little of a critical eye to discover in him a constant effort to accommodate the style of the sacred writers to that of his sect. Nay, what he has done in this way, is done so openly, I might have said avowedly, that it is astonishing it has not more discredited his work." Some abatement must be made from this language, on account of Campbell's Anti-Calvinistic prejudices. He allows, after all, the merits of Beza as a scholar, and acknowledges, that "in general, he is neither servilely literal, barbarous, and unintelligible with Montanus; nor does he appear ashamed of the unadorned simplicity of the original with Castalio." Dr. Doddridge's opinion of Beza is just the opposite of Campbell's, and probably errs on the other side. "Beza," he says, "is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his; and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness." His annota-

tions contain much valuable matter, both in a critical and theological view; and, with Doddridge, I hesitate not to say, "they are an invaluable treasure, and deserve to be read with the utmost attention." The testimony of the learned author of the Synopsis is highly honourable to Beza: "Vir non Graeca tantum, sed et omnigena, literatura imbutus, quam etiam singulari acumine et judicio ad interpretationem plurimorum locorum feliciter adhibuit." Not less decided is the testimony of Ernesti: "Beza certainly had not his equal before Grotius; and he set the first example of the proper mode of using the Septuagint and the Oriental languages to explain and illustrate the phraseology of the New Testament." Chamier and Rivet unite in their commendations; Bois, Walton, and Mill, speak rather disrespectfully.

Bible, English Translations of the.

In this article I shall notice the principal public versions of the Scriptures in our own language, in the chronological order of their publication. The object is not so much to give a history of editions, as to notice the critical value of the several versions.

Wiclif's Bible. 1380.

The version of the Scriptures made into English by this extraordinary man, was produced before, or about 1380. No part of it was ever printed till 1731, when the Rev. John Lewis of Margate, in Kent, published the New Testament in folio. Only 140 copies were printed, and the number of subscribers was upwards of 90, besides some subscribed for more than one copy. Of this edition of the New Testament, a splendid reprint in quarto was published in 1810, by the Rev. Henry Baber, of the British Museum. It is entitled—

"The New Testament, translated from the Latin, in the year 1380, by John Wiclif, D.D. To which are prefixed, Memoirs of the Life, Opinions, and Writings of Dr. Wiclif; and an Historical Account of the Saxon and English versions of the Scriptures, previous to the Opening of the Fifteenth Century. London, 1810."

The text of Mr. Lewis's edition, of which the above is an accurate reprint, was taken from two manuscripts, one of which was his own, and the other the property of Sir Edward Dering. From the former, he transcribed for the press the Four Gospels; from the latter, the Epistles, the Dedis of the Apostles, and the Apocalips. The transcript was collated by the learned Dr. Waterland, Master of Magdalen College, Cambridge, with ten manuscripts deposited in different libraries at Cambridge, and afterwards compared by Mr. Lewis with specimens purposely selected, of six of the most curious manuscripts in the University of Oxford. The points most important to remark on Wiclif's version are,—that it is the first translation of the New Testament into English, of which we have satisfactory evidence; (no translation of the Old Testament by him being ever printed, although MSS. of it exist both at Oxford and elsewhere;) that it was made, not from the Greek, of which Wiclif probably knew nothing, but from the Latin Vulgate; (at least it is so said, though this is by no means established;) that, accordingly, it ascertains what were the readings of the Latin manuscripts at that period, in some important passages; and that, lastly, it affords us an interesting specimen of the state of the English language, and of the theology of the country at the time.

TYNDALE'S NEW TESTAMENT. 1526.

William Tyndale was the author of the first translation of the New Testament subsequently to the Lutheran Reformation. It was first printed abroad in 1526, in small octavo. Of this edition the only copy known to be in existence is in the library of the Baptist Academy at Bristol. It has no title. It originally belonged to Harley, Earl of Orford, who settled L.20 per annum on a person of the name of Murray, who procured it for him. It was afterwards put into Osborne's Catalogue of Lord Orford's Library at 15s. from which it was bought by Mr. Ames in 1743. At the sale of his books, in 1760, it was purchased for twenty guineas by Dr. Gifford, by whom it was bequeathed to the Bristol Academy in 1776. A paper inserted in it by Mr. Ames, ascertains that it is a copy of the first edition. No copy of this edition appears to have been seen by Lewis. The se-

cond genuine edition, though the sixth in number, a copy of which, in the possession of Dr. Charles Stuart, I have examined, was published in 1534, 12mo. with the following title—

"The Newe Testament diligently corrected and printed in the year of our Lord M.CCCCC. et XXXIIII. in November, printed at Antwerp, by Martin Emperour."

No doubt can be entertained that Tyndale understood Greek; though it is probable that his first translation was not made directly from the original text; for in the preface to the above edition he speaks only of having "*compared it unto the Greek.*" Bishop Marsh thinks he was greatly indebted to Luther's German version; as Tyndale passed some time with Luther at Wittemberg, and the books which he selected for translation into English were always those which Luther had already translated into German. This conclusion, the Bishop says, is farther confirmed by the Germanisms which it contains, some of which are still preserved in our authorized version. Tyndale's version is excellent vernacular English, a good literal translation; and, in many places preferable in its renderings to the version now in use. For "charity" he always gives "love," for "church," "congregation." "It is astonishing," says Dr. Geddes, "how little obsolete the language is, even at this day; and, in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it."

Besides the New Testament, Tyndale translated from the Hebrew, the five books of Moses, and the prophecy of Jonah; the former he printed in 1530, the latter in 1531; the entire Scriptures in English were the joint labour of Tyndale and Bishop Coverdale. This edition is commonly called

COVERDALE'S BIBLE. 1535.

It is probable that, besides the New Testament and the Pentateuch, the whole of the historical books of the Old Testament were translated by Tyndale—the rest were the work of Bishop Coverdale. The translation was approved by royal authority, the first English Bible which obtained this honour. The remarks made on the style and character of Tyndale's New Testament, are substantially applicable to this.

THE GENEVA BIBLE. 1557–1560.

Between the publication of Tyndale and Coverdale's Bible, various editions of the English Scriptures appeared, each corrected and altered more or less from the former; but this is the next new version, which is of much critical value. The New Testament of it appeared first, at Geneva, in 1557, and the whole Bible in 1560. The translators were Bishop Coverdale, Anthony Gilby, William Whitingham, Christopher Goodman, Thomas Sampson, and Thomas Cole. It went through about fifty editions in the course of thirty years. It is the first edition of the English Scriptures in which the verses are distinguished by numeral figures; being the first that was printed after Robert Stephens so distinguished them in his edition of the Greek and Latin New Testament, 1551. The translators avow that they made their version from the originals, though doubtless the former translation was the basis of the new work; and on the title of the New Testament they speak only of having "conferred it diligently with the Greek." It is considerably more literal than the former translation; a very free use is made of Italic supplements: and on the whole, the improvement on the former is not so great as might have been expected.

THE BISHOPS BIBLE. 1568.

This edition is so called, because the majority of the translators were bishops under the direction of Archbishop Parker. It was not a new translation, but a revision of the former, or as it was then called, Cranmer's Bible. It, as well as the Geneva Bible, corrected the preceding chiefly in the way of more literal rendering. The Greek version of the Old Testament seems to have been followed sometimes rather than the Hebrew text. Viewed as a whole, I consider it decidedly inferior to the Geneva version, though occasionally its renderings are preferable. Most of the editions of this version were published in folio; and are few compared with the editions of the Geneva translation.

KING JAMES'S TRANSLATION. 1611.

This important version was undertaken by the express orders, and under the special directions of the king.

"Whatever were the motives which led to it, the design it-

self was laudable; and the accomplishment was one of the best things done by James I. In 1604, forty-seven, or according to others, fifty-four learned men, were appointed by his Majesty to carry this undertaking into effect. They divided the work among them, and certain rules were prescribed for their direction by the king. Almost three years were employed on the translation, which was not fairly commenced till the spring of 1607. When the whole was finished, three copies of it were sent to London; one from Cambridge, another from Oxford, and a third from Westminster. Two persons were chosen from each of the joint companies which had met at these places to review and polish it. They assembled daily in Stationer's Hall, London; where, in nine months, they completed the task; receiving each thirty shillings per week from the company of Stationers. Lastly, Bilson, bishop of Winchester, and Dr. Myles Smith, again reviewed the whole, prefixed arguments to the several books, and Dr. Smith was ordered to write the Preface.

"In the year 1611, this great and long expected work was published, with a prolix preface, and a dedication to the 'Dread Sovereign,' under whose auspices, and by whose directions it was executed. It was appointed to be read in churches, and has remained to this day in great and deserved reputation. Like every thing human, it is no doubt imperfect; but as a translation of the Bible, it has few rivals, and as a whole, no superior. It is in general faithful, simple, and perspicuous. It has seized the spirit, and copied the manner of the divine originals. It seldom descends to meanness or vulgarity, but often rises to elegance and sublimity. It is level to the understanding of the cottager, and fit to meet the eye of the critic, the poet, and the philosopher. Its phraseology is familiar to us from our infancy; it has had the most extensive influence on the style of religious works of every description, and has contributed much to fix the standard of the English language itself. No work has ever been so generally read, or more universally admired; and such is its complete possession of the public mind, that no translation differing materially from it, can ever become acceptable in this country. It is the source of our most pleasing associations, and most delightful hopes. It has been the companion of our princes and our nobles, and prized by many of them as their most invaluable

treasure. It is the birthright of our numerous population, and has proved the means of knowledge, holiness and joy to millions; and we trust it is destined for ages yet to come, to be the glory of the rich and the inheritance of the poor; the guide to the way-worn pilgrim, and the messenger of peace to many a dying sinner."

These remarks on the present established version, which were submitted to the public several years ago, by the author,* he feels not the slightest disposition to retract or modify. But justice requires that the following critical strictures on our translation should not be withheld. They are essential to a just estimate of its value.

It is known, that it was not made from corrected or critical texts of the originals, but from the Masoretic Hebrew text, and from the common printed Greek text of the New Testament. Consequently, whatever imperfections belonged to the originals at the time, must be expected in the version. It is still more literal than the English versions which preceded it. From a well-meant, but injurious desire to render the Hebrew and Greek into literal English, the translators have adopted many modes of expression which are not agreeable to English idiom. Though we are now familiar with these, they have in very few instances been adopted into our classical language. A want of uniformity is another fault with which it has been charged. This indeed arose partly out of the magnitude of the work, and partly from the number of persons employed upon it; though this is an excuse which cannot be pleaded for them in every part. The translators were embarrassed by the rules of their royal master—rules which were dictated by his prejudices, and his partiality for episcopacy, as much as by his learning. They have made too great use of Italic supplements; many of which are entirely useless, and frequently mislead the reader. They were perhaps slightly influenced by their theological principles; and, in some instances, have acted rather as controversialists than philologists. These are some of the principal blemishes, which have been imputed to our standard version of the Scrip-

* Sketch of the translation and circulation of the Scriptures by Thomson and Orme. 1815, 8vo.

tures. That it is capable of improvement, will generally be admitted; and that we are in possession of the means by which that improvement could be made, is equally unquestionable. But whether under present circumstances, it would be desirable that those who alone could accomplish such a version, should undertake it, cannot be discussed in the pages of this work.

The following list of particular editions of the English Scriptures, or parts of them, from Tyndale's to King James's, with occasional remarks, will supply any omissions of importance in this article. I am indebted for it, chiefly to Lewis, Johnson, Newcome, and Cotton. I deemed it more advisable to give the principal texts first, and then to supply the minor editions, than by mingling them together, divert the reader's attention from the relative merits of the leading translations.

New Testament, translated by Wm. Tyndale. Antwerp, 12mo. 1526-27-28-30-34-35; 3d and last edition by the translator. 12mo. 1536

Pentateuch, by ditto. Marlborow, in the land of Hesse. 12mo. 1530

Jonah, by ditto. 1531

The first Epistle to the Corinthians, Chap. VII. with an Exposition. Marlborow. 1529

Isaiah, translated by George Joye. Strazburg, 12mo. 1531

The 1st Epistle of John expounded, with a Prologue, by W.[illiam] T.[yndale.] 18vo. . . . 1531

Tyndale's New Testament, altered by Joye. Antwerp, 12mo. 1534

Tyndale's Pentateuch, revised and corrected. 12mo. . 1534

Tyndale's New Testament, his own 2d edition, with a Preface against Joye. Antwerp, 12mo. . . 1534

Tyndale's New Testament, a surreptitious edition of the above. 12mo. 1534

Jeremy the Prophet, with the Song of Moses; by G. Joye. 12mo. 1534

The Bible, translated by Myles Coverdale. No place or name. fol. 1535

The Bible, by Thomas Matthews; a revision of Tyndale and Coverdale. fol. 1537

The Prophete Jonas. 8vo. 1537

The Five Books of Solomon; printed at Southwark, by Nicholson. 12mo. 1537

The Epistle of St. Jude, with an Exposition. Lond. by J. Gowghe. 8vo. 1538

The Epistles of St. John, with an Exposition. Southwark; by Nicholson. 16to. 1538

New Testament, in Latin, by Erasmus; and English, by Matthews; (often reprinted.) Lond. 4to. . . . 1538

The Pystles and Gospelles for every Sonday and Holydaye in the year; three editions at Paris and Rouen, and several times reprinted. 8vo. 1538

St. Matthew, chap. v. vi. vii. with an Exposition by Tyndale. 16to. 1538

The New Testament, in Latin (the Vulgate) and English; by John Holybushe, alias Coverdale. Southwark. Several times reprinted. 4to. 1538

The Bible, by Matthews; a corrected edition of 1537. fol. 1538

The Bible, Cranmer's, commonly called the Great Bible. Lond. Grafton and Whitchurch; and frequently reprinted. fol. 1539

It is of this edition that Lewis gives a copy of the beautifully engraved title.

The Bible recognised by Richard Taverner; and often reprinted. Lond. fol. 1539

The Epistles and Gospels, with Postills by divers learned men, recognised and augmented by Richard Taverner; often reprinted. 4to. 1540

The New Testament, translated from the Latin of Erasmus. Lond. 4to. 1540

The Bible oversene by Cuthbert, Bishop of Duresme; and Nicholas, Bishop of Rochester. Lond. fol. . . . 1541

The Bible, Matthews', with some alterations from the edition of 1537. fol. 1549

The Canticles, or Balades of Solomon, in English metre; by W. Baldwin. Lond. 4to. 1549

New Test. Lat. & Eng. The Lat. by Erasmus. 8vo. 1550

This edition is commonly ascribed to Sir John Cheke. Lewis thinks the letters J. C. stand for John Cawood, the printer.

Numbers, chapter xxx. with an Exposition by John Bale. 16to. London, by Jhone Daye. 1550

The Piththy and moost Notable Sayinges of al Scripture, gathered by Thos. Paynel. 12mo. 1550

Epistle to the Romans, chap. xiii. with an Exposition by Bishop Hooper. 16to. 1551

The Bible, Matthews', with some variations, and an addition of the 3d Book of the Maccabees, by Edmond Becke. fol. 1551

The Proverbs of Solomon, three Chapters of Ecclesiastes, the Sixth Chapter of Sapientia, the Ninth Chapter of Ecclesiasticus, and certain Psalms of David, drawn into Metre, by John Hall. . . . . about 1552

The first Fourteen Chapters of the Acts of the Apostles, translated into English Metre, by Christ. Tye, Doctor in Music; with Notes to sing, and also to play upon the Lute. 12mo. 1553

This is a great curiosity, as the first two verses will show.

In the former Treatyse to thee
Dere frend The o phi lus
I have written the verite
Of the Lord Christ Jesus

Whiche he to do and eke to teache
Began until the daye
In whiche the Sprite up him did feache
To dwell above for aye

The Fourth Chapter of St. John's Revelations expounded in sundry readings; by Bartholomew Traheron. 16to. 1557

The First Part of St. John's Gospel, expounded by do. 16to. 1557

The New Testament, translated and printed at Geneva, by Conrad Badius. 12mo. 1557

This is the first edition of the celebrated Genevan translation of the New Testament. I have had the opportunity of consulting a very beautiful copy of it in the possession of Dr. Stuart. It is not quite the same with that which appeared along with the Bible next noticed.

The Bible, translated and printed at Geneva; by Rowland Hall. 4to. 1560

This was very often reprinted, and was exceedingly popular among the Puritans, but very obnoxious to the court party. It is sometimes jocularly called the Breeches Bible, from the rendering of Gen. iii. 7.

The Common Places of St. Paul's Epistles; by Thomas Paniell. 12mo. 1562

The Wailings of the Prophet Jeremiah, done into English verse; by J. Drant. 4to. 1566

The Bishops Bible, sometimes called Parker's; often reprinted. fol. 1568

A copy of the third edition of this Bible, published in fol. 1574, is in my possession. It is in black letter, with the royal arms stamped in gold on the binding. It is interleaved and filled with innumerable notes, in a very good old hand.

The Four Gospels, Saxon and English. Lond. John Daye. 4to. 1571

The Revelation, with Fulke's Exposition; translated by G. Gyffard. 4to. 1573

Abdias (Obadiah) interpreted by T.[homas] B.[rasbridge.] 8vo. 1574

The Bible, Geneva version. Edinburgh, printed by Tho. Bassendine. fol. 1576

This is the first edition of the Scriptures printed in Scotland. It is dedicated by the General Assembly to James VI. then a youth. Mr. George Young, servant to my Lord Abbot of Dunfermline, corrected the proof sheets. Robert Pont, one of the ministers of Edinburgh, composed the Kalendar.

The New Test. from the Latin of Theodore Beza; by L. Tomson. 8vo. 1576

This is the first edition of Tomson's translation of Beza, which was afterwards very frequently annexed to the Geneva Old Testament. A very beautiful edition of it in 4to. 1599, is now before me. In the centre (which is in the form of a heart) of a beautifully engraved title page, the following description is given: "The New Test. of our Lord Jesus Christ, translated out of Greeke by Theod. Beza: with briefe summaries and ex-

positions upon the hard places by the said Author, Joach. Camer. P. Loesler. & Villerius. Englished by L. Tomson. Together with the Annotations of Fr. Junius upon the Revelation of St. John."

Genesis in Metre, by Wm. Hunnis. 4to. . . 1578

Bible, Modern Versions of the.

Although the modern translations of the Scriptures are not of much critical value, this work might be considered incomplete without some notice of the principal versions which have appeared in Europe since the Reformation. The following table exhibits at one view the first edition of the Bible or the New Testament in the several European languages or dialects—the date of its appearance—the name of the translator, and the place of publication when known. I published it before in 1815. It was transferred by Mr. Horne into his Introduction, with some corrections. It is now very consideraly amended, though still incomplete. If the reader wish to prosecute the literary history of these versions, he will find much valuable information in the volumes of the Rev. James Townley.

Translation.	*N.T.*	*Bible.*	*Translator.*	*Place of Printing.*
German	1522	1534	Martin Luther . . .	Wittemberg
English	1526	1535	Tyndale and Coverdale	Uncertain
Italian	1530	1532	Anthony Brucioli . .	Venice
French		1535	Robert Olivetan . .	Neufchatel
Swedish	1534	1541	Olaus Petri	Upsal, Sweden
Danish	1524	1550	Palladius and others	Copenhagen
Dutch		1526		
Spanish	1556	1569	Cassiodorus de Reyna	Frankfort, or Basil
Russian	1519	1581	Cyril and Methodius	Ostrog
Helvetian dialect . .	1524	1529	Leo de Judah	Zurich
Lower Saxon dialect	1525	1534	Joh. Bugenhagius .	Lubeck
Finnish	1548	1642	Agricola	Stockholm
Carniolian	1563	1584	Truber and others .	Tubingen
Basque	1571		John de Licarrague	Rochelle
Welsh	1567	1588	W. Morgan	London
Hungarian	1574	1589	Gaspard Caroli . . .	Vienna
Icelandic		1584	Thorlack	Holum, Iceland
Pomeranian dialect .		1588	. . . . .	Barth
Polish	1585	1596	Several	
Bohemian	1506	1593	Several	Cralitz, Moravia
Hebrew	1599		Elias Hutter	Nuremberg

Translation.	*N. T.*	*Bible.*	*Translator.*	*Place of Printing.*
Modern Greek . . .	1638		Maximus	Geneva
Wallachian	1648		. . . . .	Belgrade
Lithuanian		1660	Chylinsky	London
Turkish	1666		William Seaman . .	Oxford
Irish	1602	1685	Dr. Daniel, Bp. Bedell	London
Livonian	1685	1689	John Fischer	Riga
Esthonian	1686	1689	. . . . .	Riga
Esthonian, dialect of	1686		. . . . .	Riga
Dorpatian dialect . .	1727		. . . . .	
Grisons	1560	1679	. . . . .	Schuol
Upper Lusatian . . .	1706	1728	Several	Bautzen
Lapponic	1755		. . . . .	Copenhagen
Manks		1763	Bishop Wilson . .	
Gaelic	1767	1802	James Stuart, and others	Edinburgh
Portuguese { Prot.	1712	1755	Ferreira d'Almeida .	Amsterdam
Portuguese { Cath.	1781	1783	Antonio Pereira . .	Lisbon
Greenlandish	1766		Hans Egede	Copenhagen
Spanish		1793-4	Scio	Madrid
Maltese	1820		W. Jowett	Malta

Bibliotheca Fratrum Polonorum. Irenopoli, *i. e.* Amsterdam, 1656, 8 tom. fol.

This collection of Socinian writers contains the works, chiefly exegetical, of some of the more celebrated leaders of that party, on the New Testament; Faustus Socinus, John Crellius, Jonas Slichtingius, and John Lewis Wolzogenius. To these are sometimes added in one volume, the works of Przicovius and Brennius. The Bishop of Landaff has introduced this Bibliotheca into his list of books, along with his approbation of the opinion of Harwood, that there is "hardly a good criticism in all our modern expositors, Mr. Locke, Dr. Clarke, Dr. Benson, Dr. Taylor, Messrs. Pierce and Hallet, Dr. Sykes, but what is to be found in the Bibliotheca Fratrum Polonorum." All these learned writers, the reader will remember, were more or less allied to the Fratres Poloni, as well as Dr. Harwood himself and Bishop Watson; so that the reason for the commendation will be readily understood. Of all the writers in the collection I cannot speak; but I have long possessed that part of it which contains the expositions of Crellius and Slichtingius, and which formerly belonged to Dr. Campbell of Aberdeen. I have not observed the coincidence between them and the English writers mention-

ed by Harwood, though it is very likely to exist. There is not much of profound criticism in them; but the authors were evidently learned men, and must have studied the Scriptures with a good deal of care. They discover less levity than most of the modern Socinians; and, when not commenting on any of the disputed texts, may be consulted occasionally with safety and profit. Though we would no more "proscribe its use" than Bishop Watson, we would not go the length of recommending it, and would hint to the theological student, that his money and time may be better employed on some other works.

BIBLIOTHECA HISTORICO-PHILOLOGICO-THEOLOGICA. Brem. 1719–1727, 8 vol. 8vo.

The editors of this learned work were Theodore Hase and Adolphus Lampe, the author of the well-known work on John. It contains not merely a number of dissertations by themselves, but many important papers, by some of the most learned of their contemporaries; such as Outrein, Deyling, Reland, Vitringa, Jun. Altman, Elsner, Ikenius, Mosheim, Heuman, Schelhorn, Zorn, Lackemacher, &c. &c. There is a great variety of subjects discussed, some of them of greater, and others of less importance; discovering, as might also be expected, a diversity of talent and research. But altogether this work contains much important information relating to the Scriptures, and many philological illustrations of its phraseology.

BIEL, JOHN CHRISTIAN, *a Lutheran divine of Brunswick; born* 1687; *died in* 1745.—Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX. etc. Hag. Com. 1779, 1780, 3 tom. Post Biel et alios congessit et edidit Schleusner. Lipsiae, 1820, 1821, 5 tom. 8vo.

This is a very extensive, indeed clumsy lexicon or concordance. It was first edited from the MS. of the author by Mützenbecher, a minister at the Hague, in three volumes. Schleusner's edition is in five thick volumes, to which, if you add the four volumes of his own Lexicon on the New Testament, they form a most

operose work for consultation. A very valuable work of less than half the size might be formed out of them, which would facilitate the progress of the biblical scholar, instead of frightening him from the study.

BINGHAM, JOSEPH, *a learned clergyman of the church of England; born* 1668; *died* 1723.—Origines Ecclesiasticae; or the Antiquities of the Christian Church, in twenty-three books. 1710–1722, 10 vol. 8vo. 1726, 2 vol. fol.

This is an invaluable treasure of Christian antiquities, and deserves the first place in works of this kind. The plan and the execution do equal honour to the learning and industry of the author. He is, indeed, very strongly attached to Episcopacy, and brings Christian antiquity too low; ascribing nearly the same importance to the opinions and practices of the fourth and fifth centuries as to those of the first and second: but as he commonly quotes his authority, and very often the words of the original writer, the reader can take or leave as he sees evidence. The first book treats of the names and orders of men in the church; the second of the superior clergy; the third of the inferior; the fourth of their elections and ordinations; the fifth of their privileges and revenues; the sixth of the laws respecting their employment and life; the seventh of the ascetics; the eighth of the churches; the ninth of the bishoprics; the tenth of the catechumens, and the first use of creeds; the eleventh of baptism; the twelfth of confirmation; the thirteenth of the worship of the church in general; the fourteenth of the service of the catechumens; the fifteenth of the communion service; the sixteenth of the unity and discipline of the church; the seventeenth of the exercise of discipline among the clergy in the ancient church; the eighteenth on the penitents; the nineteenth on absolution; the twentieth on the festivals; the twenty-first on the fasts; the twenty-second on the marriage rites; and the last on the funeral rites. The folio edition of his works contains also a scholastical history of lay baptism. The antiquities were translated both into Dutch and Latin, soon after they appeared in English. To the Latin edition in 10 vol. 4to. Halle, 1724–1729, a preface

is prefixed by the learned Budaeus. Walch bestows the highest praise on the work, which is doubtless more valuable than any church history.

BIRCH, ANDREW, *Professor of Theology in the University of Copenhagen.*—Quatuor Evangelia Graece, etc. *i. e.* The Four Evangelists in Greek, with the various readings of MSS. in the libraries of the Vatican, of Barberini, of Florence, of Vienna, of the Escurial, and of Copenhagen; to which are added, various readings of the Syriac versions of the Ancients, of the Philoxenian, and of that of Jerusalem; edited by the command, and at the expense of the King of Denmark. Copenhagen, 1788, 4to.

Dr. Birch travelled through Italy and Germany in the years 1781 and 1783, for the purpose of examining the MSS. of the New Testament deposited in the great public libraries. In the Vatican he examined 40; in the library of Barberini 10; in other Roman libraries 17; in Florence and other parts of Italy 38; in Vienna 12; and in Copenhagen 3. The Prolegomena contain an account of these MSS. and particularly of the merits of the celebrated Vatican MS. Moldenhauer collated the MSS. in the Escurial, and Adler communicated the readings of the Syriac versions. The text is the 3d edition of Stephens, which was also followed by Mill. The notes contain the principal various readings. There are also fac-similes of the characters used in the different MSS. It is a very valuable publication. Birch published afterwards collections of the various readings on the Acts, the Epistles, and the Revelation, in 8vo. 1798–1800.

BISCOE, RICHARD, *a divine of the Church of England, who died in* 1748.—The History of the Acts of the Apostles confirmed from other Authors, and considered as full evidence for the truth of Christianity. 1742, 2 vol. 8vo.

These volumes contain the substance of the author's Boyle Lectures, and afford some valuable information on the topics of which

they treat. Dr. Lightfoot had before collected a great deal on the same subject, but it is better digested in the work of Mr. Biscoe. Dr. Doddridge bestows on it high commendation, as "an elaborate and valuable work." It was translated into German, and published in 4to. at Magdeburgh, 1751.

BLACKMORE, SIR RICHARD, M. D. *a learned physician, who died in* 1729.—A Paraphrase on the Book of Job; as likewise on the Songs of Moses, Deborah, David; four select Psalms, some chapters of Isaiah, and the third of Habakkuk. 1700, fol. 1716, 12mo.

This is a metrical version of Job, and poetical translations of the other passages; which have some merit as poetry, but little as versions of the original text. There are no notes, but a preface of considerable length shows that Sir Richard respected the Scriptures, and studied them with some attention. Both Johnson and Addison praise his Creation as a poem of some merit.

BLACKWALL, ANTHONY, *a learned critic and minister of the Church of England; born* 1674; *died* 1763.—The Sacred Classics defended and illustrated; or an Essay humbly offered towards proving the purity, propriety, and true eloquence of the writers of the New Testament. 1727–1731, 2 vol. 8vo. 2d edition, 1737, 2 vol. 8vo.

In this ingenious work, Mr. Blackwall endeavours to vindicate the New Testament writers from barbarisms, false Greek, and solecisms; he points out the excellences of their style, and their superiority, in several instances, to the best classics of Greece and Rome; he notices the improper divisions and false renderings of various parts; he has also a discussion on the various readings. It cannot be denied, that Blackwall has brought a large portion of learning, and no small portion of genius, to this work; but every attentive reader must be sensible he often fails in making out his point. His quotations are frequently not to the purpose, and both the classics and the New Testament are

strained to make out a correspondence. If some have gone too far in their charges of barbarism against the sacred writers, he has done, perhaps, as little service in endeavouring to show that they are always fine writers. They do not lay claim to this honour themselves, and would not have thanked Mr. Blackwall for endeavouring to force it on them. Our author, however, has pointed out many beautiful passages, and has succeeded sometimes in defending them against charges of inaccuracy which have been improperly laid. The work was translated into Latin by Christopher Wollius, and published at Leipzig in 1736, 4to. The foreign edition is said by Harwood to be more valuable than the original, as it contains considerable additions by the translator. Dr. Doddridge says the work "gives many well chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. It illustrates the beauty of many others, and contains good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." Dr. Williams justly observes, that Blackwall's plan is like "comparing the proclamations of a king with the eloquent speeches of an orator; or an edifying popular hymn with the artful and pompous ode of a poet laureat."

BLAIR, JOHN, LL.D. *a learned Scotchman, Prebendary of Westminster; who died in* 1782.—Lectures on the Canon of the Scriptures; comprehending a dissertation on the Septuagint version. 1785, 4to.

This is a posthumous work, the greater part of which is devoted to the LXX. It discovers considerable learning and research; and is one of the works that ought to be consulted in the examination of the Septuagint. Blair was the author also of useful Chronological Tables, which were published in folio in 1754, and with enlargements in 1768.

BLAND, J.—Genesis translated, as it is stopped by the Hebrew Accent Points, by J. Bland. Lond. 1746, 4to.

This work I know only as inserted in Cotton's List of various editions of the Bible; but in which he gives no account of it. Bland also published, it appears, "The Song of Solomon in blank verse; also part of Psalm XLV. the Song of Moses, and David's Lamentation over Saul, with notes." 1750, 8vo.

BLAYNEY, BENJAMIN, *a clergyman of the Church of England, Professor of Hebrew in the University of Oxford; who died in* 1801.—Jeremiah and Lamentations; a new translation, with notes critical, philological, and explanatory. 1784, 4to. 1810, 8vo.

This work was intended as a continuation of Bishop Lowth's Isaiah. It follows rather slowly, however, behind its eminent predecessor. Blayney was not deficient in learning; but he had not that exquisite taste, and acute discernment of poetical beauty, for which Lowth was distinguished. His work suffers rather in comparison with the former, than from its own imperfections. Blayney has arranged several parts of Jeremiah differently from the printed Hebrew text; and his notes, though sometimes dull, show that he had studied his subject profoundly, and with all the aids usually employed in critical investigation.

—Zechariah; a new translation, with notes critical, philological, and explanatory. 1797, 4to.

This work is of the same description with the former. The most valuable of its notes are inserted in the edition of the minor prophets by Newcome, published by Boothroyd in 1809.

Besides these works, Dr. Blayney published, in 1790, an edition of the Hebrew-Samaritan Pentateuch, in Hebrew letters, with various readings, 8vo. He was also the author of a Dissertation on Dan. ix. 20—27, 1775, 4to. and of some smaller pamphlets and single sermons of a critical nature.

BOCHART, SAMUEL, *a French Protestant Minister, and one of the most learned men of his time; born* 1599; *died* 1667.—Opera. Opt. edit. Lugd. Bat. 1712, 3 vol. fol.

The works of Bochart contain a treasure of Scripture criticism and illustration. His *Hierozoicon* treats of the animals of Scripture; and his *Phaleg and Canaan* of every thing relating to sacred geography. The dispersion and division of the nations, the building of Babel, the colonies and language of the Phenicians, and many other curious subjects, are also treated at great length, and with great command of sacred and classical learning. His works, however, contain a good deal of fancy and conjecture; and many of his etymologies, and conclusions from very doubtful premises, have been implicitly adopted, instead of being examined by subsequent writers. Many of his books, enriched with MS. notes, still remain at Caen in Normandy, where he ministered and died. The Hierozoicon was republished at Leipzig in 1793-1796, in 3 vol. 4to. by Rosenmüller, with enlargements and retrenchments. The latter diminish, while the former increase the value of the work.

BODE, CHRIST. AUG. *Professor of Oriental Languages at Helmstadt; born* 1722; *died* 1796.—Pseudo-Critica Millio-Bengeliana, etc. Hallae, 1767, 2 vol. 8vo.

The object of this work is to show, that the Oriental versions in the Polyglots are often very incorrect; and that Mill and Bengel, in quoting them in support of various readings of the original text, are often misled. "It is a work," Michaelis says, "with which no man can dispense, who would make a critical use of Mill's Greek Testament, if he is unacquainted with Syriac and Arabic." Bode was a distinguished Persic, Arabic, and Ethiopic scholar. He gave new Latin versions of several of the Gospels from these ancient translations; and, in 1755, produced an entire translation of the New Testament from the Ethiopic. Brunswick, 2 vol. 4to.

BOGAN, ZACHARY, *a learned English writer, and fellow of Corpus Christi College, Oxford; born* 1625; *died* 1659.—Homerus Ἑβραίζων, sive Comparatio Homeri cum Scriptoribus Sacris, quoad normam loquendi. Oxonii, 1658, 8vo.

The design of this learned, and now rare philological work, is to point out the similarity of many forms of expression in Homer to those which occur in Scripture. He shows also, in a dissertation added to it, that Hesiod imitates Homer in the same manner. It is one of the earliest works in which classical literature is made much use of, to illustrate the sacred writings. Bogan wrote also a small practical work in English, "A view of the Threats and Punishments recorded in Scripture," which contains remarks on many Hebrew phrases.

BOGUE, DAVID, D.D. *a native of Scotland; now minister of the Congregational Church at Gosport, in Hampshire.*—An Essay on the Divine Authority of the New Testament. 1802, 8vo.

This work was originally composed at the request of the Directors of the London Missionary Society, with a view to its being translated into French, and prefixed to an edition of the French New Testament proposed to be circulated in France. It has accordingly been translated both into French and Italian. It is one of the best works for its size on the evidences of Christianity, and as an introduction to the New Testament. It embraces a great variety of topics, and condenses into little room the most important views of the evidences, internal and external, of the truth of the New Testament Scriptures, and of the important principles and doctrines which they contain. The sentiments are excellent, the language perspicuous, and the reasoning cogent and convincing.

BOIS, JOHN, *a learned Englishman, canon of the Cathedral of Ely; born* 1560; *died* 1643.—Veteris Interpretis cum Beza aliisque recentioribus Collatio, etc. 1655, 8vo.

This is now a very scarce book. The author possessed no ordinary portion of learning and critical acumen. Both biblical and classical literature were at his command. Many of his strictures on Beza are correct, and his defences of the Latin Vulgate often ingenious and important. He was employed as one of the

translators of our received version; and was encouraged in the writing of his "Collatio" by Bishop Andrews. It did not appear till long after his death. A curious life of Bois by himself, is published in Peck's Desiderata. At the end of the "Collatio" the following singular sentence occurs: "Τελος. τω Θεω δοξα. April 9, 1625, 3. et 10. die, postquam ex vita hac migravit Britanniae Magnae Rex augustissimus Jacobus." Bois wrote notes on St. Chrysostom, which Sir Henry Saville inserted in the 8th volume of his edition of his works; pronouncing their author to be "ingeniosissimum et doctissimum."

BONAR, JOHN, *one of the ministers of Perth; died* 1761.—Observations on the Conduct and Character of Judas Iscariot, in a letter to the Rev. J. P. 1751, 8vo.

This anonymous pamphlet displays very considerable acuteness, and is not unworthy to be placed by the side of Lord Littleton on the Conversion of St. Paul, and Shaw on the Advice of Gamaliel,—tracts somewhat similar in their nature. It is Mr. Bonar's object to support the truth of Christianity, from the character and testimony of the grand traitor against his Lord, and apostate from his truth. Mr. Bonar, who was a pious and superior man, wrote also "An Analysis of the Moral and Religious Sentiments of Lord Kames and David Hume." 1755, 8vo.

BOOT, ARNOLD, *a Dutch physician; who died in* 1650.—Animadversiones Sacrae ad textum Hebraicum. Lond. 1644, 4to. Epistola de textus Hebraici certitudine contra Capellum. Paris. 1650, 4to.

In these productions the Dutch physician discovers a good deal of learning, explains many obscure texts, and endeavours to overthrow the statements of Morinus and Capellus on the subject of the incorrectness of the Hebrew text, and other collateral topics. His letter was addressed to Archbishop Usher. Capellus defended his doctrines, and exposed the rashness of Boot, in an apologetical letter addressed also to Usher. To this Boot rejoined in his "Vindiciae Apologeticae pro Hebraica veritate," etc. Paris. 1653,

4to. These productions are now little known or regarded; but Walch says, the Animadversions of Boot explain many passages learnedly and happily.

BOOTHROYD, BEN. LL.D. *a dissenting minister at Huddersfield, in Yorkshire.*—A new Family Bible, and improved version, from corrected texts of the originals; with notes critical and explanatory. Pontefract, 1818, 3 vol. 4to.

The author of this work is also editor of a valuable edition of the Hebrew Scriptures, noticed in its proper place. This translation, now completed in three volumes, is an important addition to our means of ascertaining the import of the Bible. Dr. Boothroyd is a most respectable Hebrew scholar; has an extensive acquaintance with the criticism of the Bible; is equally removed from the love of novelty, and from foolish adherence to antiquity; and has very happily blended critical disquisition with practical instruction, and an invariable regard to the spirit and design of revelation. It deserves the encouragement of all the friends of religion.

BOS, LAMBERT, *Professor of Greek in the University of Franeker; born* 1670; *died* 1717.—Ellipses Graecae, etc. 1700, 12mo. Cura Schoetgenii, 1711; cura Leisneri, fifth, sixth, and seventh editions; cura Michaelis, 1765, 8vo.; cura Schaeferi, Lipsiae, 1808, 8vo. Glasgow, 1813, 8vo.

The fact that this work has been edited by so many persons of profound learning, is sufficient evidence of its value. The original edition is but a small volume, which was gradually increased by its author as long as he lived. Schötgen, Bernhold, Leisner, Michaelis, and Schaefer, all added to it, and corrected it in the editions which they aided or published. The latter editions, therefore, are much more valuable than the early ones. The work is not confined to the Scriptures, but illustrates many

passages of the profane writers of Greece; and points out numerous instances of the ellipsis which occur in the New Testament.

—ΔΙΑΤΡΙΒΑΙ, sive Exercitationes Philologicae, in quibus Novi Foederis loca nonnulla e profanis maxime auctoribus Graecis illustrantur. Franequerae, 1700, 1713, 8vo.—Observationes Miscellaneae ad Loca quaedam cum Novi Testamenti, etc. Ibid. 1707, 8vo.

Both these works of Bos contain useful philological illustrations of some passages in the New Testament. The latter embraces passages in the Greek classics also. There is added to it, a specimen of animadversions on the Philologia Sacra of Vorstius, by the younger Vitringa; in which the purity of the style of the New Testament is defended against the charges of that writer. All the writings of Bos are learned and valuable; they are often referred to by Wolfius, who gives the substance of his criticisms in the Curae.

Bos also edited a valuable edition of the Septuagint, Franeker, 1709, 4to. It is professedly formed on the Roman edition of 1587; but according to Breitinger, it rather copies the Paris edition of 1628, and the text of Walton's Polyglot. The scholia of the Roman edition, and various readings, accompany each page of the text; and the Prolegomena contain many just critical remarks on the preceding editions of the Septuagint.

BOSTON, THOMAS, *minister of Ettrick, in Scotland; born* 1676; *died* 1732.—Tractatus Stigmologicus, etc. Amst. 1738, 4to.

Mr. Boston was a considerable Hebrew scholar for the period in which he lived, and supposed that he had made an important discovery respecting the accentuation of the Hebrew Scriptures. He laboured on this work for many years, but had not the felicity of seeing it published. It was several times written with his own hand in English, and then translated by him into Latin, in order to its being printed in Holland. He was encouraged by Sir Rich-

ard Ellis and Dr. Waterland at home, and by Schultens, Gronovius, and J. H. Michaelis, abroad. After all, his scheme of literal interpretation, and his doctrine of the divine origin of the points, have contributed little to the better understanding of the Bible. Some curious particulars respecting his works are given in the author's Memoirs of himself, Edinb. 1813, 8vo.

BOWYER, WILLIAM, *a learned English printer; born in London*, 1699; *died* 1777.—Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reason on which both are founded. Fourth and best edition, 1812, 4to.

The first edition of this work was published along with a small edition of the New Testament in 1764; it was enlarged a little in 1773, published in 1782 in 4to. and again in 1812. The writers from whom the selection is principally made, besides Bowyer himself, are Bishop Barrington, Mr. Markland, Professor Schultz, Michaelis, Dr. Henry Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. As conjectures, the best that can be said of them is, that they are often ingenious. The alterations in the pointing are not properly conjectural, and therefore may be more safely trusted. "In the Greek Testament," says Bishop Marsh, "our means of correction from *authority* are so ample, that conjecture is unnecessary; and, if unnecessary, it is injurious, especially in a work, where, if the words might be altered from conjecture, a door would be opened to every species of corruption."

BOYD, ROBERT, *of Trochrig, a minister of the Church of Scotland, and Professor of Theology in the Universities of Saumur, Glasgow, and Edinburgh; born* 1578; *died* 1627.—In Epistolam Paulli Apostoli ad Ephesios Praelectiones supra CC. in quibus praeter textus apostolici adcuratam analysin et explicationem copiosam ac dilucidam, passim interseruntur locorum communium, quaestionum et con-

troversiarum tractationes. Lond. 1652. Genev. 1662, fol.

An English translation of this work was made, if I mistake not, by the author's son, and published in 4to. It is not strictly of an expository nature. It enters largely into doctrinal, practical, and controversial subjects. "His Prelections," says Dr. M'Crie, contain some good critical remarks, as well as many eloquent passages; and it is to be regretted, that he should have rendered the work heavy and repulsive, by indulging, according to a practice then common among the continental commentators, in long digressions, for the sake of illustrating general doctrines, and determining the controversies of the time." Life of Melville, vol. ii. p. 312, 313. I might have added to the notice of Boyd, that he was first minister at Vertal in France, whence he removed to Saumur; while he was Principal of Glasgow College, he was also minister of Govan, in the neighbourhood. He was an excellent Greek scholar.

BOYLE, THE HON. ROBERT, *a distinguished philosopher and Christian; born* 1627; *died* 1691. —Considerations upon the Style of the Holy Scriptures. 1661, 8vo. In Latin, Oxon. 1665.

This work is entitled to attention, both on account of the author, and of the manner in which he has treated the subject. It discovers the solid learning and great acuteness of the philosopher, blended with all that veneration for God, and love to his revealed will, which so eminently characterized him as a Christian.

BRAIS, STEPHEN DE, *a learned French Protestant minister of the last century, Professor of Theology at Saumur.*—Epistolae Paulli ad Romanos Analysis paraphrastica, cum notis. Salmurii, 1720. Lipsiae, 1726, 4to.

A third edition appeared among the works of the author, edited by Venema, at Amst. 1735. This contains many additional notes. There are two dissertations joined to the Analysis; one

on the Second Sabbath after the First, the other, on Baptism for the Dead. The work is entitled to attention, as affording considerable light on many passages of the Epistle to the Romans, and on some other of Paul's Epistles.

BRAUNIUS, JOHN, D.D. *a German divine, Professor of Theology and of the Hebrew language in the university of Groningen; born* 1628; *died in* 1709.—Selecta Sacra, libri quinque. Amstel. 1700, 4to.—De Vestitu Sacerdotum Hebraeorum. Ibid. 1701, 2 vol. 4to.—Commentarius in Epistolam ad Hebraeos. Ibid. 1705, 4to.

All the works of Braun discover an extensive acquaintance with the Scriptures, an accurate knowledge of Jewish rites and customs, and great familiarity with Rabbinical learning. He was a follower of the theology of Cocceius, and of the philosophy of Des Cartes. His work on the clothing of the Jewish priests, is a kind of commentary on the 28th and 29th chapters of Exodus. His Sacred Selections embrace a variety of subjects:—on various things relating to the Epistles; on the Seventh Seal; on the Holiness of the High Priest; on Weeping for Thamus, Ezek. ch. viii. The fifth book is occupied with various dissertations. Walch highly commends the work on the Hebrews, at the end of which there is a dissertation on the eternal generation of the Son of God.

BREITINGER, JOHN JAMES, *a learned Swiss; born at Zurich, in* 1701; *died* 1776.—Vetus Testamentum ex Versione Septuaginta Interpretum, etc. Tiguri, 1730–1732, 4 vol. 4to.

This valuable edition of the Septuagint, is a reprint of Grabe's critical edition of the Alexandrine MS. with the various readings of the Vatican MS. added by Breitinger at the foot of the page. It is very beautiful and very correct; and, according to Michaelis, the best edition of the LXX. which had been published to his time. It contains the dissertation by Grabe and Lee on the antiquity of the Alexandrine MS.

BREKELL, JOHN, *a Unitarian minister in Liverpool, who died about* 1775.—An Essay on the Hebrew Tongue, to show that the Hebrew Bible might be originally read by Vowel Letters without the Vowel Points. 1758, 8vo.

There are some sensible observations in this small work, which is written on the Anti-Masoretic system. The author was a considerable scholar, and wrote some critical papers in the Theological Repository conducted by Dr. Priestley. He was also the author of a volume of discourses, more distinguished for their learning than their theology.

BREREWOOD, EDWARD, *Professor of Astronomy in Gresham College; born* 1565; *died* 1613.—Inquiries touching the Diversity of Languages and Religions through the chief Parts of the World. Lond. 1614, 1635, etc. 4to.

There is a good deal of learning in this small work, partly of a biblical nature, and partly relating to church history. It was translated into French in 1640, by J. de la Montagne. Brerewood was also the author of a work on the weights and coins of the ancients; which was republished by Walton in the Preliminary Dissertations to the Polyglot.

BRETT, THOMAS, *a learned clergyman of the Church of England; born in Kent,* 1667; *died* 1743.—A Letter, showing why our English Bibles differ so much from the Septuagint, though both are translated from the Hebrew original. 1743, 8vo.

This letter was greatly enlarged, and published from the author's MS. after his death, in 1760, under the title of "A Dissertation on the ancient Versions of the Bible; showing why our English translation differs so much from them, and the excellent use that may be made of them towards attaining the true readings of the Holy Scriptures in doubtful places." As an evidence

of the value of this Dissertation, Bishop Watson republished it in his collection of Theological Tracts; and says, in the introduction to it, "It is an excellent dissertation, and cannot fail of being very useful to such as have not leisure or opportunity to consult Dr. Hody's book, De Bibliorum Textibus." Brett was the author of many other theological and controversial works.

BROUGHTON, HUGH, *a noted Hebrew and Rabbinical scholar; born* 1549; *died* 1612.—The Works of the great Albionean Divine, renowned in many nations for rare skill in Salem's and Athens' Tongues, and familiar acquaintance with all Rabbinical learning. 1662, fol.

This collection of the works of Broughton was edited by the celebrated Dr. Lightfoot, who prefixes a commendatory preface. Broughton, with a considerable portion of quackery, and a large portion of ill-nature, had certainly a respectable acquaintance with biblical literature. His works are now, however, more an object of curiosity than of respect. They contain, among other things, Commentaries on Ecclesiastes, Exposition of Daniel's visions, the Consent of Scripture, translations of Job and Jeremiah, etc. etc. He was a keen defender of the Hebrew verity; and, it is alleged, was much displeased because he was not employed as one of the translators of our present English version of the Bible.

BROWN, JOHN, *minister at Haddington, and many years Professor of Divinity to the Burgher Secession Church in Scotland; born* 1722; *died* 1787.—A Dictionary of the Holy Bible, on the plan of Calmet, but principally adapted to common readers; containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a Literal, Critical, and Systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and the ap-

plication of the appellative terms mentioned in the Old and New Testament. 1769, 2 vol. 8vo. Often since reprinted.

This is a useful rather than a profound work; and has contributed very considerably to disseminate religious information in this country. As it was intended chiefly for common readers, the author, though a man of learning, and very general information, purposely avoided a display of learning. It is perhaps to be regretted that it sometimes dwells on what is plain, and passes over many things that are obscure; a fault, however, which is too common to dictionaries and commentaries, and which belongs no less to its celebrated prototype Calmet than to itself. The author, however, deserves well of the public for the correctness of his sentiments, and the vein of piety which pervades his work. The book has been repeatedly pirated in a shameless manner, and sentiments have been introduced into it, under Mr. Brown's name, to which he was decidedly opposed. He published, besides many other works, a "Self-Interpreting Bible," which is useful for its marginal references, and its practical reflections.

BROWN, JOHN, *a minister of the Church of Scotland, and afterwards of the Scotch Church, Rotterdam, where he died in* 1679.—An Explanation of the Epistle to the Romans. Edinb. 1769, 4to.

The author of this work was a Calvinist of the old school, a man of learning, piety, and good sense. The work is heavy; but valuable chiefly as a doctrinal and practical exposition.

BRYANT, JACOB, *a very learned and ingenious writer; born at Plymouth* 1715; *died* 1804.—A Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion. 1792, 1793, 1810, 8vo.

This is a short, but useful and original view of the evidences of Christianity, in which some of the chief difficulties in revelation are noticed, and, on the whole, satisfactorily obviated.

—Observations upon the Plagues inflicted upon the Egyptians. In which is shown the Peculiarity of those Judgments, and their correspondence with the Rites and Idolatries of that People. To which is prefixed, a Prefatory Discourse concerning the Grecian colonies from Egypt. 1794, 1810, 8vo.

The title sufficiently explains the design of this publication, in which the great learning and ingenuity of the author appear to much advantage. Had he been equally skilled in the Oriental languages as in Greek, this, and some other of his works, would have been more satisfactory. He was exceedingly partial to etymological research. His limited knowledge of the Hebrew and its kindred dialects, frequently appears in his attempts at tracing the Greek primitives to their supposed originals. None can read this book, however, without being gratified with the learned research which it displays, and the light which is thrown by it on the singular, and, in some respects, obscure subjects to which it relates.

—Observations upon some Passages in Scripture, which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted. 1803, 4to.

The subjects of this volume are, the difficulties in the history of Balaam; Samson, and his victory at Lehi; observations upon the passage in Joshua concerning the sun's standing still in Gibeon; and observations on the history of Jonah. On all these topics the author's profound acquaintance with the idolatries and mythology of the heathen supplied him with many curious and important illustrations. If he has not removed all the difficulties, he has at least shown that they may be considerably reduced.

Besides these works, Mr. Bryant wrote several other books, which indirectly bear on the literature of the Bible. His system or "Analysis of Ancient Mythology," first published in three volumes quarto, in 1774-1776, and afterwards in six volumes octavo, 1807, contains an immense mass of curious and learned

discussion, relating to the history and religions of all the ancient nations. A treatise on "The Disputed Testimony of Josephus to Christ," in which he vindicates that testimony, appeared in 1789. "The Sentiments of Philo-Judaeus concerning the ΛΟΓΟΣ, or Word of God; together with large extracts from his writings; compared with the Scriptures on many other particular and essential doctrines of the Christian religion." 1797, 18vo.

The opinion of the British Critic on his "Observations on some Passages of Scripture," is perhaps justly applicable to all his writings. "We have discovered in this work much learning, much ingenuity, and a uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis." A seriousness and earnestness of inquiry after truth, and a deep veneration for the revelation of heaven, run through all the writings of Mr. Bryant; but whether he understood the main design of that revelation, is not very evident. The almost entire absence of those views which constitute the life and soul of Christianity, is painful, considering how much he wrote. It is dangerous to allow the mind to be too much exercised about curious questions, even of a religious nature. The plagues of Egypt, and the victory of Sampson, and the miraculous circumstances in Jonah's history, deserve attention; but are light as air in comparison with Christ crucified, the power and wisdom of God to salvation.

BUCHANAN, GEORGE, *a celebrated Latin Poet and Scottish Historian; was born in Dumbartonshire in Scotland, in February,* 1506; *died at Edinburgh, on the 5th Dec.* 1582.—Paraphrasis Psalmorum Davidis Poetica. Paris. 1564, 8vo. Often reprinted.

It is generally admitted that to Scotland belongs the honour of having produced the finest Latin version of the book of Psalms. At a time when literature was not generally cultivated among his countrymen, and when excellence in Latin composition was far from common in Europe, Buchanan, then a

prisoner in a foreign land, produced a work which has immortalized his name, and left scarcely any thing to be desired, as far as the beauties of diction and imagery are concerned, in a translation of the sacred songs. It is not meant that he has always faithfully represented the meaning of the original. He had not, perhaps, a sufficient stock of Hebrew knowledge to enable him to do so. His studies and attainments were more of a classical than of a biblical nature; and his principal aim was to clothe the sentiments of David in the elegant drapery of Horace and Virgil. There are twenty-nine different kinds of measure in the work, in all of which he shows how completely he was master of the varied forms of Latin verse. In many of the Psalms he has succeeded to admiration. The CIV. has frequently been selected as one of the finest specimens of sublime poetry. He has executed his task, says Mackenzie, "with such inimitable sweetness and elegancy, that this version of the Psalms will be esteemed and admired as long as the world endures, or men have any relish for poetry." It has passed through innumerable editions, in almost every form of typography. A very excellent Variorum edition was published at Edinburgh by the Ruddimans, in 1737, in octavo. Besides the notes to this edition, there is added, at the foot of the page, the *Ecphrasis* of Alexander Julius. A translation of Buchanan's Psalms into English verse was published by the Rev. J. Craddock of Maryland, 1754, 8vo.

BULKLEY, CHARLES, *a dissenting minister of the Unitarian faith; born in London* 1719; *died* 1797.—Notes on the Bible, published from the author's manuscript. By Joshua Toulmin, D.D. 1802, 3 vol. 8vo.

These notes are not so much of a philological as of an explanatory nature. They are filled with what the author considers parallel passages in the Greek and Roman classics, in which the same moral precepts and sentiments occur. Sometimes the coincidence appears to be striking; at other times the correspondence is far from marked. There is a great mass of quotation,

which would seem to answer no valuable purpose, unless to produce the belief, that a book nearly as good as the Bible might be compiled from the writings of the poets and philosophers of Greece and Rome.

BURDER, SAMUEL, *a Clergyman of the Church of England.*—Oriental Customs; or an Illustration of the Sacred Scriptures, by an explanatory application of the Customs and Manners of the Eastern Nations. Lond. 1816, 2 vol. 8vo. 5th edit.

This work is chiefly a compilation from Harmer and others, who had previously laboured in the same department. It contains also many things not in Harmer, found in works of voyages and travels which appeared subsequently to that laborious and accurate compiler's publication; but it leaves out much that is valuable iu Harmer. Since the above publication, Mr. Burder has produced another somewhat similar;

—Oriental Literature applied to the Illustration of the Sacred Writings, especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated writers and travellers, both ancient and modern. Lond. 1822, 2 vol. 8vo.

Had Mr. Burder been a profound Oriental scholar, this might have been made a very interesting book. Had the high literary attainments of Sir William Jones, sanctified by the grace of Christ, been devoted to such an undertaking, what might not have been the result! But mere compilations of this nature, however faithfully executed, cannot deeply interest the biblical scholar. The real and most formidable difficulties of scriptural expression and allusion are never met by them.

BURGES, SIR JAMES BLAND, Bart.—Reasons in Favour of a New Translation of the Holy Scriptures. Lond. 1819, 8vo.

This work, though designed as a defence of Mr. Bellamy's

strange performance, in reply to the Quarterly Review of that work, is worth consulting, though the reader will not be likely to adopt all the learned Baronet's reasons, or reasonings, in their support. It was followed by an anonymous pamphlet of no great value—"Reasons why a New Translation of the Bible should not be published." 1819, 8vo.

BURGESS, THOMAS, *Lord Bishop of St. David's.* —Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum. Lond. 1804, 12mo.

This small work is chiefly a compilation, containing various tracts, adapted to aid the critical student of Paul's Epistles. There are in it, the Epistle to the Philippians, in Greek and English, with brief notes, by Kuttner—the introduction of Theophylact to the Epistles—that Father's interpretation of the Epistle to the Philippians—the notes of Rosenmüller on the same Epistle—the observations of Kuttner on the idiom of the New Testament. There are also extracts from Henry Stephens, and Gataker, on the style of the New Testament. Bishop Burgess deserves well of the Christian public, for the varied encouragements which he has presented to the cultivation of biblical literature. His "Hebrew Primer," and "Hebrew Elements," are both calculated to facilitate an acquaintance with that important language. His "Tracts on the Doctrine of the Trinity," by Stillingfleet, Bull, Wallis, Monboddo, and Horbery, are not much of a biblical nature; and it is doubtful how far the reasonings in some of them are likely to recommend that essential doctrine.

BURKITT, WILLIAM, *an English clergyman; born* 1650; *died* 1703.—Expository Notes, with Practical Observations, on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the Sense Explained, &c. Lond. 1700, 1739, fol.

This is not a critical, or in any respect a profound work. The author was evidently an Arminian in his doctrinal views;

but his sentiments, says Dr. Doddridge, "vary in different parts of the work, as the authors from whom he took his materials were orthodox or not." This is very faint praise.

BURKIUS, PHILIP DAVID, *a learned and orthodox German theologian of the last century.*—Gnomon Psalmorum, in quo ex nativa vi Verborum, Simplicitas, Profunditas, Concinnitas, Salubritas Sensuum Coelestium indicatur. Stutgardiae, 1760, 2 vol. 4to.—Gnomon in Duodecim Prophetas Minores, etc. Heilbronnae, 1753, 4to.

These works were evidently written in imitation of Bengel's Gnomon to the New Testament; as the whole of Bengel's title is adopted, who also writes a recommendatory preface to the work on the minor prophets. Our remarks on that work are equally applicable to these. Burk, as well as Bengel, was a very pious man; but though much seriousness and evangelical sentiment pervade these volumes, they are more technical, and stiff than are desirable in works on the Scriptures. There is also not unfrequently, an attempt to bring more out of a word or expression than it was designed to convey. If it be wrong to make the Holy Spirit say less than he intended, it cannot be right to make him say more. Burk designed to go over all the Old Testament in the same manner; but, I suppose, was prevented by death.

BURNET, THOMAS, LL.D. *a native of Scotland; a learned and ingenious, but heterodox clergyman of the English Church; born* 1635; *died* 1715.—The Sacred Theory of the Earth; containing an Account of the original of the Earth, and of all the Changes which it hath already undergone, or is to undergo, till the consummation of all things. The two first books concerning the Deluge, and Paradise; the two last concerning the New Heavens and New

Earth. First edition in Latin, Lond. 1681–1689, 2 vol. 4to. In English, ibid. 1684–1689, 2 vol. fol. Sixth edit. 1726, 2 vol. 8vo.—De Statu Mortuorum et Resurgentium Tractatus. Adjicitur Appendix de Futura Judaeorum Restauratione. Ibid. 1728, 8vo. edit. 2da.—Of the State of the Dead, and of those that are to rise. Translated from the Latin of Dr. Burnet. With an Answer to all the Heresies therein. By Mathias Earbery. Ibid. 1728, 2 parts, 8vo.—Archaeologiae Philosophiae ; or, the Ancient Doctrine concerning the Originals of things. Faithfully translated into English, with Remarks thereon, by Mr. Foxton. Ibid. 1729, 8vo.—The Faith and Duties of Christians ; a Treatise, in eight chapters. Translated into English by Mr. Dennis. Ibid. 1733, 8vo.

The author of the above works was one of the most elegant scholars of his age, and must have been held in no ordinary estimation for learning and talents, when Addison, alluding to his theory of the earth, thus addressed him :

O pectus ingens ! O animum gravem,
Mundi capacem ! Si bonus auguror,
Te, nostra quo tellus superbit,
Accipiet renovata civem.

His works were all written originally in Latin, in which he excelled ; and perhaps, because he did not choose to disclose to all some of the peculiar sentiments which he held. His sentiments were far from orthodox on many points. He considered the Mosaic account of the fall, a pious allegory, and original sin, a fiction ; he doubted the resurrection of the same body, and the eternity of future punishment. His theory of the earth was opposed by Warren, Keil, Whiston, and others. I introduce his works, because, apart from his mistakes, they contain some things relating to the Scriptures worth reading ; while the reader ought to be on his guard against their sophistry and scepticism.

BURTON, GEORGE, *a clergyman of the Church of England.*—An Essay on the Numbers of Daniel and St. John, determining the Birth of our Saviour, and fixing the time for the Dissolution of the Jews. Lond. 1766, 8vo.—A Supplement to the Essay; confirming the Numbers 2436, and 3430, mentioned in the Essay, from two Numerical Prophecies of Moses and our Saviour. Ibid. 1768, 8vo.

According to Mr. Burton's calculations, the conversion of the Gentiles, and the Millennium, will commence in the year 2436; the battle of Gog and Magog will begin in 3430, and the Millennium terminate in 3436. It will shake the confidence of the reader in our author's wisdom and calculations, when he is informed that the numerical prophecy of Moses referred to, is Lev. xxvi. 18—28, "*I will punish you seven times more for your sins,*" etc. and that of our Saviour, Luke xvii. 4, "*If thy brother trespass against thee seven times in a day,*" etc.!

BURTON, WILLIAM, *a bookseller in London.*—Researches into the Phraseology, Manners, History, and Religion of the Ancient Eastern Nations, as illustrative of the Sacred Scriptures; and into the Accuracy of the English Translation of the Bible. Lond. 2 vol. 8vo. no date.

These Researches are mostly a compilation, which made its appearance a few years ago, and which contains materials of various value. There are a number of good criticisms, and some of a trifling nature. The introduction contains remarks on the Septuagint, the Samaritan Pentateuch, and the Talmud. The work is very beautifully printed.

BUTLER, CHARLES, *of Lincoln's Inn; a learned and industrious Roman Catholic layman.*—Horae Biblicae: an Historical and Literary Account of

the Original Text, Early Versions, and Printed Editions of the Old and New Testament. Lond. 1799, 8vo. Ibid. 1807, and 1812, 2 vol. 8vo.

This elegant work was originally printed for private distribution, and is the production of the leisure hours of Mr. Butler. It does great credit to his learning, research, candour, and good sense. It supplies in a narrow compass a large portion of useful information, on all the topics of which it treats, and directs to the sources whence it is chiefly drawn. In an appendix, the ingenious writer gives a literary outline of the disputes on the authenticity of 1 John v. 7; in which the evidence on both sides is stated with great candour and accuracy. The fifth edition of the Horae Biblicae is inserted in a collection of Mr. Butler's "Philological and Biographical Works," 1817, 5 vol. 8vo.

BUXTORF, JOHN, *the father; a celebrated Hebrew and Rabbinical scholar; born in Westphalia* 1564; *died* 1629.

The works of the elder Buxtorf are very numerous, and full of Jewish prejudices, as well as Jewish learning. Those of them which are still deserving of attention are the following:

—Synagoga Judaica. Hanov. 1604, 1622, 8vo.

In this work, which is divided into fifty chapters, the rites and ceremonies observed by the Jews are explained; and, in general, every thing relating to the forms and services of the synagogue.

—Tiberias; sive Commentarius Masoreticus, etc. Basil. 1620, fol.

This work contains a learned exposition and defence of the Masoretic doctrines; and was most learnedly assailed in the *Arcanum Punctuationis* of Capel. See CAPELLUS.

—Lexicon Hebraicum et Chaldaicum. Basil. 1621, 8vo.

—Lexicon Chaldaicum, Talmudicum, et Rabbinicum, etc. Published by his son. Basil. 1640, fol.

This immense work is said to have been the result of thirty years labour. It contains a world of Rabbinical knowledge. All the Chaldaic, Talmudical, and Rabbinical words which occur in the paraphrases of the Old Testament, in the Babylonish and Jerusalem Targums, in the common or more private writings of the Hebrew commentators, philosophers, theologians, cabbalists, and lawyers, are fully explained. Numerous extracts, and examples are given; proverbs, apophthegms, opinions, rites, and other things relating to sacred philology and antiquities, are illustrated. All subsequent writers have been greatly indebted to this Lexicon of Buxtorf. For other works by him, see the article CAPELLUS, and CONCORDANCES. "The world," says Dean Prideaux, "is more beholden to Buxtorf for his learned and judicious labours, than to any other that lived in his time, and his name ought ever to be preserved with honour in acknowledgment of it."

BUXTORF, JOHN, *the son of the preceding; likewise Professor of Hebrew at Basil; born* 1593; *died* 1664.—Anticritica contra Lud. Capellum. Basil. 1653, 4to. See CAPELLUS.—Dissertationes Philologicae Septem de Lingua Hebraica, et aliis rebus. Basil. 1645.—Exercitationes ad Historiam Arcae Foederis. Ibid. 1659.—Dissertationes Philologico-Theologicae, et Abarbanelis aliquot Dissertationes. Ibid. 1662, 4to.

The nature of these works is obvious from their titles. The Dissertations on the Ark of the Covenant include an examination of the sacred fire, the Urim and Thummim, the manna, the rock in the desert, and the brazen serpent. They all contain a good deal of valuable philological matter, and discover extensive acquaintance with Hebrew literature.

BYNAEUS, ANTHONY, *a Dutch minister of the seventeenth century.*—De Calceis Hebraeorum, Libri duo, cum tabulis aeneis elegantissimis. Amst. 1684, 12mo. Dordraci, 1715, 4to.

The work of this learned Dutchman on the shoes of the Ancients, shows how much labour and learning may be expended on a comparatively unimportant subject. He endeavours to give a history of the clothing of the feet from the earliest period; and shows that if shoes did not originate in Paradise, they must have been used soon after. In the time of Abraham they were commonly employed. He endeavours to prove that the Hebrews always walked with their shoes on; and that, consequently, our Lord is often improperly represented by the ancients barefooted. He inquires into the matter of which they were formed, and proves that it was commonly leather. Their colour, whether black, white, red, or scarlet, is next learnedly discussed; along with their form, trappings, or fastenings. Various customs respecting the use of the shoe are then illustrated, together with remarks on those passages of Scripture in which they are referred to. This is the most useful part of the book. Bynaeus wrote other two works, on more interesting topics; the one on the birth of Christ, and the other on his death.

BYTHNER, VICTOR, *a learned Pole, who resided chiefly in England, where he died* 1670.—Lyra Prophetica Davidis Regis, sive Analysis Critico-Practica Psalmorum. Lond. 1645, 1650, 1654, 1664, 1679, 4to.

This is an exceedingly useful book to a learner of the Hebrew language. The reputation in which it was held appears from the numerous editions through which it passed. Bythner availed himself of the aids of the Chaldee paraphrase and the Septuagint in interpreting the Psalms. It is now scarce and dear.

CALAMY, EDMUND, D.D. *a leading minister and writer among the English Protestant Dissenters of the Presbyterian denomination; was born April* 5, 1671; *died on the 3d of June,* 1732.—The Inspiration of the Holy Writings of the Old and New Testament considered, and improved in fourteen Sermons. Lond. 1710, 8vo.—Thirteen Sermons concerning the Doctrine of the Trinity, preached at the Merchants' Lecture in Salter's Hall; together with a Vindication of that celebrated Text, 1 John v. 7, from being spurious, etc. Lond. 1722, 8vo.

The writings of Dr. Calamy were very numerous, chiefly of a controversial nature, and on subjects relating to the Dissenters. The above are also partly controversial; but they are on subjects which belong to our plan. The discourses on the inspiration of the Scriptures are very able, and defend those views of this important topic which are generally held by the orthodox Dissenters. When the other discourses were delivered, the Trinitarian controversy raged fiercely in England, and threatened to desolate the dissenting churches. It was not, however, confined to them; the ablest writers in the church of England were engaged in it at the same time. Dr. Calamy's book was dedicated to George I. who sent the author a present of fifty pounds as a mark of his favour. He received likewise the thanks of several dignitaries of the church for it. More light has been thrown on the disputed passage in 1 John v. 7, since Calamy wrote; but his defence of it is tolerably good for the time.

CALLANDER, JOHN, Esq. *of Craigforth, a learned Scotch gentleman.*—An Essay towards a literal Version of the New Testament, in the Epistle of Paul directed to the Ephesians. Glasg. 1779.

This is a very curious specimen of literal rendering, in which the order of the Greek words is rigidly followed, and the Eng-

lish idiom entirely abandoned, to the utter destruction of the elegance and meaning of the original. For instance, he thus renders chap. v. 31, "Because of this, shall leave a man, the father of him, and the mother, and he shall be joined to the wife of him, and they shall be even the two, into one flesh." The curiosity of this work is, that the notes are in Greek; a proof, certainly, of Mr. Callander's learning, but not of his wisdom.

CALOVIUS, ABRAHAM, *a learned Prussian divine, professor of Theology at Wittemberg; born* 1612; *died* 1686.—Biblia Illustrata, etc. Franc. ad Moen. 1672–1676, 5 tom. fol. Dresdae, 1719, fol.

This learned and elaborate work, besides the immense information which it contains on every biblical topic, furnishes a full antidote to the Socinian glosses and perversions of Grotius. It attacks also the Catholic commentators. The sentiments of the author are evangelical; and the work is highly extolled by Walch, and other continental writers. Calovius was the author of many other biblical works, which are not much known in this country. Among these, are not less than seventeen volumes of dissertations on biblical subjects.

CALIXTUS, GEORGE, *a learned Lutheran divine; who died in* 1656.—Quatuor Evangelicorum Scriptorum Concordia et locorum, quae in iis occurrunt, difficilium et dubiorum Explicatio. Halberstadii, 1624. Opt. edit. Helmstadii, 1663, 4to.

This harmony, of which the last edition published by Fred. Ulric Calixtus, the son of the author, is the best, is brief, but learned, and entitled to an honourable place among works of this class. It was originally published, not by Calixtus himself, but by an unknown person from his Lectures. Calixtus was the author of commentaries on several parts of Scripture: on Exodus; on the Acts of the Apostles; on the Epistles to the Romans and the Corinthians; besides prelections on several of the prophetical books.

CALMET, DOM AUGUSTIN, *a French Benedictine Monk; born* 1672; *died* 1757.—A Historical, Critical, Geographical, and Etymological Dictionary of the Bible. Translated from the French. Lond. 1732, 3 vol. fol.

This, though the work of a Catholic, and frequently tinctured with Catholic theology, is by far the most valuable dictionary to the Bible which has been published. It was translated into several of the European languages soon after its publication, and still maintains its precedency. A new edition, conducted by Mr. Charles Taylor, lately deceased, began to be published in 1797, in 4to. Together with the Fragments and numerous plates, it makes in all four thick volumes, and is much more valuable to a Protestant reader than the original work. It curtails its superfluities, and enriches it with a vast portion of most valuable matter. The Fragments, as they are called, contain illustrations of many difficult passages of Scripture. The ingenuity and diligence of the compiler appear in every page; and nothing but a complete index to the entire work, (which I believe is attached to the last edition lately finished,) is necessary to render it one of the most valuable books in our language.

Besides this large work, Calmet was the author of what he calls a *Commentaire Literale* on the whole Bible, in 26 vol. 4to. and 9 vol. fol. which Dr. A. Clarke pronounces "the best comment ever published on the sacred writings, either by Catholics or Protestants." It still remains in French. Of the Dissertations belonging to this work, a portion has been published in English under the following title:

—Antiquities Sacred and Profane; or a Collection of critical Dissertations on the Old and New Testament. Translated by N. Tindal. 1727, 4to.

These dissertations are on the Poetry and Music of the Hebrews; their History and Chronology, and those of the neighbouring Nations; their Money and Coins; and various religious Rites and Ceremonies, &c. They are very curious, display a great deal of learning, and well deserve a careful perusal.

CALVIN, JOHN, *a celebrated reformer; was born in Picardy, in* 1509; *and died at Geneva, in* 1564. —Opera. Amst. 1671, 9 tom. fol.

Calvin wrote commentaries, remarks, or prelections, on the greater part of the Scriptures, which were first published in a variety of forms separately, and afterwards collected together in his works. These appeared first at Geneva in twelve volumes fol. in 1578; in seven volumes folio at the same place in 1617; and in nine volumes folio at Amsterdam, in 1671. This last, is the best edition of the Opera of the reformer. The first eight volumes of this edition have each a fine profile of the reformer on the title page; one half of which look to the right, and the other half to the left. In front of the title to vol. i. is a beautiful full length portrait of him in his professional dress, reading his Institutes, and surrounded with books. "Calvin," says Mosheim, "surpassed almost all the doctors of the age in laborious application, constancy of mind, force of eloquence, and extent of genius." He might have added, that he surpassed most of them in *learning also.* His acquaintance with the Scriptures was extensive and profound; his knowledge of Hebrew was limited: but he was well acquainted with Greek, and capable of expressing the finest thoughts in the purest Latinity. His dogmata prejudice many against his writings, who might derive profit from sitting at the feet of the Genevese reformer. His peculiar sentiments, however, it ought to be remarked, are by no means forced into his expository writings. He was too judicious to do this. He is seldom a verbal critic; yet Scaliger, who was by no means liberal of praise, declares "that no commentator had better hit the sense of the prophets than Calvin." Mosheim, or rather his translator, speaks of him as "shining with unrivalled lustre in the learned list of sacred expositors." Walch praises his commentaries for the judgment and erudition which they display; and Bishop Horsley assures us, that in the study of the Holy Scriptures he was one of the commentators he most frequently consulted. Calvin was unfriendly to the double sense of prophecy; and was not very cautious in expressing himself on several important points. Poole, though he speaks in the strong-

est manner respecting the learning, acuteness, and solidity of Calvin, makes little use of him in his Synopsis; for which he assigns satisfactory reasons in the preface to his first volume.

CAMERARIUS, JOACHIM, *professor of Greek in the university of Leipzig; born* 1500; *died* 1574. —Notatio Figurarum Sermonis in quatuor libris Evangeliorum, etc. Lipsiae, 1572, 4to. Another part with a similar title, on the Acts of the Apostles, the Epistles, and the Book of Revelation. Ibid. 1555 and 1572, 4to.

Both parts were published along with Beza's New Testament, at Cambridge, in 1642. This work, though under a very modest title, possesses considerable merit. It is almost entirely critical, and displays a profound acquaintance with the Greek of the New Testament. Michaelis speaks of it with respect; and Poole calls the author "Interpres acri judicio et eximia Graecae linguae peritia praeditus." Mr. Horne speaks as if the above work were distinct from the commentaries annexed to Beza's Annotations; whereas they are quite the same, but differently described. "Laying aside," says Mosheim, "all debated points of doctrine, and religious controversy, Camerarius unfolds the sense of each term, and the spirit of each phrase, by the rules of criticism, and the genius of the ancient languages, in which he was a very uncommon proficient."

CAMERON, JOHN, *a native of Glasgow, at the university of which he was educated, and where he was appointed professor of Greek in his twentieth year. He resided chiefly in France, and taught Greek and Theology with great success in Bourdeaux and Saumur; born* 1590; *died* 1625.—Myrothecium Evangelicum. Hoc est, Novi Testamenti loca quam plurima ab eo, post aliorum labores, aptè et commodè vel illustrata, vel explicata, vel vindi-

cata. Genevae, 1632, 4to.—Praelectiones in selectiora quaedam loca Novi Testamenti, una cum Tractatu de Ecclesia, et nonnullis miscellaneis opusculis. Salmurii, 1626–1628, 3 vol. 4to.

These works of Cameron are very valuable, and contain some excellent criticism on the New Testament. The *Myrothecium*, with which I am best acquainted, and which is not included in his Prelections, discovers the extensive knowledge which the author possessed of the Greek language, and particularly of the idiom of the New Testament. The notes are generally short; but always acute and sensible. They were published, as above, first with the Spicilegium of Lewis Capellus. They appeared again in 1677, with the Notes on the New Testament of Alexander Morus. Both of these learned works are of a similar nature with that of the learned Scotchman. The Myrothecium was republished in the Critici Sacri, and is often quoted by Poole in his Synopsis. A more complete edition of the works of Cameron, than the one mentioned above, though still omitting the Myrothecium, appeared at Geneva in 1642, in fol. under the title of, "Joannis Cameronis Scoto-Britanni Theologi eximii τα Σωζομενα." It contains some miscellaneous tracts, several of which first appeared in French. The editor of this edition is said to have been the learned Frederic Spanheim. Bishop Hall pronounced Cameron "the most learned man ever Scotland produced." Dr. M'Crie calls him "a subtle theologian, who displayed much critical acumen in the interpretation of the Scriptures." Dr. Pye Smith speaks of him in terms of high and deserved eulogy. "Greek," he says, "he spoke and wrote as if it were his mother tongue." He was admired and applauded by Capellus, Casaubon, and Father Simon.

CAMPBELL, ARCHIBALD, *a Bishop of the Scottish nonjuring Episcopalians, who died in the early part of last century.*—Some Primitive Doctrines revived; or the Intermediate or Middle State of Departed Souls before the Day of Judgment plainly

proved from the Holy Scriptures and concurrent testimonies of the Fathers of the Church. Lond. 1713, 8vo.

The object of this work, which was published without the author's name, is thus expressed in a sentence in the Preface: "That there is an intermediate or middle state for departed souls to abide in betwixt death and the resurrection, far different from what they are afterward to be in, when our blessed Lord Jesus Christ shall appear at his second coming: That there is no immediate judgment after death; and, as a consequence of these, *that prayer for the dead is lawful and useful.*" Who will say, after reading this, that the doctrine of purgatory is confined to the Church of Rome? The Bishop goes over a great number of passages of Scripture in which he supposes his views are taught; but it requires no great sagacity to perceive that many of them are little to his purpose; and that the conclusion, as drawn above by himself, ought not to be inferred from any of them. All Christians believe in a middle state; but Bishop Campbell's views are so like popery, though he very earnestly disavows it, that very few, it is presumed, out of Rome, will be found to espouse them. This book does not seem to have been known to Archdeacon Blackburne, who takes no notice of it in his account of the controversy about the intermediate state. It is furnished with a long recommendatory preface by the Rev. Dr. George Hickes, containing "his judgment of the book, aad the subject thereof." I ought to observe, that some of the observations on passages of Scripture, which is the chief reason for my noticing the book, are ingenious, and not unworthy of attention. The author fortifies his opinions, not only by referring to the Fathers, (the oracles which are appealed to on all sides of all questions, and for all purposes,) but also by quoting the suffrage of a number of leading men in the Church of England. What signify human authorities in such questions?

CAMPBELL, GEORGE, D. D. *Professor of Divinity, and Principal of Marischal College, Aberdeen; born* 1719; *died in* 1796.—The Four Gospels

translated from the Greek, with Preliminary Dissertations, and Notes Critical and Explanatory. Lond. 1789, 2 vol. 4to. Aberd. 1803–1804, and 1814, 4 vol. 8vo.

It is impossible to bestow too high commendation on this valuable work. It is perhaps one of the best specimens of a translation of the Scriptures in any language. To accurate and extensive learning, Dr. Campbell united great natural acuteness, and deep philosophical penetration. He was superior to all systematic prejudices, and pursued truth with the greatest ardour and impartiality. His Preliminary Dissertations are full of invaluable instruction respecting the interpretation of the Scriptures; and his notes furnish many good specimens of critical research and philological precision. His sentiments on doctrinal subjects rarely appear; in which respect, the work is very different from that of his contemporary Macknight, to whom he was very far superior in acuteness, candour, and originality. The spirit of Dr. Campbell's work, it is to be regretted, is sufficiently cold. Though calculated to enlighten the understanding, it is not much fitted to improve the heart. Some good remarks on Campbell's character as a critic occur in Ewing's Essay on Baptism, lately published.

—Lectures on Ecclesiastical History. Lond. 1800, and 1815, 2 vol. 8vo.

This work is not less valuable in the department to which it belongs than the former. It discovers the same profound and accurate research—the same independence and impartiality; and contains more of the philosophy of church history than any other book in the English language. The origin, progress, decline, and fall, of the Romish hierarchy are traced with great precision; and many of the facts and controversies of former times placed in a new and interesting light. Considering the subject, it is a more entertaining book than might have been expected.

—A Dissertation on Miracles, containing an Examination of the Principles advanced by David Hume. Edinb. 1763, 1766, 1812, 1823, 8vo.

This, though not strictly a biblical work, is of too much importance to be omitted in an account of Dr. Campbell's writings. It contains a most masterly defence of the evidence arising from miracles, of the nature of the testimony by which they are supported, and of the miracles of the gospel themselves. He completely unravelled the web, which the ingenious adversary of Christianity had woven, for the purpose of entangling its friends; and did every thing but extort an acknowledgment from him, that he was beaten with his own weapons. The chief objection, perhaps, to Dr. Campbell's work, is that which has been alleged against Bishop Watson's Apology for the Bible—that the author is rather too complimentary to a man who discovered the most determined hostility to the revelation of God. The Lectures on Systematic Theology, and his work on the Philosophy of Rhetoric, contain much important criticism; but are not included properly in our plan.

CANNE, JOHN, *a learned Brownist, who flourished about* 1650.—The Bible, with Marginal Notes, shewing Scripture to be the best Interpreter of Scripture. Amsterdam, 1644, 8vo. Often reprinted.

The marginal references of Canne are generally very judicious and apposite. They still retain a considerable reputation, though most of the latter editions, which pass under the name of Canne's Bible, are full of errors, and crowded with references, which do not belong to the original author. Canne wrote a number of controversial pieces, some of which are very curious, and all of them exceedingly scarce.

CAPELLUS, LEWIS, *a learned French Protestant, Professor of Hebrew at Saumur, and one of the most distinguished men of the seventeenth century; was born* 1585; *died* 1658.—Arcanum punctationis Revelatum. Lugd. Bat. 1624, 4to.

This celebrated work, which first attacked the authority of the Masoretic points, stated all the arguments against them so fully

and clearly, that it exhausted the subject at the first onset. The MS. of it was first sent to the elder Buxtorf, who returned it, requesting it might not be printed. It was then sent to Erpenius, Professor of the Oriental Languages at Leyden, who printed it with the author's permission. "Buxtorf," says Bishop Marsh, "made no reply to it; and as he died about five years afterwards, he left it to be answered by his son, who was likewise Professor in the university of Basil. But many years elapsed before the younger Buxtorf had prepared an answer to Capellus. In the mean time, Johannes Morinus, one of the Fathers of the Oratory at Paris, attacked the antiquity of the Hebrew Letters in his "*Exercitationes Ecclesiasticae,*" printed at Paris in 1631. And as the antiquity of the *letters* appeared more important, perhaps also more defensible, than the antiquity of the *points,* the younger Buxtorf made his first essay in a defence of the Hebrew letters, entitled "*Dissertatio de literarum Hebraicarum genuina Antiquitate.*" The precise year when this treatise was *first* published is not known; but, in 1645, it received an answer from Capellus in his "*Diatribe de veris et antiquis Hebraeorum literis,*" in which Capellus contended, as Morinus had already done, that the *true* and the *ancient* letters of the Hebrews were no other than the Samaritan. In 1648, the younger Buxtorf made his reply to Capellus on the subject of the points, in a work entitled "*Tractatus de punctorum vocalium et accentuum in libris Veteris Testamenti Hebraicis origine, antiquitate, et authoritate, oppositus Arcano punctationis revelato Ludovici Capelli.*" To this work Capellus prepared an answer, entitled "*Arcani punctationis Vindiciae.*" But he died before the publication of it; and his son, to whom it was left in manuscript, did not publish it till many years after the death of his opponent, Buxtorf." Besides by Buxtorf, the *Arcanum* of Capel was attacked by various others: by Wasmuth, in his "*Vindiciae sacrae Ebraeae Scripturae,*" 1664; by Opitius, and by Cooper, in his "*Clavis domus Mosaicae,*" London, 1673. Many of the learned took the side of Capel; among the most celebrated of whom were Morinus, Bishop Walton, and Isaac Vossius; and most scholars are now on the same side.

—Critica Sacra; sive de variis, quae in sacris Veteris Testamenti Libris occurrunt, Lectionibus, libri sex, etc. Paris. 1650, fol.

This elaborate production, the work of thirty-six years of the industrious author's life, Capellus could not get printed in the Protestant states; but at length, through the influence of Morinus, and other Catholics, it was printed by royal licence at Paris, under the care of his son. The integrity, or purity of the Hebrew text was here assailed at great length, and with nearly as great success, as he had formerly attacked the divine origin of the points. He contended, that verbal mistakes had crept into the Hebrew Scriptures, as into all ancient authors; that the printed editions were not always correct, and did not always agree with each other; and that the ancient versions might be properly employed as one means of correcting the text. In six books he establishes the existence of various readings, I. From the juxta-position of different parts of the Old Testament; II. From a collation of the parallel passages of the Old and New Testament; III. From collations of the Masora, the Samaritan, and the most ancient printed editions of the Scriptures; IV. From a collation of the Septuagint with the Hebrew text; V. From a comparison of the Hebrew text with the Chaldee paraphrase, the Greek versions of Aquila, Symmachus, and Theodotion; the Latin Vulgate, and the Rabbinical commentators. In Book VI. he treats of the errors of transcribers, and of conjectural emendations of the text. He did not allege the various readings of the Hebrew manuscripts, as these were then little known. The Critica Sacra was opposed by several minor writers; but the grand defence of the Hebrew verity appeared from the pen of the younger Buxtorf, in his "*Anticritica, seu Vindiciae Veritatis Hebraicae, adversus Ludovici Capelli Criticam quam vocant Sacram, ejusque Defensionem,*" etc. Basil. 1653, 4to. This work contains all the arguments which could then be urged in defence of the immaculate purity of the sacred text. "If Buxtorf," says Bishop Marsh, "had been contented with pointing out the defects which really existed in the work of Capellus, if he had been satisfied with showing that Capellus

was sometimes mistaken in the application of his principles, if he had only claimed for the Masora what is really its due, the victory would have been decidedly in his favour. But he failed of success by attempting too much. Educated, like his father, no less in the *prejudices* than in the *learning* of the Jewish Rabbins, he adhered to those strict notions on the integrity of the Hebrew text, which can never apply to a work of antiquity. And by refusing to admit what was indisputably true, he contributed to establish at least the principles of Capellus, by the very efforts which he made to confute them." The best edition of the Critica Sacra is that published at Halle, in 1775-1786, 3 vol. 8vo. It was edited by Vogel and Schanfenberg, and contains also the defences published by Capel against Buxtorf, Morinus, and others.

The controversy, once so interesting to the cause of sacred literature, has long since been set to rest by the collations of Kennicott and De Rossi. The many thousand various readings collected by these laborious scholars, while they show that the sacred writings have suffered, as all books that have passed through human hands have done, and that it is foolish to contend for perfection or miraculous preservation, in opposition to the strongest evidence of the contrary, also discover that revelation has sustained no essential or important injury; that the truth still remains unimpaired; and that their labours have established rather than shaken it.

—Commentarii et Notae Criticae in Vetus Testamentum, etc. Amst. 1689, fol.

This work, besides the critical notes of Lewis Capel on the Old Testament, contains the observations of James Capel, his brother, on the same books; the *Arcanum* of Lewis, enlarged and corrected, and the vindication of it, not before printed; the whole edited by his son James Capel. "Many of the notes," says Walch, "are learned and useful; but he was a rash and fearless critic, who brought forward things which were injurious to the Scriptures, and ought therefore to be read with caution."

—Historia Apostolica illustrata ex Actis Apostolorum, et Epistolis Paulinis, etc. Genevae, 1634, 4to.

This work compares the Acts and the epistles of Paul together, and endeavours to digest the history into regular order. It was reprinted in the Critici Sacri, and also edited by Fabricius at Leipzig, 1691. His *Chronologia Sacra,* published in 1645, was so highly esteemed by Walton, that he republished it in the first part of the Apparatus to the Polyglot. Of his *Spicilegium* some notice is taken under the article CAMERON, in this work. In short, Capel was one of the most illustrious scholars of his time, whose writings led to a most important change on the mode of investigating the sense of Scripture. Most of his doctrines are now universally adopted; and though at first they were supposed to be so injurious to the Protestant faith that universities and synods combined to put them down, eventually they have triumphed over all opposition, and are now considered safeguards of the principles they were falsely supposed to injure. If it be honourable *laudari a laudato,* the praises bestowed on Capel by such men as Grotius, Walton, Vossius, and Kennicott, must stamp his character with immortal renown. Speaking of his great work, the Critica Sacra, Grotius says, "In quo nescio magisne indefessam sedulitatem mirari debeam, an judicium limatissimum."

CAPPE, NEWCOME, *a Unitarian minister at York; was born in Leeds in* 1733; *and died in* 1800.—Critical Remarks on many Important Passages of Scripture; together with Dissertations upon several subjects tending to illustrate the phraseology and doctrine of the New Testament. York, 1802, 2 vol. 8vo.

To this work, is prefixed memoirs of the author's life by his widow, a lady (since dead) of cultivated mind, and considerable talents. That in so large a body of remarks on Scripture as these volumes contain, something that is valuable should occur, is only what might be expected from the talents of the writer. But there is a great portion of very perverted ingenuity and strained criticism. The reader will easily believe this, when I mention that Mr. Cappe's remarks were too free even for the Monthly

Reviewers. As a specimen of his interpretation, he maintains that "the kingdom of Christ," means "the extraordinary gifts with which the Gospel was preached;" that "the last act of his regal power was the putting down of the Jewish economy;" and that, after this, "its interests were left to the common course of human things." !!

CARPZOVIUS, JO. BENEDICT, *Junior; Professor of Theology at Helmstadt.*—Collegium Rabbinico-Biblicum in Libellum Ruth, etc. Lipsiae, 1703, 4to.

This work was partly left in manuscript by the uncle, and completed and published as above by his nephew. It contains the Hebrew text, the Targum, the great and little Masora, and four Rabbinical commentaries, with Latin versions of them, and learned and copious notes. It is fitted to afford important assistance in acquiring a knowledge of the Rabbinical writers.

—Exercitationes in Pauli Epistolam ad Hebraeos, ex Philone Alexandrino. Helmstadii, 1750, 8vo.

A principal object of this work is to show, that in many things there is a great similarity between the writings and style of Philo, and the sentiments and style of the Epistle to the Hebrews. He is thought to have thrown considerable light on that epistle. The same object is prosecuted in the following work, also of this author:

—Stricturae in Epistolam Pauli ad Romanos, adspersi subinde sunt flores ex Philone, etc. Helmstadii, 1758, 8vo.

CARPZOVIUS, JO. GOTT. *Professor of Hebrew at Leipzig, and Superintendent of Lubeck.*—Introductio ad Libros Canonicos Veteris Testamenti omnes, etc. Lipsiae, 1721, 2 vol. 4to. 2nd edit. 1741.

"Carpzov," says Bishop Marsh "was a man of profound erudition and indefatigable industry. His work contains the principal materials which had been afforded by his predecessors, perspicuously arranged, and augmented by his own valuable observations. It is also employed in the confutation of Hobbes, Spinosa, Toland, and other anti-scripturists." It contains very learned disquisitions on every book of the Old Testament, and a catalogue of the most approved writers on each. It is indeed a very valuable book.

—Critica Sacra Veteris Testamenti. Lipsiae, 1728, 4to.

This learned work consists of three parts. The first is on the original text of the Old Testament; the second on the ancient versions; and the third is a reply to a work of Whiston. Carpzov supports the purity and integrity of the Hebrew text; but the work is replete with information on the subject of Hebrew criticism. Both Walch and Bishop Marsh very highly commend the learning, judgment, and diligence displayed in this work.

—Apparatus Historico-Criticus Antiquitatum Sacri Codicis, etc. Francof. 1748, 4to.

This is a prolix commentary, chiefly on the Moses and Aaron of Godwyn; and of the same nature with the work of Dr. Jennings on the same text-book.

CARTWRIGHT, CHRISTOPHER, *a learned English divine; born* 1602; *died* 1658.—Mellificium Hebraicum, sive observationes ex Hebraeorum Antiquiorum monumentis desumptae, etc.

This learned work has not, I believe, been published except in the 8th vol. of the Critici Sacri. It applies successfully the Rabbinical writings to the illustration of the Scriptures. In the following works of his also, the learned author employs his Rabbinical learning for the same purpose.

