LECTURES TO MY STUDENTS
Volume 4
By C.H. Spurgeon

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

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

To render such a result more probable, every inducement to search the Holy Scriptures should be placed in the way of our ministers, and to the younger brethren some guidance should be proffered as to the works most likely to aid them in their studies. Many are persuaded that they should expound the Word, but being unversed in the original tongues they can only fall back upon the help of their English Concordances, and are left floundering about, when a sound comment would direct their thoughts.

True, the Holy Spirit will instruct the seeker, but he works by means. The Ethiopian eunuch might have received divine illumination, and doubtless did receive it, but still, when asked whether he understood the Scripture which he read, he replied, “How can I unless some man shall guide me?”
The guiding man is needed still. Divines who have studied the Scriptures have left us great stores of holy thought which we do well to use. Their expositions can never be a substitute for our own meditations, but as water poured down a dry pump often sets it to work to bring up water of its own, so suggestive reading sets the mind in motion on its own account.

Here, however, is the difficulty. Students do not find it easy to choose which works to buy, and their slender stores are often wasted on books of a comparatively worthless kind. If I can save a poor man from spending his money for that which is not bread, or, by directing a brother to a good book, may enable him to dig deeper into the mines of truth, I shall be well repaid. For this purpose I have toiled, and read much, and passed under review some three or four thousand volumes. From these I have compiled my catalogue, rejecting man, yet making a very varied selection. Though I have carefully used such judgment as I possess, I have doubtless made many errors; I shall certainly find very few who will agree with all my criticisms, and some persons may be angry at my remarks. I have, however, done my best, and, with as much impartiality as I can command, I have nothing extenuated nor set down aught in malice. He who finds fault will do well to execute the work in better style; only let him remember that he will have my heifer to plough with and therefore ought in all reason to excel me.

I have used a degree of pleasantry in my remarks on the Commentaries, for a catalogue is a dry affair, and, as much for my own sake as for that of my readers, I have indulged the mirthful vein here and there. For this I hope I shall escape censure, even if I do not win commendation. The preface to the Catalogue will be found prior to the Catalogue, which the reader is requested to peruse before attempting to use the list.

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

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

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

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

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

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C. H.SPURGEON
IN order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar with the commentators: a glorious army, let me tell you, whose acquaintance will be your delight and profit.

Of course, you are not such wiseacres as to think or say that you can expound Scripture without assistance from the works of divines and learned men who have labored before you in the field of exposition. If you are of that opinion, pray remain so, for you are not worth the trouble of conversion, and like a little coterie who think with you, would resent the attempt as an insult to your infallibility. It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what he has revealed to others. My chat this afternoon is not for these great originals, but for you who are content to learn of holy men, taught of God, and mighty in the Scriptures. It has been the fashion of late years to speak against the use of commentaries. If there were any fear that the expositions of Matthew Henry, Gill, Scott, and others, would be exalted into Christian Targums, we would join the chorus of objectors, but the existence or approach of such a danger we do not suspect. The temptations of our times lie rather in empty pretensions to novelty of sentiment, than in a slavish following of accepted guides. A respectable acquaintance with the opinions of the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences. Usually, we have found the despisers of commentaries to be men