—Electa Targumico-Rabbinica; sive adnotationes in Genesin, ex triplici Targum, etc. Lond. 1648, 12mo.—Idem in Exodum. Ibid. 1653, 12mo.

Both these learned works are scarce, but deserve to rank high among books of this class. The Targums referred to are those of Onkelos, Jonathan, and the Jerusalem. Rabbi Solomon, Aben Ezra, and other Jewish writers, are often quoted. The Septuagint, and the versions of Aquila, Theodotion, and Symmachus, are also used.

CARTWRIGHT, THOMAS, *a celebrated English Puritan; was born in* 1535; *died in* 1603.—A Confutation of the Rhemish Translation, Glosses, and Annotations on the New Testament. 1618, fol. Printed somewhere abroad.—Commentaria Practica in totam Historiam Evangelicam, ex quatuor Evangelistis harmonice concinnatam. 1630, 4to. An elegant edition of this work, from the Elzevir press, was published at Amsterdam in 1647, 4to.—Commentarii succincti et dilucidi in Proverbia Salomonis. Amst. 1638, 4to.—Metaphrasis et Homiliae in librum Salomonis qui inscribitur Ecclesiastes. Amst. 1647, 4to.

All these learned works appear to have been published after the author's death. The confutation of the English Roman Catholic version of the New Testament displays the writer's extensive acquaintance with the Scriptures, and the power of his controversial talents. All the passages in dispute between Catholics and Protestants are largely discussed. The work on the Proverbs was published with a preface by Polyander. The Harmony of the Gospels was, if I mistake not, translated into English about 1650. All the Latin works are of a practical nature. An English Commentary on the Epistle to the Colossians is ascribed to him. He was also the author of some elaborate controversial pieces on church government; and indeed was the leading man of his time among the Presbyterians.

CARYL, JOSEPH, *a learned Nonconformist divine; born* 1602; *died* 1673.—An Exposition with

Practical Observations on the Book of Job. Lond 1651–1669, 12 vol. 4to. 1677, 2 vol. fol.

This is the most ponderous of all the expositions which have been published on this part of Scripture. The author was a man of learning, piety, and indefatigable labour; of all which, though not of judiciousness, this work furnishes strong evidence. It is impossible it can be useful, as no man can endure the fatigue of toiling through it. Dr. Williams speaks of it as "a most elaborate, learned, judicious, and pious work, containing a rich fund of critical and practical divinity." Walch's commendation is also high, though he seems to have judged of it chiefly by report. My respect for the author would induce me also to bestow the highest eulogium, which Christian character and evangelical sentiment can merit; but while I do justice to the piety and feelings of the writer, I cannot approve of a mode of treating the word of God, which partakes more of *entombing* than of *exhibiting* it.

CASTALIO, SEBASTIAN, *a learned Protestant, and Professor of Greek at Basle; born in* 1515; *died* 1563.—Biblia Sacra Latina Interprete, etc. una cum ejusdem annotationibus. Basil. 1551, fol. Ibid. 1573. Opt. edit.

Castalio began his translation in 1542, and completed it in about nine years. He dedicated it to Edward VI. of England. His object was to give a version of the Bible in more classical Latinity than had previously appeared; for which he would have deserved the commendation of every scholar, had he not greatly overshot the mark. In attempting to make the inspired writers fine, he has often made them ridiculous; and his immoderate passion for classical phraseology has betrayed him into obscurities and even blunders, of which inferior interpreters are in no danger. Huet, Buxtorf, Duport, and Episcopius, speak very honourably of his work. It was attacked, however, both by Catholics and Protestants, and particularly by Beza, who accused him of being inimical to certain Protestant doctrines held by the Genevese church, and of the affectation of elegance. He

published a defence of himself and his work in 1562, 12mo. His character, as given by Dr. Campbell, deserves to be quoted. "Conversant in the learned languages, possessed of a good understanding, and no inconsiderable share of critical acuteness, candid in his disposition, and not over confident of his own abilities, or excessively tenacious of his own opinion, he was ever ready to hearken, and when convinced, to submit to reason, whether presented by a friend or by a foe, whether in terms of amity or of reproach and hatred. Though there are none (Arias and Pagnin excepted) whose general manner of translating is more to be disapproved, I know not any by which a student may be more assisted in attaining the true sense of many places, very obscure in most translations, than by Castalio's." Dr. Geddes makes no hesitation to give it as his opinion, "that a more complete, more impartial, or more faithful version, will not easily be found." Castalio was also the author of a French translation of the Scriptures, which appeared in 1555, and which is said to be as barbarous French as the other is elegant Latin.

An edition of Castalio's New Testament, in 2 vol. 8vo. was published at Copenhagen, in 1780, by Laurentius Sahl. This editor has corrected and improved his author considerably, and added many philological and exegetical notes.

CASTELL, EDMUND, *a profound Oriental Scholar; born in* 1606; *and died in* 1685.—Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Aethiopicum, Arabicum, conjunctim; et Persicum separatim, etc. Lond. 1669, 2 vol. fol.

This immense work, embracing all the Oriental languages in Walton's Polyglot, and designed to complete it, "is," says Dr. Clarke, "probably the greatest and most perfect work of the kind ever performed by human industry and learning." He was assisted in the Arabic part by Dr. Murray; by Bishop Beveridge in the Syriac; by Golius in the Persic; and by Dr. Lightfoot generally. Castell laboured at this work and on the Polyglot for seventeen years, and for the most part of that time sixteen, or eighteen hours a-day; during which time he maintained in his own house, and at his own cost, seven Englishmen and seven

foreigners, as writers, all of whom died before the work was finished. He expended L.12,000 of his own fortune on it, and borrowed L.1800 more. To enable him to pay the latter sum, he was under the necessity of applying to Charles II. and to entreat him that a prison might not be the reward of his labours. This produced a letter from the King to the Archbishops, Bishops, Lords, etc. recommending the work; and three years after, a letter from the Archbishop of Canterbury, directed to all the clergy, and another from twenty-nine English and Irish Bishops to the same effect. All these letters produced only the paltry sum of L.700. What number was printed is unknown; but in 1673 a thousand copies remained unsold. At his death, at least five hundred copies were still on hand. One hundred he left to Compton, Bishop of London. The remainder were placed by his executrix in a room, where they were exposed to the ravages of rats; by which they were so destroyed, that at her death scarcely one complete copy could be formed; and the whole were sold as a mass of waste paper for seven pounds. Besides this loss, three hundred copies, as far as the work had proceeded, perished in the fire of London. In consequence of these accidents, the Lexicons have become more valuable of late in proportion than the Polyglot. Forty shillings per volume was the subscription price: a copy is not now to be procured under eight or ten guineas. The Syriac part of the Lexicon was edited and improved by Michaelis at Göttingen, in 1788, in 2 vol. 4to. The Hebrew part was republished at the same place with the additional notes of the same distinguished scholar in 1790, 2 vol. 4to.

CATCOTT, ALEXANDER, *a learned Hutchinsonian divine, lecturer of St. John's, Bristol.*—A Treatise on the Deluge. Lond. 1762, 1768, 8vo.

This work is framed on the principles of Hutchinson, and contains what the author considers a full explanation of the Scripture history of the flood; remarks on the Bishop of Clogher's account of that event; a collection of the principal heathen accounts of it; and natural proofs of it drawn from the state of the terraqueous globe. It is an ingenious performance, and is now in considerable request. Parkhurst speaks very respectfully of it in his Hebrew Lexicon. Mr. Catcott was the author of several sin-

gle sermons; all of them strongly marked with the peculiarities of his philosophico-theological system. He also wrote a Latin work "On the True and Sacred Philosophy, as lately explained by John Hutchinson, Esq." This has been lately translated, and published with notes, etc. by A. Maxwell. Lond. 1821, 8vo. A critique in a late Edinburgh Review pronounces Catcott "one of the best of the school of Hutchinson," though he partook somewhat of the spirit, and "entered into the visions of his preceptor."

CAVE, WILLIAM, D.D. *a learned clergyman of the Church of England; born* 1637; *died* 1713. —Scriptorum Ecclesiasticorum Historia Litteraria, a Christo nato usque ad seculum xiv. facili methodo digesta. Lond. 1688–1689, 2 vol. fol. Oxonii, 1740–1743, 2 vol. fol.

Dr. Cave was the author of a number of theologico-historical works in English; but they are all inferior to the above, which is his capital performance. It discovers great reading, research, and accuracy. It is brought down to the Reformation by Henry Wharton. It contains much important information in comparatively little room. It is highly praised by Walch, and was reprinted at Geneva in 1705 and 1720. It occasioned a controversy with Le Clerc, which produced the correction of several mistakes in the first edition. On this account the latter editions are the best.

CAVERHILL, JOHN, M.D. F.R.S. *Member of the Royal College of Physicians, London, and belonging to a Scotch seceding congregation there.*—An Explanation of the Seventy Weeks of Daniel, and of the several Sections of these Seventy Weeks: in which is shown, that the dates of the historical events that were to ascertain the various Eras of the prophecy have been intentionally mistated in Josephus, to prevent the application of the weeks to Christ as

the Messiah; and that the credit given to these impositions has hitherto prevented the application. To which is added, an Exposition of the Chronology of the Jewish Judges; with Tables illustrating both subjects. Lond. 1777, 8vo.

Dr. Caverhill has certainly studied the subject on which he has written with great care, and brought a considerable portion of learning to bear on it. The chronological dates of all the ancient writers are involved in great difficulties and confusion. Whether these dates have sometimes been intentionally depraved, or only altered by carelessness and accident, is variously viewed. Independently of his hypothesis on this point, Dr. Caverhill's essay is well worth reading.

CAWTON, THOMAS, *son of an eminent Puritan of the same name, and minister of a dissenting congregation in Westminster; was born about* 1637; *died* 1677.—Disputatio de Versione Syriaca Vet. et Novi Testamenti. Ultraj. 1657, 4to.—Dissertatio de usu Linguae Hebraicae in Philosophia Theoretica. Ibid. 1657, 4to.

Both these learned dissertations were produced while the author was studying at Utrecht, where he distinguished himself by his proficiency in the Oriental languages. That on the Syriac Scriptures is more valuable, though not more curious than the one on the Hebrew language. He discusses the Syriac versions both of the Old and New Testaments. On the former, he endeavours to show that there were anciently two Syriac translations, one made from the Septuagint, and the other from the Hebrew text. It was a copy of the latter which Usher obtained, and which is printed in Walton's Polyglot. The author of it, he conceives, cannot now be ascertained; but the age of it, he considers to be about the time of the Apostles, and its authority he ranks very high. The Syriac version of the New Testament, he thinks, was made about the second or third century. He gives a short account of the editions of it published by Plantin, Hutter, Gutbirius, and in the Polyglot; and makes some observations on the Latin

translations of it by Tremellius and Boderianus. Leusden speaks in the highest terms of the author's diligence, learning, and extensive acquaintance with the Hebrew and its cognate dialects, Chaldaic, Syriac, and Arabic. It is gratifying to perceive, that these branches of biblical literature are again reviving in both parts of the island.

CELSIUS, OLAUS, *a Swedish divine; minister of Upsal.*—Hierobotanicon; sive de Plantis Sacrae Scripturae Dissertationes Breves. Upsaliae, 1745–1747, 1750, 2 tom. 8vo. Amst. 1748, 2 vol. 8vo.

A work on the plants of Scripture comes very appropriately from the country of Linnaeus; and the production of Celsius is not unworthy of his subject or his country. It is not, perhaps, a very important subject; but still it is one on which the lover of the Bible will occasionally desire information. The Hebrew names of plants are often not easily interpreted. Besides his botanical knowledge, the author of this work avails himself of his acquaintance with Arabic literature in conducting his investigations. The *Hierobotanicon,* though less extensive, deserves to occupy a place by the *Hierozoicon* of Bochart. Besides this, Celsius wrote a dissertation on the melons of Egypt, which were so greatly desired by the Israelites. It appeared at Leyden in 1728, in 8vo. He wrote also on the fates of the Hebrew language, and a treatise on the titles of the Psalms.

CENE, CHARLES LE, *a French Protestant minister; born* 1646; *died* 1703.—An Essay for a New Translation of the Bible; wherein is shown, from Reason, and the Authority of the best Commentators, Interpreters, and Critics, that there is a Necessity for a New Translation. Lond. 1717, 1727, 8vo.

This is a translation from the French of Le Cene, by a person who subscribes the Preface, and calls himself H. R. (Hugh Ross,) but who has not the honesty to inform his readers that it is a translation. The Essay contains a good deal of valuable infor-

mation; points out many erroneous renderings of passages of Scripture, and suggests better meanings, and the means of correcting the modern translations generally. Le Cene was the author of a French translation of the Scriptures, which was published by his son, at Amsterdam, in 1741, fol. Its circulation was prohibited by the States of Groningen, on account of its Socinianism.

CHANDLER, SAMUEL, D.D. *an eminent dissenting minister of London; was born at Hungerford in Berkshire in the year* 1693; *died in London on the* 8*th of May*, 1766.—A Paraphrase and Critical Commentary on the Prophecy of Joel. Lond. 1735, 4to.

This is only part of a design, which Dr. Chandler had formed for expounding the prophetic books of the Old Testament. In pursuance of it, he had gone over a considerable part of Isaiah; but before he had completed it, he met with a manuscript lexicon, and the lectures of the celebrated Schultens, professor of Arabic in the University of Leyden, which recommended so strongly the cultivation of the Arabic, in order to the right understanding of the Hebrew language, that he determined to study Hebrew afresh, and to postpone his commentary on the prophets till he felt himself better qualified for the important undertaking. In consequence of this delay, he never completed his purpose; no other work on the prophets, except that on Joel, appearing from his pen. It is not on this performance that the fame of Chandler rests. The criticism is not of a high order, and many important difficulties in Joel remain untouched. The work is dedicated to the Hon. Arthur Onslow, Speaker of the House of Commons, who was very friendly to the dissenters.

—A Critical History of the Life of David: in which the principal events are ranged in order of time; the chief objections of Mr. Bayle and others against the character of this prince, and the Scripture account of him, and the occurrences of his reign, are exam-

ined and refuted; and the Psalms which refer to him are explained. Lond. 1766, 2 vol. 8vo.

The history of this important publication deserves to be recorded. On the death of George II. Dr. Chandler published a sermon, in which he compared that prince to King David. This produced a pamphlet, in 1761, entitled, "The History of the Man after God's own heart." In this vile production, David is represented as an example of perfidy, lust, and cruelty; fit only to be ranked with such monsters as Nero and Caligula. The author also pretends to be angry with Chandler for the insult of which he had been guilty to the British monarch, in comparing him with the Israelitish king. This attack led Dr. Chandler to publish, next year, "A Review of the History of the man after God's own heart; in which the falsehoods and misrepresentations of the historian are exposed and corrected." In this Review, the character of David is vindicated from many of the aspersions and calumnies with which it had been loaded, and a proper explanation is given of the evils with which it is justly chargeable. Dr. Chandler, however, did not consider this a sufficient answer: and hence he applied his learning and talents with great diligence to the production of the larger work, the title of which is inserted above, and which was nearly finished at the press when he died. It is the most valuable of all his productions, abounding with solid learning, accurate research, and many important and original views. A great number of the Psalms are explained with much more critical acumen than appears in his work on Joel; and the sixty-eighth, in particular, is illustrated in an admirable manner. It is very far superior to the work of Delany on the same subject, and well deserves the consideration both of the friends and the enemies of revelation.

—A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians; with Doctrinal and Practical Observations; together with a Critical and Practical Commentary on the two Epistles of St. Paul to the Thessalonians. Lond. 1777, 4to.

This is a posthumous work, but considerably superior as a critical performance to that on Joel. It was published from the author's manuscript by the Rev. Nathaniel White, who thus expresses himself respecting it: "The distinguishing excellence of Dr. Chandler's paraphrase seems to be, that the author adheres most closely and constantly to the spirit of the original, keeps the full idea of the inspired writer, and only that as far as he could apprehend it before him, and never steps aside to pick up any hints, however ornamental, which are not directly conveyed, or strongly implied, by the apostle; so that not merely in the text, but in the paraphrase, we find ourselves reading St. Paul himself, though in a language more accommodated to our own conception, and with an illustration which true learning, deep attention to the subject, and an uncommon critical sagacity, enabled him to afford."

This eulogium is rather higher than the merits of the work would justify. Dr. Chandler's sentiments were too incorrect on some important subjects, to leave him capable of doing full justice to Paul's Epistles. He was an Arian, the effects of which appear in the unnatural coldness of his style on some of those topics, which warmed and elevated the souls of holy men of old, as well as in his perverted interpretation of various passages. He was the author of many other theological performances. The only thing of his, besides what I have noticed, of an exegetical nature, is annexed to a sermon preached in 1749, before the Society for the Widows and Orphans of Dissenting Ministers. It is a very judicious paraphrase on the eighth and ninth chapters of the 2d Epistle to the Corinthians.

CHAPPELOW, LEONARD, *Professor of Arabic in the university of Cambridge; born* 1683; *died* 1768.—A Commentary on the Book of Job, in which is inserted the Hebrew text and English translation; with a Paraphrase from the third verse of the third chapter, where it is supposed the metre begins, to the seventh verse of the forty-second chapter, where it ends. Cambridge, 1752, 2 vol. 4to.

Chappelow is a disciple of Schultens, to whose learned work he is indebted for much of his criticism. He thinks the book of Job was originally composed in Arabic by Job himself, and afterwards translated into Hebrew, and digested into its present form by one of that nation. The principal design of it, he conceives to be "a vindication of the supreme power of God over every part of the creation." His paraphrase is exceedingly diffuse; but the sentiments in general pretty much accord with the usual interpretation of the text. While the school of Hutchinson improperly excludes the aid of the cognate dialects in the interpretation of the Hebrew Scriptures, that of Schultens, Chappelow, and Grey, is too partial to Arabic etymologies and illustrations; and no part of Scripture furnishes such scope for the exercise of fancy and critical conjecture as the book of Job. Chappelow edited the learned work of Spencer *De Legibus Hebraeorum*, Cantab. 1727, 2 vol. fol.; and contributed considerably to the advancement of Oriental literature in England.

CHARNOCK, STEPHEN, *a learned Nonconformist, who died in* 1680.—The Works of the late learned divine, Stephen Charnock, B.D.; being several Discourses upon various divine Subjects. Lond. 1684, 2 vol. fol. 1815, 9 vol. 8vo.

The works of Charnock were published after his death by Mr. Veal and Mr. Adams. They embrace elaborate discourses on the Existence and Attributes of God; on Divine Providence; on Regeneration; on the Doctrine of Reconciliation; on the Death and the Exaltation of Christ; and various other important subjects. None of the writings of Charnock are properly exegetical, and yet they contain a considerable portion of scriptural interpretation, mixed with the most important doctrinal and practical views. His style is generally chaste and easy, remarkably free of that verbosity and clumsiness which so generally belonged to the writers of his class and period. I think Doddridge scarcely does justice to Charnock, by representing his style as incorrect, and his thoughts obscure and badly arranged. Mr. Toplady, on the contrary, eulogizes his work on the attributes in the strongest manner: "Perspicuity and depth; metaphysical

sublimity and evangelical simplicity; immense learning, but irrefragable reasoning, conspire to render that performance one of the most inestimable productions, that ever did honour to the sanctified judgment and genius of a human being." The octavo edition of his works was edited by the Rev. Edward Parsons of Leeds.

CHEMNITIUS, MARTIN, *a Lutheran divine of Brunswick, who died in* 1586.—Harmonia Quatuor Evangelicorum, &c. Francofurti, 1593, 4to. Opt. edit. Hamburgi, 1704, 3 vol. fol.

This is a most elaborate Harmony, in the composition of which several persons were engaged. Chemnitz began it, Polycarp Lyser continued it from the 52d chapter, and John Gerhard carried it on from the 141st to the end. It has often appeared under the respective names of these writers. The complete work appeared first at Geneva in 1628, fol. It contains, besides the Harmony, an extensive and learned commentary on the Evangelists, which is held in high reputation on the Continent.

CHOHELETH, or the Royal Preacher, a Poem. Lond. 1768, 4to.

This is a poetical translation of the whole book of Ecclesiastes, by an anonymous writer. There are first, some observations on the design of Solomon in writing this book, on the regularity of its plan, and the elegance of its composition. The version then follows, with occasional critical notes on some of the difficult passages. He has studied the meaning and scope of the inspired writer very closely, and the poetical diction possesses considerable spirit and elegance. I quote a few lines from the conclusion of Solomon's description of old age.

> To its native dust
> This earthly frame returns: the heavenly spark,
> That glow'd within, kindled by breath divine,
> Instant returns to God. What phrenzy, then,
> To let this world, which fleeteth like a shade,
> Engage our cares, and no provision make
> For that which ever lasts.

CLAGETT, WILLIAM, *a clergyman of the Church of England; born* 1646; *died* 1688.—A Paraphrase and Notes upon the first eight chapters of the Gospel of St. John. Lond. 1693, 8vo.

This Paraphrase appeared at the end of a volume of sermons of Mr. Clagett, published by his brother, Nicholas Clagett. A few divines of the church of England had formed a plan for paraphrasing the whole Bible, which was never completed. Bishop Kidder chose the Pentateuch, and published it. Mr. Clagett selected the Gospel by John; but only finished the first eight chapters. He published his paraphrase on the sixth chapter himself, in 1686; one object of it being to show, that the Eucharist is not discoursed on in that chapter. Mr. Clagett wrote on various theological subjects. Among other things, he attacked Dr. Owen's work on the Spirit. His writings are not of great value, and are now little known.

CLARIUS, ISIDORE, *a Benedictine Monk; was born near Brescia, in Italy, in* 1495, *and died in* 1555.—Vulgata editio Veteris et Novi Testamenti, adjectis ex eruditis Scriptoribus scholiis, etc. Venetiis, 1542, 1557, 1564, fol.

In this work, Clarius corrects the Latin Vulgate in some thousand places, and yet admits that he had not corrected all that he might have done. His notes on the Old Testament are chiefly taken from the Annotations of Munster. He is one of the most learned, solid, and useful of the Catholic interpreters; and for his freedoms with the Vulgate, had the first edition of his work put into the Index Expurgatorius. His notes are printed in the Critici Sacri, and by Poole in the Synopsis.

CLARK, SAMUEL, A.M. *a learned Nonconformist minister, who died in* 1701.—The Old and New Testaments, with Annotations and parallel Scriptures. Lond. 1690, fol.

This work is recommended by Owen, Bates, Baxter, and Howe. Except the parallel Scriptures, however, it does not ap-

pear to me to possess great value, or to contain much original exposition. It is generally very judicious, and is recommended by the Bishop of Chester.

CLARKE, ADAM, LL. D. *a learned Methodist preacher.*—The Holy Bible, carefully printed from the most correct copies of the present authorized translation, including the marginal readings and parallel texts; with a Commentary and critical Notes. Lond. 1810, 4to.

Of this elaborate commentary, the whole of the New Testament, and all the historical books of the Old, have been published. The rest is in the process of publication. From the extent, and diversified nature of this work, it is rather difficult to characterize it in a few sentences. It displays much learning, and vast reading. It dwells frequently on minute points of comparatively small importance, and touches some other points very lightly. It contains many valuable extracts from scarce and expensive books, and, if not always judicious, is always serious and practical. The doctrines of Arminius appear in it, but are not offensively urged; and those who cannot afford to purchase many books, will find in the stores of Dr. Clarke's Commentary valuable assistance for the understanding of the Bible.

CLARKE, SAMUEL, D.D. *a celebrated clergyman of the Church of England; born* 1675; *died* 1729.—A Paraphrase on the Four Evangelists. Lond. 1702, 2 vol. 8vo.—A Paraphrase on the Acts of the Apostles, and on all the Epistles; by Thomas Pyle, M.A. 2d edit. Ibid. 1725, 2 vol. 8vo.—A Paraphrase, with Notes on the Revelation of St. John; by the same. Ibid. 1735, 8vo.

I class these works together, because they constitute a set on the entire New Testament, and are written on the same plan. Dr. Clarke was a superior scholar, and a man who studied the Bible with attention; though some of its grand doctrines were not correctly understood by him. His continuator was not per-

haps quite equal to him; but the work on the Revelation possesses considerable merit. Those who are partial to paraphrases of the Bible, which the author of this work is not, will find Clarke and Pyle not inferior to the generality of paraphrasts. The writings of Dr. Clarke on the Trinity contain a great deal of discussion respecting the meaning of Scripture, and occasioned a very extended controversy in England. He seems to have been led into the sentiments which he adopted and defended, by his metaphysical turn of mind, and by pursuing improperly the language of human creeds respecting the generation of the Son of God. The controversy tended greatly to spread Arianism over the country. His whole works were published at London in 1738, in 4 vol. fol.

CLAYTON, ROBERT, *Bishop of Clogher; born in Dublin*, 1695; *died* 1758.—The Chronology of the Hebrew Bible Vindicated; the facts compared with other ancient histories, and the difficulties explained, from the Flood to the death of Moses; together with some conjectures in relation to Egypt, during that period of time. Lond. 1747, 4to.

The Bishop of Clogher was a very considerable Hebrew scholar and chronologist. He defends the numbers of the Hebrew text, and maintains the Usherian system of chronology with a great variety of learning. It contains many observations which deserve the attention of the learned reader.

—A Dissertation on Prophecy. Lond. 1749, 8vo. —An Enquiry into the time of the coming of the Messiah and the Restoration of the Jews; in a Letter to an eminent Jew. Ibid. 1751, 8vo.—An Impartial Enquiry into the time of the coming of the Messiah, in a second Letter. Ibid. 1751, 8vo.

In the above works, the Bishop endeavours to show, from a comparison of the Prophecies of Daniel and John, that the dispersion of the Jews will terminate, and the fall of the Papacy take place about the year 2000. They relate, therefore, not to

the first coming of the Messiah, but to his coming in the state of exaltation and glory; when, according to the Bishop, "the Jews are to be restored to their own land; and the Messiah shall make a triumphant and a personal appearance on Mount Zion; at which time the Jews and Gentiles shall be united into one people under Messiah, their shepherd and King; and all people, nations, and languages shall serve him." Whether the Bishop's views on these topics shall be received or rejected, his learning and ingenuity must be admired.

—A Vindication of the Histories of the Old and New Testament, in answer to the Objections of the late Lord Bolingbroke. Part I. Dublin, 1752, 8vo. Part II. Ibid. 1754, 8vo. Part III. Ibid. 1757, 8vo.

In this vindication there are many things that are important, and much that is pernicious. Many of Bolingbroke's objections are triumphantly repelled; and there is a great display of learned criticism and curious disquisition, not always regulated by a sound judgment. In the last part, particularly, he uses great freedoms with the nature of angels, with the Scripture account of the fall, and of redemption, and with the doctrine of the Trinity: some of these topics were also handled very loosely in the following production:

—An Essay on Spirit, wherein the Doctrine of the Trinity is considered in the light of reason and nature, as well as in the light in which it was held by the ancient Hebrews, compared also with the doctrine of the Old and New Testament; with an Enquiry into the sentiments of the Primitive Fathers, and the Doctrine of the Trinity as maintained by the Egyptians, Pythagoreans, and Platonists; together with some remarks on the Athanasian and Nicene Creeds. Lond. 1751, 8vo.

This work, though generally ascribed to the Bishop, was only an adoption of his. The real author was a young clergyman,

belonging to his diocese, who was afraid of publishing it in his own name. The Bishop, liking the sentiments and plan of the essay, wrote the dedication, and published it in such a way as led it to be generally believed that he was the writer. It produced an amazing controversy, and in the end proved very disastrous to him. More than from twenty to thirty writers appeared in the way of attack or defence. Among these, besides anonymous writers, were Mr. Kirkby, Mr. Knowles, Mr. William Jones, Dr. Rudd, Dr. Scott, Dr. Randolph, Dr. M'Donnel, Archdeacon Blackburne, &c. &c. The object of the essay is to establish the inferiority of the Son and the Holy Spirit to the Father, and to overthrow the doctrines which stand intimately connected with the doctrine of the Trinity. Much learning and ingenuity were displayed on both sides. In the issue, the Irish convocation determined to proceed against the Bishop, for having openly impugned the faith of the church. As there was every reason to expect that the prosecution would lead to a deposition, the Bishop was thrown into such agitation of mind, that it brought on a nervous fever, of which he died before the process was commenced. He was the author of several other publications besides the above.

CLERC, JOHN LE, *a celebrated critic and most voluminous writer; Professor of Hebrew and Belles Lettres in the college of the Dutch Remonstrants at Amsterdam; was born at Geneva in* 1657, *and died in* 1736.—Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetua, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis. Amst. 1693, 1696, 1708, 1731, 4 vol. fol.

This work, as will appear from the above dates of the several parts or volumes, appeared at distant intervals, and is neither uniform in its plan, nor equal in its execution. The first volume, published in 1693 and 1696, contained the Pentateuch, the translation and paraphrase of which are got up with consi-

derable care, and the notes are numerous, and full of learned and ingenious criticism. There are also several dissertations in it of considerable length. The second contains the remaining historical books of the Old Testament. On these there is no paraphrase, and the notes are fewer. The two last volumes, which contain the Prophets and the Hagiographa, are much inferior to the former; the paraphrase does not extend to all the books, and less pains altogether seem to have been taken. The learning of Le Clerc was profound, his reading immense, his genius fertile; but few interpreters of Scripture require to be read with greater caution. There is a want of seriousness in his writing; he speculated fearlessly on the word of God; and was both vain and fanciful. Harwood extols him, and so does the Bishop of Landaff—for reasons not difficult to be understood. He denies the inspiration of the Scriptures, ascribes many of the miracles which they record to natural causes, and explains away the prophecies relating to the Messiah. The dissertations contained in the first volume were translated into English by Brown, and published under the following title:

—Twelve Dissertations out of Monsieur Le Clerc's Genesis, concerning the Hebrew tongue; the manner of interpreting the Bible; the author of the Pentateuch; the temptation of Eve by the Serpent; the Flood; the confusion of languages; the origin of circumcision; the Divine appearances in the Old Testament; the subversion of Sodom; the pillar of salt; the coming of Shiloh; several obscure texts in Genesis explained. To which is added a Dissertation concerning the passage of the Red Sea, by another hand. Lond. 1696, 8vo.

In this work the English reader will find a tolerably complete view of the opinions of Le Clerc on some difficult points. Several of these were taken up by Bishop Kidder, in his dissertation prefixed to the Pentateuch. Of Kidder's remarks, Le Clerc complained; and the Bishop, he informs us in the preface to Exo-

dus, acknowledged to him he had been misled respecting his views, and promised that he would remedy the evil of which he had been unconsciously guilty, in the Latin translation of his notes. I do not suppose, however, that such a Latin work of Kidder ever appeared.

—A Supplement to Dr. Hammond's Paraphrase, and Annotations on the New Testament. In which his interpretation of many important passages is freely and impartially examined, and the sacred text further explained by new remarks on every chapter. Lond. 1699, 4to.

Le Clerc translated Hammond's Annotations into Latin, and added observations of his own. This is an English version of these additions; with notes on the beginning of John's Gospel, which are not in the Latin work. They are much of the same character with Hammond's, with whom however he differs very freely. The book is necessary to complete Hammond, and contains many things worth reading. Whitby tells us, in his preface to the New Testament, that he found so many things in the animadversions on Hammond in favour of the Arians, that he protracted his work till he had prepared an antidote to them. In his Annotations, accordingly, we find Le Clerc's interpretations often disputed.

—Harmonia Evangelica, cui subjecta est Historia Christi ex quatuor Evangeliis concinnata. Amst. 1699, fol.

An English translation of this work, poorly executed, appeared in London, in 1700, 4to. In this Harmony, the Greek text of the Evangelists, and a Latin translation, are arranged in parallel columns according to chronological order, and beneath there is a paraphrase, in which the difficulties, as they occur, are attempted to be removed. There are also three dissertations; on the years of Christ's life; on the principles of the harmony adopted by the author; and on the writers of the Gospels, their object, and the time in which they wrote. The work

possesses considerable value in the class of books to which it belongs.

—Ars Critica, in qua ad studia Linguarum Latinae, Graecae, et Hebraicae, via munitur, etc. Amst. 1696, 2 vol. 8vo. Lond. 1699, 2 vol. 8vo. Amst. 1712, 3 vol. 8vo.

In this work there are many valuable observations on the art of criticism, particularly on the origin and best means of correcting the false readings, both of the profane and sacred writers; and of ascertaining genuine and spurious writings. There is, at the same time, a great deal of speculation in the work; and his remarks on many passages of Scripture have been considered as designed to sap the foundation of some important doctrines of Christianity. Against this charge, he endeavoured to defend himself, in a letter prefixed to his translation of Hammond's New Testament. The defence is by no means satisfactory. An edition of the Ars Critica, with the addition of a number of critical letters by Le Clerc, was published at Amsterdam, in 1730, 3 vol. 12mo.

—Parrhasiana; or Thoughts upon several subjects; as Criticism, History, Morality, and Politics. Lond. 1700, 8vo.

This is an English translation of a work written by Le Clerc, under the feigned name of Theodorus Parrhasi. I mention it not so much on account of the essays themselves, as because at the end there is a curious piece of criticism on his own works, and on some of the publications of his adversaries. It displays great versatility, and no less craftiness in evading the declaration of his real sentiments on various subjects on which he had been attacked. His controversy with Father Simon, I have noticed in the account of the works of that acute writer. The Bibliothecas of Le Clerc were among the first specimens of periodical criticism; they promoted the interests of literature at the time, and still possess considerable merit. He was also the author of "Five Letters concerning the Inspiration of the Scriptures." Lond. 1690, 18vo. They were answered by the Rev. W. Lowth.

CLUVERIUS, JOHN, *a learned Lutheran divine, minister of Dithmar. He died in* 1633.—Harmonia Evangelistarum. Rostochii, 1628, 4to. Hamburgi, 1701, 8vo.

This Harmony is founded on the three passovers, and the several journies of Christ. It is a small, and not very important work of its kind.

COCCEIUS, JOHN, *a learned Dutchman, professor of Hebrew in the university of Leyden; born in Bremen,* 1603; *died in* 1669.—Opera. Amst. 8 vol. fol.

The works of Cocceius consist chiefly of commentaries on the Scriptures; on the greater number of the books of which, he composed expositions, which were at first printed separately, and afterwards collected together. He was a man of very extensive learning, great acquaintance with the Hebrew language, and of unwearied industry and application. His judgment, however, does not seem to have been altogether in correspondence with his learning, and his other qualifications. Pursuing an opposite direction to Grotius, and the disciples of his school, Cocceius considered the literal sense of Scripture as entirely subordinate to the mystical or spiritual. Every thing in the Old Testament, he regarded as typical of Christ, or his church. This is, no doubt, the less hurtful of the two extremes; yet when pursued injudiciously, it is calculated to obscure rather than to elucidate the Scriptures. The Commentaries of Cocceius, however, contain many things which throw light on the Bible. Many of the Dutch divines and others adopted his general views; and from them, in a great measure, arose the Pietists of Germany, who did so much to revive the spirit of genuine Christianity, and to promote the knowledge and influence of the sacred writings. Cocceius was also author of a Hebrew and Chaldaic Dictionary, a new edition of which was published in 1777, with the following title:

—Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post Joh. Cocceium, et J. H. Maium, edidit Jo. Chr. Fred. Schulz. Lipsiae, 2 vol. 8vo.

This is on the whole a useful work, and much more correct, as well as better arranged, than the original editions of the author. In it, the substance of many of his views of Scripture will be found.

COCKBURN, PATRICK, *a native of Scotland, and a clergyman of the Church of England, who died in* 1749, *in the* 71*st year of his age.*—An Enquiry into the truth and certainty of the Mosaic Deluge. Lond. 1750, 8vo.

This, though a posthumous work, is one of the most valuable treatises on the deluge that has been published. All the difficulties connected with that important subject are examined with great candour and ability, and its certainty and universality clearly established. The work is divided into two books, which are again subdivided into chapters and sections. He examines the schemes of a partial deluge proposed by Isaac Vossius, Coetlogon, and Bishop Stillingfleet, and satisfactorily refutes them. The length of the antediluvian year; the longevity of the first inhabitants of the world; the period of its duration to the deluge; the great increase of mankind; the provision for their support; the time of building the ark; its structure and dimensions; and, in short, every topic of interest relating to the deluge, is discussed in this work with ability and learning. The author was husband to the celebrated Mrs. Catherine Cockburn, better known than her husband, for her poetical and literary talents. She was the correspondent of Locke, Warburton, Otway, and other eminent men of that period. Her works were published in 1751, in 2 vol. 8vo. A life of the authoress is prefixed by Dr. Birch.

COKE, THOMAS, LL.D. *a respectable minister of the Wesleyan Methodist connexion; died* 1814.—A Commentary on the Old and New Testaments. Lond. 1803, 6 vol. 4to.

This is a sensibly written work; but neither critical nor very profound. After the exposition, which is itself rather practical than exegetical, there follows what he calls *inferences*, and last of all *reflections*. Every thing important in the work might have

been put into half the size. His friend Dr. Adam Clarke's account of it is as follows: "It is in the main a reprint of the work of Dr. Dodd, with several retrenchments, and some unimportant additions. Though the major part of the *notes*, and even the *dissertations* of Dr. Dodd, are here republished *without* the *author's* name; yet all the marginal readings and parallel texts are entirely omitted. Dr. Coke's edition is in general well printed, and has had a very extensive sale. The original work of Dodd was both scarce and dear, and therefore a new edition became necessary; and had the whole of the original work with the marginal readings, parallel texts, &c. been preserved, Dr. Coke's publication would have been much more useful."

COLERIDGE, JOHN, *a clergyman in Devonshire.*—Miscellaneous Dissertations, arising from the 17th and 18th chapters of the Book of Judges. Lond. 1768, 8vo.

These dissertations contain a new translation of the above chapters, with critical remarks on them and on a number of other passages; besides disquisitions on the Proseuchae; on the Star Gods; on the conversive Vau; and some other subjects. The author appears to have been a man of learning and research.

COLINAEUS, SIMON, *a celebrated printer at Paris.*—Novum Testamentum Graecum. Paris. 1534, 8vo.

This is a valuable and scarce edition of the New Testament. Mill has entered into an elaborate detail concerning its critical merits. The printer has been accused of partiality, for having followed some unknown MSS. and for having adhered too closely to the Latin Vulgate, and also for occasionally using conjectural emendation. From the first charge, Wetstein has completely defended him; and in respect to the third, which is preferred by Beza, Michaelis observes, that Beza has taken the very same liberty himself. "I have found," says Harwood, "this 2d edition of the Greek Testament by Colinaeus, by far the best and most correct. It is very valuable in many respects, as exhibiting, in my opinion, the truest text of the sacred writers that has ever been published."

COLLYER, DAVID, *a clergyman of the Church of England.*—The Sacred Interpreter; or a Practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible. Lond. 1746, 2 vol. 8vo. Oxford, 1815, 2 vol. 8vo.

This work is not so much known at present, as it appears to have been when it was first published. It was then considerably respected in England, and was also translated into German in 1750. It contains among other things, a History of the four ancient Monarchies; a general View of the Jewish Church to the taking of Jerusalem; Remarks on the Pentateuch, the Prophets, the Gospels, &c. showing the design of each book; an exact Chronology of the Scriptures; a Dissertation on revealed Religion, and some account of those who have defended it; an explanation of difficult texts, &c. It is not a profound or critical book; but is a tolerable introduction to the Scriptures. It is inserted in Bishop Watson's list; and is also recommended by Bishop Marsh.

COLLYER, WILLIAM BENGO, D.D. *a dissenting minister in London.*—Lectures on Scripture Facts. Lond. 1807, 8vo.—On Scripture Prophecy. Ibid. 1809, 8vo.—On Scripture Miracles. Ibid. 1812, 8vo.—On Scripture Parables. Ibid. 1815, 8vo.—On Scripture Doctrines. Ibid. 1818, 8vo.—On Scripture Duties. Ibid. 1820, 8vo.—On Scripture Comparisons. Ibid. 1822, 8vo.

These popular Lectures embrace a multitude of important subjects, and afford strong proofs of the laborious diligence of the well-known author. They do not contain much biblical criticism or interpretation; which indeed would scarcely have suited the writer's plan and object. But they contain many interesting views of the diversified topics which they discuss, and constantly weave the leading principles of the evangelical system into every subject. The style of composition in the latter volumes is considerably chaster than in the former part of the series. A greater portion of sound scriptural information might

have been introduced; and less of the parade of learning than appears in some of the first volumes, would have rendered the work more acceptable and useful.

CONCORDANCES TO THE SCRIPTURES.

This class of books is of great importance to the Interpreter of the word of God. While the Scriptures remained in manuscript, or were not divided into sections and paragraphs, indices of their words and phrases could neither be formed nor used. As soon as any regular divisions began to be made, the importance of concordances, or alphabetical indices, was felt, and learned men devoted their labours to form them. The following are the most important works of this description in Hebrew, Greek, Latin, and English.

HEBREW CONCORDANCES.

The first Hebrew concordance was the work of Rabbi Mordecai Nathan, which he began in 1438, and finished in 1448, after ten years hard labour by himself and some assistants. It was printed at Venice in 1523, fol. by Dan. Bomberg. It is entirely Hebrew, and entitled *The light of the Way*. It was reprinted somewhat more correctly at Basil, by Frobenius, in 1581, and translated into Latin by Reuchlin in 1556; but both the Hebrew and Latin editions are full of errors. These were mostly corrected, and other deficiencies supplied by MARIUS DE CALASIO, a Franciscan Friar, who published

—Concordantiae Sacrorum Bibliorum Hebraicorum, et Latinorum. Romae, 1621, 4 vol. fol.

This large and splendid work retains the Hebrew text, and also the order and method of Nathan's Concordance. It contains also Reuchlin's Latin Translation of Rabbi Nathan's Explanation of the Hebrew Roots, with enlargements by Calasio; the Rabbinical, Chaldee, Syriac, and Arabic words derived from, or agreeing with the Hebrew roots in signification; a literal Version of the Hebrew Text; the differences between the Vulgate and Septuagint are marked in the margin; proper Names of Persons, Places, etc. It is a very complete, but exceedingly heavy work. Calasio died in 1620.

—Concordantiae Bibliorum Ebraicae, nova et artificiosa methodo dispositae, etc. Basil. 1632, fol.

This concordance is the work of John Buxtorf, the father, but was published by his son. The ground-work of it is the concordance of Rabbi Nathan. It is much better arranged, more correctly printed, the roots more distinctly ascertained, and the meaning more accurately given. Buxtorf bestowed much labour and attention on it; but as the references are made by Hebrew letters, and refer to the Rabbinical divisions of the Old Testament, unless he who consults it is very familiar with the Masoretic system, it will not be of much use to him. It was abridged by Christian Ravius, under the title of

— Fons Zionis, sive Concordantiarum Hebraicarum et Chaldaicarum Jo. Buxtorfii Epitome. Berolini, 1677, 8vo.

The concordance of Calasio was republished in London, under the direction of William Romaine, in 1747-1749, 4 vol. fol. It is more accurate than its prototype; but it is a very prolix work; and as only a small edition was published, it is become scarce. All the crowned heads in Europe, his Holiness not excepted, were subscribers to this work.

—The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf. By John Taylor, D.D. Lond. 1754, 2 vol. fol.

This is by far the most complete and the most useful work of the kind, especially to the English scholar. It was the fruit of many years labour of the industrious author, and has left little more to be done in this way. It was published under the patronage of all the English and Irish Bishops.

—Concordantiae Particularum Ebraeo-Chaldaicarum, in quibus partium indeclinabilium, quae occurrunt in fontibus, et hactenus non expositae sunt in

Lexicis aut Concordantiis, natura et sensuum varietas ostenditur, etc. Hafniae, 1675, fol. 1679, 4to.

This concordance, the work of Christian Noldius, professor of Theology at Copenhagen, where he died in 1683, supplied an important desideratum. It contains the particles, or indeclinable words, omitted in former concordances. It investigates their various significations; points out the Greek particles which correspond with the Hebrew and Chaldaic ones; and explains the meaning of many passages of Scripture, which depends on the force and connective power of the indeclinable words. The best edition of Noldius is that published at Jena, in 1734, 4to. under the care of Tympius. It contains as an appendix a Lexicon to the Hebrew Particles, by John Henry Michaelis, and Christ. Koerber. It is an exceedingly valuable work, and has been of great service to all who have since been employed on the critical examination of the Bible.

GREEK CONCORDANCES TO THE SEPTUAGINT.

—Conradi Kircheri Concordantiae Veteris Testamenti Graecae Ebraeis vocibus respondentes, etc. Francof. 1607, 2 vol. 4to.

The author of this work was a Lutheran minister at Augsburg. It possesses considerable merit; but, rather inconsistently for a Greek concordance, follows the order of the Hebrew words, placing the corresponding Greek word after it; in consequence of which, it is more useful in consulting the Hebrew than the Greek Scriptures.

—Abrahami Trommii Concordantiae Graecae Versionis vulgo dictae LXX. Interpretum, cujus voces secundum ordinem elementorum sermonis Graeci digestae recensentur, contra atque in Opere Kircheriano factum fuerat. Amst. 1718, 2 vol. fol.

The author of this learned and most laborious work was minister of Groningen, and published the concordance in the 84th

year of his age. He was born in 1633, and died in 1719. It is the most accurate and complete index to the Septuagint that has been, or is ever likely to be, published. It follows, as is stated in the title, the order of the Greek words; of which it first gives a Latin translation, and then the Hebrew word or words for which the Greek term is used in the Seventy. Then the different places in which they occur in the Scriptures follow in the order of the several books and chapters; the whole branch of the sentence to which they belong being inserted in the same manner as in Cruden's English Concordance. When the word occurs in any of the ancient Greek translators, Aquila, Symmachus, Theodotion, the places where it is found are referred to at the end of the quotations from the LXX. The words of the Apocrypha are placed at the close of each enumeration. There are two indices at the end of the work, the one Hebrew and Chaldaic; by examining which, the Greek term used in the Seventy for any Hebrew or Chaldee word is at once seen, with the Latin version, and the place where it is found in the concordance; so that Tromm serves tolerably well for a Hebrew concordance. The other index contains a Lexicon to the Hexapla of Origen, and comprehends the Greek words in the Fragments of the old Greek translators published by Montfaucon.

"I wish as earnestly," says Michaelis, "that this concordance were in the hands of every theologian, as that Pasor, and other works of that nature, were banished from the schools. By the help of it, we may discover at one view not only the sense and construction of a word in dispute, but likewise the Hebrew expression of which it is a translation, and thus easily determine whether a phrase be a Hebraism or not. It is true, the work is incomplete; the Septuagint version of Daniel is totally wanting, being at that time unknown, and several words in the remaining books are omitted; but these omissions are not so numerous as might be expected in so many thousand words."

GREEK CONCORDANCES TO THE NEW TESTAMENT.

—Xysti Betuleii Concordantiae Graecae Novi Testamenti. Basil. 1546, fol.

This is the first Greek concordance to the New Testament, and is exceedingly rare. The author was a German Lutheran divine, who was born in 1500, and died at Augsburg in 1554. His proper name was Birck.

—Concordantiae Graeco-Latinae Novi Testamenti ab Henrico Stephano concinnatae. Genev. 1594, fol. Ac cum supplemento, 1600. 2da editio, auctior, 1624.

This work was projected, and partly executed by Robert Stephens, and completed and published by his son Henry. It is, however, so inaccurate, that Schmidt, the compiler of the next concordance, could scarcely admit that it was the work of the Stephenses.

—Erasmi Schmidii Novi Testamenti Jesu Christi Graeci, hoc est, originalis Linguae, ταμειον, etc. Vitemb. 1638, fol.

This is a much more correct and valuable work than that of the Stephenses. The author was a Lutheran divine, and professor of the Greek language in the university of Wittemberg, where he died in 1637. Another edition of this concordance, revised and corrected, was published at Gotha, in 1717, with a preface by E. S. Cyprian. Of this edition, a very beautiful reprint, in 2 vol. 8vo. issued from the Glasgow university press in 1819.

—Lexicon Anglo-Graeco-Latinum Novi Testamenti, etc.; or an Alphabetical Concordance of all the Greek Words contained in the New Testament, both English, Greek, and Latin, etc. by Andrew Symson. Lond. 1658, fol.

This work partakes more of the nature of a lexicon than of a concordance. According to the author's account, "By it any word may be rendered into Greek and Latin, English and Latin, and Greek and English." Parkhurst says, "it is a performance which, whilst it exhibits the prodigious labour of its author, can give one no very high opinion of his genius or skill in the

art of instruction. If indeed the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English lexicons to the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and in truth hardly manageable by any but a person of uncommon application."

—A Concordance to the Greek Testament, with the English Version to each Word, the principal Hebrew Roots corresponding to the Greek Words of the Septuagint, with short critical Notes and an Index. By John Williams, LL.D. Lond. 1767, 4to.

This is a very useful and convenient work; it is much more portable than the larger concordances, and is sufficient for all common purposes, as it is in general very accurate.

CONCORDANCES TO THE LATIN VULGATE.

The compiler of the first concordance to the Bible in any language was Hugo de St. Caro, or Cardinal Hugo, a Dominican, who died about 1262. He had engaged in writing a commentary on the Scriptures, and in order to facilitate this work, projected a concordance, in which he is said to have employed nearly five hundred of his brethren. From this work have been derived all the concordances to the Scriptures in the original languages. It was improved by Conrad of Halberstadt, who flourished about 1290, and by John of Segovia in the following century. The first printed concordance to the Vulgate appeared under the following title:

—Concordantiae Bibliorum et Canonum. Bononiae, Hugonis de Colonia, 1479, fol.

After the revision of the Latin Vulgate by Sixtus V. a concordance to it appeared, entitled:—

—Concordantiae Sacr. Bibliorum Vulgatae editionis, Hugone Cardinali authore, etc. Opera et studio Francisci Lucae Brugensis. Antverpiae, 1617. Genevae, 1625. Parisiis, 1683.

The greater number of the concordances to the Latin Vulgate are reprints of this edition. The best is that printed at Avignon, in 1786, in 2 vol. fol.

CONCORDANCES TO THE ENGLISH BIBLE.

—The Concordance of the New Testament most necessary to be had in the hands of all soche as desire the communication of any place contained in the New Testament. Imprinted by Mr. Thomas Gybson. *Cum privilegio regali.*

This is the first concordance to any part of the English Scriptures. It has no date, but must have been published before 1540. It is probable from the epistle to the reader, that it was the work of John Day, assisted by Gybson the printer.

—A Concordāce, that is to saie, a worke, wherein by the order of the letters of the A, B, C, ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mentioned. By Jhon Marbeck. Lond. 1550, fol.

This is the first English concordance to the entire Bible. The account which the author gives of his undertaking, when summoned before the Bishops and condemned by them, is very interesting. "When Thomas Mathews' Bible came first out in print, I was much desirous to have one of them; and being a poor man, not able to buy one of them, determined with myself to borrow one amongst my friends, and to write it forthe. And when I had written out the five books of Moses in fair great paper, and was entered into the book of Joshua, my friend, Master Turner chanced to steal upon me unawares, and seeing me

writing out the Bible, asked me what I meant thereby? And when I had told him the cause: Tush! quoth he, thou goest about a vain and tedious labour. But this were a profitable work for thee, to set out a concordance in English. A concordance, said I, what is that? Then he told me, it was a book to find out any word in the whole Bible by the letter, and that there was such a one in Latin already. Then I told him I had no learning to go about such a thing. Enough, quoth he, for that matter, for it requireth not so much learning as diligence. And seeing thou art so painful a man, and one that cannot be unoccupied, it were a good exercise for thee. He accordingly borrowed a Latin concordance, and had gone through the letter L, when his papers were seized. When he was set at liberty, as his papers were not restored to him, he had his concordance to begin again, which, when completed, he showed to a friend, who promised to assist him in having it presented to the King, in order to have it published by his authority; but Henry VIII. died before that could be brought about. His friend, however, to whom he could not say nay, requested a copy of it, which he accordingly transcribed for him. When Edward VI. was settled on the throne, he renewed his thoughts of publishing his work, and consulted Grafton the printer concerning it; 'who,' says he, in his introduction, 'seeing the volume so houge and great, saied the charges of imprinting thereof would not only be importunate, but the bokes when finished would bear so excessive a price, as few should be able to attain unto them.' Wherefore by his advice, I yet once again anewe, writte out the same in such sort, as the work now appereth." (Townley's Bib. Lit. vol. iii. p. 118.) The diligence and labours of such a man deserve to be recorded. The work is necessarily imperfect, and refers to the chapters only, not to verses. Subsequently to this, a number of concordances, or indices to the Bible, were published under various titles, and possessing different degrees of merit. The chief of these are the following:

—Knight's Concordance Axiomatical. Lond. 1610, fol.—Clement Cotton's Concordance. Ibid. 1618, fol.—Newman's Large and Complete Concordance. Ibid. 1643, fol.—Bernard's Thesaurus Biblicus. Ibid. 1644, fol.—Robert Wilkins's Concordance.

Ibid. 1647, 4to.—Powell's New and useful Concordance. Ibid. 1671, 8vo.—The Cambridge Concordance. Camb. 1689, fol.—Butterworth's Concordance. Lond. 1767, 8vo.

All these were superseded by the correct and invaluable work of Alexander Cruden, entitled, "A complete Concordance to the Holy Scriptures of the Old and New Testament." 1737, 4to. The author published three editions during his own life, and several have been published since his death. The London edition of 1810 is the most correct. The work is uncommonly complete, the definitions of leading words remarkably accurate, and the references exceedingly correct. The work is in the hands of every student, and requires no recommendation from me. An edition in royal 8vo. very beautifully printed, has just issued from the London press.

—A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C. Crutwell. Lond. 1790, 4to.

This is a work of immense labour, and for occasional consultation may be useful; but the references are often so numerous under a single verse, that it is scarcely possible to examine them all, or to perceive the design of each. The margin of Scott's Bible is in general far preferable.

CONNOR, BERNARD, *a learned Irish physician; born* 1666; *died* 1698.—Evangelium Medici, seu medicina mystica de suspensis Naturae legibus, sive de Miraculis reliquisque in Bibliis memoratis, quae medicinae indagini subjici possunt. Lond. 1697, 8vo. Amst. 1699, 8vo.

This is a singular production, in which the author endeavours to show, that the miraculous cures performed by our Lord and his apostles may be accounted for on natural principles. Dr.

Connor was a Catholic; certainly not a rigid one. He was sometime physician to the King of Poland, and the Electress of Bavaria. He afterwards returned and practised in London. He is said to have abjured Popery, but not the doctrines of his book, before he died. De Bure represents it as very scarce and curious. It contains sixteen short sections. He pretends not to deny the miracles of Christianity; but if all he maintains be admitted, the gospel of the Physician, and that of the Apostles must be very different. The book made a great noise at the time, though the author professed to have a very harmless design in the publication of it.

COOK, JOHN, D.D. *Professor of Divinity at St. Andrews.*—An Inquiry into the Books of the New Testament. Edinb. 1821, 8vo.

This work contains the substance of a course of lectures addressed by Professor Cook to the divinity students at the university. They are on a similar plan with the lectures of Dr. Marsh, and do great credit to the learning, talents, and application of their author. He treats of the elements of theology, of the interpretation, the authenticity, the integrity of the text, the purpose and style, and the divinity of the revelation of the New Testament. On all these subjects the work deserves to be consulted.

COOKE, WILLIAM, *Greek Professor in the university of Cambridge.*—The Revelations, translated and explained throughout, with Keys, Illustrations, Notes, and Comments, &c. Lond. 1789, 8vo.

A very useless and trifling performance; and noticed here merely to prevent the reader's being taken in, as the author once was by ordering it.

COOPER, ALEXANDER, *a minister of the Church of Scotland, at Traquair.*—An Essay upon the Chronology of the World, from the Creation to the Birth of Christ: in which the whole chain of time in that period is made up and established upon

Scripture proofs. With a particular explication of Daniel's Seventy Weeks. Edinb. 1722, 8vo.

In this volume, the author endeavours to show that the length of the Scripture year is much the same with the Julian; and maintains that the numbers in the Hebrew text are correct, in opposition to the numbers of the Septuagint, Samaritan, and every other system of chronology. He divides the whole into eight periods, or intervals: some of these he despatches very briefly, scarcely noticing the difficulties which attach to his hypothesis; on others of them he dwells longer, particularly on the last, or the period which embraces the seventy weeks of Daniel. It is not a book which will satisfy a person who is acquainted with the present state of chronological and biblical science; but it affords evidence that the author studied the Scriptures and the history of the world very closely; and was desirous of promoting the honour of the sacred volume.

COOPER, JOSEPH, *a learned Nonconformist; was born in* 1635; *and died in* 1699.—Domus Mosaicae Clavis, sive Legis Sepimentum. Lond. 1673, 12mo.

This is a curious Latin work, written in defence of the Masoretic doctrines and punctuation; in which Elias Levita, Capellus, Walton, Morinus, Gordon, surnamed Huntly, are all attacked; and the Buxtorfs, Owen, Glassius, and the rest of the same school, are defended. Cooper was a pious and learned man; but on this subject had more zeal than knowledge.

COOPER, OLIVER ST. JOHN, *a clergyman of the Church of England.*—Four hundred Texts of Scripture, with their corresponding Passages, explained to the understanding of the common People. Lond. 1791, 8vo.

This small, but useful work is arranged under the following heads: Texts—which appear contradictory—not to be understood literally—improperly translated—better translated otherwise—requiring explanation—wrested or perverted—the parables. It contains *multum in parvo.*

COPE, ALAN, *a learned English Catholic, Canon of the Vatican Church; died in exile at Rome about* 1580.—Historiae Evangelicae Unitas; seu singularia vitae domini nostri Jesu Christi, eo ordine, quo gesta sunt, recensita et ex ipsis quatuor evangelistarum verbis contexta. Lovanii, 1572. Duaci, 1603, 4to.

This is a kind of Harmony of the Gospels, or rather a digest of the life of Christ, in the words of the Evangelists. The work is but brief; and is noticed here chiefly because the author was an Englishman. Crow speaks of him as "eximii ingenii vir."

CORNELIUS A LAPIDE, *a learned French Jesuit; born at Liege* 1566; *died* 1637.—Commentarii in Sacram Scripturam. Antverp. 1681, 10 vol. fol.

This is a most voluminous work, which De Bure says, many learned critics regard as a *chef-d'oeuvre* of erudition. It contains a great mass of learning, mixed up with legends, fables, and many things that are weak and foolish. It does not include Job or the book of Psalms. The most valuable part of it is said by Walch to be the Commentary on the Pentateuch, and the Epistles of Paul.

COSIN, JOHN, *Bishop of Durham; born at Norwich,* 1594; *died* 1672.—A Scholastical History of the Canon of the Holy Scripture; or the certain and indubitate books thereof, as they are received in the Church of England. Lond. 1672, 4to.

This work contains a pretty satisfactory induction of the evidence for the authenticity of the Scriptures; and of the different degrees of authority or respect which the church has attached to the apocryphal books. It has long been completely superseded by the more extensive and accurate works of Jones, Lardner, and Michaelis; but is still deserving of respect for the service which it rendered at the time. Cosin wrote many other works, mostly on the Popish and Nonconforming controversies.

COSTARD, GEORGE, *a clergyman of the Church of England; born* 1710; *died* 1782.—Critical Observations on some Psalms. Lond. 1733, 8vo.—Some Observations tending to illustrate the Book of Job; and in particular the words, *I know that my Redeemer liveth.* Ibid. 1747, 8vo.—A farther account of the rise and progress of Astronomy among the Ancients, in three Letters to Martin Folkes, Esq. Ibid. 1748, 8vo.—Two Dissertations: I. Containing an Inquiry into the meaning of the word *Kesitah,* mentioned in Job xlii. 11; II. On the signification of the word *Hermes.* Oxford, 1752, 8vo.—Dissertationes II. Critico-Sacrae, quarum prima explicatur Ezek. xiii. 18; altera vero, 2 Reg. x. 22. Ibid. 1752, 8vo.

Mr. Costard possessed a very considerable portion both of oriental and classical learning. On account of the former, he was often facetiously called *Rabbi Costard.* He was a disciple, but a moderate one, of the Hutchinsonian school; and more profoundly versed in astronomical chronology than most men of his time. His observations on the book of Job are ingenious, but not all correct. He was of opinion, that it was not older than the time of the Babylonish captivity; and considered it a piece of exalted and regular eastern poetry, of the dramatic kind. He annexed to the end of it, a paraphrastic translation in English verse of the third chapter of Habakkuk. In his letters to Martin Folkes, there is a curious inquiry concerning the constellations mentioned in the book of Job. In his dissertation on the word *Kesitah,* which some have mistakenly supposed signifies a *lamb,* he has many ingenious remarks on the origin of coined or stamped money. He thinks the Kesitah was a coin of some sort, but not stamped, or of Hebrew origin; but some Canaanitish piece. He published also an edition, with corrections, of Dr. Hyde's learned work, *De Religione Persarum.* Oxon. 1760, 4to. And, in a correspondence with Jacob Bryant, he en-

deavoured to show that the *Goshen* of Moses was the Delta of the Greeks; in which Mr. Bryant did not agree with him. Costard seems to have been a very learned and ingenious man, in whom the power of fancy and the love of conjecture were more marked than a sound and well-regulated judgment. He had studied some parts of Scripture with much attention; perhaps to the neglect of other things of weightier moment.

COTTON, HENRY, D. C. L. *a clergyman of the Church of England.*—A List of Editions of the Bible and Parts thereof in English, from the year MDV. to MDCCCXX. With an Appendix, containing specimens of Translations and Bibliographical Descriptions. Oxford, 1821, 8vo.

This list has been drawn up with great care, and is very complete. The author has availed himself of the previous labours of Lewis, Ducarel, (or rather Tutet) and Gifford, Crutwell and Newcome. There are a few notes annexed to the list, entirely bibliographical. The list of various editions of the Psalms in prose and metre, contains many curious articles. But the most valuable part of the publication is the Appendix, in which Mr. Cotton gives specimens of all the early translations of the Scriptures into English; besides accurate descriptions of the several scarce editions. He seems to think, that he has discovered in the library of St. Paul's Cathedral, a second copy of the first edition of Tyndale's New Testament; of which that in the Baptist Museum in Bristol was long considered the only one in existence.

COWARD, WILLIAM, M.D. *a learned, but sceptical physician; born* 1656; *died* 1725.—Second Thoughts concerning Human Soul; demonstrating the notion of Human Soul, as believed to be a spiritual and immaterial Substance united to Human Body, to be an invention of the Heathens, and not consonant to the Principles of Philosophy, Reason, or Religion. Lond. 1702, 1704, 8vo.

This work was published under the fictitious name of Estibius Psychalethes, and excited so much attention and dislike, that it was burnt by the order of Parliament. It is an elaborate defence of the doctrine of materialism; and is mentioned in this place, because of the quantity of critical disquisition on passages of Scripture which it contains. It was answered by Mr. John Turner, in his Vindication of the separate Existence of the Soul; to which Coward replied, and Turner rejoined.

COWPER, WILLIAM, *minister of Perth, and afterwards Bishop of Galloway, and Dean of the Chapel Royal, Edinburgh; born* 1566; *died* 1619. —Works. Lond. 1623, 1629, 1726, fol.

The works of Bishop Cowper contain, among other things, a kind of exposition of the 119th Psalm, which he calls The holy Alphabet of Zion's Scholars; an Exposition of the 51st Psalm, and a Commentary on the Revelations, which was not published till after the author's death. The volume contains also a number of sermons. Dr. M'Crie's character of these is very high, and will also apply to the expositions, which were mostly delivered in public. "They are superior to perhaps any sermons of that age. A vein of practical piety runs through all his evangelical instructions; the style is remarkable for ease and fluency; and the illustrations are often striking and happy."

CRADOCK, SAMUEL, *a learned Nonconformist divine, who died in* 1706.—The Harmony of the four Evangelists. Lond. 1668, fol.—The Apostolical History; also a Narration of the Times and Occasions of the Apostolical Epistles, together with a brief Paraphrase on them. Ibid. 1672, fol.—The Old Testament History Methodized. Ibid. 1683, fol. —A brief Exposition of the Revelation. Ibid. 1692.

Of Cradock's works Dr. Doddridge says, "They are very valuable; and I think I never on the whole read any one author that assisted me more in what relates to the New Testament." The testimony of Job Orton is to the same effect.

CRAMER, DANIEL, *a Lutheran clergyman of Stetin, in Pomerania.*—Schola Prophetica, &c. Hamburgi, 1606, 8vo.—Isagoge ad Libros Propheticos. Vitemb. 1606, 8vo.—De Regno Jesu Christi. Stetini, 8vo.—In Titum Upomnemata. Vitemb. 1607, 8vo.

The prophetic school of Cramer contains an exposition of forty important prophecies respecting the Messiah. The great object of it is to demonstrate the Messiahship of Jesus. His introduction to the prophetic books is said to be useful; and the work on the kingdom of Christ contains, among other things, an analysis of the second Psalm. He wrote many things in German, besides the above in Latin.

CRANFIELD, THOMAS, B.A. *a clergyman of the Irish Church.*—An Harmony of the Gospels, from the Resurrection to the Ascension of our Lord Jesus Christ; in which the English Narrations of the four Evangelists are orderly exhibited in appropriate columns. Observations are subjoined, tending to investigate the true evangelical sense, reconcile seeming discrepancies, and defend the order of the facts laid down in the Harmony. Dublin, 1795, fol.

This elaborate title-page sufficiently explains the nature of the work. It originated in an academical exercise, undertaken in consequence of a theological subject appointed by Dean Graves, then a Fellow of Trinity College. It was published, with a recommendation by Drs. Graves and Barrett, who give it as their opinion, that "it contains much accurate research, and much useful information." The testimony of two scholars of such eminence is entitled to the greatest deference and respect.

CRITICI SACRI; *sive clarissimorum virorum in sacrosancta utriusque Foederis Biblia doctissimae Adnotationes atque Tractatus theologico-philologici.*

The first edition of this immense work was printed in London by Bee, in 1660, in nine volumes folio. It was designed to be a companion to Walton's Polyglot, published shortly before. The editors were Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman. It was reprinted at Frankfort under the care of Gurtler, in 1695, in seven volumes. In 1698, it appeared at Amsterdam in nine volumes; and a supplement of two volumes more was published in 1700 and 1701.

This collection contains on all, or most of the books of the Old Testament, the entire annotations of Munster, Vatabalus, Castalio, Clarius, Drusius, and Grotius; brief annotations of Fagius on the Chaldaic Paraphrase of the Pentateuch, and his larger exposition of the first four chapters of Genesis; the commentaries of Masius on Joshua; the annotations of Codurcus on Job; of Pricaeus on the Psalms; and of Bayne on the Proverbs; the commentary of Forerius on Isaiah; that of Lively on Hosea, Joel, Amos, Obadiah, and Jonah; of Badwell on the Apocrypha; and Hoeschel on Ecclesiastes, &c.

On the New Testament, it contains the collations of Valla, with the animadversions of Revius; the annotations of Erasmus, Vatabalus, Castalio, Clarius, Zegerus, and Grotius: on particular places, and subjects of the New Testament, Munster, Drusius, Scaliger, Casaubon, Cameron, Lud. Capellus, Jac. Capellus, Gualtperius, Schultetus, and Pricaeus. There are also a number of philological tracts and dissertations; such as, John Gregory's Notes and Observations; Fagius's Comparison of the principal Translations of the Old Testament; Cartwright's *Mellificium Ebraicum;* Drusius on the Mandrakes; Jos. Scaliger and Amama on Tythes; Lud. Capellus on the Vow of Jephthah and Corban; Pithoeus *De Latinis Bibliorum Interpretationibus;* Hostius *De fabrica Arcae Noae;* Rittershusius *De Jure Asylorum;* Allatius *De Engastrymutho;* Montanus on Jewish Antiquities; Bertram and Cunaeus on the Hebrew Republic; Waser on the ancient Coins and Measures of the Hebrews, Chaldeans, and Syrians; and many others of a similar description.

That this collection contains much that is valuable must be obvious; it also contains a great deal of a different description.

The sentiments and opinions recorded in it are of a very discordant nature on many points; and the discussions are mostly critical or philological; or on points of comparatively small importance. Father Simon, after criticising some of the leading writers, says very justly of the *Critici Sacri*, there are many repetitions in it, many things that might have been left out, and many things that might have been inserted. The opinion of Walch is substantially the same. It is convenient to have the labours of so many distinguished scholars brought together; yet even then the labour of consulting them is very great. This labour, however, is much reduced by the Synopsis of Poole. A second supplement to the Critici Sacri was published in 1732, entitled *Thesaurus Novus Theologico-Philologicus, etc.* Amst. 2 vol. fol. The supplements, it is said, are not of very great importance.

CROSS, WALTER, *an English dissenting minister, who died in* 1701.—The Taghmical Art: or the Art of expounding Scripture by the Points, usually called accents. Lond. 1698, 8vo.

This curious book is written with great abundance of confidence, and vast lack of intelligence. In various respects, it resembles Boston's Stigmatology. The whole system is baseless, visionary, and useless. The latter part of the work contains illustrations of the application of the doctrine, some of them curious enough. The rhetorical rules for the use of the learner are in verse; of which take the following specimen:

Silluk the sentence and the verse doth end;
Atnach in two divides, and so attends;
Segolta three will have, or not appear;
Mercmah in verse doth to them both come near;
Inferior game *Reb. geraschate* doth play,
Because as vicar he comes in the way. ! !

CROXALL, SAMUEL, *a clergyman of the Church of England, who died in* 1752.—Scripture Politics: being a view of the original constitution and subsequent revolutions in the government, religious

and civil, of that people, out of whom the Saviour of the world was to arise, as it is contained in the Bible. Lond. 1735, 8vo.

This is intended by way of an introduction to the Old Testament, and is not a book of much importance. It contains observations on the Mosaic law; on the Holy land; on the origin of the people of Israel; on their religious rites and ceremonies; on their military affairs, and some other topics. Mr. Croxall follows Sigonius in his method, and in some other things. He very properly maintains that "the whole scope of the sacred writings appears to be the salvation of mankind through Jesus Christ;" but does not prosecute this view of them very successfully.

CRUDEN, ALEXANDER, *a native of Aberdeen; born* 1701; *died* 1770.—A Complete Concordance to the Holy Scriptures of the Old and New Testament: or a Dictionary and Alphabetical Index to the Bible. Lond. 1737, 4to.

Though the work of Cruden is noticed under the article CONCORDANCES in this Bibliotheca, the valuable service which the author has rendered to the student of the Bible entitles him to a distinct memorial. Previously to the appearance of this work, all the concordances to the English Scriptures were very inaccurate and incomplete. Cruden laboured hard, and successfully, to supply the great desideratum; and since his time no work has yet superseded it. The late Mr. Scott appears to have done a good deal towards a new concordance, and remarks, (Life, by his Son, p. 490,) that "the errors and deficiencies in Cruden are tenfold more than are generally suspected." This is a strong assertion, which, with all deference to the authority of Mr. Scott, I should conceive it would be difficult to make good. His son, however, makes a very important intimation, "that a topical index to his father's Commentary, upon a plan approved by himself, is in a course of preparation, and that the whole mass of his father's papers pertaining to the Concordance is in the hands of the person best qualified to turn them to account,

if that should be judged practicable and expedient." It is not unlikely that Cruden, corrected and improved, will still retain his place in English literature. The unfortunate, but excellent author long laboured under the heaviest of human maladies—mental alienation. While capable of conducting himself with propriety, he was a member of the Independent Church in London, under Doctor Guyse. He was found dead on his knees, on the 1st of November, 1770.

CUDWORTH, RALPH, D. D. *a celebrated English divine; born* 1617; *died* 1688.—The True Intellectual System of the Universe; the first part; wherein all the Reason and Philosophy of Atheism is confuted, and its impossibility demonstrated. Lond. 1678, fol. Ibid. 1743, 2 vol. 4to. with Life, by Birch.

This is not properly a biblical work; but, as connected with the most important subject of religion, and as an immense magazine of learning and research, it would be wrong to omit it here. It contains the greatest mass of learning and argument that ever was brought to bear on atheism. A thousand folio pages, full of learned quotations, and references to all heathen and sacred antiquity, demonstrate the fertility and laborious diligence of the author. And whoever wishes to know all that can be said respecting liberty and necessity, fate and free will, eternal reason and justice, and arbitrary omnipotence, has only to digest the Intellectual System. The work, unfortunately, is very repulsive in its style, and also perhaps somewhat in its subject. It abounds with Greek and Latin quotations, and is full of digressions and redundancies, besides being generally rugged and inharmonious in its language. It is only (notwithstanding its size) a small part of the plan which the learned author had projected, and a great part of the material of which he left. A very excellent abridgment of the work was published by the Rev. Thomas Wise, in 1706, Lond. 2 vol. 8vo. On the other hand, a Latin translation of the complete work, by John Lawrence Mosheim, appeared

at Jena, in 1733, in 2 vol. folio, and at Leyden in 1773, 2 vol. 4to. It is illustrated with Notes and Dissertations, by the translator. Dr. Cudworth was greatly attached to the study of Plato, and in several respects appears to have been misled by the Platonic Philosophy. It is important for Christian divines to remember the Apostle's language about "a false and deceitful philosophy." Dr. Cudworth left a great quantity of biblical and theological papers, (now in the British Museum,) some of which entitle him to a place among writers in biblical literature, as will appear by a reference to our article on Dodd's Bible. Bishop Burnet says of him, "He was a great man in all parts of learning, divine and human; an honour to Emanuel College, where he was educated, to Christ's College, where he afterwards presided, to the whole university of Cambridge, which he adorned; and to the church and age in which he lived."

CULBERTSON, ROBERT, *a minister of the Secession Church, Leith; died* 1823.—Lectures, with Practical Observations and Reflections, on the Prophecies of John, &c. Edinb. 1818, 2 vol. 8vo.

This expository work begins with the fourth chapter, and proceeds to the end of the book of Revelation. It is rather tedious, but always sensible. There are seventy-eight Lectures in all, besides a Dissertation at the end of the second volume, on the Origin and Termination of the Antichristian Apostacy. The author thinks that the battle of Armageddon commenced in 1815, and that it will issue in the total subversion of every kind of power with which the popes pretend to be invested. Like many other interpreters of the Revelation, Mr. Culbertson dwells too much on the secular affairs of the world, and regards popery too exclusively, as the subject of John's prophecies.

CUMBERLAND, RICHARD, *Bishop of Peterborough; born* 1632; *died* 1718.—An Essay towards the Recovery of the Jewish Measures and Weights, comprehending their Monies by the help of ancient Standards, compared with ours of England;

useful also to state many of those of the Greeks, Romans, and Eastern Nations. Lond. 1686, 8vo.

This work was originally designed to be connected with a series of brief annotations on the whole Bible, to be furnished by divines of the Church of England, of which Bishop Kidder published a specimen on the Pentateuch. The design, however, miscarried. The discourse on Jewish weights and measures discovers great sagacity, learning, and research. The subject is attended with many difficulties, which the Bishop of Peterborough combats, perhaps as successfully as could reasonably be expected. The work was attacked by Bernard in a Latin work on the same subject, published two years after; but it is highly spoken of by Le Clerc.

—Sanchoniatho's Phoenician History, translated from the First Book of Eusebius de Preparatione Evangelica, etc. Lond. 1720, 8vo.

This is a curious and learned work, on which the Bishop bestowed much labour. Besides the translation of Sanchoniatho, from Eusebius, there is a continuation from Eratosthenes, and many illustrations of a historical and chronological nature, which tend to establish the Scripture history and chronology. Perhaps there are more learning and labour thrown away on these fragments, than their importance deserves.

—Origines Gentium Antiquissimae. Or Attempts for discovering the times of the first planting of nations. In several tracts. Lond. 1724, 8vo.

This, as well as the former, was a posthumous publication; but it is of more importance, and discovers great learning and reading. It contains a discourse on Genesis xxxvi. concerning the settlement of Esau's family from Mount Seir to El-paran, the ancient seat of the Horites, and of the government of that land before, and after their settlement; a discourse on Deut. ii. 23, on the Avims which dwelt in Hazerim, and the Caphtorims, which destroyed them, and dwelt in their stead; notes on

the synchronisms of Canaan and Egypt; on the possibility of a sufficient increase of men from the three sons of Noah, to a number large enough to found all the nations mentioned in the oldest credible histories, and that in the times assigned to their foundations, agreeably to the Hebrew accounts; an appendix to this chapter, containing various dissertations; proofs from Scripture and from heathens of the Assyrian empire before Nabonassar; a discourse endeavouring to connect the Greek and Roman antiquities with those of the oldest eastern monarchies in Asia and Egypt, and consequently with the dispersion from Babel; on the laws observed by the patriarchs, as well before as after the flood, down to the solemn settlement of the law of Moses. It will be perceived from this statement, that many curious and obscure particulars are embraced in this work. They are very similar to some of the investigations of Michaelis and Bochart, and are pursued with similar ingenuity and diligence.

CUNAEUS, PETER, *Professor of Law in the university of Leyden; born in* 1586; *died* 1638. —De Republica Hebraeorum Libri III. Lugd. Bat. 1617, 8vo. Amst. 1666, 12mo.

This work was republished in 1703, in 4to. by Nicholai, with large notes. It was translated into English by C. B. in 1653, 12mo. It was also translated into Dutch and French. It forms the first part of Basnage's work on Jewish antiquities, which appeared at Amsterdam in 1713, in 2 vol. 8vo. The continental professors were accustomed to lecture on the work of Cunaeus; but every thing valuable in it is now to be found in Lewis, Jennings, and other English writers on Jewish affairs.

CUNINGHAME, WILLIAM, *Esq. of Lainshaw, in Ayrshire.*—Remarks upon David Levi's Dissertations on the Prophecies relative to the Messiah. Lond. 1810, 8vo.—A Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of 1260 days. Ibid. 1817, 8vo. 2nd edit.—The Apostacy of the Church of Rome, and the Iden-

tity of the Papal Power with the Man of Sin, and Son of Perdition, etc. Ibid. 1818, 8vo.

Mr. Cuninghame deserves well of every friend to revelation for his zeal and perseverance in defending its evidences and illustrating its subjects. The prophecies have occupied a considerable portion of his attention; and few works which have lately appeared on the Apocalypse have higher claims to the character of research and ingenuity. Many of his remarks on the seals and trumpets are original and well supported. That some of his calculations are incorrect, the event has already shown; but much that remains is valuable, and unaffected by any mistakes respecting the commencement, or the termination of the 1260 days.

CURCELLAEUS, STEPHEN, *a learned critic, born at Geneva,* 1586; *became Professor of Theology at Amsterdam in the place of Episcopius; and died in* 1675.—Novum Testamentum Graece, studio et labore Steph. Curcellaei, etc. Amst. 1658, 1675, 1685, 1699, 12mo.

These are very beautiful and correct editions of the Greek Testament. The text follows that of the Elzevirs; but the punctuation, parallel passages, and various readings, have been censured by some critics. It contains the greatest collection of various readings that was published before Walton's Polyglot. We owe much to Curcellaeus, says Wetstein, "for having been the first who excited a spirit of critical inquiry concerning the New Testament, which kind of pursuit was afterwards improved upon by Fell, and brought to perfection by Mill."

DAILLE, JOHN, *a learned French protestant minister; born* 1594; *died* 1670.—De Usu Patrum, &c. Genevae, 1656, 4to.

This learned and important work appeared first in French in 1632, and was translated into English under the title of "A

Treatise concerning the right use of the Fathers, in the Decision of the Controversies that are at this day in Religion." Lond. 1651, 4to. The great object of this work, in which the author completely succeeds, is to establish the supreme and exclusive authority of the Scriptures, and to show the uselessness and folly of appealing to the Fathers for the determining of modern controversies. He at the same time assigned to them their proper place, as writers and authorities. Warburton characterizes it as a work of "uncommon learning and strength of argument; which brought the Fathers from the bench to the table; and which may be truly said to be the storehouse, from whence all who have since written popularly on the character of the Fathers have derived their materials." Daillé was the author of many other learned works both in French and Latin. His discourses on the Colossians were translated into English, and published in 1672, with a preface by Dr. Owen. It is necessary to remark, that the English translation of both these works is very badly executed.

DALRYMPLE, SIR DAVID, Lord Hailes, *one of the judges of the Court of Session; was born in Edinburgh,* 1726; *died* 1792.—Remains of Christian Antiquity, with explanatory Notes. Edinb. 1776–1780, 3 vol. 12mo.—Lactantius de Justitia. Ibid. 1777, 12mo.—Octavius: a Dialogue, by Marcus Minutius Felix. Ibid. 1781, 12mo.—Of the Manner in which the Persecutors died. A Treatise by L. C. F. Lactantius. Ibid. 1782, 12mo.—Disquisitions concerning the Antiquities of the Christian Church. Glasgow, 1783, 12mo.—An Inquiry into the secondary Causes which Mr. Gibbon has assigned for the rapid Progress of Christianity. Edinb. 1786, 4to. 1808, 12mo.—The Address of Q. Sept. Tertullian, to Scapula Tertullus, Proconsul of Africa, with a Translation. Ibid. 1790, 12mo.

These works, by Lord Hailes, are among the most elegant specimens of translation, and discover a profound acquaintance with the most minute circumstances of early Christian antiquity. They furnish occasionally some happy illustrations of Scripture, and discover great acuteness, as well as great learning. Some of the documents, printed and translated, are exceedingly interesting and curious; and the illustrative notes of them are admirable displays of the highest qualities of intellect and disposition. Lord Hailes was one of the most formidable antagonists of Gibbon. His Inquiry into the secondary Causes is a most triumphant exposure of the sophistry and misrepresentations of that artful writer. The preceding works are now become scarce; but I know not a higher treat which can be enjoyed by a cultivated and curious mind than that which they afford. "They would have been admired," says Dr. Erskine, "in days when the knowledge of sacred criticism was less rare, and when the value of it was more justly estimated." I trust this reproach will speedily be wiped away. The Remains of Christian Antiquity reposed in bales at the bookseller's for many years. Copies of them are now eagerly bought.

DANNHAUERUS, JO. CONRAD, *a learned German theologian of the seventeenth century; died in* 1651.—Hermeneutica Sacra; sive methodus exponendarum sacrarum litterarum. Argentorati, 1654, 8vo.—Idea Boni Interpretis et malitiosi Calummiatoris. Ibid. 1630, 1680, 8vo.

In these works, there are many important observations on the principles and proper method of interpreting the Scriptures. Danhauer had correct views of Scripture truth, as well as proper sentiments respecting the mode of eliciting and stating it. He wrote on a variety of biblical subjects besides the above; and is one of the old German school, whose writings may be perused with safety and profit.

DATHE, JO. AUG. *Professor of oriental languages in the university of Leipzig; born* 1731; *died*

1791.—Libri Veteris Testamenti ex recensione Textus Hebraei et versionum antiquarum Latine versi, notisque philologicis et criticis illustrati. Hallae, 1773–1789, 6 vol. 8vo.

This is one of the best Latin versions of the Old Testament made in modern times. Its author was profoundly versant in the oriental tongues, and in the criticism of the Bible; and devoted many years to this important translation. He was evidently inclined to the pernicious doctrines of the modern German school; but they are not so offensively obtruded in this, as in some other works. Dathe never acts the paraphrast, nor is he a literal translator; but he always studies to give the genuine sense of the Hebrew writers in correct Latinity, and often succeeds to admiration. His notes are not numerous, seldom very long, and are almost entirely philological. The Scholia of Rosenmüller, who was a great admirer of him, may be considered as notes on the text of Dathe. After his death, Rosenmüller edited a collection of his *Opuscula ad crisin et interpretationem Veteris Testamenti spectantia.* Lipsiæ, 1795, 8vo. This work is necessary to complete the translation. Dathe edited the improved edition of Glassius's Philologia Sacra, Lips. 1773, 2 vol. 8vo.; and also an edition of Walton's Prolegomena at the same place, 1777, 8vo.

DAUBUZ, CHARLES, *a French protestant divine; was born about* 1670; *retired to England on the revocation of the edict of Nantz, where he died vicar of Brotherton, in Yorkshire, in* 1740.—A perpetual Commentary on the Revelation of St. John; with a Preliminary Discourse concerning the Principles upon which the said Revelation is to be understood. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster. Lond. 1730, 4to.

The original work by Daubuz himself, entitled, "The Revelations literally translated from the Greek," was published in Lon-

don in 1720, folio; but this is the most useful edition, as the arrangement and language of the work are greatly improved. The symbolical Dictionary, in which the symbols used in the book of Revelation are explained by their use among eastern nations, and in other parts of Scripture, is of great importance for understanding the prophecies in general. After this, follows the interpretation of the book, according to the ascertained meaning of these symbols. It is one of the most important works on the Revelation; and has been of great service to subsequent writers on that obscure book.

DAVENANT, JOHN, *Bishop of Salisbury; died in* 1641.—Expositio Epistolae D. Paulli ad Colossenses. Cantab. 1628, 1630, 1639, fol. Amstel. 1646, 4to. Groning. 1655, 4to.

This exposition is the substance of Lectures read by the author, while Lady Margaret professor at Cambridge. The merit of it is, in some measure, evident from the number of editions through which it passed in a few years. The Bishop pays considerable attention to find out the literal sense, as well as to illustrate the doctrinal and practical meaning of the epistle. Walch commends it; and the learned author of the Synopsis speaks of Davenant as an interpreter far above his praise. The Bishop was a Calvinist, and a commissioner from the English church to the synod of Dort, where he was treated with great respect. His royal master, James, used him in a very different manner, for meddling with the predestinarian controversy in a sermon in his presence.

DAVID, HOLY, and his old English Translators cleared, &c. Lond. 1706, 8vo.

This is a curious book, but of no great value. It contains a kind of historical account of the translators and translation of the Psalms, according to the great Bible, and a general defence of this old translation against all cavils and objections. It displays little judgment, and a want of correct information on some of the points on which it treats. I know not who was the author.

DAWSON, ABRAHAM, *a clergyman of the Church of England, rector of Ringfield in Sussex.*—A New English Translation, from the original Hebrew of the three first Chapters of Genesis, with marginal Illustrations, and Notes critical and explanatory. Lond. 1763, 4to.—The fourth and fifth chapters of Genesis translated. Ibid. 1772, 4to.—The sixth and eleven following chapters translated. Ibid. 1786, 4to.

Dr. Geddes compliments the author of the above works, with the quaint title of "honest Abraham Dawson." He was certainly tinctured a little with the Doctor's liberality, or rather scepticism on some points. He denies the prophetical nature of Noah's prophecy, and the reference to the Messiah in the blessing of Abraham; and seems to think, that the Mosaic account of various early occurrences is little better than a piece of ancient mythology. In some passages, he improves upon the common translation; but on the whole, his works add nothing of great importance to our biblical apparatus. The monthly reviewers pronounced him an infidel, the reason of which Dr. Geddes pretended not to be able to conceive.

DAWSON, THOMAS, D.D. *Fellow of St. John's College, Cambridge.*—Dissertations on the following Subjects, &c. Lond. 1727, 8vo.

These dissertations are on Samuel's appearance at Endor, the reality of which the author defends; on Pilate's Wife's Dream; on the Appearance of Moses and Elias; on Peter's Deliverance by an Angel; on Abraham's reply to Dives. It is not a book of much importance.

DELANY, PATRICK, D.D. *a clergyman of the established Church of Ireland; born* 1686; *died* 1768.—Revelation examined with Candour; or a fair Enquiry into the sense and use of the several

Revelations expressly declared, or sufficiently implied, to be given to Mankind, from the Creation, as they are found in the Bible. Lond. 1732, 2 vol. 8vo. 1763, vol. 3d.

In this work, which appeared without his name, Dr. Delany discovers a very considerable portion of learning, research, and acuteness. It contains many things not to be found in the ordinary class of commentators; some things that are fanciful; and some things not in unison with general received opinions. Volume I. contains dissertations on the forbidden Fruit; on the Knowledge of the Brute World conveyed to Adam; on the Knowledge of Marriage given to him; on his skill in Language; on the Revelations which immediately followed the Fall; on some difficulties and objections which lie against the Mosaic account of the Fall; on some farther Difficulties relating to the same Subject; on Sacrifices; on the Corruption of Mankind which occasioned the Deluge; on the natural Causes of the Deluge; on the Ends which Divine Wisdom answered by it; Objections to the Mosaic account of it; on the concurrence of all Antiquity with that account; on other Testimonies relating to it; on some difficulties relating to Noah's Ark.

In the second volume, there are eight dissertations; on the grant of Animal Food made to Noah after the Flood; on the Apostolic Decree about eating Blood; (in these essays, he contends for the absolute unlawfulness of eating blood; that it was prohibited from the beginning; and that the apostolic decree positively and permanently forbids it;) on the building of Babel; on the Predictions relating to Ishmael; on Circumcision; on the Destruction of Sodom and Gomorrah; on the command given to Abraham to sacrifice his Son; a Recapitulation of the preceding Dissertation.

The third volume appeared at the distance of thirty years from the two preceding, and is less interesting. It contains essays or dissertations on the following subjects: an attempt to show that the World was blessed with divine Revelations from the beginning; on the natural advantages of the Sabbath; on

the Blessings derived to the World through Abraham; God's blessing to Abraham continued to Isaac; an Attempt to show, that Socrates was a kind of Prophet to the Gentiles, and that divine Inspiration was not confined to the Jews; the same blessings continued to Jacob, whose Character and Conduct are examined and defended; a short Account of the great Principles by which God governs the Animal World in the ordinary course; an Introduction to the History of Joseph, and his Character; on many magnificent Egyptian Buildings of great Antiquity, now in Ruins, ascribed to Joseph; on the Lake Moeris and Joseph's Canal; on his favour to the Egyptian Priesthood; a farther Account of Joseph's Canal and Character; on Inspiration by Dreams; an answer to the charge, that Joseph enslaved the Egyptians.

The reader will perceive, that these three volumes embrace many curious, and some interesting subjects of discussion. The author is very discursive in his remarks, frequently departs from the beaten tract, and does not study to be very consistent with orthodoxy. His imagination is not always under the direction of his judgment; but the work will fully repay the labour of a diligent perusal.

—An Historical Account of the Life and Reign of David, King of Israel: interspersed with various Conjectures, Digressions, and Disquisitions. In which, among other things, Mr. Bayle's criticisms upon the Conduct and Character of that Prince are fully considered. Lond. 1741–1742, 3 vol. 8vo.

This work was also published anonymously, and has passed through several editions. It is divided into three books, containing seventy-four chapters. In these, the author examines critically almost every thing of importance, good and bad, which belongs to the character of David. He manifests a very laudable zeal to defend him; and perhaps carries the defence in some particulars a little too far. It is not a work of so much variety and information as the former; but it discovers both learning and genius above mediocrity. Unfortunately for its reputation, a similar life of David by Dr. Chandler provokes comparison;

and every one who has read the two performances, will have no hesitation in preferring the work of Chandler to that of Delany. It is more valuable, both as a book of Scripture criticism, and of general information.

—Eighteen Discourses and Dissertations upon various very important and interesting Subjects. Lond. 1766, 8vo.

I notice this volume, which was the last publication of Delany, and the only work of importance to which he prefixed his name, chiefly on account of the two dissertations at the end. One of them is on the disputed passage, 1 John v. 7, in which the Doctor endeavours to prove its genuineness, from the testimony of two witnesses, from the nature and genius of the work, from the necessary connexion of the several verses of the text, and from the character of the writer. This essay is seldom referred to now, in the celebrated controversy concerning the testimony of the heavenly witnesses. The writers, on both sides of the controversy, seem to attach little importance to the kind of reasoning which it employs on such a subject. The other dissertation considers the objections to the account of the Evangelists and Apostles being inspired by the Holy Ghost with the gift of languages. This is more judicious and satisfactory than the former. Delany wrote many other theological and political pieces; but these are all which are entitled to a place in this work. He was a man of ability and learning; disposed occasionally to use his fancy, and to reason confidently on doubtful or disputed premises. There is also a great lack of evangelical sentiment in his writings.

DELGADO, ISAAC, *a Jewish teacher of the Hebrew language.*—A new Translation of the Pentateuch. Lond. 1789, 4to.

The object of this work is to correct the present translation, whenever it deviates from the genuine sense of the Hebrew expressions, where it renders obscure the meaning of the text, or when it occasions a seeming contradiction. Mr. Delgado mo-

destly tells us, that his work is highly useful, and had never before been attempted. He has, no doubt, corrected some mistranslations in our version; but the work altogether is not equal to its pretensions, and both the translation and the notes discover the influence of Jewish prejudices. Geddes calls him "a learned London Jew, who has given some good observations on the Pentateuch."

DERHAM, WILLIAM, D.D. *a distinguished philosopher and divine; born* 1657; *died* 1735.—Physico-Theology: or, a Demonstration of the Being and Attributes of God, from his works of Creation. Lond. 1713, 8vo.—Astro-Theology: or, a Demonstration of the Being and Attributes of God, from a Survey of the Heavens. Lond. 1714, 8vo.

These works, though not strictly biblical, are justly entitled to a place among books of this class, considering how often the works of God are referred to in the Scriptures, and the importance of a proper knowledge of these works, to the judicious interpretation of many parts of the sacred oracles. Few men have had more accurate and extensive acquaintance with nature, in its grandest and minutest features, than Dr. Derham. He was equally at home when travelling among the stars, and when sojourning among the insects that flit in the breeze. "The beasts of the earth, the fowls of the air, the fishes of the sea, and the creeping thing that creepeth on the earth, as well as the tree yielding seed, and every green herb," were well known to this laborious inquirer; who, in all the operations of nature, delighted to trace the hand of nature's God. The work on Physico-Theology is the substance of the author's Boyle Lectures; the numerous notes and curious observations being afterwards added. Both these works have been very often reprinted.

DESVOEUX, A. V. *chaplain to a regiment of Carabineers.*—A Philosophical and Critical Essay on Ecclesiastes; wherein the author's design is

stated; his doctrine vindicated; his method explained, in an analytical paraphrase annexed to a new version of the text from the Hebrew, etc. Lond. 1760, 4to.

This is one of the most curious works on any part of the Old Testament. The author was a considerable Hebrew scholar and philologist, and evidently bestowed vast pains on this production. He is, however, too fond of philosophical reasonings, and far-fetched interpretations; and not unfrequently forces meanings on the words of Solomon, of which it is probable the royal writer never thought. Still, it well deserves the consideration of those who wish to examine the design and meaning of this difficult portion of Scripture. There is first a long dissertation on the design of the book, and the doctrine contained in it; then the book itself, arranged in three columns; the first containing the common English version; the second the author's new translation; and the third an analytical paraphrase. Then follow his philological and critical observations, divided into three books. In the first, containing twenty-three chapters, the various readings are examined, and the genuine ones made out from the circumstances of every passage, without partiality, either to the Masoretic text, or to any of the ancient interpreters. In the second book he examines the most remarkable turns, phrases, figures, and tropes, which occur in the Ecclesiastes, and explains the passages to which they belong. The third book contains an alphabetical list of the Hebrew words explained in the two former, and remarks on such difficult words, phrases, and passages as had not before been examined. The critical opinions of the author are not always correct, and some of his theological views are also liable to objection; but he deserves well of all the lovers of sacred literature for the pains which he has taken to elucidate one of the darkest parts of Scripture. He appears to have been a foreigner, (though I know not of what country,) as he tells us he was twenty-four years of age before he could speak a word of English. The work appeared in German at Halle, 1764, 4to.

DEYLINGIUS, SOLOMON, *a Lutheran clergyman, first at Isleben in Saxony, and afterwards Superintendent of Leipzig, and Professor of Divinity in the university of that city.*—Observationes Sacrae et Miscellaneae, etc. Lipsiae, 1735–1748, 5 vol. 4to.

A particular account of the multifarious contents of this voluminous and learned work would occupy more room than can with propriety be appropriated to it here. Even a syllabus of its contents would fill many pages. It contains two hundred and thirty-one dissertations, some of them of considerable length, on difficult passages of Scripture, on various theological and critical subjects, and on some points relating to church history. It proposes to solve doubts, reconcile contradictions, answer objections, and, in short, to vindicate the word and ways of God. The erroneous sentiments of Grotius, Spinosa, Hobbes, Simon, Huet, Le Clerc, Hardt, and others, are very frequently attacked and refuted. The author was far from being unfit for such an undertaking. His learning was extensive, his sentiments orthodox, and his diligence worthy of a German divine. He is an admirable specimen of the minuteness and prolixity for which this class of theological writers is distinguished. He tells us every thing which "critics now alive, or long since dead," have written on the point in hand; exposes their mistakes, and replies to them with great form and show of argument and learning. Thus the *Observationes* enable a writer, if he be so disposed, with very little labour, to display a great deal more literature than he possesses. The cheapness of paper, and of the labour of the press on the continent, and the ready access to innumerable books in the vast libraries of Germany, encourage a prolixity in treating even trifles, which dare not be attempted in this country. The volumes of Deyling are, however, worth consulting; and, from the extensive indices which accompany them, the power of consulting them is greatly facilitated. The first volumes have gone through several editions, and on the continent the work is held

in greater estimation than most books in the same class of theological science.

DICK, JOHN, D. D. *a dissenting presbyterian minister in Glasgow.*—An Essay on the Inspiration of the Scriptures. Edinb. 1800, 12mo. 1804, 8vo. —Lectures on some passages of the Acts of the Apostles. Glasg. 1805–1808, 2 vol. 8vo. 1822, 8vo.

Dr. Dick contends for the plenary inspiration of the words, as well as the thoughts of the sacred writers, and supports this view of the subject with ability. It is altogether the best essay in the language on the subject of inspiration. His Lectures on the Acts of the Apostles are well written, though not critical, and furnish respectable specimens of pulpit exposition.

DICKINSON, EDMUND, *a distinguished English physician; born* 1624; *died* 1707.—Delphi Phoenicizantes, sive Tractatus in quo Graecos, quicquid apud Delphos celebre erat, è Josuae historia scriptisque sacris effinxisse ostenditur, etc. Oxonii, 1655, 8vo. Francof. 1670, 8vo.

In this learned and curious tract, the author endeavours to prove, that the Greeks borrowed the story of the Pythian Apollo, and all that rendered the oracle at Delphi famous, from the Holy Scriptures, and particularly from the book of Joshua. He discovers a very considerable acquaintance with the Hebrew, Arabic, and Greek languages, and a profound knowledge of antiquity. He is commended by Carpzov as a writer deserving to be consulted on the book of Joshua; on various parts of which he throws some light. There is also added to the treatise, a Dissertation on the coming of Noah into Italy, and the names by which he was known among the heathen. There is another on the origin of the Druids. Prefixed to the work is a letter addressed to Dickinson, by Zachary Bogan, a man of very considerable philological attainments, which is full of learned extracts in support of the opinions contained in the tracts. While

this work has obtained a very considerable reputation both at home and abroad, (having been repeatedly printed on the continent,) it is a curious fact, that it was not the production of Dr. Dickinson, but of Henry Jacob, a learned puritan, and the author of several works somewhat similar in their nature. The story of this literary theft, told by Anthony Wood, is worth extracting.

"Before I go any farther, the reader is to understand, that this our author, Jacob, being ejected in 1648, from Merton College, and so consequently from his chamber, wherein he had left a trunk full of books, as well written as printed, left Oxon. And taking no care, or appointing any friend for its security, his chamber door, before an year was expired, was broke open for a new comer, who finding the trunk there, did let it remain in its place for a time. At length, when no man inquired after it, as the then possessor thereof pretended, he secured it for his own use, broke it open, and therein discovered a choice treasure of books: one of them being a manuscript, and fit for the press, he disguised and altered it with another style; and at length after he had learned Hebrew, and the Oriental languages to blind the world, and had conversed openly with those most excellent in them, as Pococke and Bogan, and any Grecian or Jew who came accidentally to the University, he published it under this title, 'Delphi Phoenicizantes,'" &c. (Athenæ Oxon. vol. ii. p. 90.) Thus far Wood, whose account, I believe, is entitled to credit. Dickinson was the author of several other performances, which deserve not to be mentioned in connexion with the Bible, the author having been guilty of such a piece of knavery. Henry Jacob, the real author of the above work, after struggling with poverty and many evils, died at Canterbury in the year 1652, in the 44th year of his age.

DICKSON, DAVID, *Professor of Divinity, successively in the universities of Glasgow and Edinburgh; born* 1583; *died* 1662.—A brief Explanation of the Psalms. Lond. 1645–1654, 3 vol. 12mo.—A brief Exposition of the Gospel accord-

ing to Matthew. Ibid. 1651, 12mo.—A short Explanation of the Epistle of Paul to the Hebrews. Aberd. 1635, 12mo.—Expositio analytica Omnium Epistolarum. Glasg. 1645, 4to.—An Exposition of all the Epistles. Lond. 1659, fol.

"Mr. Dickson," says Gillies, (Hist. Col. i. 296,) "was concerned in, and I am ready to think, one principal mover of that concert among several worthy ministers of the Scots church, for publishing short, plain, and practical expositions upon the whole Bible. I cannot recover all their names; but I know Mr. Robert Douglas, Mr. Rutherford, Mr. Robert Blair, Mr. G. Hutcheson, Mr. James Ferguson, Mr. Alexander Nisbet, Mr. James Durham, Mr. John Smith, had particular books allotted to them." The plan was never completed, nor did all the above individuals perform their task. Mr. Dickson seems very diligently to have applied to his portion, and has left a very good specimen of what he was capable of doing according to the proposed scheme. The work on the Psalms was published in three separate volumes, each containing fifty Psalms. The exposition, though brief, is not so short as to be unsatisfactory. Scarcely any thing of a critical nature occurs in it; but there is much piety, sound judgment, and correct interpretation. The small work on the Hebrews is not so satisfactory as that on the Psalms. It was the earliest effort of the author as an expositor, and designed to induce others of his brethren to publish some short commentaries on the Scriptures. None of the puritanical expositors of the period during which Mr. Dickson lived, is superior to him; and in distinctness of method and language, and point and condensation of sentiment, he is equal to any of them. Poole represents his expositions as brief, but perspicuous, ingenious and judicious. He was the author of several other theological works; Therapeutica Sacra, a work on cases of conscience, and Truth's victory over Error, which have been long popular in Scotland.

DIEU, LEWIS DE, *a learned protestant minister, and profound oriental scholar, Professor in the*

Walloon College at Leyden; born in 1590; *died in* 1642.—Critica Sacra; sive Animadversiones in loca quaedam difficiliora Veteris et Novi Testamenti, etc. Amst. 1693, fol.

The greater part of this learned work had been printed before in detached parts, which were first collected together in this edition. The author had the honour of first editing the Syriac version of the Apocalypse with a Latin translation in 1627. He was profoundly skilled in the Arabic, Syriac, Persic, and Ethiopic languages. He deserves to be ranked, according to Walch and Calmet, among the most learned and skilful interpreters of the word of God. I possess a very beautiful edition of the Life of Christ, in Persic, by Xavier, with a Latin translation by De Dieu, and some valuable animadversions at the end.

DIMOCK, HENRY, *a clergyman of the Church of England.*—Critical and Explanatory Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the minor Prophets; together with some Dissertations on several difficult passages of Scripture, and Observations on the worship of the Serpent, &c. Lond. 1804, 4to.

These notes are almost entirely critical; and indeed chiefly occupied with the various readings of Hebrew MSS. and the ancient versions. They may prove very useful in the event of a new critical edition of the Hebrew Bible, as Mr. Dimock has evidently bestowed a good deal of labour on the collection. The Dissertations on Jeremiah xviii. 14, Amos v. 26, and Mark xi. 13, and his miscellaneous remarks on the worship of the serpent contain some ingenious criticisms. The work, on the whole, does credit to the learning of the author, and affords some aid in interpreting the Bible.

DIODATI, JOHN, *an Italian divine of the reformed Church; born* 1576; *died* 1638.—Annota-

tions upon the Holy Bible, translated from the Italian. Lond. 1643, 4to. 1651, fol.

The notes of Diodati are seldom critical, but generally sound and judicious. Considerable use was made of them in the work called the Assembly's Annotations; so that the possessor of these need not seek after Diodati.

DITTON, HUMPHREY, *a respectable mathematician; born at Salisbury,* 1675; *died* 1715.—A Discourse concerning the Resurrection of Jesus Christ. Lond. 1712, 8vo. 3d edit. ibid. 1722, 8vo.

This is a very respectable book, in which Ditton argues the necessity of inquiring into the truth; states the nature of moral evidence; and alleges, with much force, the proofs of the fact of the Saviour's resurrection. In an Appendix, he examines whether consciousness and thought can be the result of mere matter and motion; and offers some reflections on the nature of God, of human souls, and on the universe in general. As a proof of the estimation in which the work was held, it was translated into several of the continental languages. It is also mentioned with great respect by Bishop Watson. Tindal, Collins, and some others, opposed the work; to whom Ditton had begun an answer: but his friends, on revising it after his death, found it too imperfect for publication.

DOBROWSKY, JOSEPH, *a learned Polish writer.*—De Antiquis Hebraeorum Characteribus Dissertatio. Pragae, 1783, 8vo.

This learned treatise goes fully into the inquiry concerning the antiquity of the present square Hebrew letters; and shows, satisfactorily, that the Samaritan was the original Jewish alphabet. According to Bishop Marsh, it is the latest and most useful work on this subject.

DODD, WILLIAM, LL. D. *an unfortunate English clergyman; born in* 1719; *died in* 1778.—A

Commentary on the Books of the Old and New Testament. Lond. 1770, 3 vol. fol.

This is mostly a compilation, the chief value of which consists in notes furnished from the original papers of John Locke, Dr. Waterland, Lord Clarendon, Gilbert West, and some others. Great use is also made of some of the printed and long-established commentaries on Scripture, such as Calmet, Houbigant, and Doddridge. Dr. Adam Clarke says, rather hyperbolically, that it is on the whole by far the best comment that has yet appeared in the *English* language. It is a curious fact, that the notes which are ascribed to Locke do not belong to him, but to Dr. Cudworth. The Doctor left his papers to the care of his daughter, Lady Masham. After her death, Lord Masham sold a number of volumes of ancient learning, which had been bequeathed to the family by Mr. Locke, together with the MSS. of Dr. Cudworth, to Davis, a bookseller in Piccadilly, who appears to have thought that they were all Mr. Locke's. About the same time, he got possession of some MS. notes by Dr. Waterland. To turn the whole to the best account, he employed Dr. Dodd to compile a Bible from them. When the Bible was completed, he carried the MSS. down to his country residence at Barnes, in Surrey, where they were thrown into a garret, and lay for many years. About the year 1777, a gentleman, who had a great veneration for the name of Mr. Locke, went to see these MSS. and being assured by Davis that they were the compositions of the philosopher, purchased the whole for forty guineas. The purchaser discovering, in the course of the investigation of the papers, that they were not Mr. Locke's, but Dr. Cudworth's, returned them ; but at the same time recommended them to the curators of the British Museum, by whom they were purchased, and they are now safely deposited in that noble repository. Such is the account given by Dr. Kippis in the Biog. Britannica, of the fate of the Cudworth MSS. Dr. Dodd's Bible, when complete, contains a Dissertation on the Pentateuch, prefixed to the first volume, and another on the inspiration of the New Testament, in the third.

DODDRIDGE, PHILIP, D. D. *an eminent dissenting minister and tutor, who died* 1751.—The Family Expositor; or a Paraphrase and Version of the New Testament; with Critical Notes, and a practical improvement of each section. Lond. 1739–1756, 4 vol. 4to. besides various other editions in 4to. and 8vo.

Of a book so well known, and so generally esteemed, as the Family Expositor, it is scarcely necessary to speak. It is admirably adapted to the object which the author had chiefly in view; and no book can be read in a Christian family with more advantage. The piety of Doddridge was elevated and sincere; his learning above mediocrity; his diligence most exemplary; and his taste elegant and highly improved. The translation frequently corrects the received version; but the paraphrase is often too diffuse, and in the notes he sometimes discovers an anxiety to press a fine thought into the meaning of the sacred writer. His Harmony, which must have cost him great labour, is often unsatisfactory, has too many transpositions, and is not so judicious in the arrangement as Macknight's. "In reading the New Testament," says the Bishop of Durham, "I recommend Doddridge's Family Expositor as an impartial interpreter and faithful monitor. Other expositions and commentaries might be mentioned, greatly to the honour of their respective authors, for their several excellencies; such as, elegance of exposition, acuteness of illustration, and copiousness of erudition; but I know of no expositor who unites so many advantages, whether you regard the fidelity of his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and, in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament than could almost have been expected in so multifarious an undertaking as the Family Exposi-

tor." The other works of Doddridge, and his character, are well known.

DODSON, MICHAEL, *an English lawyer; born in Wiltshire*, 1732; *died* 1799.—A New Translation of Isaiah, with Notes supplementary to those of Dr. Lowth; and containing remarks on many parts of his Translation and Notes, by a Layman. Lond. 1790, 8vo.

Mr. Dodson possessed a respectable acquaintance with biblical literature; and thought he discovered numerous and very considerable mistakes and defects in Bishop Lowth's version. These he endeavours to correct and supply chiefly by following the Septuagint. He does occasionally catch the Bishop tripping; but his censures on the orthodox renderings of some important expressions savour more of the school of Socinus, than of the sound principles of criticism. Lowth was defended immediately, in a very able and spirited pamphlet, entitled *Short Remarks on a New Translation of Isaiah.* By John Sturges, LL.D. This was followed by *A Letter to the Rev. Dr. Sturges.* By Michael Dodson. A good deal of acuteness and candour are displayed in the pamphlets on both sides.

DODWELL, HENRY, *a nonjuring clergyman; born in Dublin*, 1641; *died* 1711.—An Epistolary Discourse, proving, from the Scriptures and first Fathers, that the Soul is a principle naturally mortal; but immortalized actually by the pleasure of God to punishment, or to reward, by its union with the divine baptismal spirit. Wherein is proved, that none have the power of giving this immortalizing spirit, since the Apostles, but only the Bishops. Lond. 1706, 8vo.

If the judgment of Dodwell, and his freedom from superstition, had at all corresponded with his learning and industry, he

might have produced something highly honourable to himself, and useful to the world. But such was the influence of his high episcopal prejudices, that he adopted, and calmly defended, some of the most extravagant paradoxes that ever were attempted to be propagated in the world. Of these, the one stated in the title of the epistolary discourse is deserving of the first place. Its absurdity is so evident, that only the character of Dodwell, and the seriousness and labour with which he defended it, could persuade us to think that he believed it himself. The work is very curious, as a specimen of the torture to which a corrupted creed or system is capable of putting the Scriptures. It contains some singular remarks on the scriptural distinction between *soul* and *spirit*, which is the foundation of his whole hypothesis. It is a remarkable fact that Joseph Hallett, a man of a very opposite creed from Dodwell, held a similar sentiment, that all who were not circumcised under the law, and who are not baptized under the gospel, are condemned to annihilation, or to suffer eternal sleep. Extravagant as Dodwell's sentiments were, they met both with supporters and opposers. Among the latter, the most distinguished was Dr. Samuel Clarke, whose answer, in a letter to Mr. Dodwell, went through a number of editions. It was also refuted by Mr. Edmund Chishull, Mr. John Norris, and Mr. Thomas Mills, afterwards Bishop of Waterford and Lismore.

DOEDERLEIN, JO. CHRIST. *Professor of Divinity in the university of Jena; born* 1746; *died* 1792.—Esaias ex Recensione Textus Hebraei, ad fidem quorumdam codicum MSS. et versionum antiquarum. Latine vertit notasque varii argumenti subjecit Jo. Christ. Doed. Altorfi, 1775, 8vo. 3d edit. Norimb. 1789.—Scholia in Libros Veteris Testamenti Poeticos, Jobum, Psalmos et Tres Salominis. Halae, 1779, 4to.

Professor Doederlein, in these works, follows the principles of Dathe, in his translation of the Old Testament. In his notes, he investigates the meaning of the words, and the object of the prophet. They discover profound and elegant learning, and

great power both of judgment and genius. Such is the eulogium pronounced on his Isaiah by the younger Rosenmüller.

DOUGHTY, JOHN, D. D. *an English theologian; Canon of Westminster; was born in* 1598; *died in* 1672.—Analecta Sacra, sive Excursus Philologici breves super diversis S. Scripturae locis. Lond. 1658, 8vo.

This work of the learned Doughty has been often printed on the continent. In 1693, it was published at Amsterdam in the same volume with the Latin edition of Sir Norton Knatchbull's Animadversions. Doughty endeavours to illustrate various parts of the Old and New Testament by the manners and customs of the ancient Gentiles. He was well acquainted with them; but is more successful in elucidating the Old than the New Covenant Scriptures.

D'OYLY, ROBERT, *a clergyman of the Church of England.*—Four Dissertations: Of God's permitting the Fall of Adam; of the extraordinary Assistances vouchsafed to the first Publishers of the Gospel; of prophetical Revelation; of the Resurrection of the same body. Lond. 1728, 8vo.

This is a book which contains some original and curious disquisitions, but not always in accordance with received opinions. The discussions are conducted in a manner somewhat similar to those of Delany.

DRUMMOND, THE RIGHT HON. SIR WILLIAM, *a Scotish baronet.*—Oedipus Judaicus. Lond. 1814, 8vo.

This is without doubt one of the strangest books that has appeared in modern times. I know not, indeed, whether I ought to introduce it, as it was printed, but not published; intended, according to the author, not for "the mob, but for the learned theist." Still, as the book has come abroad, it may not be the

less greedily sought after, because it is of difficult access; and as it presents a great display of oriental learning, and professes to interpret the Bible, I shall be excused for noticing it. After a preface, and some other preliminary matter, in which Sir William uses language as low and unhallowed about the God of Israel as any where occurs in the writings of Payne, and which brought down on that individual the vengeance of the government, follow six Dissertations: on the xlixth chapter of Genesis; on the xivth chapter of Genesis; on the Tabernacle and Temple; on the Book of Joshua; a sketch of a commentary on the Book of Judges; and on the Paschal Lamb. The learned baronet gravely maintains that the whole Old Testament is allegorical; and that a great, if not the leading object of it, is to teach a correct system of astronomy. Jacob's prophecies respecting the fates of his sons, according to him, are illustrations of the twelve signs of the zodiac. The battle of the kings, in Gen. xiv. are allegorical representations of the contentions about the changes in the calendar. The tabernacle and temple, he maintains, were types of the universe, but never the dwelling-places of God. All its devices and ornaments were of an astronomical nature. The Red Sea, or *im-suph*, signified, not a receptacle of waters, but *the concave vault of heaven*. The passover was instituted as a memorial of the transit of the equinoctial sun from the sign of the bull to that of the ram or lamb!

Such are some of the sublime discoveries respecting the design of revelation made by Sir W. Drummond. He must be an Oedipus indeed, who can find them in the Scriptures. Nobody can imagine that the author believes them himself. The most charitable construction that can be put upon them is, that much learning has made the author mad; or that he has been making a philosophical experiment to discover how many mad people are in the country. An answer was published, by the Rev. George D'Oyly, in Letters to Sir W. Drummond, 1813, 8vo. To these letters Sir W. condescended to reply. He is the author of several learned works, besides the above, among which is An Essay on a Punic Inscription, 4to, which includes a variety of biblical criticism.

DRUSIUS, JOHN, *a learned Dutch divine; Professor of Hebrew at Leyden and Franeker; born* 1550; *died* 1616.—Commentarius in voces Hebraicas Novi Testamenti. Franek. 1616, 4to.—Animadversionum libri duo. Lugd. Bat. 1585, 4to.—Adnotationes in totum Jesu Christi Testamentum. Franek. 1612, 4to.—Commentarii in plerosque libros Veteris Testamenti. Published at different times, and in various forms.—Proverbiorum Sacrorum classes duae. Franek. 1590, 4to.—Parallela Sacra, seu comparatio locorum Vet. Test. cum iis, quae in Novo citantur. Ibid. 1588, 4to. Libri decem Annotationum in totum Jesu Christi Testamentum. Amst. 1632, 4to.

This learned writer was the author of many critical works on the Scriptures; the chief of which are marked above. The character of all these works stands very high among the continental critics. The greater part of them were republished in the *Critici Sacri,* and are incorporated in the Synopsis of Poole. The treatise on Sacred Proverbs was republished along with Walton's Prolegomena, by Heidegger, in 1673.

DUNCAN, ROBERT, *a minister of the Church of Scotland, who died young.*—An Exposition of the Epistle to the Hebrews. Edinb. 1731, 8vo.

This volume was published after the death of the author, who appears to have been a man of very respectable talents. It may be considered, however, rather as an abridgment of Owen on the Hebrews, than as an original work. It is not, indeed, a professed abridgment; but it everywhere shows the use that the author had made of that elaborate and valuable work.

DU PIN, LEWIS ELLIES, *a learned French writer, Doctor of the Sorbonne, and Professor of*

Divinity at Paris ; born 1657 ; *died* 1719.—A New History of Ecclesiastical Writers ; containing an account of the authors of the several books of the Old and New Testament ; of the lives and writings of the primitive Fathers ; an abridgement and catalogue of their works ; their various editions, and censures determining the genuine and spurious. Together with a judgment upon their style and doctrine. Also, a Compendious History of the Councils ; with Chronological Tables of the whole. Translated from the French. Dublin, 1722–1724, 3 vol. fol.

This is the best edition in English of an exceedingly valuable book. It is scarcely possible to estimate the labour which it must have cost. Some title pages promise more than the works to which they are prefixed perform. This is not the case with the Bibliotheque of Du Pin. Its ample title is very faithfully and ably supported. Besides being an excellent, and, on the whole, an impartial church history, it is literally a library of the ecclesiastical and theological writers of antiquity ; containing almost every thing of importance concerning the authors ; what they really wrote, and what has been falsely ascribed to them ; the best editions of their works, and ample details of the subjects which they embrace, with judicious criticism on their manner of treating them. In a Preliminary Dissertation, he gives a brief but correct account of the several writers of the Old Testament, and of the canonical books which compose it ; a history of the Hebrew Text, and of the Septuagint, and the other Greek versions of the Old Testament ; notices of some authors whose works have a relation to the Old Testament, such as Josephus, Philo, Justus, Aristeas, &c. An account of the writers of the New Testament, and the writings which compose it, concludes these Prolegomena. The work itself is brought down only to the sixteenth century. He published in French an account of the writers of the sixteenth and seventeenth centuries,

who separated from the Church of Rome; but this has not appeared in English. His Bibliotheque was attacked with great acrimony by Father Simon, a writer fully equal to Du Pin in learning and acuteness, but far inferior to him in personal character. The liberality of his opinions was greatly beyond that of the church to which he belonged; the weight of whose vengeance he was in danger of feeling. The English translation of this great work appears to have been a joint undertaking, in which Dr. W. Wotton performed a principal part. He had the last revision, and wrote the prefaces and dedication. Du Pin wrote many other works, some of which were on the Scriptures.

The only other production of his that ought to be mentioned here is, A Complete Method of studying Divinity, or a regular Course of Theological Studies digested into a New Method. Translated from the French. Lond. 1720, 8vo. This work is divided into twenty-eight chapters, in which are discussed a great variety of important topics relating to theology. At the end there is a great number of questions on the subjects of the preceding chapters, with a reference to the best authors in which the subjects are more fully treated. It is a respectable and candid work, considered as the production of a Catholic; and the authors to whom he refers are indiscriminately Catholics and Protestants.

DURELL, DAVID, D. D. *Principal of Hertford College; a native of Jersey; born* 1728; *died* 1775.—The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the twelve tribes; with a translation and notes, and the various lections of near forty MSS. &c. To which are added, the Samaritan Arabic version of those passages, and part of another Arabic version, neither of which have been before printed; a Map of the Land of Promise; an Appendix, containing four Dissertations on points connected with the subject of these prophecies. Oxford, 1764, 4to.—Critical Remarks

on the Book of Job, Proverbs, Psalms, Ecclesiastes, and Canticles. Ibid. 1772, 4to.

Many of the observations in these volumes are of considerable value. Dr. Durell was a bold critic, and dealt freely, and sometimes successfully, in emendations of the text, and in new arrangements of the words and letters. He contends for the modern origin of the book of Job, thinks that the Song of Solomon is an epithalamium on the marriage of Solomon with Pharaoh's daughter, considers the imprecative Psalms merely as the workings of the natural passions of the writers, and is an advocate for a new translation of the Scriptures. His works deserve a place in every critical library.

DURHAM, JAMES, *a Scotish divine; born* 1622; *died* 1658.—An Exposition of the Book of Job. Glasg. 1659, 12mo.—An Exposition of the Song of Solomon. Lond. 1669, 4to.—A Commentary on the Book of Revelation. Amst. 1660, 4to. Edinb. 1680.

The expository works of Durham are highly respectable, not for their display of learning or critical knowledge; but for their good sense, enlightened piety, and practical acquaintance with the Scriptures. The small work on Job, which I insert on the authority of Watt's Bibliotheca, was a part of the plan by some Scotish ministers for explaining the Scriptures, repeatedly noticed in this work. His exposition of the Song has long been a favourite work with those persons who enter fully into the mystical design of the sacred writer, and approve of its entire application to Christ and the church. His Commentary on the Revelation afforded more opportunity for displaying the varied information of the writer. He shortly interprets the text, endeavours to point out the application of the distinct prophecies, and supports his views by historical references. He also occasionally indulges in conjecture respecting the future. It is the substance of many lectures delivered in public, and is therefore somewhat diffuse, but contains much valuable practical instruction.

DWIGHT, TIMOTHY, *a distinguished American divine of the congregational order; born at Northampton in Massachusets, May 14th,* 1752; *became Principal of Yale College in* 1795; *and died in* 1815.—Theology Explained and Defended, in a series of Sermons. Middletown, Connecticut, printed. Lond. reprinted, 1822, 5 vol. 8vo. besides several editions in other places.

No production of the trans-atlantic press has met with so favourable a reception in this country, and experienced so extensive a circulation as this work of President Dwight. Nor is its popularity likely to be ephemeral. It bears the impress of a most powerful mind, and will pass down to posterity both in the old and the new world, as the work of one of the master spirits of the Christian church. As a system, the arrangement is liable to very powerful objections. It is too artificial, and dwells too long on some points, while others are very slightly touched, or entirely omitted. As pulpit discourses, the reasonings are often rather intricate and metaphysical. On a few doctrinal points also, Dwight differed from most of his brethren of the same school of theology with himself. In every other respect, the work is entitled to no ordinary portion of praise. It is more original than most systems of theology; and in the qualities of bold and manly eloquence, lucid and powerful reasoning, with great richness of imagination and felicity of language, there are few works belonging to the present age of the same extent, which will bear to be compared with it. It is matter of regret that it does not contain a larger portion of scriptural exposition; as what it does contain is in general very judicious, and the numerous allusions to Scripture facts and phrases show how familiar the word of God was to the mind of Dr. Dwight. Above all, the tone of spiritual feeling and fervid piety which pervade the discourses, with the correct and luminous views of Christian doctrine and practice with which they abound, are, under the divine blessing, powerfully calculated to subserve the

great ends of the ministry of the Gospel, to make men wise unto salvation by faith, which is in Christ Jesus.

EDWARDS, JOHN, D.D. *a voluminous writer of the Church of England; born* 1637; *died* 1716. —An Enquiry into several Remarkable Passages of the Old and New Testament, which contain some difficulty in them. Two Parts. Lond. 1694, 8vo.—A Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testament, with a continued illustration of several difficult texts of Scripture throughout the whole work. Ibid. 1693–1696, 3 vol. 8vo.—Exercitations critical, philosophical, historical, theological, on several important places in the writings of the Old and New Testament. Ibid. 1702, 8vo.

These are but a selection of the writings of Edwards; though they contain all that properly enter into our plan. It is impossible to peruse any of them without being pleased with the earnestness with which the writer devoted himself to the interpretation of the Scriptures. He was a man of piety and considerable learning, and by no means destitute of acuteness. A very great number of difficult passages are examined in the above works, and he must be no ordinary scholar who does not find instruction in them. If we cannot adopt all his criticisms, and sometimes think he creates rather than removes a difficulty, still much remains for which every lover of the Bible will feel himself indebted to Edwards. I cannot help thinking that it is a proof that biblical learning is not yet in the state it should be in this country, that the above volumes are so little regarded as often to be obtained for a mere trifle. Edwards was a very voluminous writer, and left behind him nearly as much in manuscript as he had before printed. His body of divinity, or what he calls Theologia Reformata, or the Substance and Body of the Christian Religion, was published by himself, Lond. 1733, 2 vol. folio;

and ten years after his death a third volume appeared. It is worth remarking, that, though a decided Episcopalian, he was the son of the noted Thomas Edwards, the author of "Gangrena," the most violent Presbyterian of the violent period in which he lived. Notwithstanding the multitude of books he wrote, it is said he never possessed a library of his own.

EDWARDS, JONATHAN, *an eminent American divine, President of the College of New Jersey; born* 1703; *died* 1758.—Works. Edited by the late Dr. Williams of Rotherham. Lond. 1817, 8 vol. 8vo.

Jonathan Edwards, as a philosopher, as well as a divine, had few equals, and no superior among his contemporaries. His works will live as long as powerful reasoning, genuine religion, and the science of the human mind continue to be objects of respect. Dr. Erskine, an excellent judge of men and books, patronized both the author and his writings, by first introducing several of them to the British public; and declared, that he did not think our age had produced a divine of equal judgment or genius. The History of the Work of Redemption shows the author's intimate acquaintance with the plan of Heaven, and how well he could illustrate its progressive development. The Treatise on Religious Affections discovers his profound acquaintance with the nature of genuine religion, and with all the deceitful workings of the human heart. The Inquiry into the Freedom of the Human Will displays the talents of the author as a metaphysician, and his accurate knowledge of the Arminian and Calvinistic controversy. His Defence of the Christian Doctrine of Original Sin, designed partly as an answer to a work on that subject, by Dr. John Taylor of Norwich, discovers the same high qualities which belong to his former works, with a greater portion of excellent critical interpretation of the Scriptures. His style, it is to be regretted, repel many from the examination of his writings; but a little perseverance and attention will render it familiar to a diligent student, and the effect of his close and convincing reasoning will prove eminently beneficial

to the understanding. "As a scholar," said Dr. Erskine, "his intellectual furniture exceeded what is common, under the disadvantages we labour in this remote corner of the world. He very early discovered a genius above the ordinary size; which gradually ripened and expanded by daily exertion and application. He was remarkable for the penetration and extent of his understanding, for his powers of criticism and accurate distinction, quickness of thought, solidity of judgment, and force of reasoning. By nature, he was formed for a logician, and a metaphysician; but by speculation, observation and converse, greatly improved. He had a good insight into the whole circle of liberal arts and sciences; possessed a very valuable stock of classical learning, philosophy, mathematics, history, and chronology."

EDWARDS, THOMAS, D.D. *Fellow of Clare-Hall, Cambridge; was born* 1729; *died* 1785.—A New English Translation of the Psalms, from the original Hebrew, reduced to metre by the late Bishop Hare; with notes critical and explanatory; illustrations of many passages drawn from the Classics; and a Preliminary Dissertation, in which the truth and certainty of that learned Prelate's happy discovery is stated and proved. Lond. 1755, 8vo.—Prolegomena in Libros Veteris Testamenti Poeticos; sive Dissertatio, in qua Viri eruditissimi FRANCISCI HARII, nuper Episcopi Cicestriensis, de Antiqua Hebraeorum Poesi Hypothesin ratione et veritate niti, fuse ostenditur, atque ad objecta quaedam respondetur. Subjicitur metricae Louthianae Confutatio. Cantab. 1762, 8vo.

These works contain a defence and illustration of Bishop Hare's principles of Hebrew metre, which have had few advocates since the publication of Lowth's Lectures on the Hebrew Poetry, and his Isaiah. The translation of the Psalms affords

occasional assistance for understanding them, and contains various emendations of the Hebrew text, suggested by the metre. The Latin Prolegomena, which defend Hare and attack Lowth, are sometimes ingenious, but seldom satisfactory. Dr. Edwards was evidently a man of learning and talents. He thus translates the 3d and 6th verses of Psalm cx. "A voluntary multitude of people will be with thee upon the holy mountains, in the day of thy armament; thy young converts will be as numerous as the drops of the morning dew."—"He will execute judgment among the heathen; he will fill them with dead bodies; he will crush the heads of his enemies in great numbers against the earth."

—The Doctrine of irresistible Grace proved to have no foundation in the writings of the New Testament. Camb. 1759, 8vo.

I mention this work, not on account of its theology, which is incorrect, but of its criticism, which is sometimes valuable; as it goes over a great number of passages in the New Testament critically, and places some of them in new and advantageous lights.

EICHHORN, JOHN, GOD. *Professor of Divinity in the university of Göttingen; was born in* 1752.—Einleitung ins Alte Testament, etc. An Introduction to the Old Testament. Leipzig, 1787–1795, 4 vol. 8vo.

Professor Eichhorn is the Geddes of modern Germany; and has performed for the Old Testament what Michaelis, whom he succeeded, did for the New. Possessing the erudition and diligence of his celebrated predecessor, and all the bold free-thinking of the Catholic heresiarch, his work introduces the Old Testament by demolishing its authority, denying its inspiration, and calling in question the antiquity of its chief historical documents. Repeated intimations have been made of intended translations of this work into English; but none has yet made its appearance. Many of the author's opinions would meet with few

supporters in this country, except among those who arrogate the title of rational divines. A notice of the work is inserted here, on account of its celebrity in Germany. The numerous writings of Eichhorn have done much to injure the cause of biblical truth in that country.

ELLIS, SIR RICHARD, Baronet, *a learned English dissenter, who died in* 1742.—Fortuita Sacra: quibus subjicitur Commentarius de Cymbalis. Roter. 1727, 8vo.

This learned work was published without the author's name, but is ascertained to have been Sir Richard's production, from the dedicatory preface by Gronovius to the edition of Aelian's *Var. Hist.* published at Amsterdam in 1731. It contains illustrations of twenty-four passages of Scripture, which incidentally occurred to the author, and which discover very considerable critical talents, and great acquaintance with the languages of the Bible. Among these are dissertations on the Battologia, Matthew vi. 7; on the Herodians; on the Unknown God of the Athenians, and on baptism for the dead, 1 Cor. xv. 29. The worthy baronet was a decided Christian, the friend and correspondent of Boston of Etterick; in the appendix to whose Memoirs, several letters that passed between them will be found. The essay on the cymbals of the ancients discovers very considerable classical attainments. Suicer's Thesaurus, published at Amsterdam in 1728, is dedicated to him, and contains a high character of his learning.

ELSLEY, J. *a clergyman of the Church of England, Vicar of Burenstone.*—Annotations on the Four Gospels, and the Acts of the Apostles; compiled and abridged for the use of Students. Lond. 1821, 3 vol. 8vo. 3d edit.—Annotations on the Epistles; being a Continuation of Mr. Elsley's Annotations on the Gospels and the Acts, and principally designed for the use of Candidates for Holy

Orders. By the Rev. James Slade, A. M. Lond. 1816, 2 vol. 8vo.

Mr. Elsley first published two volumes on the Gospels, without his name, in 1799. He added Annotations on the Acts, in the next edition, in 1812; and the work has been carried through the Epistles, on the same plan, and with the same design, by Mr. Slade. As a compilation, it is a very respectable work, and fitted to be useful to the junior students of the New Testament, or those who cannot purchase many critical books. The authors chiefly quoted are, Beza, Beausobre, Calmet, Le Clerc, Du Pin, Doddridge, Bowyer, Dr. Henry Owen, Gilpin, Erasmus, Vatabalus, Father Simon, Macknight, Grotius, Lightfoot, and Whitby. The notes are almost entirely critical and philological. Besides the Annotations, there is an Introduction of considerable length, containing some account of the authors who have written on the geography and history of Palestine, of the state of the Greek text of the New Testament, and of the best critical editions of it, and various other matters.

ELSNER, JACOB, *a Prussian critic and theologian; born* 1692; *died* 1750.—Observationes Sacrae in Novi Foederis Libros, quibus plura illorum Librorum loca ex Auctoribus potissimum Graecis et Antiquitate exponuntur et illustrantur. Traj. ad Rhen. 1720–1728, 2 vol. 8vo.—Commentarius in Evangelia Mathaei et Marci. Zwollae et Traj. ad Rhen. 1767–1773, 3 vol. 4to.

The Observations of Elsner explain and illustrate many difficult passages of the New Testament, by quotations from the Greek writers. With these he seems to have had an extensive and very accurate acquaintance. Harwood calls it one of the very best books of sacred criticism. Ernesti pronounces Elsner the very best of the classical critics on the New Testament, and yet intimates his doubts whether he has ten remarks of any consequence. Michaelis questions the justice of this sentence. The Observations are entirely of a grammatical nature, and sel-

dom enter deeply into the examination of the scope or design of the passage.

With the character of the work on Matthew and Mark I am not acquainted; but any work of Elsner, so far as philology is concerned, must be valuable.

ELZEVIRS, *a family of celebrated Dutch printers, who flourished from about* 1595 *to* 1680.—Novum Testamentum Graecum. Lugd. Bat. 1624, 1633, 1641, 12mo. Amst. 1656, 1662, 1670, 1678, 12mo.

These are the principal editions of the Greek New Testament printed by this distinguished family; but of which the editors remain entirely unknown. The *first* edition of 1624, besides being very beautifully printed, deserves attention, says Bishop Marsh, "because the Greek text, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no further alterations. It has acquired the title of *Editio Recepta;* and the expression *Textus ab omnibus receptus,* of which the editors boast in their preface, has been really prophetic; but that it deserves not the title of *Textus Receptus,* is evident from the critical edition of Griesbach." For the critical value of the Elzevir editions, the reader may consult Griesbach's Prolegomena, sect. 1—4.

EMLYN, THOMAS, *a learned dissenting minister of Dublin, where he suffered shamefully on account of his sentiments as an Arian; born* 1663; *died* 1743.—A full Inquiry into the original authority of that text, 1 John v. 7, "There are three that bear record in heaven," etc. Containing an account of Dr. Mill's evidences from antiquity, for and against its being genuine. With an examination of his judgment thereupon. Lond. 1715, 8vo.

This pamphlet was addressed to the two houses of convocation then sitting, which the author gravely entreats to get the passage

expunged from the received version. It contains, notwithstanding the folly of this proposition, an accurate statement of the argument for and against the disputed text, as far as it was then known. To this pamphlet Mr. Martin, minister of the French church at Utrecht, published a dissertation in reply, which led Emlyn to publish

—An Answer to Mr. Martyn's Critical Dissertation on 1 John v. 7: shewing the insufficiency of his proofs, and the errors of his suppositions; by which he attempts to establish the authority of that text from supposed MSS. Lond. 1718, 8vo.

This is an acute and able tract, in which the author discovers a great acquaintance with the writings of the Fathers, as well as with the criticism of the New Testament. Mr. Martyn, however, published an examination of the answer to his Dissertation, which brought out Emlyn again in

—A Reply to Mr. Martyn's Examination of the Answer to his Dissertation. Lond. 1720, 8vo.

All these, and a number of other tracts by Emlyn, relating chiefly to the Arian controversy, were published in 1746, in 2 vol. 8vo. by his son; who also wrote a life of his father, which is prefixed to this collection of his works.

ERASMUS, DESIDERIUS, *born in Rotterdam*, 1467; *died in* 1536.—Novum Instrumentū omne Graece et Latine, diligenter ab Erasmo Roterodamo recognitum et emendatum, etc. Basil. 1516, fol.

This is the first edition of the entire New Testament in the original language that was printed and published separately. The New Testament had been printed in the Complutensian Polyglot in 1514, but it was not published till 1522. "Natural abilities, profound learning, a readiness in detecting errors," says Bishop Marsh, "with every qualification that is requisite to produce critical sagacity, Erasmus possessed in the very highest degree: and perhaps there never existed a more able editor of the New

Testament." He executed the first edition in five months, being obliged by the bookseller to prepare a sheet every day. He published during his life other four editions, in 1519, 1522, 1527, and 1535, all printed at Basil by Frobenius. In the first and second editions, the disputed passage in 1 John v. 7, is omitted. He introduced it into the other three on the authority of *one* manuscript. The first edition is the scarcest, the fifth the most accurate. All of them are now rare and valuable. The editions which have been printed from the text of Erasmus do not always follow it very scrupulously.

His translation is better Latin than the Vulgate, and more conformable to the Greek text. He retains, however, more of the old ecclesiastical words and phrases than the Protestant translators. Walch says his annotations, with a few exceptions, are excellent, and discover not only the erudition of the author, but his great knowledge of the art of criticism, and show that he was not so rude a theologian as many suppose. Ernesti remarks, that they prepared the way, and laid the fonndation for all who have since excelled in interpreting the Scriptures, though, he alleges, Erasmus often errs, chiefly through his ignorance of Hebrew. A host of adversaries appeared against his translation and notes ; among whom were Edward Ley an Englishman, who discovered much more learning than most of his brethren then possessed ; Peter Sutor, Jacob Lopes Stunica, Sapaniard, and Natalis Beda. Erasmus stoutly defended himself, and the controversy was favourable to the progress both of religion and literature at the time.

It is to be feared, that the fame of Erasmus rests more upon his literary acquirements and labours, than upon the decision or propriety of his religious character. In 1546, the clergy of England were enjoined to procure the New Testament in Latin and English, with the paraphrase of Erasmus on it, for their better instruction in the sense and knowledge of the Scriptures ; and in 1550, it was ordered to be set up in all the churches that the people might have the opportunity of reading it. It was published in black letter, with this title, The Paraphrases of Erasmus upon the New Testament, containyng the Fower Evangelists with the Acts of the Apostles eftsones conferred with the Latin. 1551, 2 vol. fol.

ERNESTI, JOANNES AUGUSTUS, *Professor of Divinity at Leipzig; born in* 1707; *died* 1781.—Institutio Interpretis Novi Testamenti. Opt. edit. Lips. 1809, 12mo.

This is one of the very best works we have on the principles of biblical interpretation. The first edition was published in 1761; but the best edition is the above, published by Professor Ammon of Erlangen. Ernesti was a very elegant biblical scholar, who devoted many years and a highly cultivated mind to the pursuits of sacred literature. His *Institutio* contains prolegomena, and three parts; the first of which is divided into what he calls the *contemplative,* or concerning the meaning, kinds, and uses of words; and the *preceptive,* or rules for ascertaining and defining their meaning: the second treats on the making and judging of versions and commentaries: and the third on the nature and proper use of the critical apparatus for interpreting the New Testament. The last occupies the greater part of the volume, and is the most important of the whole. "If the reader," says Dr. Magee, "should be desirous of seeing the style of the New Testament fully and satisfactorily handled, I refer him to Ernesti." An English translation of this important work, accompanied with notes, was published last year in America by Professor Stuart of Andover.

—Lectiones Academicae in Hebraeos. Lipsiae, 8vo.

Of this work Mr. Horne says, "These Academic Lectures of Ernesti were delivered by that eminent scholar and divine while he was professor of Divinity at Leipsic. They have been re-edited from his corrected copy, with various important additions, by Professor Dindorf, who now fills the Hebrew chair at Leipsic. These are included between brackets, with the initial letter D. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Altogether this may be pronounced the most complete critical commentary on the Epistle to the Hebrews that is extant." While the views of Ernesti are generally cor-

rect, and his dissertations, where they occur, useful and important, the notes of Professor Dindorf require to be read with caution, owing to his incorrect views of the person of Christ.

—Opuscula Philologica Critica. Lugd. Bat. 1764, 8vo. Lipsiae, 1792, 8vo.—Opuscula Theologica. Ibid. 1773, 1792, 8vo.

These Opuscula contain many learned and interesting disquisitions on critical, philological, and theological subjects. Ernesti was by no means so imbued with the irreligious sentiments and spirit of modern Germany as many of his contemporaries. This cannot be said of Ammon, the editor of some of his works, who is exceedingly free in his religious opinions. All the works of a man "whom few will dispute," says Dr. Pye Smith, "to have been the most erudite and elegant scholar of modern Germany," must deserve to be consulted by the biblical scholar. The substance of Ernesti's philological observations on the New Testament, with his principles of interpretation, is collected in an important volume, by Kuttner, entitled *Upomnemata in Novum Testamentum*, Lipsiae, 1780, 8vo. The entire New Testament is illustrated, chiefly by excerpts from Ernesti.

ERSKINE, JOHN, D.D. *one of the ministers of Edinburgh; born* 1721; *died* 1803.—Theological Dissertations. Edinb. 1765, 12mo.—Sketches and Hints of Church History and Theological Controversy, chiefly translated or abridged from modern foreign writers. Ibid. 1818, 2 vol. 12mo. 2d edit.

These are the chief publications, exclusively of two volumes of sermons, of a clergyman who was an honour to religion and to his country for many years. The Theological Dissertations are on the following subjects: the nature of the Sinai covenant; the character and privileges of the apostolic churches, with an examination of Dr. Taylor's Key to the Epistles; the nature of saving faith; the law of nature sufficiently promulgated to the heathen; an attempt to promote the frequent dispensing of the Lord's supper. Whether the reader shall agree or disagree with

Dr. Erskine in all the views of Scripture truth which these Dissertations contain, it is impossible but he must admire the shrewd sense which they display, and their familiar and extensive acquaintance with the Bible. Dr. Erskine was a kind of Warburtonian respecting the Jewish dispensation, but he very ably exposes the foolish and unscriptural views of Dr. Taylor. He held the views of Sandeman on the subject of faith, but he expresses himself more guardedly than that writer, and objects to some of the accompaniments of his sentiments.

The Sketches of Church History discover the author's extensive acquaintance with the modern Dutch and German writers, and furnish many curious extracts from books that are little known in this country. These are the more interesting, when it is known that the author studied Dutch and German without the aid of a teacher, after he was sixty years of age. Had he been a little more particular in his account of many of the books and their authors, it would have added considerably to the value of his own work.

ERSKINE, THOMAS, *of Linlethan, a member of the Scotish bar.*—Remarks on the Internal Evidence of Revealed Religion. Edinb. 1820. 7th edit. 1824, 12mo.—An Essay on Faith. Edinb. 1822, 12mo.

These small but interesting and beautifully written volumes discover a mind of no ordinary acuteness and intelligence, deeply impressed with the importance of religion, and most intimately acquainted with it. The argument from the internal evidence of religion, in support of its truth and suitableness, is very powerfully supported, though the author uses the phrase *natural religion* rather ambiguously. Many of the illustrations are exceedingly striking and appropriate, and the general views of Christianity are calculated to be highly beneficial. The Essay on Faith is written in an easier style of argument, and contains more of scriptural statement and explanation. Both works are much fitted to be useful. I hope I shall be forgiven by the author, if this should meet his eye, for expressing my earnest de-

sire, in which I know I am joined by many, that he would soon favour the world with his intended critical work on the whole, or part of the Epistle to the Romans. Those who know Mr. Erskine's talents, and his acquaintance with Greek and biblical literature, are able to estimate the value of such a work from his pen.

ESTIUS, GUIL. *a native of Holland; Professor of Divinity, and Chancellor of the Catholic College of Douay; born in* 1542; *died in* 1613.—In omnes Paulli et Aliorum Apostolorum Epistolas Commentarius. Duaci, 1614–1616, fol. Edit. opt. Rothom. 1709, 2 vol. fol.—Annotationes in Praecipua difficiliora Sacrae Scripturae Loca. Antverpiae, 1621. Paris. 1685, fol.

Estius is one of the most respectable of the Catholic expositors. He discovers learning, judgment, and industry. He endeavours in general to find out the literal meaning of the Scriptures, and frequently illustrates it very happily. Dr. Macknight, it is said, was very partial to the Commentaries of Estius. His work on the more difficult passages of Scripture, which, as well as his Exposition of the Epistles, has passed through many editions, is not the production of Estius himself, but *adversaria* collected by him. They are, as might be supposed therefore, of various value. Both works are commended by Walch.

EUSEBIUS, PAMPHYLIUS, *a celebrated Greek writer and ecclesiastical historian, Bishop of Antioch; died about* 340.—Historia Ecclesiastica, Gr. et Lat. Paris. apud Rob. Stephan. 1544, fol. Cantab. 1720, 3 vol. fol.—Praeparatio Evangelica, Gr. et Lat. Paris. 1544, fol.—Demonstratio Evangelica, Gr. et Lat. Paris. 1545, fol. Opt. edit. Rothom. 1628, fol.

These are the principal works of this celebrated author, who has been called the father of ecclesiastical history. His History

of the Church is the chief source of our information respecting the first three centuries of Christianity; but it cannot always be depended on. He was sometimes misled by his credulity, and at other times ensnared by his desire to please the Emperor Constantine, from whom he experienced very flattering attentions. Still it is a very valuable book. The first Latin translation of it was printed so early as 1470. The Histories of Socrates and Evagrius are frequently printed along with Eusebius, the whole containing the history of the church for the first six hundred years. A poor translation of these writers into English was made by Meredith Hanmer, and published in London, 1577. The sixth edition, revised, corrected, and enlarged, appeared in 1663, fol. The best English translation is the following: The History of the Church, as written in Greek by Eusebius, Socrates, and Evagrius; also the four books of the Life of Constantine, Constantine's Oration to the Convention of the Saints, and Eusebius's Speech in praise of Constantine. Translated from the edition of H. Valesius, with a translation also of Valesius's notes, and his account of the lives and writings of those historians. Lond. 1683, 1709, fol. An abridgment of Eusebius and the others was also published in English, by Parker. Lond. 1729, 4to.

The other works of Eusebius are also important; but no translation of either of them has appeared in English. The Evangelical Preparation contains fifteen books, in which he attacks paganism, and endeavours to defend the truth of Christianity, and the divine origin of its sacred books. The Evangelical Demonstration originally consisted of twenty books, of which only the first ten have been preserved. In this work, he chiefly combats the Jews; endeavouring, from the Old Testament Scriptures, to demonstrate the Messiahship of Jesus, and the truth of Christianity. "This work," says Dr. Harwood, "is a treasure of knowledge and good sense, and contains all the arguments in favour of the credibility and divine authority of the Christian religion that have been advanced by Chandler, Leland, Benson, Butler, Brown, and other modern advocates of Christianity against the Deists." Eusebius wrote some things on the Scriptures, which have been preserved; but they are not of great value.

He appears to have been an Arian, though this has been denied by some.

EWING, GREVILLE, *a dissenting minister of the Independent denomination in Glasgow.*—A Greek Grammar, and Greek and English Scripture Lexicon; containing all the words which occur in the Septuagint and Apocrypha, as well as in the New Testament. Glasg. 1812, 8vo. 2d edit.

This was, till lately, the only Lexicon for the entire Greek Scriptures, which had been published in Greek and English. The definitions are very correct, the connexion of the words accurately traced, and on some important terms there are critical disquisitions, which do equal credit to the learning and judgment of the author. It is both more convenient for consultation, and more comprehensive than Parkhurst's. The Grammar also is very excellent. A third and enlarged edition has been prepared for the press. It is intended to comprehend, besides the Scriptures, the ordinary classical writers in Greek.

—Essays addressed to Jews, on the Authority, the Scope, and the Consummation of the Law and the Prophets. Lond. 1809–1810, 2 vol. 12mo.—An Attempt towards a Statement of the Doctrine of Scripture on some disputed points respecting the Constitution, Government, Worship, and Discipline of the Church of Christ. Glasg. 1807, 12mo.—An Essay on Baptism, being an Inquiry into the Meaning, Form, and Extent of the Administration of that Ordinance. Ibid. 1823, 1824, 12mo.

I hope it will not be supposed that the partiality of personal friendship, or the influence of religious connexion has produced the insertion of some of the above works. I consider all of them important, independently of the leading objects which they embrace. The Essays addressed to Jews were written at the

request of the Directors of the London Missionary Society. They display, particularly, a very accurate acquaintance with the Old Testament Scriptures, and place many passages in a new and often interesting light. At the same time, there seems evidence in the work, that it was a task imposed rather than chosen; as it is not written with so much ease and neatness as some others of the author's works. The Attempt, and the Essay on Baptism, I mention, not to pronounce an opinion on the controversies which they embrace; but to invite the reader's attention to many important and useful criticisms on the Scriptures. The last essay contains a greater portion both of biblical and classical illustration of the meaning of the terms relating to baptism, than any book which has appeared for a long time. The second edition, just published, is considerably enlarged. The publication is likely to produce a lengthened discussion of the important controversy. Whether Mr. Ewing's views shall be adopted or rejected, his learning and ingenuity, and the spirit in which they are maintained will command respect.

FABER, GEORGE STANLEY, *Rector of Long Newton.*—Horae Mosaicae: or a Dissertation on the Credibility and Theology of the Pentateuch. Lond. 1801, 2 vol. 8vo. Ibid. 1818, 2d edition, largely altered and augmented, 2 vol. 8vo.

The substance of this able work was delivered at the Bampton lecture in 1801. The leading object of it is to establish the authenticity of the Pentateuch, by pointing out the coincidence of its facts and statements with the remains of profane antiquity, and their connexion with Christianity. For the prosecution of this undertaking, the author was peculiarly qualified. Few men of the present age possess so extensive an acquaintance with the mythology, the traditions, and the spirit of ancient paganism; while there is a seriousness in the tone of his discussions, which takes off the carnalizing tendency of his speculations. Whether the Horae Mosaicae be considered as a work on the evidences of Christianity, or as furnishing illustrations of various parts of the word of God, its claims are equally deserving of regard from the Christian student.

—A Dissertation on the Mysteries of the Cabiri; or the great Gods of Phenicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete; being an attempt to deduce the several Orgies of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and Hecate, from an union of the Rites commemorative of the Deluge with the adoration of the Host of Heaven. Lond. 1803, 2 vol. 8vo.

This work, though not so strictly in our department as the former, is yet closely connected with it. It establishes the justice of the remark made on the author's profound acquaintance with antiquity. In this respect it is second only to the Ancient Mythology of Bryant, from which it differs on several important points; on which, however, Mr. Bryant himself changed his mind after the publication of his great work. There are many things learned and curious, and many things also fanciful in the Mysteries of the Cabiri.

—A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. Lond. 1823, 2 vol. 8vo.

This is the last production of Mr. Faber's pen, and partakes strongly of all the characteristics of his writing;—strong masculine sense, extensive classical erudition, and a hearty love of hypothesis. There is a great deal said in these volumes that *must* be true, much that *may* be true, though not proved to be so, and many things that we believe not to be true. He combats Bishop Warburton very successfully. His idea that the six days work of creation extended to thirty-six thousand years; his notion that the angels who kept not their first estate, (mentioned in 2d Peter and Jude,) were human prophets, or apostate ministers, children of Seth, who rebelled against Noah; and his hypothesis respecting the character of Job, and the design of the book, are altogether extravagant; and, however ingeniously supported, wild speculations on the plain meaning of the Bible. In many other respects, the work is valuable, and abounds with scriptural sen-

timents. Besides these works, Mr. Faber is the author of an elaborate performance on the Origin of Pagan Idolatry, Lond. 1816, 3 vol. 4to. and of several works of considerable extent on the prophecies.

FABRICIUS, JOHN ALBERT, *Professor of Eloquence at Hamburgh; and an eminent critic and bibliographer; born at Leipzig*, 1667; *died* 1736.—Codex Pseudepigraphus Veteris Testamenti, &c. Hamb. 1713, 8vo. 1723, 2 vol. 8vo.—Codex Apocryphus Novi Testamenti, collectus, castigatus, testimoniisque, censuris et animadversionibus illustratus. Ibid. 1703, 1709, 2 vol. 8vo.—Observationes Selectae in varia loca Novi Testamenti. Ibid. 1703, 12mo.

The first two of these works by Fabricius have long enjoyed a high reputation, though they have been very much superseded in this country by the labours of Jones and Lardner. They contain a collection of the apocryphal books of the Old and New Covenants, in Greek and Latin, with observations on their character, and the nature of the evidence which distinguishes them from the genuine writings of inspired men. The Select Observations are not the production of Fabricius, but a collection edited by him. It contains the notes of Alex. Morus, Laurentius Ramiresius, and Petrus Possinus. Some of the notes and illustrations of these learned writers are very useful and important. These are but a small part of the labours of this indefatigable scholar, whose bibliographical and antiquarian researches have thrown light on almost every department of knowledge. His Lux Evangelii toti orbi exoriens, Hamb. 1731, 4to. is another work held in great estimation. It is a history of the propagation of the gospel in the world, both in ancient and modern times.

FABRICY, GABRIEL, *a French dominican; born* 1726; *died* 1800.—Des Titres Primitifs de la Re-

velation; ou Considerations sur la purité et l'integrité du Texte Original des livres saints de l'Ancien Testament. Rome, 1772, 2 vol. 8vo.

This learned work was published during the time Kennicott was making his collations; and was designed to show the advantage which religion and literature might derive from the edition of the Hebrew Bible to be published by Kennicott; which Fabricy supposed was to contain not merely the various readings of Hebrew MSS. but also the readings derived from the Greek, Latin, and oriental versions. He is, on the whole, a friend to the Masoretic system, but endeavours to avoid the extremes into which its advocates have gone. "It is," says Mr. Butler, "a work replete with learning. It inclines to the old opinions; the author shows himself a zealous and able advocate for them; and, in every part of the work, studiously endeavours to excite the warmest sentiments of religious respect for the sacred writings, and every topic of literature connected with them." Bishop Marsh's testimony is not less decided in favour of this valuable production.

FARMER, HUGH, *a learned dissenting minister of London; born* 1714; *died* 1787.—An Inquiry into the Nature and Design of Christ's temptation in the Wilderness. Lond. 1761, 8vo. 3d edit. 1776.—A Dissertation on Miracles; designed to shew that they are arguments of a divine interposition, and absolute proofs of the mission and doctrine of a prophet. Ibid. 1771, 8vo.—An Essay on the Demoniacs of the New Testament. Ibid. 1775, 8vo.—Letters to the Rev. Dr. Worthington, in answer to his late publication entitled An impartial Enquiry into the Case of the Gospel Demoniacs. Ibid. 1778, 8vo.—The general Prevalence of the Worship of Human Spirits in the ancient heathen nations as-

serted and proved. Ibid. 1783, 8vo.—Memoirs of the Life and Writings of Mr. Farmer, to which is added an Extract from his Essay on the Case of Balaam. Ibid. 1804, 8vo.

The works of Farmer are among the most ingenious and learned theological productions of the last century. They contain many things worthy of consideration; but at the same time they require to be read with caution. They form a closely connected, and powerfully reasoned system, the leading principle of which is, that God has never delegated a miraculous power or authority except to agents divinely commissioned. Hence wicked spirits possess no power to injure men, or to support falsehood by miraculous acts. Our Lord's temptation, according to Farmer, was a divine vision; the demoniacs of the gospel were merely persons strongly affected by certain diseases. The wonderful deeds of the Egyptian Magi, and others, were only tricks; and the many thousand gods who made up the elegant mythology of Greece and Rome were the spirits of departed heroes. The chief opponents of Farmer were Worthington and Fell, who were both men of learning, but not equal to Farmer in acuteness and command of temper. The controversy is one of considerable interest and importance; and, independently of the chief points at issue, the writings of Farmer furnish many important and original views of Scripture. Some of his leading sentiments were not peculiar to himself, or brought forward for the first time by him. Werenfels, a Dutch divine, advanced something of the same nature on the subject of miracles; and a work of Le Moine, a French protestant, though it does not contain precisely the same views, is yet closely allied to them. Other English writers also had previously avowed the same sentiments with Farmer on demonology; but by none of them is the same ability, research, and learning, displayed in support of these opinions. I ought to include in my list the following pamphlet, also by Farmer:

—An Examination of the late Mr. Le Moine's Treatise on Miracles. Lond. 1772, 8vo.

In this pamphlet Farmer points out the difference between Le Moine and himself.

FEATLEY, DANIEL, D. D. *a clergyman of the Church of England, who died in* 1645.—Clavis Mystica; a Key opening divers difficult and Mysterious Texts of Holy Scripture. Lond. 1636, fol.

This work contains seventy sermons, which, according to the author, were "preached at solemn and most celebrious assemblies, upon special occasions, in England and France." It is a singular exhibition of the kind of eloquence and instruction which was in vogue during the period in which the author lived. Featley was by no means destitute of learning and imagination; but his puns, quaint conceits, numerous distinctions and divisions, display the lamentable want of taste and good sense which prevailed. A number of the texts which he handles are difficult, and some of them plain enough. He is occasionally very ingenious and original in his remarks on passages; but he is also often ridiculous. The opening sentence of the first sermon, entitled The Bruised Reed, preached at Lambeth, before his Grace, and the rest of his Majestie's Commissioners in Causes Ecclesiastical, deserves to be quoted as a specimen. "Most Reverend, &c. I would not presume to sound a bruised reed, or winde a crack't pipe in this place, destinated and appointed for the silver trumpets of Sion; nor blow my smoaking flaxe here, where the clearest lights of the sanctuary usually shine, if the texte of Scripture, even now read in your ears, encouraged me not thereunto." Daniel Featley was a redoubtable champion of the church against all the sects and parties of that much-agitated period. A specimen of his powers and spirit in this way appeared in a ridiculous book, published by him, The Dippers Dipt, which gives an account of a public dispute in which he was engaged on the subject of baptism. His Life and Death, a curious little volume, was published in 1660, by his nephew, who subscribes himself, John Fairclough, *vulgo* Featley.

FELL, JOHN, *Bishop of Oxford; born* 1625; *died* 1686.—Novi Testamenti Libri Omnes Graece, &c. Oxon. 1675, 8vo.

This edition of the New Testament was undertaken chiefly in consequence of the objections brought against the various readings in Walton's Polyglot. It is the first separate edition of the New Testament with various readings from MSS. and ancient versions; and was reprinted at Frankfort in 1697, 8vo. at Leipzig in 1702, 8vo. and at Oxford in 1703, in fol. It was possessed of great value at the time; but has long since been superseded, though Michaelis speaks of it as an indispensable work to any man engaged in sacred criticism. The text is formed on that of the Elzevirs and Stephens. It is printed in double columns, and the various readings from the editions of Stephens, Valesius, Curcellaeus, and a great number of English, French, and Italian MSS. are inserted below.

—A Paraphrase and Annotations upon all St. Paul's Epistles, done by several eminent men at Oxford, corrected and improved by Bishop Fell. Lond. 1702, 8vo.

This work, of which the above is the third edition, does not appear to me to be of much value; but Doddridge says, "Most of Fell's notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better."

FELL, JOHN, *tutor of the dissenting academy at Homerton, near London; born* 1735; *died* 1797.—Demoniacs: an Inquiry into the Heathen and Scripture Doctrine of Demons; in which the hypothesis of Mr. Farmer and others on the subject are particularly considered. Lond. 1779, 8vo.—The Idolatry of Greece and Rome distinguished from other

heathen Nations, in a Letter to the Rev. Hugh Farmer. Ibid. 1785, 8vo.

In these works, Mr. Fell defends the opposite system to that of Farmer, which is generally received. Farmer's views of demonology had been previously brought forward by Joseph Mede, Lardner, Dr. Mead, and Sykes. Fell's reply, both on this subject and on that of the ancient idolatry, is able, and acknowledged by Dr. Kippis, who was friendly to the sentiments of Farmer, to contain many things which would have been found deserving of consideration and reply; but the temper in which he has written has been justly censured.

FENWICK, GEORGE, *a Hutchinsonian divine of the Church of England.*—Thoughts on the Hebrew titles of the Psalms, and on some of those in the Septuagint, endeavouring to discover the meaning, and to point out the use of them. Lond. 1749, 8vo.—The Psalter in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures; answering, for the most part, to the original lines: with Arguments pointing out the general design of each Psalm, and Notes accounting for some passages in the Translation; opening and explaining, also, in some places, the prophetical views. Ibid. 1759, 8vo.

The work on the Hebrew titles is a curious and rather interesting production, and the only treatise on the subject, I suppose, in our language. The object is to show that Christ or his church is the burden of all the Psalms; and that this is indicated by the titles of many of them. It is often, no doubt, both fanciful and hypothetical, and largely imbued with the theology of his master; but the book contains both learning and piety, and will reward a perusal.

Fenwick's design in the second is the same as in the former work; and the remarks made on the one are equally applicable

to the other. The general object is good; but he is not always successful in his attempts to promote it. There is added a plain translation of the last words of David, with a few notes.

FERGUSON, JAMES, *minister of Kilwinning, in Scotland; died about* 1670.—A brief Exposition of the Epistles of Paul to the Philippians and Colossians. Lond. 1656, small 8vo.—A brief Exposition of the Epistles of Paul to the Galatians and Ephesians. Edinb. 1659, small 8vo.—A brief Exposition of the First and Second Epistles of Paul to the Thessalonians. Glasg. 1674, 8vo.

These short expositions are uncommonly sensible, and display very considerable capacity for explaining the Bible. They are part of the plan of expounding the Scriptures which was formed by Dickson, Hutcheson, and Ferguson, and in which they all performed a part, though it was never completed. They give a favourable view of the state of public instruction during a much-misrepresented part of Scotish history. Their authors, if not profound critics, or men of elegant taste, were by no means deficient in learning and good sense. They were able ministers of the New Testament, and well qualified for rightly dividing the word of truth.

FERGUSON, ROBERT, *a native of Scotland, and a minister among the Nonconformists in England; died in* 1714.—The Interest of Reason in Religion; with the Import and Use of Scripture Metaphors; and the nature of the union between Christ and Believers. Lond. 1675, 8vo.

This volume is part of a controversy in which the author and some others were engaged with Dr. Sherlock; who was considered to have published some sentiments nearly allied to Socinianism. Ferguson's work contains some judicious remarks on the use of reason in religion, and also on the metaphorical language of Scripture. The whole, however, is too much connected with the temporary controversy to be read now with interest. He

refers very properly to Glassius, Flacius, Illyricus, and Alstedius, for more extended and critical views of the different kinds of figures and tropes employed in the Bible.

FINDLAY, ROBERT, D.D. *Professor of Divinity in the university of Glasgow; born* 1721; *died* 1814.—Vindication of the Sacred Books, and of Josephus, from various Misrepresentations and Cavils of Voltaire. Glasg. 1770, 8vo.—The Divine Inspiration of the Scriptures of the Old Testament asserted by St. Paul, 2 Tim. iii. 16; and Dr. Geddes's Reasons against the Tenor of his Words examined. Lond. 1804, 8vo.

Dr. Findlay is a learned but not an interesting writer. The above are his principal works, and contain much solid critical disquisition. The reply to Dr. Geddes is a most satisfactory one; and both vindicates the common reading of 2 Tim. iii. 16, and supports the generally received views of inspiration. Besides the above, Dr. Findlay was the author of several anonymous performances of some value. Among these are A Letter to Dr. Jebb about the unlawfulness of religious Addresses to Jesus, 1778, 8vo. and Remarks on Mr. Lindsey's Dissertation on praying to Christ, 1781, 8vo. These tracts contain important observations on some passages of Scripture in that department of the Socinian controversy. He also wrote Two Letters to Dr. Kennicott, vindicating the Jews from the charge of corrupting Deut. xxvii. 4. Lond. 1762, 8vo. They were signed Philalethes.

FISCHER, J. F. *a learned German writer.*—Prolusiones de Versionibus Graecis Librorum Veteris Testamenti. Lipsiae, 1772, 8vo.—Prolusiones de Vitiis Lexicorum Novi Testamenti. Ibid. 1791, 8vo.

The learned author of these works was the editor of the 5th and best edition of the *Claves* of Stockius, for the Old and New Testaments. Lips. 1752, 8vo. The above publications discover

great acquaintance with sacred philology. The second in particular is very valuable, for enabling a critical scholar to form a correct judgment of the various lexicons for the New Testament which had been previously published. In pointing out and illustrating their faults, he does not indulge in a captious or censorious spirit, but endeavours to throw farther light on the difficult words and phraseology of the New Testament. The writings of Fischer are often referred to by Michaelis, Marsh, and Ernesti.

FITZGERALD, GERALD, *Fellow of Trinity College, Dublin, and Professor of Divinity in the university.*—An Essay on the Originality and Permanency of the Biblical Hebrew, &c. Dub. 1796, 8vo.

The object of Dr. Fitzgerald, in this volume, is to prove the divine origin of the Hebrew language, and that its letters have undergone no change: both these positions are brought to bear on the question, whether language can be the vehicle of divine communication? There are considerable learning and acuteness discovered in this tract; but several of its positions will not be assented to by scholars; and the conclusion for which the author contends is by no means dependent on his premises.

FLACIUS, MATTHIAS, *surnamed* ILLYRICUS, *to denote the country of his nativity; one of the most learned of the protestant reformers; born* 1520; *died at Frankfort,* 1575.—Clavis Scripturae Sacrae; seu de sermone Sacrarum Litterarum. Basil. 1567, fol. Edit. opt. Jenae, 1574, fol.

This learned and elaborate work is divided into two parts. In the first, the words and forms of expression used in the Scriptures are arranged in alphabetical order, and explained after the manner of a dictionary. The second contains a variety of tracts on subjects relating to sacred literature: on the means of acquiring a knowledge of the sacred writings; on the opinions and rules of the Fathers on this subject; on the different parts of speech; on the figures and metaphors of Scripture; and on the

peculiarities of its style. Considering the period when this work was published, it affords a striking proof of the industry, learning, and knowledge of the Scriptures, which distinguished the author. It is praised by Walch and Mosheim ; and even Father Simon honours it with a portion of his approbation. Flacius was the author of many other works, chiefly of a controversial nature. He was the principal writer among the Magdeburg Centuriators.

FLEMING, ROBERT, *a dissenting minister ; born in Scotland about* 1660 ; *died in London,* 1716.—Christology. A Discourse concerning Christ : being a new essay towards a farther revival and re-introduction of Primitive Scriptural Divinity. Lond. 1705–1708, 3 vol. 8vo.

This work is now rather uncommon. The author did not complete his plan, which is much to be regretted ; as he possessed a powerful and very original mind. Many ingenious thoughts occur in the Christology, and many passages of Scripture are placed in a new light : and though the reader may not always agree with him, he cannot fail to be pleased with his independence of thinking. I ought to remark, however, that Mr. Fleming's leading sentiments are strictly orthodox, though he does not follow the beaten tract of orthodoxy. An abridgment of this work in one volume 8vo. was published at Edinburgh in 1795.

FLETCHER, JOSEPH, A.M. *a dissenting minister, formerly of Blackburn, now of London.*—Lectures on the Principles and Institutions of the Roman Catholic Religion : with an Appendix, containing historical and critical Illustrations. Lond. 1817, 8vo.

As a few of the older works connected with popery are noticed in this Bibliotheca, chiefly on account of the important points relating to the Scriptures, which the popish controversy involves, I shall perhaps be excused for noticing this production of Mr. Fletcher. It is the best work on the subject that has

lately appeared. It is exceedingly well written, condenses into a narrow compass a large portion of valuable information, and while it instructs by its scriptural reasonings, it edifies by its warm and enlightened piety. It is firm, moderate, and candid. The lectures are nine, and embrace the following topics: The authority of the church; oral tradition; papal supremacy; transubstantiation, and the sacrifice of the mass; the sacraments of the church of Rome; the invocation of saints, and the use of images; purgatory and the doctrine of merit; the Roman Catholic hierarchy; the genius and tendency of the papal religion.

FLEURY, CLAUDE, *a French ecclesiastic; born* 1640; *died* 1723.—The Manners of the ancient Israelites, containing an Account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, Trades, &c. Lond. 1809, 8vo. 3d edit.

This is a very elegant and accurate little work, which was first translated into English in 1756 by Ellis Farneworth. For the above edition, and two former ones, with considerable additions, the public are indebted to Dr. Adam Clarke. It is, however, better adapted to young persons than to the more profound scholar.

FLOYER, SIR JOHN, M. D. *a learned English physician; born about* 1649; *died* 1734.—The Sibylline Oracles translated from the best Greek copies, and compared with the sacred Prophecies, especially with Daniel and the Revelations, and with so much history as plainly shews that many of the Sibyl's Predictions are exactly fulfilled. With Answers to the Objections made against them. Lond. 1713, small 8vo.

This is the best English translation of the Sibylline Oracles, and is curious not only as a version of these singular productions, but as it furnishes a tolerably accurate account of the controver-

sy respecting their truth and authenticity, of which Sir John appears to have been a firm believer. He was evidently a man of considerable learning and research, who paid a good deal of attention also to the Bible. His comparison between the oracles of heaven, however, and these pious frauds, (for no better, after all that has been said, can they be considered,) was not much calculated to serve the cause of revelation. Whiston, who loved every thing that was marvellous, published a Vindication of the Sibylline Oracles, with the genuine Oracles themselves; and Bishop Horsley, a much greater man, though scarcely less fond of paradox, takes the same side.

FORBES, DUNCAN, *Lord President of the Court of Session; was born at Culloden in* 1685; *died* 1747. —Thoughts on Religion, Natural and Revealed; with a Letter to a Bishop, concerning some important Discoveries in Philosophy and Religion. Lond. 1735, 4to. Often reprinted.

President Forbes was a considerable Hebrew scholar, of the school of Hutchinson. The system of that singular writer appears to greater advantage in this small volume, than in any of his own works, or those of his other followers. It was translated into French by the celebrated Father Houbigant; which is no small proof of the estimation in which it has been held.

FORBES, PATRICK, *of Corse, Bishop of Aberdeen; born* 1564; *died* 1635.—A Commentary upon the Revelation of St. John. Lond. 1613, 4to.

This work was translated into Latin by his son John Forbes, and, with additional notes, was published at Amsterdam, 1646, 4to. To this is added another work by the father, A Defence of the Calling of the Reformed Ministers; on the Origin of the Roman Apostacy, and the Antiquity of the Reformed Churches. The Commentary is brief, but discovers some learning, and attention to the meaning of the Apocalypse.

The author was one of the most respectable of the Scotish divines who embraced episcopacy. The son of Bishop Forbes is better known than his father. His works have been repeatedly printed on the continent. The best part of them is the Instructiones Historico-Theologicae. The best edition of the Opera was published by Henry Wetstein, at Amsterdam, in 1702-1703, 2 vol. fol. Dr. John Forbes died in 1648.

FORSTER, JOHN, *a German divine, Professor of Hebrew in the university of Wittemberg; born in* 1495; *died* 1556.—Dictionarium Hebraicum Novum, non ex Rabbinorum Commentis, nec nostratium Doctorum stulta imitatione descriptum, sed ex ipsis thesauris Sacrorum Bibliorum, et eorundem accurata locorum collatione depromptum, cum phrasibus Scripturae Veteris et Novi Testamenti diligenter annotatis. Basil. 1557, fol.

This Hebrew Dictionary contains more than 900 folio pages. On the back of the title, which, like most Hebrew works, is at the right hand of the book, is a wooden cut, representing the *viva imago* of the reverend author in his academical robes; the fur of which and his immense beard seem as if combined together. Then follows a long preface on learning the Hebrew language, containing a kind of grammar. Next comes the Dictionary itself. The roots are printed on the margin, and all numbered, to the amount of 1758. The various branches from the roots are, in like manner, arranged on the margin. The explanations of words are often very extensive, and contain numerous illustrations of their meaning from the Scriptures. At the beginning of every letter he introduces a verse, or phrase, from the Scriptures in Hebrew. The author was determined, if possible, to throw off the yoke of the Rabbins from the Christian church, which he considered as intolerable as that of Rome. He expresses his astonishment at the manner in which the reformed doctors generally deferred to the authority

of Jewish commentators, in their interpretations of the Hebrew Scriptures. He justly represents them as men in whom there was no light, no knowledge of God, no spirit, no correct or solid acquaintance with any art or science, not even with the Hebrew tongue itself. Rejecting, therefore, the Babylonish confusion they had introduced into the sacred language, he endeavours to establish his work on the solid basis of Moses and the Prophets alone. He deserves to be remembered for his enlightened views, and energetic exertions to drive these Vandals from the holy ground, which they so long profaned rather than cultivated. Forster was a disciple of Reuchlin, or Capnio, assisted Luther in his translation of the Scriptures, and was the intimate friend of Melanchthon. His work is highly commended by Glassius, and was much used by Kircher in his Greek Concordance, and also by Castell in the compilation of his Heptaglot Lexicon. Father Simon speaks of it in his usual cynical style, representing it as undertaken to favour the prejudices of Luther, and as a work above the author's capacity and learning. He acknowledges, however, that it was very much esteemed by many.

FOX, FRANCIS, *a clergyman of the Church of England, who died in* 1738.—The New Testament explained; with References, marginal Readings, and Notes. Lond. 1722, 1742, 2 vol. 8vo.

In this work, the references are all given, in words at full length, under the text; so that the parallel texts may be all seen at one view. These texts were taken from the marginal references that were then annexed to the large Bibles; to which a number were added by Mr. Fox himself. It contains also a few notes on some difficult passages. He gives Usher's Chronology, and some other things, which render the work, on the whole, very useful. I think I have observed a new edition of it, or a work of precisely the same nature, proposed lately.

FRANCIS, ANNE, MRS. *a learned and ingenious lady.*—A Poetical Translation of the Song of Solomon, from the Original Hebrew; with a preliminary Discourse, and Notes historical, critical, and explanatory. Lond. 1781, 4to.

Though Mrs. Francis confines herself to the literal sense of the poem, which she considers to be a celebration "of that holy wedded love, which allowably glows in the chastest bosoms," she believes that this "is only a veil to shadow that divine and tender regard which subsists between the Redeemer and the souls of men." The versification is smooth and lively. The plan of the poem is constructed on the principles of Harmer's Outline, to whom, and to Parkhurst, she is indebted for many of her notes and illustrations.

FRANCKE, AUG. HER. *an excellent German theologian; born* 1663; *died* 1727.—Manuductio ad Lectionem Scripturae Sacrae. Hallae, 1693, 12mo. Translated into English by William Jacques, under the title of A Guide to the Reading and Study of the Holy Scriptures. Lond. 1815, 8vo.

This is a most valuable little work. The good sense and rich vein of piety which run through it, together with the rules which it lays down for reading and interpreting the Scriptures, are calculated to render it exceedingly useful. On some points the peculiarities of Pietism appear; and some of the distinctions are rather refined. Francke was the author of many other works.

FRANZIUS, WOLFGANG, *a learned divine of Wittemberg, where he was Professor of Divinity; born* 1564; *died* 1628.—Tractatus Theologicus novus et perspicuus de interpretatione Scripturarum maxime legitima. Vittemb. 1619, 1634, 1644, 1668, 1693, 1708, 4to.

This is a work of immense labour and learning, little inferior to the invaluable production of Glassius. It contains much important instruction on the importance of the knowledge of the original languages of the Scriptures; on the manner of reading them; and on the principles of interpreting them. His rules are farther explained and confirmed, in one hundred and fifty-two interesting illustrations of difficult passages. Like most of

the early performances of the German school, it is laboured and massy; but it will amply repay the trouble of consultation. It was first printed in 1619; but the best edition is that of 1708.

FRASER, ALEXANDER, *a minister of the Church of Scotland, in Ross-shire.*—A Key to the Prophecies of the Old and New Testament, which are not yet accomplished. Edinb. 1795, 8vo.

This is a work of some merit. It contains rules for the arrangement of the unfulfilled prophecies—observations on their dates—and a general view of the events foretold in them. In the statement and discussion of these subjects, the author discovers a great portion of good sense and moderation. Some light is thrown on Scripture phraseology; but whether all the rules and calculations will hold good, time only can show. Mr. Fraser was also the author of the following work on Isaiah, which discovers much sound sense and scriptural knowledge, and a talent for critical exposition, which, it is to be regretted, the author did not exercise to a greater extent: A Commentary on the Prophecy of Isaiah; being a Paraphrase, with Notes, shewing the literal meaning of the Prophecy. Edinb. 1800, 8vo.

FRASER, JAMES, *a minister of the Church of Scotland; born in* 1700; *died* 1769.—A Critical Explication and Paraphrase of the Sixth and Seventh Chapters of the Epistle to the Romans, and the four first Verses of the Eighth Chapter. Edinb. 1774, 12mo.

This valuable work was edited by Dr. Erskine of Edinburgh, who prefixed to it a short account of the author and his father. It is one of the ablest expositions of this difficult portion of Scripture we possess; and exposes, with great ability, the mistakes of Grotius, Hammond, Locke, Whitby, Taylor, Alexander, and others. The doctrinal views of the author will not be relished by those who are violently opposed to Calvinism; but the critical interpretations on which they are founded, it will be difficult to overthrow.

FREY, J. S. C. F. *a Jew, who professed to be converted to Christianity; now in America.*—A Hebrew, Latin, and English Dictionary, containing all the Hebrew and Chaldee words used in the Old Testament, including the proper names arranged under one Alphabet, the Derivates referred to their respective Roots, and the significations in Latin and English, according to the best authorities; with copious Vocabularies, Latin and Hebrew, and English and Hebrew. Lond. 1815, 2 vol. 8vo.

This is a work of greater pretension than merit. The author, at least in regard to Hebrew learning, appears to have continued a Jew. He is a devoted disciple of the Rabbins, whom he seems to have considered the only authorities in Hebrew literature. Little appears in his writings of any acquaintance with the modern oriental scholars, either of the continent or Great Britain. As a large vocabulary, the book may be of some use to a learner; but it has added nothing to our stock of Hebrew knowledge as a dictionary. It was originally published at £4, 16s.; it is now reduced to £1, 10. Mr. Frey also edited an edition of Vanderhooght's Hebrew Bible, published in London in 1812, which is by no means correct.

FRY, JOHN, *a clergyman of the Church of England.*—Lyra Davidis; or a New Translation and Exposition of the Psalms; grounded on the principles adopted in the posthumous works of the late Bishop Horsley; viz. that these sacred Oracles have for the most part an immediate reference to Christ, and to the events of his first and second Advent. Lond. 1819, 8vo.

The title of this work, which I have quoted at large, sufficiently explains its nature and design. The love of system, or hypothesis, is carried in it to the utmost length. Mr. Fry is a Hutchinsonian, or Horsleyan, to the very core. The Psalms

are not translated, but travestied. The opinion, or system of the translator, rather than a version of the Psalms, is constantly obtruded on us. The utmost violence is often done to the meaning of words, to the construction of sentences, and to the design of the inspired writer, in order to support a useless and ungrounded hypothesis. The book contains learning, and is also orthodox; but is on the whole an indifferent performance. Mr. Fry is the author of several other works.

FULKE, WILLIAM, *a Puritan divine; born about the beginning of the* 16*th century; died* 1589.—The text of the New Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traiterous seminarie at Rheims. Whereunto is added the translation out of the original Greek commonly used in the Church of England; with a confutation of all such arguments, glosses, and annotations as contain manifest impietie, heresy, treason, and slander, etc. Lond. 1617, fol. best edit.

This work may be said to imbody the whole popish controversy respecting the Scriptures. And as it gives in parallel columns the Rhemish translation of the Vulgate, and the Bishops Translation, it enables the reader to make an easy comparison of their respective merits. At the end of the volume is an elaborate defence of the English translations of the Scriptures against Gregory Martin, which contains much curious and learned information. Fulke was a very able man, and his work is entitled to a place in every critical library. Mr. Butler, though a Catholic, very candidly recommends it as very curious and deserving of attention.

FULLER, ANDREW, *a Baptist minister at Kettering, in Northamptonshire; born in* 1754; *and died in* 1815.—Expository Discourses on the Book of Genesis, interspersed with Practical Reflections. Lond. 1806, 2 vol. 8vo.—Expository Discourses on the Apocalypse, interspersed with Practical Reflec-

tions. Ibid. 1815, 8vo.—The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory. Ibid. 1817, 8vo.

A biographer of Fuller has justly remarked of him, that he thought with Owen, and wrote with the pointed pen of Baxter. His discourses are not critical, (for he was mostly a self-taught man,) but they are shrewd, instructive, and touching. He seizes the principal points of the passage, and often illustrates them very happily. His Genesis is superior to the Apocalypse; for the exposition of which, he had neither sufficient reading nor leisure. The Harmony contains some judicious observations on fifty-five passages, written originally for the use of a private friend.

FULLER, NICHOLAS, *a canon of Salisbury Cathedral, and one of the best scriptural critics of his time; born* 1557; *died in* 1622.—Miscellaneorum Theologicorum, quibus non modo Scripturae Divinae, sed et aliorum Classicorum Auctorum plurima monumenta explicantur atque illustrantur, Libri sex.

The first three books of this learned work were published at Heidelberg in 1612. The whole appeared, first in 4to. at Leyden, in 1622. The best edition is that published at Strasburg in 1650, 8vo. The author was one of the best oriental scholars of his time. The six books of the Miscellanea include a considerable number of curious and important discussions. They were republished in the seventh volume of Bee's Critici Sacri; and the substance of those which relate to the Bible are to be found dispersed through Poole's Synopsis. After the publication of the first three books, Drusius accused him of being a plagiarist. From this charge he successfully defended himself, in an Appendix Apologetica to the editions of 1622 and 1650. The book ought to have a place in every critical library. Fuller made a Latin translation of the heads of Rabbi Nathan's Hebrew Concordance, which still remains in MS. in the Bodleian Library.

FULLER, THOMAS, D.D. *Rector of Waltham, in Essex, where he died in* 1661.—A Pisgah Sight of Palestine, and the confines thereof; with the History of the Old and New Testament acted thereon. Lond. 1650, fol.

This is one of the most curious books ever written on the Scriptures. The author was distinguished for his learning; and not more remarkable for wit and quaintness, than for the felicity with which he clothed fine thoughts in beautiful language. Unfortunately he could not resist joking even on the most sacred subjects. The View of Palestine is not a mere geographical work; it contains many things relating to Jewish antiquities, and to the manners and customs of the people, and incidentally illustrates a number of passages of Scripture. Take, for an example of his singular manner: "Remarkable is that passage of the apostle, Acts xvii. 26, 'And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.' Wherein we may see Divinity, the Queen, waited on by three of her principal ladies of honour, namely, skill in—1. *Genealogies,* concerning the persons of men and their pedigrees—of one blood all nations. 2. *Chronology,* in the exact computation of—the times afore appointed. 3. *Geography,* measuring out the limits of several nations—and the bounds of their habitation." The work is accompanied with a number of maps and plans. Fuller was the author of many works; among the rest, of a Church History of Britain, Lond. 1655, folio, and a Commentary on the Book of Ruth, Lond. 1654, 12mo.

GALE, THEOPHILUS, *a learned Nonconformist; born* 1628; *died* 1678.—The Court of the Gentiles: or, a Discourse touching the Original of Human Literature, both Philologic and Philosophic, from the Scriptures and Jewish Church, etc. In five parts. Parts I. and II. Oxon, and III. IV. and V. Lond. 1669–1678, 4to.

This learned and elaborate work, after falling for a time into obscurity, is now in great repute. The leading object of it is, to trace all human learning, philosophy, and religion, to the ancient Scriptures and the Jewish church. Gale certainly carries his ideas too far; but he must be very prejudiced or stupid who does not see that the substance of his argument is made out. The style of the work is clumsy and verbose, the numerous quotations render it irksome to read, and the reasonings are, in some places, obscure and very metaphysical; but it is a work of real merit and learning, and will repay a careful examination to those who are partial to the kind of subjects which it discusses. The fifth part is very scarce, and is seldom to be got with the other four. "Our countryman Gale," says Warburton, "is for deriving all arts and sciences, without exception, from the Jews. Who would not think the man was bantering us, had he not given so sad a proof of his being in earnest, as the writing three bulky volumes in support of these wonderful discoveries?"

GARDEN, C. D.D. *a clergyman of the Church of England.*—An improved Version attempted of the Book of Job; with a preliminary Dissertation, and Notes critical, historical, and explanatory. Lond. 1796, 8vo.

I have given the title of this work, but am not able to communicate particular information respecting it. It is not, I have reason to think, a book of any importance.

GARNETT, JOHN, *Bishop of Clogher; born* 1706; *died* 1781.—A Dissertation on the Book of Job, its Nature, Argument, Age, and Author; wherein the celebrated text, chap. xix. 25, "I know that my Redeemer liveth," etc. is occasionally considered and discussed. To which are added Four Sermons. Lond. 1749, 4to.

Dr. Garnett contends that the book of Job is an allegorical drama, designed to represent the fall and restoration of a captive Jew, and with a view to recommend the virtue of patience.

The author he supposes to have been Ezekiel, and the period of its production subsequent to the Babylonish captivity. His hypothesis is nearly allied to that of Warburton, but differently supported; and the Dissertation, though well written and ingeniously reasoned, only adds another illustration of his own remark, "that the book of Job has proved the disgrace of the translators, the reproach of commentators, and the plague of paraphrasts."

GATAKER, THOMAS, *one of the most learned of the Nonconformist ministers; born in* 1574; *died* 1654.—Opera Critica, edente Hermanno Witsio. Traj. ad Rhen. 1698, fol.

The critical works of Gataker, collected in this edition, contain much important matter. The most valuable pieces are his *Dissertatio de Stylo Novi Instrumenti,* first published at London in 1648, 4to. and his *Adversaria Miscellanea,* 1651, completed by his son in 1659. Gataker vindicates the purity of the Greek of the New Testament writers from Hebraisms and barbarisms against Pfochenius; and illustrates many of its difficult words and idioms. He was a profound Greek scholar, and applied his knowledge very successfully to the illustration of the Scriptures, and also of the classics; though his ideas of the correctness and elegance of the style of the New Testament were carried to an extreme. Some of his English writings, as his Essay on the Nature and Use of Lots, are also worth reading. The testimony of two foreign writers to the merits of this learned Puritan deserve to be quoted. Morhof speaks of him as "Vir stupendae lectionis magnique judicii." Paul Colomesius thus eulogizes him: "E criticis omnibus qui hoc saeculo ad politiorum literarum illustrationem aliquid scripsere, vix ac ne vix quidem ullus invenietur, qui in authoribus diligenter ac accurate tractandis Thomae Gatakero palmam praeripiat."

GEDDES, ALEXANDER, LL.D. *a Roman Catholic clergyman, who died in* 1801.—Prospectus of a New Translation of the Holy Bible, etc. Glasg.

1786, 4to.—A Letter to the Right Rev. the Lord Bishop of London, containing Queries, Doubts, and Difficulties relative to a Vernacular Version of the Holy Scriptures; being an Appendix to the Prospectus. Lond. 1787, 4to.—The Holy Bible, or the Books accounted Sacred by Jews and Cristians, otherwise called the Books of the Old and New Covenants, faithfully translated from corrected Texts of the Originals; with various Readings, explanatory Notes, and critical Remarks. Ibid. 1792–1797, 2 vol. 4to.—Critical Remarks on the Hebrew Scriptures, corresponding with a new Translation of the Bible. Ibid. 1800, 4to.—A new Translation of the Book of Psalms, from the original Hebrew; with various Readings and Notes. Ibid. 1807, 8vo.

Dr. Geddes was a profound and general scholar, more extensively read in biblical literature than most men of his age, and possessed of a masculine but rather eccentric mind. His prospectus created a strong sensation on Bishop Lowth and most of the learned biblicists of that period; but his translation by no means fulfilled the high expectations which had been previously formed. No lack of learning, but rather a superfluity of it, appears in the New Translation and Critical Remarks; but there is often a want of taste, and a still greater want of piety. He uses too much freedom with the original texts, and is fond of novel and far-fetched interpretations. In his notes, he every now and then shocks, not the prejudices of the ignorant and weak only, but the best feelings and piety of the most enlightened Christians. His philological observations are often excellent; and it cannot be denied that he has greatly improved many rugged and difficult passages. It is a book, on the whole, calculated to injure, certainly, rather than to benefit the cause of truth; but a mind capable of resisting the evils of its scepticism and levity

may profit from many of the criticisms. Geddes did not live to complete his design. The work extends no farther than to the end of the Chronicles. The book of Psalms was left imperfect, and published after his death; and the volume of Remarks only comprehends the Pentateuch. It is in these remarks that the sentiments of the translator are most offensively stated. All the freedom of the modern continental critics is used with the sacred writings, without the veil of a foreign language interposed to conceal its unsightliness. In Dr. Mason Good's Life of Geddes, some valuable criticism on his writings occurs, as well as other interesting information to the biblical student.

GELL, ROBERT, D.D. *a clergyman of the Church of England, and minister of St. Mary Aldermary, London; died in* 1665.—An Essay toward the Amendment of the last English Translation of the Bible: or, A Proof, by many instances, that the last Translation of the Bible into English may be improved. Lond. 1659, fol.—Remains: or several Select Scriptures of the New Testament opened and explained; wherein Jesus Christ, as yesterday, today, and the same for ever, is illustrated. Ibid. 1676, 2 vol. fol.

These are very curious books, consisting of a number of discourses on particular passages, full of allegorical and cabalistical illustrations, along with some ingenious and solid criticisms. Dr. Gell was an Arminian, and is spoken of by Mr. Baxter as "one of the sect-makers" of the time. He calls his first work, though a considerable folio, "a skeleton of mere criticisms, clothed with moral explications and applications, needful to the use of edifying." He seems to have had no high opinion of the translators of our received version, but a very high respect for the worshipful and "learned societie of astrologers," before whom he preached a singular sermon in 1650. From such an author, works of a curious and eccentric nature, rather than useful, were to be expected.

GEORGIUS, CHRIST. SIGIS. *a learned critic of Wittemberg.*—Vindiciarum N. T. ab Hebraismis, libri tres. Francof. 1732, 4to.—Hiero-Criticus N. T. sive de Stylo N. T. libri tres. Wittemb. 1733, 4to.—Pars II. sive Controversiarum de Latinismis N. T. libri tres. Ibid. 1733, 4to.

These works are all important in the department of critical learning to which they belong. Georgius was a very zealous defender of the purity of the Greek style of the New Testament. He enters the lists with Gataker, Vorstius, Olearius, Salmasius, Pasor, Leusden, and various others, who maintained that its idiom abounds with Hebraisms, Latinisms, etc. Nothing could satisfy him but the establishment of its Attic purity. In this it will not be believed that he has always succeeded; but, in the course of his extended discussions, he has explained and illustrated many obscure phrases and difficult passages.

GERARD, GILBERT, D. D. *Professor of Divinity in the university of Aberdeen; died in* 1815.—Institutes of Biblical Criticism, or heads of a course of Lectures on that subject read in the university and King's College, Aberdeen. Edinb. 1808, 8vo. 2d edit.

The greater part of the first edition of this work was, I believe, lost at sea; so that there has been properly but one edition. "Of *general* and *elementary* treatises, there is none, says Bishop Marsh, which is more to be recommended, either for perspicuity or correctness, than the Institutes of Biblical Criticism, by Dr. Gerard." No one can deny the merit of accurate learning and judicious arrangement to this work; but it certainly is one of the driest and most uninteresting books ever written on the Bible. It is quite a skeleton, destitute alike of flesh and spirit. Being the heads only of a course of Lectures, this was perhaps unavoidable; though some have supposed that the author was

inclined to Socinianism, and that this partly accounts for the cold character of the work.

GIFFORD, MR.

—A Dissertation on the Song of Solomon, with the original text divided according to the metre, (upon Bishop Hare's hypothesis,) and a poetical version. Lond. 1751, 8vo.

This is an anonymous work, ascribed to Mr. Gifford, by Dr. Kippis. The writer considers the poem as a pastoral, composed by Solomon for the amusement of his lighter hours, shortly after his nuptials with Pharaoh's daughter. He thinks it was composed in the gaiety of youth, and before God bestowed upon him that divine wisdom for which he was afterwards so remarkable. This idea is unfavourable to its inspiration. The version is in rhyme, and somewhat elegant.

GILL, JOHN, D. D. *a Baptist minister; born* 1697; *died* 1771.—An Exposition of the Old and New Testaments, in which the sense of the sacred text is given; 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 the several oriental versions, is observed. Lond. 1748, 9 vol. fol. 1809, 10 vol. 4to.

Had Dr. Gill fulfilled the promise of his title page, no other commentary on the Bible could have been required. But he moves through his exposition like a man in lead, and overwhelms the inspired writers with dull lucubrations and rabbinical lumber. He is an ultra-Calvinist in his doctrinal sentiments; and often spiritualizes the text to absurdity. If the reader be inclined for a trial of his strength and patience, he may procure the burden of Dr. Gill. He was, after all, a man of undoubted learning, and of prodigious labour. He published, besides other things, most of which were of a controversial nature,—

—A Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents. Lond. 1766, 8vo.

This is also a laboured exposition and defence of the doctrines of the Masorets.

GILLESPIE, GEORGE, *one of the ministers of Edinburgh, and a commissioner from the Church of Scotland to the Westminster Assembly; died in* 1648.—A Treatise of Miscellany Questions. Edinb. 1649, 4to.

This is a practical and controversial book, but contains a considerable portion of learned discussion respecting the meaning of the Scriptures. The author was a man of very considerable talents, who supported the character of his country, and the cause of presbytery, with great ability and zeal, during the stormy period of the civil wars.

GILLIES, JOHN, D. D. *one of the ministers of Glasgow; born* 1712; *died* 1796.—The New Testament of our Lord and Saviour Jesus Christ; with Devotional Reflections. Lond. 1810, 2 vol. 8vo. 2d edit.

The first edition of this work was published at different times, long before the second. It wanted the text of the New Testament, which rendered it very inconvenient. The second edition was edited by the late Dr. Nichol of London, who prefixed a short memoir of the author. The work corresponds most faithfully with its title, and seems to reflect in every page the piety and high devotional spirit of the author. Such a book may be a very important companion to many of the dry and more critical volumes recommended in this Bibliotheca. His Historical Collections relating to Remarkable Periods of the success of the Gospel, published at Glasgow in 1754, in 2 vol. 8vo. with the Supplement, in 1761, 12mo. is a very interesting book, and

well deserving of attention from the lover of Christianity, and of church history. A second supplement was published by Dr. Erskine, in 1796.

GISBORNE, THOMAS, *a highly respectable writer and clergyman of the Church of England.*—A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians, in a course of Eight Sermons; including an examination of the general nature and use of the Epistles of the New Testament. Lond. 1816, 12mo.

This, as appears from the title, is not a critical or elaborate work; but a practical exposition of an important epistle. It imbodies an evangelical spirit, and affords some excellent illustrations both of the doctrine and general influence of the gospel. Plain and familiar, it is never mean; accommodated to the minds of the illiterate, it is never offensive to the most refined taste. It successfully combats some prevailing mistakes respecting the epistolary part of the New Testament. The moral writings of Mr. Gisborne are well known, and have been long highly prized.

GLAS, JOHN, *founder of a religious sect in Scotland, which is still designated by his name; born* 1698; *died* 1773.—Works. Edinb. 1762, 4 vol. 8vo. Perth, 1782, 5 vol. 8vo.

These works are chiefly controversial; but they contain frequent critical discussions of the meaning of Scripture which are worthy of attention. His tract, The Testimony of the King of Martyrs, though its leading argument may be disputed by many, contains some beautiful illustrations of the Bible; and the volume of Notes on Scripture texts shows that he possessed no inconsiderable portion of learning and critical sagacity. Glas's works also contain, what I do not know is to be found elsewhere, an English translation of the Discourse of Celsus,

as far as it can be gathered out of Origen's eight books against him, with notes on that discourse by the translator.

GLASSIUS, SOLOMON, *a Lutheran divine of great learning; Professor of Divinity in the university of Jena; born* 1593; *died in* 1656.—Philologia Sacra, qua totius sacrosanctae Veteris et Novi Testamenti Scripturae tum stylus et litteratura, tum sensus et genuinae interpretationis ratio et doctrina libris quinque expenditur ac traditur. Jenae, 1623, 4to.

The best quarto edition of this inestimable work is that of 1713, published at Frankfort. It is divided into five books, which severally treat of sacred criticism, (or the state of the Hebrew text,) grammar, interpretation, and rhetoric. In these, Glassius discusses, with profound learning, and great critical acumen, every thing relating to the state of the original texts of Scripture, the grammatical principles of the Hebrew language, the modes and figures of speech peculiar to the Scriptures, and the great principles of biblical interpretation. Mosheim pronounces it "an inestimable and immortal work;" and to the present day it has not been superseded by any thing more calculated to explain and elucidate the Bible. In 1776, it was partly republished at Leipzig, differently arranged and modelled by Dathe, and completed in 1795 by Bauer. This edition is entitled *Philologia Sacra his temporibus accommodata,* 3 vol. 8vo. In this edition, the history and present state of the sacred text are treated at great length, the mistakes of Glassius on this subject are corrected, and a much more luminous and satisfactory view of biblical criticism is given. There are many improvements, also, in the other books; and many things are left out and brought in which are not improvements. The sentiments of Glassius were strictly orthodox, those of Dathe very different. The author's own edition, therefore, must be consulted for his religious views; while the improved one of Dathe and of Bauer will be found more suited to the present state of biblical literature. Harwood informs us that the greater part of

Glassius was translated into English by Dr. Taylor of Norwich, but what became of the MS. he knew not. Buddeus, in his preface to the edition of 1743, expresses the sentiments of the learned concerning this work in the following strong terms: "Consentiunt in eo omnes, huncce ex eorum genere librum esse qui sacrarum literarum cultoribus non tantum utiles, sed prorsus necessarii sint, ex quo nemo cavere queat, qui ad scripturae sacrae lectionem et interpretationem solide et accurate instituendam animum adjungit."

—Opuscula. Lugd. Bat. 1700, 4to.

This edition of the Opuscula of Glassius, edited by Crenius, includes what he calls the Mosaic Christology, Davidic Christology, the names applied to the Messiah by the Prophets, and an explication of Isaiah lxiii. and John xvii. It is partly an exegetical and partly a critical work, containing a great deal of learning and piety; but not of so much importance as the former. The Meditationes Sacrae on the Epistles, Gospels, and Feasts of the whole year, published at Jena, 1636, 12mo. are of a practical nature; but still discover the learning as well as the piety of Glassius.

GODWYN, THOMAS, D. D. *a learned English clergyman; born in* 1587; *died* 1643.—Moses and Aaron: Civil and Ecclesiastical Rites used by the ancient Hebrews, observed and at large opened for the clearing of many obscure texts throughout the whole Scripture. Lond. 1614, 4to.

As an evidence of the popularity of this work, the first edition appeared in 1614, and the eighth edition, now before me, in 1662. It was also translated into Latin by Reiz, and published with his notes in 1679. It was edited in 1694, by the celebrated Witsius, who added two dissertations, one on the theocracy of Israel, and another on the Rechabites. Hottinger published it with considerable additions and improvements, in 1710. It appeared in Dutch in 1629. Carpzov's Apparatus of Hebrew Antiquities is a learned commentary on it; and Jennings's work on Jewish Antiquities is of the same nature. It is, on the

whole, a valuable and accurate work. There is often bound up with it a work on Roman Antiquities, by the same writer, and another on Grecian Antiquities, by Francis Rous, the four last chapters of which were written by the learned Zachary Bogan. The whole form a useful and not expensive body of antiquities.

GOOD, JOHN MASON, M. D. *a physician in London, and author of several learned works.*—Song of Songs, or Sacred Idyls. Translated from the Hebrew, with Notes, critical and explanatory. Lond. 1803, 8vo.

Dr. Good considers the Song of Solomon neither a continued epithalamium nor a regular drama; but a collection of idyls on a common subject,—the loves of the Hebrew monarch and his fair bride. Into the mystical design of the poem, (though, with Lowth and Harmer, he believed it to have one,) he enters little; so that the spirituality of the Bible nowhere appears in the version or the notes. Admitting his hypothesis to be correct, and considering the Song of Songs merely as an oriental collection of love songs, Dr. Good's version cannot be denied the praise of elegance and general accuracy. He first gives a kind of literal prose translation, and then, on the opposite page, a metrical version. The notes follow at the end, and display a great profusion of ancient and modern learning. As far as religion is concerned, however, the reader may as well consult the odes of Horace, or the pastorals of Virgil.

—The Book of Job literally translated from the Hebrew, and restored to its natural arrangement: with Notes, critical and illustrative; and an Introductory Dissertation on its sense, scope, language, author, and object. Lond. 1812, 8vo.

This is a much more valuable work than the former. There is more of religion, and less of what is calculated to carnalize it. The author mentions, in his introductory dissertation, that, "in endeavouring to obtain the meaning of every disputed passage, he had minutely examined the text and comment of most of the interpreters of most of the languages of Europe." This is say-

ing a great deal; but the notes to the book of Job fully support the declaration. No work of criticism in the language affords such a display of acquaintance with ancient and modern languages. The doctrines defended in the work are much more orthodox than the public were prepared to expect from the biographer and admirer of Dr. Geddes. Dr. Good is a firm believer in the antiquity of the book, contends that Moses was the writer of it, and that it contains the great principles of the patriarchal faith. The introductory dissertation is ingenious and valuable, the distribution of the several parts of the book judicious, and the notes learned and discursive, though not always accurate. An able though severe critique on the work appeared in the Eclectic Review for February 1816. With this critique Dr. Good intimated his dissatisfaction, which led to a rejoinder in the December Number for 1816, in which many of the mistakes of his work were pointed out. Notwithstanding these, his Translation is the most valuable work on Job in the English language, and must materially assist any individual in the interpretation of that difficult book.

GOODWIN, JOHN, *a celebrated Nonconformist and controversial writer; born* 1593; *died* 1665. —The Divine Authority of the Scriptures asserted, etc. Lond. 1648, 4to.

This work, now scarce, though the production of a man who has got a bad name as a sectary and a republican, is possessed of very considerable merit. It contains more originality, and ingenious biblical interpretation, than most books of the period known to me; and throughout it breathes a spirit of the purest piety towards God, and of good will towards men. The Life of Goodwin, by Mr. Jackson, lately published, contains many curious particulars about the author and his times.

GOODWIN, THOMAS, D. D. *a learned Nonconformist; born* 1600; *died* 1679.—Works. Lond. 1681–1704, 5 vol. fol.

These works, besides many discourses, include an exposition of part of the Epistle to the Ephesians, part of the book of Re-

velation, and some other portions of Scripture; but, from their extent and prolixity, they are not likely now to be much consulted. Dr. Goodwin was a learned man, said to be rather high in his Calvinistic sentiments, (though I have not observed much of this,) but excelled in expounding the Scriptures. He delighted to search into abstruse and difficult texts. The least particle of speech came under his notice, and in numerous instances he has made it appear how much depends upon the connecting particles in Scripture, which are generally overlooked.

GORDON, JAMES, *surnamed* HUNTLAEUS, *from his connexion with the noble family of Gordon; a learned Scotish Jesuit; born* 1543; *died* 1620.—Controversiarum Fidei Epitome, etc. 1612–1620, 3 vol. 8vo.

This work is entitled to a place here, were it only because it partly led to the publication of the *Philologia Sacra* of Glassius. In one of the tracts which it contains, *De Verbo Dei,* he attacks with great vigour and acuteness the present Hebrew text, and extols exceedingly the Latin Vulgate. Dr. Geddes speaks of his style as clear and concise, and his arguments as generally conclusive. He endeavours to establish the charge of corrupting the Hebrew Scriptures against the Jews; and, at all events, that they had suffered from the carelessness of copyists, and other causes, as all other ancient books had done. Glassius is very angry with him on both these grounds, and accuses him of great audacity, and even blasphemy. The weakest part of the Philologia Sacra is that on the integrity and purity of the Hebrew text. Hence this tract has been entirely remodelled in the new edition by Dathe. The learned Jesuit's inference, for which he very keenly contends, that the original text ought to be corrected by the Vulgate, is foolish, and savours of the school to which he belonged.

GORDON, JAMES, LESMORAEUS, *another learned Scotish Jesuit, so denominated to distinguish him from the former, and to point out his relationship to the family of Lesmore; Rector of the Colleges*

of Toulouse and Bourdeaux, and confessor to Louis XIII.; was born in 1553; *died* 1641.—Commentaria in Sacra Biblia ad sensum litteralem et explicationem temporum, et locorum omnium, quae in sacris litteris habent obscuritatem. Paris. 1636, 3 vol. fol.

These volumes, according to Walch, contain many things which may be read with profit. He is the author, also, of *Opus Chronologicum*, 1614, fol. It is not, I believe, a work of great value.

GRABE, JOHN ERNEST, D. D. *a learned Prussian; born* 1666; *became a clergyman of the Church of England, and Professor of oriental languages at Oxford; and died in* 1711.—An Essay upon two Arabick MSS. of the Bodleian Library, and that ancient book called the Doctrine of the Apostles, said to be extant in them. Oxon, 1711, 8vo.

This tract by Grabe is intended as an answer to some of Whiston's whimsical speculations. It is full of Arabic learning, and is worthy of the pen of its distinguished author. Dr. Grabe was the author of several other publications, chiefly connected with the Fathers; but his most important work was the editing of an edition of the LXX. from the Alexandrine MS. preserved in the British Museum. He only lived to carry two volumes (the first and the last) of this splendid work through the press. The third was edited by Francis Lee, a learned English physician, who died in 1719, before the work was completed. It was printed in four volumes folio, and eight volumes 8vo. The first appeared in 1707; the last in 1720. There are useful Prolegomena belonging to the work. Grabe intended to add large notes, but was prevented by death. It was reprinted by Breitinger, at Zurich, in 1730, 4 vol. 4to.

GRAVES, RICHARD, D.D. *Fellow of Trinity College, Dublin.*—Lectures on the four last Books of

the Pentateuch, designed to show the Divine Origin of the Jewish Religion, chiefly from Internal Evidence. Lond. 1807, 1815, 2 vol. 8vo.

This is a work of learning and merit. Dr. Graves examines very minutely the authenticity and truth of the Mosaic history, and the theological and moral principles of the Jewish law; and replies, at great length, to the most plausible objections. With Dr. Geddes, in particular, he maintains a very determined conflict, and exposes, very successfully, the infidel reasonings of that arrogant writer. He also frequently combats Le Clerc and Warburton. Dr. Graves's Essay on the Character of the Apostles and Evangelists, designed to prove that they were not Enthusiasts, 1798, 8vo. is a book which deserves to be consulted.

GRAY, ANDREW, D.D. *a minister of the Church of Scotland, at Abernethy, in Fifeshire; died in* 1779.—A Delineation of the Parables of our Blessed Saviour. To which is prefixed, A Dissertation on Parables and Allegorical Writings in general. Edinb. 1777, 1814, 8vo.

This a very sensible work on the Parables. It is free from that fanciful and licentious mode of treating the allegorical parts of Scripture, in which many writers, with a show of piety, have most improperly indulged. Dr. Gray generally endeavours to ascertain the moral or leading truth contained in each parable; to the illustration of which he directs his chief attention. This, though it affords less scope to genius and imagination, is surely far better than trying to say all manner of things on the minute circumstances, or the drapery in which the truth is clothed. From the days of Origen to the present time, the doctrine and meaning of the Bible have been sadly perverted and abused by a tribe of injudicious mystery-hunters and allegorizers. The chief fault of the preliminary Dissertation is its brevity. It ought to have been much more extended, and to have embraced many more topics. It is valuable, however, as far as it goes.

GRAY, ROBERT, *a clergyman of the Church of England.*—A Key to the Old Testament and Apocrypha: or, An Account of their several Books, their Contents and Authors, and of the Time in which they were respectively written. Lond. 1790, 8vo. 5th edit. ibid. 1805, 8vo.

This is a very convenient and useful book, combining a large portion of valuable information and discriminative learning. It was designed as a companion to Percy's Key to the New Testament, but is much fuller than that work. Both are likely to be superseded by the more extensive work of Mr. Hartwell Horne.

—The Connexion between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated principally with a View to Evidence in confirmation of the Truth of Revealed Religion. Lond. 1819, 2 vol. 8vo. 2d edit.

This is a work of a much higher order than the former, discovering profound and elegant learning, and considerable talents for elucidating the minute and obscure allusions both of sacred and profane literature. Much had been done before, but Dr. Gray has shown that the field is by no means exhausted; and that it may still afford both flowers and fruit to those who are willing to cultivate it. More might even have been made of the knowledge which is accumulated in these volumes, both for the confirmation and support of revelation.

GREEN, WILLIAM, *a clergyman of the Church of England.*—A New Translation of the Psalms from the Hebrew original, with Notes critical and explanatory: to which is added, A Dissertation on the last prophetic Words of Noah. Lond. 1763, 8vo.—Poetical Parts of the Old Testament, newly

translated from the Hebrew. With Notes critical and explanatory. Ibid. 1781, 4to.

Many of the Psalms are considerably improved in this version, but, as a whole, it is inferior to the next work of the author. The poetical parts translated are, the Blessing of Noah, Gen. ix.—of Isaac, Gen. xxvii.—of Jacob, Gen. xlix.—and of Moses, Deut. xxxiii.—the Songs of Moses, Exod. xv. and Deut. xxxii.—of Deborah, Judges v.—of Isaiah, chap. v.—of the Jews, Isaiah xxvi.—the Song of Solomon—the Parables of Balaam—of the Jews, Isaiah xiv.—and of the Nations, Hab. ii.—the Thanksgivings of Hannah, 1 Sam. ii.—of Hezekiah, Isa. xxxviii.—and of Jonah, chap. ii.—the Lamentations of David, 2 Sam. ii.—and of Jeremiah—the last words of David, 2 Sam. xxiii—and the Prayer of Habakkuk, chap. iii. These translations are, in general, very accurate and elegant specimens of biblical interpretation. The notes are not numerous or extensive, but discover much good taste and sound criticism. The work was translated into German by J. F. Roos. Gessae, 1784.—Green also published a Translation of Isaiah lii. and liii. with Notes, in 1776; and some minor pieces at former periods. My copy of his Poetical Parts of the Old Testament was originally the property of Archbishop Newcome, and contains a few notes on the margin in his Grace's handwriting.

GREENWAY, STEPHEN, *a clergyman of the Church of England; born* 1713; *died* 1789.—Ecclesiastes, in three Parts. A New Translation, with a Paraphrase, etc. Lond. 1787, 8vo.

This volume was published at three separate intervals. The last part appeared in 1787. The author was no great Hebrew scholar, and a great adversary to conjectural criticism; but the work deserves to be consulted, both on Ecclesiastes, and on a considerable number of other passages of Scripture on which the writer offers remarks. He speaks respectfully of Lowth and Kennicott, but is very much displeased with Father Houbigant. The book is scarcely ever to be met with complete. The first part was published at a penny, and the second at threepence; in consequence of which they speedily disappeared.

GREENHILL, WILLIAM, *a dissenting minister at Stepney, London, and a member of the Westminster Assembly, who died about* 1667.—An Exposition upon the twenty-nine first Chapters of the Prophecy of Ezekiel. Lond. 1641-1658, 4 vol. 4to.

This elaborate work was originally delivered in lectures to the author's congregation, and was published at different times. Like all the productions of the Puritans, it is evangelical, and stored with the knowledge of the Scriptures; but, like the most of them, it is distinguished by its sound doctrinal and practical views, rather than by the elegance of the composition, or the critical acumen of the reasonings and illustrations.

GREGORY, JOHN, *of Christ Church, Oxford; born in* 1607; *died in* 1646.—Works: in two Parts. The first containing Notes and Observations upon several Passages in Scripture; the second, his Posthuma, being divers learned Tracts upon various Subjects. Lond. 1671, 4to.

This volume contains things learned, curious, and fanciful. The author possessed a considerable portion of learning, but was very eccentric in his flights. Some of the notes are important, and contain a good deal of rabbinical lore. The Dissertation, and plates, on the Boy-bishop, and the Monk-fish, are curious, and exhibit some of the follies of former times. His discussions on the Song of the Bow, the Golden Mice, the Silver Shrines, and Cain's *Thau*, or mark, show how much erudition may be needlessly expended on very trifling subjects. The book is still worth having, but at no great expense.

GREY, DR. RICHARD, *a clergyman of the Church of England; born* 1694; *died* 1771.—Liber Jobi in Versiculos Metrice divisus, cum Versione Latina Alberti Schultens, Notisque. Lond. 1742, 8vo.—The last Words of David, divided according to the

Metre, with Notes critical and explanatory. Ibid. 1749, 4to.—An Answer to Mr. Warburton's Remarks, so far as they concern a late Edition of the Book of Job. Ibid. 1744, 8vo.

Dr. Grey was a disciple of Schultens and Hare. In his Job, he adopts the translation of the former, and the metrical arrangement of the latter, and defends his views of the book against Warburton, in the letter of remarks. His translation of the last words of David, 2 Sam. xxiii. is ingenious and elegant, and was intended as a specimen of a translation of the poetical passages of the Old Testament; but which, I believe, was never published. The Harian system is too artificial to render much service to the Hebrew Scriptures, or to secure many followers.

GRIESBACH, JOHN JAMES, D. D. *a distinguished critic, and editor of the New Testament; was born in* 1644; *was Professor of Divinity at Jena, in Saxony, for thirty-six years, where he died in* 1812. —Novum Testamentum Graece. Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis varietatem adjecit J. J. Griesbach. 2 vol. 8vo.

In 1774, Griesbach published a Synopsis or Harmony of the first three Gospels, with an amended Text, and a Selection of various Readings—an amended Text of John and the Acts of the Apostles, with a Selection of Readings; and, in the following year, the Epistles and Apocalypse in the same manner. This may be considered the first edition of Griesbach's important work. It is, however, far inferior to the second edition, the first volume of which appeared at Halle and London in 1796, and the second in 1806. Part of the expense of this edition was defrayed by the late Duke of Grafton. A third edition was printed very beautifully in London in 1809, and another in 1818. This is universally allowed to be the best critical edition of the New Testament that has ever been published. Instead of describing more minutely a work which is now so easily pro-

cured, and so generally possessed by scholars, I think it of more importance to quote Bishop Marsh's opinion of Griesbach and his work.

"That Griesbach has fulfilled the duties which he owed the public—that his diligence was unremitted—that his caution was extreme—that his erudition was profound—and that his judgment was directed by a sole regard to the evidence before him, will, *in general*, be allowed by those who have studied his edition, and are able to appreciate its merits. That his decisions are *always* correct—that, *in all cases*, the evidence is so nicely weighed as to produce unerring results—that weariness of mind under painful investigation, has *in no instance* occasioned an important oversight—that prejudice, or partiality, has *no where* influenced his general regard for critical justice, would be affirmations which can hardly apply to any editor, however great or good. But if at any time he has erred, he has, at the same time, enabled those who are competent judges to decide for themselves, by stating the contending evidence with clearness and precision. Emendations founded on conjecture, however ingenious, he has introduced not in a single instance: they are all founded on quoted authority. Our attention is even solicited and directed to that authority, the *adopted* readings being always printed in smaller characters than the rest of the text; and with reference to the *rejected* readings, which are printed in the inner margin in the same letters with the text, while both of them refer to the respective evidence, which is produced below. If readings are added where none existed before, or are withdrawn without substitution, the changes are marked with equal clearness, and are equally supported by critical authority. When the evidence is not sufficiently decisive to warrant an alteration in the text, the readings worthy of notice are placed in the inner margin, with different marks expressive of their different claims."—"The edition thus minutely described, is the most important which has been hitherto published; nor is it probable that, during the lives even of the youngest of my hearers, any other critical edition should supersede it. From the exertions which have been already made, it is not likely that new materials of much importance should be brought to light; and even if there

should, it is still less likely that *another* such editor should be found to arrange and digest them." (*Lectures*, part ii. sect. 8.)

The most, or rather the only hypothetical, part of Griesbach's work is his system of recensions, or classification of the Greek MSS. Against this some formidable objections have been published by Dr. Lawrence, in his Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach, and by Nolan in his Enquiry into the Integrity of the Greek Vulgate. Vide Lawrence and Nolan. Dr. Griesbach published several other critical works, which all possess great value. The following are necessary to complete his edition of the New Testament:

—Curae in Historiam Textus Graeci Epistolarum Paulinarum. Jenae, 1777, 4to.—Symbolae Criticae ad supplendas et corrigendas variarum N. T. Lectionum Collectiones. Halae, 1785, 2 vol. 12mo. —Commentarius Criticus in Textum Graecum N. T. Jenae, 1798, 1811, 8vo.

GROTIUS, HUGO, *the most distinguished scholar of the seventeenth century; was born at Delft, in Holland*, 1583; *died in* 1645.—Annotationes ad Vetus et Novum Testamentum, etc.

The annotations on the Old Testament first appeared at Paris in 1644, in 3 vol. fol.; and those on the New Testament at the same place, in 1641, 1646, and 1650, in 3 more. They are all included in his works, published at Amsterdam, in 1679 and 1698, fol. and at Basil, in 1722. An abridgment of them was published by Samuel Moody. Lond. 1727, 2 vol. 4to. They are also contained in the Critici Sacri; and Poole has given the annotations on the New Testament verbatim in his Synopsis. The notes on the New Testament were begun when Grotius was a prisoner, finished when he lived in private, and published when he was an ambassador. The Dutch booksellers prefixed his head, with a high eulogium on him, which offended him so much, that he tore it out of all his own copies. On a work so long and so justly celebrated, it is scarcely necessary for me to say

any thing. The annotations abound with displays of elegant learning and acute criticism. The stores of classical erudition, which were at the command of Grotius, are liberally poured forth to enrich his expositions of the sacred text. He is a rigid adherent to the literal sense throughout, objects to the double design of prophecy, is rather hostile to the application of Old Testament revelation to the Messiah, and attaches too little importance (to speak moderately) to the peculiar doctrines of Christianity. A judicious use of his Scholia may be attended with profit, but too much attachment to them may endanger both the doctrinal sentiments and the spiritual feelings of his admirer. Grotius, says Michaelis, was always too much the man of learning, and too little the man of reflection. Professor Gaussen used to remark to his students, that no commentators deserved to be preferred to Erasmus and Grotius; but he also added, "whoever makes use of their writings, let him know *incidere super ignes suppositos cinere doloso;*" that he treads on fires overspread with faithless ashes.

GUILD, WILLIAM, D. D. *a minister of the Scotish Episcopal Church, Principal and Rector of King's College, Aberdeen; was born in* 1586; *and died in* 1659.—Moses Unveiled, or those figures which served unto the pattern and shadow of heavenly things briefly explained. To which is added, the Harmony of all the Prophets, etc. Lond. 1619, 8vo. and often reprinted.—The Throne of David, or an Exposition of the Second Book of Samuel. Oxford, 1659, 4to.—Love's Intercourse between the Lamb and his Bride, Christ and his Church, in a clear Explication and Application of the Song of Solomon. Lond. 1658, 8vo.—An Explication of the Book of Revelations. Aberdeen, 1656, 16to.

Besides these works, Dr. Guild wrote a number of controversial pieces. He was one of the most respectable of the Scotish ministers who embraced episcopacy, to which the generality of

his countrymen were so much opposed. His Moses Unveiled is a short explanation of all the typical persons, places, and things, which occur in the Old Testament; the congruity and the disparity" between which and their antitypes, he states very minutely. It is divided into fifty-five sections, and is not remarkable for its depth and judiciousness. The Harmony of the Prophets is a selection of the principal passages in the Old Testament which bear testimony to the character and undertaking of Christ. His expository works are now scarce. That on Second Samuel, which I have not seen, is said to have been edited by Dr. John Owen.

GUYSE, JOHN, D. D. *an English Independent minister; born* 1680; *died* 1761.—The Practical Expositor; or an Exposition of the New Testament, with occasional Notes, and serious recollections at the end of each chapter. Lond. 1739–1752, 3 vol. 4to. and in several editions 6 vol. 8vo.

Dr. Guyse was a man of some learning, but of no great genius. His Expositor is a heavy work. In the paraphrase, various and often discordant senses are brought together. The notes do not throw much light on the text. It is far inferior to the similar work of his friend and contemporary, Dr. Doddridge. Messrs. Bogue and Bennett, however, say, "It displays sound judgment, an intimate acquaintance with the original, considerable critical acumen, with much seriousness and zeal for truth."

HAAK, THEODORE, F. R. S. *a native of the Palatinate; born* 1605; *died* 1690.—The Dutch Annotations upon the whole Bible, or all the Holy Canonical Scriptures of the Old and New Testament, together with and according to their own translation of all the text; as both the one and the other were ordered and appointed by the Synod of Dort, 1618, and published by authority, 1637. Now faithfully communicated to the use of Great Britain

in English. By Theodore Haak, Esq. Lond. 1657, 2 vol. fol.

This work is dedicated to Cromwell. It contains also an account of the Dutch version made by order of the Synod of Dort. It was recommended, along with Diodati, by parliament, to the authors of the Assembly's Annotations; and is very similar in its plan and character to that work.

HACKSPAN, THEODORE, *a Lutheran divine of Altdorf, who died in* 1663.—Dissertationum Philologicarum et Theologicarum Sylloge. Altorf. 1663, 4to.—Notae in varia et difficilia Scripturae loca. Ibid. 1664, 3 vol. 12mo.—Miscellanea Sacra libris duobus. Ibid. 1660, 8vo.

These various writings of Hackspan are all valuable, but especially his Notes on difficult passages. They are divided into three parts, and conclude with the Gospel of John. The author was an excellent Hebrew and oriental scholar. He defends the truth in many places against the Socinians, and charges the Jews with having wilfully corrupted several passages of the Old Testament. This charge has been advanced by Kennicott and several other learned men, but never satisfactorily substantiated. The works of Hackspan are highly praised by Walch, Buddeus, and Zeltner; but they have long been scarce.

HALDANE, ROBERT, Esq. *a Scotish gentleman, well known for his efforts in spreading the Gospel.* —The Evidence and Authority of Divine Revelation: being a View of the Testimony of the Law and the Prophets to the Messiah, with the subsequent Testimonies. Edinb. 1816, 2 vol. 8vo.

This is a very excellent book on the necessity, the evidences, and the subject of revelation. It is distinguished from most works of the kind by the excellent views of Christianity which it contains, and the decided manner in which it addresses

men concerning the salvation of the gospel, and the infinite importance of attending to their eternal interests. Its chief defect is the omission of references, when quoting the testimony of friends and enemies in support of the truth of the gospel.

HALES, JOHN, *of Eton, commonly called the ever-memorable; born* 1584; *died* 1656.—Works. Now first collected together. Glasg. 1765, 3 vol. small 8vo.

This fine edition of the works of this celebrated writer was published by Lord Hailes. The value of his writings is attested by Lord Clarendon, Lord Say and Seal, Bishop Pearson, Dr. Heylin, Andrew Marvel, Anthony A. Wood, Bishop Stillingfleet, and Bishop Hoadley. They are of a very miscellaneous nature, including paraphrases of portions of Scripture, essays on scriptural subjects, letters, and sermons. Their merits are unequal. The best seem to be his discourse on schism, that on the abuse of hard places of Scripture, and his letters to Sir Dudley Carleton, from the Synod of Dort, in which he gives a good account of that far-famed convention. He was evidently a man superior to many of the prejudices of his age; but, if the reader's expectations are raised very greatly by his high-sounding title, and the testimonies referred to, he will probably be disappointed even by his Golden Remains.

HALES, WILLIAM, D. D. *Fellow of Trinity College, Dublin, and Professor of oriental languages in the university.*—A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive nations of the world, and the prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems. Lond. 1809–1814, 3 vol. 4to.

This is perhaps the most valuable chronological work that has ever been published. Possessed of the caution of Newton, and

the learning of Usher, Dr. Hales proceeds on better data than either of these distinguished chronologists; and pours a flood of light on some of the darkest and most difficult points in sacred and profane history. The first volume contains an explanation of the new system of chronology adopted by the author, together with the elements of technical chronology, and the elements of sacred geography, which are illustrated with six engravings. Volume second contains a chronological history of the Old Testament, the Apocrypha, and the New Testament, and of the whole range of prophecy. His translations are all made directly from the original Scriptures. In the third volume, there is a chronological history of the Assyrians, Babylonians, Medes, Persians, Lydians, and Egyptians, etc. adjusted throughout to sacred chronology. Dr. Hales adopts the larger computation of the antediluvian and patriarchal times contained in the Samaritan and the Septuagint, and restores and defends the genuine numbers of Josephus. The quantity of biblical criticism and interpretation interspersed through the work is extraordinary, and does very great honour to the learning, research, and judgment of the author. Dr. Adam Clarke, who makes a very liberal use of the work in his Commentary, bestows on it the highest commendation.

HALL, JOSEPH, *Bishop of Norwich; was born in* 1574, *and died in* 1656.—Contemplations on the Principal Passages of the Holy Story. Lond. 1612–1615, 3 vol. 8vo. and in various editions of his Works; the last of which was edited by Dr. Pratt, and published at London in 1806, in 10 vol. 8vo.

There is a great variety of sentiment, and great richness of thought and expression, in these Contemplations. The historical passages are often very happily illustrated; and a pure and elevated devotion, combined with a fine imagination, pervades the whole. Doddridge speaks of them as "incomparably valuable, for language, criticism, and devotion." The first and last terms are justly applied, but not the middle one; as there is very little criticism, in the proper meaning of the term, in any of the works of Hall.

—A Plain and Familiar Explication, by way of Paraphrase, of all the Hard Texts of the whole Divine Scripture. Lond. 1633, fol. 2 vol. 8vo. which constitute the 3d and 4th of Pratt's edition.

This paraphrase includes many texts which are *not* hard; and on many hard texts it throws little light. Occasionally a critical remark occurs, and frequently the point and energy of a particular sentiment is happily noticed; but the reader who repairs to these volumes for the solution of many difficulties in the language or doctrine of the Bible, will certainly be disappointed. He who undertakes too much must always fail to afford satisfaction. An explication of all the hard texts in the Bible was too vast an undertaking, even for Bishop Hall, though his learning was greater than that of most of the men of his age, and his industry not inferior to any.

HALLETT, JOSEPH, Jun. *a dissenting minister at Exeter; born* 1692; *died in* 1744.—A Free and Impartial Study of the Holy Scriptures recommended, in Notes on Peculiar Texts, with Discourses and Observations, etc. Lond. 1729–1736, 3 vol. 8vo.

These volumes were published at considerable intervals, and are now difficult to be procured complete. They contain a varied mass of curious and important discussion on passages of Scripture, or scriptural subjects. Among the latter are, essays on the quotations from the Old Testament in the Apocrypha; the Septuagint; Christians not bound by any authority of the law of Moses in the ten commandments; the doxology at the end of the Lord's prayer; the immortality and immateriality of the soul; list of errors in the present Hebrew copies of the Old Testament; the Saviour's miracles, in reply to Woolston; the meaning of the word God; the nature of sacrifice, particularly that of Christ; the origin of evil; the Lord's day; the agapae, or love feasts; circumcision and baptism; schism and heresy; the restoration of the Jews, etc.

Whether the reader shall agree or differ with Hallett in many of the views which are stated and defended in these volumes, he will not deny their author the praise of deep learning, patient research, and originality of mind. Hallett was an Arian, and suffered considerably on account of his sentiments. His Arianism, however, is not much obtruded in these volumes; though it doubtless influences his reasonings on several points. With attention to this caution, the student of the Bible may find the works of Hallett of very considerable importance. He was also the author of a work in Latin, now very little known,

—Index Librorum MSS. Graecorum et Versionum Antiquarum Novi Foederis; quos viri eruditissimi J. Millius et L. Kusterus cum tertia editione Stephanica contulerunt. 1728.

This index gives an account of the age and character of the MSS. used by Mill and Kuster, which they had omitted to give in such a form as to admit of easy reference. Hallett published, besides the above, a few pamphlets on the deistical controversy.

HALYBURTON, THOMAS, *a very pious minister of the Church of Scotland, Professor of Divinity at St. Andrews; born near Perth*, 1674; *died* 1712. —Natural Religion insufficient; and Revealed necessary to Man's Happiness in his present state, etc. Edinb. 1714, 4to.

This is a work of importance in the deistical controversy. It contains a very able examination of the writings of Lord Herbert, and demolishes to the ground the strongholds of the enemies of Revelation. The author's views of the doctrines of the Bible were very excellent; and, making a little allowance for the style, his work is one of the best books we have on the subject. The above volume includes a Latin inaugural oration, delivered in St. Andrews in 1710, in which Halyburton examines a sceptical production of the celebrated Dr. Pitcairn. There is also an essay on the nature and ground of faith, in

which the author makes some remarks on the sentiments of Locke on this subject, as expressed in some passages of his work on the Human Understanding. There is, lastly, an inquiry on the subject of regeneration and justification.

HAMILTON, GEORGE, *a clergyman of the Church of Ireland.*—A General Introduction to the Study of the Hebrew Scriptures; with a Critical History of the Greek and Latin versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases. Dub. 1813, 8vo.—Codex Criticus of the Hebrew Bible, wherein Vander Hooght's text is corrected from the Hebrew MSS. collated by Kennicott and De Rossi, and from the ancient versions; being an attempt to form a standard text of the Old Testament. Lond. 1821, 8vo.

Both these works do great credit to the learning and application of Mr. Hamilton. The first contains much important and original information, in a very condensed and perspicuous state. The second will partially supply the place of Kennicott and De Rossi, as the most valuable of the various readings in these extensive works are given. It has also prepared the way for a most important desideratum in biblical literature, a corrected text of the Hebrew Scriptures. Mr. Hamilton's leanings are uniformly of the cautious kind. Conjectural criticism he altogether discards; and though he may not perhaps give satisfaction to every critical reader, he has furnished an excellent specimen of a critical edition of the Hebrew Bible, which will be thankfully accepted by scholars.

HAMMOND, HENRY, D. D. *a learned divine of the Church of England, who died in* 1660.—A Paraphrase and Annotations upon all the Books of the New Testament; briefly explaining all the difficult places thereof. Lond. 1653, 1671, fol. 1702, fol. best edit.

Hammond was a man of very considerable learning and piety, alloyed with a portion of superstition. He often succeeds in illustrating the force and meaning of the Greek words and phrases of the New Testament. His stock of classical and rabbinical information was very respectable, and furnished him with some valuable illustrations. He was a moderate Arminian in doctrinal sentiment; a great stickler for the divine origin of episcopacy; and held some peculiar notions about the Gnostics, to whom he supposes there are many more allusions in the New Testament than any one else is likely to find. Le Clerc translated this work into Latin, and added a supplement of his own, correcting some of Hammond's mistakes, which was published in English, Lond. 1699, 4to. A defence of Hammond against the rude and unjust reflections of Le Clerc was published in 1699, to which Le Clerc replied.

—Paraphrases and Annotations upon the Book of Psalms. Lond. 1659, 1683, fol.

The substance of the remarks on the New Testament is applicable to the Annotations on the Psalms. There is a great deal of very dry criticism, which does not interest the reader much in the subject of these sacred compositions. Hence this work is less known and respected than the former. Yet Walch says of it, "that the notes are most learned, and embrace many things which are omitted by others, on which account Hammond is to be reckoned among the best interpreters of the Psalms." Bishop Lowth says, "I think his plan of interpretation is the right one; he endeavours first to give the literal sense, and thence deduces the mystical." All Hammond's works were published in Lond. 1674-1684, 4 vol. fol.

HARDY, SAMUEL, *a clergyman of the Church of England; born* 1720; *died* 1793.—A New Translation of St. Paul's Epistle to the Hebrews, with explanatory Notes. Lond. 1783, 8vo.—Novum Testamentum Graecum; cum Scholiis Theologicis et Philologicis, etc. Lond. 1820, 2 vol. 8vo.

The alterations of the common translation in the version of the Hebrews are not very numerous, yet they are sometimes rather free. The notes are short, and the doctrine orthodox.

The edition of the New Testament is designed expressly for the use of the junior students of that important book. The notes, which are printed at the foot of the page, are all very short. They are mostly selected from the ancient and modern critical writers. Hardy does not assign them to their respective authors, and the doctrines which they contain are not always very correct.

HARE, FRANCIS, *Bishop of Chichester; died in* 1740.—Psalmorum Liber in Versiculos Metricè divisus, etc. Lond. 1736, 2 vol. 8vo.

This work does more honour to the genius and industry of the author than to his judgment. That the Psalms are poetical is very obvious, but that they are constructed on similar principles with Greek and Latin verse, the learned bishop has failed to prove. The true pronunciation of Hebrew is irrecoverably lost, and the discussions of Meibomius, Gomarus, and Le Clerc, have thrown little light on it. The hypothesis of Hare met with an able antagonist in Bishop Lowth, and a defender in Dr. Edwards.

HARLEY, SIR EDWARD, *brother to the Earl of Oxford.*—An Essay for composing a Harmony between the Psalms and other Parts of Scripture, but especially the New Testament. Lond. 1732, 8vo. 2d edit.

This is a book of piety rather than of learning. It was published without the author's name. It was followed by The Harmony of the Four Gospels, etc. Ibid. 1733, 8vo. Both works are creditable to the author's acquaintance with the Scriptures.

HARMER, THOMAS, *a dissenting minister in Suffolk; born in* 1715; *died in* 1788.—The Outlines of a New Commentary on Solomon's Song,

drawn by the Help of Instructions from the East. Lond. 1768, 8vo.

This is an uncommonly ingenious work, to which all subsequent interpreters of the Song have been much indebted. Harmer does not consider it as an epithalamium properly, but as relating to a royal marriage, that of Solomon to the daughter of Pharaoh; and this event as designedly symbolical of the rejection of the Jews and the calling of the Gentiles. This idea he supports with great ingenuity, and certainly throws much light on various parts of this beautiful but difficult portion of Scripture. In Remark XI. he seems to intimate that it is not the production of Solomon; but in a MS. note at the end of that remark, by the author himself, in a copy in my possession, he says, "After all, I am, upon recollection, inclined to pay that regard to ancient tradition, as to suppose Solomon himself was the writer of this Song. In truth, if, after his death, it was acknowledged to be of a more divine nature than any of his Songs, 1 Kings iv. 32, by one whose character as a prophet of God was not disputed, its being a sacred book must be as firmly established, at least as if written by a prophet in the lifetime of his prince. And if it be an inspired song, it is undoubtedly to be understood in a sense worthy of the prophetic spirit."

—Observations on Various Passages of Scripture, placing them in a new Light, and ascertaining the meaning of several, not determinable by the Methods commonly made use of by the Learned. Fourth edition. With a new arrangement, many important additions, and innumerable corrections; by Adam Clarke, LL.D. Lond. 1808, 4 vol. 8vo.

In this work, the ingenious and industrious author makes an extensive application of the same kind of knowledge which he had employed to illustrate the Song of Solomon. The first edition, in 1764, was in a single volume octavo; the next, in 1777, was in two volumes octavo; to which two more were added in 1787. A translation of the first edition was made into German, by John Ernest Faber, and published with notes and additions

of his own, and of Professor Seybold, in 1772 and 1775, in two volumes octavo. A third volume appeared in German in 1776. This fact shows the estimation of the work abroad, which all classes of persons at home have agreed to commend. Although the difficulties which it contributes to remove are not generally of the most formidable kind, it is desirable that they should be explained; and as many persons may be led to read such a work, who will not be induced to examine one of a more decidedly theological cast, some benefit to revelation must result from it. There are also difficulties which the ordinary critical aids cannot enable us to remove, on which the volumes of Harmer frequently throw considerable light. The worthy author, perhaps, attached too much importance to his field of labour, and occasionally carries some of his illustrations too far; but for this due allowance will be made by every liberal mind. It would have been well had he mixed religious reflections more frequently with his observations. This would have rendered them more beneficial, and counteracted so far the earthly tendency of the work. Any book on the Bible, which does not distinctly recognise its spiritual character and design, must to a certain extent injure it. This remark, though made here, is not more applicable to the volumes of Harmer than to many productions noticed with approbation in this work.

HARRIS, S. D. D. *Professor of modern history in the university of Cambridge.*—A Commentary on the fifty-third Chapter of Isaiah. Lond. 1739, 4to.

This is a curious and learned book, which is commended by Dr. Doddridge. There are three dissertations in it: on an *advocate;* on *generation;* and, on the ancient method of propounding important points, by way of question. There is also an appendix of eighty-nine queries, on ancient religious traditions and practices.

HARWOOD, EDWARD, D.D. *an Arian dissenting minister; born* 1729; *died* 1794.—The New Testament, collated with the most approved MSS. with select Notes in English, critical and explanatory, etc. Lond. 1776, 2 vol. 12mo.

This may be considered a critical edition of the Greek Testament on a small scale. The Codex Bezae, and the Clermont MS. are the principal authorities followed. Both Michaelis and Marsh speak of this edition in terms of commendation. The appendix to vol. ii. contains a useful list of editions of the New Testament, and of critics and commentators on it.

—A New Introduction to the Study and Knowledge of the New Testament. Lond. 1767–1771, 2 vol. 8vo.

In this Introduction, many of the topics usually treated in such books are discussed with considerable ability. On the doctrines of the New Testament, and the life of Christ, of which the doctor treats, he is very deficient and heterodox. But on the facts of the New Testament history, the customs and manners referred to, and the style and manner of the writers, there are many ingenious observations. Bishop Marsh says, "As these dissertations display great erudition, and contain much information illustrative of the New Testament, they are certainly to be recommended to the theological student." Dr. Harwood promised a third volume, which never appeared.

—A Liberal Translation of the New Testament; being an attempt to translate the Sacred Writings, with the same freedom, spirit, and elegance, with which other English translations have been lately executed: the design and scope of each author being strictly and impartially explored; the true signification and force of the original critically observed, and as much as possible transfused into our language; and the whole elucidated and explained upon a new and rational plan; with select notes, critical and explanatory. Lond. 1767, 2 vol. 8vo.

The preceding work was designed to introduce this new and liberal version. The extended title page which has been given, leaves little necessity for enlarging on the nature or plan

of the work. As a translation, it is verbose, affected, and, in fact, more the New Testament of Dr. Harwood than of the apostles. It must be injudicious and improper to use the same freedoms with a revelation from God, as with a mere human production. The opportunity which liberal translation affords for introducing the sentiments of the translator is very great, and has been most extensively embraced by Harwood, who has Arianized the whole New Testament. Those, however, who are capable of judging for themselves respecting the meaning of the original text, will find sometimes a very good English rendering of it. Harwood was the author of several other works.

HAWEIS, THOMAS, *Rector of Aldwinkle; born* 1732; *died* 1820.—A Translation of the New Testament from the original Greek. Lond. 1795, 8vo.

This work contains some good renderings, and others which are not only mistaken, but ludicrous. No notes are attached to it, which renders it impossible to know the translator's reasons for many of his deviations. The motives of Dr. Haweis in undertaking this work were good, and his sentiments correct; but his qualifications for translating the New Testament were not equal to the task, and his work has not attracted any attention. His Evangelical Commentary on the Bible, in two volumes folio, is not a work of much value. He is also the author of a Church History, in three volumes octavo.

HAYES, CHARLES, Esq. *of Gray's Inn; died in* 1760, *in the eighty-second year of his age.*—A Vindication of the History of the Septuagint from the Misrepresentations of the learned Scaliger, Du Pin, Dr. Hody, Prideaux, and others. Lond. 1736, 8vo. —A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the history of the birth and infancy of Christ. Ibid. 1788, 8vo.—A Dissertation on the Chronology of the Septuagint; with an Appendix on the Chaldean and Egyptian Antiquities. Ibid. 1741, 8vo.

These learned and ingenious performances were all published anonymously, and some of them have been, by mistake, ascribed to Sir Richard Ellis. They discover a very profound acquaintance with chronology, and a great veneration for the Scriptures.

HEATH, THOMAS, *a learned gentleman of Exeter.*—An Essay towards a new English Version of the Book of Job, from the original Hebrew; with a Commentary, and some Account of his Life. Lond. 1756, 4to.

This is one of the numerous productions caused or occasioned by the Warburtonian controversy. The author believes that Job was a real person, who lived at an early age of the world; but that the poem was written at a much later period, and by a person utterly unacquainted with the doctrines of a future state, and the resurrection of the body. The version is in prose; and the notes discover considerable acquaintance with sacred criticism, and with the numerous writers on this difficult book. He also changes the order of some passages in the latter part of the poem. It is, on the whole, a respectable performance, though the hypothesis respecting its age and author, and some of the sentiments, will not be generally adopted.

HEBREW BIBLES.

In this article I shall give some account of a few of the rare, critical, and valuable editions of the Hebrew Bible. To notice all, or even a great number of them, would neither be compatible with the limits, nor correspond with the design, of this work. If the reader desire more extended information on the subject, he may consult Le Long, Bib. Sac. vol. i. p. 96—124, edit. 1709; Walch, Bib. Theol. vol. iv. p. 4—13; Kennicott's English Dissertation on the State of the Hebrew Text, and his Diss. Gen. appended to vol. ii. of his Bible. Notices of other critical editions of the Hebrew Bible will be found in this work, under the names of their respective editors.

—Biblia Hebraica cum punctis. Soncini, 1488, fol.

This is generally considered the first printed edition of the whole Hebrew Scriptures. Prior to this, the Psalms had been

printed in 1477, the Pentateuch in 1482, the Prophets in 1486, and the Hagiographa at Naples, in 1487. According to Kennicott, this Hagiographa is only part of an edition of the whole Scriptures printed that year. The only copy of it in existence is in the library of Eton College. The edition is supposed to have been burnt by the Jews, because it is not strictly masoretical. Of the edition of 1488, copies are to be found in the Barberini Library at Rome, the Laurentian Library at Florence, and the library of Exeter College, Oxford. It was edited by Abraham, the son of Rabbi Chaim, and completed in the eleventh month of the year 248, according to the lesser computation, corresponding with the year of Christ 1488.

—Biblia Hebraea. Brixiae, 1494, 8vo.

This is the edition used by Luther in making his German translation. The Reformer's own copy is deposited in the Royal Library at Berlin, and was collated by Professor Schulze for Dr. Kennicott.

—Biblia Hebraea nuda, (vel sine punctis.) Pisae, 1494, fol. et 4to.

This is the first edition of the Hebrew Bible without points, and is represented as very correct. Other unpointed editions appeared in 1573, 1610, 1631, 1639, 1694, 1702, etc.

—Biblia Hebraica Rabbinica. Venetiis, 1526, 4 vol. fol.

This is sometimes called Bomberg's Bible, from the name of the printer, and sometimes Rabbi Ben Chaim's edition, because he was the editor. It contains the Chaldaic paraphrases, and the chief commentaries of the Rabbins on the text. It is the basis of all the masoretic editions. Rabbi Jacob Ben Chaim prefixed a long preface to this edition in Rabbinical Hebrew, a Latin translation of which Kennicott has inserted in his dissertation on the Hebrew Text, (p. 229—244,) from a MS. in the Bodleian Library. It is very curious. The Bomberg editions, of which there are five, are all printed without any division of chapters or verses, which renders them inconvenient. They

contain, however, the Rabbinical comments of Aben Ezra, Jarchi, Kimchi, Levi Ben Gershom, Abrabanel, and Abenmelech.

—Biblia Ebraea. Hamburg. 1587, fol.

This edition, edited by Hutter, and printed by Jacob Lucius, is curious, as all the servile letters are printed with a hollow type, by which they appear white, and are thus distinguished from the radicals, which are all black.

—Biblia Hebraea Accuratissima, etc. Amst. 1667, 2 vol. 8vo.

This is the third edition of Joseph Athias, a Jewish printer, all of which were edited by the celebrated Leusden. "This supremely masoretic edition," says Kennicott, "appeared to their High Mightinesses the States General, so particularly meritorious, that Athias, the typographer, was presented with a chain of gold, and a gold medal pendant. But was it not an act of superabundant goodness, thus to reward a Jew for an edition, in which John Leusden (though a Christian) confesses, that he permitted the Latin contents, here added in the margin, to explain away some of the prophecies relating to the Messiah!" Diss. p. 481.

—Biblia Hebraea. Berolini, 1699, 4to.

To this edition there is prefixed a learned and valuable preface by the editor, Daniel Ernest Jablonski, in which he first lays a regular foundation for the reformation of the printed Hebrew text, by pointing out the fact of the various readings, and recommending an accurate examination of the MSS.

—Biblia Hebraica. Amst. 1705, 8vo.

This is the celebrated edition of Vander Hooght, famed for the accuracy of its text, and the beauty of its typography; and yet Dr. Geddes remarks, that it has many more errors than the earliest printed editions. Kennicott states, that the variations between it and the first edition of 1488 amount to 12,000. It is, however, the text from which Houbigant and Kennicott printed their splendid editions.

—Biblia Hebraica, ex aliquot MSS. et compluribus impressis codicibus; item Masora tam edita quam

manuscripta, aliisque Hebraeorum criticis diligenter recensita. Halae, 1720, 2 vol. 8vo.

The editor of this critical edition was John Henry Michaelis. It is the first Hebrew Bible which contains any various readings collected by a Christian editor. The notes on the Hagiographa, intended for this edition, were printed separately, in 3 vol. 4to. at Halle, in 1720.

—Biblia Hebraica sine punctis. Oxonii, 1750, 2 vol. 4to.

This edition, as far as I can ascertain, is the first Hebrew Bible, excepting that in the Polyglot, printed in England. It is without points, and does credit to the taste and attention of its editor, Nathaniel Forster. He was a learned clergyman of the Church of England, who was born in 1717, and died in 1757.

—Vetus Testamentum Hebraicum, cum variis lectionibus. Edidit Ben. Kennicott. Oxonii, 1776–1780, 2 vol. fol.

This is, beyond all comparison, the most splendid edition of the Hebrew Scriptures ever published. It was patronized by most of the crowned heads of Europe. Above £9000 was subscribed to procure the collation of MSS. It occupied its learned editor in preparation or actual labour more than thirty years. More than six hundred MSS. and editions were collated for it, in all parts of Europe. The text is that of Vander Hooght, without the points. The Samaritan Pentateuch, where it differs from the Hebrew text, is printed in parallel columns in the Hebrew character. The various readings are almost innumerable, and occupy in general the largest half of every page. The Dissertatio Generalis, annexed to the second volume, is invaluable for the information which it contains respecting the state of the original text, and the sound principles of criticism which it exhibits.

—Biblia Hebraica, cum variis lectionibus, etc. Lipsiae, 1793, 2 vol. 8vo.

This Bible was edited by Doederlein and Meisner. It contains a selection of the chief various readings in the collections of Kennicott and De Rossi; and may, therefore, partly supply the place of these expensive works. The text is after Reineccius. The same edition appeared with a new title page at Halle, in 1819, with a preface by Dr. Knappe.

—Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without Points, after the Text of Kennicott; with the chief various Readings, selected from his Collation of the Hebrew Manuscripts, from that of De Rossi, and from the ancient Versions; accompanied with English Notes, critical, philological, and explanatory, etc. By B. Boothroyd. Pontefract, 1810–1816, 2 vol. 4to.

This work does very great honour to its editor, printer, and author. The text is very distinctly printed. The notes are not often original, as the author professes to give only a selection from the works of the best biblical scholars; but they are generally very judicious and appropriate. It is probably the most useful Hebrew Bible that has been published for common use. Though not always quite accurate, it is sufficiently so for general purposes, and as it contains much matter that is dispersed through voluminous and expensive works, it is adapted to a wider circulation. When shall we see a corrected text of the Hebrew Bible? The honour of producing such a work is reserved for some future Wetstein or Griesbach.

HEIDEGGER, JOHN HENRY, *a Swiss theologian; born* 1633; *died* 1698.—De Historia Sacra Patriarcharum Exercitationes Selectae. Amst. 1667, 2 vol. 4to.

This learned and elaborate work contains forty-seven dissertations on the most difficult and interesting points of patriarchal history. They are examined with great care and minuteness, and must have cost the author vast labour; but few will now undergo the toil of plodding through his laborious researches. I

give the following additional titles of Heidegger's works:—Enchiridion Biblicum. Amst. 1688, 12mo.—Labores Exegetici. Tiguri, 1700, 4to.

HEINSIUS, DANIEL, *a Dutch Calvinist, Professor of history in the university of Leyden; died in* 1655.—Exercitationes ad Novum Testamentum, et Aristarchus Sacer. Lugd. Bat. 1639, fol. Cantab. 1640, 4to.

The Exercitations are distributed into twenty books, besides the Prolegomena. They examine and explain many passages of the New Testament. The *Aristarchus* contains dissertations on Nonnus's paraphrase of John's Gospel, in which he compares his explanations with the words of the evangelist. Heinsius does not hold a first place among commentators. Some of his views were opposed by Grotius, Salmasius, and Croius.

HENRY, MATTHEW, *an excellent dissenting minister at Chester and London; born* 1662; *died* 1714.—An Exposition of the Old and New Testament. Lond. 1710, fol. and often since reprinted in fol. and 4to.

The author died when he had brought his work to the end of the Acts of the Apostles. The Epistles and Revelation were finished by several of the English dissenting ministers. The following is, I believe, an accurate list of the continuators: The Rev. John Evans, Romans; Simon Brown, 1st Corinthians; Daniel Mayo, 2d Corinthians, and 1st and 2d Thessalonians; Joshua Bayes, Galatians; Samuel Rosewell, Ephesians; William Harris, Philippians and Colossians; Ben. And. Atkinson, 1st and 2d Timothy; Jeremiah Smith, Titus and Philemon; William Tong, Hebrews and Revelation; Samuel Wright, James; Zechariah Merril, 1st Peter; Joseph Hill, 2d Peter; John Reynolds, the three Epistles of John; John Billingsley, Jude. Mr. Henry's work has long enjoyed a high and deserved reputation. The work is distinguished, not for the depth of its learning, or

the originality of its views; but for the sound practical piety, and large measure of good sense, which it discovers. The author was well acquainted with the character and the ways of God, and profoundly versant in the science of human nature; so that, from his own experience, he very often instructs and edifies his readers. He often leaves difficulties unremoved, and even unnoticed; and there is a peculiar quaintness in the turn of many of his remarks, which renders his work somewhat repulsive to persons of fastidious taste; but few books of such extent on the Bible contain so much writing to the purpose, or are so well fitted to promote the general good of men. The continuators are not all equal to the original; which is easily accounted for, as they accommodated themselves to the manner of their predecessor, in which no man could excel but himself.

HEPBURN, JAMES BONAVENTURA, *a Scotchman, celebrated for his oriental attainments; born in Haddingtonshire,* 1573; *became a convert from Protestantism to Popery; and died at Venice about* 1620.—A Hebrew and Chaldaic Dictionary, and an Arabic Grammar. Rome, 1591, 4to.

I insert this work, without knowing its Latin title, as the production of a countryman, who made a distinguished figure in Hebrew learning for the time at which he lived. He enjoyed the confidence of Pope Paul V. who gave him the keeping of all the oriental books and MSS. in the Vatican Library.

HODGES, WALTER, D. D. *Provost of Oriel College, Oxford; a Hutchinsonian divine.*—Elihu; or an Enquiry into the principal Scope and Design of the Book of Job. Lond. 1750, 4to. 1756, 12mo. third edition.

The chief design of this curious work is to show that Elihu is the son of God; a discovery which the author imagines throws great light on the whole book, and solves all the controversies which have been agitated respecting its doctrines. This, with the Hutchinsonian reveries which pervade it, will give the reader

some idea of what he may expect from ELIHU. The observations of Warburton on Job's commentators, in which he introduces Hodges, though more profane than became a churchman, deserve to be quoted, as somewhat characteristic of the several writers: "Poor Job! it was his eternal fate to be persecuted by his friends. His three comforters passed sentence of condemnation on him, and he has been executing *in effigie* ever since. He was first bound to the stake by a long *catena* of Greek Fathers; then tortured by Pineda; then strangled by Caryl; and afterwards cut up by Wesley, and anatomized by Garnett. Pray don't reckon me among his hangmen. I only acted the tender part of his wife, and was for making short work with him. But he was ordained, I think, by a fate like that of Prometheus, to lie still upon his dunghill, and have his brains sucked out by owls. One Hodges, a head of Oxford, now threatens us with a new *auto da fe*." (Warburton's *Letters to Hurd*, p. 22.)

HODGSON, BERNARD, LL. D. *Principal of Hertford College.*—Solomon's Song. Translated from the Hebrew. Oxford, 1785, 4to.

This is one of the numerous versions of this book which are entirely confined to the literal sense, and the illustration of its poetical beauties. The learned Doctor considers it an epithalamium; the name of the bride's mother he discovers in chap. viii. 2, to have been TALMADNI; and the chariots of Amminidab he renders "the chariots of my loyal people." I do not know that much service is rendered to the Bible by illustrations from Anacreon.

—The Proverbs of Solomon. Translated from the Hebrew, with Notes. Oxford, 1788, 4to.—Ecclesiastes. A New Translation from the original Hebrew. Ibid. 1791, 4to.

The sacred books on which Dr. Hodgson has exerted his critical powers present many difficulties. The remoteness of their allusions, the singularity of some of the sentiments, the abruptness of the transitions, and the peculiar point and axiomatical brevity of the phraseology, render it no easy task to explain the writings of the royal teacher. The translations of the learn-

ed Principal throw light on many passages. He seldom deviates unnecessarily from the common version; and, where he does, he generally assigns satisfactory reasons. The notes are neither long nor numerous, and are almost wholly philological. The volumes are worthy of a place in the series of English versions of the Scriptures.

HODY, HUMPHREY, D. D. *an English clergyman, Professor of Greek in Oxford; born* 1669; *died* 1706.—Contra Historiam Aristeae de LXX. Interpretibus Dissertatio, etc. Oxon. 1685, 8vo. —De Bibliorum Textibus Originalibus, Versionibus Graecis et Latina Vulgata, libri quatuor. Ibid. 1705, fol.

The dissertation against the history of Aristeas was written in opposition to Isaac Vossius, and completely succeeds in destroying the credit of the lying fable of the Jew, respecting the Septuagint. Bishop Marsh calls the second performance the *classical* work on the Septuagint. It examines with great accuracy, and discusses with much learning and ability, every question relating to the age, the authors, the character, and progress of that celebrated version. All subsequent writers have been greatly indebted to this work of Hody.

HOFFMANN, IMANUEL, *Professor of Greek in the university of Tubingen; born* 1710; *died* 1782. —Demonstratio Evangelica, etc. Tub. n. d. 3 vol. 4to.

The object of this work is to compare the passages quoted from the Old Testament, with the quotations in the New. It is something of the same nature with the work of Randolph, but much more extensive. It is full of learning, and in general very judicious. Hoffmann was the author of a number of philological and critical dissertations on the Scriptures, besides this work, which was edited by Professor Hegelmaier.

HOG, WILLIAM, *a Scotchman.*—Paraphrasis in Jobum Poetica. Lond. 1682, 12mo.

This is a small poetical version of the Book of Job, without note or comment. The author discovers some talent for Latin versification, which several of his countrymen then cultivated. His work is hailed by a trio of contemporary bards, Ramsay, Davis, and Munro. Prefixed is a rude engraving of the patriarch, covered with sores, sitting on the dunghill, and surrounded by his wife and friends, in the attitude of addressing him.

HOLDEN, GEORGE, M. A. *a clergyman of the Church of England.*—An Attempt towards an Improved Translation of the Proverbs of Solomon, from the original Hebrew, with Notes, critical and explanatory, etc. Lond. 1819, 8vo.—An Attempt to illustrate the Book of Ecclesiastes. Ibid. 1822, 8vo.

These two works are among the ablest pieces of biblical illustration with which we have lately been furnished. The author is evidently an excellent Hebrew scholar. He does not unnecessarily deviate from the common translation; and always when he does so assigns satisfactory reasons for his departure. His theological views seem generally correct, and his attention to the scope and design of the inspired writers most praiseworthy. He applies the eighth chapter of the Proverbs to the second person in the Godhead. Many able writers doubt the propriety of this, except as an accommodation.

HOLDEN, LAWRENCE, *a Unitarian dissenting minister at Maldon, in Essex; born* 1710; *died* 1778.—A Paraphrase, with Notes, on the Books of Job, Psalms, Proverbs, and Ecclesiastes. Lond. 1763, 4 vol. 8vo. Ditto on Isaiah, 1776, 2 vol. 8vo.

This is one of the worst specimens in the English language of paraphrastic interpretation. The author was not destitute of learning, but very destitute in that faculty of rendering it intelligible and interesting, which is so important to an interpreter of the word of God. He uses so many words, that he both weakens the sentiment of the original text and renders it remarkably ob-

scure. The plainest passages are diluted and darkened, till it is often impossible to tell from the paraphrase what is the text which it professes to explain. The book may often be got for a trifle, but is of little use.

HOLLOWAY, BENJAMIN, LL. B. *a clergyman of the Church of England.*—Letter and Spirit; or, Annotations upon the Holy Scriptures, according to both. Lond. 1753, 8vo.

This work is Hutchinsonianism and Origenism in perfection. The whole volume is occupied with the book of Genesis, every word of which it spiritualizes to absurdity. It is needless to wonder at the Fathers or the Mystics, when such elaborate productions as this and the Divine Originals, 1751, 2 vol. 8vo. by the same author, have appeared in our own time.

HOMBERGK, JOHN FREDERIC, *a learned lawyer of Marpurg, Hesse.*—Parerga Sacra, seu Observationes quaedam ad Nov. Test. Traj. ad Rhen. 1712, 4to.

Hombergk's manner of writing, says Calmet, is not ill suited to the title of his work, Parerga. He seems to throw out his thoughts at random. They are, however, well digested, and very subtle; such as could proceed only from great application to the study of the sacred text, and great knowledge of the Greek authors.

HOMES, NATHANAEL, D. D. *a Nonconformist, and fifth-monarchy man.*—The Resurrection Revealed; or the dawning of the Day Star about to rise and radiate a visible incomparable glory upon the universal church on earth for a thousand years, etc. Lond. 1654, fol.

This is far from being a contemptible book, though the author ranked among the visionaries of his time. It has the imprimatur of Caryl, and a commendatory preface of Peter Sterry. The learning of the author was evidently extensive, and his know-

ledge of the Scriptures, particularly of the prophecies, very considerable. A great deal of discussion respecting the meaning of many difficult passages occurs in the book, which will sometimes, perhaps, amuse, but may very often instruct the reader. He is far from being so carnal in his views as his leading sentiment would prepare us to expect.

HOPKINS, WILLIAM, *Vicar of Bolney; a Socinian clergyman; born* 1706; *died* 1786.—Exodus, a corrected translation, with Notes, critical and explanatory. Lond. 1784, 4to.

The chief value of this translation is, that it gives all the additions and variations of the Samaritan and Septuagint. The author's heterodoxy is offensively avowed, both in the preface and notes. He wrote many other things, chiefly political and controversial.

HORNE, GEORGE, *Bishop of Norwich; born* 1730; *died* 1792.—A Commentary on the Book of Psalms; in which their literal or historical sense, as they relate to king David, and the people of Israel, is illustrated; and their application to Messiah, to the church, and to individuals as members thereof, is pointed out. Oxford, 1776, 2 vol. 4to. Often since reprinted in 8vo. and 12mo.

Bishop Horne was a Hutchinsonian, and wrote several tracts relating to that system. His Commentary on the Psalms is his capital performance, and by which he will be known so long as piety and elegant learning are loved in England. It is altogether a beautiful work. The preface is a masterpiece of composition and good sense. The exposition implies more learning and research than it displays; and the views of Christian doctrine contained in it are generally very correct. Perhaps he carries his applications to the Messiah and his church occasionally rather far; but this is less hurtful than the opposite extreme, which has more generally been adopted.

I have seen a curious anonymous pamphlet, which, I believe, was written by Bishop Horne, though not acknowledged, Spicilegium Shuckfordianum, 1754, 8vo. It is an attack on Shuckford's Discourse on the Creation and Fall of Man, and on part of Bishop Garnett's Dissertation on Job. Some of Bishop Horne's discourses, also, are ingenious; but they contain more Hutchinsonianism, and less of evangelical sentiment, than might have been expected. His whole works, with his life, were published in London, 1795, 6 vol. 8vo.

HORNE, THOMAS HARTWELL, *a clergyman of the Church of England.*—An Introduction to the Critical Study and Knowledge of the Holy Scriptures. Lond. 1823, 4 vol. 8vo. 4th and best edition.

The rapid circulation of four large impressions of this extensive work in the course of a few years, is strong evidence of its value, and of the estimation in which it is held. The plan of the work is considerably altered since the publication of the first edition. It is now, on the whole, exceedingly well arranged, and contains a larger body of information than any introductory work to the Scriptures in the English language. Its merit consists chiefly in its being a very full and accurate compilation from many scarce foreign and British works in every department of biblical literature. The second and fourth volumes, which contain Scripture criticism, and an analysis of all the books in the Bible, are the most valuable. The first volume, on its inspiration and authority, is too bulky and minute for an introductory work, and the third volume, which treats of sacred geography and antiquities, contains a great deal which is in the hands of every reader. The rules of Scripture interpretation are far too numerous, and the distinctions are sometimes calculated to perplex rather than guide. The faults of the work, however, are trifling, when compared with its merits. The information which it contains is varied and important, and its numerous engravings and fac-similes are exceedingly accurate and beautiful. The list of books which is inserted in the appendix

to volume second is tolerably extensive, and the notices are generally correct and important. This, as might be expected, is not the case with them all. To that list I have been sometimes indebted, which I know Mr. Horne will readily excuse.

HORAE ROMANAE, or an attempt to elucidate St. Paul's Epistle to the Romans by an original Translation, explanatory Notes, and new Divisions. By Clericus. Lond. 1823, 8vo.

This small work improves several parts of the important epistles which it translates. The notes do not contain much criticism, but are sometimes worthy of attention. The writer's sentiments appear to be orthodox on the grand doctrines of Christianity.

HORSLEY, SAMUEL, *Bishop of St. Asaph's; born* 1733; *died* 1806.—Hosea, translated from the Hebrew; with Notes, explanatory and critical. Lond. 1801, 4to. Ibid. 1804, 4to. second edition, corrected and enlarged.

This is one of the ablest pieces of criticism on a portion of Scripture in the English language. The preface is admirably written, and contains the soundest principles of biblical interpretation, as well as excellent views of the particular book to which it is prefixed. The version is nervous, and often characteristic of the translator's mind, as well as of the prophet's style. The critical notes display great knowledge of Hebrew, though occasionally they discover that Horsley was partial to novelty and paradox, and in some degree influenced by his Hutchinsonian predilections. Few books are more worthy of the attention of the biblical scholar.

—The Book of Psalms, translated from the Hebrew; with Notes, explanatory and critical. Lond. 1815, 2 vol. 8vo.

This is a posthumous work, and far inferior in merit and importance to the former. Not above half the Psalms are trans-

lated. On the greater number there are no notes, and these for the most part are short and imperfect. Most of the Psalms the Bishop applies to the Messiah, in which he merely follows the doctrines of Hutchinson. As Horsley never wrote what did not deserve to be read, even his fragments and hints are calculated to be of service to the student of the Bible ; though such a work as this on the Psalms would never have been published by the learned prelate himself.

—Biblical Criticism on the First Fourteen Historical Books of the Old Testament, and also on the First Nine Prophetical Books. Lond. 1820, 4 vol. 8vo.

These volumes include, besides what are specified in the title, Hosea, a Dissertation on Isaiah xviii. and one on the first three chapters of Genesis, which had been published in the Bishop's lifetime, and a few other pieces of criticism. The remarks made on the Psalms are quite as applicable to all that is in these volumes. As a critic, Horsley was learned, but dogmatic. Stern, bold, clear, and brilliant, often eloquent, sometimes argumentative, always original, he was too often led, by his disdain of what is common, into hazardous speculations and hasty conclusions, and not unfrequently into confident assertions of dubious and paradoxical points. His tracts in controversy with Dr. Priestley, which have been several times reprinted, and his Discourses, are also worthy of attention. Had the piety of Horsley been as evident and decided as his talents, his works would have afforded more pleasure to a Christian mind.

HOTTINGER, JOHN HENRY, *an eminent Swiss orientalist; Professor of Hebrew at Heidelberg; was born in* 1620; *and drowned on his way to Leyden* 1667.—Exercitationes Anti-Morinianae de Pentateucho Samaritano. Tiguri, 1644, 4to.—Thesaurus Philologicus, seu Clavis Scripturae, etc. Ibid. 1649, 1659, 1696, 4to.

These are but small, though important parts of the numerous works of Hottinger, all of which are valuable for the quantity of oriental learning, and the valuable information on biblical topics, with which they abound. In his Exercitations, he defends the Hebrew text against the charges of corruption preferred by Morinus, and endeavours to disprove his allegations respecting the value of the Samaritan. His Philological Thesaurus contains a great deal of discussion about Judaism, Samaritanism, Christianity, Mahomedanism, and Paganism; about theology and theologians; about the word of God, written and traditional; about the various MSS. and copies of the Scriptures; the integrity of the Hebrew text, and various things relating to it; about the Targums, the Chaldaic paraphrases, the Syriac, Arabic, Persic, Greek, and Latin versions; about the Masora and Kabbala, etc. etc. The side which he took in Hebrew literature is evident from some things in the above enumeration. Father Simon acknowledges his learning, but accuses him of too great haste in the composition of his works; which must have been the case, considering their number, and that he died in his 47th year. Calmet says, his reputation was so great, that, notwithstanding his being a Calvinist, the learned wrote to him from all parts to consult him.

HOUBIGANT, CHARLES FRANCIS, *a learned Frenchman, and priest of the Oratory; born in* 1686; *died in* 1783.—Biblia Hebraica, cum Notis criticis, et Versione Latina, ad Notas criticas facta, etc. Paris. 1753, 4 vol. fol.

This splendid and valuable critical edition and translation of the Scriptures can be enjoyed but by a small number of persons, as only three hundred copies of it were printed. The expense was defrayed by the Fathers of the Oratory, who spared no cost to render it worthy of their establishment. Though the work itself is scarcely to be procured, every thing valuable in it was afterwards published in a less expensive manner. The Prolegomena, and notes on the Hebrew Bible, were published at Frankfort in 1777, in 2 vol. 4to.; and the translation by itself appear-

ed at Paris, in 1753, in 8 vol. 8vo. Houbigant was a very daring critic, bold in conjectural criticism, and free in his remarks on Scripture. The translation is in tolerable Latin, and often improves on the Vulgate; and yet it preserves, in a considerable degree, the style of venerable antiquity which belongs to the Bible. Houbigant is often referred to by Kennicott, Lowth, Newcome, Geddes, and other distinguished critics of modern times. Bishop Watson says, "He anticipated, in some measure, the labours of Kennicott. The Latin version, from its conformity to the idiom of the Hebrew language, is esteemed inelegant; but it may not, on that account, be less useful." The Pope sent Houbigant two gold medals as a testimony of his approbation of the work. This said a great deal for the liberality of his Holiness, considering the freedom with which the father speaks of the Vulgate.

HOWE, JOHN, A. M. *an eminent Nonconformist minister; born* 1630; *died in* 1705.—Works, with Life, by Calamy. Lond. 1724, 2 vol. fol.—Works, with Life, by the Rev. John Hunt. Lond. 1810–1822, 8 vol. 8vo.

Every reader of theology is acquainted with the character and merits of Howe's writings. Possessed of the learning of Cudworth, the evangelical piety of Owen, and the fervour of Baxter, with a mind of larger dimensions than what belonged to any of these distinguished individuals, every thing which fell from his pen is worthy of immortality. He delights while he instructs, and impresses while he enlightens. His Living Temple, the Blessedness of the Righteous, Of Delighting in God, the Redeemer's Tears, are among the finest productions of uninspired genius, and must be read with high gratification by every Christian. His style is occasionally rugged and inharmonious, but the sentiment will richly repay the trifling annoyance of its harsh and involved structure. The octavo edition, by Mr. Hunt, is much fuller than the folio one by Calamy, as it contains a number of pieces never before published. It is to be regretted that a more complete life of Howe could not be given.

HUET, PET. DAN. *a learned Frenchman, Bishop of Avranches; was born at Caen in* 1630; *died* 1721.—De Interpretatione Libri duo: quorum prior est de optimo Genere Interpretandi; alter de Claris Interpretibus. Parisiis, 1661, 4to.—Demonstratio Evangelica. Ibid. 1690, fol. 3d and best edition.

These are the principal works of one of the most learned and industrious scholars of his day. The first, On the principles of interpretation or translation, is carried on in the form of a dialogue; in which the interlocutors discuss the laws of translation in general, and the particular rules to be observed in translating writings of different classes. In the second book of it, the advantages and disadvantages which have accrued to literature from the practice of translating are considered; a concise account is given of eminent translators, of which those of the Scriptures occupy the first place. There is then notices of the Arabic, Hebrew, Syriac, and Greek translations, and various other important matters. It is an elegant and valuable work, which ought to be studied by every translator of the Scriptures.

His Evangelical Demonstration is a work on the evidences of Christianity, in which he maintains that its truth may be proved by that kind of demonstration which is not less certain than geometrical demonstrations. It is learned, elaborate, and ingenious, but frequently fanciful and injudicious. His title is borrowed from the celebrated work of Eusebius, to which it bears some resemblance.

HUNT, THOMAS, D. D. *Laudian Professor of Arabic, Regius Professor of Hebrew, and canon of Christ Church, Oxford; born* 1696; *died* 1774. —Observations on Several Passages in the Book of Proverbs, with two Sermons. Oxford, 1775, 4to.

These observations embrace only twenty-six passages of the book of Proverbs, which discover the oriental learning and sound judgment of Dr. Hunt. Part of this work was printed before his death, and the rest was edited by Dr. Kennicott. The emen-

dations of the translation proposed in this volume are generally important, and throw much light on some passages which are attended with considerable difficulty. Dr. Hunt was also the author of two Latin dissertations; one on the utility, elegance, and antiquity of the Arabic; the other on the use of the oriental dialects, especially of the Arabic, in the interpretation of the Hebrew Scriptures. His ideas on this subject are carried sufficiently far.

HURD, RICHARD, *Bishop of Worcester; born* 1720; *died* 1808.—An Introduction to the Study of the Prophecies concerning the Christian Church, etc. Lond. 1772, 8vo.

The discourses, which form this introduction, were delivered at the Warburtonian lecture, and have enjoyed an extensive reputation. Dr. Hurd was a correct, rather than a vigorous writer; the opposite in these respects, as well as in the milder virtues, to his contemporary and correspondent Warburton. He contends for the double sense of many of the prophecies. On this subject, and on various other principles essential to the right interpretation of the prophetic Scriptures, his work well deserves to be consulted. The whole works of Bishop Hurd were published in London in 1811, 8 vol. 8vo.

HURDIS, JAMES, *Fellow of Magdalen College, Oxford, and Professor of Poetry; born* 1763; *died* 1801.—Select Critical Remarks upon the English version of the First Ten Chapters of Genesis. Lond. 1793, 8vo.—A Short Critical Disquisition upon the True Meaning of the word תנינים, found in Genesis i. 21. Ibid. 1790, 8vo.

Mr. Hurdis contends that the above word, wherever it occurs, signifies the crocodile, and makes some ingenious remarks on the various passages in which it is to be found. His observations on the beginning of Genesis are very judicious. He was also the author of Twelve Dissertations on the Nature and Occasion of Psalm and Prophecy, 1800, 8vo.

HUTCHESON, GEORGE, *one of the ministers of Edinburgh.*—A brief Exposition on the Twelve Small Prophets. Lond. 1655, 12mo. 1657, fol. —An Exposition of the Gospel of Jesus Christ according to John. Ibid. 1657, fol.—An Exposition upon Job, being the Sum of Three Hundred and Sixteen Lectures. Ibid. 1669, fol.—Forty-five Sermons upon the cxxxth Psalm. Edinb. 1691, 8vo.

Hutcheson was one of the association of Scotish ministers for publishing short expositions on the Scriptures; and produced the first two articles mentioned above as his part of the plan. Dr. Edmund Calamy, who writes a preface to both these works, calls Hutcheson, by way of compliment, another David Dickson. He is not quite so brief as some others of the class, as the works on the minor Prophets, and John, make a considerable folio volume. They are very excellent pieces of composition, as doctrinal and practical works, in which department all the writers of this class excelled.

HUTCHINSON, JOHN, *a learned and singular writer; born* 1674; *died* 1737.—Philosophical and Theological Works. Lond. 1748, 12 vol. 8vo.

The works of Hutchinson are entitled to notice, as their author was the founder of a school of philosophy and theology to which some of the most celebrated men of the last century belonged. However absurd many of its speculations seem to be, there must be a plausibility in the leading principles of a system which engaged the attention and support of such men as President Forbes, Bishop Horne, Mr. Parkhurst, and Bishop Horsley. The leading idea of Hutchinson is, that the Hebrew Scriptures contain the elements of all rational philosophy, as well as of genuine religion. That philosophy he opposes to the Newtonian; and hence he wrote his Moses Principia, or a commentary on the Mosaic account of the creation and the deluge. His Moses sine Principio contains an account of the fall, and of other subjects con-

nected with it. His work on the confusion of tongues is very ingenious ; in which he attempts to prove that it was not a diversity of language, but of religion, which took place at Babel. His Trinity of the Gentiles gives a view of ancient mythology and idolatry, considered chiefly as a corruption of the true religion. In the Covenant of the Cherubim, he gives a view of the perfection of the Hebrew Scriptures, and of the Covenant of the Divine Three for the redemption of man. Hutchinson is an obscure, and at the same time, a most dogmatical and abusive writer. It is often exceedingly difficult to ascertain his meaning, and still more difficult to acquiesce in it when ascertained. That he and his scholars have contributed considerably to the interpretation of the Bible, it would be wrong to deny. They have done a good deal, at the same time, to injure and clog the science of criticism. Their favourite position, that the Scriptures teach philosophy as well as theology—their regarding Hebrew etymologies as the guide to knowledge—their views of covenant engagements among the persons of the Trinity—their general belief in the purity of the Hebrew text, and opposition to the aids of the ancient versions and oriental dialects, are indefensible ; and discover a greater love of hypothesis than is consistent in those who desire only to know, that they may follow, the truth. I do not mean these remarks to apply to all the persons who adopted some of Hutchinson's principles. To the writers mentioned in this article they will apply but to a very limited extent.

The uniform edition of Mr. Hutchinson's works, in 12 vol. 8vo. was edited by Julius Bate and Robert Spearman, Esq. both most ardent admirers and devoted disciples of Hutchinson. There was also published, in a 12mo. vol. 1755, An Abstract from the Works of John Hutchinson, Esq. ; being a Summary of his Discoveries in Philosophy and Divinity. I know not by whom this abstract was furnished, if not by the editors of his works. It supplies a very condensed view of the multifarious subjects discussed by Hutchinson, and may be used either as a substitute for his works, or as a key to them. The Edinburgh Reviewers speak of Hutchinson as " possessed of some ability, the founder of a sort of school, and who seems to have inspired

his pupils with considerable enthusiasm." They at the same time speak justly of his "insolence to Newton," and of his "disgusting arrogance on almost every subject."

JABLONSKI, DAN. ERNEST, *a learned Pole, Bishop of the Bohemian and Moravian brethren; also head chaplain and ecclesiastical counsellor to the king of Prussia; born at Dantzig*, 1660; *died* 1741.—Biblia Hebraica. Berolini, 1699, 8vo.

This is a very excellent edition of the Hebrew Scriptures. The text is after that of Athias, published in 1667; but the editor corrected it by the editions of Bomberg, Arias Montanus, Buxtorf, Hutter, Manasseh ben Israel, and others. He also examined some manuscript copies. His preface is learned and important, and strongly urges the necessity of correcting the printed Hebrew text by a careful examination of MSS. A smaller edition of the Hebrew Bible, by the same editor, appeared at Berlin in 1711. He was the author of several Latin works relating to the Scriptures, besides translating into Latin Bentley's Sermons at the Boyle Lecture.

JABLONSKI, PAUL ERNEST, *son of the preceding, and Professor of Divinity at Frankfort; born* 1693; *died* 1757.—Pantheon Aegyptiorum, sive de Diis eorum Commentarius, cum prolegomenis de Religione et Theologiâ Aegyptiorum. Francof. 1750–1752, 3 vol. 8vo.—Opuscula, quibus Lingua et Antiquitas Aegyptiorum, difficilia Librorum Sacrorum loca et Historiae Ecclesiasticae capita illustrantur. Edidit J. G. Te Water. Lugd. Bat. 1804, 4 vol. 8vo.

Egyptian mythology and antiquities are an exhaustless source of conjecture, disputation, and mystery. Their gods, their hieroglyphics, their monuments, their language, have occupied innumerable heads, and called forth the exertions of innumerable

pens. The connexion between these and many things relating to the Scriptures is obvious; and few have treated them with greater ingenuity, learning, and impartiality, than the younger Jablonski, in the above-mentioned works.

JACKSON, ARTHUR, *a venerable Nonconformist divine, who presented a Bible to Charles II. on his first entering the city of London after the Restoration; born* 1593; *died in* 1666.—Annotations on the Historical Part of the Old Testament, etc.—Camb. 1643–1646, 2 vol. 4to.

These annotations are not prolix, or critical; but they are in general very much to the purpose. Considering the period in which the author lived, they are tolerably well written; and, as works on the historical parts of the Old Testament are not very numerous, Mr. Jackson's *help* ought not to be despised. The author left Annotations upon Isaiah, which were published by his son, Lond. 1682, 4to.

JACKSON, JOHN, *an English clergyman; born* 1686; *died* 1763.—Chronological Antiquities; or the Antiquities and Chronology of the most ancient kingdoms, from the creation of the world, for the space of five thousand years. Lond. 1752, 3 vol. 4to.

This is a work which partly belongs to our class, and partly to literature and history in general. Great labour has been bestowed on it, as the nature of the subject required, and the very extent of the performance shows. It was translated into German, and appeared at Erlangen, 1756, 3 vol. 4to. The author wrote a number of theological works besides the above. He distinguished himself in the deistical controversy with Morgan, and also in the Warburtonian and Middletonian debates. He was a disciple of Dr. Samuel Clarke on the subject of the Trinity. His work on chronology is recommended by Bishop Watson.

JAHN, JOHANNES, *a Roman Catholic clergyman; Professor of dogmatic theology and biblical an-*

tiquities in the university of Vienna.—Archaeologia Biblica in compendium redacta. Viennae, 1805, 8vo.—Enchiridion Hermeneuticae Generalis Tabularum Veteris et Novi Foederis. Ibid. 1812, 8vo. —Appendix Hermeneuticae seu Exercitationes Exegeticae. Ibid. 1813, 2 fasciculi.

These works of the learned Catholic professor are full of important and various learning. His Compendium of Biblical Antiquities is exceedingly well arranged, and comprehends, in narrow compass, every thing of importance in that department. He divides them into three classes, domestic, civil, and sacred. There is, at the end, a conspectus of the whole, comprising a series of questions, and referring to the preceding parts of the work for answers. His Enchiridion discovers an extensive and enlightened acquaintance with the principles of biblical criticism and interpretation. And the two fasciculi, published by way of appendix, contain some important expositions of the prophecies relating to the Messiah.

JAMES THE SIXTH of Scotland, and First of England, *a theologian and a poet; was born in the Castle of Edinburgh, on the 19th of June*, 1566; *died on the 27th of March*, 1625.—The Works of the Most High and Mighty Prince, James, by the Grace of God, King of Great Britaine, France, and Ireland, Defender of the Faith, etc. Published by James Bishop of Winton, etc. Lond. 1616, fol.—Supplement to ditto. Ibid. 1620.

As the number of kings who have written on the Bible is so very small, it would be wrong to deny the mighty Prince James a place in this volume. The works of King James then, besides various other things, include a Paraphrase upon the Revelation of the Apostle St. John; ane fruitful Meditation, containing ane plaine and facile Exposition of the xxth chap. of the Revelation; in forme of ane Sermon; ane Meditation upon the 26th, 27th,

and 28th verses of the xvth chap. of the first buke of the Chronicles of the Kings. Some of these works appeared also in French, and were all translated into Latin by Bishop Montague. His Majesty was exceedingly proud of his polemical talents and his learning. Nor were they altogether despicable. But they were sadly spoiled by the flattery of his courtiers, and his own overbearing disposition. His character as a man unfortunately adds no weight to his sentiments as an expositor; and his works would long ago have been forgotten, had they not been the production of a royal author. I ought not to omit his Majesty's poetical translation of the Psalms of David; a poor production from a scholar of Buchanan.

JAMESON, WILLIAM, *lecturer on history in the university of Glasgow. He was, I have understood, blind from his infancy.*—Spicilegia Antiquitatum Egypti atque ei Vicinarum Gentium. Glasg. 1720, 8vo.

This work contains occasional illustrations of the Scriptures, and discovers considerable acquaintance with ancient literature, and with the geography of Palestine and Egypt. Had it been published on the continent, it would probably have procured for the author the titles of doctissimus et eruditissimus, etc.

JAMIESON.

—A Critical and Practical Exposition of the Pentateuch; with Notes theological, moral, philosophical, critical, and historical. To which are subjoined, two Dissertations; one on the Mosaic History of the Creation, the other on the Destruction of the Seven Nations of Canaan. Lond. 1748, fol.

This work has no name prefixed to it, but is usually ascribed to that mentioned at the top of this article. It is in a great measure a compilation from various authors. Some of the notes are good; but others are trifling. The work has never enjoyed much reputation.

JAMIESON, JOHN, D. D. *a minister of the Secession Church in Scotland.*—A Vindication of the Doctrine of Scripture, and of the primitive Faith concerning the Deity of Christ. Lond. 1794, 2 vol. 8vo.

These volumes, though written with less tact, and enjoying a smaller portion of celebrity than the well-known tracts of Horsley on the same controversy, contain a large mass of valuable matter relating both to the meaning of Scripture and the testimony of Christian antiquity. I am inclined to think, the inquirer will find more satisfaction in Dr. Jamieson than in Bishop Horsley.

—The use of Sacred History; especially as illustrating and confirming the great Doctrines of Revelation. Lond. 1802, 2 vol. 8vo.

This work, though displaying less learning, is very important, and calculated to be very useful. The dissertations on the authenticity and inspiration of the books of Moses are very excellent; and the views of the nature, design, and spiritual import of Old Testament history, are generally correct. The doctrine of types is perhaps carried too far occasionally; but the Doctor's good sense never fails to appear.

JARCHI, SOLOMON BEN ISAAC, or RASHI, *a learned Jewish Rabbi; born in France,* 1104; *died* 1180.

He wrote learned commentaries on the Old Testament; of which the completest edition in Latin was published by Fred. Breithaupt, with notes, in 3 vol. Gothae, 1710, 1713, 4to.

JASPIS, GOD. SIGISMUND, *evening preacher to the university of Leipzig.*—Versio Latina Epistolarum Novi Testamenti Perpetua Annotatione illustrata. Lips. 1793–1797. 2d edit. 1821, 2 vol. 8vo.

This work is highly commended by the learned and accomplished Professor Tittmann, which is sufficient to secure attention

to it from the biblical scholar. The second edition contains the Book of Revelation, which was not in the first.

JEBB, JOHN, *now Bishop of Clonfert.*—Sacred Literature; comprising a review of the Principles of Composition, laid down by the late Bishop Lowth in his Praelections and Isaiah: and an application of the principles so reviewed to the illustration of the New Testament, etc. Lond. 1820, 8vo.

In this learned and elegant work, the author controverts some of Lowth's views of Hebrew poetry, and applies others of them to the interpretation of many passages in the New Testament. He shows that the Hebrew parallelism is to be found in many of the prose parts of Scripture as well as in the poetical. This no more proves the prose to be poetry, than the triplets of Johnson, and the musical sentences of Gibbon, prove that these learned writers wrote in numbers. Independently of the hypothesis adopted by Bishop Jebb, however, his work furnishes many important and beautiful illustrations of Scripture. It sometimes rectifies or establishes the received text; it removes grammatical difficulties, disentangles intricacies of construction, throws considerable light on some obscure passages, and explains several less obvious proprieties of expression. No book of criticism has lately appeared more worthy of attention from the biblical scholar, or more calculated to recommend the study of the Scriptures.

JENKIN, ROBERT, D.D. *Lady Margaret Professor of Divinity, and Master of St. John's College, Cambridge; born* 1656; *died* 1727.—The Reasonableness and Certainty of the Christian Religion. Lond. 1708, 2 vol. 8vo. Fifth edit. corrected, ibid. 1721, 2 vol. 8vo.

Dr. Jenkin's work is now less known and attended to than it deserves. It contains a very considerable portion of correct and useful information, and shows that the author was a man both of learning and research. On the antiquity, the inspiration, the

style, the canon, the various readings, the chronology, the obscurity, etc. of the Scriptures, his reasonings and statements are well deserving of attention. The arrangement of the work is perhaps objectionable, and in all the doctrinal views of Jenkin I profess not to agree; but the book as a whole possesses considerable merit.

JENNINGS, DAVID, D. D. *a respectable dissenting tutor; born* 1691; *died* 1762.—Jewish Antiquities; or a course of Lectures on the three first books of Godwin's Moses and Aaron. To which is annexed, a dissertation on the Hebrew language. Lond. 1766, 2 vol. 8vo. Perth, 1808, 8vo.

Of the merits of Godwyn's work we have spoken under that article. Dr. Jennings is a very judicious commentator. The lectures were read to his students, and were published after his decease by Dr. Furneaux. They are much fuller of course than Godwyn, and occasionally differ a little from him. Some of the notes of Hottinger and Witsius are given by the editor. Under the three heads of Jewish *persons, places,* and *times,* most things relating to the sacred antiquities of the Old Testament are introduced. In the essay on the Hebrew language, Dr. Jennings appears to have been, on the whole, a disciple of Capellus, and gives up the doctrines of the Masorets.

JENYNS, SOAME, Esq. M. P. *and one of the Lords Commissioners for Trade and Plantations; born* 1704; *died* 1787.—The Works of Soame Jenyns, including several Pieces never before published. 2d edit. Lond. 1792, 4 vol. 8vo.

I mention the works of Jenyns chiefly on account of two pieces, which are now more easily to be met with in this collection than separate. These are, the View of the internal Evidences of the Christian Religion, and short and cursory Observations on several passages in the New Testament. The first is a work of very considerable shrewdness and originality, in which many striking views of Christianity are adduced in support of its heavenly ori-

gin. The second contains illustrations of a number of passages. It is less interesting than the former; but still shows that the writer thought for himself on religious subjects. It is deeply to be regretted that the mind of Jenyns was so imperfectly imbued with the evangelical spirit and doctrine of the gospel. He was fond of paradox, and fearless in speculation; a writer of poetry, not remarkable for its chasteness, and, I fear, a lover of the pomps and vanities of this world.

JESSEY, HENRY, *a Baptist Nonconformist minister; born* 1601; *died in* 1663.—An English-Greek Lexicon; containing the derivations and various significations of all the words in the New Testament. Lond. 1661, 8vo.

This Lexicon, though designated by Jessey's name, does not appear to have been composed by him. He recommends it, along with some others, in the title page and in the preface, and annexes to it an alphabetical table. It is one of the first lexicons to the New Testament in English, and must have been very useful at the time it was published, though now superseded by larger and more accurate works.

JOHNSTON, ARTHUR, M. D. *a distinguished Latin poet; born near Aberdeen,* 1587; *died* 1641.—Psalmorum Davidis Paraphrasis Poetica, et Canticorum Evangelicorum. Aberdeen, 1637, 12mo. Often reprinted.

This is a very beautiful Latin version of the Psalms, which occasioned a good deal of controversy respecting the comparative merits of Buchanan and Johnston. A high eulogium is pronounced upon him by Morhof: "Arturus Jonstonus, in Psalmorum Versione, quemadmodum et in operibus ceteris, ubique purus et tersus est, ut ego quidem nihil in illo desiderare possim." Johnston was the editor of the *Deliciae Poëtarum Scotorum,* 1637, 2 vol. 12mo. It contains some pieces of his own, and many beautiful effusions by a number of his distinguished countrymen. He was the author also of a Translation

of Solomon's Song, into Latin elegiac verse. Lond. 1633, 8vo. It is frequently annexed to his Psalms.

JOHNSTON, BRYCE, D. D. *a minister of the Church of Scotland; born* 1747; *died* 1805.—A Commentary on the Revelation of St. John. Edinb. 1794, 2 vol. 8vo.

This exposition is distinguished by the good sense and intelligence of its author. It is a popular rather than a critical book. He considers the last chapters to be descriptive of the millennial glory of the church, not of its heavenly state. The Popedom, and the secular affairs of the church, occupy rather too prominent a place in the commentary.

JONES, JEREMIAH, *a dissenting minister in Gloucestershire; born* 1693; *died* 1724.—A Vindication of the former part of St. Matthew's Gospel from Mr. Whiston's charge of dislocation. Lond. 1719, 8vo.—A new and full Method of settling the canonical authority of the New Testament. Ibid. 1726, 3 vol. 8vo.

Both these works, particularly the last, are very valuable. Jones examines all the eminent testimonies respecting the canon of the New Testament. He collects all the apocryphal books which have been thought canonical, and gives an English translation of them, and refutes their pretensions in a very able manner. It is acknowledged by all parties to be a book of authority. His examination of Whiston's hypothesis was republished at the Clarendon press in 1803.

JONES, JOHN, *a Unitarian writer.*—Illustrations of the Four Gospels, founded on circumstances peculiar to our Lord and the Evangelists. Lond. 1808, 8vo.

Though the reader will often differ from Mr. Jones in the theological opinions expressed in this work, he will frequently admire the ingenuity which it displays, and regret that so much

talent and learning are so ill directed. Mr. Jones wrote several other works, which require to be mentioned here:

—The Epistle to the Romans Analyzed, from a developement of those circumstances by which it was occasioned. Lond. 1801, 8vo.—Ecclesiastical Researches; or Philo and Josephus proved to be historians and apologists of Christ, of his followers, and of his Gospel. Ibid. 1812, 8vo.—Sequel to the Researches; in which the origin of the introductory chapters in Matthew and Luke are brought to light from Josephus, etc. Ibid. 1813, 8vo.—A New Version of the first three chapters of Genesis. 1819, 8vo.

This last work is said to be by Essenus. It is accompanied by dissertations on the fall of man, the principle of evil, and the plagues of Egypt; besides strictures on Bellamy's translation; whom he partly opposes and partly vindicates. It discovers the genius, and also the distressing perversity, of the learned writer. He is also the author of

—A Greek and English Lexicon; intended, not only for the use of learners in private, and in the public schools, but also for those who, after the usual periods of education, seek to acquire a more accurate and extensive acquaintance with the language and literature of ancient Greece. Lond. 1823, 8vo.

This is a very valuable addition to the means of acquiring a knowledge of Greek, not only of the classic writers, but of the Scriptures. It contains all the words of the New Testament, and of the Septuagint. It affords a better view of the connexion between Greek and the oriental languages than the generality of lexicons, and contains, occasionally, some good and ingenious explanations of passages of Scripture. It is a work of very great labour, and discovers an enthusiastic attachment to Greek learning. As it brings it within the reach of the mere English scholar, it deserves encouragement from all the lovers of

profane and sacred literature. It is perhaps not altogether free of the bias of the author's theological creed. The above is not a complete enumeration of Mr. Jones's works; and he promises to produce several others.

JONES, WILLIAM, *a clergyman of the Church of England; born* 1726; *died* 1800.—Lectures on the Figurative Language of the Holy Scriptures, etc. Lond. 1787, 8vo. Ibid. 1820, 5th edit.

From the circulation of this work it may be inferred that it enjoys a considerable reputation. The author was imbued with the theology of Hutchinson; but, though learned and ingenious, he certainly carries his mode of interpreting the Old Testament figures and symbols too far. His rules are either ambiguous or indefinite; and, according to his principles, a lively imagination may make any thing out of the plainest parts of Scripture. More satisfaction will be found in a single section of Glassius than in the whole of Mr. Jones's volume. His whole works were collected and published in London in 1801, 12 vol. 8vo. They contain many things learned, ingenious, and fanciful.

JOSEPHUS, FLAVIUS, *the celebrated Jewish Historian; who died about* A.D. 93.—Opera ab Arnoldo Arlenio. Basil. 1544, fol.

This is the first edition of the works of the celebrated Jew in the original Greek, which Harwood pronounces one of the noblest and most venerable old books he ever saw. It was published in Greek and Latin by Gelenius in 1611, and by Ittigius in 1691. The best editions in Greek and Latin are that published by Hudson, at Oxford, in 1720, 2 vol. fol. and that by Oberthur, at Leipzig, in 1782-1785, 3 vol. 8vo. It was first translated into English by Thomas Lodge; and, from 1602 to 1670, seven editions of this translation were published. It was also translated by Sir Roger L'Estrange in 1702, and several editions of his version have been published. But the best English translation is that by Whiston, which first appeared in fol. in 1737, and has often since been reprinted. A new English version, by a clergyman of the Church of England, has just been announced.

If well executed, it will prove a very acceptable work, as all the existing translations stand considerably in need of amendment.

The Jewish Wars of Josephus are much more interesting than his Jewish Antiquities: the former supplies important information nowhere else to be found, but the latter is full of fables, except where it closely adheres to the Scriptures. The language of Josephus, being not only about the same age with the New Testament, but in style and structure very similar to it, much advantage may be derived from it in the interpretation of the New Testament. "Otius and Krebs," says Michaelis, "men of real learning, have set a very laudable example, in selecting passages from Josephus with a view of illustrating the New Testament; yet, what is very extraordinary, this author is in general neglected, though he really furnishes the very best commentary on the Gospels and the Acts. I am persuaded, that, if the works of Josephus were made the subject of public lectures in our universities, the theological student would reap much greater benefit than from all the lectures on polemical divinity, of which the greater part of the clergy can make little use."

JUNIUS, FRANCIS, *a distinguished scholar, and Professor of Divinity at Leyden; born* 1545; *died* 1602.—Sacrorum Parallelorum libri tres. Lond. 1588, 1591, 8vo. 3d edit.

This is one of the earliest and most accurate of the works which discuss the subject of the quotations made from the Old Testament in the New. The first book examines the passages which occur in the Evangelists and the Acts; the second those which are to be found in the thirteen epistles of Paul; and the third contains a commentary on the Epistle to the Hebrews. The work discovers the very extensive learning of the author, and his accurate acquaintance with the Scriptures. Junius was joint translator of the Old Testament into Latin with Tremellius, and is well known from the work which goes under their joint names. An English translation of a work of his on the Apocalypse appeared at London in 1592, 4to. He was a very pious as well as a learned man.

JUNIUS, FRANCIS, *the son of the preceding; an eminent Gothic scholar; born at Heidelberg in* 1589; *died at Windsor* 1677.—Evangelia Gothice et Anglo-Saxonice, 4to. n. d.

This is a very beautiful edition of the four Gospels, in Gothic and Anglo-Saxon, in parallel columns. At the end there are critical observations, first on the Gothic and then on the Anglo-Saxon, by Thomas Marshall. Junius was the author of several other works connected with Gothic and Anglo-Saxon literature. Marshall, also, was a considerable scholar. He was born in Leicestershire, in 1621, became Dean of Gloucester in 1681, and died in 1685. The above edition of the Gothic and Anglo-Saxon Gospels, though without date, was, I believe, printed at Dort in 1665. It was afterwards reprinted in Roman characters, as a kind of Polyglot, accompanied with the Icelandic, the Swedish, and the Latin Vulgate, at Stockholm, in 1671.

JURIEU, PETER, *minister of the French church at Rotterdam, and celebrated for his opposition to Bayle; born* 1637; *died* 1713.—A Critical History of the Doctrines and Worships (both good and evil) of the Church, from Adam to our Saviour. Lond. 1705, 2 vol. 8vo.

This work is translated from the original French of the author, by J. C. It contains Jewish and Pagan antiquities; explanations of the rites of the true religion, and of the idolatries and corruptions of the false, and numerous illustrations of the facts and opinions recorded in Hebrew, Grecian, and Latin literature. It is altogether a very curious book.

—The Accomplishment of the Scripture Prophecies, or the approaching deliverance of the church. Lond. 1687, 2 parts, 8vo.—Continuation of the Accomplishment. Ibid. 1688, 8vo.

This work is an extended attack on the papacy, and goes over the greater part of the prophecies of Daniel, Paul, and John,

which refer to that subject. Unfortunately for the sagacity of Monsieur Jurieu, he predicted that the overthrow of Anti-Christianism would take place between 1710 and 1715.

KEACH, BENJAMIN, *a Baptist minister who suffered considerably for his principles; born* 1640; *died* 1704.—ΤΡΟΠΟΛΟΓΙΑ, or a Key to open Scripture Metaphors. Lond. 1682, 1779, 2 vol. fol.—Gospel Mysteries Revealed; or an Exposition of all the Parables, and many express Similitudes contained in the Four Evangelists. Ibid. 1704, fol. 1815, 4 vol. 8vo.

The author of these elaborate works was a man of considerable note among his brethren. Though in a great measure self-taught, he was a poet, a controversialist, and an expositor. The learning displayed in some of his works was supplied by others, which, however, he ingenuously acknowledged. It may easily be supposed that, without some portion of learning and cultivated taste, the author was not likely to do justice to the metaphors and parables of Scripture. Both require to be treated with great care and judgment; otherwise the finest portions of the word of God may be rendered ridiculous. That Mr. Keach possessed a very familiar acquaintance with the Bible is obvious. The above works, however, are far from judicious. He frequently fails in distinguishing things that differ; and often confounds together the things which ought to be distinguished. He carries his illustrations too far,—the common fault of metaphor hunters and parable preachers. His works may be useful, but they are liable to be very much abused. If the reader is partial to this kind of interpretation, he would do well to consult the Rhetorica Sacra of Glassius, in the improved edition by Dathe.

KEIL, D. CAR. AUG. *Professor of dogmatic theology in the university of Leipzig.*—Elementa Hermeneutices Novi Testamenti. Lips. 1811, 8vo.

This is a Latin translation from the German original by Emmerling. I do not think it a work of great value; though, as being

strictly Elements, it is both brief and perspicuous. Professor Emmerling is a man of talents, and considerable critical information.

KENNICOTT, BENJAMIN, D. D. *a clergyman of the Church of England, and a celebrated Hebrew scholar; born* 1718; *died* 1783.—Two Dissertations; the first on the Tree of Life in Paradise, with some observations on the creation of man; the second on the oblations of Cain and Abel. Second edit. Oxford, 1747, 8vo.—The state of the printed Hebrew Text considered; a dissertation in two parts. Part the first compares 1 Chron. xi. with 2 Sam. v. and xxiii.; and part the second contains observations on seventy Hebrew MSS. etc. Ibid. 1753, 8vo.—The state of the printed Hebrew Text considered. Dissertation the second; wherein the Samaritan copy of the Pentateuch is vindicated; the printed copies of the Chaldee paraphrase are proved to be corrupted; the sentiments of the Jews on the Hebrew text are ascertained. An account is given of all the Hebrew MSS. now known; and also a particular catalogue of 110 Hebrew MSS. in Oxford, Cambridge, and the British Museum. Ibid. 1754, 8vo.—Remarks on select Passages in the Old Testament, to which are added eight Sermons. Lond. 1787, 8vo.

Besides these and his celebrated edition of the Hebrew Bible, noticed in another part of this work, Dr. Kennicott was the author of some smaller performances, mostly of a critical nature. His Dissertatio Generalis was republished by itself at Brunswick, in 1783, by Professor Bruns, who assisted him in his collations. The English works, of which I have given the titles at length, are all important and useful. The object of the first is to show, that the tree of life was not an individual tree, but a species

of trees which grew in Paradise, which he seems to make out satisfactorily. His design in the second is to prove that Cain's oblation was only a bread or thank offering; while Abel's was both that and a sacrifice, or peace offering. His dissertations on the state of the Hebrew text throw a good deal of light on various parts of it, and also completely prove his main position, the corruptions which have got into it. He is probably mistaken in his defence of the Samaritan reading of Deut. xxvii. 4, and in some others of his views in that controversy. His remarks on the Old Testament contain many useful hints. Kennicott was a learned and most diligent scholar; but his fame must rest chiefly on his labours as a collector of Hebrew MSS. He does not now rank in the first line of Hebrew or oriental scholars; and many of his criticisms in the above works have been disputed by writers of distinction. But the eulogium pronounced on Kennicott and his edition of the Hebrew Bible, by the learned Dr. Henry Owen, deserves to be quoted. "It is a work," he says, "which contains, with all its imputed defects, a vast treasure of Hebrew learning; which judiciously applied, will contribute more to rectify and restore the Hebrew text than all the methods hitherto practised. I regard my friend's memory with reverence; and posterity, whatever the present generation may think, will doubtless revere it too, and doubtless do it justice." His great undertaking, while in progress, was attacked by the Abbe * * *, professor in the university of * * *, in two Letters in French. The real author was Dumay, an unprincipled Jew, who pretended to be converted to Christianity. They were translated into English by W. Stephen, Esq. treasurer to Queen Anne's Bounty. Lond. 1773, 8vo.

KER, JOHN, *of Dumblane, Professor of Greek in King's College, Aberdeen; and afterwards Professor of Humanity in Edinburgh; died* 1741.—Cantici Salomonis Paraphrasis Gemina, Notis criticis et philologicis illustrata. Edinb. 1727, 12mo.

This is a very beautiful little work. It is dedicated, in a poetical epistle, to the Marquis of Bowmont, son to the Duke of Roxburgh, the head of the family of Ker. There is then a long

preface, giving some account of the opinions entertained of the Song, of the attempts which had been made to translate and explain it, and of the origin of Mr. Ker's translation. Then follow the two versions; the first a kind of irregular verse; the second in sapphic numbers. The notes, which are partly philological, and partly explanatory, are inserted at the foot of the page of both versions. The poem is dramatically divided and arranged. I am surprised that Dr. Mason Good, in his elegant version of the Song, takes no notice of the work of the ingenious Scotchman; though he speaks of a number of others, both British and foreign. Nor is it mentioned by Williams, who gives an account of a great number of writers on the Song.

KEUCHENIUS, PETRUS, *a learned Dutch theologian; born* 1654; *died* 1691.—Adnotata in Omnes N. T. Libros. Amst. 1687, 4to. The best edition, with a preface by Alberti, Lugd. Bat. 1755, 8vo.

This work is excellent as a philological commentary on the New Testament. Great use is made of the Septuagint and the Chaldee paraphrast, in ascertaining the meaning of the words of the sacred writers. Dr. Smith speaks of Keuchen as "a critic in the first rank for learning, judgment, and mental independence." Alberti also, in the preface to the edition of 1755, pronounces a high eulogium on him.

KHELL, JOSEPH, *Professor of Divinity and interpreter of Scripture in the university of Vienna.* —Ecloge Observationum in Novi Testamenti Libros. Decas I. et II. Viennae, 1756-1757, 8vo.

These twenty illustrations of Scripture discover considerable learning and freedom of discussion, especially for a Catholic professor.

KIDDER, RICHARD, *Bishop of Bath and Wells, who died in* 1713.—A Commentary on the Five Books of Moses; with a dissertation concerning the author or writer of the said books, and a general argument to each. Lond. 1694, 2 vol. 8vo.

Kidder's notes are short, and, though in general correct, of no great value. They were intended chiefly for families and unlearned persons, and therefore no display of learning appears, though the Bishop was well fitted to write on the most profound and critical subjects. The dissertation on the writer of the Pentateuch, and the introductions to each of the books, are uncommonly good, and embrace almost every topic of importance relating to their respective subjects.

—A Demonstration of the Messias: in which the truth of the Christian religion is proved against all the enemies thereof; but especially the Jews. Lond. 1715, 3 vol. 8vo. 1726, fol.

This very able work, which was partly delivered at the Boyle Lecture, is divided into three parts. The first part is chiefly a statement of various particulars respecting the Messiah; the second is chiefly a defence of Christianity against Jewish objections; and the third an exposure of Judaism, and of the futility of Jewish reasonings. The whole work discovers more than ordinary acquaintance with the Scriptures, and with every thing relating to the Jewish controversy; and abounds with judicious criticism on numerous important and difficult passages. An air of seriousness and earnestness pervades the whole, which greatly enhances the value of the work. Though controversial, it is calm, practical, and consolatory. It is calculated to win the enemy, and to enlighten the friend of Christianity.

—Critical Remarks on some difficult Passages of Scripture. Lond. 1725, 8vo.

The Remarks are communicated in a letter to Sir Peter King, and discover the same solid learning and good sense which distinguish the larger works of the Bishop. Many of the observations relate to Castalio's translation of the Scriptures, the defects of which the Bishop points out.

KING, EDWARD, F.R.S. A.S.—Morsels of Criticism: tending to illustrate some few passages in

the Holy Scriptures upon philosophical principles, and an enlarged view of things. Lond. 1788, 4to.

A second and supplemental part of this work was published in 1800, in 4to. and at the same time the whole was republished, in 3 vol. 8vo. That Mr. King was, according to his own account, "a very sincere and disinterested layman," there is every reason to believe. That he was also very learned and ingenious, well acquainted with Greek, and versant in modern science and philosophy, these volumes abundantly demonstrate. That he has rendered any important service to revelation in his Morsels is another question. They embrace a considerable variety of topics, and these are treated in a very original as well as critical and philosophical manner. They are on such subjects as, the meaning of the word, heaven; the Septuagint translation of the first chapter of Genesis; on the future coming of our Lord; on the word ψυχη; the light of the sun; the creation of the stars; the word αιων; the sabbatical era, etc. etc. etc. Mr. King's object was, doubtless, very different from that of Sir William Drummond, in his Oedipus Judaicus; but the kind of reasoning which pervades both works is nearly the same. It is impossible to believe that the inspired writers contemplated such things as the author frequently presses into his interpretations of their words and phrases. His criticisms are, in general, little more than philosophical dreams or romances; in which, while we occasionally admire the beauty of the vision, or the splendour of the imagery, we wonder that the author should have believed his aerial fabrics had any foundation in the word of God. It was not in vain that the apostle warned Christians against being led away "by a vain and deceitful philosophy."

KING, SIR PETER, Lord Oakham, *a learned lawyer, and some time Lord Chancellor of England; born* 1669; *and died* 1733.—An Enquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, that flourished within the first three hundred years after Christ. Lond.

1691, 8vo.—The History of the Apostles' Creed; with critical observations on its several articles. Ibid. 1702, 8vo.

Both these works were published anonymously, and contain a large portion of valuable and accurate learning. The original authorities were always consulted and quoted, and great candour and impartiality are invariably displayed. Mr. Locke was Lord King's uncle, and left him the half of his library; and he evidently inherited a large portion of the penetration and liberality of mind, as well as the books, of the philosopher. Few works are more worthy of being consulted on various points of early ecclesiastical history than these.

KIPLING, THOMAS, D. D. *Dean of Peterborough.*—Codex Theodori Bezae Cantabrigiensis; Evangelia et Apostolorum Acta Complectens, Quadratis Literis Graeco-Latinis. Cantab. 1793, 2 vol. fol.

This is a splendid fac-simile of the Codex Bezae, which was given by that reformer to the University of Cambridge. It is in Greek and Latin, and contains only the Gospels and the book of Acts. The MS. is very ancient, but its readings are not considered of great value. The fac-simile is uncommonly well executed, and a preface is prefixed by the editor which does credit to his judgment and learning. A good account of the MS. and also a specimen of the printed work, will be found in Horne's Introduction, vol. ii. p. 89, 93. The preface of Dr. Kipling was attacked in a pamphlet by Dr. Edwards, in 1793, which displays more personal spleen than it detects errors, though a few of these, in the fac-simile, and in Dr. Kipling's Latinity, are pointed out. Professor Porson spoke of Dr. Kipling as the fittest person in the world for this work: "He has," he adds, "from his earliest youth, applied himself diligently to all sorts of critical learning, but most diligently to sacred criticism; and, from a long acquaintance with MSS. aided by natural sagacity, is become such an adept in Greek phraseology, as few know, and few would believe."

KNAPPE, GEORGE CHRIST. *Professor of Divinity at Halle.*—Scripta Varii Argumenti Maximam Partem Exegetici. Halae, 1805, 2 vol. 8vo.

This valuable work contains fourteen dissertations, which, says Niemeyer, "for solid learning, lucid and forcible reasoning, and purity of diction, place their author in the first rank of biblical critics." Among the biblical subjects are treatises on Christ sitting at the right hand of God—on the Holy Spirit and Christ as Comforters—on the different modes of teaching faith and works, by Christ, Paul, and James—on the connexion between the resurrection of Christ and the resurrection of the dead—and on various difficult passages of Scripture.

KNATCHBULL, SIR NORTON, *a learned English Baronet, who died in* 1684, *in the eighty-third year of his age.*—Annotations upon some difficult Texts in all the Books of the New Testament. Camb. 1693, 8vo.

This learned work first appeared in Latin in 1659, and was twice reprinted. The English translation, which is more complete than the Latin work, is by the author himself. Dr. Campbell calls him, "a learned man, but a hardy critic." The work is entirely original, being the fruit of the Baronet's own devoted examination of the Greek Testament. He deals rather freely in conjecture, and uses a good deal of liberty with the construction and punctuation; but he has rendered very considerable service to sacred literature, and his work well deserves to be carefully studied by all who would understand the sacred volume.

KOECHER, JOHN CHRISTOPHER.—Analecta Philologica et Exegetica in Quatuor Evangelia. Altenburgi, 1766, 4to.

This is a continuation of Wolf's Curae. It supplies some of the desiderata of that work, and brings down the account of the sentiments of the modern writers on the Gospels to the period of its publication. The admirers of Wolf will be pleased with this continuation.

KOOLHAAS, WILLIAM, *a Dutch divine of the last century.*—Observationes Philologico-Exegeticae in quinque Mosis libros, aliosque libros historicos Veteris Testamenti. Amst. 1751, 8vo.

In this volume there is a considerable number of valuable expository and critical remarks on passages of the Hebrew Scriptures. The author seems to have been well acquainted with the Hebrew language, and pays particular attention to the moods and tenses of the Hebrew verbs; in the rendering of which great diversity prevails among translators. The faculty of Utrecht testify, that the work contains nothing contrary to the doctrines of the reformed church, and that it illustrates the meaning of the sacred text. The author, in his preface, speaks of Grammatico-Sacrae Dissertationes, published some time before, which I have not seen.

KOPPE, JOHN BEN. *Professor of Divinity in the university of Göttingen; died about* 1784.—Novum Testamentum Graecè, perpetua Annotatione illustratum. 1791–1816, 9 vol. 8vo.

My account of this work, though somewhat extended, is taken from a very excellent article in the Christian Monitor for October, 1822. Its length will be excused by its judiciousness, especially as it includes notices of several continental critics besides Koppe. That critic, who was "a man of very extensive and accurate learning, published a plan of a new edition of the New Testament, with a corrected text, short critical notes, and somewhat more extended philological ones, in the year 1778; and at the same time gave a specimen, in the Epistles of Paul to the Galatians, Ephesians, and Thessalonians, which was to form the sixth volume of the projected work. He lived only to add another volume, inscribed the fourth, on the Epistle to the Romans, which appeared in 1783. Since that period, at very irregular intervals, the Acts of the Apostles, in two parts, forming the third volume; the Epistles to the Philippians, Colossians, Timothy, Titus, and Philemon, in two parts, forming the seventh volume; the Epistle to the Hebrews, in one part, forming the eighth vo-

lume; and the Apocalypse, in two parts, forming the tenth volume, have been published by Heinrichs; and the Epistle of James, and the Epistles of Peter, have been published by Pott: so that, to complete the work, there are still wanting three volumes, two for the four Evangelists, one for the Epistle to the Corinthians, and the third part of the ninth volume, to conclude the Epistles of John and Jude. It is understood that Pott has pledged himself to edite the Epistles to the Corinthians, as well as to complete the catholic Epistles; and that the Gospels also are undertaken by persons whom Heinrichs declares to be every way fit for the task.

"The *plan* of the work appears to us excellent. There is, first of all, at the head of the page, a corrected text, agreeing for the most part with Griesbach, divided into paragraphs according to the sense, while the ordinary notation of chapters and verses is given in the margin. Then there are brief notes, strictly critical, assigning the reasons for the variations from the *textus receptus;* and then, at the bottom of the page, there are notes of a philological nature, considerably extensive. These notes are precisely of the kind that are to be found in the best editions of the classics. Their sole object is to enable the reader, distinctly and accurately, to apprehend the meaning of the original writers. To illustrate a phrase of doubtful meaning, first of all are brought forward the passages where the writer uses the same, or a similar mode of expression; then the other New Testament writers are appealed to; then the Greek translators of the Old Testament are called in; then the apocryphal writers, Josephus and Philo; and, last of all, the classical authors are referred to. All doctrinal discussions are carefully avoided. To each book are prefixed prolegomena, in which questions relating to their authors, their authenticity, etc. are discussed; and to each book are subjoined short dissertations, or *Excursus*, on particular passages of extraordinary obscurity, or on phrases of frequent occurrence, or which are used in a particular sense by the inspired writers.

"As to the *execution* of the plan, we must speak in somewhat more measured terms. Koppe's two volumes appear to us by much the best of the series. He appears to us a remarkably cautious critic, and judicious interpreter. We cannot extend

the same praise to Ammon, the editor of his second edition of the work on the Romans, who, though obviously profoundly learned, is as obviously very rash as a critic, and very unsound as a commentator. His notes, however, are not numerous, and they are carefully distinguished from Koppe's. Heinrichs and Pott are, in their theological sentiments, considerably farther from the truth than Koppe, though, from the plan of the work, these appear but incidentally.

" Though the Epistles to the Corinthians have not yet appeared in the Koppian edition, Annotations on both Epistles, after the manner of Koppe, have been published; on the first by Krause, and on the second by Leun. Neither of these, perhaps, particularly the last, is equal in merit to the works noticed. Krause's work is, however, very respectable, and contains more of the information necessary to the right interpretation of its subject than can easily be found in the same compass."

KREBS, JOHANNES TOBIAS, *a German critic and theologian; born* 1718; *died* 1782.—Observationes in Novum Testamentum e Flavio Josepho. Lips. 1755, 8vo.

Speaking of Krebs and Carpzov, Michaelis says, " They have both contributed largely to biblical criticism, and both frequently agree with Wetstein in the result of their critical inquiries, though they had not the opportunity of consulting each other." Krebs also published a very excellent and concise lexicon to the New Testament, Lips. 1765, 8vo.

KUINOEL, D. C. J. *a living German theologian, Professor of Divinity at Leipzig.*—Commentarius in Libros Novi Testamenti Historicos. Lipsiae, 1807–1818, 4 vol. 8vo.

This work comprehends the four Evangelists and the Acts of the Apostles. It is one of the best of the modern philological works on the New Testament which has issued from the German press. The orthodoxy of Professor Kuinoel, however, is not very marked, nor are his interpretations always to be relied

on. But he has furnished abstracts from the ablest refutations of the infidel theology of Germany, which may be of considerable use in counteracting its progress in his own country. His Observationes ad Novum Testamentum ex libris Apocryphis, 1794, 8vo. deserve to be consulted.

KUSTER, LUDOLPH, *a learned German critic and theologian; born in Westphalia* 1670; *died* 1716.—Novum Testamentum Graecum, etc. Amst. 1710, fol. Lips. 1723, fol.

This edition of the New Testament, by Kuster, is a reprint of Mill's, enriched with the various readings of twelve additional MSS. nine of which were Parisian, and the three remaining belonged to Carpzov, Seidel, and Boerner. It also incorporates in their proper places the readings which Mill was obliged to insert in an Appendix. It is not so correct, however, as Mill's, and those which have the date of 1723 differ only in the title page.

KYPKE, GEORGE DAVID, *a learned German divine; born* 1724; *died* 1779.—Observationes Sacrae in Novi Foederis Libros. Vratislav. 1755, 2 vol. 8vo.

These observations are executed on a similar plan, but more extensive than that of Raphel. They were published soon after Wetstein's New Testament, but the author had not seen it before the publication of his own remarks; yet he and Wetstein often harmonize in their criticisms. "Of all the expositions of the New Testament conducted on principles like these," says Michaelis, "I know of none that are superior, or indeed equal, to those of Kypke. They are written without pedantry, or an affectation of learning, and contain all that is important without being encumbered with extraneous matter."

LAKEMACHER, JOHN GOTHOFRED, *Professor of Greek, and of the oriental languages at Helmstadt; born* 1695; *died* 1736.—Observationes Philologicae, etc. Helmstad. 1730, 2 vol. 12mo.

These two volumes are divided into six parts, each of which contains several dissertations. Among these the following subjects are discussed at considerable length: The time when the sect of the Pharisees arose; on Jacob seeing the face of Esau as the face of God; Paul's thorn in the flesh; on the gate of the temple called Beautiful; on the daily sacrifice of the high-priest, Heb. vii. 27; on the tenderness which is vulgarly ascribed to the eyes of Leah; on the Cherethites and Pelethites; on the tongues distributed among the Apostles, Acts ii. 3; Elymas the sorcerer; on the light shining in a dark place, 2 Peter i. 19-21; on Paul fighting with beasts, 1 Cor. xv. 32; the veiling of the head in sacred places borrowed by the Jews from the Romans, 1 Cor. xi. 4; the abominable and reprobate to every good work, Tit. i. 16; on the lifting up of Moses's hands during the battle with the Amalekites, Exod. xvii. 8; on Gad and Meni, or Hecate and Mana, formerly worshipped by the Jews, Isaiah lxv. 11; on the prophet Hosea being commanded to marry a harlot; on his purchasing his wife for a certain price, Hosea iii. 1-4; certain difficult places in the third chapter of Ruth; on the kingdom of God being manifested at Jerusalem, Luke xix. 11; on Ephraim watching with God, Hosea ix. 8; on the Israelites being expelled from the house of God, Hosea ix. 15; on the surname Iscariot; the mark of being the traitor, Matth. xxvi. 23; the reward of the traitor; the death of the traitor; the situation of Goshen; on the young men who sacrificed, Exod. xxiv. 5; on Paul's vow, Acts xxi. 24.

It is evident that the learned Professor's talents are not, in this work, devoted to the most important subjects; but, if the reader wish to see how much erudition may be expended on Leah's sore eyes, and Paul's thorn, and Judas's death, he will not be disappointed in consulting Lakemacher.

LAMPE, FRED. ADOLPH. *Professor of Divinity at Bremen; where he died in* 1729.—Commentarius, Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Amst. 1724–1726, 3 vol. 4to. Basil. 1725–1727.—Philologico-Theologicarum tum earum quae ad ulteriorem Evangelii

Johannis illustrationem pertinent, tum reliquiarum varii generis et eruditionis multifariae Syntagma. 1737, 2 vol. 4to.

Lampe's Commentary on John is both extensive and valuable. The sentiments of the author were sound, and his knowledge of his subject very extensive. The words and phrases of the Evangelist are accurately analyzed, and the order, scope, and design, very closely investigated. Walch justly pronounces it an excellent work; full of extensive and varied erudition, and deserving of the first place among the expositors of John. Learned prolegomena are prefixed to it, in which every thing relating to the life and writings of John is diligently collected. The work was translated into German in 1729, with the addition of new moral annotations. The two volumes of dissertations, mentioned above, and which were published, after the death of Lampe, with a preface by Gerdes, professor of divinity at Groningen, are necessary to complete the work on John. Besides other things, they contain elaborate dissertations on the eternity of future punishment, (which were translated into English by Joseph Robertson of Edinburgh, 1796, 12mo.;) on the Holy Spirit; on the inspiration of the sacred writers; on the title of the gospel by John; on Jacob's ladder; on the bosom of the Father; on the regeneration by water and the Spirit; on the Logos; on the production of true faith, and various others. They are replete with learning and information, but unnecessarily minute and tedious. Human life is too short for the never-ending details and illustrations of German divines.

LAMY, BERNARD, *a learned priest of the Oratory; born in* 1640; *and died in* 1715.—Apparatus Biblicus; or an Introduction to the Holy Scriptures. Lond. 1723, 4to. 1728, 2 vol. 8vo.

This work was first published in Latin, and went through several editions at Leyden and Amsterdam before it was published in French, in the state in which it was translated into English by Bundy, and published in 1723, 4to.; and in 1728, in 2 vol. 8vo. Lamy, in this Introduction, treats of the origin,

history, and antiquities of the Jews; of the canon, authors, original texts, versions, editions, and interpretations of the Scriptures; of the false gods, animals, precious stones, diseases, and public sports, mentioned in the Bible. It contains also an explanation of some of the proper names which occur in Scripture, and a new method of reading the Scriptures. It is illustrated by thirty-two engravings. Though it is neither a profound nor a very accurate introduction to the Bible, it is a good popular book, and will supply important information in the absence of more learned performances. The plan is obviously defective; various topics are omitted which ought to have been inserted, and other things have found a place which are of small importance. The part on Jewish antiquities is the best. Both Dr. Watson and Bishop Marsh speak well of the work. The English translation is a considerable improvement on the French editions, as Bundy has inserted many passages from the learned work of the author, next mentioned.

—De Tabernaculo Foederis, Sancta Civitate Jerusalem, et de Templo ejus. Paris. 1720, fol.

This work has never been translated into English; but, from the extracts in the English version of the Apparatus, it seems to be a very learned production.

—Harmonia; sive Concordia Quatuor Evangelistarum. Paris. 1689, 12mo.—Commentarius in Harmoniam. Ibid. 1699, 4to.

There are two parts in this work: The former contains the Harmony, and Commentary on it; the latter, a Chronological and Geographical Apparatus to it. Many learned discussions occur in this work: such as, on the Genealogy of Christ; on the word Λογος; on the form of the Books used in the Synagogues, etc. In the Harmony, Lamy follows the order of Matthew and John, as persons who heard the discourses and saw the actions which they record; but pays less attention to the narratives of Mark and Luke, as they were not personally acquainted with the facts. John the Baptist, he thinks, was twice cast into prison; Christ did not eat the paschal lamb in the last supper; and

the two Maries, and the one called the sinner, were the same person. These, and some other sentiments, occasioned a considerable controversy in France with the author.

LANGIUS, D. JOACH. *a learned Pietist, and Professor of Divinity in the university of Halle.*—Commentatio Historico-Hermeneutica in Vita et Epistolis Apostoli Pauli, etc. Halae, 1718, 4to.

This is an exceedingly valuable book, and affords very considerable assistance for the understanding of the New Testament. Lang was the author of a number of valuable and useful works.

LANIGAN, JOHN, *an Irishman by birth; Professor of Divinity in the university of Pavia.*—Institutionum Biblicarum Pars prima. Paviae, 1794, 8vo.

This is a very respectable work from the pen of a Catholic Professor. His plan was to occupy three parts,—the history of the sacred books; biblical antiquities; and hermeneutics. Only the first part has been published. The rest, it is said, has been suppressed, in consequence of the freedom of the author's opinions. The nine chapters into which this volume is distributed, contain much valuable matter relating to the circumstances and literature of the Hebrews, and the authority of their sacred books.

LARDNER, NATHANIEL, D. D. *an eminent dissenting minister, of the Unitarian profession; born* 1684; *died* 1768.—Works, with Life, by Dr. Kippis. Lond. 1788, 11 vol. 8vo. Ibid. 1815, 6 vol. 4to.

The services which Dr. Lardner rendered to the cause of Christianity are well known and very considerable. His extensive and accurate investigations into the credibility of the gospel history have left scarcely any thing more to be done or desired. Subsequent writers on the evidences of Christianity have generally availed themselves of Lardner's collection of testimonies, deeming it useless to verify his quotations, or add to their num-

ber. His sentiments on the doctrinal part of Christianity did not injure his reasonings as an historian, but they probably influenced his selection of quotations from the early Christian writers. The History of the Writers of the New Testament Bishop Watson republished, in the second volume of his Tracts. The first part of the Credibility was translated into Latin by the celebrated Wolfius. It was also translated into Dutch and German. Walch eulogizes it as "insigne opus." The last volume of his collected works contains his tracts; the vindication of three of the miracles of Christ; on the Logos; the two epistles ascribed to Clement; on the Mosaic account of the fall; on Dr. Ward's dissertations; on Macknight's Harmony, and some minor pieces. They discover his usual research and accuracy, and show how far he departed from the orthodox belief.

LAURENCE, RICHARD, LL. D. *Regius Professor of Hebrew in the university of Oxford; now Archbishop of Cashel.*—On Singularity and Excess in Philological Speculations, a Sermon. Oxf. 1807.—A Dissertation on the Logos of St. John, comprehending the substance of Sermons preached before the university of Oxford. Ibid. 1808, 8vo.—Critical Remarks on detached Passages of the New Testament, particularly the Revelation of St. John. By the late French Lawrence, LL. D. M. P. Ibid. 1810, 8vo.—Critical Reflections upon some Important Misrepresentations contained in the Unitarian Version of the New Testament. Ibid. 1811, 8vo.—Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach in his edition of the Greek Testament. Ibid. 1814, 8vo.—Ascensio Isaiae Vatis, opusculum pseudipigraphum, multis abhinc seculis, ut videtur, deperditum, nunc autem apud Ethiopas compertum, et cum versione Latina Anglicanaque publici juris factum. Ibid. 1819, 8vo.

—Remarks on the Critical Principles adopted by writers who have at various periods recommended a New Translation of the Bible. Ibid. 1820, 8vo. —Reply to Professor Samuel Lee's Strictures on the above. Ibid. 1821, 8vo.—Primi Ezrae Libri, qui apud Vulgatam appellatur quartus, versio Ethiopica; nunc primo in medium prolata, et Latine Angliceque reddita. Ibid. 1820, 8vo.—The Book of Enoch the Prophet; an apocryphal production, supposed to have been lost for ages, but discovered at the close of the last century in Abyssinia, now first translated from an Ethiopic MS. in the Bodleian Library. Ibid. 1821, 8vo.

All these productions discover great learning and critical acuteness. The reflections on the Unitarian version are severe and pointed, but generally correct and well supported. His remarks on Griesbach's classification certainly shake the foundation of that learned critic's fabric of recensions, though they do not materially affect the text or various readings which he has furnished. They are also occasionally uncandid and severe. A very able critique on this pamphlet will be found in the Eclectic Review, New Ser. vol. iv. p. 1 and 173. The translations from the Ethiopic of the two apocryphal books are exceedingly curious, and bring to light two very interesting documents.

LAW, EDMUND, *Bishop of Carlisle; died in* 1787.—Considerations on the Theory of Religion, in three parts. Lond. 1784, 8vo. 7th edit.

This is a clever, but not an orthodox book, and is mentioned here chiefly on account of the appendix, which contains an inquiry into the use of the word soul in Scripture, and the state of the dead there described; the object of which is, to deny an intermediate state, and to establish the doctrine of materialism. It was attacked by Messrs. Goddard and Steffe, and defended by Archdeacon Blackburne and Mr. Pickard. The controversy was carried on with considerable vigour during the middle of

last century, and tended to advance the progress of Socinianism, both in the church and among the dissenters.

LAWSON, GEORGE, D.D. *Professor of Divinity to the Associate Burgher Synod; born in* 1749; *died in* 1820.—Lectures on the Book of Ruth. 1805, 12mo.—Lectures on the Book of Esther. Edinb. 1809, 12mo.—Lectures on the History of Joseph. Ibid. 1812, 2 vol. 12mo.—Exposition of the Book of Proverbs. Ibid. 1812, 2 vol. 12mo.

These works of the late worthy professor, were chiefly intended for the instruction of Christians in the ordinary walks of life. They are pious and sensible, full of sound doctrine, and salutary admonition and instruction. There is rarely any thing of a critical nature to be found in them, which indeed was not the writer's object; but they everywhere discover a minute acquaintance with the Bible and the human heart, and a deep concern to profit the reader. The style is plain, and the illustrations generally very brief.

LEIGH, SIR EDWARD, *a learned layman, member of the Long Parliament, and of the Westminster Assembly; born* 1602; *died* 1671.—Annotations on all the Books of the New Testament, philological and theological, etc. Lond. 1650, fol.

These notes are generally short, but very judicious. As an evidence of the estimation in which they have been held, they were translated into Latin by Arnold, and published at Leipzig in 1732.

—Critica Sacra; or Observations on all the primitive Hebrew words of the Old Testament. Lond. 1650, fol.—Critica Sacra; or philological and theological Observations on all the Greek words of the New Testament. Ibid. 1650, fol.

Both these works do great credit to the learning and diligence of the worthy baronet. Few men of his time probably possessed

a larger or more accurate acquaintance with the original languages of Scripture. As lexicons they are imperfect; but they may be frequently consulted with advantage. Parkhurst refers to them with respect; and on the continent they have been often reprinted. The Observationes in Novum Testamentum Wolfburgii, 1717, were intended as a supplement to Leigh's Critica on the New Testament. The original work, with the English parts translated into Latin, was edited by Henry Middock. Amsterdam, 1678 and 1696, fol. It was also translated into French by Wolzogue, 1703, 4to. Leigh was the author of various other works on theology, which are not unworthy of the attention of a student of the word of God.

LEIGHTON, ROBERT, D. D. *Archbishop of Glasgow; the son of a Scotchman, but born in London in* 1613; *died* 1684.—The whole works of Robert Leighton, D. D. with a Memoir of the Author by George Jerment, D. D. Lond. 1820, 4 vol. 8vo.

This is by far the best edition of the valuable works of Leighton, and the only one that can be said to have undergone a complete revision. None of them was published by himself; and the former editors either printed carelessly from the MS. or found the task of correction too difficult and laborious. Doddridge, who edited his expository works in 1748, from the first printed edition, pronounced them the most faulty pieces of printing that had issued from the press; but even his diligence and love for the author failed to make his works sufficiently correct. The author of this Bibliotheca knows, that the last editor was peculiarly well qualified for the task, and is happy to bear testimony to his success. Leighton now appears in a dress worthy of his talents and eminent piety. Perhaps there is no expository work in the English language equal altogether to the exposition of Peter. It is rich in evangelical sentiment and exalted devotion. The meaning is seldom missed, and often admirably illustrated. There is learning without its parade, theology divested of systematic stiffness, and eloquence in a beautiful flow of unaffected language and appropriate imagery. To say more would be unbecoming, and less could not be said with justice.

LEO DE JUDAH, *one of the ministers of Zurich; where he died in* 1542.—Biblia. Lutetiae, 1545, 4to.

This version of the Scriptures into Latin is commonly called the Tigurine, or Zurich Bible. The principal translator was Leo de Judah. He was assisted by Theod. Bibliander and Con. Pellican in the Old Testament, and by Peter Cholin, and Ralph Gautier in the New. It is printed in parallel columns with the Vulgate, and accompanied with short notes in the margin and at the bottom of the page.

LESS, GODFREY, *Professor of Divinity in the university of Göttingen.*—The Authenticity, uncorrupted Preservation, and Credibility of the New Testament; translated from the German, by Roger Kingdon. Lond. 1804, 8vo.

Less originally doubted the truth of Christianity himself, and this work contains a view of the evidence which satisfied his mind. It is less prolix than the work of Lardner; but contains some testimonies omitted by him, and reasons on the whole in a very luminous manner. The translator quotes the opinion of the original work given by Michaelis and Marsh; and justly observes, "That which has obtained the praise of Michaelis, and the recommendation of Marsh, needs no further panegyric."

LEUSDEN, JOHN, *Professor of Hebrew at Utrecht; was born in* 1624; *and died in* 1699.—Clavis Hebraica Veteris Testamenti, etc. Ultraj. 1682, 4to. 3d edit.

In this work, Leusden analyzes all the more difficult words in the Old Testament, so that it forms a grammatical commentary on the entire Hebrew Bible. It is better, however, for the student to be well acquainted with the principles of the language, than to depend too much on such a book as this, though it may occasionally afford valuable assistance.

—Philologus Hebraeus. Ultraj. 1695, 3d edit. 4to.—Philologus Hebraeo-Graecus. Ibid. 1685,

2d edit.—Philologus Hebraeo-Mixtus. Ibid. 1699, 3d edit.

In these works the learned author treats of a great variety of subjects relating to the books and languages of the Old and New Testament. The versions which have been made of the sacred books at different times—the various readings of manuscripts and printed editions—the style and manner of the writers, are all the subject of examination. They, indeed, constitute very valuable introductions to the knowledge of the original Scriptures, and not the less valuable because they are not so prolix as many of the productions of Dutch pens. These three philological works were frequently printed after the author's death. Leusden, besides these works, edited editions of the Hebrew Bible, and the Greek Testament, which are generally esteemed on account of their correctness. He also edited the works of Bochart, in 3 vol. folio, and died while editing the Syriac New Testament, completed by Schaaf in 1708. He wrote also several other works of a philological and critical nature. Of his various biblical works to the year 1685, he gives some account in the Preface to his Philologus Hebraeo-Graecus. He was an eminent scholar, and better acquainted with rabbinical and oriental literature than most of the men of his age. "Leusdenii merita," says Pritius, "in artem philologicam notiora sunt, quam ut mea commemoratione et laude indigeant: quis enim ejusdem philologum Ebraeo-Graecum nescit?"

LEWIS, JOHN, *a clergyman of the Church of England; born* 1675; *died* 1746.—A Complete History of the several Translations of the Bible into English. Lond. 1739, 1818, 8vo.

This work gives an account of all the English translations of the Scriptures, both in manuscript, and which had been printed to the time of its appearance. It is a dull but important book, as it affords a chronological view of the progress of the word of God in our native country, with biographical notices of many of the translators. Lewis published the first edition of Wiclif's New Testament, to which the above work was first prefixed.

Lond. 1731, fol. He was the author of various other works, historical and controversial. The third edition of the History, published in 1818, contains some additions from Newcome, and a continuation by another hand.

LEWIS, THOMAS, A. M.—Origines Hebraeae: The Antiquities of the Hebrew Republic. Lond. 1724, 4 vol. 8vo.

In this elaborate work, a full examination will be found of the civil and ecclesiastical government of the Hebrews; their places of worship and religious ceremonies; their idolatries and municipal laws; their private manners; and the state of learning and the arts among them, etc. Besides examining many of the rabbinical writings, the author diligently explored the works of Bertram, Sigonius, Cunaeus, Buxtorf, Outram, Lightfoot, Schickard, Menochius, Leusden, Hospinian, Reland, etc. etc. It is by far the most complete work in our language in this department, and is recommended by the Bishop of Landaff as "a laborious compilation from the most distinguished writers, whether Jews or Christians."

LEYDEKER, MELCHIOR, *a learned Dutch divine, Professor of Divinity at Utrecht; born* 1652; *died* 1721.—De Republica Hebraeorum Libri XII. Amst. 1704–1710, 2 vol. fol.

This immense work treats at large of the origin of the Hebrew nation, and its state in Egypt; of the miraculous providence in its establishment; of the theocracy; of the country and cities which it occupied; of its political government, and public and private religious polity; of its various fates during the government of judges and kings, and especially of its state when divided into the kingdoms of Israel and Judah, and during the Assyrian and Babylonish captivities; of its restoration by Cyrus, and condition till the time of Alexander the Great. It is a very Dutch performance.

LIGHTFOOT, JOHN, D.D. *a distinguished Hebrew scholar; born in Staffordshire in* 1602; *died* 1675.—The Works of the reverend and learned

John Lightfoot, D.D. late Master of St. Katherine Hall, in Cambridge, and Prebend of Ely. Revised and corrected by George Bright, D.D. Lond. 1684, 2 vol. fol. Ibid. 1823, 12 vol. 8vo.—Some Genuine Remains of the late John Lightfoot, D.D. Ibid. 1700, 8vo.

The works of Dr. Lightfoot have been long and extensively known among theologians, especially those attached to rabbinical literature. He was more profoundly skilled in this department than any Englishman of his day; and, from his collections, most of those who have since treated of it have borrowed largely. The two folio volumes of his works contain a harmony of the Old Testament, and another of the New; four parts of a harmony of the four Evangelists; observations upon Genesis; a handful of gleanings out of the book of Exodus; a commentary upon the Acts of the Apostles; the temple service, as in the days of our Saviour; miscellanies; and the temple described as it stood in the days of our Saviour. In the second volume, are the Horae Hebraicae et Talmudicae, or Hebrew and Talmudical exercitations upon the Four Gospels, the Acts of the Apostles, some chapters of the Epistle to the Romans, and on the first epistle to the Corinthians. The rest of the volume is occupied with sermons. The second volume is edited by the well-known Strype, who furnished the life of Lightfoot, prefixed to the work. Strype also edited the octavo volume of his Remains, to which is prefixed some additional particulars respecting his life and times, of rather a curious description. That volume contains three tracts; rules for a student of the Scriptures; meditations on some abstruse points of divinity, and explanations of some difficult passages of Scripture; and an exposition of two articles of the creed. Besides these, I am in possession of a curious controversial tract by Lightfoot, under the name of his brother Peter, "A Battell with a Wasp's nest." Lond. 1649, 4to.

The harmonies of Scripture contained in the works of Lightfoot are the result of great labour and learning; that on the Four Gospels was never completed. The observations on passages of Scripture discover the author's minute attention to the Bible; though they are not all so important or correct as might have

been expected. The Talmudical exercitations partake largely of the unsatisfactoriness, and even silliness, of rabbinical learning, to which Lightfoot attached more importance than he ought, for assistance in interpreting the New Testament. If any man could have made a good use of the works of ancient and modern rabbins, for illustrating the Bible, Lightfoot certainly was the man. But even in his hands the material is very unproductive; and though we are grateful to him for the collections which he has made, we can scarcely help regretting that so much labour has been expended to so little purpose. All that is really valuable in them might be put into a small compendium. The works of Lightfoot were translated into Latin, and published at Rotterdam, in 2 vol. fol. 1686. A third volume was published by Leusden, at Utrecht, in 1699. His Chorographical Observations are part of the Prolegomena to Walton's Polyglot, to which, as well as to Castel's Lexicon, he afforded various and important assistance. Poole speaks of his works as "singulari doctrinâ conscripta." A new edition of his works is now passing through the press, edited by the Rev. Mr. Pitman. It is designed to be completed in twelve volumes octavo.

LIVELY, EDWARD, *Professor of Hebrew and Divinity in the university of Cambridge; died in* 1605.—Adnotationes in Hoseam, Joelem, Amos, Abdiam, et Jonam. Lond. 1587, 8vo.

These short annotations were republished in the Critici Sacri, and are highly extolled by Poole, in the preface to the third volume of the Synopsis. Simon sneers in his usual way, at the attention which Lively pays to the literal meaning. He has not, however, overlooked the spiritual design of the prophecies. Lively was appointed one of the translators of our present English version.

LOCKE, JOHN, *a celebrated philosopher, who died in* 1704.—A Paraphrase and Notes on the Epistles of St. Paul to the Galatians, Corinthians, Romans, and Ephesians. To which is prefixed, an Essay for the Understanding of St. Paul's Epistles, by consulting St. Paul himself. Lond. 1733, 4to.

Locke, like his great contemporary Newton, amidst the ardour of philosophical pursuit, did not forget the study of the Scriptures. He loved and venerated the word of God, and probably thought himself no less honoured by his commentary on the Epistles, than by his treatise, Of the Human Understanding. What is true of the latter, however, is no less true of the former work. It contains much important truth, and some very considerable errors. Locke read St. Paul with great attention, and yet missed his meaning on some leading subjects. His ideas of the person of Christ, of the doctrine of justification by faith, and the character and privileges of the Christian church, are grossly erroneous. But, apart from his theological errors, his work possesses very considerable merit. He set the example, in English, of a style of criticising the New Testament which was afterwards followed by Pierce and Benson; who, in a series of similar works, completed the epistolary part of the New Covenant. Of these works some account will be found under their respective names. The work of Locke was translated into German by Hoffmann, and published in two volumes quarto, 1763.

LONG, JAMES LE, *a learned French bibliographer, and one of the fathers of the Oratory; born* 1665; *died in consequence of excessive application,* 1721.—Bibliotheca Sacra seu syllabus omnium ferme Sacrae Scripturae editionum ac versionum, etc. Paris. 1709, 2 vol. 8vo.

In the same year it was republished at Leipzig and Antwerp, with additions, by C. F. Boerner, professor of humanity in the university of Leipzig. In 1723, it was published in two volumes folio, at Paris; and in 1778, it began to be published at Halle by Dr. Andrew Masch, superintendent of Stargard. He completed his undertaking under great discouragements, in 1790. The whole of this edition is contained in six 4to. parts or volumes. It contains an account of all the editions of the Hebrew Bible, of the Greek New Testament, of the ancient versions, and of the modern Latin versions, which had been previously published. It is far more complete in these departments than the original work; but it does not give any account of the original MSS.

or of the translations of the Scriptures into the modern languages, which Le Long gives in his own editions. The various editions contain much curious information relating to the editions of the Scriptures, and are invaluable acquisitions to the biblical scholar.

LOOKUP, JOHN, Esq. *a Hutchinsonian writer.*—Berasheth, or the First Book of Moses, called Genesis; translated from the original. Lond. 1740, 8vo.

This is a curious specimen of Hutchinsonian theology, in which *Elohim* is always translated "the Gods;" *heaven*, "the names," etc. There are, notwithstanding its general uncouthness, a few good renderings. Lookup was the author also of a work in 8vo. on the Erroneous Translations in the vulgar Versions of the Scriptures, 1739. Geddes says, "He seems to have studied with attention the genius of the original, and in some places has well expressed its meaning." His sentiments on the doctrine of the Trinity were not correct.

LOWMAN, MOSES, *an English dissenting minister; born* 1679; *died* 1752.—A Paraphrase and Notes on the Revelation of St. John. Lond. 1745, 4to. 2d edit.

This is a respectable work of the same class with Locke, Benson, and Pierce, to whose doctrinal sentiments the author was inclined. The notes are few, and not very profound.

—Three Tracts: on the appearances of God under the old Testament; the Schechinah; the Logos. Lond. 1756, 8vo.

This work was published after the learned author's death by Drs. Chandler, Lardner, and Mr. Saundercock. It contains a good deal of learning and research on the peculiar topics of which it treats. It is rather difficult to ascertain the precise views of Mr. Lowman on the connexion between these appearances and the person and character of Christ. He seems on the whole to diverge from the Scripture doctrine on that subject. Lowman was the author of several other works of importance and research: A Rational of the Ritual of the Hebrew Worship, Lond. 1748, 8vo.

and a Dissertation on the Civil Government of the Hebrews, ibid. 1745, 8vo. Lowman had a great knowledge of Jewish affairs.

LOWTH, ROBERT, *Bishop of London; died in* 1787.—Lectures on the Sacred Poetry of the Hebrews. Lond. 2 vol. 8vo.

This work was published in Latin, in 1753, by the Bishop. It was translated into English by G. Gregory, 1787, 2 vol. 8vo. It was republished at Göttingen by Michaelis, in 1758, who added notes of his own. The best of these were translated, and incorporated into Gregory's work, besides notes by himself and Henley; so that the version is really more valuable than the original. It is an elegant and interesting book, though somewhat calculated to lead the mind to admire the poetical beauties of Scripture rather than their spiritual tendency and design. It is not distinguished so much for its philological criticisms, as for the felicity of its illustrations.

—Isaiah. A new translation; with a preliminary Dissertation, and Notes critical, philological, and explanatory. Lond. 1778, 4to. Ibid. 1807, 2 vol. 8vo.

Isaiah was an admirable subject for the pen of Bishop Lowth. He was himself a poet, and deeply versant in the poetry of the Hebrews, as appears from his former work, as well as in the poetical writers of Greece and Rome. No former translator has expressed the meaning and spirit of the evangelical prophet so felicitously as Lowth. In the preliminary dissertation, he discusses the nature of Hebrew metre, mentions the rules he prescribed to himself in translating, and states his views of the original text, and of the other subsidiary means resorted to for interpreting the prophet. The notes for the most part relate to the beauties of Isaiah's diction, and his poetical imagery. Lowth is perhaps too partial to conjectural criticism; and the version is too highly wrought for common use; but it is a valuable specimen of sacred criticism, and indispensable to the interpretation of Isaiah. It was scarcely published in English when it appeared in German, from the pen of Koppe, professor of divinity in the university of Göttingen. The 1st volume appeared in 1779, the 2d and 3d in 1780, and the 4th in 1781. In this translation there

are notes and disquisitions by the translator himself, which Rosenmüller, to whom I am indebted for this notice, says are worthy of being combined with those of Lowth.

LOWTH, WILLIAM, *a clergyman of the Church of England, and father of Bishop Lowth; born* 1661; *died in* 1732.—A Commentary upon the larger and lesser Prophets; being a continuation of Bishop Patrick. Lond. 1739, fol. and various editions in fol. and 4to.

Lowth is one of the most judicious commentators on the prophets. He never prophesies himself, adheres strictly to the literal meaning of the inspired writer, and is yet generally evangelical in his interpretations. There is not much appearance of criticism; but the original text, and other critical aids, were doubtless closely studied by the respectable author. It is often quoted by Scott, and along with Patrick and Whitby, (with whom he is associated, though a writer of more spirituality than either,) is pronounced by Bishop Watson the best commentary in the English language.

—Directions for the profitable reading of the Holy Scriptures, together with some observations for the confirming their divine Authority, and illustrating the difficulties thereof. Lond. 1708, 1821, 12mo.

This is a very excellent little treatise, and calculated to assist very beneficially in the reading of the word of God. Even those whose acquaintance with the Scriptures is extensive, may derive some useful hints from it.

LYTTELTON, GEORGE, Lord, *a nobleman of considerable eminence for his literary talents and productions; born* 1709; *died* 1779—Observations on the Conversion and Apostleship of St. Paul, in a Letter to Gilbert West, Esq. Lond. 1747, 8vo. Often reprinted.

The object of this tract is to show, that the conversion of Paul was of itself a demonstration sufficient to prove the truth of Christianity. He successfully shows, that Paul was not an *impostor*, nor an *enthusiast*, and that he could *not have been deceived* himself. From all which, his Lordship infers the certainty of his conversion and call to the apostleship, and consequently the divine origin of the Gospel. It is a well-reasoned and acute pamphlet, and discovers considerable acquaintance with the Scriptures.

MACABAEUS, or M'BEE, or MACALPINE, JOHN, D.D. *a learned Scotchman, who, embracing the Reformation, fled to England in* 1532; *afterwards retired to Denmark, and was made Professor of Divinity in Copenhagen, where he died* 1557.—Enarratio in Deuteronomium Doctoris Joh. Macchabei Alpinatus. Lond. 1563, 8vo.

My notice of Macalpine, or Macabaeus, is taken from M'Crie's Life of Knox; but the above title is copied from Bishop Wilkins's list. It would seem that Dr. M'Crie was not aware of the existence of this work. He refers to Annot. in Matthaeum of his, but is uncertain whether they were in MS. or printed. The last word of the title I have quoted shows the descent of the writer, and corroborates Dr. M'Crie's account of him.

MACCULLOCH, ROBERT, D.D. *a minister of the Church of Scotland, at Dairsie, in Fifeshire.*—Lectures on the Prophecies of Isaiah. Lond. 1791–1805, 4 vol. 8vo.

These large volumes are proofs of Dr. Macculloch's laborious diligence in the discharge of the duties of his office. Popular lectures on such a book as the Prophecies of Isaiah, are not perhaps the most satisfactory books to those who desire to be critically satisfied respecting the meaning of the Scriptures. Many things must be omitted or assumed in addresses or expositions to a promiscuous audience, which are necessary for the satisfaction of a learned inquirer. How far Dr. Macculloch is qualified

for producing a work of such a description, it is needless to inquire; as this was not his object in the present undertaking. He has made a liberal use of Vitringa: of whose learned work, indeed, these Lectures may be considered a tolerable abridgment, or epitome in English. He has also occasionally referred to Lowth. But there is little evidence of such an acquaintance with the Hebrew language, and other critical aids as are essential to the correct interpretation of this sublime but difficult book. The Doctor is very evangelical in his sentiments.

MACE, WILLIAM, *a Presbyterian dissenting minister of the Arian persuasion.*—The New Testament in Greek and English, containing the original text, corrected from the authority of the most authentic MSS.; and a new version formed agreeably to the illustrations of the most learned commentators and critics, etc. Lond. 1729, 2 vol. 8vo.

The text and translation of this edition both use very unwarrantable liberties with the original. The author appears to have been influenced by his theological opinions, both as an editor and a translator, and was altogether unfit for such a work, from sentiment, feeling, and taste. Dr. Doddridge frequently refers to his translation and notes with disapprobation. It is a beautifully printed book. Even Dr. Geddes pronounces it a ridiculous and profane work; and a very extended and valuable review of it was published by Dr. Twells:—A critical examination of the late text and version of the New Testament. Lond. 1732, 2 vol. 8vo. Mace's work was published without a name; but it was dedicated to Lord King. Wolfius was so much pleased with Dr. Twells's vindication of the authority of the Apocalypse, that he translated and inserted it in the Prolegomena to that book. See Curae, tom. v. p. 387.

MACKNIGHT, JAMES, D.D. *a minister of the Church of Scotland, who died in* 1800.—A Harmony of the Four Gospels, in which the natural order of each is preserved. With a paraphrase

and notes. Lond. 1756, 1763, 4to. Edinb. 1804, 2 vol. 8vo.

This is the most valuable work of its kind in the English language. Less violence is done to the text of the Evangelists, than by most harmonies; and the evangelical narratives, by being minutely compared, often very happily illustrate one another. Many of the discourses and miracles, which are usually considered as the same, though differing in some circumstances, according as they are described by the several writers, Macknight considers as really different. In a number of instances, however, the similarity is so great, that he fails to produce conviction that the facts were different. His preliminary observations contain useful information; his notes are seldom profound; and the paraphrase occasionally contains sentiments, which do not accord with the doctrine of the Evangelists. A Latin translation of the Harmony was published at Bremen in 1772. Dr. Lardner addressed a letter to Macknight, containing some observations on the Harmony. In the introduction to it he very gravely says, "If my thoughts are somewhat different from yours, I do not know that you have any good reason to be offended." It occurs in the last volume of Lardner's works.

—A New Literal Translation, from the original Greek, of all the Apostolical Epistles; with a Commentary, and Notes, philological, critical, explanatory, and practical. To which is added, A History of the Life of the Apostle Paul. Lond. 1795, 4 vol. 4to. Ibid. 1806, 6 vol. 8vo.

This is one of the most useful, and of the most dangerous books on the New Testament; which has thrown considerable light on the Epistles, and, at the same time, has propagated most pernicious views of their leading doctrines. With the exception of the divinity and atonement of Christ, scarcely any other doctrine is properly stated by this learned writer. His views of justification are subversive of the grace of Christ, and affect all his reasonings, and many of his criticisms on the Epistles. His doctrinal system, if it deserves this appellation, is quite peculiar

to himself. If it be called Arminian, it is certainly the clumsiest Arminianism in the language. It wants the merit of correctness and consistency, and yet is constantly obtruded on the reader's attention.

As a critical work, it is entitled to rank high. The Prefaces to the Epistles, and the view and illustration of the facts and arguments, prefixed to the several chapters, are generally admirable. Great attention is uniformly paid to the scope and design of the inspired writer. What he calls the Commentary, is, in fact, a paraphrase, which commonly engrosses the words of the text, and is seldom so diffuse and tautological as the generality of paraphrases. His notes discover very considerable acquaintance with sacred criticism; and, had they contained less of his erroneous theology, would have been very valuable. The translation is too literal to be always correct, and is frequently not good English; too much latitude of meaning is given to the Greek particles and prepositions; and too many supplements are sometimes employed. A well-informed Christian may be materially assisted by Macknight; but an imperfectly enlightened one will either be sadly perplexed by his discussions, or led to adopt the most injurious mistakes. Parkhurst speaks of it as a "luminous and valuable work;" and the British Critic represents it as "a work of theological labour not often paralleled, and an ample storehouse of observations, to exercise not only the student but the adept in divinity."

MACLAURIN, JOHN, *one of the ministers of Glasgow, and brother of Colin Maclaurin, the celebrated mathematician; born in Argyleshire,* 1693; *died* 1754.—An Essay on the Prophecies relating to the Messiah, etc. Edinb. 1778, 8vo.

This work, of a most powerful and accomplished mind, affords much assistance for understanding the numerous predictions of the Old Testament relative to the Messiah and his times. There are subjoined to it three sermons, and an important inquiry into happiness. His sermon on the cross of Christ and smaller essays have long been known and deservedly celebrated. Of these a very neat edition in 2 vol. 12mo. was published at Edinburgh in

1818. They contain very admirable views of divine truth, and will richly reward an attentive perusal. Many years ago Dr. Erskine advertised, with a view to recover some unpublished MSS. of Maclaurin's, which he had read in early life, but which had long disappeared. I know not that they have yet been recovered. They were on the following topics: the difference between enthusiasm and piety; the Scripture doctrine of continued forgiveness; the New Testament miracles; on the mystics; on infant baptism, etc. etc.

MACLEAN, ARCHIBALD, *founder of the Baptist churches in Scotland; born* 1732; *died* 1812.—A Paraphrase and Commentary on the Epistle to the Hebrews. Edinb. 1811–1817, 2 vol. 12mo. Lond. 1819, 2 vol. 8vo.

My opinion of this work may be given in an extract from a review of it, furnished by me for a London periodical work in July 1819. "We are acquainted with no expository work in our language, which, within so small a compass, contains so much valuable matter, and truly scriptural illustration. It is not a work of imagination, but of judgment. It does not deal in conjectures or random interpretations; but in solid judicious investigation. It discovers no fondness for novelty, nor any silly attachment to the suffrage of antiquity. It is uniformly calm, serious, and scriptural. The illustrations of the divinity, the sacrifice, the priesthood, and the covenant of our Lord Jesus Christ, are most excellent, though on some points he differs from expositors of established reputation. Some of the subjects on which he rather dissents from very generally received opinions, are taken up in an appendix to the second volume. It contains an essay on the double sense of prophecy; one on the administration of angels previous to Christ's resurrection and exaltation, and another on the exercise of his priestly office in heaven."

MACQUEEN, DAN D D. *one of the ministers of Edinburgh, where he died in* 1778.—Observations on Daniel's Prophecy of the Seventy Weeks. Edinb. 1748, 8vo.

This is an able anonymous tract by a man of learning and talents. It was intended as a reply to a pamphlet on the same subject in which the prophecy of Daniel was applied wholly to the Jews. Dr. Macqueen was the author of Letters on Hume's History of England, which have been often referred to with high approbation.

MACRAE, DAVID, *a licentiate preacher in the Scotish Established Church, who died a few years ago.*—A revised Translation and Interpretation of the Sacred Scriptures, after the eastern manner, etc. Lond. 1799, 8vo. Glasg. 1815, 4to.

This is a curious rather than a valuable book. The author's zeal for a new translation was greater than his capacity and his learning. His interpretation is mixed up with his version, and both together sometimes make a very curious medley. The following specimen will illustrate his manner, and show how short work he makes with the difficulties of Scripture. Judges v. 36—40: "And she said to him, My father, do to me according as thou hast vowed to the Eternal, since he has taken vengeance of thine enemies the Ammonites, only allow me two months to walk on the mountains with my companions, bewailing my perpetual celibacy, in being devoted to the service of the tabernacle, to do female work therein. And he said, Go as thou hast said; and she went. And at the end of two months she returned to her father, and he devoted her as he had vowed. And it was the custom of the daughters of Israel to converse with Jephthah's daughter four days yearly."

MADAN, MARTIN, D.D. *a clergyman of the Church of England, Chaplain to the Lock Hospital; born* 1726; *died* 1790.—Thelyphthora; or a Treatise on Female Ruin. 2d edition, improved, 1781, 3 vol. 8vo.

I notice this book, not on account of its subject, or as approving the views of the writer, but on account of the quantity of discussion respecting the meaning of many parts of Scripture which is to be found in it. The author was a learned and able man, and well read in the Scriptures; but took up a very un-

suitable subject, especially for a Christian minister. The controversy which his book occasioned lasted long, and was carried on with great keenness. Among those who distinguished themselves in it were Sir Richard Hill, Dr. Haweis, and the Rev. James Penn.

MAGDEBURG CENTURIATORS.—Ecclesiastica Historia, integram Ecclesiae Christi ideam, quantum ad locum, propagationem, tranquillitatem, doctrinam, haereses, ceremonias, gubernationem, schismata, synodos, personas, miracula, martyria, religiones extra ecclesiam et statum imperii politicum adtinet, secundum singulas centurias perspicuo ordine complectens, singulari diligentia et fide ex vetustissimis et optimis historicis, patribus, et aliis scriptoribus congesta, per aliquot studiosos et pios viros in urbe Magdeburgica.

This important work began to be published in 1559 in folio, and was completed as far as it went in 1574. It was also republished in 1624 at Basil; but this edition is said not to be so valuable as the first. It is called the *Centuriators*, because the authors go over the subject by centuries, and devote a volume to each century; and because the first volumes were compiled at Magdeburg, though the work was published at Basil, Magdeburg is generally added to the description. It consists of thirteen volumes, and consequently breaks off at the end of the thirteenth century. The chief author or compiler was Matthew Flacius, commonly called Illyricus, professor of divinity at Jena. He was assisted by Nicholas Gallus, John Wigandus, and Matthew Judex, ministers of Magdeburg, and by a number of other learned men, both lay and clerical.

Each century is divided into sixteen chapters; the *first* exhibits a tabular view of the whole century; the *second* details the progressive enlargement of the church; the *third* treats of its persecutions or tranquillity, and of the punishment of its persecutors; the *fourth* exhibits the doctrine of the church; the *fifth* the errors and heresies that sprung up; the *sixth* its rites

and ceremonies; the *seventh* its government, in which are included, accounts of libraries, schools, power of magistrates, discipline, popes; the *eighth* gives an account of the schisms which took place; the *ninth* of the councils which were held; the *tenth* contains lives of bishops and doctors; the *eleventh* of heretics; the *twelfth* of martyrs; the *thirteenth* treats of miracles and prodigies; the *fourteenth* of the state of the Jews; the *fifteenth* of the state of religion without the church; and the *sixteenth* discusses the political changes in the empire.

Such is a general view of a production, which Mosheim, no inadequate or prejudiced judge, pronounces "that immortal work, which restored to the light of evidence and truth, the facts relating to the rise and progress of the Christian church, which had been covered with thick darkness, and corrupted by innumerable fables." It displays incredible industry, great fidelity, and general accuracy of arrangement, with great perspicuity of statement. These excellences, says Walch, have secured for the Centuriators the highest estimation among all who value history from its truth.

MAGEE, WILLIAM, D. D. *Archbishop of Dublin.* —Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, etc. Lond. 1812, 2 vol. 8vo. best edition, with an appendix. Ibid. 1817, 8vo.

This is one of the ablest critical and polemical works of modern times. Archbishop Magee is truly a *malleus hereticorum.* He is an excellent scholar, an acute reasoner, and is possessed of a most extensive acquaintance with the wide field of argument to which his volumes are devoted. The plan of the work is objectionable. There are two discourses, an extended series of elaborate notes, with postscripts, appendices, and notes upon the appendices. There is also a spirit of stern severity occasionally discovered, which is calculated to repel rather than conciliate an adversary. But the profound biblical information, on a variety of topics, which the archbishop brings forward, must endear his name to all the lovers of Christianity. On one or two points connected with the design of the atonement of Christ, a degree of ob-

scurity hangs over the language of the work, which a close attention to Rom. iii. 25, 26 would remove.

MALCOLM, JOHN, *minister of Perth; formerly one of the Regents, and afterwards Principal of St. Leonard's College, St. Andrews; died at Perth,* 1634.—Commentarius in Apostolorum Acta, etc. Middelburg. 1615, 4to.

This is a respectable work, by a learned and pious minister of Perth, which is now scarcely known. It consists of 477 pages, and contains an analysis of the different parts of the Acts, with illustrations of the narrative, and practical observations throughout. At the beginning are several poetical addresses to the author; and, among the rest, the following lines, by the well-known Andrew Melville:

Fide, vigil, quam te tu matutinus agendo es,
Perdius et pernox dux gregis inter oves.
Voce doces vivus, scriptis post fata docebis:
Mortuus et vives, et gregis altor eris.
Inter et auricomas fulgebis stella coronas:
Mane novo aeterna stella serena die.

MANNE, NICHOLAS, *Master of the Charter House.*—Critical Notes on some Passages of Scripture, comparing them with the most ancient versions, and restoring them to their original reading, or true sense. Lond. 1747, 8vo.

The modest author of these notes goes over the books of Scripture in their regular order; amending the reading, and correcting the translation of a considerable number of obscure and difficult passages. The book is now scarce, but is very well deserving of being consulted. There was a reply to it published shortly after its appearance:—Objections to the Critical Notes on some Passages of Scripture. By E. Langford. Lond. 1747, 8vo. Mr. Manne was also the author of a Latin Dissertation on The True Years of the Birth and Death of Christ. Lond. 1738, 8vo. He was evidently a man of considerable learning.

MARLE, VAN, H. W. *a Dutch critic and divine.* —Spicilegium post Messem sive Observationes sacrae in Veteris et Novi Testamenti Libros. Davent. 1742, 8vo.—Florilegium Observationum sacrarum in Libros Novi Testamenti Dogmaticos, sive Epistolas Apostolicas. Lugd. Bat. 1758, 8vo.

These works are entirely philological, and contain numerous extracts from the classical writers, to illustrate the phraseology of the New Testament. Van Marle is very similar to Palairet, but follows slowly after Raphelius and Elsner.

MARSH, HERBERT, D. D. *Bishop of Peterborough.*—Letters to Mr. Archdeacon Travis, etc. Leipzig, 1795, 8vo.

These letters belong to the controversy respecting the heavenly witnesses, 1 John v. 7, and contain a learned and masterly review of Travis's vindication of the passage, and a satisfactory demonstration that it is an interpolation. There is much curious and minute criticism in the volume, which has long been scarce.

—A Course of Lectures, containing a description and systematic arrangement of the several branches of divinity; accompanied with an account, both of the principal authors, and of the progress which has been made at different periods, in theological learning. Camb. 1810, 8vo. The seventh part was published in 1823.

The course which this important work embraces is not yet completed. On every thing relating to biblical criticism, interpretation, and the history of theology, the learned author is quite at home. These lectures are exceedingly valuable, and have furnished many of the remarks on books which are inserted in this Bibliotheca. It would be indecorous in me to pronounce on the literary or theological qualifications of the translator of Michaelis, whose numerous writings are well known to every scholar.

MARSHAM, SIR JOHN, *a learned but sceptical English baronet; died* 1672.—Chronicus Canon. Aegyptiacus, Hebraicus, Graecus, etc. Lond. 1672, fol. Lips. 1676, 4to. Franek. 1696, 4to.

There is a vast deal of curious learning in this work, with very little method or arrangement. The tendency of it is to destroy confidence in the Scripture chronology, and to induce the belief that all the Jewish rites and ceremonies were of Egyptian origin. Witsius, who replied to it, allows it to be a work of value, discovering much reading and thought, and calculated to aid the inquirer in pursuing the obscure and perplexing labyrinths of antiquity.

MARTIN, DAVID, *minister of the Protestant Church at Utrecht; born* 1639; *died* 1731.—A Critical Dissertation upon the seventh verse of the fifth chapter of St. John's First Epistle. Translated from the French. Lond. 1719, 8vo.—An Examination of Mr. Emlyn's Answer to the Dissertation. Ibid. 1719, 8vo.

These two tracts contain a considerable portion of information on the controversy respecting the heavenly witnesses, for whose testimony, in 1 John v. 7, the author very earnestly but unsuccessfully contends. His statements are frequently incorrect, and his reasonings consequently inconclusive. The substance of his pamphlets was republished in 1809, by Mr. Pharez, in a critique on an article in the Eclectic Review; to which a very able answer was returned, in an article inserted in vol. vi. pp. 62 and 155.

—A Second Dissertation, by Mr. Martin, in Defence of the Testimony given to our Saviour by Josephus. Lond. 1719, 8vo.

We must applaud the zeal, though we cannot always approve the wisdom of this worthy defender of Christianity. The testimony of Josephus to Christ he has defended with considerable learning and acuteness. The same view of the testimony of the

learned Jew has been given by Daubuz, Whiston, Huet, Lardner, Bryant, Dr. Jones, and Mr. Hartwell Horne. Mr. Martin was the author of a French translation of the Bible, with short notes, which enjoys a respectable character. It appeared at Amsterdam in 1707, in 2 vol. fol.

MATHER, SAMUEL, *an English dissenting minister at Witney.*—A Vindication of the Holy Bible, wherein the Arguments for, and Objections against, the Divine original Purity and Integrity of the Scriptures are proposed and considered. Lond. 1723, 8vo.

There is a large portion of very useful information in this work, which is divided into six books, and these again into many chapters. Mather had a respectable acquaintance with the literature of the Bible. In Hebrew, he is of the old school, and defends the Masorets and Buxtorfs with a good deal of keenness.

MATTHÄI, CHRISTIAN FREDERIC, *Professor of Greek, formerly at Moscow, afterwards at Wittemberg.*—Novum Testamentum, Graece et Latine: Textum denuo recensuit, varias Lectiones numquam antea vulgatas collegit, scholia Graeca addidit, animadversiones criticas adjecit, etc. Rigae, 1782–1788, 12 vol. 8vo. 1803–1804, 2 vol. 8vo.

This edition of the Greek Testament was formed from MSS. found by Professor Matthäi in the Moscow libraries. Michaelis says, "He has made his collection of various readings with great labour and diligence; he found in his MSS. a confirmation of many readings, which I should have hardly expected, because they are MSS. of a different kind, and of a different country from those which he used: nay, even those of the western edition, of which he speaks with the utmost contempt, he has corroborated by the evidence of his Moscow MSS. This edition is absolutely necessary for every man who is engaged in the criticism of the Greek Testament." Notwithstanding this testimony,

Michaelis declares that he considered Matthäi, when he began his work, "at least an age behind the rest of Germany in the knowledge of sacred criticism."

MEAD, RICHARD, *an eminent physician, and son of an English Nonconformist minister; born* 1673; *died* 1754.—Medica Sacra; or a commentary on the diseases mentioned in holy Scripture. Lond. 1755, 8vo.

This is a translation from the Latin original of Mead by Dr. Stark, under the author's own eye. It contains many things worthy of attention on the diseases of Scripture, and is the only work in the English language on this subject. Dr. Mead contends that the demoniacal possessions were a species of disease.

MEDE, JOSEPH, *Fellow of Christ's College, Cambridge; born in* 1586; *died in* 1638.—Works. Lond. 1672, fol.

Mede was one of the most learned and laborious men of a learned and laborious age. His works, which were first published in detached parts, and after his death collected into one folio volume, contain much elaborate exposition, and a great variety of learned and ingenious criticism. There are, first, fifty-three discourses, most of them critical expositions of so many passages of Scripture. The second book contains several treatises on miscellaneous subjects. The third book embraces his apocalyptic key; an exposition of 2 Peter, chap. iii.; the apostacy of the latter times; Daniel's weeks, and some other things. All subsequent writers have either been indebted to Mede's Key, or have found it necessary to combat his views. The fourth and fifth books contain letters and miscellanies. An English translation of the Clavis was published in 1643, 4to. The tenth of Bishop Hurd's discourses is chiefly occupied with an examination of it, in which he describes its author as a "*sublime genius*, who arose in the beginning of the last century, and surprised the learned world with that great desideratum, a key to the Revelations." Mede regards the seven epistles to the Asiatic churches as prophetical. The great object of the key is to point out the

order of the several prophecies, and what he calls the synchronisms of the several series of predictions and events. In both, he is certainly very successful. He was a millenarian, or a believer in the first resurrection, and in the personal reign of Christ 1000 years before the general resurrection. The labours of Mede, through the popish tendency of the court, met with a very poor reward. "His notions about bowing to the altar," he tells Dr. Twisse, "would have made another man a dean, or a prebend, or something else. But the point of the Popes being antichrist, as a dead fly, marred the savour of that ointment."

MEIBOMIUS, MARCUS, *a Dutch divine, who died in* 1710.—Davidis Psalmi duodecim et totidem Sacrae Scripturae Veteris Testamenti integra capita, quae novi speciminis loco biblicarum suarum emendationum et interpretationum prisco Ebraeo metro restituit et cum tribus interpretationibus adparere voluit Marcus Meibomius, qui et multiplices suas in plurima sacri codicis Ebraei loca observationes et notas interspersit. Amst. 1698, fol.

Meibomius appears to have been a kind of literary-theological quack. He supposed that he had discovered the long-lost secret of Hebrew versification; and that, through his means, *by divine destiny*, two great discoveries were about to break forth on the world; namely, the science of Hebrew metre, and a more perfect knowledge of the Hebrew tongue, than had been possessed by the Alexandrine translators, and by the whole body of interpreters since their time. His secret, however, he determined not to discover without an ample pecuniary recompense; and meeting neither patron nor purchaser at home, he passed over from Belgium to England, in fruitless quest of applause and money. His reasonable proposals were, that when six thousand subscribers (his own words are "sex millia curiosorum hominum") should give in their names and subscriptions at five pounds sterling for each copy, he would go to press. He forwarded addresses on the subject to the different sovereigns of Europe; and published specimens of his work; the first in 1678, the last (noticed

above) in 1698; but the mass of his important secret he carried to the grave. Posterity may contentedly endure the deprivation; the absurdity of his specimens, we are told by competent witnesses, was equalled only by their arrogance, and by the reproaches which he dared to fling upon the sacred text. He was severely chastised by J. H. Maius, B. H. Gebhardi, and J. J. Zentgravius. Such is Bishop Jebb's account of this curious work. (Sac. Lit. p. 11.) It is supported by the statements of Walch. If the reader wish to examine the writers on Hebrew poetry or versification, he will find an excellent guide to them in Jebb's valuable work on Sacred Literature, from page 9 to 14.

MELVILLE, ANDREW, *a distinguished minister of the Church of Scotland; born* 1546; *died in exile at Sedan,* 1622.—Carmen Mosis, ex Deuteron. Cap. XXXII. quod ipse moriens Israëli tradidit ediscendum et cantandum perpetuò, latina paraphrasi illustratum. Cui addita sunt nonnulla Epigrammata, et Jobi Cap. III. latino carmine redditum. Basil. 1574, 8vo.

"The Carmen Mosis," says Dr. M'Crie, "is unquestionably the finest poem in the collection, or, perhaps, of any that Melville wrote. It is worthy of the scholar of Buchanan, and deserves a place among the productions of those modern writers who have attained great excellence in Latin poetry. The author did not propose to transfuse the peculiar beauties of the original into his paraphrase. The different genius of the two species of poetry rendered this impracticable. Its merits must therefore be estimated according to the principles of Latin, and not of Hebrew poetry. The language is classically pure, and at the same time not unsuited to the sacredness of the theme; the versification is correct and smooth; and the imagery is managed with boldness and delicacy."

This work, I may add, is inserted in the selection of Latin poetry by Scotchmen, published under the direction of Arthur Johnston—Delitiae Poëtarum Scotorum, tom. ii. Melville was the author of some other poetical versions of Scripture; among

which is a metrical paraphrase of the whole Epistle to the Hebrews, which still remains in MS. in the British Museum.

MERRICK, JAMES, *Fellow of Trinity College, Oxford; born in* 1718; *and died in* 1769.—The Psalms, translated or paraphrased in English verse. Reading, 1765, 4to. 1766, 12mo.—Annotations on the Psalms. Ibid. 1768, 4to.—Annotations, Critical and Grammatical, on the Gospel according to John. Ibid. 1764, 8vo.

Merrick's version of the Psalms is undoubtedly the most poetical translation of these sacred poems in the English language. It is too poetical for ordinary public worship; but is highly gratifying, for private use, to persons of cultivated taste. Notwithstanding the high poetical dress with which the Hebrew odes are clothed, the author, as evidently appears from the annotations which he afterwards published, studied the sense very closely. These annotations contain a great deal of elegant criticism, though perhaps too large a portion of classical illustration. More attention is manifested in pointing out the elegance of the sacred poet, than in exhibiting the spiritual grandeur of his subject. Bishop Lowth supplied the author with many remarks, which, together with those of a learned anonymous friend, supposed to be Archbishop Secker, are inserted under their respective characters. In an Appendix, several learned and ingenious dissertations are inserted. These were mostly supplied by the anonymous writer, the author, and Kennicott. The small work on John extends only as far as the end of the third chapter, and, as well as the work on the Psalms, is now scarce. It also abounds with classical illustrations, and was designed for the use of young persons as an introduction to the study of the New Testament. Merrick was also the author of a Dissertation on Proverbs ix. 1, 6; which I have not seen.

MEUSCHEN, JOHN GERHARD, *a German divine; born* 1680; *died in* 1743.—Novum Testamentum ex Talmude et antiquitatibus Ebraeorum illustratum. Lips. 1736, 4to.

Besides Meuschen's own productions, which are the smallest part, this work contains various dissertations by Danzius, Rhenferdus, and Scheidius, some of them printed formerly. The subject of Jewish proselyte baptism is treated at considerable length, though the views of the author have been disputed by subsequent writers. Many other subjects, which belong to the Christian dispensation, are illustrated with considerable learning and genius, from the ancient rites of the Mosaic economy, or the doctrines of the modern Jews. The work is in high reputation with those who attach importance to the kind of writing which it contains.

MICHAELIS, CHRIST. BEN. *Professor of Hebrew at Halle, in Saxony.*—Notae Uberiores in Hagiographa. Halae, 1735–1751, 3 vol. 4to.

This is not exclusively the production of C. B. Michaelis. J. H. Michaelis wrote the notes on the first book of Chronicles, the Psalms, Job, and the Song of Solomon. Rambach, Professor of Divinity at Giessen, wrote those on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes; and C. Ben. Michaelis furnished those on the Proverbs, the Lamentation of Jeremiah, and Daniel. This collection of notes is almost entirely of a philological nature, and of unequal merit; and, as some of the portions of Scripture on which they are written are not very fruitful, they are frequently uninteresting. C. B. is also the author of a scarce and valuable Latin tract, on the various readings of the New Testament, on which his son, John David, built his admirable chapter on that subject, and which renders the work of the father unnecessary. It was published at Halle in 1749. His son ranks it as the best of his father's productions. The third place he assigns to his Notae Uberiores on the Proverbs.

MICHAELIS, JOHN DAVID, *the son of Christ. Ben. and the most distinguished of this celebrated family; born at Halle in* 1717; *and died at Göttingen, where he was Professor of Philosophy, in*

1791.—Introduction to the New Testament, translated from the fourth edition of the German, and considerably augmented with notes, explanatory and supplemental. By Herbert Marsh. Camb. 1793–1801, 6 vol. 8vo.

Of the learning and research displayed in this valuable work, both by its author and by the accomplished translator, it is impossible to speak in too strong terms. On the canonical authority, the criticism, the ancient versions, and the interpretation of the New Testament, no book supplies so much important instruction. The theological opinions of Michaelis, however, are by no means to be trusted. He was deeply tinctured with the modern theology and philosophy of Germany. He respected the books of the sacred penmen, but not the contents of them as he ought. There is abundance of learning, but little appearance of piety or seriousness in his writings. He intimates or starts doubts on many important points, to which he affords no effectual reply. His translator has frequently endeavoured to correct him; but still the book is better adapted to an established Christian than to an inquirer or young student. These views partly led to a pamphlet of Remarks on Michaelis's Introduction, by way of caution to Students of Divinity, which was ascribed to Dr. Randolph, Bishop of Oxford. Dr. Marsh replied somewhat indignantly, in a letter to the anonymous author. The remarker justly objects to Michaelis's views of inspiration, and endeavours to show that Marsh's hypothesis of the origin and composition of the first three Gospels is neither well founded nor consistent with itself. This, I suppose, is the opinion now generally entertained. Dr. Marsh's notes extend only to the first part of the work.

—Commentaries on the Laws of Moses, translated from the German, by Alexander Smith, D. D. Lond. 1814, 4 vol. 8vo.

The title of this work, which is alleged to have been the *chef d'oeuvre* of Michaelis, conveys but an imperfect idea of its nature. As it is, however, easily to be procured, it is scarcely ne-

cessary to describe it minutely. Perhaps the best title of it would have been an imitation of the celebrated work of Montesquieu,—The Spirit of the Mosaic Laws. It contains theology; but theology of a philosophical or political nature. It discovers great compass of knowledge and power of thinking, and throws considerable light on the wisdom and design of many of the peculiar laws of Moses. But I do not consider it a book fitted to do service to religion. There is a levity, a secularity, and a grossness in it, which are calculated to do infinite mischief. Some parts of it are rather like the sportings of a debauched anatomist, than the grave discussions of a philosophical Professor on the laws of God. Yet such is the state of Germany, that Michaelis could deliver, in the vernacular language, from the professorial chair, what Dr. Smith durst not print in English.

Besides these, Michaelis was the author of many other works in German and Latin. Among the most important in the latter language are his Spicilegium Geographiae Hebraeorum exterae post Bochartum, in two parts, 1769–1780, 4to. and his Supplementa ad Lexica Hebraica, in six parts, 1784-1792, 4to. His works on the Chaldaic, Syriac, and Arabic languages, are all very valuable. There was also published in England, by him,

—Epistolae de LXX. Hebdomatibus Danielis, etc. Lond. 1773, 8vo.

These letters were addressed to Sir John Pringle, and contain some ingenious but rather singular views of the celebrated prophecy of Daniel.

MICHAELIS, JOHN GEORGE, *a connexion of the same family; Professor of Divinity at Halle.*—Observationes Sacrae. Ultraj. 1728, 12mo. Amst. 1752.

These dissertations are on the heart and brain of victims offered in sacrifice; on cutting on account of the dead; on the conduct of Elisha to the children of Bethel; on the dog as a prophetic symbol; on the cloven tongues of fire; on the shewbread, and on one or two other subjects. They are not of great importance, and the volume has long been scarce.

MICHAELIS, JOHN HENRY, *another learned theologian of the same family; born in* 1668; *died* 1738.—Biblia Hebraica ex aliquot MSS. et complurибus impressis codicibus, etc. Halae, 1720, 2 vol. 8vo.

This is a very excellent edition of the Hebrew Bible. It contains the first collection of various readings by a Christian editor of the Hebrew Scriptures. There are also prolegomena and short marginal notes by the editor. Almost all the celebrated men of this name were, on the whole, attached to orthodox sentiments; and discovered a seriousness of disposition throughout their critical pursuits. This remark, however, will not apply to John David, with whom the name of Michaelis is now almost exclusively associated.

MIDDLETON, CONYERS, D. D. *a celebrated divine of the Church of England; born* 1683; *died* 1750.—A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church, from the earliest ages through several successive centuries, by which it is shewn, that we have no sufficient reason to believe, upon the authority of the primitive Fathers, that any such powers were continued to the Church after the days of the Apostles. Lond. 1749, 4to.

This work produced one of the most remarkable controversies which was agitated in England during the last century. Middleton's attacks on the Fathers were supposed to be levelled indirectly against Christianity itself, and to be subversive of its truth. He was repulsed without mercy or justice; and there is some reason to fear, that, if the controversy did not find him an infidel, it left him one. In 1747, he published an Introductory Discourse to a larger work, concerning the miraculous powers. This was immediately attacked by Dr. Stebbing, in Observations on a Book entitled, An Introductory Discourse, and by

Dr. Chapman, in the Jesuit Cabal farther opened. Both these publications were anonymous. Dr. Middleton replied to them, in Remarks on two Pamphlets lately published. Then appeared his Free Inquiry. This was replied to by Dr. Parker, in The Expediency of the Miraculous Powers of the Christian Fathers; by Dr. Church, in A Vindication of the Miraculous Powers which subsisted in the first three centuries of the Christian Church; by Dr. Brooke, in An Examination of Dr. Middleton's Free Inquiry; by Dr. Church, a second time, in An Appeal to the Serious and Unprejudiced; by Dr. Dodwell, in A Free Answer to Dr. Middleton's Free Inquiry; and by Mr. Jackson, in Remarks on Dr. Middleton's Free Inquiry. Various other writers were also engaged in the controversy. Middleton left a reply which was published after his death. It was entitled, A Vindication of the Free Inquiry from the Objections of Dr. Dodwell and Dr. Church. The Doctor was defended by Mr. Yates and Mr. Toll. The discussion is worthy of attention; for, though the combatants on both sides carried matters too far, considerable information may be collected from them, on the character and testimony of the Fathers, the nature of miracles, and of the evidence which is necessary to authenticate them, and on other points closely connected with the Christian revelation.

MIDDLETON, T. F. *Bishop of Calcutta; died* 1822.—The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. Lond. 1808, 8vo.

This is a book of profound learning, and most masterly criticism. The first part of it is occupied with an inquiry into the nature and uses of the Greek article, and the second contains the application of the views previously established to the interpretation of many passages in the New Testament. The extensive philological attainments of the learned writer are made most happily to bear on a number of difficult texts, and especially on some in which the doctrine of the divinity of Christ is contained. This path of criticism was first opened by the excellent Granville Sharp; but none has prosecuted it with so much abi-

lity and industry as Dr. Middleton. The Eclectic reviewer of this work thus concludes a very able article: "We regard Dr. Middleton's second part as a more original, and a more serviceable accession to the treasures of biblical philology than the confessedly meritorious labours of Bos, Elsner, and Raphelius."

MILL, JOHN, *a clergyman of the Church of England; a celebrated Greek scholar, and editor of the New Testament; born* 1645; *died* 1707.—Novum Testamentum Graecum cum Lectionibus variantibus MSS. etc. Oxon. 1707, fol.

The various readings of this critical edition are reckoned about 30,000. The learned editor spent nearly thirty years on the work, and died within fourteen days after it was completed. The text is that of Robert Stephens's edition, 1550. The ancient versions and Fathers, as well as MSS. were ransacked by Mill for various readings. The prolegomena and notes are very valuable; but he leaves, in general, to future critics, the application of the materials which he provided for the amendment of the text. Dr. Whitby attacked the work in his Examen Millii; but Michaelis, Marsh, Harwood, and indeed every critical scholar, speak strongly of its merits.

The following are the principal objections to Mill, most of which admit of a sufficient answer, or a very satisfactory apology. He is painfully accurate in regard to trifles, and readings that are evidently mere errata. He pays too much attention to the Vulgate version. His opinions in the prolegomena, and in the various readings under the text, of particular MSS. are often incomplete and erroneous. In his extracts from the oriental versions, he has recourse to the Latin translations of them in Walton's Polyglot. He frequently gives an opinion where it is superfluous, and decides positively in cases where neither of the readings has a manifest superiority of evidence.

MILTON, JOHN, *the celebrated author of Paradise Lost; born in London,* 1608; *died in* 1674.—Prose Works, with Life by Toland. Amst. 1698, 3 vol. fol.—The same, with Life by Birch. Lond.

1738, 2 vol. fol.—The same, with Life by Dr. Symmons. Lond. 1806, 7 vol. 8vo.

That the author of Paradise Lost was well acquainted with the Scriptures, is abundantly evident from that immortal production of his muse. His prose writings still farther illustrate this fact. Those of them relating to the Scriptures, which have been published, are chiefly of a controversial nature. The chief of these are, The Doctrine and Discipline of Divorce; Tetrachordon, or, Expositions upon the four chief places in Scripture which treat of marriage or nullities in marriage; Colasterion, or a reply to a nameless answer against the Doctrine and Discipline of Divorce; the Judgment of Martin Bucer concerning divorce; of Reformation touching Church Discipline in England; the Reasons of Church Government. Few readers will agree with the poet in the positions found in the former class of these writings, and many will differ from him in the latter. All, however, will acknowledge the power of his writing, and the poetical ardour with which he pursues every topic. It is to be hoped that the work lately discovered in MS. *De Cultu Dei,* will speedily appear. It will probably contain less controversy, and more of that serious and softened piety, which, it would be gratifying to find, distinguished the latter days of the afflicted and noble-minded bard. As the advocate of the rights of conscience, and the ever-intrepid defender of his country's wrongs, notwithstanding his faults, he is entitled to notice in every work relating to the liberties, the learning, or the religion of England.

MINTERT, PETER, *a learned Dutch theologian, who died about the beginning of the last century.*—Lexicon Graeco-Latinum in Novum Testamentum Jesu Christi, etc. Francof. 1728, 4to.

This is a valuable lexicon to the New Testament, and was more appealed to than any other, previously to the publication of Schleusner. The above edition is prefaced by Pritius. The references to the Hebrew Scriptures and the Septuagint are exceedingly numerous. It supplies the place of a concordance, as well as of a lexicon.

MONTFAUCON, BERNARD DE, *a French Benedictine Monk; born* 1655; *died* 1741.—Hexaplorum Origenis quae supersunt, multis partibus auctiora, quam a Flaminio Nobili et Joanne Drusio edita fuerint. Paris. 1713, 2 vol. fol.

This is a splendid and most elaborate work. It contains all the remains of Origen's celebrated Hexapla, with a great apparatus of learning to explain and illustrate it. There is a large preliminary discourse, numerous critical notes, a Hebrew lexicon, a Greek Lexicon, and every thing, in short, which is necessary to enable the reader to understand the fragments of which it is the collection. Professor Bahrdt published an improved and much more convenient edition of this learned work, in 2 vol. 8vo. at Leipzig, in 1769-1770.

MORINUS, JOHN, *a French priest of the Oratory, who died in* 1659.—Exercitationes Ecclesiasticae et Biblicae. Paris. 1633, 4to.; and with great improvements, in 1669, fol.

The object of these Exercitations is to show, that the Hebrew Bible and Greek Testament have descended to posterity in a very imperfect state; not that the Jews had *wilfully* corrupted the sacred writings, but that they had transcribed them so *negligently* as to have lost, in very numerous instances, the original and genuine text. To establish this position, Morinus appeals to the differences between the Hebrew and the Samaritan texts in the Pentateuch, and to the differences between the Hebrew and the Septuagint in the other parts of the Bible. He prefers both the Samaritan and the Septuagint to the Hebrew text, and carries his anti-Masoretic zeal much too far. He was attacked by Simon de Muis, in his Assertio Veritatis Hebraicae, 1634, and in his Castigatio Animadversionum Morini, 1639. Morinus and Capellus were the great antagonists of the Hebrew verity, and of the other Masoretic doctrines, and were opposed by the Buxtorfs, and their disciples. Morinus, however, is very silly and extravagant, when he would refer us for the correction of the sacred text to the Latin Vulgate.

MORUS, ALEXANDER, *a French Calvinist minister of Scotish extraction; born* 1616; *died* 1670. —Notae in Novum Foedus, etc. Lond. 1661, fol. Paris. 1668, 8vo.

These Notes were also printed along with the Myrothecium of Cameron in 1677. They were again reprinted at Hamburgh in 1703, along with Ramiresii de Prado Pentecontarchus, and Possini Spicilegium Evangelicum. Both these latter works are valuable. The notes of Morus, which are almost wholly philological, are full of learning. He was well acquainted with Hebrew and Greek literature, and paid great attention to the meaning of words. The author is well known from his quarrel with Milton.

MORUS, SAM. FRED. NATH. *a learned German divine, Professor of Divinity in the university of Leipzig.*—Acroases Academicae super Hermeneutica Novi Testamenti. Lips. 1797–1802, 2 vol. 8vo.

This is an exceedingly valuable book, edited by Professor Eichstadt of Jena. It treats on all the usual principles of biblical interpretation applicable to the New Testament with great accuracy and learning. It is invaluable as a companion to Ernesti. Dr. Smith speaks of Professor Morus as "eminently learned and judicious." Besides this important work, the learned author wrote, under different titles, philological and critical expositions of most of the books of the New Testament, which are all highly deserving of attention from those who are attached to the sound principles of biblical learning.

MOSHEIM, JOHN LAWRENCE, *Chancellor of the university of Göttingen; born in* 1695; *died* 1755. —An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the beginning of the Eighteenth Century. Translated from the Latin, by Archibald Maclaine, D.D. Lond. 1764, 2 vol. 4to. Often reprinted.—Commentaries on the Affairs of the

Christians before the Time of Constantine the Great, or an Enlarged View of the Ecclesiastical History of the first three Centuries. Translated from the Latin, by Robert Studley Vidal. Lond. 1813, 2 vol. 8vo.

These are the two most celebrated works of Mosheim, which have long been known to every student. The first gives a very luminous and correct history of the corruptions of the church, rather than of the church itself. The second supplies some very important particulars, which he could not treat at length in his general history, and contains some good morsels of biblical interpretation. Both works are well translated. The former has notes by the translator, but not the latter. Both are indispensable in the department of church history. Mr. Vidal has used less freedom with his original than Dr. Maclaine, who has given his own sentiments in the text sometimes instead of Mosheim's; and, in his notes, has occasionally contradicted him rather unceremoniously. The critical works of Mosheim are entitled to an honourable place among works of this class:— Cogitationes in Novi Testamenti locos selectiores, Hannover. 1726, 8vo. and Observationes Sacrae et Historico-criticae, Amst. 1721, 8vo. Both these works are well deserving of being consulted, for the varied learning and information which they contain.

MUDGE, ZECHARIAH, *a clergyman of the Church of England, Prebendary of Exeter.*—An Essay towards a new English Version of the Book of Psalms. Lond. 1744, 4to.

Mudge was a learned and elegant scholar. His Hebrew criticisms, however, are not always sound, though his versions of particular psalms are frequently elegant and happy. He published before this work, A Specimen of a New Translation of the Book of Psalms, 1733, 4to.

MULLER, CHRISTIAN, *a Dutch divine of the last century.*—Satura Observationum Philologicarum, maximam partem Sacrarum. Lugd. Bat. 1752, 8vo.

This Dutch dish contains ingredients of various sorts. The derivation of the word Nilus, passages in the evangelists and the Old Testament, Nisroch the god of the Assyrians, etc. etc. are all served up together, with a considerable seasoning of learning, and the usual quantity of Dutch phlegm.

MURRAY, GEORGE, *a minister of the Church of Scotland at North Berwick; died* 1822.—Sermons and Treatises. Edinb. 1823, 8vo.

This volume has just been published. The treatises are, On the State of Judea and the neighbouring Countries at the Commencement of the Christian Era; On the Chronology of the Life of Christ; and, On the Period of the Publication of the Gospels. They appear to have been intended to form part of a considerable work projected by the author, but which he did not live to complete—on the Historical Evidences of Christianity. What he has published discovers very considerable learning, research, and originality.

NAPIER, JOHN, *Baron of Merchiston, in Scotland; the inventor of the logarithms; born in* 1550; *died in* 1617.—A Plain Discovery of the whole Revelation of St. John; set down in two treatises; the one searching and proving the true interpretation thereof; the other applying the same paraphrasticallie and historicallie to the text. Edinb. 1593, 4to. Lond. 1611, etc. 4to.

This curious work appears to have produced a great sensation when it was first published. This was not owing to the philosophical celebrity of the author; as the work in which his discovery of the logarithms was first announced did not appear till 1614. It was translated into French, and published at Rochelle, in 1603 and 1607, and at Geneva in 1642; into Dutch, and published at Middleburg in 1607; into German, and published at Leipzig in 1611; Frankfort in 1615, 1627, etc. He purposed to publish it in Latin himself; but did not accomplish it. His account of the origin of the work is curious: "In my ten-

der years and barneage in St. Andrews at the schools, having on the one pairt contracted a loving familiarity with a certain gentleman, a papist; and, on the other pairt, being attentive to the sermons of that worthy man of God, Maister Christopher Goodman, teaching upon the Apocalyps, I was so moved in admiration, against the blindness of papists, that could not most evidently see their seven-hilled citie Rome pointed out there so lively by St. John, as the mother of all spiritual whoredome, that not only bursted I out in continual reasoning against my said familiar, but also from thenceforth I determined with myself, by the assistance of God's Spirit, to employ my study and diligence to search out the remanent mysteries of that holy booke." Among the mysteries which the learned Baron thought he discovered is, that the latter day would fall in the year 1688, or at any rate between that and 1700! Though it is very evident from this that Napier was no prophet, considering the period at which he wrote, the work is highly respectable, and discovers considerable learning, and profound research into the meaning, as well as great reverence for the word of God.

NARES, EDWARD, D. D. *Rector of Biddenden, Kent; and Regius Professor of Modern History in the university of Oxford.*—Remarks on the Version of the New Testament edited by the Unitarians, etc. Lond. 1810, 1814, 8vo.

The "improved version" of the Socinians, as it has been ostentatiously and not truly designated, has called forth various animadversions. The work of Dr. Nares is a very able and valuable discussion of its merits. The author possesses all the learning and critical acumen which are necessary in such an undertaking. He goes over the subject of the various readings of the New Testament, of which Unitarians often make an unwarrantable use, and shows how very few of them affect any point of vital importance. He also exposes their mis-renderings of many passages. The second edition of the work is considerably enlarged, by the republication of a letter to the Rev. Francis Stone, in reply to his Visitation Sermon, which contained such an avowal of Socinianism as led to his deprivation of orders.

NARES, ROBERT, A. M. *a clergyman of the Church of England.*—The Veracity of the Evangelists Demonstrated, by a comparative view of their histories. Lond. 1816, 8vo.

In this work, the author endeavours to show, from the statements of the evangelists, that the character of Jesus could not have been invented, and that all the marks of veracity appear in the statements and manner of the sacred historians. The character and ministry of John the Baptist; the birth, infancy, baptism, and public ministry of Jesus; the calling of the apostles, and his miracles, parables, and prophecies form the subject of distinct sections. Though not profound, it is in general an accurate and well-written production, and not undeserving of consultation on the points above mentioned.

NEWCOME, WILLIAM, *Archbishop of Armagh, and Primate of Ireland; died in* 1800.—An Harmony of the Gospels, in which the original text is disposed after Le Clerc's general manner, with such various readings at the foot of the page, as have received Wetstein's sanction in his folio edition of the Greek Testament. Observations are subjoined, tending to settle the time and place of every transaction, to establish the series of facts, and to reconcile seeming inconsistencies. Dublin, 1778, large folio.

Bishop Watson says, "many other Harmonies of the Gospels have been published, but none preferable to this." It was published in English in 1802, 8vo. and throws much light on many passages in the evangelists. In the exercise of a very amiable candour, Dr. Newcome published, in 1791, "A Review of the chief difficulties in the Gospel History, relating to our Lord's resurrection; intended to retract some errors contained in the author's Greek Harmony, and to show that Dr. Benson's hypothesis is unsatisfactory." This pamphlet is, of course, necessary to complete the Harmony.

—The Duration of our Lord's Ministry particularly considered; in reply to a letter from Dr. Priestley on that subject, prefixed to his English Harmony of the Evangelists. Dublin, 1780, 12mo.

Dr. Priestley maintained, that Christ's ministry lasted little more than a year: the object of this tract is to show, that it lasted between three and four. It contains many shrewd and judicious observations on various parts of the Gospel history. A reply, by Newcome, to a second letter from Dr. Priestley appeared the following year.

—Observations on our Lord's conduct as a divine Instructor, and on the excellence of his moral character. Lond. 1782, 4to. 1820, 8vo.

This work, though not critical or expository, contains many things worthy of attention, though I do not accord in all its views.

—An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. Lond. 1785, 4to. Pontefract, 1809, 8vo.

The edition last mentioned contains also a comparison of the chief various renderings of Dr. Horsley on Hosea, aud Dr. Blayney on Jeremiah. The work is a continuation of Lowth and Blayney's translations of the prophets. The task was fully more difficult than that of the two former writers, as the minor prophets are often uncommonly obscure. It was not to be expected that this obscurity should be entirely removed; but the learned prelate has done much towards it. His version is always distinct; his notes are chiefly verbal, but contain many classical allusions. The last edition, from its imbodying the notes of Blayney and Horsley, is most valuable; and is also the cheapest.

—An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel. Dublin, 1788, 4to.

The observations on the former work are equally applicable to this. It is a monument of the learning and diligence of the bishop. The preface is very valuable, and deserves to be read along with Lowth's preliminary dissertation to Isaiah. "Instead of lavishing most explanation on what is most intelligible," says the Monthly Review, "and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer, who has been called the Aeschylus of Hebrew poetry." As it has not been reprinted, the price has become quite extravagant: in the last London catalogue in which I observe it, it is charged L.1, 18s.

—An Historical View of the English biblical translations; the expediency of revising, by authority, our present translation; and the means of executing such a revision. Dublin, 1792, 8vo.

This is an important work on the subject of which it treats. It contains an extensive collection of the opinions of the learned on the importance and expediency of revising the common translation, and also some excellent rules for the conduct of translators. At the end there is a valuable list of the English translations of the Scriptures down to 1790.

—An Attempt toward revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ; and toward illustrating the sense by philological and explanatory Notes. Dublin, 1796, 2 vol. large 8vo.

What the learned prelate modestly calls an *attempt* is a very valuable accession to the means of interpreting the Scriptures. The alterations on the phraseology of the established version are only where the sense evidently requires them. It is not so literal as Macknight, or so liberal as Campbell. It contains more of the antique than the latter, and is less uncouth than the former. The notes are for the most part short, but generally judicious and useful. The character of this work has been ma-

terially injured by the so called "Improved Version" of the Unitarians, pretending to be placed on the basis of Archbishop Newcome's; by which it is basely insinuated that the primate was a Socinian. Nothing can be more false. The work is strictly orthodox on all the great points relating to the divinity and atonement of Christ. The critical labours of Newcome are all very respectable, and do credit both to his feelings as a Christian, and his understanding as a scholar. They are all deserving of a place in every good theological library.

NEWTON, SIR ISAAC, *the most celebrated philosopher of ancient or modern times; was born at Woolstrope, in Lincolnshire, in* 1642; *and died in* 1727.—Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. Lond. 1733, 4to.

This work contains fourteen sections on Daniel, and three on the Apocalypse. Out of mathematics, Newton was an ordinary man. These observations, however, show that he studied the Bible with attention, was well acquainted with its phraseology, and had a high veneration for its authority. Sir Isaac's acquaintance with ancient history, as appears from his work on chronology, was very respectable, and he avails himself of it in explaining parts of these mystical books. It reflects no discredit on his talents or sagacity to say that his fame depends on his philosophical discoveries, not on his expositions of prophecy. Dr. Zachary Grey wrote an Examination of the Fourteenth Chapter of Sir Isaac's Observations on Daniel, 1736, 8vo. The Observations themselves were translated into German by Sudemann, and published at Amsterdam in 1737. Sir Isaac was also the author of

—Two Letters to Mr. Le Clerc, on the reading of the Greek Text, 1 John v. 7, and on 1 Timothy iii. 16. Lond. 1754, 8vo.

These letters contain a considerable display of learning, in opposition to the received readings of these important texts.

The letters were published from Le Clerc's MSS. in the Library of the Remonstrants, in Holland. They are also given at full length in the edition of Sir Isaac's works by Bishop Horsley.

NEWTON, THOMAS, D. D. *Bishop of Bristol; born in* 1703; *died* 1782.—Dissertations on the Prophecies which have remarkably been fulfilled, and at this time are fulfilling in the world. Lond. 1754–1758, 3 vol. 8vo. Often reprinted.—The Works of Thomas Newton, D. D. with some Account of his Life, and Anecdotes of several of his friends. Lond. 1782, 3 vol. 4to. 1787, 6 vol. 8vo.

The Bishop's work on the prophecies is well known, and has been much esteemed. He may be more safely trusted on the prophecies of the Old Testament than on those of the New. In the interpretation of the latter, he is far too much influenced by secular views. On the Revelation, he is altogether unsatisfactory. His works contain thirty dissertations on some parts of the Old Testament, and sixty chiefly on some parts of the New. These are seldom profound or original, though they contain occasionally some correct views of Scripture; but they also show that, on several important points, the Bishop was not a believer in the doctrines of his own church.

NISBET, ALEXANDER, *minister of Irvine in Scotland; died about* 1658.—An Exposition, with Practical Observations upon the Book of Ecclesiastes. Edinb. 1694, 4to.—A Brief Exposition of the First and Second Epistles General of Peter. Ibid. 1658, 8vo.

These expositions are part of the plan formed by some of the Scotish ministers of the seventeenth century, for publishing short explanations of the whole Scriptures, the fruits of which have been already repeatedly noticed. Nisbet appears to have been one of the most judicious of the class. The work on Ecclesiastes

is larger than that on the two epistles of Peter; but both abound with correct and wholesome expositions of the divine oracles. The Ecclesiastes was published long after the author's death, and appears to have been delayed on account of some assertions on chap. viii. 4, respecting submission to the supreme powers. These durst not be risked at the time, though in themselves both just and harmless. It is rather singular that Dickson, Hutcheson, and Nisbet should all have been ministers at Irvine. Pat. Warner, afterwards minister of the same parish, notices this in an introductory epistle to Ecclesiastes, and also speaks of several other respectable ministers who had laboured in the same place.

NOESSELT, J. *Professor of Divinity at Halle.*—Opuscula ad Interpretationem Sacrarum Scripturarum et ad Historiam Ecclesiasticam. Halae, 1785–1813, 4 vol. 8vo.—Exercitationes ad Sacrarum Scripturarum Interpretationem. Ibid. 1803, 8vo.

The greater part of both these works is devoted to the illustration of difficult texts of the New Testament, in which the author greatly excels. In the former work, great attention is paid to the Epistle to the Hebrews. The latter contains ten college dissertations on scriptural subjects. Noesselt's sentiments on some doctrinal subjects are rather free.

NOLAN, FREDERICK, *a clergyman of the Church of England.*—An Inquiry into the Integrity of the Greek Vulgate, or received Text of the New Testament, in which the Greek MSS. are newly classed, the integrity of the authorised text vindicated, and the various readings traced to their origin. Lond. 1815, 8vo.

This work was written in opposition to Griesbach's system of classification; and, with the production of Dr. Lawrence, has done a good deal to shake the fabric which that celebrated scholar had so long laboured to rear. The Inquiry discovers

great application, learning, and discrimination. It furnishes much curious and important information respecting the Greek MSS. the ancient versions, particularly the old Italic, and the state of the received text. I may add, however, that its reasonings do not so much affect the text or readings which Griesbach has adopted as the processes of argument from which they have been derived.

NOVUM TESTAMENTUM GRAECUM.

The following table, copied from Dibdin's Introduction to the Classics, shows the standard text editions of the Greek Testament, with the principal editions that are founded upon them :

THE COMPLUTENSIAN. 1514.

Plantin. 8vo. Gr. 1564–73–74–90–91–1601–12. fol. Gr. et Lat. 1572. 8vo. 1574–83. fol. 1584.

ERASMUS'S. 1516–19–22–27–35.

Aldus. fol. Gr. 1518.—*Gerbelii.* 4to. Gr. 1521.—*Cephalaeus.* 8vo. Gr. 1524.—*Bebelius.* 8vo. 1524. Gr. 1531–35.—*Colinaeus.* 8vo. Gr. 1534.—*Platteri.* 8vo. Gr. 1538–40–43.

ROBERT STEPHENS'S. 1546–49–50.

Oporinus. 12mo. Gr. 1552—*Wechel.* fol. Gr. 1597. 12mo. 1600. fol. 1601. 12mo. 1629.—*Imp. Nicolai Dulcis.* fol. Gr. 1687.—*Edit. Regia.* fol. Gr. 1642.—*Crispin.* 12mo. Gr. 1553–63–1604. 12mo. Gr. et Lat. 1612–22.—*Froschoveri.* 8vo. Gr. 1559–66.—*Brylinger.* 8vo. Gr. 1563.—*Voegelli.* 8vo. Gr. 1564.—*Vignonii.* 12mo. Gr. 1584–87–1613–15.—*Bezae.* fol. Gr. et Lat. 1565–82–89–98–1642.—*Millii.* fol. Gr. 1707.—*Kusteri.* fol. Gr. 1710–23.

THE ELZEVIRS'. 1624–33, etc.

Boecleri. 8vo. Gr. 1645.—*Curcellaei.* 8vo. Gr. 1658–75–85–99.—*Felli.* 8vo. Gr. 1675.—*Konigius.* 8vo. Gr. 1697–1702.—*Gregorii.* fol. Gr. 1703.—*G. D. T. M. D.* 8vo. Gr. 1711–35.—*Wetstenii.* fol. Gr. 1751.

The editions of Bengel, Griesbach, Alter, Bowyer, Harwood, are texts formed from collections of MSS. and printed codices, and not founded on any of the above editions.

Under the names of the principal editors, the reader will find in this work every thing of importance respecting their editions of the New Testament. Those who wish a detailed discussion on their respective and various merits, must apply to the works of Le Long, Walch, Michaelis, Dibdin, or the more accessible volumes of Mr. Hartwell Horne, where much valuable information respecting them is condensed into comparatively little room. For common purposes, any of the good editions will answer sufficiently. For the critical interpretation of the New Testament, Griesbach is *instar omnium.* "All the modern editions," says that learned writer, "follow that of the Elzevirs; it was taken from the editions of Beza, and the third of Stephens. Beza also copied the third of Stephens, except in some places, where he arbitrarily, and almost without authority, differed from it. The third of Stephens closely follows the fifth of Erasmus, a very few places in the Apocalypse excepted, in which he prefers the Complutensian to Erasmus; but Erasmus was obliged to form the text as he could, from a few manuscripts, and those of modern date, destitute of all other aid except an interpolated edition of the Vulgate, and a few inaccurate editions of the Fathers." —Greisbach's *Prolegomena,* sect. i.

ORTON, JOB, *an English dissenting minister; born* 1717; *died* 1783.—A short and plain Exposition of the Old Testament; with Devotional and Practical Reflections. Lond. 1788–1791, 1802, 6 vol. 8vo.

This work was designed for a companion to Doddridge's Exposition of the New Testament; but falls far short of its predecessor. As the author was inclined to Arianism, various passages derive a colour from that system, and altogether there is a want of reference to the great doctrines of Christianity throughout the work.

OSTERVALD, JOHN FREDERICK, *a Swiss divine; born* 1663; *died* 1747.—La Sainte Bible, avec les Argumens et Reflexions. Neufchatel, 1720, 4to.

The Arguments and Reflections were translated into English by Chamberlayne. Lond. 1749, 3 vol. 8vo. There are many useful things in them, though it is by no means a profound work, and the sentiments are occasionally incorrect. It is now entirely superseded by Horne's Introduction, which contains a very full and accurate analysis.

OTT, or OTTIUS, JOHN BAPTIST, *a learned German divine, Professor of Hebrew at Zurich; born in* 1661.—Spicilegium sive Excerpta ex Flavio Josepho ad Novi Testamenti Illustrationem. Lugd. Bat. 1741, 8vo.

In this work, the author makes excellent use of Josephus in illustrating the New Testament. Michaelis speaks of his labours along with those of Krebs very respectfully. At the end of the volume Ott mentions a number of articles, which the Jewish historian, under improper influence, has passed over.

OUTRAM, WILLIAM, *a prebendary of Westminster; born* 1625; *died* 1679.—De Sacrificiis duo Libri. Lond. 1677, 4to.

Of this learned work a translation was published by Mr. Allen. Lond. 1817, 8vo. The first book or dissertation treats on all the sacrifices of the Jews, with remarks on some of those of the heathen; the second is on the sacrifice of Christ. Some of the best discussions on the subject of sacrifice is to be found in this

work ; and in no work is the typical relation of the ancient sacrifices to the nature and design of the death of Christ more satisfactorily explained. The English translation is respectably executed, and has made the work accessible to all.

OWEN, HENRY, D.D. F.R.S. *rector of St. Olave, London ; was born in* 1715 ; *and died in* 1795.—The Intent and Propriety of the Scripture Miracles Considered and Explained. Lond. 1755, 8vo.—Observations on the Four Gospels, tending chiefly to ascertain the times of their publications ; and to illustrate the form and manner of their composition. Ibid. 1764, 8vo.—An Inquiry into the present state of the Septuagint Version of the Old Testament. 1769, 8vo.—Critica Sacra ; or a Short Introduction to Hebrew Criticism. Anonymous. Ibid. 1774, 8vo. —A Supplement to the Critica Sacra ; in which the principles of that Treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered. Ibid. 1775, 8vo.—Critical Disquisitions ; containing some Remarks, 1. On Masius's edition of the Book of Joshua ; and, 2. On Origen's celebrated Hexapla. Ibid. 1784, 8vo.—A Brief Account, Historical and Critical, of the Septuagint Version of the Old Testament. Ibid. 1787, 8vo.—The Modes of Quotation used by the evangelical writers Explained and Vindicated. Ibid. 1789, 4to.

Owen was an elegant and acute scholar, well acquainted with biblical literature, and especially with the Septuagint. Bishop Marsh says his brief account of it should be read by every man who wishes to be acquainted with the history of the Septuagint. Indeed all the publications above enumerated will amply repay a careful perusal. He was one of the great promoters of the col-

lation of the Greek MSS. of the LXX. which was undertaken, though not completed, by his friend Dr. Holmes. The work on the Modes of Quotation is valuable, though it does not give all the passages cited from the Old in the New Testament. Mr. Horne has made considerable use of it in his valuable chapter on this subject.

OWEN, JOHN, D. D. *a learned Nonconformist; born* 1616; *died* 1683.—An Exposition of the Epistle to the Hebrews. Lond. 1668–1684, 4 vol. fol. Edinb. 1812, 7 vol. 8vo. 2d edition. Abridged by Dr. Williams. Lond. 1790, 1815, 4 vol. 8vo.

This is the most valuable exposition of the Epistle to the Hebrews ever published. The preliminary exercitations which occupy the first two volumes of the octavo edition, supply an immense mass of learned information on all the important points of the Jewish controversy. The exposition itself, though prolix, is not tiresome, and judiciously combines criticism, exposition, and practical instruction. This is the only expository work of any extent published by Owen; but several of his other writings well deserve a careful perusal for the light they throw on the Scriptures; such as his Vindiciae Evangelicae; his work on the 130th Psalm, and his work on the Spirit. For extended notices of all his writings, I beg to refer the reader to Memoirs of the Life, Writings, and Religious Connexions of John Owen, D. D. Lond. 1820.

PALAIRET, ELIAS, *minister of the French Protestant Church at Tournay in Flanders.*—Observationes Philologico-Criticae in Sacros Novi Foederis Libros. Lugd. Bat. 1752, 8vo.

This work belongs to the same class with Elsner and Raphel. It appears recommended by Alberti, Schultens, Bern. de Moor, and other members of the theological faculty at Leyden; but it is not equal to the classical illustrations of the more celebrated writers referred to. The observations are generally short,

contain a great display of erudition to explain many things which little require it, and find many more evidences of purity of style in the New Testament than the writers of it themselves would have been disposed to contend for. Here and there a useful observation occurs. He printed at London, in 1755, a Specimen of Philological and Critical Observations on the New Testament, in which he proposed to publish by subscription, a work of the same nature in four or five volumes on the whole New Testament. It is probable the encouragement was too small to induce him to proceed, as the work never appeared. On the title-page of this tract he describes himself as " Pastor Eccles. Anglicano-Gallicae Grenovicensis."

PALEY, WILLIAM, D.D. *Archdeacon of Carlisle; a distinguished writer; born* 1743; *died* 1804.—Horae Paulinae. Lond. 1790, 8vo.

Of the Evidences of Christianity it is unnecessary to speak, and the Moral and Natural Philosophy of Paley do not belong to our plan. The Horae Paulinae is more a biblical work than the others, and is truly original in its subject, in its construction, and in its details. In it he traces a new species of internal evidence for the authenticity of Paul's Epistles, by observing the undesigned and less obvious coincidence of allusions and expressions, with the narrative in the Acts of the Apostles. In his statement of the value of this species of argument, he is clear and judicious. In pointing out the several passages which furnish the proof, he shows a most intimate acquaintance with Paul's writings. He is singularly ingenious in hitting on a casual argument, where a common mind would have overlooked it. He makes his deduction just as far as that instance bears him out, and no farther; and, on proper occasions, he presses his reasonings with convincing force.

PAPPELBAUM, GEO. GOTT. *a clergyman of the Lutheran Church at Berlin.*—Codicis Manuscripti Novi Testamenti Raviani in Bibliotheca Regia Berolinensi publica asservati Examen, etc. Berolin. 1776, 8vo.

This publication was occasioned by the controversy respecting the three heavenly witnesses, John v. 7. The Ravian MS. preserved at Berlin had been referred to as containing the disputed clause. Pappelbaum has put an end to this part of the controversy, by proving beyond a doubt that the Ravian MS. is a mere copy of the Greek text in the Complutensian Bible. The Examen contains addenda to Wetstein's collations, and a letter sent to Archdeacon Travis, but not formerly published.

PAREUS, DAVID, *a German divine; born in Silesia,* 1548; *died* 1622.—Commentarius in Genesin. Francofurti, 1609, 4to.—In Hoseam. Heidelbergae, 1605.—Notae breviores in Prophetiam Joelis, Haggaei et Amosi capita tria priora. Oxonii, 1631, 4to.—Commentarius in Matthaeum. Ibid. 1631, 4to.—Commentarii in Epistolas ad Romanos, priorem ad Corinthios, ad Galatas, Ebraeos, Jacobi, et in Apocalypsin. Heidelbergae, 1618, 4to.—Adversaria Sacra: seu notae breviores in reliquos sacros libros. Francofurti, 1674, fol.

The expository works of Pareus are very numerous, and were long highly esteemed on the continent. They were all collected together and published several times in folio at Geneva and Frankfort. He was a decided Calvinist; and by some sentiments thrown out in the Epistle to the Romans, on the subject of kingly authority, he so enraged James I. that he ordered the work to be burned by the hangman. What a mercy the author was not in the hands of his Majesty.

PARKER, SAMUEL, *a learned nonjuror, and son of Bishop Parker; born* 1680; *died* 1730.—Bibliotheca Biblica; being a Commentary upon all the Books of the Old and New Testament, gathered out of the genuine writings of Fathers and ecclesiastical historians, and Acts of Councils, down to the year of our Lord 451. Comprehending the proper, alle-

gorical or mystic, and moral import of the text, as delivered in the writings and monuments aforesaid. To which are added, Introductory Discourses on the Authors and Authenticity of the Books, the time of their being written, etc. etc. Oxford, 1720–1735, 6 vol. 4to.

This extensive and curious work, which was published anonymously, proceeded only to the end of Deuteronomy. It contains much that is useless and uninteresting. But those who wish to know the opinions and expository talents of the Fathers, and who have not the means of consulting their own writings, will find in it numerous specimens both of their wisdom and their folly. Besides the Commentary, there are numerous dissertations distributed through the work, most of which have been ascribed to Dr. Thomas Haywood: many of these are on the most curious and uncommon subjects. There is a vast display of learning, and altogether the Bibliotheca must have cost its author or authors great labour.

As no particular notice is taken of the Fathers in this work, I take this opportunity of recommending to those who wish to know about them, Du Pin's History of Ecclesiastical Writers, Cave's Historia Literaria, Walch's Patristica, the works of Lardner, and Dr. Adam Clarke's Succession of Sacred Literature. Any account which could have been given of them in this work, would have been very meagre and uninteresting. Besides, they are in general inaccessible to biblical scholars; a privation which is less to be regretted, as no doubt can be entertained of the justice of Bishop Watson's remark, that they are far inferior to the moderns as interpreters of Scripture.

PARKHURST, JOHN, M. A. *a clergyman of the Church of England, and a distinguished Hebrew scholar; was born in* 1728, *and died in* 1797.— A Hebrew and English Lexicon, without points. Lond. 1762, 4to. Ibid. fifth edition, 1807, 8vo.— A Greek and English Lexicon to the New Testa-

ment. Ibid. 1769, 4to. Ibid. 1804, 8vo. fourth edition.

The services of no writer of the last century have been of so much importance to the English biblical student as those of Mr. Parkhurst. His Lexicons are an invaluable treasure of sacred criticism and sound learning. They discover a profound knowledge of the Bible, and of the most distinguished writers on it; particularly the philological, both ancient and modern. And they are not less marked by the tone of piety and correctness of Christian sentiment which pervade them, than by their learning and accuracy. Parkhurst was of the school of Hutchinson, and Capellus. With the former, he considered the Hebrew Scriptures the fountain of philosophy and science, and defended his views of the covenant in Trinity, and of the Trinity of nature. With the latter, while he rejected the doctrines of the Masorets, he availed himself of the aids of the ancient versions, and every other legitimate means of criticism to help him in discovering the mind of God in the Scriptures. As lexicons, they are unsuitable for a mere learner of the languages, as the attention is too much taken off from the simple meaning of the term, to illustrative digressions and quotations. His Hebrew work, especially, is too strongly marked by his Hutchinsonian peculiarities. But with all their defects or imperfections, (faults to which lexicons are peculiarly liable,) they will seldom be consulted on a difficult word or phrase altogether in vain. The author always endeavours to interest the inquirer in the doctrines and heavenly tendency of the Bible; and he has made not a few capable of reading the original Scriptures, who must have remained ignorant of them, in consequence of the knowledge of Latin which is necessary for the consultation of the greater part of biblical lexicons.

PARR, ELNATHAN, *a learned Puritan minister at Palgrave in Suffolk.*—The Works of that faithful and painful preacher, Elnathan Parr, Bachelor in Divinity. The fourth edition, corrected and enlarged by the author's own hand. Lond. 1651, fol.

These works contain a commentary on the Romans of considerable extent; and a treatise, which he calls the Grounds of Divinity, a kind of theological catechism. Dr. Williams justly characterizes the exposition of the Romans, as equally remarkable for soundness of sentiment, familiarity of illustration, and want of taste in style and composition.

PATON, JAMES, D.D. *minister of Craig, near Montrose.*—An Attempt to shew that the Knowledge of God has in all ages been derived from Revelation or Tradition, not from Nature. Glasg. 1773, 8vo.

This book has been by mistake sometimes ascribed to Dr. Findlay of Glasgow. It is very learned and ingenious, and seems very satisfactorily to establish the point contended for. The subject of natural religion has occasioned many disputes, which would have been greatly shortened had the scriptural views of Dr. Paton been more generally adopted.

PATRICK, SIMON, *Bishop of Ely; born in* 1626; *died in* 1707.—A Commentary on the Historical and Poetical Books of the Old Testament. Lond. 9 vol. 4to. 3 vol. fol.; various editions; of which the folio are to be preferred.

Patrick is one of the most sensible and useful commentators on the Old Testament. He had a competent measure of learning for the undertaking, of which he never makes any ostentatious display. The elder Lowth completed the work on the Old Testament, and the whole set, with Whitby on the New Testament, makes six volumes folio. Neither Patrick nor Lowth has so much Arminianism as Whitby, though they all belong to the same theological school. Whitby was superior to both in acuteness and research; but if the reader do not find in them the same talent, he will be exposed to less injury from specious and sophistical reasonings against some important doctrines of Christianity. Patrick wrote several works besides his Commentary.

PAUL, THE APOSTLE, the Epistles of, translated from the Greek, and arranged in the order in which they were probably written. Part First. With Explanatory Notes. Edinb. 1819, 8vo.

Of this anonymous work, only the first part has been published; which contains the Epistles to the Thessalonians, Galatians, Corinthians, and Romans. The alterations of the common translation are not very numerous. Some of the notes, though in general short, are very excellent, and the tendency of the whole is good.

PAXTON, GEORGE, *a minister of the Secession Church in Scotland.*—Illustrations of the Holy Scriptures. Lond. 1819, 2 vol. 8vo.

These illustrations are drawn from the geography of the east; from the natural history of the east; and from the customs of ancient and modern nations. They contain a large accumulation of various and useful knowledge on the different topics on which they treat. The work deserves to be placed by the side of Harmer; and will, though imperfectly, supply the place of Bochart, to whose learned works, it is alleged, Mr. Paxton has not made all the acknowledgments which the benefit his volumes have derived from them demanded. A second edition of the work is just announced for publication.

PEARCE, ZACHARY, *Bishop of Rochester; born in* 1690; *died in* 1774.—A Commentary, with Notes, on the Four Evangelists, and the Acts of the Apostles; together with a New Translation of St. Paul's First Epistle to the Corinthians, with a Paraphrase and Notes. To which are added, other Theological Pieces. Lond. 1777, 2 vol. 4to.

Bishop Pearce was an elegant scholar, and devoted much attention both to the classical writers of Greece and Rome, and to the New Testament. Of his acquaintance with the former, ample evidence is afforded in his editions of Longinus De Sublimi-

tate, and of Cicero De Oratore, and De Officiis. The work, quoted above, contains many useful observations on the style and sentiments of the inspired writers. The notes are generally short; and, though occasionally injudicious, throw considerable light on the text. His theological sentiments are not very marked; but on all important points, I suppose they were correct. From some quotations made by Dr. Smith, in the second volume of his Scripture Testimony, it would appear, that among the continental writers, the literary reputation of Pearce does not stand very high. Their opinion, however, relates to his classical labours, not to his work on the Scriptures, in which he was probably more at home. There is a life of Bishop Pearce, by the Rev. John Derby, prefixed to the Commentary. It was partly written by the bishop himself, and completed by Mr. Derby. At the end of vol. ii. is the fifth edition of the Miracles of Jesus Vindicated; a work in reply to Woolston. There are also two letters to Dr. Waterland, on the Eucharist; and two Latin letters addressed to Professor F. V. at Amsterdam. In the first of these, he discusses Bentley's proposed critical edition of the New Testament. In the second, he proposes a number of corrections of the text of the New Testament. Both these letters are deserving of attention.

PEARSON, JOHN, *Bishop of Chester; born* 1612; *died* 1686.—An Exposition of the Creed. Lond. 1659, 4to. Ibid. 1824, 8vo.

This is a work of great learning and merit. It contains a system of theology, a good deal of controversy, and a large portion of biblical exposition. On the last account, it is entitled to a place in this work, and will repay an attentive perusal. To the edition of the LXX. printed by Field at Cambridge, 1665, there is a learned Preface of nineteen pages prefixed, by Bishop Pearson, which deserves the attention of the biblical scholar.

PEIRCE, JAMES, *a dissenting minister at Exeter, who died in* 1726, *in the fifty-third year of his age.* —A Paraphrase and Notes on the Epistles of Paul to the Colossians, Philippians, and Hebrews, after

the manner of Mr. Locke. To which are annexed, several critical Dissertations on particular texts of Scripture. With a paraphrase and notes on the three last chapters of the Hebrews, left unfinished by Mr. Peirce; and an Essay to discover the author of the Epistle, and language in which it was written. By Joseph Hallett. Lond. 1733, 4to. best edit.

Peirce is by far the ablest of the continuators of Locke on the Epistles. Like that great man, he was unfortunately an Arian; but, except on particular passages, his mistaken opinions do not appear. He rather seeks to conceal than to expose his theological creed. Very few men, perhaps, have studied the Scriptures with so much care and ability as Peirce. He seldom overlooks a difficulty; and when he examines it, he generally succeeds in removing it. On the quotations made from the Old Testament he is particularly excellent. His learning was profound, his judgment mature, and his application indefatigable. Had his views of the character of Christ been correct, he would have left scarcely any thing to be desired, on those parts of Scripture on which he wrote.

His work on the Hebrews, with Hallett's additions and preface, was translated into Latin by Michaelis, and published at Halle in 1747. To this, as to his translation of Benson on James, Michaelis added many of his own notes. He speaks in the highest terms of admiration of the profound learning and acute discernment of Peirce. Hallett's preface was also translated into Latin by the learned Wolf, and is published at the end of his fourth volume of the Curae. Peirce wrote a number of things relating to the dissenters, and to the Arian controversy.

PELLICAN, CONRAD, *a learned German divine; born* 1478; *died* 1556.—Commentarius in Libros Veteris ac Novi Testamenti. Tiguri, 1532–1540, 7 vol. fol.

Pellican wrote on all the books of Scripture except the prophecies of Jonah, Zechariah, and the Apocalypse. Walch speaks

of him as the first among the Protestants who undertook an exposition of all the sacred books, and who wrote usefully on them. He often corrects the Latin Vulgate, and throws light on many obscure places. His works, however, are now very rarely to be met with, except in old public libraries.

PEMBLE, WILLIAM, *a Puritan minister; Fellow of Magdalen College, Oxford; born* 1591; *died* 1623.—The Works of that late learned minister of God's holy word, Mr. William Pemble; containing sundry treatises and expositions, before extant in several tracts, and now gathered into one entire volume. Lond. 1635, fol. 3d edit.

In this volume, there is a treatise on grace and faith; one on justification; another on the providence of God; an analytical exposition of the book of Ecclesiastes; an explanation of some obscure passages of Scripture; an exposition of the first nine chapters of Zechariah, and some other pieces. It is unnecessary to mention the doctrinal system of Pemble,—Calvinism of the old school. He is by no means a tedious writer. He appears to have been a good Hebrew scholar, and employs his learning very advantageously, particularly in expounding the book of Zechariah.

PENN, JAMES, A. B. *Under-Grammar Master of Christ Church Hospital; afterwards Vicar of Clavering, in Essex.*—Various Tracts, etc. Lond. 1756, 8vo.

These tracts contain remarks on Mr. Hutchinson and his followers; an essay on the insufficiency of human reason; critical observations on some of the angelic appearances; Saul and the witch of Endor; on the remarkable words of Nebuchadnezzar, Dan. iii. 25, and some other things. Mr. Penn discovers some reading and thinking in these essays. There is not, however, much of valuable interpretation of the Scriptures; and far too large a portion of a controversial spirit.

PERCY, THOMAS, D. D. *Bishop of Dromore; born* 1728; *died in* 1811.—The Song of Solomon, newly translated from the original Hebrew; with a commentary and annotations. Lond. 1764, 12mo.

This work was published anonymously, but came to be known as the production of Dr. Percy. It is very elegant, and is on the plan which was afterwards much followed, of considering the Song of Songs chiefly as a celebration of the earthly loves of Solomon. Viewing it thus, the Bishop is perhaps as happy as most of his successors of the same school. If the views of these critics be correct, the wisdom of God, in placing such a production in the sacred volume, remains to be shown. An anonymous pamphlet, occasioned by the Bishop's work, was published at Edinburgh in 1775, under the title of—The Song of Solomon Paraphrased: with an introduction, containing some remarks on a late new translation of this sacred poem; also a commentary and notes, critical and practical. 8vo. This work contains some very just reflections, both on the poem, and on Dr. Percy's version. It combines a literal application of the Song to Solomon and his bride, with an ultimate application to the spiritual affection which obtains between Christ and his people.

Besides the works on Solomon's Song mentioned in this Bibliotheca under the names of their respective authors, the reader may consult an Essay on the Song, by the learned and eccentric William Whiston, inserted in his Essay towards restoring the true Text of the Old Testament. In the Fragments to Calmet's Dictionary, also, there is an ingenious attempt to arrange the Song of Solomon, and to illustrate it by means of engravings. There is also, in the appendix to the fifteenth volume of the Critical Review, 1795, a literal English version of a Dutch translation of the Song, by J. C. Doederlein, with a few notes.

—A Key to the New Testament; giving an account of the several books, their contents, their authors, and of the times, places, and occasions, on which they were written. Lond. 12mo. various editions.

This is a very accurate little work, and calculated to be of considerable use to those who want either leisure or means for the examination of the larger and more expensive works on the subject.

PERKINS, WILLIAM, *a distinguished Puritan, who died in* 1602.—The Works of that famous and worthy minister of Christ, in the university of Cambridge, Mr. William Perkins. Lond. 1608–1610, 3 vol. fol.

The works of Perkins are distinguished for their piety, learning, extensive knowledge of the Scriptures, and strong Calvinistic argumentation. They contain a number of controversial and doctrinal treatises, and an elaborate commentary on the first five chapters of the Epistle to the Galatians, which is completed by *Rodolfe Cudworthe, B. D.* The works of Perkins were highly esteemed by Job Orton, though far from being a thorough Calvinist himself.

PETERS, CHARLES, A. M. *a clergyman of the Church of England.*—A Critical Dissertation on the Book of Job; wherein the account given of that book by the author of the Divine Legation of Moses demonstrated, is particularly considered; the antiquity of the book vindicated, the grand text (chap. xix. 25,) explained; and a future state shewn to have been the popular belief of the ancient Hebrews. Lond. 1751, 4to.

This work, as appears from the title, and the author's preface, was occasioned chiefly by Warburton's Legation. It is not, however, a regular reply to that work, nor indeed is it principally devoted to it. It contains a large portion of critical learning, and throws much light on all the subjects which it investigates. The learned author contends that Job himself was the writer of the book; a position in which he will now perhaps have few followers. Besides illustrating the poem, many passages of the

Hebrew Scriptures are critically examined and explained; and the views of a future state which were entertained by the Jews fully inquired into. It is altogether a valuable book.

PFEIFFER, AUGUSTUS, D.D. *some time Professor of Divinity in the university of Leipzig, afterwards Superintendent of Lubeck; born* 1640; *died* 1698. —Opera Omnia quae extant Philologica. Ultraj. 1704, 2 vol. 4to.

The Philological Works of Professor Pfeiffer contain four hundred remarks on difficult passages, or what he calls Dubia vexata Scripturae. Many of these are good. He first gives *Sententiae Variantes,* then the *Decisio,* and last of all the *Probatio.* There are ten larger dissertations on difficult subjects; a treatise on hermeneutics, and one on sacred criticism, both of which are useful; a treatise on Hebrew accentuation, and one on Jewish and Mohammedan theology, and another on select Hebrew antiquities. There are also some other less important discussions. Pfeiffer does not deserve to rank in the first class of biblical writers; yet his works discover both research and acuteness; and as they do not fetch a high price, they will be found not unworthy a place in a theological library. Walch speaks respectfully of his writings.

PFEIFFER, JOACH. EHREN, D. D. *Professor of Divinity at Halle.*—Institutiones Hermeneuticae Sacrae veterum atque recentiorum et propria quaedam praecepta complexa, etc. Erlangae, 1771, 8vo.

This thick volume of more than eight hundred pages, discusses in fifteen chapters the numerous topics, and all the important principles of biblical interpretation. It belongs to the modern school of continental criticism, as some of the sentiments which it expresses are very free and unguarded.

PHILALETHES, *an anonymous author.*—The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus, and the Ge-

neral Epistle of St. James: a New Version from the Greek, and chiefly from the text of Griesbach. Lond. 1819, 12mo.

Considerable attention has evidently been devoted to this version. In many places the common translation is much improved. The idioms of both languages have been carefully attended to; though some will perhaps think too much freedom has been used with the sacred text.

PHILLIPS, JOHN, *of Kingsly, in Cheshire.*—The Greek of the Epistle of St. Paul to the Thessalonians explained. Lond. 1751, 4to.

This work contains the Greek text, but no translation. The notes are very considerable. They are philological, critical, and theological. It was designed as a specimen of a work on all the epistles, but which was never completed. It is exceedingly scarce.

PILKINGTON, MATTHEW, LL. B. *Prebendary of Lichfield.*—Remarks upon several Passages of Scripture; rectifying some errors in the printed Hebrew text; pointing out several mistakes in the versions, and shewing the benefit and expediency of a more correct and intelligible translation of the Bible. Camb. 1759, 8vo.

These remarks contain a considerable portion of valuable matter. The author was a man of good sense and good information on the subjects on which he wrote. The work is divided into thirty-four sections, in each of which some principle of criticism is established, some corruption or mistake exposed, or some passage of Scripture explained. Most of his positions are satisfactorily made out; but his object is as unlikely to be attained as ever. The book has now become scarce. Pilkington was the author of a work on the Gospels of some value, entitled, The Evangelical History and Harmony. 1747, fol. He composed

also what he calls A Rational Concordance, or an Index to the Bible. Notting. 1749, 4to.

PIRIE, ALEXANDER, *a Scotish dissenting minister of the congregational denomination; died at Newburgh, in Fife, in* 1804.—The Miscellaneous and Posthumous Works of the Rev. Alexander Pirie, minister of the Gospel, Newburgh, Fife. Edinb. 1805–1806, 6 vol. 12mo.—A Dissertation on the Hebrew Roots, intended to point out their extensive influence on all known languages. Ibid. 1807, 12mo.

The author of these works was deficient neither in learning nor genius. Both were, however, superior to his judgment. He evidently looked into the Bible with the desire to find things new and strange; and what he discovered he was fond to tell. The subjects on which he treats are very various; some of them he had discussed in separate treatises or pamphlets, long before they were collected together into these volumes. They also contain a number of original pieces. The first volume treats almost exclusively of matters relating to the Jews; their present state; their restoration; their conversion; the battle of Armageddon; the day of judgment; the millennium. On all these topics there are many fanciful and visionary speculations. In volume second, there are some rather curious, and well-written essays on the primitive condition of man. Volume third contains, among other matters, a number of observations on difficult passages, some of which deserve attention. The fourth volume is chiefly occupied with an essay on creation week and its symbolical intention, in which the author often indulges his fancy. The fifth volume contains controversial dissertations of considerable ability on baptism, and the Sinai covenant. In the last volume are several lectures, and one or two things on the Socinian controversy. The separate dissertation marked above is curious, and affords no proof

> That Hebrew roots are always found
> To flourish most in barren ground.

The mind of Pirie was too fertile; and though the reader will often be amused by his etymologies and analogies, he will as often be dissatisfied, and regret that his industry and talents were so much employed about trifles or things of a fanciful nature. He was capable of producing something more useful and permanent than any of his works are likely to be. Pirie wrote, besides the above, a number of controversial pamphlets, which relate to his religious changes. He was originally an Antiburgher, then joined the Relief, and finally became an Independent. He did not, I believe, fully agree with any religious community.

PISCATOR, JOHN, *a German divine, Professor of Divinity at Herborn; born* 1546; *died* 1626.—Commentarius in Omnes Libros Veteris et Novi Testamenti. Herbornae, 1601, et seq. 24 vol. 8vo. Ibid. 1638–1646, 5 vol. fol.

These exegetical works of Piscator were at first published in single volumes or parts, in octavo, during a long course of years; and when completed in this manner, were collected and published in folio, as noticed above. He first gives the argument or scope and design of the book. He then goes over each chapter seriatim; furnishing first a translation, then a logical analysis of it, then a few notes of a critical nature, and finally some observations of a practical and spiritual nature. They are very respectable works, considering the time at which they were written. Piscator also executed a German translation of the Scriptures.

PITCAIRN, ALEXANDER, *a Scotish minister, who appears to have laboured in Holland.*—Harmonia Evangelica Apostolorum Pauli et Jacobi in doctrina de Justificatione, etc. Rotterodami, 1685, 8vo.

In this work, which is of a controversial nature, the author opposes Socinians, Papists, Arminians, in general; and Curcellaeus, Morus, Bull, Sherlock, and Baxter, in particular. There is a good deal of learning and acuteness displayed in the book;

and the doctrinal views of Pitcairn are those which are usually held by Calvinists.

POCOCK, EDWARD, D. D. *Professor of Hebrew and Arabick in the university of Oxford; born* 1604; *died* 1691.—The Theological Works of the learned Dr. Pocock; containing his Porta Mosis, and English Commentaries on Hosea, Joel, Micah, and Malachi. To which is prefixed, an account of his Life and Writings. Lond. 1740, 2 vol. fol.

Dr. Pocock was one of the finest oriental scholars, and certainly the first Arabic scholar of his age. His residence at Aleppo and Constantinople was most diligently employed in the cultivation of eastern literature, till he spoke and wrote Arabic like a native. It also enabled him to procure some valuable Arabic MSS. which greatly assisted his future studies, and enabled him to afford important aid to the London Polyglot. The *Porta Mosis* is an Arabic work by the celebrated Jew, Rabbi Maimonides, containing certain dissertations of his on various parts of the Misnah or Talmudic text, which open the way to almost the whole Jewish system. To the text, which is given in Hebrew letters, and the Latin translation, a large body of curious miscellaneous notes are added by Pocock himself. They contain illustrations of many passages of Scripture from the ancient versions, and from commentaries of Jews written in Arabic, or in rabbinical Hebrew. The Commentaries on the four prophets are in English, and, though they contain much learning and piety, are exceedingly prolix and heavy; particularly that on Hosea, which occupies the entire second volume, of more than 700 folio pages. No part of the Bible is illustrated by such a variety and extent of oriental learning. The Life of Pocock, by Twells, which is prefixed, contains much important information about the literary pursuits of the professor, and the interesting literary objects which were prosecuted during the period in which he lived.

POLYGLOTS.—Bibles in many languages, of which the following are the principal. They are

generally denominated from the places where they were printed.

—BIBLIA SACRA POLYGLOTTA, complectentia Vetus Testamentum, Hebraico, Graeco et Latino idiomate; Novum Testamentum Graecum et Latinum, et Vocabularium Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, necnon Dictionario Graeco: studio, operâ, et impensis Cardinalis Francisci Ximenez de Cisneros. Compluti, 1514–1517, 6 vol. fol.

This great and valuable work was begun and carried through the press at the expense of Cardinal Ximenes, whom it is said to have cost about 50,000 ducats. It was begun in 1502, and finished in 1517, but not published till 1522; the church of Rome being doubtful for a considerable time whether the work ought to be allowed to come abroad. It is curious that even Ximenes himself seems to have had no great inclination to encourage sacred literature; for when it was proposed to translate the Bible into Spanish to convert the Saracens, he opposed it, as he thought men might become Christians without reading the Bible. The Complutensian Polyglot contains in the first four volumes the Hebrew, Vulgate, and Greek texts of the Old Testament, in parallel columns; and the Chaldee paraphrase at the bottom of the page, with a Latin translation. The Latin Vulgate is placed between the Hebrew and Greek, which the Cardinal in his prologue ridiculously and impiously compares with Christ crucified between two thieves! The fifth volume contains the Greek New Testament and the Vulgate Latin version. The last contains a Hebrew and Chaldaic vocabulary, and some tracts of an introductory and grammatical nature. This is among the scarcest of the large Polyglots; only six hundred copies having been thrown off. It is now valued chiefly because it contains the first printed edition of the New Testament in Greek.

—BIBLIA SACRA POLYGLOTTA, Philippi II. Hispaniarum Regis jussu edita ac impressa; curâ Benedicti Ariae Montani. Antverp. 1569–1572, 8 vol. fol.

This is sometimes called the Royal Polyglot, because it was published at the expense of Philip II. of Spain. Five hundred copies were printed, many of which were lost in the ship which carried them to Spain. The work was edited by Arias Montanus, and printed by Plantin, who had the merit of projecting it. Besides all that was in the Complutensian, this Polyglot contains a part of the Chaldee paraphrase of the Old Testament omitted by Ximenes, and a literal Latin translation by Pagninus improved by Arias Montanus. There is also a Syriac version of the New Testament, not in the former, with a Latin translation of it by Boderianus. The last two volumes are occupied with grammars, lexicons, indices, and various treatises. It is exceedingly rare and expensive. The biblical apparatus of this work is considerably greater than that of the former, but far inferior to those which followed.

—BIBLIA SACRA POLYGLOTTA, studio Guy Michaelis le Jay. Parisiis, apud Antonium Vitray, 1628–1645, 10 vol. folio maximo. Formâ atlanticâ.

The Parisian Polyglot of Le Jay, the highly meritorious individual at whose expense chiefly it was published, besides what was contained in the former Polyglots, contains the Samaritan Pentateuch, and a Samaritan version of it first printed; an Arabic translation of the whole Scriptures, and a Syriac translation of the Old Testament. There are also Latin translations of all the oriental versions. It is the most sumptuously printed of all the Polyglots, and ruined its disinterested patron. The volumes are of an immense size, and the text and versions cannot be examined without consulting two of them together. Some Dutch booksellers during the pontificate of Alexander VII. endeavoured to pass it off under his auspices. They prefixed a new dedication, and printed another title-page:—Biblia Alex-

andrina Septaglotta, auspiciis S. D. Alexandri VII. anno sessionis ejus xii. feliciter inchoata. MDCLXVI.

—BIBLIA SACRA POLYGLOTTA, complectentia Textus originales, Hebraic. Chaldaic. et Graec. Pentateuchum Samaritanum, et Versiones antiquas. Cum apparatu, appendicibus, annotationibus, etc. studio et operâ Briani Waltoni. Lond. 1657, 6 vol. fol.

This most valuable and convenient work is greatly superior to all its predecessors. Besides all the languages in which the Scriptures had been published in the former Polyglots, it contains the Psalms, Solomon's Song, and the New Testament in Ethiopic, and the four gospels in Persic. The Chaldee paraphrase also is more complete than in any former publication. Walton was assisted in his laborious undertaking by a number of the most learned men of the age, of whom his biographer, Mr. Todd, has lately furnished some account. Prefixed to the first volume is a valuable apparatus of dissertations and tables, furnished by Walton, Capellus, Brerewood, and Lightfoot. The sixth volume is entirely occupied with appendices, various readings, lists, and other critical matters. The invaluable Lexicon of Castell generally accompanies the Bible, and makes up eight volumes massy folio; being to this day the richest collection of the sacred writings in existence.

The following more particular description of the London Polyglot, from the Bibliographical Dictionary of Dr. Adam Clarke, who has paid great attention to the subject, will, I doubt not, be acceptable to the reader. The words inclosed within brackets are additions by myself.

"The *first* volume, besides very learned and useful *Prolegomena,* [including various maps, plans, and other engravings,] contains the *Pentateuch.* Every sheet exhibits at one view, 1st, the Hebrew text, with Montanus's Latin version [interlined] very correctly printed; 2. The same verses in the Vulgate Latin [the edition of Clement VIII.;] 3. The Greek version of the Septuagint, according to the Vatican MS. [printed at Rome in

1587] with a literal Latin translation by Flaminius Nobilis, and the various readings of the Alexandrine MS. added at the bottom of the column; 4. The Syriac version, with a collateral Latin translation; 5. The Targum, or Chaldee paraphrase of Onkelos, with a Latin translation; 6. The Hebraeo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different; and the Samaritan version, which differs vastly from the other as to language, though the sense is pretty nearly the same; and therefore one Latin translation, [with a few notes added at the bottom of the column,] serves for both; 7. The Arabic version, with a collateral Latin translation, which in general agrees pretty much with the Septuagint.

"The *second* volume contains all the historical books, from *Joshua* to *Esther*, in the same languages as above, the Samaritan excepted, which goes no farther than the Pentateuch, and the Targum on the books of Chronicles, which was not found till after the Polyglot was in the press, but has been since published separately by Mr. David Wilkins, at Amsterdam, in 4to. with a good Latin version. Without this work, the Polyglot may be considered as incomplete. This Targum was composed by Rab. Joseph, surnamed the blind, ruler of an academy in Syria, who flourished in the fourth century. The MS. from which this work was printed was found by Dr. Clarke, in the university of Cambridge. *Wilkins's* edition *is very scarce.*

"The *third* volume comprehends all the poetic and prophetic books, from Job to Malachi, in the same languages as before, only that there is an Ethiopic version of the Book of Psalms, [and of the Song of Solomon] which is so near akin to the Septuagint, that the same Latin translation serves for both, with only a few exceptions, which are noted in the margin.

"The *fourth* contains all the apocryphal books in Greek, Latin, Syriac, and Arabic, with a twofold Hebrew text of the book of *Tobit;* the *first* from P. Fagius, the second from Seb. Munster. After the Apocrypha, there is a threefold Targum of the *Pentateuch;* the first is in Chaldee, and is ascribed to Jonathan Ben Uzziel; the second is in Chaldee also; it takes in only select parts of the law, and is commonly called the Jerusalem Targum; the third is in Persic, the work of one Jacob Tawees, or Toosee, and seems to be a pretty literal version of the

Hebrew text. Each of these has a collateral Latin translation. The two first, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found no where else; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

"The *fifth* volume includes all the books of the New Testament. The various languages are here exhibited, as in the others. The Greek text stands at the head, with Montanus's interlineary Latin translation; the Syriac text next; the Persic third; the Vulgate fourth; the Arabic fifth; and the Ethiopic sixth. Each of the oriental versions has a collateral Latin translation. The Persic version [which Dr. Clarke is convinced was the work of a Catholic Christian] only takes in the four Gospels; and for this the *Pars Altera,* or Persian Dictionary, in Castell's Lexicon, was peculiarly calculated.

"The *sixth* volume is made up of *various readings,* and critical remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The characters used for the several oriental versions are clear and good; the Hebrew is rather the worst. The simple reading of a text, in the several versions, often throws more light on the meaning of the sacred writer than the best commentators which can be met with." For Castell's Lexicon, see CASTELL.

It appears that Dr. Samuel Clarke had prepared a seventh volume, containing some important additions; but which was never published, and what became of his materials is unknown. Dibdin says this volume is in the Bodleian Library. In addition to this article, the reader will do well to consult Todd's Life of Bishop Walton, which, though too much of a party book, contains some curious and interesting information about the Polyglot, and also respecting the state and progress of oriental literature in Great Britain. The critical remarks of Father Simon on the Prolegomena to Walton's Polyglot, which occupy the last four chapters of the third book of his work on the Old Testament, deserve to be read with care. That celebrated man proposed a polyglot on a less expensive plan, which has been sub-

stantially carried into effect in the very beautiful quarto Polyglot lately published by Bagster. The chief defect of this last work is the smallness of its type. The Polyglots of Hutter, Reinecci-us, Vatablus, and Wolder, are now rarely to be met with, and are seldom sought after, except by collectors, and are all inferior in usefulness to those above enumerated. Those who are curious in bibliographical research will find much to gratify them respecting the Polyglots in Dr. Clarke's Dictionary, and in the last edition of Dibdin's Introduction to the Classics.

PONT, ROBERT, *minister of St. Cuthbert's, Edinburgh; born* 1527; *died* 1608.—A New Treatise of the Right Reckoning of Yeares and Ages of the World, and Men's Lives, and of the last decaying age thereof, this 1600 yeare of Christ, (erroniouslie called a yeare of jubilee) which is from the creation the 5548 yeare. Containing sundry singularities worthy of observation concerning courses of times, and revolutions of the heaven, and reformations of kalendars, and prognostications, etc. Edinb. 1599, 4to.—De Sabbaticorum Annorum periodis Chronologia a Mundi exordio ad nostra usque secula et porro. 1619, 4to.

Copies of both these works are in the Advocates Library, Edinburgh. Their author had evidently studied both sacred and profane chronology with great attention. He appears to have been a man of very considerable learning and industry. The two works mentioned above are quite distinct from each other. Dr. M'Crie, in his Life of Melville (vol. ii. p. 315) after Charters, speaks of the work *De Sabbatis,* as distinct from that *De Sabbaticorum,* etc. whereas they are only different parts of the title of the same work. Pont was son-in-law to John Knox.

POOLE, MATTHEW, *an eminent Nonconformist divine; born* 1624; *died at Amsterdam,* 1679.—

Synopsis Criticorum aliorumque Sacrae Scripturae Interpretum. Lond. 1669–1676, 5 vol. fol.

Several editions of this great work were also published on the continent; at Frankfort, in 1679; at Utrecht, in 1686, under the care of Leusden; at Frankfort, but very incorrectly, with a preface by Maius, in 1694; and at the same place again, in 1712, with a preface by Pritius.

The object of the Synopsis is to condense, combine, and exhibit at one view, the interpretations of Scripture dispersed through the Critici Sacri, previously published by Bee. The author has done this very successfully. He has omitted much that is useless in that work, abridged many prolix discussions, and added many other writers to those contained in the Sacred Critics. He generally quotes all the important ancient and modern translations; though the oriental versions in the Polyglot he only quotes through the medium of their translations. He has added, also, the works of Cornelius a Lapide, Tostatus, Francis Junius, Piscator, Jo. Buxtorf, Bochart, Er. Schmidt, Gerhard, Glassius, Geierus, Beza, Lightfoot, Hammond, and other English writers. It is much more convenient than the Critici Sacri, and contains, in a most accessible form, the views of not less than *one hundred and fifty* writers on the Scriptures. It consequently serves instead of many books, now difficult to be obtained. The reader will occasionally be perplexed by the multiplicity and variety of interpretations; but he will seldom consult it in vain, or often find it hard to make up his mind as to the view he should adopt. I can also say, from a long acquaintance with it, that a vast deal of what is important in the works of modern critics will be found in the learned volumes of the Synopsis. In his prefaces, the author gives an account of the several writers whose works he introduces, with characters of them which deserve to be consulted with attention.

—Annotations upon the Holy Bible, wherein the sacred text is inserted, and various readings annexed; together with the parallel Scriptures: the more difficult terms are explained; seeming contradictions

reconciled; doubts resolved, and the whole text opened. Lond. 1683–1685, 2 vol. fol.

This work was not completed by the learned author, who died when he had got as far as the 58th chapter of Isaiah. His Nonconformist brethren finished the Annotations. The 59th and 60th chapters of Isaiah were done by Mr. Jackson of Moulsey. On the rest of Isaiah, Jeremiah, and Lamentations, Dr. Collins furnished the annotations. Ezekiel and the minor prophets were supplied by Mr. Hurst; Daniel by Mr. Cooper; the four Gospels by Dr. Collins; the Acts by Mr. Vinke; the Romans by Mr. Mayo; the Epistles to the Corinthians and the Galatians by Dr. Collins; the Ephesians by Mr. Veal; the Philippians and Colossians by Mr. Adams; the Epistles to the Thessalonians by Mr. Barker; those to Timothy, Titus, and Philemon by Dr. Collins; the Hebrews by Mr. Obadiah Hughes; the Epistles of James, Peter, and Jude, by Mr. Veal; the Epistles of John by Mr. Howe; and the Book of Revelation by Dr. Collins. These, as may be supposed, are of various merits, though all are of a useful and practical nature. Poole's own part is scarcely equal to what might have been expected from the author of the Synopsis. There is not much criticism in it, which perhaps he thought sufficiently supplied in the Latin work. The various readings noticed in the title are the various readings, not of MSS. but different renderings of the original words. A German translation of this work was undertaken by Augustus Titellius, and a first part of it published; but it was never completed.

PORSON, RICHARD, *Professor of Greek in the university of Cambridge; born* 1759; *died* 1808. —Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three Heavenly Witnesses. Lond. 1790, 8vo.

These letters on the disputed text, 1 John v. 7, 8, were originally published in the Gentleman's Magazine for 1789, 1790. They are twelve in number, and discover the profound learning, prodigious acuteness, and elegant wit, for which Porson was distinguished above all his contemporaries. A degree of levity,

however, and a scowling contempt for his opponent, pervade them; which are very unsuitable in such a controversy. A valuable preface of thirty-five pages introduces the subject, and contains some admirable remarks on Gibbon. The spirit of the letters is unchristian; but they are admirable specimens of learned and acute argumentation. Had the moral and religious character of Porson been equal to his learning and talents, he would have rendered more important services to theology and criticism, than he has done by these letters, or by his notes on Greek plays.

PORTEUS, BEILBY, *Bishop of London; born at York*, 1731; *died* 1809.—Lectures on the Gospel of St. Matthew. Lond. 1801, 2 vol. 8vo. 1807, ninth edition.

These discourses are not strictly expository; nor do they enter very deeply into the doctrinal part of Christianity. They discover a very amiable temper of mind, and a strong desire to do good, and on many topics deserve to be consulted. But it is very singular that the Bishop should not have entered more fully into the doctrine of the atonement, when professedly expounding the sufferings of Christ. That he was a believer in it, no doubt can be entertained; but how to account for his silence respecting it, I know not. The Apostle determined, in all his ministrations, to know only Christ, and him crucified; how a Christian Bishop, professing to follow his example, could deliver and publish two volumes of exposition, from which it is scarcely possible to extract a complete view of the salvation of the gospel, must be left to others to explain.

POTTER, JOHN, *Archbishop of Canterbury; born* 1674; *died* 1747.—Archaeologia Graeca: or the Antiquities of Greece. Lond. 1697–1699, 2 vol. 8vo. Often since reprinted.

The numerous allusions in the New Testament to the manners and customs of Greece, show the importance of an acquaintance with them. Archbishop Potter's work affords every information on these topics, and is illustrated by numerous engravings.

PRICE, or PRICAEUS, JOHN, *an Englishman, who at first belonged to the Church of England, but died in the faith of Rome*, 1676.—Commentarii in Varios Novi Testamenti Libros, etc. His accesserunt adnotationes in Psalmorum librum. Londini, 1660, fol.

The works on the Psalms and the books of the New Testament, had been published separately before. They also appeared in the Critici Sacri. The notes are brief, but learned and judicious. Dr. Harwood says, "this is a book of great character abroad; it contains many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers."

PRIDEAUX, HUMPHREY, D. D. *Dean of Norwich; born* 1648; *died* 1724.—The Old and New Testaments connected; in the History of the Jews, and neighbouring nations, from the declensions of the kingdoms of Israel and Judah, to the time of Christ. Lond. 1716–1718, 2 vol. fol. Ibid. 1808, 4 vol. 8vo.

Of a work which has long been in the hands of every student, and which, in 1808, had gone through sixteen editions, it cannot be necessary to speak at length. It contains a large mass of erudition and accurate information on every topic of Jewish history and antiquities; and, on all the links which connected that peculiar people with the surrounding nations. It is indispensable to the biblical, and interesting to the general scholar. A critical examination of it was published by Le Clerc, which was translated into English in 1722. From this it appears that the work was translated into French and Dutch. Le Clerc's exceptions are not of great importance.

PRIESTLEY, JOSEPH, LL. D. *a very celebrated Unitarian writer; born near Leeds, in* 1733; *died in America, in* 1804.—A Harmony of the Evange-

lists in English; with critical dissertations, an occasional paraphrase, and notes for the use of the unlearned. Lond. 1780, 4to.

This may be considered an English translation of the Greek Harmony, which Priestley published three years before. It contains the same preface and dissertations; but has a paraphrase and notes which were wanting in the former. The greatest peculiarity in this Harmony is the reducing of our Lord's ministry to little more than a year; on which subject the author and Archbishop Newcome had a correspondence. The notes are not all by Dr. Priestley; some of them are supplied by Mr. Turner of Wakefield, and others by Dr. Jebb. They were all of the same mind on doctrinal subjects; and wherever any topic of importance occurs, Socinianism, of course, is avowed. Not a few of the notes, however, are valuable, and worthy of consideration.

—Notes on all the Books of Scripture, for the use of the pulpit and of private families. Northampton, North America, 1803, 4 vol. 8vo.

Many of these notes relate to the geography, chronology, and natural history of the Bible, on which subjects Dr. Priestley was very much at home. On these points, therefore, it may be safely and profitably consulted. On the devotional parts of Scripture, the notes are dry and meagre; and, on the doctrinal parts, the author never loses sight of the peculiarities of his creed. Priestley's Index to the Bible, in which the various subjects which occur in it are alphabetically arranged, 1805, 12mo. is a useful and very accurate book.

PRITIUS, D. J. GEORGIUS, *a Lutheran clergyman at Frankfort on the Maine; who died in the early part of the last century.*—Introductio in Lectionem Novi Testamenti, in qua, quae ad rem criticam, historiam, chronologiam, geographiam, varias antiquitates, tam sacras quam profanas, perti-

nent, breviter et perspicue exponuntur. Lipsiae, 1764, 8vo. opt. edit.

The first edition of this important work was published by Pritt in 1704. It was republished by him in 1722, and 1724, with additions by Kapp. On the death of the author, a much enlarged edition was published by Hofmann of Leipzig, which was still farther improved in the edition of 1764. Perhaps no book of the same size contains so much important and accurate information on what relates to the interpretation of the New Testament as this work of Pritt and Hofmann. It is full, but not tedious; systematic, but not stiff or formal. Bishop Marsh says, "it deserves to be purchased by every student in divinity;" and Bishop Watson declares, that "he had never met with any book superior to this as an introduction to the New Testament."

PURVER, ANTHONY, *a Quaker; born in* 1702; *died in* 1777.—A New and Literal Translation of all the Books of the Old and New Testament; with Notes, critical and explanatory. Lond. 1764, 2 vol. fol.

The author of this singular work was originally a shoemaker, and taught himself Hebrew, Greek, and Latin, in order that he might understand the Bible. The translation is the fruit of his learning and labours, and was sumptuously printed at the expense of Dr. Fothergill. Unfortunately it is calculated to be of little use. It is often ungrammatical, and as frequently unintelligible. The notes are very similar to the text; and what is worse, full of pride and ill-nature. Notwithstanding these prominent and pervading defects, Purver sometimes gives a better rendering than occurs in our version; and those who are curious in translations of the Bible, will not fail to add the Quaker's version to their stock. Dr. Geddes says very justly of it, "It is a crude, incondite, and unshapely pile, without order, symmetry, or taste."

PURVES, JAMES, *a schoolmaster in Edinburgh; where he died some years ago.*—Observations on

Prophetic Times and Similitudes, as they relate to the church and the world; making a compendious explanation of the Book of Revelation. Edinb. 1789, 2 vol. 8vo.

This is an ingenious work of a man little known; but who wrote many things relating to the Scriptures. It contains more of genuine Christianity than many of the books which have been written on this obscure portion of the word of God.

PYLE, THOMAS, *Prebendary of Sarum; born* 1674; *died* 1756.—A Paraphrase; with short and useful Notes on the Historical Books of the Old Testament. Lond. 1725, 4 vol. 8vo.—The same on the Acts and Epistles of the New Testament. Ibid. 1725, 2 vol. 8vo. second edition.—The same on the Book of Revelation. Ibid. 1735, 8vo.

The work on the Old Testament is a kind of abridgment of Patrick, and is considered by Doddridge inferior to Pyle's work on the Epistles. The latter was designed as a continuation of Clarke's work on the Gospels. The volume on the book of Revelation is written with more care than the former, and contains many good things.

RAMBACH, JO. JAMES, *Professor of Divinity in the university of Giessen, and Assistant-Superintendent in the consistory there: he died in* 1742 *or* 1743.—Institutiones Hermeneuticae Sacrae, etc. Jenae, 1752, 8vo.

This is the best edition of a very valuable book, with a preface by the learned Dr. Francis Buddeus, who recommends it most warmly. The work is divided into four books, besides the Prolegomena, in which the author goes over very minutely all the usual topics of biblical interpretation. In the established German method, he illustrates many passages, and refers to many writers. The following works of Rambach are also worthy

of attention.—Exercitationes Hermeneuticae. Bremae, 1741, 8vo. This is intended as another part of his Institutes.—Introductio Historico-Theol. in Epist. ad Romanos. Halae, 1730, 8vo. To this work is annexed Luther's Preface to the Epistle to the Romans, with notes by Rambach.—Commentatio de Sensus Mystici Criteriis, etc. Jenae, 1731, 8vo. The author appears to have been a Pietist, whose religious character entitles him to confidence, and whose learning demands the highest respect. There is an English translation of a very excellent devotional and practical work of his—Meditations and Contemplations on the Suffering of Christ. Lond. 1763, 2 vol. 8vo.

RANDOLPH, THOMAS, D. D. *Archdeacon of Oxford, and Margaret Professor of Divinity; born in* 1701; *died* 1783.—The Prophecies and other Texts cited in the New Testament, compared with the Hebrew Original, and with the Septuagint Version. To which are added Notes. Oxford, 1782, 4to.

This very valuable tract is now become exceedingly scarce. It presents at one view the Hebrew text, the quotation in the Greek New Testament, and the Septuagint version of it. The comparison can of course be made at once, and the agreement or discrepancy easily discovered. There are also a few useful notes. The substance of it is given in Horne's Introduction.

RAPHELIUS, GEORGE, *a German divine; Superintendent of Lunenburg; born in* 1673, *and died in* 1740.—Annotationes in Sacram Scripturam; Historicae in Vetus, Philologicae in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto collectae; ante quidem seorsim editae, nunc in unum corpus redactae, atque ad ordinem locorum Sacri Codicis magno cum lectorum emolumento adcommodatae. Lugd. Bat. 1747, 2 vol. 8vo. opt. edit.

This work contains historical illustrations of some passages in the Old Testament, and philological explanations of many pas-

sages in the New, chiefly taken from Xenophon, Polybius, Arrian, and Herodotus. Of its character, it is sufficient to quote the testimony of Michaelis: "Raphel affords an excellent example to those who would make collections from the pure Greek writers with a view of illustrating the New Testament; and the remarks which he has drawn from Xenophon, Polybius, Arrian, and Herodotus, are classical in their kind." He is often quoted by Wolf, and referred to by Parkhurst; and the substance of many of his illustrations is given in the notes to Wetstein's Greek Testament. Ernesti, however, seems to have considered many of the quotations made from classical writers to explain the New Testament by Raphel and others, as of very little importance. It is certain the phrases quoted are often dissimilar in some important points; and it should never be forgotten, that as the Greeks were totally destitute of many of the ideas peculiar to Christianity, the classical writers must consequently afford little aid in explaining the most difficult words and idioms of the New Testament.

The above, which is the best edition of the Annotations, is edited by the son of the author, who writes a preface and a Life of his father. Annexed to vol. ii. are some additional philological annotations collected from Eusebius. There are also the Greek Homilies of Chrysostom on the Epistle to Philemon; with a Latin translation and a few notes. The whole collection forms an excellent and valuable work on the Scriptures.

RAVANEL, PETER, *a French Protestant minister at Uzez; where he died about* 1680.—Bibliotheca Sacra, seu Thesaurus Scripturae Canonicae amplissimus. Gen. 1650, 2 vol. fol. Ibid. 1660, 3 vol. fol. Supplement to do. Ibid. 1663, fol.

The subjects of this work are arranged in alphabetical order. It is a dictionary of every thing relating to the theology, natural history, morality, rites and ceremonies, etc. of the Scriptures; in short, a kind of Protestant Calmet. The work, however, is far inferior to that of Calmet. It is heavy, technical, and full of redundancies. The plainest subjects are loaded with explanations, and encumbered with logical definitions and dis-

tinctions. It is at the same time a book which discovers vast reading, and a most minute attention to the Scriptures. It is also, I believe, one of the first works of the kind published by a Protestant.

RAY, JOHN, *a celebrated natural philosopher; a dissenter by religious profession; born in Essex in* 1628; *died in* 1705.—The Wisdom of God Manifested in the Works of Creation. Lond. 1691, 8vo. and often reprinted.—Three Physico-Theological Discoures concerning the Primitive Chaos and Creation, the General Deluge, and the Dissolution of the World. Ibid. 1693, 8vo.—A Persuasive to a Holy Life, from the happiness which attends it both in this world, and in the world to come. Lond. 1700, 1719, 8vo.

The writings of Ray are well known to all who study the works of nature. He was one of the first botanists and ornithologists of the age, and published many things relating to these interesting sciences. The first work mentioned above has gone through many editions, and, as well as the works of Derham, furnished Paley with many of the illustrations in his Natural Theology. The second work is more closely connected with the Scriptures, and though, like every other hypothesis relating to the creation and destruction of the world, it presents many doubtful points, those who have examined such writers as Burnet and Whiston, will be gratified with the work of Ray. His Persuasive to a Holy Life, I have added, to show that Ray never merged the Christian in the philosopher; and that he found the highest wisdom to consist in the cordial reception of the revealed will of God, and in unfeigned subjection to it.

REEVES, WILLIAM, *a clergyman of the Church of England; born* 1668; *died* 1726.—The Apologies of the Christian Fathers, etc. Lond. 1709, 1716, 2 vol. 8vo.

This work contains an English translation of the Apologies of Justin Martyr, Tertullian, and Minutius Felix; with the Commonitory of Vincentius Lirinensis, concerning the primitive rule of faith. There are also a number of notes by the translator, and a long prefatory dissertation on the right use of the Fathers. The translation of these interesting documents of primitive antiquity is generally perspicuous and faithful. The notes contain a good deal of learning, and frequently illustrate the meaning where it is obscure. The preliminary dissertation may be considered an answer to the valuable work of Daillé on the same subject. Mr. Reeves contends for an authority and usefulness to the Fathers, to which they are by no means entitled, and which, happily, they have long ceased to enjoy.

REICHARD, HEN. GOD. A. M. *a learned German divine.*—Sacri Novi Testamenti Libri omnes veteri Latinitate donati. Lips. 1799, 8vo.—De adornanda Novi Testamenti versione vere Latina Tractatus Grammatico-Theologicus. Ibid. 1796, 8vo.

Both these works discover great learning, and extensive acquaintance with the principles of biblical interpretation, and with the difficulties attending the translating of the Scriptures. The translation is free rather than close, and is not accompanied with notes.

REID, JOHN, M. D. *a member of the faculty of physicians and surgeons, Glasgow.*—The Book of Psalms, without points; corrected from the edition of Vander Hooght; with a Key, Grammar, Literal English Version, and Lexicon, upon an improved plan. Glasg. 1821, 8vo.

This work is chiefly designed by Dr. Reid to assist in the acquisition of the Hebrew language. The Hebrew text is very beautifully and accurately printed, and does credit to the university press of Glasgow. The English version is very literal, and is printed on the opposite page. The peculiar mode of

pointing adopted by the author, along with the extreme closeness of the translation, must tend, I fear, to perplex a learner, rather than to aid him in many instances. The Lexicon comprehends all the words in the Hebrew Bible; but as the words under each letter form but one paragraph, instead of being properly divided, it is too troublesome for consultation.

REISKE, JOHN JAMES, *Professor of Arabic in the university of Leipzig; born* 1717; *died* 1774. —Conjecturae in Jobum et Proverbia Salomonis. Lips. 1779, 8vo.

Reiske was an Arabic scholar of the school of Schultens. The above edition of his learned notes and conjectures was published after his death, by his widow. There is added to it an oration on the study of Arabic. As conjectures, they possess no other authority than what may appear to be involved in their plausibility or probable accordance with truth. The best thing that can be said of many of them is, that they are ingenious; some are unnecessary, and others are trifling. The Bible is not a suitable field for conjecture, which ought only to be resorted to when all other means fail.

RELAND, HADRIAN, *Professor of oriental languages and ecclesiastical history at Utrecht; born in* 1676; *died in* 1718.—Palestina ex Monumentis veteribus illustrata, etc. Traj. ad Rhen. 1714, 4to. Norimb. 1716, 4to.

This is one of the most elaborate and valuable works on biblical geography that has ever been published. It is divided into three books. The first treats of the names, situation, boundaries, divisions, rivers, mountains, and plains of Palestine; the second of the distances of the principal places; and the third of the cities and villages. Almost every thing in sacred and profane history relating to his subject is brought forward by this laborious writer. The work is illustrated with some excellent maps, tables, and engravings of coins. It is reprinted in the sixth volume of Ugolino's Thesaurus Antiquitatum Sacrarum.

—Analecta Rabbinica. Traj. Batav. 1723, 12mo. —Dissertationes Miscellaneae. Ibid. 1706–1708, 3 vol. 12mo.

Both these small but learned works contain a great deal of curious learning, on a vast variety of subjects. In the latter, the author examines the situation of Paradise; the Red Sea; Mount Gerizzim; Ophir; the gods of the Cabiri; the ancient language of India; the Samaritans; the remains of the ancient Persic language; and various other things.

—Antiquitates Sacrae Veterum Hebraeorum breviter delineatae. Traj. Bat. 1708, 1717, 12mo. At Leipzig, with a preface by Buddeus, in 1713; and still farther enlarged by Vogel, and published at Halle in 1769.

This elegant compendium of sacred antiquities is divided into four books, in which the author discusses briefly, but accurately, sacred places, persons, things, and times. Under these heads, he introduces almost every thing of importance in this department. The work is highly recommended by Walch, and is admirably fitted for a text-book to a theological lecturer. Reland wrote many works besides the above.

REUCHLIN, JOHN, *otherwise* CAPNIO, *the first promoter of Hebrew learning among Christians; was born in Phorca, a town of Baden, in* 1454; *died in* 1522.—In Septem Psalmos Poenitentiales Hebraicos Interpretatio de verbo ad verbum, et super eisdem commentarioli sui ad discendum linguam Hebraicam ex rudimentis. Tubingae, 1512, 12mo.

This small work, of which I happen to possess a copy, is deserving of notice, as the first portion of the Hebrew Scriptures printed by a Christian. Reuchlin was a most zealous promoter of Hebrew literature. Shortly before this, he published the

first printed grammar of that language; and the present work is chiefly designed to assist in learning it. The version is quite literal, and the commentary entirely grammatical. In the preface, he speaks of the incredible labour which his rudiments had cost him, and of the great trouble and expense of the printing. Rosenmüller, in his Historia Interpretationis Librorum Sacrorum, bears honourable testimony to the merits of Reuchlin, who, he says, "rendered the same service to the Old Testament that Erasmus did to the New." The Hebrew Grammar was published in 1506. It has no title or description in front, but merely a direction how to use the book.

REUSCH, JOHN WILLIAM, *a German divine of Wolferstadt.*—Syrus Interpres cum fonte Novi Testamenti Graeco collatus. Lips. 1743, 12mo.

This comparison of the Syriac version with the Greek text, is of essential importance to all who endeavour to acquire an enlightened acquaintance with the Syriac translation. It goes over the whole of the New Testament.

RHENFERDUS, JACOBUS, *a learned Dutch writer, and Professor of oriental languages in the university of Franeker; born* 1654; *died* 1712. —Syntagma Dissertationum Philologico-Theologicarum de stylo Novi Testamenti, etc. Leovardiae, 1702, 4to.

This important collection contains tracts respecting the style of the New Testament, by Olearius, Boecler, Pfochenius, Cocceius, Bebelius, Solanus, Cheitomaeus, Hottinger, Leusden, Vorstius, Kesler, Jungius. There are at the end also two dissertations by Rhenferd himself, who collected the tracts, and wrote a preface to the whole. It is a convenient book, as it brings together so many scarce and learned treatises on an important subject. Rhenferd was the author of many other works, full of oriental and rabbinical learning; in which it has been said that his great object was to say nothing that had been said before. The reader will believe this, when he is told that one of them gravely discusses the baptism of Adam.

RICCALTON, ROBERT, *a minister of the Church of Scotland; was born in* 1691; *died* 1769.—The Works of the late Reverend Robert Riccalton, minister of the Gospel at Hobkirk. Edinb. 1771, 3 vol. 8vo.

These works were edited by the Rev. Robert Walker, of the High Church of Edinburgh. Few men, perhaps, have possessed a stronger or more original mind than Riccalton. His works contain essays on human nature; on several of the doctrines of revelation; a treatise on the general plan of revelation; on the Christian life; and notes and observations on the Epistle to the Galatians. In all the sentiments expressed in these essays and commentaries, I do not agree; but, in the writings of Riccalton there is great depth of Christian and metaphysical acuteness, an original mode of thinking and expression, and no ordinary acquaintance with the word and ways of God. The late Rev. John Newton of London used to express the most unqualified admiration of Riccalton's works. "I think if boasting were lawful," he says in one of his letters, "Scotland might boast of Mr. Riccalton, not less than of Hume, Robertson, and Blair. He was certainly a man of a strong, comprehensive mind; and if not an elegant, he was a masterly writer. His metaphysics are, I think, a good besom to sweep away the fine-spun cobweb, sceptical metaphysics, which at present are too much in fashion in both kingdoms." Riccalton wrote several controversial pieces which are not included in the three volumes of his works. As they are anonymous, though they do not enter into my plan, I insert their titles: A Sober Enquiry into the grounds of the present Differences in the Church of Scotland. 1723, 12mo. An Inquiry into the spirit and tendency of Letters on Theron and Aspasio, etc. Edinb. 1762, 12mo.

RICHARDSON, JOHN, D. D. *Bishop of Ardagh; died in* 1654.—Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most; which are additionals to the

large annotations made by some of the Assembly of Divines: to which are added, some further and larger observations upon the whole Book of Genesis. Lond. 1655, fol.

This is a title-page of considerable promise. The work, however, it will be observed, was posthumous. The Bishop was a very respectable man; well acquainted with the Scriptures, and with sacred chronology. He furnished the remarks on Ezekiel, Daniel, and the lesser prophets, which were published in the *second* edition of the Assembly's Annotations. His employment on that work seems to have extended his attention to the rest of the Old Testament. Archbishop Usher published his Harmony of the Four Gospels in his Chronological Annals; and calls him "that learned man, and much exercised in the studies of the Holy Scriptures."

RICHARDSON, JOHN, B. D. *Fellow of Emanuel College, Cambridge.*—The Canon of the New Testament vindicated; in answer to the objections of J. T. in his Amyntor. Lond. 1701, 8vo. 2d edit.

Toland, the infidel, published a life of Milton in 1699; to which he afterwards annexed Amyntor, or a defence of Milton's Life. In this work, among other things, he introduces a catalogue of books attributed, in the primitive times, to Jesus Christ, his apostles, and other eminent persons; with several important remarks relating to the canon of Scripture. Toland's avowed object was, to defend himself against a charge of Mr. Offspring Blackhall, who declared, in a sermon before the House of Commons, that he was opposed to the authority of the books of the New Testament. His real object evidently is, to establish the justice of this charge, by undermining the authority of the sacred books. Mr. Richardson takes up his objections, to the number of ten, and answers them all in a very judicious and satisfactory manner. It was one of the best books in English on the subject, before the appearance of Lardner's invaluable works.

RIDLEY, GLOCESTER, D. D. *a learned clergyman of the Church of England; born in* 1702;

died in 1774.—De Syriacarum Novi Foederis Versionum indole atque usu Dissertatio, etc. Lond. 1761, 4to.

This learned dissertation of a very accomplished scholar examines the Syriac language and its dialects; the purity, use, and simplicity of the simple Syriac version; compares it with the writings of the ancient Syrian Fathers; inquires whether it is more ancient than the Latin, and compares it with the Latin. It then investigates the character and value of the Philoxenian Syriac, and gives a particular account of two MSS. of this version.

ROBERTS, FRANCIS, *a Puritan minister; born* 1609; *died* 1675.—Clavis Bibliorum. The Key of the Bible, unlocking the Richest Treasure of the Holy Scriptures. Edinb. 1649, 12mo.

This is a small work, but of considerable value. In an introductory chapter, or advertisement, as he calls it, some very excellent rules are laid down for the right understanding of the Holy Scriptures. He then goes over the books of the Old and New Testament in their order, and treats of each respectively under the heads of name, time, penman, occasion, scope, and principal parts. It thus furnishes, in very small compass, a complete analysis of the whole Bible. I think it is the same work which the author published, enlarged, Lond. 1675, fol. He also wrote The Mysterie and Marrow of the Bible. Lond. 1657, fol. It is a kind of system of divinity.

ROBERTS, PETER, A. M. *a clergyman of the Church of England.*—A Harmony of the Epistles of the Holy Apostles; to which is added, a Summary of the Entire. Camb. 1800, 4to.

This is rather a singular work, the object of which is "to dispose the ideas of the apostles in their own language, so as to form a system." There is first a *collation*, or arrangement in parallel columns, under four heads, the *prefatory*, *doctrinal*, *practical*, and *conclusive* matter of the epistles; then "a sum-

mary of the doctrine compiled from the preceding *harmony.*" In the last place are the *notes,* which discover considerable learning and research. The plan of the author will probably find few admirers, as the inspired writers will be best understood when allowed to speak according to their own arrangement of their thoughts. Mr. Roberts seems to lean to the Arminian side of doctrine in his sentiments; but he is candid and serious, and the work, on the whole, is calculated to do good. "He deserves," says the British Critic, "the highest commendation for his zeal and diligence in thus illustrating the epistles, and for the attention and acuteness manifested in digesting their various contents." In 1818, Mr. Roberts published a Manual of Prophecy, Lond. 8vo. which contains a short comparative view of the prophecies contained in Scripture, and of the events by which they were fulfilled. It also professes to offer some new observations on a few difficult passages in Isaiah and Daniel.

ROBERTS, W. H. D. D. *Provost of Eton College.* —Corrections of Various Passages in the English Version of the Old Testament, upon the authority of ancient manuscripts and ancient versions. Published by his son. Lond. 1794, 8vo.

The leading object of Dr. Roberts in this publication, seems to have been that of lessening the number of Italic supplements which occur in our version. They are frequently unnecessary, where the sense is complete without them; and where they are required to give meaning to the original text, it is absurd to consider them as supplements. Dr. Campbell of Aberdeen first began to exercise his critical powers by striking them out, and trying how the text would read independently of them. The reader will generally be pleased with the learning, ingenuity, and candour of Dr. Roberts.

ROBERTSON, JAMES, D. D. *Professor of oriental languages in the university of Edinburgh.*—Clavis Pentateuchi, etc. 1770, 8vo.

This key to the Pentateuch contains an analysis of the Hebrew words in it, in the order of the chapters and verses, with a Latin and English version of them; and notes, critical and philological, in Latin. It is a useful book for a learner; and even to the more advanced scholar, the remarks of Dr. Robertson will frequently be of service. His knowledge of Arabic and of Jewish antiquities was considerable; though he was a thorough disciple of the Masorets, whose views he defends against Capellus, Walton, Masclef, Hutchinson, and others. He wrote one or two other things relating to Hebrew literature.

ROBERTSON, WILLIAM, A. M. *a Scotsman, distinguished for his knowledge of the Hebrew language, which he long taught in London.*—Novum Testamentum Hebraice, etc. Lond. 1661, small 8vo.

This Hebrew translation of the New Testament was published from the version of Hutter; which Robertson revised, corrected, and purified in many places. Hutter's version was made very hastily, and stood much in need of amendment. Robertson's edition is very scarce, as a great part of it was destroyed by the fire of London.

—Thesaurus Linguae Sanctae seu Concordantiale Lexicon, Hebraeo-Latino-Biblicum, una cum Concordantiis Hebraicis, etc. Lond. 1680, 4to.

The nature of this work is sufficiently indicated by the title. It is designed to answer both for a Lexicon and a Concordance to the Hebrew Scriptures. It is not complete enough for a Concordance, and too cumbrous for a convenient Lexicon. He was the author of several Hebrew grammatical works, and seems to have been a very zealous rabbinical scholar.

ROLLOCK, ROBERT, *a minister of the Church of Scotland, and first Principal of the university of Edinburgh; born* 1555; *died* 1598.—Commentarius in selectos aliquot Psalmos Davidis. Gen. 1599, 1610, 12mo.—In Danielem. Edinb. 1591, 4to.

Andreap. 1594, 8vo. Gen. 1598, 8vo.—In Joan. Gen. 1595, 1600, 8vo.—In Epist. ad Romanos. Edinb. 1594, 8vo. Gen. 1596, 8vo.—In utr. ad Corinthios. Herborn. 1600, 8vo. Jenae, 1602, 8vo.

I give these titles merely as specimens of the expository works of Rollock, which extended to many others of the books of Scripture. Rollock's writings appear to have enjoyed considerable reputation, as they were frequently reprinted. They are seldom prolix, always sensible and pious. Considering that the author died in his forty-third year, it is surprising that he should have done so much and written so well. Beza and other foreign divines warmly commended his commentaries. According to Dr. M'Crie, "they are not distinguished for critical learning, (although they contain occasional remarks on the original,) nor do they discover deep research; but they are perspicuous, succinct, and judicious." Some of his expositions appeared in English, as his Lectures on the Epistle of Paul to the Colossians, 1603, 4to.; An Exposition of some select Psalms of David, translated by C. L. Edinb. 1600, 8vo.; A Harmony of the Four Evangelists, with a Commentary on the Gospel of St. John, Gen. 1599, 8vo. He was the author of other theological works both in Latin and English.

ROOS, MAGNUS FREDERICK, *Superintendent of Lustnau in Saxony; was born in* 1727; *and died in* 1803.—An Exposition of such of the Prophecies of Daniel, as receive their accomplishment under the New Testament; together with a Comparison between them and the Apocalypse, as explained by the late Dr. Bengelius. Translated from the German by Ebenezer Henderson. Edinb. 1811, 8vo.

The author of this work was evidently a devout and well-informed man. It is not, however, a very interesting book. The details are too minute, and some of the views not likely to be received. Towards the conclusion, however, he says very beautifully, "By the study of the prophetic word, the heart is wean-

ed from the world, placed upon celestial objects, and prepared for entering on the enjoyment of pure, uninterrupted and eternal bliss."

ROSENMULLERI, E. F. C.—Scholia in Vetus Testamentum. Lips. 1795–1821, 18 vol. 8vo.

ROSENMULLERI, J. G.—Scholia in Novum Testamentum. Norimberg. 1801–1808, 5 vol. 8vo.

I class these works together, as they are the productions of the father and the son, are substantially of the same description, and constitute a complete series of notes on the Scriptures. The father was the author of the Scholia on the New Testament; and, on the whole, was considerably more orthodox than his son; though, in oriental learning, the son appears to have been the father's superior. Both works are rather of the nature of compilations than originals, and contain the views of many of the more modern continental writers on the Scriptures. The authors are not, however, servile compilers, as their own judgments were always exercised in making the selection. They certainly bring forward much valuable matter, both philological and exegetical; but, on account of the freedom of their doctrinal sentiments, especially on the Old Testament, they require to be read with caution. On the continent, their characters as critics stand very high; and the Scholia have gone through several editions. As they do not commonly supply the text of the Bible, the Latin translation of Dathe may be considered as the version with which the Scholia most frequently agree. Dr. Middleton often refers to the work of the father with approbation. His remark, however, is not altogether correct, that, "in the explanations which he offers, he has, in general, no other merit or demerit than that of the selection."

ROSS, ALEXANDER, D. D. *a minister of Aberdeen; born* 1590; *died* 1654.—An Exposition on the Fourteen First Chapters of Genesis, by way of Question and Answer. By Abrahame Rosse of

Aberdeen, preacher at St. Marie's, near South Hampton, and one of his Majestie's Chaplains. Lond. 1626, 12mo.

It is very singular that the author of this work is called *Abrahame* on the title-page, while he subscribes it twice in the work itself, *Alexander*. There is no doubt that he is the Alexander Ross celebrated by Hudibras, who wrote the account of all religions, and a number of other things. The small work mentioned above, which is now exceedingly scarce, is, on the whole, very judicious; and, as a catechism, was fitted to impart information on that part of the word of God of which it treats.

ROSSI, J. B. DE, *Professor of Hebrew at Parma.* —Historia Critica de Hebraicae Typographiae origine ac Primitiis, seu antiquis ac rarissimis Hebraicorum Librorum editionibus saeculi XV. Parmae, 1776, 4to.—De ignotis nonnullis antiquissimis Hebraicae Textus Editionibus, ac critico earum usu. Erlangae, 1782, 4to.—Variae Lectiones Veteris Testamenti, ex immensa MSS. editorumque codicum congerie exhausta, et ad Samaritanum Textum, ad vetustissimas versiones, ad accuratiores Sacrae Criticae fontes ac leges examinatae. Parmae, 1784–1787, 4 vol. 4to. A Supplement to this work was published in 1799, entitled Scholia Critica in Vetus Testamentum. Parmae, 4to.

M. de Rossi was the friend of Kennicott, and an ardent co-operator with him in the great and difficult work of collating Hebrew MSS. The first work quoted above is an important companion to the Dissertatio Generalis of Kennicott. The second, besides other curious matter, contains a historico-critical appendix to Masch's edition of Le Long's Bibliotheca Sacra. The third contains the various readings of 731 Hebrew MSS. and 310 editions, some of which were unknown, and others very little known. Only a small part of these codices had been col-

lated by Dr. Kennicott. The introduction to this volume contains much important information on the rules and principles of sacred criticism. The whole number of MSS. collated in part or entirely by Kennicott and De Rossi is 1346; and of editions 352; making a grand total of 1698; containing various readings to the amount, probably, of several hundred thousand; and yet not one doctrine or precept of revelation is affected by them.

ROW, JOHN, *a minister of the Church of Scotland, successively master of the grammar school of Perth, which was then the most flourishing in the kingdom, minister of Aberdeen, and Principal of King's College there.*—Hebraeae Linguae Institutiones. 1634, 12mo.—Xilias Hebraica, seu Vocabularium continens praecipuas radices Linguae Hebraeae, etc. Glasg. 1644, 12mo.

These are among the first works in Hebrew literature published in Scotland. Row's Hebrew Institutes, or Grammar, appeared while he was in Perth. It was combined with the Vocabulary in the second edition. The grandfather of the Principal, one of the Scotish reformers, first introduced the knowledge of Hebrew into Scotland, and in this family it seems greatly to have flourished. He was deprived of his office of Principal by the episcopal government of Charles II. in 1661, and died some time after, above seventy years of age.

RUSSELL, DAVID, *an Independent dissenting minister in Dundee.*—Letters, chiefly Practical and Consolatory; designed to illustrate the nature and tendency of the gospel. Edinb. 1822, 1823, 2 vol. 12mo.—An Essay on the Salvation of all dying in Infancy; including Hints on the Adamic and Christian Dispensations. Ibid. 1823, 12mo.

The nature of that religion which is acceptable to God has seldom been better stated, than in the thirty letters which the two volumes of Mr. Russell include. His views of the doctrines of Scripture are very admirable; his acquaintance with the Bible

very extensive and accurate; and every thing is made to bear so happily on the forming and maturing of the character for eternal life, that the reader of this notice will neglect his own interests if he do not procure and study them. The Essay contains much more than the Letters, of theological argument, on a confessedly important and difficult subject. If the premises of the author, respecting the Adamic covenant, be admitted, (and I do not perceive how they can be refuted,) his conclusions necessarily follow. I regret that, in consequence of a deficiency in the arrangement of the work, the strength and conclusiveness of the reasonings are somewhat injured; but am sure that an attentive examination of the treatise will be amply repaid. Some of the author's views, both in the Letters and the Essay, are original; but they are always stated with great modesty, and with an ardent desire to benefit the reader.

RUTHERFORTH, THOMAS, D. D. *Archdeacon of Essex, and King's Professor of Divinity in Cambridge; born* 1712; *died* 1771.—A Letter to the Rev. Mr. Kennicott, in which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation, on the State of the printed Hebrew text of the Old Testament, is shewn to be in many instances injudicious and inaccurate. Camb. 1761, 8vo.—A Second Letter to the Rev. Dr. Kennicott, in which his Defence of his Second Dissertation is examined. Ibid. 1762, 8vo.

Dr. Rutherforth, in these letters, proves himself to have been a learned and acute, but at the same time a captious disputant. That, in prosecuting his extensive and difficult researches into the state of the Hebrew MSS. and editions, Dr. Kennicott should have fallen into some mistakes, is only what might have been expected. In the detection of them, no candid adversary would triumph. Dr. Rutherforth, however, follows his steps, with the evident determination to allow no blunder to pass unnoticed; and wherever he discovers him tripping, seems to feel a malicious

pleasure, not in supporting him, but in pushing him down. Still the Letters deserve to be read along with Kennicott's Dissertations, as they justly correct some of the inaccuracies which occur in these learned performances. Dr. Rutherforth was the author of several other theological productions, and of some pamphlets in the controversies produced by Dr. Middleton and Archdeacon Blackburne.

SAA, EMANUEL DE, *a learned Portuguese Jesuit; born* 1530; *died* 1596.—Scholia in IV. Evangelia. Antverp. 1596, 4to.—Notationes in totam Sacram Scripturam, etc. Ibid. 1598, 4to.

These notes are brief, but learned and judicious. They were several times reprinted; besides appearing in 1524, with the Scholia of Mariana; and in 1543, in the great Bible of De la Haye.

SALMASIUS, or SAUMAISE, CLAUDIUS, *a learned French writer; born* 1588; *died* 1653.—Hellenistica, Commentarius, controversiam de Lingua Hellenistica decidens, et plenissime pertractens originem et dialectos Graecae linguae. Lugd. Bat. 1643, 8vo.—Funus Linguae Hellenisticae; sive Confutatio Exercitationis de Hellenistica et Lingua Hellenistica. Ibid. 1643, 8vo.—Ossilegium Linguae Hellenisticae; sive Appendix ad Confutationem Exercitationis, etc. Ibid. 1643, 8vo.

These works contain a full view of the controversy respecting the Hellenistic Greek, which Salmasius contended against Heinsius was merely a dialect peculiar to the synagogue. Scholars are now generally agreed respecting the dialect of the New Testament; and much of the learned dust raised by the controversies respecting it, has long since blown away. Salmasius was a very violent writer, who dealt in hard words as often as in powerful arguments. His numerous works are rapidly hastening into oblivion. He will long be remembered by the castiga-

tions which he received from Milton, who was quite a match for him in words, and more than a match in arguments.

SAURIN, JAMES, *minister of the French Protestant church at the Hague; born at Nismes in* 1677; *died* 1730.—Historical, Theological, Critical, and Moral Dissertations on the most memorable events of the Old and New Testament. Translated by John Chamberlayne. Lond. 1720, 8vo. 1723, fol.

The original work in French consisted of six volumes folio, or eleven volumes octavo. Only the first three volumes were finished by Saurin, the rest were produced after his death by different writers. The work was undertaken at the desire of a Dutch merchant, who expended an immense sum on the engravings which adorn it. Not more than one volume appeared in English. The Dissertations contain many ingenious thoughts, and display very considerable research. The eloquence of Saurin, however, was superior to the extent of his knowledge, and the accuracy of his biblical information.

SCARLETT, NATHANIEL, *a bookseller in London.*—A Translation of the New Testament from the original Greek; with Notes. Lond. 1798, 8vo.

This is neither a literal nor a free version of the New Testament. A good deal of attention has been paid to the idiomatical proprieties of our own language, and in many instances it succeeds in giving a better turn to the Greek word or phrase. The work, however, is deformed with the perpetual prefixing of the speaker or writer to their respective subjects; much in the same way with the *dramatis personae* of a play. The author (or authors, for he was "assisted by men of piety and literature,") was a Universalist, and his opposition to everlasting punishment has carried him to the absurdity of always using the word aion or aeonian for everlasting. Hence we have *aeonian life, aeonian punishment, aeonian perdition,* etc. Let him who is profited by such jargon rejoice.

SCATTERGOOD, ANTHONY, D. D. *a clergyman of the Church of England; Rector of Winwick and Yelverton, Northamptonshire. He was living, according to Anthony Wood, in* 1681, *aged* 70 *years or more.*—Annotationes in Vetus Testamentum, et in Epistolam ad Ephesios. Incerto auctore. Cantab. 1653, 8vo.

Scattergood was merely the editor of these notes, which, in the preface, he says he found in the library of Dr. John Williams, archbishop of York. He does not, however, say that they were the production of the archbishop. They are generally very short, but judicious and useful. They were reprinted in the Critici Sacri, and the substance of them will be found also in Poli Synopsis. Scattergood says of them, "Breves utique sunt, nec obscurae, utiles simul et dulces, piae non minus quam eruditae." Scattergood published an edition of the received English version of the Bible at Cambridge, in 1678, with the addition of many parallel texts, which are still reprinted in the margin of the large Bibles.

SCHAAF, CHARLES, *a learned German; born* 1646; *died in* 1729.—Lexicon Syriacum Concordantiale Novi Testamenti. Lugd. Bat. 1708, 4to.

This Syriac Lexicon to the New Testament was published at the same time with the very accurate edition of the Syriac Testament, edited by Leusden and Schaaf. Michaelis pronounces the New Testament "the very best edition that had been published." "The very excellent Lexicon," he adds, "which is annexed to it, will ever retain its value, being, as far as regards the New Testament, extremely accurate and complete, and supplying in some measure the place of a concordance." Schaaf also published in 1686, what he calls *Opus Aramaeum*, a Chaldaic and Syriac Grammar, with selections from the Targums, and a Chaldaic Lexicon.

SCHARBAU, HENRY, *a Lutheran minister of Lubeck.*—Observationes Sacrae, etc. Lubecae, 1731, 4to.

This work contains several ingenious dissertations; on the curse of the earth; on Moses being slow of speech; on Paul's desire to visit Jerusalem at Pentecost; on the crowing of the cock at Peter's denial of Christ, and some others of the same sort. They abound in learning and in German minuteness. Scharbau wrote several other works.

SCHEUCHZER, JOHN JAMES, *a learned Swiss physician; born in* 1672; *Professor of mathematics and natural philosophy at Zurich, where he died in* 1733.—Physica Sacra, hoc est, Historia Naturalis Bibliae, etc. Augsburg. 1731–1735, 4 vol. fol.

This is a most elaborate work on the natural history of the Bible. It contains 750 engravings by the best artists. It was published in German at the same time in which it appeared in Latin; and was also published in French at Amsterdam, 1732-1738, 4 vol. fol. The work is sometimes done up in six, and even in eight volumes.

SCHIMMELPENNINCK, MARY ANNE, *a literary lady residing in Bristol.*—Biblical Fragments. Lond. 1821–1822, 2 vol. 8vo.

So few ladies have been critical students of the Bible, though many of them have eminently adorned its doctrines, that it is singularly gratifying to meet with one who possesses a very respectable portion of biblical learning. The first volume of this work is very properly and politely dedicated to the British ladies; to whom also she prefixes an introductory address, in which she recommends to those of her own sex, who have opportunity and talents for it, the cultivation of biblical literature. The contents of the volumes are very miscellaneous. They discover a considerable knowledge of the Hebrew language, evidently derived in a great measure from Hutchinsonian resources. She also acknowledges her obligations to the French Port Royal writers, of whose labours she speaks in the strongest terms. She is rather partial to allegorizing, and discovers spiritual meanings,

where perhaps nothing of this nature is intended; but justice requires that it should be said that Mrs. Schimmelpenninck invariably endeavours to promote the great end of revelation—the practical influence of the character of God upon the hearts of the children of men. Though the interpretations are not always correct, the volumes are worthy of consultation. Mrs. Schimmelpenninck is the author of various other works not of a biblical nature.

SCHLEUSNER, JOH. FRIEDER. D. D. *a distinguished German critic and divine.*—Novum Lexicon Graeco-Latinum in Novum Testamentum: congessit et variis Observationibus Philologicis illustravit, etc. Lips. 1792, 2 vol. 8vo. Ibid. 1819, 2 vol. 8vo. 4th edit. Edinb. 1814, Glasg. 1817, 2 vol. 8vo.

The British editions are more elegant than the foreign ones, and contain a translation of the German words; but Schleusner, in his own last edition, expresses himself in great displeasure at the reprints in this country. Of this Lexicon it will be sufficient to transcribe the account which has been given by Dr. Marsh in his notes on Michaelis. "This work contains a treasure of knowledge, with which no student in theology can dispense; it unites the most valuable observations, which Lightfoot, Schoettgen, and Meuschen have made from the works of Hebrew and rabbinical writers; those which Carpzov and Krebs have made from Philo and Josephus; those which Raphel, Bos, Alberti, Elsner, Kypke, Palairet, and Münthe have made from the Greek classics; together with an immense number, which the author's own profound erudition supplied. The different senses of the words are investigated with the utmost philological precision; they are illustrated by the principal passages of the Greek Testament; and the whole is arranged in the most perspicuous manner."

With these strong recommendations, I think it right to connect the very judicious advice of Bishop Jebb. "I would earnestly exhort those biblical students, who may happen to use (as, *with proper caution* all *advanced* students will find it their advantage

to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider for the Septuagint and Apocrypha, to be particularly on their guard against alleged identity of meaning, in words whose ordinary acceptation is any thing but synonymous. In such cases, let the cited passages be carefully examined; and I venture to affirm, that, instead of synonyme, there will almost universally be found an important variation of meaning between the related members: commonly a progress in the sense; but always such a variation as will quite supersede the necessity of resorting to an *unusual*, much less an *unprecedented* acceptation of the terms employed. I had selected many examples of erroneous, and, as I think, dangerous interpretation, from Schleusner and Bretschneider; but a necessary attention to brevity in this work has determined me to suppress them." Sacred Literature, p. 51.

SCHMIDT, ERASMUS, *a learned German divine and critic; Professor of Greek at Wittemberg; born* 1560; *died* 1637.—Versio Novi Testamenti nova ad Graecam veritatem emendata, et Notae ac Animadversiones in idem. Norimb. 1658, fol.

This is a posthumous work of the learned author, of which I have given but a part of the title. It contains the Greek text, the Latin Vulgate, and a new Latin version of the New Testament. The version is Beza's, but so altered, improved and corrected, that it may be called a new work. At the end also is a learned dissertation on the Sibyls and Sibylline books. Schmidt was a man of eminent piety, a distinguished Greek scholar, and well known from his Concordance to the Greek New Testament. The notes and animadversions are philological, critical, and polemical. They are sometimes valuable, but not always correct.

SCHNURRER, C. F. *Professor of oriental languages, and Chancellor of the university of Tübingen.*—Dissertationes Philologico-Criticae. Gothae, 1790, 8vo.

These dissertations are fifteen in number; on the difficulty of determining the age of the Hebrew MSS.; on the Song of Deborah; on a Polyglot Arabic Pentateuch; on particular passages in Job, Isaiah, the Psalms, etc. etc. Schnurrer is more correct in his sentiments than many of his brethren. He is a very considerable oriental scholar, of which the above work affords ample proof. The learned Professor is also author of several other works, besides a Bibliotheca Arabica, which contains an account of all printed books relating to the Arabic language and literature. Halae, 1811, 8vo.

SCHOETTGEN, CHRISTIAN, *born in* 1682; *died about* 1751.—Horae Ebraicae et Talmudicae in universum Novum Testamentum, etc. Dresdae et Lipsiae, 1733, 2 vol. 4to.

In this work, the learned author follows the example of his great predecessor in this walk of theology, Dr. Lightfoot. He goes over the same books, which he had illustrated, but superficially, and supplies what was wanting on the epistles and the Revelation. In the opinion of Walch, Schoettgen is superior to Lightfoot. He pronounces his work to be one of great erudition, industry, and use. Several dissertations are supplied by a Gabriel Gooddeck. Schoettgen published another work somewhat similar, The Ancient and Orthodox Doctrine of the Jews respecting the Messiah illustrated from the Talmuds. It was published in 4to. Leipzig, 1742. He was also the author of

—Novum Lexicon Graeco-Latinum in Novum Testamentum. Lipsiae, 1746, 8vo.

This Lexicon was enlarged and corrected by Krebs, in 1765; and still farther enlarged by Spohn, who published it at Leipzig in 1790. This was considered the best lexicon to the New Testament previously to the publication of Schleusner's; and is still a work of merit. Schleusner very often quotes Schoettgen in his own lexicon.

SCHOTT, HEN. AUG. *Professor of Divinity at Jena; and* WINZER, FRED. JUL. *Professor of*

Divinity at Leipzig.—Libri sacri Antiqui Foederis ex Sermone Hebraeo in Latinum translati, etc. Altonae, 1816, 8vo.

Of this joint work I have seen only the first volume, which contains the Pentateuch. The translation is respectably executed. The notes are neither numerous nor long, and entirely philological.

SCHOTTUS, ANDREW, *a Dutch Jesuit; born in* 1552; *died* 1636.—Adagialia Sacra Novi Testamenti, etc. Antwerp. 1629, 4to. Oxon. 1655, 12mo.

This work on the Sacred Proverbs possesses considerable merit, and is often referred to. Casaubon pronounced the author to be a man of deep erudition.

SCHULTENS, ALBERT, *a celebrated oriental scholar; Professor of oriental languages at Leyden; was born in* 1680, *and died in* 1750.—Origines Hebraeae, sive Hebraeae Linguae antiquissima Natura et Indoles, ex Arabiae penetralibus revocata. Franequerae, 1724, 1738, 4to. Lugd. Bat. 1760, 4to.—Liber Jobi, cum Nova Versione et Commentario perpetuo. Ibid. 1737, 2 vol. 4to.—Proverbia Salominis: Versionem integram, ad Hebraeam fontem expressit, atque Commentarium adjecit, etc. Ibid. 1748, 8vo.

These works exhibit the system of Schultens, whom Michaelis pronounces to have been the greatest master of oriental learning in his age, and also his application of it. He maintains that the true nature of the Hebrew language, and the meaning of many of its words and idioms, are to be found chiefly in the Arabic. With the latter language, he was profoundly acquainted; and he has made good use of its immense treasures to illustrate the Scriptures, particularly the book of Job and the Proverbs. Different opinions are entertained of the correctness of his views, and also of his success in applying them; but it is now general-

ly admitted, that he carries his notions of the advantage of Arabic learning to the interpretation of the Scriptures too far. "That Schultens," says Parkhurst, "has from the Arabic happily and satisfactorily illustrated some very obscure and difficult words of the Hebrew text, must, I think, be acknowledged by every impartial inquirer after truth. But it seems equally evident, on the other hand, that this great man carried his regard to the Alcoranish Arabic much too far; and that, being continually conversant with the florid and highly figurative, not to say bombast, style of the Arabian writers, he has resolved some strictly just, proper, or philosophical expressions of the Hebrew Bible into tropes and figures, and has often called in his favourite Arabic to explain (or shall I say perplex?) the meaning of the Hebrew where its aid was by no means wanted."

SCHWARTZ, JOHN CONRAD, *Doctor and Professor of Divinity at Leipzig, in the beginning of last century.*—Commentarii Critici et Philologici Linguae Graecae Novi Foederis Divini. Lips. 1736, 4to.

This is a very accurate and valuable lexicon, from which Schleusner must have greatly profited in his learned labours. Schwartz does not deal so much in dissertation as Schleusner; and, when he does, it is frequently thrown to the foot of the page, which is less distracting than when it is incorporated with the definitions of words. He gives also the parts of the verbs and nouns, somewhat after the manner of Schrevelius, which renders the book useful to learners. His explanations of terms are commonly very good, and his illustrations of Scripture frequently happy and pertinent.

SCOTT, DANIEL, LL. D. *a learned dissenter of the Baptist denomination, who resided chiefly at Colchester, where he died in* 1759.—A New Version of St. Matthew's Gospel: with select Notes, wherein the version is vindicated, and the sense and purity of several words and expressions in the origi-

nal Greek are settled and illustrated from authors of established credit. Lond. 1741, 4to.

The scholar who compiled the Appendix to Stephens's Thesaurus must, as far as learning is concerned, have been able to translate any part of the sacred books. The work on Matthew contains also a review of Dr. Mill's notes on that evangelist, in which Dr. Scott corrects his errors, and supplies his omissions. He wrote, also, An Essay towards a Demonstration of the Scripture Trinity, anonymous, 1724, 3d edit. From this work it appears that Dr. Scott was an Arian. Doddridge calls him "the learned, ingenious, candid, and accurate."

SCOTT, JOHN, D. D. *a clergyman of the Church of England.*—Notes and Observations upon the three first Chapters of Genesis. Lond. 1753, 8vo.

This work is Hutchinsonian to the very core. It is equally metaphorical, obscure, and absurd with the wildest speculations of the founder of the system. The garden of Eden, according to Dr. Scott, represented man's body, the trees his senses, the river that watered it his spirit. The tree of life signified spiritual faith; and the tree of knowledge of good and evil, deceiving and destructive faith! *Satis.*

SCOTT, THOMAS, *a learned Arian dissenting minister at Ipswich.*—The Book of Job, in English verse; translated from the original Hebrew: with remarks, historical, critical, and explanatory. 1771, 4to. 1773, 8vo.

This is an elegant work, displaying no ordinary measure of acquaintance with Hebrew literature, and a poetical taste considerably above mediocrity. A metrical version is not favourable to very accurate translation; yet Mr. Scott often succeeds very happily in conveying the meaning and spirit of the original. The notes are not in general long, but they are always sensible, and generally accurate. Scarcely any thing of a doctrinal nature occurs in them. Mr. Scott was the author of some critical papers in Priestley's Theological Repository.

SCOTT, THOMAS, *a highly respectable clergyman of the Church of England; Rector of Aston Sandford, Bucks; born* 1747; *died* 1821.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. London, 1822, 6 vol. 4to.

On a work so well known, and so generally esteemed as Scott's Commentary on the Bible, it cannot be necessary for me to say much in the way of commendation. The author was a man of a very vigorous and independent mind, richly stored with evangelical truth, capable of indefatigable application; and who accomplished, through many difficulties, one of the most extensive undertakings of modern times. The first edition, which began to be published in 1788, and was completed in 1792, consisted of five thousand copies; the second in 1805, completed in 1809, of two thousand; the third in 1810, of the same number; the fourth in 1812, of three thousand; the last, mentioned above, is stereotyped. Between the first and later editions of this work, there are great differences. The first edition was hastily composed, and had no marginal references. More leisure was afterwards enjoyed for the revising, indeed the recomposing of the work, which became, in the hands of the author, almost a new creation. The Commentary, as a whole, is distinguished for many important qualities, and is not likely to be soon superseded. A rich vein of evangelical piety and sentiment pervade it; the sterling good sense, independence of thinking, and Christian candour which characterized the author, are everywhere displayed; and there is an invariable combination of pointed practical instruction with doctrinal illustration. If the reader apply to it for the solution of minute critical difficulties, or the removal of obscurities which attach to many of the terms and phrases of Scripture, he will often be disappointed. The scope of a difficult paragraph is often substantially given, when the minor difficulties are neglected. Indeed, no man who writes a commentary on the Bible can be expected to do justice to all its parts; or to study the innumerable allusions, idioms, and other

peculiarities, which belong to so extensive and so varied a composition as the Scriptures. If the reader wish a view of the difficulties of theological authorship, he would do well to consult Mr. Scott's Life, by his son, where the discouragements and vexations which attended the publication of his Commentary are very interestingly detailed. If he should belong to the Christian ministry, that life will present higher claims to his attentive consideration.

SCULTET, ABRAHAM, *Professor of Divinity at Heidelberg; born in Silesia*, 1565; *died* 1624.—Exercitationes Evangelicae. Amst. 1624, 4to.

These Exercitations illustrate successfully some obscure passages in the Evangelists. The author wrote several treatises on other books of Scripture. Calmet says, "he had read antiquity very much, was a good critic, an excellent preacher, an honest man, and a lover of peace."

SELDEN, JOHN, *a celebrated English lawyer and antiquary; was born in* 1584; *and died in* 1654.—The History of Tithes; that is, the practice of payment of them; the positive laws made for them; and the opinions touching the right of them. 1618, 4to.

This learned work gave great offence, because the author questioned the divine right of tithes, and put them on a different footing. The work contains a great deal of curious learning, both of a scriptural and historical nature; and, though often attacked, and the author compelled to make an apology for writing it, has never been answered. His doctrines on the subject are now, I believe, very generally received.

—Uxor Ebraica, seu de nuptiis et divortiis ex jure civili, id est, divino et talmudico, Hebraeorum, libri tres. Lond. 1646, 4to. Francof. 1695, 4to.

This learned work treats of the Jewish laws respecting marriage and divorce in three books. It contains every thing curi-

ous and useful, and foolish to be found in the Jewish writers on these subjects; and to which all subsequent authors who have discussed them have been indebted.

—De Successionibus in Bona defuncti ad leges Hebraeorum liber singularis: in pontificatum libri duo. Francof. 1673, 4to.

These treatises also display great research and discrimination, in which Selden was greatly aided by his profound legal knowledge. In the latter, there is a curious table of the various bodily defects which the Jews considered excluded the subject from the priesthood. Two are mentioned as belonging to the ear, three to the eyelids, eight to the eye, three to the nose, six to the mouth, twelve *in vasis seminariis*, six to the hands and feet, four to the skin, etc. etc. So much for Jewish trifling.

The works of Selden, on the Gods of Syria, on the Law of Nature and Nations, according to the Hebrew system, on the Sanhedrim, and the Civil Year of the Jews, are all full of the most profound erudition. All these treatises were published separately at first, and most of them frequently afterwards, and were, with many other productions of his pen, collected into his works published by Dr. Wilkins, at London, in 1726, in six volumes folio. His Life, by Dr. Aikin, contains much information about his writings. Calmet's account of Selden is, "he was a man of very great learning, extremely well versed in the Jewish laws and antiquities; the oriental languages were familiar to him; and the works which he has published upon the *Greek* antiquities demonstrate that his knowledge was as eminent in this way as in the antiquities of Scripture: but he is a negligent, obscure, and perplexed writer. He often leaves the matter in hand, and falls into digressions; and there is very little order or method in his works."

SEMLER, JOHN SAL. *Professor of Divinity at Halle, where he died in* 1791.—Apparatus ad liberalem Veteris Testamenti Interpretationem. Halae, 1773, 8vo.—Idem in Novum Testamentum. Halae, 1767. Paraphrasis Epistolae ad Romanos,

cum notis. 1769, 8vo.—On 1st and 2d Corinthians. 1770–1776.—On the Gospel of John. 1771. —On Galatians. 1779.—On James. 1781. On 1st and 2d Peter, and Jude. 1783–1784.—On the Revelations. 1785.—On 1st John. 1792.

Professor Semler was one of the most celebrated of the German critics and philologists of the last century. He was regarded as the leader of the new or liberal school of that country from which many learned but mischievous works have proceeded. As a specimen of his liberal opinions, I may mention, that he rejects the Song of Solomon, Ruth, Chronicles, Ezra, Esther, Nehemiah; objects considerably to Daniel; doubts as to the Books of Joshua, Judges, Samuel, and Kings; and leaves nothing inviolate except the writings of Moses, the Psalms, and the Prophets; and objects to various passages in them as not inspired. His opinions on doctrinal subjects seem to have been as free as those on critical questions. How far, therefore, the following eulogium of Dr. Marsh onght to be admitted, I am at a loss to say: "The original genius" (he had just before called him the immortal Semler) "of this great critic and divine, permitted him in no case to be a blind follower of the opinion of others; he ascended constantly to the source itself; examined with his own eyes; and made more discoveries in sacred criticism and ecclesiastical history than the envy of his contemporaries has been willing to admit." Notes on Michaelis, vol. ii. p. 639.

Morus also bestows very unqualified praise on Semler in his Her. Sac.; and Noesselt prefixes to his Paraphrase on the 1st Epistle of John, an account of Semler, in which he eulogizes him in the strongest terms, and defends him against what he conceives to have been the calumnies of his adversaries. The tendency of his numerous writings seems to be universal scepticism in regard to the most essential doctrines and facts of Revelation. The same remark is more or less applicable to the works of Bahrdt of Halle, Damm of Berlin, Jerusalem, Loeffler, superintendent of Gotha, Cramer, Rupert, Pott, Teller, Professor Paulus of Jena, Ammon of Erlangen, Eichhorn of Göttingen, and some others mentioned in this work. Happily their

writings are either in German or in a great measure confined to Germany, where they have produced the most baneful effects. It is not my object to extend their notoriety, but to guard the biblical inquirer against ordering books from the continent, the tendency of which is to perplex and ensnare, rather than to instruct.

SEPTUAGINT.—The Greek version of the Old Testament is commonly called the LXX. or the Septuagint. The principal editions of this important version are the following:

—The Complutensian, 1517.

This was the Polyglot, and from the text of it editions were afterwards published in the Antwerp Polyglot, 1572; in the Triglot of Commeline, at Middleburg in 1586; by Wolter in 1596, at Hamburgh; by Hutter, at Nuremberg in 1599; and in the Paris Polyglot, 1645.

—The Aldine or Venetian, 1518.

This edition was from the celebrated press of Aldus, and in regard to its publication was prior to the Complutensian; the text is also much more correct. From this text other editions were printed; at Strasburg by Cephalaeus, in 1526; Basle, 1545, 1550, and 1582; and Frankfort, 1597.

—The Roman or Vatican, 1587.

Published from the celebrated Vatican MS. by order of Sixtus V. It has received the commendations of all learned men, from Morinus to Masch. Editions of it were printed in 1628, at Paris; at London in 1653, and in the Polygot, 1657; Cambridge, 1665; Amsterdam, 1683; Leipzig, 1697; Franeker, 1709, by Bos; Amsterdam, 1725, by Mill; Leipzig, 1730, and 1757; Halle, 1759; Oxford, 1805, and 1817.

—The Alexandrine.

First published from the MS. of that name in the British Museum, by Grabe and Lee, 1707-1720, 4 vol. fol. and 8 vol.

8vo. It was republished by Breitinger in 4 vol. 4to. at Zurich in 1730-1733. This is the best edition of the Septuagint.

—Holmes's.

This splendid edition is not yet completed. The book of Genesis was published in 1798, and the Pentateuch was completed in 1804. Dr. Holmes died in 1805, after having published the book of Daniel. Since then, the work has been committed to the Rev. J. Parsons, who has finished the second volume, and is now in progress with the last. About £7000 were subscribed to assist in procuring the collation of MSS. in every part of Europe; and fourteen years were spent in this preparatory process. To the Pentateuch is prefixed a valuable preface, giving a full account of the nature of the undertaking. When finished, it will be the most perfect work of its kind, and leave nothing to be desired but the formation of a critical text from the treasure of its collected readings. An extended account of this edition is given in volume second of the first series of the Eclectic Review.

If the reader wish to examine into the history and importance of this version, in addition to the works of Walch and Le Long, which treat of the editions, he may consult Walton's Prolegomena, cap. ix.; Hody's Dissertatio in Historiam Aristeae de LXX. Interpretibus; Prideaux's Connection, Part II. b. i. and Bauer, Tract. III.: also Hamilton's Introduction to the Hebrew Scriptures, chap. vi.; Ewing's Greek Grammar, sect. xi.; A Letter shewing why our English Bibles differ so much from the Septuagint, etc. by Dr. Thomas Brett, 1743, 8vo.; (republished in the third volume of Watson's Theological Tracts;) and, Owen's Inquiry into the present state of the Septuagint.

The book, says Michaelis, most necessary to be read and understood by every man who studies the New Testament, is, without doubt the Septuagint, which alone has been of more service than all the passages from the profane authors collected together. It should be read in the public schools by those who are destined for the church, should form the subject of a course of lectures at the university, and be the constant companion of an expositor of the New Testament.

SHARP, GRANVILLE, *a distinguished layman of the Church of England; born* 1734; *died in* 1813.—Remarks on a printed paper, lately handed about, entitled, a Catalogue of the sacred Vessels restored by Cyrus, and of the chief Jews, who returned at first from the Captivity; together with the names of the returning families, and the number of the persons at that time in each family: disposed in such a manner, as to show most clearly the great corruption of proper names and numbers in the present text of the Old Testament. Lond. 1765, 8vo. —Remarks on several very important Prophecies, in five parts. Ibid. 1768, 8vo.—Remarks on the Use of the definitive Article in the Greek Text of the New Testament; containing many new proofs of the divinity of Christ. Ibid. 1803, 12mo.—A Dissertation on the supreme and Divine Dignity of the Messiah, as an appendix to the preceding article. Ibid. 1806, 12mo.—Three tracts on the Syntax and Pronunciation of the Hebrew Tongue. Ibid. 1804, 12mo.—An Inquiry whether the description of Babylon contained in the 18th chapter of the Revelations, agrees perfectly with Rome as a city, etc. Ibid. 1805, 12mo.—The Case of Saul, showing that his disorder was a real spiritual possession, etc. Ibid. 1807, 12mo.

All these works of Sharp contain much important and curious matter. Their author possessed genius as well as learning, and both were devoted to the noblest purposes. In all his sentiments, few readers, perhaps, will concur; but all must admire the modesty and ingenuity of the author. The first of the above-mentioned tracts was anonymous, and exposes some mistakes of Dr. Kennicott. The Remarks on the Prophecies contain some va-

luable observations on Isaiah vii. 13, 16, and some other passages. The work on the Greek article furnishes an important view of that difficult subject, and led to the more elaborate treatises of Middleton and Wordsworth. The tracts on Hebrew Syntax contain a valuable dissertation on the power of the conversive vau in Hebrew, for which the author is entitled to the thanks of every Hebrew scholar. The other productions of his pen are learned and curious, but not equally important with those now mentioned. Very few men have been honoured to do more for the cause of God and humanity than Granville Sharp. His labours as a philanthropist can never be forgotten; his exertions as a Christian scholar also entitle him to everlasting remembrance.

SHARP, PATRICK, *a minister of the Church of Scotland; Professor of Divinity, and Principal of the university of Glasgow.*—Doctrinae Christianae brevis Explicatio. Edinb. 1599, 8vo.

This is an explication of the first three chapters of Genesis, the Apostles' Creed, institution of the Lord's Supper, Decalogue and Lord's Prayer. It is the only work left by Principal Sharp, and does not afford, says Dr. M'Crie, a proof of those literary acquirements which it is known he possessed. Sharp was the teacher of John Cameron, of whose critical writings some account will be found under that article.

SHARP, THOMAS, D.D. *Archdeacon of Northumberland; born* 1693; *died* 1758.—Works. Lond. 1763, 6 vol. 8vo.

The principal publications of a biblical nature by Dr. Sharp, included in these volumes, are, Two Dissertations concerning the etymology and Scripture meaning of the Hebrew words Elohim and Berith; Review of the two Dissertations; Defence of the Review; Discourses on the Antiquity of the Hebrew Tongue and Character; Hutchinson's Exposition of the Cherubim, and his hypothesis concerning them examined. Sharp was a man of learning and talents, and one of the most determined antagonists of Hutchinsonianism. He was a good Hebrew scholar, as the above works evince. Julius Bate replied to the Re-

view and Defence of the Dissertations, but not satisfactorily. Dr. Holloway and Mr. Aboab also appeared as his antagonists.

SHARPE, GREGORY, LL. D. *an English divine; born* 1713; *died* 1771.—An Argument in Defence of Christianity, taken from the concessions of its most ancient adversaries. Lond. 1755, 8vo.—A Second Argument in Defence of Christianity, taken from the ancient prophecies. Ibid. 1762, 8vo.

Both these works are written with considerable ability. The second in particular contains a large portion of valuable scriptural illustration. The character and functions of the ancient prophets, the arrangement of their writings, and the fulfilment of some of their most eminent predictions are examined with much care and ingenuity.

SHARPE, JOHN, D. D. *a learned Scotsman; Professor of Divinity in the College of Die.*—Symphonia Prophetarum et Apostolorum, etc. Genevae, 1625, 1639, 1653, 1670, 4to.

In this Harmony of the Prophets and Apostles, the learned author endeavours to show the order of time in which they were composed, to reconcile passages apparently contradictory, and to settle various chronological and other subjects pertaining to the Old Testament. It is a work of some value. Sharpe was also the author of a Cursus Theologicus, or System of Divinity, and of a Latin work on Justification, in which he disputes that subject with the Catholics. His Symphonia is strongly recommended by Lewis Crocius, in his *Instructio de Ratione Studii Theologici.*

SHAW, DUNCAN, D. D. *a minister of the Church of Scotland, at Aberdeen.*—A Dissertation on the Conduct of the Jewish Sanhedrim, and the advice offered by Gamaliel in the famous trial of the apostles, Acts v. 17–41: considered as an argument for the truth of Christianity. Anonymous. Edinb. 1769,

8vo.—The History and Philosophy of Judaism. Ibid. 1788, 8vo.—The Centurion, or the Declaration made by the Roman Centurion in favour of Jesus, at the foot of the Cross, considered as an argument for the dignity of our Lord's character, and the truth of his religion. Ibid. 1793, 8vo.

The first of these works has sometimes by mistake been ascribed to Riccaltoun of Hobkirk. It is very well reasoned, and deserves to be ranked with Lyttelton on the conversion of Paul, and Bonar on the conduct of Judas Iscariot. The History and Philosophy of Judaism is a defence of the Mosaic system against some of the charges and insinuations of David Hume. It bears some resemblance to the commentaries of Michaelis; to which, however, it is very inferior, both in research and argument. The last work is a large book on a small subject, which the author labours unsuccessfully to render interesting and convincing. Shaw is rather a prosing writer. Some of his subjects are important, but in his hands they seldom appear to much advantage.

SHERLOCK, THOMAS, D. D. *Bishop of London; born* 1678; *died* 1761.—The Trial of the Witnesses of the Resurrection of Jesus. Lond. 1729, 8vo. Ibid. 1807, 8vo. 16th edition.

Though Bishop Sherlock wrote many controversial and practical pieces, and a work of some importance, on the Use and Intent of Prophecy, which involved him in a dispute with Dr. Middleton, none of his writings acquired so much celebrity as this small performance. There is an air of lightness about it, which is perhaps unfavourable to the solemn importance of the subject; but this very lightness, and the mode in which the argument is carried on, produce an interest and an effect which do not always result from more laboured efforts. A Sequel to the Trial was also published by the Bishop, but is now seldom found along with the other.

SHUCKFORD, SAMUEL, D. D. *a clergyman of the Church of England; died in* 1754.—The Sacred and Profane History of the World connected, to the dissolution of the Assyrian empire; and to the declension of the kingdoms of Judah and Israel; including a dissertation on the creation and fall of man. Lond. 1728, 2 vol. 8vo. Ibid. 1808, 4 vol. 8vo. best edition.

This work has long been a standard book in its class. It was designed to complete the work of Prideaux, which begins where that of Shuckford ends. It is not, however, equal in talent or interest to Prideaux, and the reader will find it necessary to examine Dr. Shuckford's opinions with care; especially in his Dissertation on the Creation and Fall of Man. The work was translated into French, and appeared at Leyden in 1738, in two vol. 8vo. and at Paris, in 1752, 3 vol. 12mo.

SIEVWRIGHT, NORMAN, *a minister of the Scotish episcopal Church.*—The Hebrew Text considered; being observations on the novelty and self-inconsistency of the Masoretic scheme of pointing the sacred Hebrew Scriptures, etc. Edinb. 1764, 8vo.

This is a sensibly written tract on the Anti-Masoretic and Hutchinsonian principles; to both of which the author was strongly attached. Some of his renderings of passages discover more of the influence of hypothesis than of sound critical discernment.

SIMON, JOHN, *a learned German divine; born in* 1698; *died* 1768.—Biblia Hebraica, etc. Halae, 1752, 8vo.—Onomasticum Veteris et Novi Testamenti. Ibid. 1741–1762, 2 vol. 4to.—Lexicon Manuale Hebraico-Chaldaicum Latinitate donatum a J. G. Eichhorn. Ibid. 1793, 2 vol. 8vo.

The Hebrew Bible edited by Simon is very accurately printed. He has added to it an analysis and explanation of the Masoretic readings Keri and Kethib. There is likewise annexed, a compendious dictionary of all the Hebrew and Chaldaic words in the Old Testament. It is a useful edition to a learner of the language. The *Onomastica* are learned philological treatises on the proper names which occur in the Old and New Testaments, and the apocryphal books. He endeavours to explain them, to trace their etymologies, and their varied applications. They are the most learned and accurate works which have been published on this subject. His Hebrew and Chaldaic Dictionary, as published by Eichhorn, is a very excellent and much approved work.

SIMON, RICHARD, *a priest of the Oratory at Paris, and one of the most learned critics of his time; born in* 1638; *and died in* 1712.—A Critical History of the Old Testament, in three books. Translated from the French. Lond. 1682, 4to.

The nature of Father Simon's work is not very correctly described in the elaborate English title of his learned production. The first part of it contains a critical history of the Hebrew text, from the time of Moses to our own times. The second discusses the merits of the several versions of the Old Testament made in early or in later ages; and the third is devoted to the exposition of the principles of biblical interpretation. To this part is added, a list of the principal editions of the Hebrew Scriptures, and of the ancient versions; and a catalogue of the writers (mostly Jewish) referred to in the Critical History. Simon was a man of profound learning and great acuteness; liberal in his mode of thinking, and yet professedly devoted to all the dogmata of popery. He is equally free in his strictures on the divine original, on the protestant translations, and on the Latin Vulgate; so that it has been doubted whether he ought to be classed among freethinkers or fanatics. His learning and shrewdness would place him among the former, while his superstitious devotedness to the authority of the Church, whether real or pretended, entitles him to a place among the latter. This work produced so strong an impression, and

led to so extended a controversy, that the reader will perhaps excuse a slight departure from the plan of this work to give him some account of it.

The Critical History of the Old Testament was first published in French at Paris, in 1678; but, for various reasons, this edition was soon after suppressed by the authority of Chancellor Tellier. However, in 1680, it appeared at Amsterdam under a twofold title; some copies being entitled, A Critical History of the Old Testament, and others, A History of the Religion of the Jews. By this means, and by the omission of some things in the first edition, the work was more easily got into France. Simon had originally written the work in Latin, and intended the French translation merely as a compendium and specimen of what he intended to publish at greater length in that language. A Latin translation, however, appeared at Amsterdam in 1681; whether at his suggestion, or under his direction, is doubtful. It also has a double title. In the one it is designated, A Critical History of the Old Testament, by Natalis Albertus Verseus; in the other, after the preface by the supposed translator, Verseus, whose name it bears, it is called, A History of the Religion of the Jews, by *R. Moses Levi.* This is very like one of the tricks of Simon, by which he contrived to involve the whole controversy in dust. This Latin edition was published several times; at Amsterdam in 1685; at Franeker in 1698; and at Irenopolis (Amsterdam) in 1700. The French edition was also republished at Rotterdam in 1685; and it was wretchedly translated into English in 1682.

Artillery of every caliber was soon pointed against the reverend Father, who proved a very tough and resolute defender. Charles Maria de Veil, a learned convert from Judaism, first attacked the Critical History in a letter to the Hon. Robert Boyle, dated the 14th May, 1678. The object of this epistle was to show the fallacy of Simon's leading argument—that there is nothing clear or certain in Christianity unless you adhere to the authority of tradition. To this letter, Simon replied in the same year, under the name of De Lisle. It was answered by De Veil in a Letter to Maimbourg, in 1685. A Letter to a Friend, in French, appeared in 1679, by Ezekiel Spanheim; though some supposed it was his brother Frederic who wrote the

epistle. The object of it is to show that Simon, under the pretence of supporting the traditions of the church, and maintaining the uncertainty of ascertaining the truth or meaning of Scripture otherwise, designed to undermine the authority of Christianity altogether. This adversary Simon endeavoured to repel the same year, in French, in an Answer to Mr. Spanheim, or A Letter from a Divine of the Faculty of Paris to his Friend, giving an account of the Critical History of the Old Testament.

Simon, in the Critical History, had made some strictures on the work of Isaac Vossius, De Septuaginta Interpretibus. This led Vossius to publish, in 1680, an answer to the objections of the late Critici Sacri. Simon defended himself against him by publishing anonymously in Latin, Critical Enquiries into the various Editions of the Bible, printed in divers places and at several times; together with animadversions upon a small treatise of Isaac Vossius, concerning the Sibylline Oracles, and an Answer to the Objections of the late Critici Sacri. This work was translated into English in 1684, and contains some curious and important information. These Animadversions appeared also in Latin next year at Edinburgh, in 4to. under the title of Simonis Opuscula Critica adversus Vossium. Vossius replied in a work entitled, Responsio ad iteratas Simonis Objectiones, to which Simon replied under the assumed name of Jerome le Camus, a Parisian divine. This work was also published at Edinburgh, in 1685. Vossius published a final rejoinder to the third objections of Simon.

Besides these, there appeared against Simon, The Sentiments of some Divines of Holland, on the Critical History. Amst. 1685. This work was generally ascribed to Le Clerc. It both attacks and defends Simon. To this work the wary Father published, in 1686, An Answer to the Sentiments of the Divines of Holland, by the Prior Boleville. An answer to this, in defence of the Dutch divines, was published that same year. Simon again published, in answer to this, and on the inspiration of the sacred books, under the same designation of Boleville. On this work Ezekiel Spanheim, Frassenius, and Du Pin, published strictures.

Peter Ambrun published, or was supposed to have published,

An Examination of the Method of the French Clergy. This is by some considered altogether a fictitious work, which Simon himself feigned to have been written against him, in order that he might have a pretence to publish another defence of his critical history; which he accordingly did under the title of, An Answer to Father Ambrun. Roterodami, 1685, 4to.

Michael le Vassor published, in 1688, a French Paraphrase on the Gospel of Matthew, intimating on the title, that it was accompanied with Animadversions on the Critical History of Mr. Simon. Though these were not added to the work, they led Father Simon to publish, in 1689, An Apology for the author of the Critical History.

Besides by all these, Simon was attacked by Paul Colomesius, Matthew Honcamp, John Ben. Carpzov, Heideger, Witsius, Meyer, Salden, Basnage, Maius, Loescher, and I know not how many others. The controversy is a very curious one, and was carried on, as the reader must perceive, with great cunning, as well as perseverance on the part of the learned and subtile priest. He produced, in 1689 and 1690,

—A Critical History of the Text and Versions of the New Testament. Translated from the French. Lond. 1689–1692, 2 vol. 4to.

This work is translated into English in the same imperfect and barbarous manner as the former. Though it still contains many free and many doubtful sentiments, it is by no means so objectionable as that on the Old Testament, and is well deserving of a repeated and careful perusal by the biblical scholar. It discovers great knowledge of his subject, and a prodigious quick-sightedness into the errors of others, which are as freely and plainly exposed. A third part of this work, The History of the Principal Commentators on the New Testament, appeared in 1693; and in 1695, New Dissertations on the Text and Versions of the New Testament were given to the public. Neither of these, as far as I know, has been translated into English. The admirable strictures of Dr. Campbell on the critical principles of Pere Simon, in his third Preliminary Dissertation, I beg leave to recommend, along with the perusal of the Father's works. Campbell pronounces him "a very eminent critic, and probably the

greatest oriental scholar of his age;" and he justly remarks, that "the Critical History has been observed to produce two contrary effects on readers of opposite characters. Of the weak and timid, it often makes *implicit believers;* of the intelligent and daring, it makes *free thinkers.*" Bishop Marsh, speaking of the Critical History, says, "I venture to assert, it contains very valuable information in regard to the criticism both of the Hebrew Bible and of the Greek Testament."

—The Critical History of the Religions and Customs of the Eastern Nations. Done into English by A. Lovell, A. M. Lond. 1685, 8vo.—The History of the Origin and Progress of Ecclesiastical Revenues. Ibid. 1685, 8vo.

Of both these works, I possess the English translation, which is in small octavo. The account of the Greek and Armenian churches discovers the learning and research of the author; though it is tinctured, as might be expected, by his Romish prejudices. The other work is said to have been directed against a Benedictine Society, and was first published under the assumed name of Jerome Acosta. It is also entitled to attention in every investigation of ecclesiastical history. The author is by no means uncandid in his account of the way in which the church acquired much of her wealth, or of the use which she made of it. It is not equal in the extent of its information, but is very much of the same nature, with Father Paul's History of Ecclesiastical Benefices and Revenues; a work which does great honour to the talents and character of its amiable author. If to these be added Bishop Burnet's History of the Rights of Princes in the disposing of Ecclesiastical Benefices and Church Lands, 1682, 8vo. the reader will have a tolerably fair and full view of an important branch of the history of the corruptions of Christianity.

—Novum Testamentum ex Vulgata Latina editione Gallice redditum a Richardo Simon; cum litteralibus et criticis observationibus in loca difficiliora. Trevoltii, 1702; Rothomagi, 1703, 4 vol. 8vo.

This French translation from the Latin Vulgate was strongly disapproved of by Cardinal Noailles, who prohibited its circulation in the diocese of Paris. Bossuet, Bishop of Meaux, also attacked it. The author defended himself as usual, in a remonstrance, addressed to the Cardinal. A good character of the version, however, is given by the writers of the Works of the Learned, published at Leipzig in 1704, as quoted by Le Long. Simon often corrects the Vulgate by the Greek text, and introduces the various readings of MSS. and Fathers. An English translation of this version was published by W. Webster, in 1730, 4to. In this version, Father Simon commits the same faults, if they be faults, of which he had so pointedly accused others; departing from the Vulgate, using freedoms with the original text, and sporting novel and contradictory opinions. This translation, Campbell says, is a good one; but it will not bear to be tried by his own rules and maxims. Many other works proceeded from his pen, which do not fall under my plan to notice. This extended article will be excused, if the extraordinary character of this man be considered, that he produced a zeal for biblical literature in his own church, and a greater general impression respecting its importance, than any man of the age in which he lived. The critical merits of Simon are very ably discussed by Dr. Campbell. Prel. Diss. xi. part 1.

SIMSON, ARCHIBALD, *minister of Dalkeith, and one of a learned family of ministers of the Church of Scotland, which flourished in the end of the sixteenth and beginning of the seventeenth centuries; died* 1631.—Hieroglyphica Animalium Terrestrium, Volatilium, etc. quae in Scripturis Sacris inveniuntur, et plurimorum aliorum, cum eorum significationibus. Edinb. 1622–1624, 4 parts, 4to.

The object of this work is to illustrate the various subjects of natural history mentioned in the Scriptures. It treats of the animals, fowls, fishes, reptiles, insects, etc. The author was evidently not a Bochart, nor is his work another Hierozoicon; but it contains some curious learning, and no small portion of

fancy. He tells us every thing, true and fabulous, that he could collect about the subject; and moralizes on every thing as he goes along. The following translation of his article on the Pelican will give a tolerable idea of this curious work. The piety of some of the reflections will be more admired than their wisdom.

Of the Pelican. Isaiah xxxiv.

"The pelican (πελικανος) is an Egyptian bird, found chiefly in the deserts of the river Nile. There are two kinds of it, the one flying in the air, the other inhabiting the water. These birds are said to kill their young with their bill, and to lament them, while they lie dead in the nest, for three days; after which, it is said, the mother wounds herself deeply, and pours out the blood upon her young; when they, being sprinkled with it, straightway revive.

The following account, which I have obtained from the most ancient and approved authors, gives me more satisfaction. Jerome, in his Epistles, affirms that the pelican, when its young have been destroyed by the poison of the serpent, restores them to life by its own blood. Mor. The pelican is here a figure of Jesus Christ, who saves through his blood those whom Satan hath destroyed by the poison of sin; as those who were bitten by the fiery serpents were healed by looking to the brazen serpent in the wilderness.

The bird being thus weakened by loss of blood, is nourished by its young, of which those that have been grateful are rewarded by it on its recovery. Those again whom it discovers to have been otherwise are thrust out of the nest. Mor. Children who are disobedient to their parents deserve to be disinherited. To the first class of persons, (the grateful) Christ shall say, I was an hungered, and ye gave me meat; but, to the others, Depart from me ye cursed, for I was an hungered, and ye gave me no meat.

The *gier-eagle* feeds on worms; the pelican and the swan on fishes; the ibis on serpents. Mor. Not many, but almost all, passing by the things of heaven, pursue earthly objects; and, neglecting the culture of divine pursuits, seek after worldly gratifications, on which they feed: whether it be on worms with the

avaricious; or on fishes, which afford little nourishment, with those who pursue folly and vanity; or on serpents, with the spiteful, who feast upon the poisons of malice.

The pelican, a mean bird, lays her eggs upon the ground, while the eagle builds her nest in the highest rocks. Mor. Ah! how foolish are those who neglect the things above, and to the great loss of them and theirs, involve themselves in worldly speculations.

Though it be a mean bird, yet hath it such courage, that when the nest in which its young lie, is set fire to by the shepherds, it advances boldly, despises the vehemence of the flames, though the heat penetrate through its members; and retreats not from its station nor is the least terrified, though almost wholly consumed; while the lion, the bravest of animals, at the sight of a small torch, is put into great consternation. Mor. Christ is assuredly that pelican, who to save us, threw himself into the furnace of the divine indignation, that we might be delivered from wrath. The Egyptian priests represent the pelican on the top of a cross; an image of Christ hanging on that cross.

Lauretus Monachus, in his collection of Allegories, tells us, that the pelican lives upon poisonous substances. Mor. Hereby is the sinner prefigured, who, in the desert of this world, captivated by its allurements, takes delight in the poisons of vice.

The pelican loves solitude. Mor. So good men avoid ostentation, and the ear of the multitude, and in retirement hold converse with God. Elias fled to the desert, as did John the Baptist, David, and other holy men. Vide Hebr. xi.

It holds by the head such birds as it makes its prey. Mor. Thus Christ attacks the head, not the tail of the serpent, that he may bruise it; because in it is the life of the devil. *The seed of the woman shall bruise the head of the serpent.*"

Mr. Simson was also the author of an English Commentary on the Second Epistle of Peter, which was published at London in 1632, 4to.

SIMSON, PATRICK, *minister of Stirling, brother of the preceding; died* 1618.—The History of the Church since the days of our Saviour Jesus Christ

until this present age. Lond. 1624, fol. 1634, third edition.

"The works of Patrick Simson," says Dr. M'Crie, "contain a succinct History of the Christian Church, written in a style which, though not correct, is spirited, and breathes a classical air." He wrote several other works besides his History of the Church; all of which are now scarce, and are regarded chiefly as objects of curiosity.

SIMSON, WILLIAM, *minister of Dunbarton, in Scotland; another brother of the same family.*—De Accentibus Hebraicis breves et perspicuae Regulae. Lond. 1617, 12mo.

This work is curious, as the first production on Hebrew literature which appeared in Scotland. The subject of Hebrew accents is not a common one, which shows that the author must have made considerable progress in oriental learning. See an extract from him under the article WEEMSE, JOHN.

SMART, CHRISTOPHER, A. M. *Fellow of Pembroke Hall, Cambridge; born* 1722; *died* 1771.—A Translation of the Psalms of David attempted in the Spirit of Christianity, and adapted to Divine Service. Lond. 1765, 4to.

That Mr. Smart was a considerable scholar, is evident from his prose translation of Horace. Several of his poetical pieces also show that he had cultivated the muses with some success. His version of the Psalms is very unequal. Some of them are, on the whole, happily rendered. In others, "Sternhold himself is out-Sternholded." Besides the above work, he turned into verse, some of it very doggerel, The Parables of our Lord and Saviour Jesus Christ. Lond. 1768, 8vo.

SMITH, ELIZABETH, *an amiable and accomplished lady; born* 1776; *died* 1806.—The Book of Job; translated from the Hebrew. With a pre-

face and annotations by the Rev. F. Randolph, D. D. Lond. 1810, 8vo.

This is a good English version of Job, produced chiefly by the aid of Parkhurst's Lexicon; in which almost all the peculiar renderings of Miss Smith's version will be found. Her own notes are few, and chiefly verbal; those of her editor are of no great value. Both he and Dr. Magee speak too strongly of the merits of the work; though it is certainly a great proof both of the diligence and talents of its author.

SMITH, JOHN, M. D. *member of the Royal College of Physicians, London; born about* 1630; *died in* 1679.—The Portrait of Old Age. Wherein is contained, a sacred anatomy, both of soul and body, and a perfect account of the infirmities of age incident to them both. Being a paraphrase upon the six former verses of the xiith chapter of Ecclesiastes. Lond. 1666, 8vo. 3d edit. Ibid. 1752, 12mo.

This is a very curious critico-anatomical book. Dr. Smith was both a considerable biblical scholar, and well acquainted with his own profession. In interpreting the different parts of the above passage of Ecclesiastes, and applying them to the human body, he endeavours to show that Solomon was profoundly versant in all the discoveries of anatomy, and that even the circulation of the blood was not unknown to him. The following passage on this subject deserves to be extracted. After explaining the Harveian theory of the circulation, he thus proceeds: "This is the true doctrine of the excellency and motion of the blood, and of the use of the heart, and the parts appertaining thereunto; all which were perfectly known to Solomon, as will abundantly appear anon, in the explication of the symptoms we are now about. Yet it pleased the Lord that this knowledge should, with the possessor of it, sink into dust and darkness, where it lay buried for 2500 years, at the least, till it was restored thencefrom by the wisdom and industry of that incom-

parable, and for-ever-to-be-renowned Dr. William Harvey, the greatest honour of our nation, and of all societies of which he was a member." Matthew Poole, in whose house Dr. Smith died, speaks in the highest terms of his learning, and of the value of his work, the substance of which he introduces into the Synopsis.

SMITH, JOHN PYE, D. D. *theological tutor of the dissenting academy at Homerton.*—The Scripture Testimony to the Messiah: An Inquiry with a view to a satisfactory determination of the doctrine taught in the Holy Scriptures concerning the person of Christ. Lond. 1818–1821, 2 vol. 8vo.

This is one of the most important works that has been published in England for many years. The extensive acquaintance with ancient and modern writers which it discovers, the depth and accuracy of the learning which it displays, the amiable spirit, combined with the powerful argument, by which it is pervaded, place it in the very first rank of critical and polemical performances. The second volume is considerably superior to the first; but both contain a treasure of Christian instruction, with which no Christian minister ought to dispense.

SMITH, THOMAS, D. D. *a learned clergyman of the Church of England; born* 1638; *died* 1710.—Diatriba de Chaldaicis Paraphrastis, eorumque versionibus, ex utroque Talmude, ac Scriptis Rabbinorum, concinnata. Oxon. 1662, 8vo.—Miscellanea. Lond. 1692, 12mo.

Dr. Smith was an excellent oriental scholar. He resided a considerable time at Constantinople, as chaplain to the English ambassador, which afforded a valuable opportunity of improving his acquaintance with the eastern languages. The fruits of this residence appeared in the accounts of the Greek Church, and of the Seven Churches of Asia, which he published. The Latin Miscellanea, mentioned above, contain an answer to Simon on the subject of transubstantiation; a dissertation on 1 John v. 7,

in which he endeavours to maintain the integrity and authenticity of the reading of the received text; a defence of that dissertation; and a commentary on the Second Epistle of Peter. Dr. Smith was the author of many other works, theological and antiquarian.

SNODGRASS, JOHN, D.D. *one of the ministers of Paisley.*—A Commentary, with Notes, on part of the Book of the Revelation of John. Paisley, 1799, 8vo.

This commentary embraces chapter i. iv.–xvi. and chap. xx. 7–15, together with three dissertations; one on the four beasts; another on the four and twenty elders; and a third on the number of the beast. Dr. Snodgrass was a man who thought for himself, whose views were evangelical, and whose expositions of the prophecies are characterized by sobriety as well as independence of thinking. The dissertations are ingenious, if not satisfactory.

SPANHEIM, FREDERIC, *senior, Professor of Divinity at Geneva and Leyden; was born in* 1600; *and died in* 1649.—Dubia Evangelica, in tres partes distributa. Genevae, 1639, 1658, 1700, 2 vol. 4to.

Spanheim the elder was a man of profound learning, and the founder of a learned and distinguished family. This work is both an exegetical performance, in which the true meaning is attempted to be given of many passages in the Gospel of Matthew, and a polemical defence of the orthodox views of many doctrinal and disputed points, against infidels, Pagans, Jews, Samosatenians, Anabaptists, Catholics, and all other sects. The doctrines of Geneva occupy, as might be expected, a prominent place. Very many important discussions are to be found in the volumes, and some of less moment. None of them is dismissed briefly or carelessly. Philosophy, history, and antiquities are all brought to bear on the argument, and made handmaids to theology. He digresses occasionally, and labours as much in stating the difficulty as in removing it; but those who

have patience to travel through his elaborate reasonings will never be altogether disappointed.

SPEARMAN, ROBERT, Esq. *of Oldacres, in Northumberland; an ingenious Hutchinsonian writer.* —An Enquiry after Philosophy and Theology, tending to shew when and whence mankind came at the knowledge of these two important points. Edinb. 1756, 8vo.—Letters to a Friend concerning the Septuagint Translation, and the Heathen Mythology. Ibid. 1759, 8vo.

Both these works contain a respectable portion of genius and learning, but are strongly tinctured with the principles and spirit of the school to which the author belonged. Spearman's opinion of the Septuagint was low and incorrect; but he has some sensible remarks on the quotations from it in the New Testament. He considers all the mythology of the heathen to have been originally derived from revelation. His philosophy, like that of his master, is opposed to the Newtonian, and has now very few admirers. Parkhurst frequently refers to him with respect. Spearman assisted Julius Bate in editing the works of Hutchinson, in 12 vol. 8vo.; to which he published, by way of supplement, an Index, with plates, in 1765, 8vo. I think he also wrote a Life of Hutchinson.

SPENCER, JOHN, D.D. *master of Corpus Christi College, Cambridge; born* 1630; *died* 1695.—De Legibus Hebraeorum Ritualibus et earum rationibus libri tres. Cantab. 1685, fol. Ibid. 1727, fol. opt. edit. edited by Professor Chappelow.

In this work, Spencer treats very largely of the origin of sacrifices; of purifications; of new moons; of the ark and the cherubim; of the temple; of the Urim and Thummim; of the scape goat; of circumcision; of clean and unclean meats; of idolatry; and of the Jewish theocracy. To an edition of the work published at Tübingen by Professor Pfaff, there is prefixed,

a Dissertation on the life of Spencer, on the merits and demerits of the book, and on the authors who wrote against it. It is a very learned, but a very dangerous work; the great object of which is to show that the Hebrew ritual was almost entirely borrowed from the Egyptians, and accommodated to the taste and prejudices which the Jews had acquired among that people. The same hypothesis had been stated by Maimonides, a philosophizing Jew, in his More Nevochim, and was greedily laid hold of by Sir John Marsham, in his Canon Chronicus Aegyptiacus. A masterly refutation of the work of Spencer was furnished by Witsius, in his Aegyptiaca; and Shuckford, in his Connections, supplies also many arguments on the same side. Warburton partly espoused the system of Spencer, and replied to Witsius, for which he is very properly censured by Dr. Magee, in his work on the atonement. Socinians and infidels have made very liberal use of the work and arguments of Spencer.

SQUIRE, SAMUEL, D. D. *Bishop of St. Davids; born* 1714; *died* 1766.—The Ancient History of the Hebrews Vindicated; or, Remarks on the third volume of the Moral Philosopher. Camb. 1741, 8vo.—Two Essays; the former a Defence of the Ancient Greek Chronology; to which is annexed, a New Chronological Synopsis; the latter an Inquiry into the Origin of the Greek Language. Ibid. 1741, 8vo.

These works, particularly the Essays, contain some very interesting and learned discussion. Bishop Squire maintains the credit of the ancient Greek chronology in opposition to Sir Isaac Newton and others. His Chronological Synopsis is chiefly extracted from the Parian Marbles, Eusebius, Usher, Petavius, Newton, and Marshall. On the origin of the Greek language he ascends to the remotest antiquity, and endeavours, with considerable success, to show its oriental nativity, or Hebrew parentage. His argument is ably supported, and well deserving of attention. Dr. Hodges, the Hutchinsonian, published some remarks on part of these essays in an anonymous pamphlet,—

Reflections upon two Essays, published by Mr. Squire. Lond. 1743, 8vo.

STACKHOUSE, THOMAS, A. M. *an English clergyman; born* 1680; *died* 1752.—A History of the Holy Bible, from the beginning of the world to the establishment of Christianity; with answers to infidel objections, dissertations on the most remarkable passages, and most important doctrines, and a connection of the profane with the sacred writings. Lond. 1755, 2 vol. fol. Ibid. 1767, 6 vol. 8vo. Ibid. 1817, 3 vol. 4to. edited by Bishop Gleig.

This elaborate work was more esteemed on its first publication than afterwards; though the additional notes and dissertations of Dr. Gleig have rather revived its reputation. The history is not written in an interesting manner; it is minute on trifling, and brief on important points. The infidel objection is often strongly stated, and weakly answered. The criticisms on passages of Scripture are seldom original or profound. Patrick, Poole, Le Clerc, Heidegger, and Parker's Bibliotheca supply the greater part of the notes. The theological sentiments are neither correct nor consistent; and as a view of the connexion between sacred and profane history, it is decidedly inferior to Shuckford and Prideaux. Gleig's edition is certainly more valuable than the former ones; but several of the above remarks are applicable to his additions, as well as to the original work.

STANHOPE, GEORGE, D. D. *Dean of Canterbury; born in* 1660; *died in* 1728.—A Paraphrase and Comment upon the Epistles and Gospels. Lond. 1705, 4 vol. 8vo. several times reprinted.

Dean Stanhope enjoyed considerable reputation for learning and piety, and was the author of several original works, as well as the translator of Thomas a Kempis, the Meditations of St. Augustine, and Epictetus. The above performance, on the Epistles and Gospels of the Church, is a work of devotion rather than of learning and criticism. In the former respect it would

have been more useful had the learned dean studied Paul more than Kempis, and infused the doctrine of the cross of Christ with greater freedom into his practical and spiritual exhortations.

STEHELIN, JOHN PETER, F. R. S. *a learned German clergyman, resident in England.*—The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud and other rabbinical writings. Translated from the High-Dutch. Lond. 1743, 2 vol. 8vo.

From the preface to this work, it appears that the original, of which it is a translation, was the production of Dr. Eisenmenger, professor of oriental languages in the university of Heidelberg. It was published in German at Königsberg, in 1711, 2 vol. 4to. under the title of Judaism Discovered. It does not appear that Stehelin was the translator of the work; but he is the writer of a long preface to it. There is also an appendix on the religious customs and ceremonies of the Jews from the Latin of Buxtorf. The whole work is certainly very curious, and very melancholy. More convincing proofs and illustrations of the blindness which hath happened to Israel are nowhere to be found. Their traditions are a mass of absurdity and superstition, not exceeded by any thing in popery or paganism. The book is scarce. John Andrew Eisenmenger, the original author, was born at Manheim in 1654; and died at Heidelberg in 1704.

STEPHENS, ROBERT, *a celebrated printer, and head of the distinguished family of printers of that name; born at Paris,* 1503; *removed to Geneva on account of his reformed principles in* 1552, *where he died* 1559.—Novum Testamentum Graece. Paris. 1546, 1549, 12mo. 1550, fol.

The edition of 1550 is the critical edition of Robert Stephens, which has long excited the admiration of the curious for its splendour, and of the learned for its accuracy. It contains various readings in the margin from sixteen MSS. including the Complutensian edition; from which it differs in about thirteen hundred

places. The discussions respecting the MSS. employed in it have been very extensive, for which Griesbach's Prolegomena may be consulted, and the opinions of its critical merits are somewhat discordant. It is now considered chiefly as a reprint of the sixth edition of Erasmus. Bentley says of it, "although the text stands as if an apostle had been the compositor, its errors are numerous."

The editions of 1546, 1549, are called the *O Mirificam,* from the first words of the preface, referring to Francis I. They were compiled chiefly from the Complutensian edition, and from MSS. collected by Stephens and his son Henry. The edition of 1549 differs from the first in sixty-seven places. They are uncommonly beautiful specimens of typography. Stephens's edition of the New Testament, Geneva, 1551, 12mo. is the first Greek Testament divided into verses. His son Henry says this division was made by his father, when on a journey from Paris to Lyons, *inter equitandum,* on horseback, or during the intervals of rest on the journey. What a pity he did not take more time! The editions printed from the Stephanic text are very numerous. The critical value of it is largely discussed by Griesbach. Proleg. pp. 27-40.

STILLINGFLEET, EDWARD, D. D. *Bishop of Worcester; born* 1635; *died* 1699.—Origines Sacrae; or, a Rational Account of the Christian Faith, as to the truth and divine authority of the Scriptures, and the matters therein contained. Lond. 1662, 4to. and often reprinted.

This is a very learned and valuable work, in which the author ably vindicates the authenticity and sacred authority of the Scriptures, and the divine nature of the truths which they contain. Bishop Stillingfleet was a very voluminous writer. His principal publications besides the above are, Irenicum, in which he endeavoured to make peace between the church and the dissenters; a Rational Account of the Grounds of the Protestant Religion, in which the main points of the popish controversy are taken up; a Discourse on the true reason of the Sufferings of

Christ, in which he engages the Socinians; and, Origines Britannicae, or the Antiquities of the British Churches, in which he traces the early introduction of Christianity into Britain, and its progress, to the conversion of the Saxons. His whole works were published in London in 1710, 6 vol. fol.

STOCK, CHRISTIAN, *a learned German; Professor of Divinity at Jena; born* 1672; *died* 1733. —Clavis Linguae Sanctae Veteris et Novi Testamenti. Cura Fischeri. Lips. 1753, 2 vol. 8vo.

This is the best edition of two very valuable Lexicons for the Hebrew and Greek Scriptures. They comprehend the substance of the most celebrated Lexicons which had been previously published for the Old and New Testaments. Stock was a punctist, but a man of liberal sentiments and extensive learning.

STOCK, JOSEPH, D. D. *Bishop of Killalla.*—The Book of the Prophet Isaiah, in Hebrew and English; with notes, critical and explanatory. Lond. 1803, 4to.—The Book of Job, metrically arranged according to the Masora, and newly translated into English, etc. Bath, 1805, 4to.

Dr. Stock contends for a metrical arrangement of the Hebrew prose, as well as of the Hebrew poetical writings. In his Isaiah he often alters the renderings of Lowth, but seldom improves them. Some of the notes, however, contain critical and philological matter worthy of consideration. His translation of Job was the work of six weeks! Magee describes it as "executed with a haste that nothing can excuse, abounding with errors both of reasoning and interpretation, presuming upon slight and fancied theories to new-mould the original text, and an entire congeries of precipitances, mistakes, and mutilations." An extended and judicious critique on this translation is to be found in the second volume of the archbishop's valuable work on the atonement.

STONARD, JOHN, D. D. *Rector of Aldingham, Lancashire.*—A Commentary on the Vision of Ze-

chariah the Prophet; with a corrected translation, and critical notes. Lond. 1824, 8vo.

I mention this work without being able to give any account of it, as it has just issued from the press. Zechariah is an interesting prophet, but he presents many difficulties to the critical expositor.

STORR, GOTT. CHRIST. *Professor of Divinity in the university of Tübingen; born at Stutgardt,* 1746; *died* 1805.—Opuscula Acad. ad Interpretationem Librorum Sacrorum pertinentia, etc. 3 vol. 8vo. Tubingen. 1796, 1803.—Comment. de Consensu Epistolarum ad Hebr. et Gal. Ibid. 1792, 4to.—Notitiae Historicae Epistolarum Paulli ad Corinthios Interpretationi servientes. 1788, 4to.

These are but a selection of the numerous works of Professor Storr, who was one of the few theologians in Germany during the last century, who combined evangelical sentiments and a devotional spirit with sound learning and elegant criticism. His inaugural dissertation on the operation of the Holy Spirit in our minds, which is now before me, discovered at an early period his extensive acquaintance with the doctrine of Scripture, and his experience of its power on his own mind. All his works may be consulted with safety and profit. Professor Storr has done much to give a better direction to the German school of criticism. The strength of his mind and the superiority of his biblical learning have given him an influence, which is likely to render his writings eminently serviceable to the cause of Christianity.

STRANG, JOHN, D. D. *Principal of the university of Glasgow, who died in* 1654.—De Interpretatione et Perfectione Scripturae. Roter. 1663, 4to.

Though this work is the production of a countryman, I have not been able to procure a sight of it. It was published after the writer's death, with an account of him prefixed to it, with

the initials of Principal Baillie's name. Dr. Strang was the author of another work, which I have met with, of a metaphysical nature; *De Voluntate et Actionibus Dei circa Peccatum.* Amst. 1663, 4to. The dedication, preface, and poems, prefixed to this last volume, were written by the celebrated Alexander Morus. The learned productions of Scotchmen, about this period, were almost all published in Holland; and, from their great scarcity in this country, I suppose few copies came back to Britain. None of Strang's publications is mentioned in Watt's Bibliotheca. Some notice of them occurs in Dr. Irving's Dissertation on the Literary History of Scotland, p. 145.

STREET, STEPHEN, *a clergyman of the Church of England.*—A New Literal Version of the Book of Psalms; with a preface and notes. Lond. 1790, 2 vol. 8vo.

A close literal version of the Book of Psalms may exhibit something of the meaning, but must be destructive of the spirit and beauty of these inimitable compositions. With the principles of translation Mr. Street was tolerably acquainted; but of the cognate Hebrew dialects he was almost entirely ignorant. Many of the psalms appear to much more advantage in this, than in the common version. The meaning of particular words is examined with great care, the force of the connecting particles duly attended to, and the scope of the psalm closely followed. The first volume contains the translation, and the second the notes.

STRIGELIUS, VICTORINUS, *a learned German; Professor of Divinity at Heidelberg; born* 1524; *died* 1569.—Hypomnemata in omnes libros Novi Testamenti, etc. Lips. 1665, 2 vol. 8vo.

Strigelius wrote notes or observations on many of the books of the Old Testament; but this work on the New is considered his best. Dr. Harwood says "this is another of the most valuable books of sacred criticism. The observations are neat, the Latinity pure, and the critical judgment of V. Strigelius excel-

lent." Ernesti also greatly praises Strigelius, as inferior only to Erasmus in Greek learning, but greatly his superior in Hebrew. Of this I have now before me an excellent specimen in a translation, with notes, of Isaiah,—Conciones Ezaiae Prophetae ad Hebraicam veritatem recognitae, etc. Lips. 1565, 12mo. At the end there is a very useful index to the book which he had translated. Mr. Horne is mistaken in saying that Strigelius wrote notes on all the books of Scripture, with the exception of *Isaiah*. Part of a work of his on the Psalms was early translated into English, under the quaint title of, The Harmony of King David's Harp, by Robinson. It appeared in three several portions, 1582-93-6.

STUKELEY, WILLIAM, M. D. *a celebrated antiquary, and clergyman of the established church; born* 1687; *died* 1765.—Palaeographia Sacra; or, Discourses on the Monuments of Antiquity that relate to Sacred History. No. I. Lond. 1736, 4to.

This learned work was not prosecuted by the author beyond the first number, which he dedicated to Sir Richard Ellis, Bart. Dr. Stukeley endeavours to show how heathen mythology is derived from sacred history, and that the Bacchus of the poets is no other than the Jehovah of Scripture. His own account of it in a letter to a friend is worth quoting. "In the progress of this work, one of my views is an attempt to recover the faces or resemblances of many great personages in antiquity, mentioned in the Scriptures. If novelty will please, I need not fear of success; but it will not appear so strange a matter as it seems at first sight, when we have once ascertained the real persons characterized by the heathen gods and demi-gods." On this principle, Dr. Stukeley applies the 19th ode of the second book of Horace to the Messiah.

SUICER, JOH. CASPAR, *Professor of sacred literature at Zurich; born in Switzerland in* 1619; *died* 1684.—Thesaurus Ecclesiasticus, e Patribus Graecis, etc. Amst. 1682, 2 vol. fol. Opt. edit. ibid. 1728, 2 vol. fol.

This is a most valuable book. It illustrates, in the order of the alphabet, the phrases, rites, doctrines, heresies, etc. used or referred to by the ancient writers, Greek fathers, and ecclesiastical historians, together with a vast number of words and expressions, mostly omitted by lexicographers. It was the labour of many years to the learned and indefatigable author, and affords most important aid in ascertaining the meaning of many things contained in Scripture, as well as in the writings of antiquity. Every page of it displays the profound learning and research of the author, whose work has been a rich store-house of information and reference to all subsequent critical writers. The second edition, published in 1728, is very considerably enlarged and improved, particularly by a supplement and additions, by John Henry Suicer. Walch pronounces it a work of great labour and great utility. Suicer was the author, besides other works, of Observationes Sacrae. Tigur. 1665, 4to.

SURENHUSIUS, GULIELMUS, *Professor of Hebrew and Greek at Amsterdam, and a learned rabbinical writer of the last century.*—ספר המשוה sive ΒΙΒΛΟΣ ΚΑΤΑΛΛΑΓΗΣ, in quo secundum veterum theologorum Hebraeorum formulas allegandi, et modos interpretandi, conciliantur loca ex Vetere in Novum Testamentum allegata. Amst. 1713, 4to.

This is a work of great labour and learning, and full of important information on the modes and principles of the quotations from the Old Testament which occur in the New. All the passages are carefully examined, and many more are occasionally illustrated. No man possessed a greater acquaintance with rabbinical learning than Professor Surenhusius, as appears from his edition of the Misnah, with a Latin translation, in six volumes folio, published at Amsterdam in 1698-1703. The work on the quotations shows that he could turn it to good account.

SYKES, ARTHUR ASHLEY, D. D. *an Arian clergyman of the Church of England; born* 1684;

died 1756.—A Paraphrase and Notes upon the Epistle to the Hebrews. Lond. 1755, 4to.

An exposition of the Epistle to the Hebrews, which explodes and opposes the doctrines of the deity and atonement of Christ, must be a very unsatisfactory, or, if learned, a very dangerous performance. There are indications both of learning and ingenuity in this work; but poor Dr. Sykes wrote under the influence of a very perverse blindness to the glory of the Gospel. He was the author of many other publications, of which the following contain some things deserving of attention.—An Essay on the Nature, Design, and Origin of Sacrifices, 1748, 8vo.—The Scripture Doctrine of the Redemption of Man by Jesus Christ, 1755, 8vo.—A Brief Discourse concerning the Credibility of Miracles, 1742, 8vo.—An Essay on the Truth of the Christian Religion, 1725, 8vo.

SYMONDS, JOHN, LL.D. *Professor of modern history in the university of Cambridge; died in* 1807. —Observations upon the Expediency of revising the present English Version of the Four Gospels and Acts of the Apostles. Camb. 1789, 4to.—The same on the Epistles. Ibid. 1794, 4to.

These works of Dr. Symonds are both very valuable, and discover an intimate acquaintance with the original Scriptures, and with the most correct principles of translation. Many mistakes in our common version are pointed out, and easy, and often important corrections suggested. The volumes deserve to be consulted by all future translators and expositors of the Bible.

TALBOT, MATTHEW.—An Analysis of the Holy Bible; containing the whole of the Old and New Testaments, collected and arranged systematically. Leeds, 1808, 4to.

This work I have not seen, but Dr. Williams says it is a curious and useful publication; and Mr. Horne quotes the British Critic, which characterizes it as "a book of good arrangement

and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge." It is divided into thirty books, which are subdivided into 285 chapters, and 4144 sections.

TARNOVIUS, PAUL, *Professor of Divinity at Rostock.*—Libri Quatuor Exercitationum Biblicarum. Rostochii, 1619, 1624, 1627, 4to.—Commentarius in Johannis Evangelium. Ibid. 1629, 4to.

These are valuable works, by a man of piety, learning, and enlarged acquaintance with the Scriptures. The work on John is not so elaborate as that of Lampe on the same book, but scarcely less valuable. The Exercitations contain critical remarks and illustrations of many difficult passages in the Old and New Testaments, and a Dissertation on the Perseverance of the Saints.

TAYLOR, JOHN, D. D. *tutor of Divinity in the dissenting academy at Warrington; born* 1694; *died* 1761.—A Paraphrase and Notes on the Epistle to the Romans; to which is prefixed, a Key to the Apostolic Writings, or an Essay to explain the Gospel scheme, etc. Lond. 1745, 4to.

This work made considerable noise when it was first published, and is still held in estimation by those who are attached to Socinian or Arian sentiments. It would be wrong to deny that it contains marks both of learning and genius, and that several things in it are worthy of attention. But its complete perversion of scriptural doctrine on the most important topics, and the latitude of its principles of interpretation, render it a very dangerous book. Dr. Doddridge said very justly of it, that Dr. Taylor had broke his key in Paul's epistles. Certainly if his hypothesis be correct, the New Testament is a very labyrinth, which this Arian professor has still farther confounded, instead of enabling us to thread. The book has gone through several editions. The Key Bishop Watson has placed among his tracts.

Taylor is the author of several other performances, besides his Hebrew Concordance.

TELLER, L. ROM. *Professor of Divinity in the university of Leipzig.*—Dissertationum sacrarum ad Caussas Hermeneuticas spectantium Decas. Lips. 1740, 4to.

These Dissertations are on—The mark which God put upon Cain—the phrase, Thou shalt not turn aside to the right hand or to the left—He who hath ears to hear, let him hear—the Perfection of the New Covenant—the Definition given of Faith, Heb. xi. 1.—and various other subjects, which are treated in a very Christian and sensible manner.

TELLER, WILLIAM AB. *Professor of Divinity at Helmstadt, in Brunswick, and afterwards chief of the consistory at Berlin; born* 1734; *died* 1804. —Notae Criticae et Exegeticae in Genes. xlix. Deut. xxxiii. Exod. xv. Jud. v. Cum Var. Lect. Interpretatione multorum aliorum locorum V. T. Halae, 1766, 8vo.—Opuscula Varii Argumenti. Francof. 1780, 8vo.

Teller was one of the German Liberals, or Socinians; and published several works, the tendency of which is to explode all the distinguishing doctrines of revelation. The above, though almost entirely critical, display the same hostile feeling. He discovers Shiloh in the 49th of Genesis to be *a place*, and that it contains no prophecy of the Messiah. This interpretation greatly delighted Dr. Priestley, and is quoted as very ingenious by Dr. Geddes.

THOMSON, ANDREW, D. D. *minister of St. George's, Edinburgh.*—Lectures, Expository and Practical, on select Portions of Scripture. Edinb. 1816, 2 vol. 8vo.

These Lectures, or Expositions, are twenty-five in number. The passages selected are all in the Gospels and the Acts of the Apostles. They contain little or nothing of a critical nature; which was not indeed the author's intention; but they abound with sound and striking views of Christianity; of the opposition of men to its evangelical truths; and of its important practical influence on those who receive it. They may be considered as sermons on large texts, rather than elucidations of difficult passages; as such, they do credit to the talents of the author, and are worthy of attention.

THOMSON, CHARLES, *late secretary to the Congress of the United States.*—The Old Covenant, commonly called the Old Testament, translated from the Septuagint. The New Covenant, translated from the Greek. Philadelphia, 1808, 4 vol. 8vo.

This transatlantic work is creditable to America, and to the learned author. It is the only English version of the Septuagint, and is therefore worthy of attention, as well as for the fidelity with which it is executed. The New Testament contains many improved renderings and arrangements. The notes are in general neither long nor profound. Mr. Thomson is also the author of another work of some importance;—A Synopsis of the Four Evangelists; or, a regular history of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. Philadelphia, 1815, 8vo.

THOMSON, ROBERT, *a gentleman connected with the law in Edinburgh.*—Diatessaron; or the Gospel History, from the text of the Four Evangelists, in a connected series; with notes, critical and explanatory. Edinb. 1808, 8vo.

This is not a work of much value. The text is mostly taken from Dr. Campbell's Translation of the Gospels. The Harmony is not greatly different from some others, and the notes are neither numerous nor original.

THOMSON, WILLIAM, A. M. *minister of Ochiltree, in Ayrshire.*—The New Testament, translated from the Greek; and the Four Gospels arranged in Harmony, where the Parts of each are introduced according to the natural Order of the Narrative, and the exact Order of Time. With some preliminary observations, and notes critical and explanatory. Kilmarnock, 1816, 3 vol. 8vo.

Mr. Thomson is entitled to respect for his attempt to translate the New Testament, whatever opinion may be formed of his success. If a profound acquaintance with classical and biblical Greek, solidity of judgment, great nicety of taste, and acuteness of discernment, together with a command of pure and easy phraseology in our native tongue, be essential to a good translation of the Bible, this work will not stand the test. The author's attainments, in all these respects, were very moderate. The version is "studiously made as literal as possible." The English idiom is continually sacrificed to the Greek; so that grammatical propriety is often violated, and the desire to render the translation very faithful and very clear, has often made it obscure and incorrect. He never departs from the received text in a single instance; so that, for him, Mill and Wetstein and Griesbach have all laboured in vain. The preliminary observations contain some feeble criticism on Dr. Campbell's Dissertations. The notes to the work are numerous, and sometimes long; but they rarely discover much ability. The piety of the author, and his attachment to the leading doctrines of the Gospel, are very apparent; and, with all its defects, some of the renderings are good, and many remarks occur which are worthy of attention.

TIL, SAL. VAN, *a learned Dutchman; Professor of Divinity in the university of Leyden.*—Commentaria Analytica in varios Libros Propheticos, etc. Lugd. Bat. 1744, 3 vol. 4to.

This work contains an Illustration of the Song of Moses, Deut. xxxii.; the Prophecy of Habakkuk; the Book of Malachi; with Dissertations on the Beginning of the Gospel; on the Ministry of John the Baptist; on his Imprisonments; on the second Sabbath after the first; on the Site of the Terrestrial Paradise; on the Year, Month, and Day of the Birth of Christ; and on some other subjects. These are but a small part of the voluminous writings of Van Til, which are all very learned, but very heavy. The Dissertation on the situation of Paradise contains some very valuable information respecting the geography of Mesopotamia, where, he maintains, the garden of Eden was placed.

TILLOCH, ALEXANDER, LL.D. *editor of the London Philosophical Journal.*—Dissertations Introductory to the Study and right understanding of the Language, Structure, and Contents of the Apocalypse. Lond. 1823, 8vo.

This work contains seven Dissertations on the following subjects:—On the Opinions delivered by Ecclesiastical Writers, respecting the Date of the Apocalypse; on the Evidence furnished by the Epistles, respecting the time when it was written; on its Language and Structure; on various Names by which the Creator of the Universe is designated in the Scriptures, and the proper mode of translating them; on the Hebrew name Jehovah, and the Greek expression ΚΥΡΙΟΣ Ο ΘΕΟΣ, commonly rendered the Lord God; on certain combinations of Ο ΘΕΟΣ, the Omnipotent; on certain combinations of nouns of personal description, which are found in the Apocalypse. In these Dissertations, the reader will find a large portion of very curious and ingenious disquisition. Dr. Tilloch labours to show, though I think unsuccessfully, that the Apocalypse was one of the earliest written books of the New Testament, and that most of the Epistles contain allusions to it. On the Hebrew and Greek names of God, and some of their combinations, and on the style of the Apocalypse, he is very happy in many of his remarks and illustrations. The work is deserving of a candid examination, and it would be gratifying were the author to publish the larger

work on the Revelation, which he mentions in the advertisement. I believe I am warranted in ascribing the following performance to the same pen: Dissertations on the Opening of the Sealed Book, illustrating the Prophetic Signs used in Daniel and the Revelations. Printed from the Papers signed Biblicus, published in the London Star. Arbroath, 1819, 8vo.

TITMANN, CHARLES, *a learned German divine; superintendent of the diocese of Dresden; still or lately living.*—Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis. Lips. 1816, 8vo.

This work is an exception to the general run of modern German commentaries, the sentiments of it being very scriptural, and the feeling which pervades it serious and devout. The criticism is accurate and profound, and blended with much valuable argument on the most important points of the Christian faith. It is among the most exquisite pieces of an expository nature that have ever been published on the Scriptures. Titmann is also advantageously known on the continent, as the author of a volume of Theological Tracts, chiefly critical, in which some difficult passages of Scripture, and some important points of theology, are discussed with great ability. It was published in 8vo. at Leipzig in 1803, under the title of, Opuscula Theologica. It contains a Commentary on the first four chapters of John's Gospel; an Essay on the meaning of the word *Priest* in the Epistle to the Hebrews; and another on the Comparison of Christ with Angels in that Epistle. It discusses also the views of James respecting faith and works; the terms employed in the New Testament relating to the economy of salvation; the work of the Spirit; the work of Christ; the resurrection of the dead by Christ; the injuries which Christianity has sustained from ignorance of the original languages of the Scriptures.

TODD, HENRY JOHN, A. M. *chaplain in ordinary to his Majesty,* etc.—A Vindication of our Authorized Translation, and Translators of the Bible; and of preceding English Versions, autho-

ritatively recommended to the Notice of those Translators. Lond. 1819, 8vo.—Memoirs of the Life and Writings of the Right Reverend Brian Walton, D. D. Lord Bishop of Chester, Editor of the London Polyglot Bible. Lond. 1821, 2 vol. 8vo.

The former of these works was occasioned by Mr. Bellamy's Translation, and Sir J. B. Burges's Defence of it. Mr. Todd occasionally carries his deference to the *authorized* version, and its *authoritative* recommendation, rather far; but his work contains some valuable information, and a good deal of research. The same remark is applicable to his Memoirs of Bishop Walton. It comprehends notices of Walton's coadjutors in his great work; of the cultivation of oriental learning in this country, during his time; and of the translators of the authorized English version of the Bible. The second volume is entirely occupied with Walton's Considerator Considered, or the Vindication of the Polyglot against the attack of Dr. John Owen.

TOINARD, NICHOLAS, *a learned Frenchman; born* 1627; *died* 1706.—Harmonia Graeco-Latina. Paris. 1707, fol.

This Harmony of the Evangelists was originally written only for private use. A part of it was printed before the author's death, and distributed among his friends, whom he requested to publish it after his death. It includes the Greek text of the Evangelists, with an abstract of their narrative in Latin. It is a work of much labour, and discovers great attention to the minute circumstances which tend to illustrate and reconcile the writers of the Gospels. Charles Caton de Court wrote the notes, and M. Fleuri, Canon of Chartres, furnished part of the Prolegomena. It is recommended by Bishop Marsh, as calculated to be of great service to those who wish to examine the verbal agreement of the Evangelists.

TOMLINSON, ROBERT, Esq. *a Hutchinsonian writer.*—An Attempt to rescue the Holy Scriptures from the Ridicule they incur with the inconsiderate, occasioned by incorrect translations, etc. Lond. 1803, 8vo.

This is a well-meaning, but not a judicious book. The author is a Hutchinsonian, who loads his pages with the authorities of Bate, Catcott, Romaine, Jones, and others of the same school. He gives new translations of a great number of passages, some of which are good, though not new, and others are far from improvements of the authorized version. In the notes his piety appears more conspicuous than his taste or judgment; for they are often exceedingly confused and unsatisfactory.

TORSHEL, SAMUEL, *a clergyman of the Church of England, and a preceptor to the children of Charles I.*—An Exercitation upon the Prophecy of Malachi. Lond. 1641, fol.—A Design about disposing the Bible into an Harmony; or an Essay concerning the transposing the Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. Lond. 1647, 4to.

The first of the above works is prefixed to a Commentary on the Prophecy of Malachi, by Richard Stock. Stock and Torshel appear to have united their efforts to produce a joint work on the last of the prophets. It is recommended by Bishop Wilkins; but Dr. Williams says, the matter of it is better than the manner. The Harmony of the Scriptures, which he proposed to publish, never appeared. His plan seems to have been a very judicious one; but the state of the times, I suppose, rendered his application to parliament for its patronage ineffectual.

TOWERS, JOSEPH LOMAS, *son of Dr. Towers, a celebrated political writer.*—Illustrations of Prophecy. 1796, 2 vol. 8vo.

These volumes appeared without the name of author, printer, or place of publication. They are on good authority now ascribed to Mr. Towers. They contain explanations of many predictions which occur in Isaiah, Daniel, the Evangelists, and the Revelation. In these predictions the French Revolution is supposed to be foretold, together with its favourable influence on the interests of mankind. There are also many things respecting the overthrow of papal power, and of ecclesiastical tyranny; the downfal of civil despotism, and the subsequent melioration of the world. There is a great deal of freedom and boldness in the work, and too large a portion of political feeling to leave the author capable of doing justice to the prophetic testimony. It was written during a period of alarm and excitement, and is said to have so impressed Mr. Pitt that he did every thing in his power to suppress the publication. The studious concealment of all the names connected with the work, affords strong evidence that the author did not consider it safe to acknowledge it.

TOWNLEY, JAMES, *a respectable minister among the Wesleyan Methodists.*—Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators, and other eminent Biblical Scholars. Lond. 1821, 3 vol. 8vo.

In 1813, the author published a small volume of Biblical Anecdotes, which may be regarded as the germ of his larger work, which must have been the labour of many years. It is impossible, without examining the work, to form any idea of the extensive and varied information which it contains. As a literary history of the Bible, it gives a luminous and comprehensive view of its progress through all ages and countries; it supplies short but accurate notices of the persons who were employed in translating and circulating it; and details the difficulties which impeded its progress, and the triumphs which it accomplished. Both as a bibliographical and a biographical work, connected

with the Scriptures, it is most valuable. As far as I have been able to collate it with the authorities, its accuracy may generally be depended on. It does not enable the reader to form an estimate of the value or merits of the respective versions which in so extensive an inquiry was perhaps impossible. It is also deficient in the account of the modern, and, what may be called, private versions of the Scriptures in English. The Illustrations of Biblical Literature entitle Mr. Townley to the warmest thanks of all the lovers of the word of God.

TOWNSEND, GEORGE, A. M. *a clergyman of the Church of England.*—The Old Testament, arranged in Historical and Chronological Order, (on the Basis of Lightfoot's Chronicle,) in such manner, that the Books, Chapters, Psalms, Prophecies, etc. may be read as one connected History, in the very Words of the authorised Translation. Lond. 1821, 2 vol. 8vo.

There are few harmonies of the Old Testament, compared with those which have been published of the New. The labour and difficulty of such an attempt are very great, arising both from the extent of the matter, and the impossibility of ascertaining many dates with any thing even approaching to accuracy. Of the importance of such an undertaking, different opinions will be entertained. Dr. Lightfoot's work, which Mr. Townsend has made the basis of his plan, displays his well-known learning and research. It is by no means, however, an attractive part of his works. Mr. Townsend divides his arrangement into eight periods, which are again subdivided into chapters and sections. There is also an introduction, and a number of useful notes and indexes. The work has been compiled with great care, and will frequently assist the reader in understanding the connexion of the Old Testament.

TOWNSEND, JOSEPH, A. M. *a clergyman of the Church of England; Rector of Pewsey, Wilts.*—The Character of Moses established for veracity as

an Historian, recording events from the Creation to the Deluge. Lond. 1813, vol. i. Bath, 1815, vol. ii. 4to.

In this elaborate work, Mr. Townsend proposes to elucidate the character of Moses as an historian, by considering the Pentateuch as containing the history of mankind in the early ages of the world; a code of laws designed for one particular people, chosen and cherished as worshippers of the great Creator, and guardians of the oracles of truth; prophecies relating to this chosen race, from their entrance into Egypt to their final expulsion from the Land of Promise. In the discussion of these topics, he has entered deeply into mythological and mineralogical details. His first chapter is on the genuineness of the Pentateuch, and he has some additional remarks in his second chapter, proving the credibility of th Mosaic history from internal evidence. Then follows his examination of the creation, the septenary division of time, the state of innocence and the fall, sacrifices, tithes, and the deluge. These subjects occupy the first volume; the second is almost entirely filled with philological discussions on the affinities of languages, in support of the veracity of Moses in recording events subsequent to the deluge. The author is evidently a very considerable scholar, and profoundly acquainted with natural history; but many of his views and reasonings have only a remote bearing on the truth, the authority, or the meaning of Scripture.

TOWNSON, THOMAS, D. D. *a clergyman of the Church of England; born* 1715; *died* 1792.—The Works of the Rev. Thomas Townson, D. D. to which is prefixed an Account of the Author. By Ralph Churton. Lond. 1810, 2 vol. 8vo.

The most valuable part of Townson's works are his Discourses on the Four Gospels, which were published by themselves in 1778 and 1788. They contain some ingenious and original views. They were characterized by Bishop Lowth on their first appearance as " a capital performance, which sets every

part of the subject it treats of in a more clear and convincing light than it ever appeared in before." His Discourse on the Evangelical History, from the Interment to the Ascension, is worth consulting.

TRAPP, JOHN, *a Puritan minister, and Vicar of Weston upon Avon, who died in* 1669.—Commentaries upon the Books of the Old and New Testament. Lond. 1646–1656, fol. and 4to.

These commentaries were not printed in a uniform edition, nor have they all the same title. The author was a man of some vigour of mind, but his language is often exceedingly quaint and uncouth. His works are now rarely to be met with. I am not sure that they include every part of the Old and New Testaments. I know that they embrace the Pentateuch, the poetical books of the Old Testament, the minor prophets, and the New Testament.

TRAPP, JOSEPH, D. D. *grandson of the preceding; a clergyman of the Church of England; born* 1679; *died* 1747.—Explanatory Notes upon the Four Gospels, in a new method, for the use of all, but especially the unlearned English Reader. In two Parts; to which are prefixed three Discourses. Lond. 1747–1748, 8vo.

The new method pursued in this work is the noticing and explaining only of difficult passages in the Evangelists. The author frequently corrects the translation, endeavours to remove apparent contradictions, and to clear up obscurities. In these respects the work is calculated to be useful, though much more might have been done. The three discourses prefixed, explain some illustrious prophecies of the Old and New Testament, particularly those of the former, which are interpreted in the latter; with remarks on the peculiar genius, turn, and cast of the prophecies in general. Dr. Trapp was the writer of a great number of pamphlets and discourses on miscellaneous subjects.

TRAVIS, GEORGE, A.M. *Archdeacon of Chester.* —Letters to Edward Gibbon, Esq. in Defence of the Authenticity of the 7th verse of the 5th chapter of the 1st Epistle of John. Lond. 1784, 4to. Ibid. 1794, 3d edit. 8vo.

"The three witnesses," says Gibbon, in his Decline and Fall, "have been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud or error of Robert Stephens in placing the crotchet; and the deliberate falsehood or strange misapprehension of Theodore Beza." This curious but characteristic sentence produced the letters of Travis, and led to some most important critical discussions. The first three were printed in the Gentleman's Magazine for 1782; the other two were added when the whole were published separately. The author vindicates the characters of the editors of the New Testament from corrupt motives, but fails to establish the authority of the disputed text. The controversy was prosecuted with profound learning by Porson and Marsh. The former first attacked the archdeacon through the same magazine in which his letters originally appeared, and then published an octavo volume. It contains twelve letters, which will remain a perpetual monument of the erudition, acumen, and wit of the celebrated but unfortunate Porson. Travis replied indirectly, by the republication of his letters in 1794; and, in the following year, Dr. Marsh published a series of letters to him on the same side with Porson. These volumes may be considered as exhausting the controversy, and leave little doubt in the mind of the biblical scholar of the spuriousness of the disputed text. Porson's opinion of Travis's work is extravagantly severe: "For intrepidity of assertion, disingenuousness of quotation, and defectiveness of conclusion, it has no equal, stands aloof beyond all parallel, as far as my reading extends, either in ancient or modern times."

TURRETIN, JOHN ALPHONSUS, *a minister of Geneva, and one of a celebrated family of the clergy of that Church; born* 1671; *died* 1733.—In Pauli ad

Romanos Epistolae Capita Priores xi. Praelectiones Criticae, Theologicae, etc. Lausan. 1741, 4to.

These prelections were translated from the French into Latin, and published after the author's death, on account of their superior excellence. They are preceded by some learned prolegomena on various matters necessary to the right understanding of this important epistle. The following works by Turretin are also important:—Commentarius Theoretico-Practicus in Epistolas ad Thessalonicenses. Basil. 1739, 8vo. De Sacrae Scripturae Interpretatione Tractatus Bipartitus. Francof. 1776, 8vo. This last work was edited and enlarged by Teller. Alphonsus Turretin was one of the first of the Geneva clergy who diverged widely from the faith, and laid the foundation of the Socinianism and infidelity which have long prevailed in that quarter.

TWELLS, LEONARD, D. D. *Rector of St. Matthew's, Friday Street, London; who died in* 1742. —A Critical Examination of the late New Text and Version of the New Testament, in Greek and English. Lond. 1731–1732, 2 vol. 8vo.—A Vindication of the Gospel of St. Matthew. Ibid. 1732, 8vo.—Answer to the Inquiry into the Meaning of the Demoniacs in the New Testament. Ibid. 1737, 8vo.—Answer to the further Inquiry. Ibid. 1738, 8vo.

The New Testament, examined by Dr. Twells, was published anonymously by Dr. Mace, who used very unwarrantable freedoms with the Greek text, and in translating it. It is very ably examined, and many of its criticisms justly exposed in this work. It is divided into three parts. The Vindication of the Apocalypse was translated into Latin by Wolfius, and is inserted in volume fifth of the Curae Philologicae. The Vindication of Matthew, I have not seen. On the subject of the Demoniacs, he holds the generally received doctrine, in opposition to the views of Mede,

Sykes, Lardner, and Farmer. The Inquiry to which he replied was written by Dr. Sykes. In opposition to him, Dr. Twells endeavours to prove that the demons spoken of in Scripture were fallen angels, and that the demoniacs were persons really possessed. He examines the passages in the Old Testament, which Dr. Sykes had quoted in support of his hypothesis, also the testimony of Josephus and Justin Martyr; brings forward in support of his own views the testimony of Tatian and Tertullian, and reasons at considerable length on the passages in the New Testament which treat on the subject. Various persons about this time engaged in the demoniacal controversy. Among these were Mr. Whiston, Dr. Church, Dr. Gregory Sharpe, Mr. Pegge, and Dr. Mead. It was afterwards revived by Mr. Hugh Farmer.

TYCHSEN, OLAUS GERARD, *Professor of philosophy and oriental literature in the united universities of Butzow and Rostock.*—Tentamen de Variis Codicum Hebraeorum Veteris Testamenti MSS. Generibus. Rostochii, 1772, 8vo.

This is a work of considerable research on the various classes, ages, and authorities of Hebrew MSS. The author is one of the few modern oriental scholars, who have remained attached to the school of Buxtorf, and defended the integrity of the existing Hebrew text. His sentiments on the topics which this controversy involves were confuted by Professor Hassencamp.

UNITARIAN VERSION *of the New Testament.*—The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation; with a corrected Text, and notes critical and explanatory. Published by a Society for promoting Christian Knowledge, and the practice of virtue by the distribution of Books. Lond. 1808, 8vo.

Of this improved version, Mr. Belsham has generally been understood to be the editor. The admirers of Socinian theology

and criticism, will perhaps consider it an improvement; but this opinion will be entertained by few others. It mangles and misrepresents the original text, perverts the meaning of its most important terms, and explains away all that is valuable in the doctrinal system of Christianity. Several able writers have fully examined the merits of this work. Among these are Drs. Nares, Laurence, and Magee, Mr. Rennell, and the British and Eclectic Reviews. After the freedoms used with the inspired writers, it is useless to be surprised at the use made of Archbishop Newcome's name on the title-page. A small edition of the work, without the critical notes, was published the same year.

USHER, JAMES, D. D. *Archbishop of Armagh; born in Dublin*, 1580; *died in London*, 1655.—The Annals of the World; from the origin of time to the beginning of Vespasian's reign: containing the History of the Old and New Testament, etc. Lond. 1658, fol.

This is a work of great labour and research, which has been followed by the greater part of modern chronologers, though the system of Dr. Hales is perhaps more correct. Usher adopts the numbers of the present Hebrew text, and does nothing to obviate the difficulties which belong to that enumeration. It contains a regular series of Scripture history, and also a harmony of the Gospels. The best edition of his Latin Annals is that published at Geneva in 1722, fol. The Chronology of Usher is that which is placed in the margin of our English Bibles.

—De LXX. Interpretum Versione Syntagma. Lond. 1655, 4to.

"Usher," says Bishop Marsh, "was the first who instituted a systematic inquiry into the Septuagint version. His work is divided into nine chapters, and relates to the origin of the version, according to the account of Aristeas; to the time when, and the place where it was written; to the altera-

tions which were gradually made in the text; to the corrections of Origen; to the modern editions, and other subjects with which these are immediately connected. This is a work of great merit; it displays much original inquiry, and may be regarded as the ground-work of later publications on the Septuagint."

—Historia Dogmatica Controversiae de Scripturis et Sacris Vernaculis, etc. Lond. 1690, 4to.

This learned work was edited by Henry Wharton, and displays, as much as any of the other writings of Usher, his very extensive erudition. Its great object is to show that it was the ancient and universal practice of Christians to read the holy Scriptures in their vernacular tongues. It consists of numerous extracts from ecclesiastical writers of all ages and countries. There are two dissertations in it, the one on the writings of the Pseudo-Dionysius, the other on the epistle to the Laodiceans. These are but a small part of the numerous and valuable writings of Usher.

VALCKENAER, LUD. CASP. *a learned Dutch critic of the last century.*—Selecta e Scholiis C. Valckenarii in Libros quosdam Novi Testamenti. Editore Discipulo E. Van Wassenberg. Amst. 1815–1817, 2 vol. 8vo.

This work contains many valuable philological notes by a very accomplished Greek scholar; and selected *con amore* by a much attached disciple. Bishop Jebb speaks of the notes of Valckenaer as learned, and of the author as far superior to Wakefield as a scholar. To the second volume, the editor, Wassenberg, has prefixed a dissertation respecting the trajections often necessary in the New Testament. The dissertation is learned, but exceedingly dogmatical. He has another dissertation also, De Glossis Novi Testamenti.

VALPY, EDWARD, B.D. *a clergyman at Norwich.* —Novum Testamentum, cum Notis Theologicis et Philologicis. Lond. 1816, 3 vol. 8vo.

This is a respectable edition of the Greek New Testament, with a considerable quantity of useful annotation. The philological notes are better than the theological, and are chiefly taken from Grotius, Raphel, Elsner, Palairet, Kypke, and Rosenmüller. It therefore partly supplies the place of these writers, or Wetstein. The text is for the most part that of Griesbach.

VANSITTART, WILLIAM, *Vicar of White Waltham, Berks.*—A New Translation of the 49th Psalm: with remarks, critical and philological, on Leviathan, Job 41st. Lond. 1810, 8vo.

This translation was contained in a sermon preached before the university of Oxford. The psalm is a very difficult one, which Mr. Vansittart has evidently examined with great critical attention. His translation very much improves the common one. The same remarks apply to the 41st chapter of Job, where he contends that the crocodile is intended. The ingenious author has just published another critical dissertation,—Cain and Lamech; or the comparative numbers of seven and seventy times seven, illustrative of the 15th, the 23d, and the 24th verses of the 4th chapter of Genesis. Lond. 1824, 8vo.

VAUTROLLIER, THOMAS, *a French printer, who resided some time in Scotland, but chiefly in London during the reign of Elizabeth; and died in* 1588.—Novum Testamentum ad editionem H. Stephani impressum, et nunc cum ultima doctissimi Theodori Bezae editione diligenter collatum, etc. Lond. 1587, 16to.

This is the first edition of the New Testament in Greek printed in England. It is, therefore, a great typographical curiosity. It is formed according to the title upon the editions of H. Stephens and Beza. An address from Stephens to the reader follows the preface; and there are remarks in Latin, and parallel passages in the margin.

VEIL, CHARLES MARIE DE, *a learned convert from Judaism to Christianity; was born in Lou-*

vain; died in England about the beginning of the last century.—Explicatio literalis Evang. sec. Matth. et Marc. Lond. 1672, 8vo. 2d edit. 1678.—Explicatio literalis Cantici Canticorum, ex fontibus ipsis Scriptorum, etc. Ibid. 1679.—Explicatio literalis xii. Minor. Proph. Ibid. 1680, 8vo.—Explicatio literalis Ecclesiasticae. Ibid. 1681.—Explicatio literalis Actorum Apostolorum. Ibid. 1684.—A literal Explanation of the Acts of the Holy Apostles; written in Latin by C. M. de Veil, D. D. now translated into English, out of a copy carefully reviewed and corrected by the author. Ibid. 1685, 8vo.

All these expository works of this learned and excellent man have long been scarce; but they possess considerable value. He was well acquainted with Hebrew and rabbinical learning, and possessed an acute and elegant mind. His work on the minor prophets, especially, is very valuable. The work on the Acts, of which the English translation is by himself, and very inferior to the elegance of the Latin original, contains also much useful instruction. Though a literal interpreter, he is not a cold one, or ever indifferent to the great doctrines of the Gospel. His history is very singular. From a Jew he became a Roman Catholic; popery he abjured for the Church of England; and the latter he left before he died, and joined the Baptists, among whom he preached till he died. His first edition of the work on Matthew and Mark was published when a Catholic; the second after he became a Protestant; in the preface to which, he gives an account of his change of sentiment. The work on the Acts was written after he had become Baptist, and contains his sentiments on that subject at considerable length.

VEIL, LEWIS COMPEIGNE DE, *brother of the former.*—Maimonides de Sacrificiis, etc. Lond. 1683, 4to.

This is a Latin version of the work on Sacrifices, by the celebrated Rabbi Maimonides. It is a book of some importance as

a rabbinical performance, but is not of great moment to the understanding of the word of God.

VELTHUSEN, JOHN CASPAR, *German chaplain to George III. and minister of the German congregation in London.*—Exercitationes Criticae in Jobi cap. xix. 23-29. Lond. 1772, 12mo.

These dissertations were chiefly designed to establish the doctrine of a future resurrection from the passage examined, of which he gives a new Latin version. The author was well acquainted with Hebrew literature, and discusses various questions relative to the book of Job, and the meaning of particular passages in it, with considerable acuteness and piety. Velthusen was the author of two other small critical pamphlets in English. He also united with Küinoel and Rupert in editing *Commentationes Theologicae,* which appeared at Leipzig in six volumes 8vo. from 1794 to 1799. This collection contains many valuable tracts.

VENEMA, HERMANN, *a learned Dutch theologian.*—Commentarii ad Psalmos. Leovard. 1762–1767, 6 vol. 4to.—Ad Librum Jeremiae. Ibid. 1765, 2 vol. 4to.—Lectiones Academicae ad Ezekielem, edente Verschuir. Ibid. 1790, 2 vol. 4to.

Venema is an orthodox writer of the Dutch school. His work on the Psalms is considered valuable by those who can bear its prolixity. Dr. Adam Clarke says of it what David did of Goliah's sword, "there is none like it." Besides the above, Venema wrote on Daniel, Malachi, and many other subjects. I have seen a collection of his works in twenty-five thick volumes 4to.

VICCARS, JOHN, *a clergyman of the Church of England, who flourished about* 1640.—Decapla in Psalmos, sive Commentarius ex decem linguis, etc. Lond. 1639, fol.

The ten languages which are referred to in this Decapla are the Hebrew, Arabic, Syriac, Chaldaic, Rabbinical, Greek, La-

tin, Italian, Spanish, and French. There are also specimens from the Coptic and Persic. A. Wood, says " the book doth plainly demonstrate that he was a most admirable linguist, and the best for the oriental languages in his time." Mr. Todd also speaks of it as a most curious as well as learned work. The opinion of Walch, however, I conceive to be nearer the truth. " It is not a book of great moment, or of great use on the Psalms. The author had a greater knowledge of languages than judgment in the use of them." He has been often confounded with John Vicars, a violent Presbyterian, famed by the intemperance of some of his writings, and celebrated by Hudibras. They were quite different persons, though much less is known of the author of the Decapla than of the other.

VITRINGA, CAMPEGIUS, *one of the most learned and elaborate Dutch theologians; Professor of Divinity and ecclesiastical history in the university of Franeker; born* 1643; *died* 1723.—Commentarius in librum Prophetiarum Isaiae, quo sensus orationis sedulo investigatur; in veras virorum interpretandorum hypotheses inquiritur, et ex iisdem facta interpretatio antiquae historiae monumentis confirmatur atque illustratur, cum prolegomenis, etc. Leovardiae, 1714–1720, 2 vol. fol. Edit. Opt. 1724.—Observationum Sacrarum libri sex, in quibus de rebus varii argumenti, et utilissimae investigationis, critice ac theologice disseritur; sacrorum imprimis librorum loca multa obscuriora novâ vel clariore luce perfunduntur. Franequerae, 1700. Amst. 1727, 2 vol. 4to.—Archisynagogus Observationibus novis illustratus, etc. Ibid. 1685, 4to.—De Synagoga Vetere, libri tres. Ibid. 1696, 2 vol. 4to.—Commentarius ad Canticum Mosis, Deut. xxxii. Harlingae, 1734, 4to.—Commentarius ad Librum Prophetiarum Zachariae. Leovar-

diae, 1734, 4to.—Anacrisis Apocalypseos Joannis Apostoli, qua in veras interpretandae ejus hypotheses diligenter inquiritur, et ex iisdem interpretatio facta certis historiarum monumentis confirmatur, atque illustratur, etc. Franequerae, 1705. Amst. 1719, 4to.

These are only part of the theological writings of this laborious scholar; and yet they would seem sufficient to have occupied the life of an ordinary man. Devoted to theology from his infancy, and enjoying every possible advantage from education and circumstances; being professor of Hebrew, and afterwards of divinity and ecclesiastical history in the university of Franeker; his whole life was spent in the examination and illustration of the sacred writings. I have mentioned the principal of his exegetical and critical works, which were published in Latin, not in the order of their publication, but in which it may be most convenient to notice them.

His chief performance is the Commentary on Isaiah, which has long maintained a high and deserved celebrity. It contains a critical investigation of the import of the original words, an explanation of the doctrines, and a full examination of the accomplishment of the prophecies of Isaiah. The history and circumstances of the neighbouring nations, the Babylonians, Syrians, Moabites, Egyptians, Arabians, etc. are introduced to illustrate the prophet or confirm the view given of the fulfilment of his predictions. In Prolegomena at the beginning he treats of the author, the era, the subject, the style, the authority, the scope and use of the book, and the order in which it is placed among the sacred writings. Walch assigns him the first place among the interpreters of Isaiah. To this work, he says, he brought all the aids of philology, criticism, and history; and his commentary exhibits prodigious erudition, extraordinary strength of judgment, and very great industry and correctness. He follows partly the plan of Cocceius, in regard to the mystical sense, but never neglects the literal. The testimony of the younger Rosenmüller, who was of a very different school from Vitringa and Walch, is, notwithstanding, highly honourable. "Vitringa

left all the interpreters of Isaiah who had preceded him, far behind him." Bishop Lowth speaks respectfully of it, and Bishop Watson introduces it into his list of books. The work, however, is exceedingly prolix, containing more than 1700 double columned folio pages. It is also far too systematic and minute in its arrangements and divisions; but those who have time and perseverance to toil through it will require to read very little else on the prophecies of Isaiah.

The *Observationes* have been frequently reprinted, and contain an immense mass of miscellaneous and learned dissertation on difficult passages of Scripture, and on questions of sacred criticism, theology, and antiquities. Even a list of the subjects would occupy more room than can be spared in this work; but they are all treated with great learning, and often with considerable originality. Some of the sentiments, however, are not strictly correct, and perhaps prepared the way for the greater aberrations of the modern German theologians. Walch commends the *Observationes* as specimens of exquisite erudition.

The *Archisynagogus* and *De Synagoga Vetere,* are full of rabbinical learning, and treat of every thing relating to the rulers, elders, servants, services, origin, structure, etc. of the synagogues. The author also endeavours to show, that the form of government and service in the ancient synagogue, was the platform on which the rule and ministrations of the Christian church were constructed. There is a great deal of research and ingenuity displayed in these volumes; there are also much conjecture and hypothesis.

The Commentaries on the Song of Moses, and the Prophecies of Zechariah, were posthumous, and published by Professor Venema. The latter is incomplete, Vitringa having died without finishing it. It goes no farther than the sixth verse of the fourth chapter.

What he calls his *Anacrisis* of the Apocalypse, is an analysis and exposition of the book of Revelation on the same plan with his work on Isaiah. It contains also a defence of the Protestant scheme of interpreting and applying various parts of it to Rome, in opposition to the attempt of Bossuet to explain them differently. Walch praises the accuracy of his method, his solid and learned exposition of words and things, the modesty of his judg-

ment concerning other interpreters, and his moderate definitions of those things which are obscure or still future.

Vitringa was certainly a great, and, there is every reason to believe, also a good man. His work on the spiritual life, of which I have a French translation, affords a favourable view of his piety and attachment to the great doctrines of the Gospel. Several of his learned works have been translated into German, but none of them has appeared in English. Their extent has probably deterred from the attempt. There is another performance of Vitringa, which I have not observed generally mentioned along with his works:—Exercitationes in difficiliora loca prioris Epistolae Pauli ad Corinthios. Franequerae, 1784-1789, 4to. There are twenty-two of these disputations; like all the other works of Vitringa, they are very learned and very elaborate. His Doctrina Christianae Religionis, per Aphorismos summatim descripta, does not properly belong to our plan. The original work is small, but the sixth edition, edited by his nephew, Martin Vitringa, and published at Arnheim and Leyden, 1761–1776, is very voluminous. My copy of it, which consists of six volumes 4to. is incomplete. It is an extensive system of divinity, the notes to which contain references to authors innumerable.

VITRINGA, CAMPEGIUS, *the son of the former, and the heir of his virtues and learning; born* 1693; *died* 1731.—Dissertationes Sacrae; in quibus de Rebus varii Argumenti critice et theologice disputatur, multisque Scripturae locis nova vel clarior lux adspergitur. Franequerae, 1731, 4to.

These dissertations were edited by Venema, and are worthy of the son of Vitringa. They contain various essays, both critical and theological; such as, on the dislocation of Jacob's thigh; on the Old Serpent, Gen. ii.; on the feast of tabernacles; on the title of the Epistle to the Ephesians; on the nature of sin, and on the spirit and letter of religion. He seems to have been a man of great promise, but was early removed to flourish in a better country.

VORSTIUS, JOHN, *a German divine; died* 1676. —Philologia Sacra de Ebraismis Novi Testamenti, etc. Lugd. Bat. 1658, 4to. With a 2d Part, Amst. 1665, 4to. Francof. 1705, 2 vol. 4to.

A main object of this work is to show that the Greek of the New Testament abounds with Hebrew idioms, which render it rugged and obscure. The younger Vitringa published animadversions on this work, in which he points out the extreme to which Vorstius carried his views. Many phrases he considered Hebraisms, which have been proved to be good Greek. On the other hand, a very unnecessary zeal has been displayed by many writers to prove that the apostles were elegant Greek scholars.

VOSSIUS, ISAAC, *a learned Dutch critic; born* 1618; *died* 1688.—Dissertationes de Septuaginta Interpretibus, eorumque Translatione et Chronologia. Hag. Com. 1661, 4to.

In these dissertations Vossius defends the character and chronology of the Septuagint against the objections which had been urged against them. He was a warm and indiscriminate admirer of that ancient version. In an appendix of *Castigationes,* he attacks Horn and some other writers on the age of the world, and was very smartly answered by Dr. Humphrey Hody in his work, Contra Historiam Aristeae. Oxon. 1685, 8vo.

VULGATE.

Of this celebrated version of the Scriptures, the earliest edition is supposed to have been printed by Faust about the year 1450. A copy of it, in fine preservation, is to be found in the Advocates Library. The edition of 1462 is thought by many to be the first; it was printed by Faust and Schoeffer at Mentz. The subsequent editions of it have been so numerous, that it would be folly to attempt enumerating even a selection of them. For common purposes, few of the printed editions will be found inadequate. Sixtus V. published one at Rome in three vol. fol. 1530; in the bull prefixed to which, he excommu-

nicates all who, in reprinting the work, should make any alteration in the text! It was so incorrect, however, that his successor, Gregory XIV. entirely suppressed it; and Clement VIII. who succeeded Gregory, published a corrected edition. The differences between these two editions amount to some thousands; the chief of which were noticed and judiciously commented on by James in his Bellum Papale. The edition usually printed is that of Clement VIII.

In a critical view, the Vulgate is of great importance, on account of its antiquity. "It assists in ascertaining the readings of the Hebrew and Greek MSS. about the time in which it was made. It may reasonably be pronounced, upon the whole, a good aud faithful version. That it is unequal in the style, in respect both of purity and perspicuity, is very evident; nay, to such a degree, as plainly to evince that it has not all issued from the same pen. Considered in gross, we have reason to think it greatly inferior to Jerome's translation, as made by himself. Its language, barbarous as it often is, has its use in assisting us to understand more perfectly the Latin ecclesiastical writers of the early ages." On the history and importance of the Vulgate, the reader may consult Campbell's 10th Prel. Diss. part 3; and his 11th Diss. part 1. Simon's Crit. Hist. of the Old Test. book ii. chap. 11—14. Marsh's Michaelis, vol. ii. part 1, sections 21—30. Hamilton's Introduction to the Hebrew Scriptures, chap. vii. The following is a translation of the decree of the council of Trent, respecting the authenticity of the Vulgate. "The holy council taking into their consideration that the church of God would receive no small advantage, if, of the several *Latin* editions at this day to be seen, it were known which ought to be admitted as authentic; it orders, declares, and determines that the ancient and common edition which has been approved by the church by long use for so many ages, ought to be held as authentic; that it ought to be received as authentic in the public lessons, disputations, preaching and theological explications, and will not allow that any shall be so bold as to reject it on any pretence whatever." The reasoning of Calmet and other Catholics on this decision, seems tolerably fair,—that the council does not intend to compare the Vulgate with the ori-

ginals, for that was not the question, but with the *other Latin* versions then circulated.

Various English versions of the Vulgate have made their appearance. They are all exceedingly literal, and strongly tinctured with the dogmas of popery. A translation of the New Testament, in one vol. 4to. was first published at Rheims in 1582, and was followed by the Old Testament at Douay in 1609-1610, 2 vol. 4to. The authors of this version were Cardinal Allen, Dr. Stappleton, Dr. Bristow, and Dr. Gregory Martin. Dr. Fulke reprinted the New Testament in 1589, along with the Bishops Bible in parallel columns. The notes are extensive and valuable. Even Mr. Butler, who is a Catholic, calls it "a curious performance, which very much deserves the attention of those who study the subjects in controversy between Roman Catholics and Protestants, particularly such as turn on scriptural interpretation." Dr. Cornelius Nary published a translation of the New Testament in 8vo. in 1719; so did Dr. Wetham, President of the English College of Douay, in 2 vol. 8vo. 1730. The notes are meagre and unsatisfactory. He foolishly attempts to prove that the Vulgate is more correct than the Greek text! Dr. Challoner, vicar apostolic, published the whole Bible of the Rhemish and Douay version, in 1749–1750, in 5 vol. 8vo. This is a little improved. Webster published a translation of Father Simon's French version of the Vulgate in 1730, in 2 vol. 4to. A *stereotyped* edition of the Rhemish New Testament, published at Dublin in 1820, now lies before me. It professes to have been newly revised and corrected according to the Clementine edition of the Scriptures, and has the imprimatur of Dr. Troy, the Catholic archbishop. It has no notes, and retains all the mistranslations, and obscure technical phraseology of the original edition. Another English edition has just issued from the press of Bagster. It is very neatly printed in 8vo. uniformly with the polyglot works published by Mr. Bagster. There are a few parallel passages and notes; and an historical index prefixed.

WAGENSEIL, JOHN CHRISTOPHER, *Professor of the oriental languages at Altorf; born* 1633; *died in* 1706.—Liber Sota; seu de uxore adulterii

suspecta, etc. Altorf. 1674, 4to.—Tela Ignea Satanae, etc. Ibid. 1681, 4to.

These works contain a great deal of curious Jewish learning. The latter is a collection and confutation of the most violent of the rabbinical writings and calumnies against Christianity. The book is often referred to in controversies with the Jews.

WAIT, DAN. GUILDFORD, *of St. John's College, Cambridge.*—A comparison of certain traditions in the Thalmud, Targumin, and Rabbinical Writers, with circumstances that occurred in the life of our Saviour. Camb. 1814, 8vo.

This work was originally delivered in four lectures in Advent. They are very learned and curious; full of rabbinical information; but must have been exceedingly uninteresting as pulpit instructions.

WAKE, WILLIAM, D. D. *Archbishop of Canterbury; born in Dorsetshire,* 1657; *died* 1737.—The Genuine Epistles of the Apostolical Fathers, translated into English; with a Preliminary Discourse. Lond. 1693, 8vo. Ibid. 4th edit. 1737, 8vo.

This volume contains translations of the epistles of Clement, of Polycarp, and of Ignatius; a relation of the martyrdom of Ignatius; the Epistle of the Church of Smyrna concerning the martyrdom of Polycarp, the Epistle of Barnabas, the Shepherd of Hermas, and the remains of St. Clement's second Epistle to the Corinthians. All these documents are exceedingly interesting; and, with the exception of the Shepherd of Hermas, discover evidences of the earliest Christian antiquity. A good deal of the phraseology, particularly of the Epistles of Clement, is remarkably like the language of the New Testament. The translation seems to be faithfully executed. In the preliminary discourse, the archbishop enters largely into the question of the authenticity and integrity of the documents, and contends strongly that they are all of primitive and apostolical antiquity.

WAKE, WILLIAM, *a clergyman of the Church of England.*—A new and literal Version of the Psalms into modern language, according to the Liturgy translation, etc. Lond. 1793, 2 vol. 8vo.

This work will not afford the reader much satisfaction. A free translation of a translation is likely to be far enough from the original text. The notes are not valuable.

WAKEFIELD, GILBERT, *a celebrated unitarian writer; born* 1756; *died* 1801.—Silva Critica: sive in Auctores sacros profanosque Commentarius Philologus. Lond. 1789–1795, 8vo. five parts.

The Silva Critica contains a considerable portion of ingenious and elegant criticism on numerous passages in the Greek and Roman classics, as well as in the New Testament. The principal design of the remarks is to elucidate verbal obscurities, to correct supposed errors, or to point out latent beauties. General criticisms on the works of the ancients, and observations on the Scriptures, merely theological, seldom occur. Some of the emendations are too conjectural, and discover the natural boldness of the author; but his criticisms often afford a clear and happy solution of difficulties which have hitherto proved insuperable. The complete work is now become scarce.

—A Translation of the New Testament, with improvements. Lond. 1795, 2 vol. 8vo. 2d edition.

Wakefield published a new translation of the First Epistle to the Thessalonians, in 1781. Then he published a new translation of Matthew, with notes, in 1782; next, a new translation of those parts only of the New Testament which are wrongly translated in our common version, in 1789; and, lastly, his new translation of the whole New Testament, in 1792, 3 vol. 8vo. He was a good classical and English scholar; but a daring critic, and a man of a most impetuous mind. His translation generally preserves the vernacular idiom of the language; but is never to be depended on where the peculiar doctrines of Christianity are concerned. Dr. Laurence's opinion of him is very correct:

" A writer certainly of classical taste and of elegant attainments, but by no means ranking high on the list of biblical critics; whose translation of the New Testament is deeply tinctured by his creed, and whose professed attachment to truth and candour was too often biassed by prejudice, and disgraced by sarcasm."

WALL, WILLIAM, D. D. *a clergyman of the Church of England; born* 1646; *died* 1728.—Critical Notes on the Old and New Testament. Lond. 1730–1734, 3 vol. 8vo.

This is a valuable work, which explains many difficult expressions. The Hebrew text is corrected in many places from the ancient versions, especially the LXX. with which the author was well acquainted. The notes are generally short and critical, but very apposite. He was not a Hebrew scholar, but assumed that our English translation gives a correct version of the original. This is not always the case. Dr. Wall distinguished himself in the controversy respecting infant baptism; of which he wrote an elaborate historical defence, which was answered by Gale. Both the works of these learned writers on this subject are worthy of examination, on account of the learning and knowledge of ecclesiastical history which they contain.

WALTON, BRIAN, D. D. *editor of the London Polyglot, and Bishop of Chester; born* 1600; *died* 1661.—Introductio ad Lectionem Linguarum Orientalium. Lond. 1655, 12mo.—Dissertatio de Linguis Orientalibus. Daventriae, 1658, 12mo.

Both these small works contain a good deal of learning, and may be considered as belonging to the Polyglot. Along with the last, he printed,—Syntagma de Graeca et Latina Bibliorum interpretatione, by John Wower. He was also the author of The Considerator Considered, in reply to Dr. Owen; 1659, 8vo. This has been republished by Mr. Todd, along with his Life of Walton. The Prolegomena to the Polyglot, of which he furnished the greater part, have been published separately in fol.

at Zurich, by Heidegger; and in 8vo. at Leipzig in 1777, by Professor Dathe. They contain a mass of most valuable information.

WARBURTON, WILLIAM, D. D. *Bishop of Gloucester; born* 1698; *died* 1779.—The divine Legation of Moses, demonstrated on the principles of a religious Deist, from the omission of the doctrine of a future state of rewards and punishments: in Nine Books. Lond. 1738–1741, 3 vol. 8vo.

This work, in which it has been said, learning appears in her natural character, supplying such arms to genius as only genius could wield, was enlarged and altered in all the subsequent editions published during the author's life; but was never completed. It is deserving of attention, both on account of the learning and acuteness which it discovers; and also because it led to one of the most extended controversies of the last century. It occasioned the publication of a multitude of books, many of which are noticed in this work, and elicited much interesting illustration of the meaning of the Bible. Warburton's love of paradox is well known. His levity, dogmatism, and surliness, have often been exposed. His love of notoriety, and of the marvellous, was certainly stronger than his attachment to truth. While his talents will always be admired, his character will never be respected. His services to theological science are of a very doubtful nature; and, connected with religion, they have been decidedly injurious. Parts of his system are true, and important, and well supported; but his main principle is a fallacy, unfounded in itself, and incapable of demonstrating the divine legation of Moses, were it even true. Had he maintained and illustrated the Jewish theocracy on proper principles; had he perceived its bearings on the Christian economy, and acted consistently with its spiritual prerogatives, he could not have written his Alliance, nor would he ever have been Bishop of Gloucester. The ablest recent view of the Warburtonian controversy will be found in the Quarterly Review, vol. ii. p. 401. Its literary history is given by D' Israeli, in his Quarrels of Authors. Warburton's

whole works were published by Bishop Hurd, at London, in 1788, in seven volumes 4to.

WARD, JOHN, LL. D. *a presbyterian dissenter, and Professor of Rhetoric in Gresham College; born* 1679; *died* 1758.—Dissertations on several Passages of Scripture. Lond. 1761–1774, 2 vol. 8vo.

These Dissertations are on a number of curious, and some of them interesting, subjects. Professor Ward must have studied the Scriptures with very considerable attention; and he everywhere discovers the greatest veneration for the authority and the doctrines of revelation. Dr. Lardner published, in 1762, a pamphlet of Remarks on his Dissertations, which is reprinted in the last volume of his works. In this production, Lardner, while he sometimes differs from Ward, and at other times enlarges on his remarks, speaks very strongly of the author's "intimate acquaintance with antiquity," and of "the many curious criticisms and just observations" in his works.

WARDEN, JOHN, *one of the ministers of Perth, and afterwards of Edinburgh.*—A System of Revealed Religion, digested under proper heads, and composed in the express words of Scripture; containing all that the sacred records reveal with respect to Doctrine and Duty. Edinb. 1769, 4to. Lond. 1819, 2 vol. 8vo.

This is a kind of common-place book, in which the author has arranged, under distinct heads, the doctrinal and practical contents of the Bible. As it is all expressed in the words of the Scriptures, its complete orthodoxy is necessarily secured. There are a few notes at the bottom of the pages, and occasionally a remark at the end of a chapter. The work discovers considerable judgment, and may afford some assistance to the young student or inquirer. It is recommended by Dr. Robertson, and several other clergymen of the Scotish church.

WARDLAW, RALPH, D. D. *a congregational minister in Glasgow.*—Discourses on the Principal Points of the Socinian Controversy. Glasg. 1814, 8vo.—A Vindication of Unitarianism, in reply to Mr. Wardlaw's Discourses, by James Yates. Ibid. 1815, 8vo.—Unitarianism Incapable of Vindication; a reply to the Rev. James Yates's Vindication, by Ralph Wardlaw. Ibid. 1816, 8vo.

In these volumes, the reader will find some of the ablest discussion on the subjects of the unitarian controversy which has appeared for many years. They are not mentioned here, however, as polemical works, but as containing many valuable criticisms and expository remarks. In the two volumes by Dr. Wardlaw, every passage of Scripture of importance relating to the deity and atonement of Christ, is brought forward, illustrated with great clearness, and defended with great calmness and ability. The other side has not been weakly defended by Mr. Yates. On which side the truth lies, the author of this work entertains no doubt.

—Lectures on the Book of Ecclesiastes. Glasg. 1821, 2 vol. 8vo.

This is a very elegant and valuable commentary on an exceedingly difficult portion of Scripture. As lectures addressed to a popular audience, they necessarily abound in doctrinal and practical illustration, and contain little matter of a critical nature. That Dr. Wardlaw has solved all the difficulties of Ecclesiastes, it would be unreasonable to expect; but he has done much to remove many of them, and has shown that they are less formidable than is generally supposed. Few men could have introduced the great topics of Christianity into such a work so admirably as Dr. Wardlaw has done. What, in the hands of others, has generally been a dry field of mere moral exhortation, and common-place maxims of life and manners, under his culture is enriched with evangelical truths, and blooms with the fruits of Christian piety and love.

WATERLAND, DANIEL, D.D. *a learned English clergyman; master of Magdalene College, Cambridge; born* 1683; *died* 1740.—Scripture Vindicated; in answer to a book entitled, Christianity as old as the Creation. In four parts. 1730, 1734, 8vo.

This is an important work, which contains many very excellent observations and criticisms on numerous passages of the Old Testament. Dr. Waterland distinguished himself in the trinitarian controversy. The above work, however, which is now scarce, is of much more importance. It was attacked by Dr. Middleton in an anonymous Letter to Dr. Waterland, 1731, 8vo. This produced Remarks on a Letter to Dr. W. by Philobiblicus Cantabrigiensis, 1731, 8vo. This was followed by Celsus Triumphatus, or Moses Vindicated, in answer to the Letter to Dr. Waterland, by Edward Underhill, 1732, 8vo. Dr. Zachary Pearce also produced a Reply to the Letter to Dr. Waterland, 1732, 8vo. Middleton published A Defence of his Letter, 1732, 8vo.; to which Pearce produced A Reply, 1732. This led to Some Remarks, 1732, by Dr. Middleton; and was followed by Reflections on the Letter and its Defence, 1732. The controversy is very curious, and was carried on with great vigour by the distinguished persons who engaged in it. The scepticism and subtilty of Middleton are strikingly displayed on the one side, and very ably met and exposed on the other.

WATSON, RICHARD, D.D. *Bishop of Llandaff; born in* 1737; *died* 1819.—A Collection of Theological Tracts, in Six Volumes. Lond. 1791, 8vo. 2d edit.

These Tracts, with a few exceptions, are of a very liberal character, as theological productions. Those of them which properly belong to our plan are noticed under the names of their respective authors. The list of books at the end, though badly arranged, contains many valuable publications, with a few scanty notices of their character. The Apologies for Christianity and the Bible are well known, and the best of the Bishop's writings. His auto-biography affords a singular display of great talents,

high independence, and disappointed pride. Bishop Watson would not allow that he was a Socinian himself; but neither would he admit that a Socinian was not a Christian. So, though he did not write Socinian books, he republished those of others, and recommended, in his list, the most celebrated of the *Fratres Poloni*. It is necessary to put the inquirer on his guard in reference to the Bishop's reprints and recommendations.

WEDDERBURN, ALEXANDER, *a Scotish writer of the seventeenth century.*—Radii Augustiniani; sive Praecipuae S. Patris Augustini in Sacrae Scripturae locos Annotationes, ex omnibus ipsius operibus collectae, et juxta SS. librorum, capitum, et versuum ordinem digestae. Sylvae Ducis, 1652, 12mo.

The nature of this small work is sufficiently evident from the title, which I have inserted at length. The extracts are mostly of a moral or practical nature, and appear to have been collected with considerable labour. As the volume is exceedingly scarce, the only copy I have seen being in the Advocates Library, it is rather an object of curiosity than otherwise of importance.

WEEMSE, JOHN, *of Lathocker, in Scotland; Prebendary of Durham, and minister of Dunse; died in* 1636.—The Christian Synagogue; wherein is contained the diverse Reading, the right Pointing, Translation, and Collation of Scripture with Scripture. Lond. 1623, 4to.—Exercitations Divine; containing diverse Questions and Solutions for the right understanding of the Scriptures. Ibid. 1632, 4to.—An Exposition of the Laws of Moses, Moral, Ceremonial, and Judicial. Ibid. 1632, 3 vol. 4to.

These are the principal works of a man who possessed very considerable learning and information. He was well acquainted with the original Scriptures, with Jewish manners and antiquities, and with the best mode of interpreting the Bible. The style is quaint, but always intelligible. Prefixed to the Christian Synagogue is an address by William Symson, minister of

Dunbarton, and author of a work on the Hebrew accents, in which he says, "The author, besides the most approved of the Greek and Latin writers, hath well read, with deliberation also, the ancient customs of the Jews in their own *Rabbines*, and hath mentioned so many of them, as gives no small light for the understanding of the text, and likewise hath had conference upon the same things with the most approved scholars of the kingdom." The work is divided into three books. The first treats of the means, "both inward and outward, for ascertaining the meaning of the Scriptures." The second "unfolds the true sense of the Scripture itself, and the way of gathering doctrines from any text." The third "teaches the true manner of confirming, illustrating, and applying the doctrines collected from the Scriptures." His Divine Exercitations are nineteen in number; mostly on the integrity, the style, and the excellency of the Scriptures. The works on the Laws of Moses contain many things that are useful and curious, together with a good deal of fancy and rabbinical trifling. The writings of Weemse, though now greatly superseded, are not unworthy of being remembered.

WELLS, EDWARD, D. D. *a clergyman of the Church of England, who died in* 1727.—Sacred Geography of the Old and New Testament. Lond. 1711, 4 vol. 8vo. Edited and improved by the editor of Calmet's Dictionary and Fragments. Lond. 1804, 4to.

This is a very useful work on the places mentioned in Scripture. It is recommended by Dr. Henry Owen; and was translated into German by Panzer, and published at Nuremberg, with numerous additions, in 1764.

—Paraphrase on the Old and New Testament. Lond. 1709–1724, 7 vol. 4to.

This work was not regularly published, and is seldom to be found complete. The New Testament contains the Greek text amended, with occasional alterations of our version, and a few notes. It is not a work of great importance or reputation,

though it contains some things that may be useful. A full analysis of its contents is given by Mr. Horne.

WEMYSS, THOMAS, *a literary gentleman belonging to Scotland, now residing in York.*—Biblical Gleanings. 1816, 8vo.

This work contains a large collection of passages of Scripture, that have been generally considered to be mistranslated in the common English version, with proposed corrections. It notices also the important various readings, and various other things calculated to throw light on the Scriptures. It is a very valuable compilation, and would have been still more useful had the author preserved a more regular arrangement of the passages, and given a reference to the authorities on which the corrections are founded. A person who possesses few critical helps will, however, find this a book of importance.

WERENFELS, SAMUEL, *a Swiss divine; Professor of Divinity in the university of Basil; born* 1657; *died* 1740.—Opuscula Theologica, Philosophica, et Philologica. Basil. 1718, 4to. Lausannae, 1739, 2 vol. 4to.

Werenfels was a laborious and a learned man. His treatises on the miracles of Scripture, and on the Logomachies of the learned, several others of his dissertations, and his philological remarks on passages of Scripture contained in his works, are all deserving of an attentive perusal. He was a man who thought for himself, and at the same time knew how to reverence the doctrines and authority of the word of God.

WESLEY, JOHN, *the founder of the Methodists; born* 1703; *died* 1791.—Notes on the Old and New Testament. Lond. 1764, 4 vol. 4to.

"The Notes on the Old Testament," says Dr. Clarke, "are allowed on all hands to be meagre and unsatisfactory. Those on the New, which have gone through several editions, are of a widely different description: though short, they are always

judicious, accurate, spiritual, terse, and impressive; and possess the happy and rare property of leading the reader to God and his own heart." Many parts of the translation of the New Testament are altered, and considerably improved. A 12mo. edition of the improved translation, with an analysis of the several books and chapters, was published in 1790.

WESLEY, SAMUEL, *Rector of Epworth, and father of John Wesley; born* 1662; *died* 1735.—Dissertationes et Conjecturae in Librum Jobi. Lond. 1736, fol.

For this work the author issued proposals in 1729; but he did not live to see it published. It was finished at the press by his son Samuel. It is chiefly curious for the portrait of the patriarch with which it is adorned. This is not an original idea. Hog, a Scotish poetical paraphrast on the book, had before furnished an engraving of Job: Hog, however, represents him in his distress, Wesley in his honour. The author possessed considerable learning, and some poetical talent; but neither his conjectures nor his illustrations throw much light on this ancient poem.

WEST, GILBERT, Esq. LL. D. *an excellent scholar; died* 1755.—Observations on the History and Evidences of the Resurrection of Jesus Christ. Lond. 1749, 8vo. Printed along with Lord Lyttelton on the Conversion of St. Paul, and the Trial of the Witnesses of the Resurrection. Ibid. 1807, 8vo.

This is one of the acutest and best reasoned works which have appeared in English on the resurrection of Christ. The different accounts of the Evangelists are accurately examined and compared together; and the apparent discrepances in their testimony reconciled, or shown to strengthen the general body of evidence. There are likewise some very excellent remarks of a critical nature on some of the terms and phrases employed by the Evangelists. In a dissertation, by the same author, on the Olympic games, some of the allusions in the New Testament to these ancient sports are very happily illustrated.

WESTON, STEPHEN, B. D. *Rector of Mamhead.* —An Attempt to translate and explain the difficult passages in the Song of Deborah, etc. Lond. 1788, 4to.—Conjectures, with some Comments and Illustrations of various Passages in the New Testament, particularly the Gospel of St. Matthew. Ibid. 1795, 4to.

Mr. Weston brought to the translation of Deborah's Song a respectable portion of learning, and a keen appetite for critical conjecture. The difficulties of the passages are very considerable; and if he has frequently failed, it has been where success and satisfaction are perhaps not to be attained. Mr. Weston is known as one of those who furnished some of the notes in Bowyer's Conjectures on the New Testament. He is a very considerable oriental scholar, and has published several works relating to Persic and Chinese literature.

WETSTEIN, JOHN JAMES, *a learned Lutheran divine; born at Basil,* 1693; *died* 1754.—Novum Testamentum Graecum editionis receptae, cum lectionibus variantibus codicum MSS. editionum aliarum, versionum et patrum, necnon commentario pleniore ex Scriptoribus veteribus, Hebraeis, Graecis, et Latinis, historiam, et vim verborum illustrante. Amst. 1751–1752, 2 vol. fol.

This is the most elaborate and valuable of all the critical editions of the New Testament. The text is that of the common Elzevir edition; the various readings and illustrative quotations form an immense body of critical information. "Wetstein's merits as a critic," says Dr. Marsh, "undoubtedly surpass the merits of his predecessors: he alone contributed more to advance the criticism of the Greek Testament than all who had gone before him: and this task he performed, not only without support, either public or private, but during a series of severe trials, under which a mind of less energy than Wetstein's would

infallibly have sunk. In short, he gave a new turn to the criticism of the Greek Testament, and laid the foundation on which later editors have built." Wetstein was inclined to Socinianism in his theological opinions, which appears occasionally in his philological and illustrative remarks; in which almost every form of expression used by the New Testament writers is explained. Dr. Marsh defends Wetstein against various strictures of Michaelis. The prolegomena were published by themselves at Amsterdam, in 4to. in 1730. The labour of this invaluable work may be estimated by the simple fact, that it contains about a million of quotations.

WHISTON, WILLIAM, *a learned but eccentric clergyman of the Church of England, who was expelled from his professorship of mathematics at Cambridge on account of his Arianism; born* 1667; *died* 1752.—Primitive Christianity revived. Lond. 1711, 4 vol. 8vo.

These volumes contain the Epistles of Ignatius, and the Apostolical Constitutions in Greek and English, which are valuable ancient documents, though Whiston reasons very foolishly on them.

—An Essay towards restoring the True Text of the Old Testament. Lond. 1722, 8vo.

This essay contains many things worthy of consideration; and the appendix furnishes an English version of all the passages in the Samaritan Pentateuch in which it differs from the Hebrew.

—The Primitive New Testament, in four parts. Lond. 1745, 8vo.

This is a book of importance. It contains a literal translation of the Gospels and Acts of the Apostles, according to the Codex Bezae, which differs very considerably from the common MSS. of the New Testament; the Epistles of Paul, according to the Clermont MS.; and the Catholic Epistles, according to the Alexandrian MS. as collated by Dr. Mill.

—An Essay on the Revelation of St. John, so far as concerns the past and present times. Lond. 1744, 4to. 2d edit.

This book partakes largely of the wildness, as well as of the learning of Whiston, and is now of little importance. The Memoirs of this singular man, published by himself, contain some curious information respecting his times, and afford a view of great honesty and disinterestedness, combined with an extraordinary degree of superstition and love of the marvellous.

WHITAKER, E. W. *a clergyman of the Church of England.*—A Commentary on the Revelation of St. John, accompanied with historical testimony of its accomplishment to the present day. Lond. 1802, 8vo.

The attention of the writer of this work is too exclusively fixed on the papacy, and the secular affairs of the earth. He concludes by declaring his belief, that the coming of the Lord Jesus Christ to reward every man according to his works, is at hand, and takes heaven and earth to witness that he had given warning! It is a poor production; but the author often compels Gibbon to bear witness to the fulfilment of Scripture prophecy.

WHITBY, DANIEL, D.D. *a clergyman of the Church of England; was born in* 1638; *died in* 1725.—A Paraphrase and Commentary on the New Testament. Lond. 1703, 1709, 2 vol. fol. and often reprinted in folio and quarto.

Few men have brought a greater portion of natural acuteness, and a larger measure of appropriate learning to the interpretation of the Scriptures, than Whitby. His knowledge of the Bible itself was extensive, and his acquaintance with the writings of the Fathers, and of modern interpreters, profound. On a difficult text or expression, the reader will seldom consult him in vain; and, if proper allowance is made for his theological prepossessions, few commentators will be found more useful. Three

things Whitby never loses sight of, Popery, Calvinism, and Socinianism. Of all these, he is in this work the most determined opponent. To the two former he continued opposed during life; but to Socinianism, as appears from his Last Thoughts, he became reconciled before he died. The chief objection to the commentary is the quantity of controversy which it contains. The learned writer evidently studied the Bible rather as a controversialist than a critic or a Christian, which makes his fatal tergiversation less matter of surprise.

—Examen variantium Lectionum Johannis Millii. Lond. 1710, fol. and also annexed to the folio edition of his New Testament, 1727.

This work was occasioned by the publication of Mill's edition of the New Testament, with 30,000 various readings. "In this Examen," says Bishop Marsh, "the author argues as if every printed word were precisely the same as it was originally written; he asserts that, in *all* places, the reading of the common text may be defended, *in iis omnibus lectionem textûs defendi posse.* And this palpably false position, set forth in the title-page itself, he made the basis of a severe and bitter criticism on a work which he was unable to appreciate."

WHITE, JOSEPH, D. D. *Professor of Arabic, and afterwards of Hebrew in the university of Oxford; born* 1746; *died* 1814.—Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis, in Bibl. Coll. Nov. Oxon. repositis, nunc primum edita; cum Interpretatione, et Annotationibus. Oxon. 1778, 2 vol. 4to.

This is an accurate edition and version of the Syriac translation of the Gospels, supposed to have been made in the sixth century by Philoxenus bishop of Hieropolis. It is much inferior to the Peshito, or the ancient literal Syriac version; but still possesses value both to the critic and the interpreter of the New Testament. An able critique on it will be found in Marsh's Michaelis, vol. ii. part i. chap. vii. sec. 11. Professor White pub-

lished the Acts of the Apostles, and the Catholic epistles of the same version in 1799, and the Epistles of Paul in 1804, both in 4to. and accompanied by a Latin translation.

—Novum Testamentum Graece, etc. Oxon. 1798, 2 vol. 8vo.

In this edition of the Greek Testament, Professor White reprints the received text, but exhibits very distinctly all those variations which Griesbach considers of equal or superior authority to it. He also marks the readings, which ought, in Griesbach's opinion, to be removed from the text. It is a useful edition. In 1799, the same learned writer published his Diatessaron, or Harmony of the Gospels, which is much esteemed. To all these ought to be added his Criseos Griesbachianae in Novum Testamentum Synopsis. Lond. 1811, 8vo.

WILLET, ANDREW, *one of the most learned of the puritan ministers; born in* 1562; *died in* 1621. —Hexapla; that is, a Sixfold Commentary on the Books of Genesis, Exodus, and Leviticus. Lond. 1622–1632, 3 vol. fol.—An Exposition upon the First and Second Books of Samuel. Ibid. 1614, fol. —Hexapla; that is, a Sixfold Commentary on the Prophecies of Daniel. Ibid. 1610, fol.—Hexapla; that is, a Sixfold Commentary upon the most divine Epistle of Paul to the Romans. Ibid. 1611, fol.

All these works of Willet, though somewhat tedious, contain valuable matter. He possessed a very considerable acquaintance with the Scriptures, and with the languages in which they were written. The work on Daniel is considered as the most valuable. Dr. Williams speaks respectfully of them all; but in none of them, he says, does he discover more skill and judgment than in that on Daniel. He died while employed in illustrating Leviticus. It was "perused and finished by Peter Smith." Willet was an exceedingly laborious man, who wrote very largely on the popish controversy. His Synopsis Papismi, a folio volume of *thirteen hundred pages*, in which it is alleged he re-

futes *fifteen hundred errors,* went through five editions. He wrote besides many other controversial books.

WILLIAMS, JOHN, LL.D. *a dissenting minister, and keeper of Dr. Williams's Library, London.*—A Free Inquiry into the Authenticity of the first and second chapters of St. Matthew's Gospel. Lond. 1771, 1789, 8vo.

This work was published anonymously, but its author was Dr. Williams, who had previously published a better book; a Greek and English Concordance to the New Testament. The above pamphlet is an attack upon the first two chapters of Matthew, of which the editors of the Unitarian version have very greedily laid hold. An able examination of the Inquiry will be found in the second volume of Magee on the Atonement. There were also several anonymous replies to it when it first appeared. One of these was by Charles Bulkley, though himself a Socinian.

WILLIAMS, THOMAS, *a learned dissenting layman.*—The Song of Songs, which is by Solomon. A new Translation; with a commentary and notes. Lond. 1801, 8vo.

This is a respectably executed literal version of the Song of Solomon, in which the mystical sense is maintained throughout. The Song is divided into seven parts, corresponding with the seven days which the Jewish marriages lasted; and these parts are distributed among several speakers. There are two dissertations prefixed; one on the origin of language, and the other on the authority and design of the Song. There is also an account of nearly forty writers on it. The number might have been considerably increased, and still it is doubtful whether the Song is yet well understood. Some of Mr. Williams's renderings are good; but his evangelical applications will appear to many more doubtful. The truths themselves which are stated are unquestionable; but that they are contained in the metaphorical expressions of the Song, is not so obvious.

WILLIS, JOHN, *a clergyman of the Church of England.*—The Actions of the Apostles; translated from the original Greek. Lond. 1789, 8vo.

This is the only separate version of the book of Acts in the English language, and by no means supersedes the necessity of another. The author appears to have been a respectable Greek scholar, but deficient in some other qualifications not less necessary to a translator of the Scriptures. Some of his renderings are good, others are fanciful, and others not sufficiently justified. The notes are added, under the designation of proofs and illustrations. From his translation of 1 Tim. iii. 16, the reader may try to form his own opinion of Mr. Willis's sentiments and merits: "For without controversy great is the incomprehensibility of the right adoration, which has been displayed visible in a body; innocent in soul; revealed to prophets; proclaimed among nations; believed upon earth; exalted to glory." P. 210. Is this translation?

WILSON, ANDREW, M.D. *son of Gabriel Wilson, minister of Maxton, in the south of Scotland. He practised as a physician in Newcastle and London, and died at Bath about* 1780.—The Creation the ground-work of Revelation, and Revelation the Language of Nature. Edinb. 1750, 8vo.—Short Observations on the Principles and moving Powers assumed by the present System of Philosophy. 1764, 8vo.—Human Nature surveyed by Philosophy and Revelation. 1758, 8vo.—Reflections upon some of the Subjects in dispute, between the Author of the Divine Legation of Moses and a late Professor in the University of Oxford. 8vo. n. d.—An Explication and Vindication of the first Section of the short Observations. 1764, 8vo.

To none of these curious productions was the name of the author affixed. He was a decided Hutchinsonian, and a man of

very considerable genius. He endeavours to demonstrate in the first article, that the Hebrew language is founded upon natural ideas, and that the Hebrew writings transfer them to spiritual objects. In the next he opposes the Newtonian philosophy; and in his Reflections he expresses himself freely respecting both Warburton and Lowth. All the pamphlets contain remarks on the Scriptures, and are now very scarce.

WINTLE, THOMAS, B. D. *a clergyman of the Church of England, and Fellow of Pembroke College; born* 1737; *died* 1814.—Daniel, an improved Version attempted; with a preliminary Dissertation, and notes, critical, historical, and explanatory. Oxf. 1792, 4to.

This work is the last of those learned and valuable performances on the prophets, which were begun by Bishop Lowth, and carried on by Blayney, Newcome, and Wintle. Very considerable labour has been bestowed on Daniel: and the author, besides his own research, has availed himself of the manuscript collections of Secker, and the notes of several other learned oriental scholars. It would be too much to say, that all the difficulties of this important, and, in some places, very obscure book, are removed; but very considerable light is thrown on many parts of it, and it is worthy of being ranked with the rest of the learned works, the series of which it completed. Besides this, Mr. Wintle was the author of a Dissertation on the Vision contained in the second chapter of Zechariah, 1797, 8vo. and of eight Bampton Lectures on the Christian Redemption.

WITSIUS, HERMAN, *a learned Dutch theologian; born* 1636; *died* 1708.—Miscellanea Sacra. Traj. ad Rhen. 1692, 4to.—Aegyptiaca. Amst. 1696, 4to.

Both these books, which are but a portion of the works of this learned and laborious man, contain a number of dissertations on important scriptural subjects, which are treated very judiciously. The former contains dissertations on the prophets, and prophecy; on the mysteries of the Levitical tabernacle; a

comparison of the priesthood of Aaron and Christ; Daniel's four beasts; the worship of Moloch; the present and future age; the apocalyptic epistles. The object of the Aegyptiaca is to show, in opposition to Spencer and Marsham, that the sacred rites of the Israelites were not borrowed from the Egyptians. It is the best work on this subject that has yet been produced. His work on the Covenants has long been known in an English translation; and recently, a very respectable translation of his Dissertations on the Creed, with notes critical and explanatory, has appeared, by the Rev. Donald Fraser, minister of Kennoway. Edinb. 1823, 2 vol. 8vo.

WOIDE, CHARLES GODFREY, D. D. *librarian to the British Museum; a native of Poland; died* 1790.—Novum Testamentum Graecum, e codice MS. Alexandrino descriptum. Lond. 1786, fol.

This is a splendid and accurate fac-simile of the celebrated Alexandrian MS. of the New Testament. It occupies 260 pages, besides the preface, which gives an account of the MS. and the list of various readings at the end. Dr. Woide was a distinguished Coptic or Egyptian scholar, and produced several works connected with the ancient language of that country. The preface and the various readings of this splendid work were republished by Professor Spohn, in 1790, under the title of *Notitia Codicis Alexandrini, cum variis ejus lectionibus omnibus.* Lipsiae, 8vo. This volume contains some valuable additional notes by Spohn. He disputes the antiquity ascribed to the Alexandrian MS. by Woide, and in some other particulars differs from that industrious scholar.

—Fragmenta Novi Testamenti, e Versione Aegyptiaca Dialecti Thebaidicae, Sahidicae, seu superioris Aegypti. Oxon. 1799, fol.

This work was completed by Dr. Ford, Woide having died when the volume was advanced only to the end of Luke. The fragments, of which there is a Latin translation, are a valuable addition to our biblical apparatus. Some of them are supposed to be nearly as old as the second century. To the work is pre-

fixed an elaborate and learned dissertation by Dr. Woide, and there are many useful notes by Dr. Ford.

WOLFIUS, JOHN CHRISTOPHER, *a Lutheran clergyman at Hamburg; born* 1683; *died* 1739. —Curae Philologicae et Criticae in Novum Testamentum, etc. Basil. 1741, 5 vol. 4to.

The various objects of this extensive work are, a defence, when necessary, of the integrity of the Greek text; philological illustrations of its words and idioms; an enumeration of various interpretations; and an examination of them, in which they are either defended or opposed. The Curae may be considered a valuable index to the writings of the more recent continental divines and philologists on the New Testament; but the numerous references in it to many works which it is quite impossible to procure in this country, render it somewhat tantalizing. It is not, however, a book of mere reference; it often quotes at length the sentiments of authors that are not elsewhere to be had. Unlike the Synopsis of Poole, Wolfius frequently enters at length into the subject himself, and enables the reader to form his own judgment, amidst the jarring opinions of critics and commentators. It is right to notice, that he does not interfere with the critics who form the basis of the Synopsis, but confines himself chiefly to those who wrote subsequently to them. He commonly defends the received Greek text, and on all doctrinal subjects, is a friend to orthodoxy. The work bears a high character on the continent, and is less consulted in this country than, considering its importance, it deserves.

"John Christopher Wolf," says Bishop Marsh, in his notes on Michaelis, "made it a part of his principal object, in his well-known Curae Criticae Philologicae, to treat of the various readings of the Greek Testament, and to confute those which deviate without reason from the common text. But this very learned writer seems to have carried the matter too far, though, in other respects, he has given us a most excellent and valuable work; for he has sometimes no other argument to oppose to a reading supported by the authority of numerous Greek manuscripts, than that the apostle has, in other places, used the expression or construction which he defends; but it is more rea-

sonable to suppose that one passage had been corrupted from the other. In the latter part of the Curae, he takes particular pains to confute Bengelius; but the truth seems to be, in most cases, on the side of that eminent critic. In short, he was determined to vindicate the readings of the common editions of the Greek Testament whenever he had the least to offer in their defence." Vol. ii. p. 428.

As Wolf is the last writer that is noticed in this work, who illustrates the phraseology of the New Testament by references to the Greek classical writers, before concluding this article, I think it right to quote the testimony of two very competent judges, respecting the value of this mode of biblical interpretation. Referring to Alberti, Bos, Elsner, Ellis, Raphel, and Wolf, Dr. Doddridge says, "Books which I cannot but recommend to my young friends, as proper, not only to ascertain the sense of a variety of words and phrases which occur in the apostolic writings, but also to form them to the most useful method of studying the Greek classics; those great masters of good sense, elegant expression, just lively painting, and masculine eloquence, to the neglect of which I cannot but attribute that enervate, dissolute, and puerile manner of writing, which is growing so much on the present age, and will probably consign so many of its productions to speedy oblivion." Expos. vol. i. pref. p. xi.

The other passage I shall take the liberty to extract from Bishop Jebb's learned and elegant work on sacred literature. "After having read, with much attention, and, I hope, with some profit, Mosheim's able dissertation *against* the practice of extensively illustrating Scripture from the classic writers, I am by no means a convert to his way of thinking. To examine the nicer variations both of thought and expression, when the same subject is discussed by writers of different ages and countries, or even of the same age and country, is a valuable exercise of mind: it aids philosophical discrimination. But, where sacred Scripture is concerned, the habit of such examination serves a higher purpose. It enables us to see, that, on the greatest moral questions, God left not himself without witness among the sages, and the men of letters in the Gentile world; and to ascertain, how far those luminaries are obscured, and how far they reflect any unpolluted beams, proceeding originally from the Father

and fountain of all spiritual light. It enables us, also, to establish, that, in native energy of thought, in lucid clearness of conception, and in the sublimities and beauties of language and expression, the writers of the New Testament are equal, and frequently superior, to the noblest writers of classical antiquity." P. 306.

WOODHOUSE, JOHN CHAPPEL, D. D. *Archdeacon of Salop.*—The Apocalypse, or Revelation of St. John translated; with notes, critical and explanatory. Lond. 1806, 8vo.

This is one of the very best books on the Revelation. It contains in parallel columns the Greek text of Griesbach, the common version, and the author's own translation. The notes discover a respectable acquaintance with criticism, and with the language and meaning of the Scriptures. No prophetical hypothesis is adopted. The figures and symbols are explained by a constant reference to their use in other parts of Scripture; so that it may be considered as a perpetual commentary; the importance of which will be unaffected by any interpretation of the prophecies of the book. The author very properly refers many things to the spiritual state of the church, which by other writers are applied to secular events. In a preliminary dissertation, the genuineness of the book is ably vindicated from the objections of Michaelis.

Bishop Hurd says, "This is the best book of the kind I have seen. It owes its superiority to two things; the author's understanding, for the most part, the apocalyptic symbols in a spiritual, not a literal sense; 2dly, to the care he has taken to fix the precise import of those symbols from the use made of them by the prophetical, and other writers of the Old and New Testament."

WORSELEY, JOHN, *a dissenter, and master of a respectable boarding school at Hertford.*—The New Testament, or New Covenant of our Lord and Saviour Jesus Christ. Translated from the Greek according to the present idiom of the Eng-

lish tongue. With notes and references, etc. Lond. 1770, 8vo.

Every translation of the Scriptures contains more or less of what is calculated to throw light on the Bible. The version of Worsley does not rank among the best of our modern translations of the New Testament; but it is worth consulting. There is little criticism of any kind in it; and the notes are all very short. Some of the alterations appear to be unnecessary, and others are injudicious. The author's doctrinal sentiments seem to have been correct, so that no improper freedoms are used with the Scriptures.

WORTHINGTON, WILLIAM, D.D. *a clergyman of the Church of England; born* 1703; *died* 1778. —An Essay on the Scheme and Conduct, Procedure, and Extent of Man's Redemption, designed for the honour and illustration of Christianity. Lond. 1743, 8vo.—The Historical Sense of the Mosaic Account of the Fall proved and vindicated. Ibid. 1751, 8vo.—The Use, Value, and Improvement of Various Readings shewn and illustrated. Oxon. 1764, 8vo.—The Evidences of Christianity deduced from Facts, and the Testimony of Sense, throughout all ages of the Church to the present time. Lond. 1769, 2 vol. 8vo.—The Scripture Theory of the Earth, throughout all its Revolutions, and all the Periods of its Existence, from the Creation to the final Renovation of all things. Ibid. 1773, 8vo.—An Impartial Inquiry into the Use of the Gospel Demoniacks; with an Appendix, consisting of an Essay on Scripture Demonology. Ibid. 1777, 8vo.—A Further Inquiry into the Case of the Gospel Demoniacks, occasioned by Mr. Farmer's Letters on the subject. Ibid. 1779, 8vo.

The author of these works was a man of very considerable learning and independence of mind. The nature of them is tolerably evident from their respective titles. Annexed to the Essay on Redemption is a Dissertation on the Design and Argument of the book of Job. The work on the Mosaic account of the Fall, is opposed to those attempts which had been made to allegorize it, and thus to get rid of it entirely. The Discourse on the Various Readings was the substance of a sermon preached before the University of Oxford, and contains some judicious observations. His Theory of the Earth is a sort of continuation of his Essay on Redemption, and a farther illustration of the principles on which it was written. The work on the Evidences is designed to show that they are not of a decaying, but of a growing nature. The pamphlets on the Demoniacs were both written in opposition to Farmer. More correct ideas of some important points of Christianity would have been of great use to Dr. Worthington in some of his discussions; but all the above works are worthy of attention.

WOTTON, WILLIAM, D.D. *a divine of the Church of England; born* 1666; *died* 1726.—Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our blessed Saviour Jesus Christ's time. Lond. 1718, 2 vol. 8vo.

The first of these curious volumes contains discourses on the nature and use of the Misnah, a table of the contents of the Misnah; on the recital of the Shema, and on the use of Phylacteries, and schedules of gates and door posts; and texts relating to the religious observance of one day in seven. The second volume contains Shabbath and Eruvin, two Misnaic works, with a translation and annotations. Those who wish to enter deeply into the Jewish controversy will find Dr. Wotton's work of considerable service. He had a very extensive acquaintance with rabbinical literature, which certainly presents no very great attractions to any cultivated or religious mind. The remark made on the work of Stehelin is equally applicable to this. Dr. Wotton also left a Discourse concerning the confusion of

languages at Babel, proving it to be miraculous, in opposition to Le Clerc; which was edited by the learned Bowyer the printer. Lond. 1730, 8vo.

WROE, CALEB, *a dissenting minister at Cheshunt, Hertfordshire, who died in* 1728.—Four Letters to a Friend; by a Country Minister. Lond. 1725, 8vo.—Remarks on the various Interpretations of the more sure word of Prophecy. Ibid. 1726, 8vo.

To neither of these publications did Mr. Wroe attach his name. I have ascertained, however, that they were written by him. The letters contain among other things remarks on the Scripture sense of the word heresy, which, he justly observes, signifies "the choice which men make of their party, opinion, and practice; and, therefore, heresies are good or bad according as men's choice is right or wrong." Wroe was the author of one or two sermons also, which contain judicious observations on the Scriptures.

WYNNE, RICHARD, *a clergyman of the Church of England; born* 1718; *died* 1799.—The New Testament carefully collated with the Greek; and corrected, divided, and pointed according to the various subjects treated by the inspired writers; and illustrated with notes. Lond. 1764, 2 vol. 8vo.

The chief value of this work is in the improved division of the contents of the New Testament; in which the author chiefly follows Bengelius. The translation is mostly Doddridge's, and so are many of the notes; and yet the author scarcely acknowledges the extent of his obligations to that excellent writer.

ZEGER, TACITUS NICHOLAS, *a Minorite friar, and native of Flanders; died in* 1559.—Scholia in Omnes Novi Testamenti Libros. Coloniae, 1553,

8vo. They were reprinted at Cologne in 1555, along with his Restitutor Locorum Depravatorum Novi Testamenti.

He is one of the authors who appear in the Critici Sacri, and the Synopsis of Poole. He was a good Greek scholar, and a tolerable critic.

ADDENDA.

CLARK, WILLIAM, *a Scotsman of some poetical talents.*—The Grand Tryal: or Poetical Exercitations upon the Book of Job. Edinb. 1685, fol.

This work contains no notes or exposition; but is, on the whole, a very respectably executed poetical version of Job. The common English translation is given on the margin; and the paraphrastic poetical version of it, which is exceedingly liberal, in the text. It is dedicated to the Earl of Perth, then Lord Chancellor of Scotland.

COCKBURN, PATRICK, *Professor of the oriental languages at Paris, and afterwards at St. Andrews; and the first reformed minister of Haddington, where he died in* 1559.—Oratio de Utilitate et Excellentia Verbi Dei. Paris. 1551, 8vo.—De Vulgari Sacrae Scripturae Phrasi, libri duo, etc. Ibid. 1552, 1558, 8vo.—In Dominicam Orationem Pia Meditatio, etc. Andreanop. 1555, 8vo.

These are among the scarcest works in Scotish literature: the only copies of them which I have seen are in the Advocates Library. His Oration is dedicated to Hamilton, Archbishop of St. Andrews, and shows the progress of the author's mind towards the principles of the Reformation. His two books De Vulgari, etc. contain a dissertation on the sin against the Holy Ghost, and illustrations of some obscure passages. The second edition contains an appendix which is not in the first. The

small work on the Lord's Prayer was printed at St. Andrews by John Scott, and shows the piety, as the others had shown the learning of Cockburn.

FERME, CHARLES, A. M. *born and educated at Edinburgh, where he was elected a regent in* 1589: *he was afterwards minister of Fraserburgh, and died about* 1620, *under fifty years of age.*—Analysis Logica in Epistolam Apostoli Pauli ad Romanos. Edinb. 1651, 12mo.

This is a small but very excellent work, in which the argument and meaning of the epistle are very accurately unfolded. The author was a pupil of Rollock, and ranked among his own disciples Calderwood, Scot, who became minister of Glasgow, and Craig who was professor of divinity at Saumur. The work has a preface by Principal Adamson, containing a short account of the author; but in which no mention is made of the year of his birth or death.

JOHNSON, JOHN, *a nonjuring clergyman; born* 1662; *died* 1725.—Holy David and his Old English Translators cleared, etc. Lond. 1706, 8vo.

This article the reader will find inserted under the title of DAVID, HOLY. The name of the author had somehow escaped me when the article was written. He appears to have been a respectable man, and was the author of several controversial works.

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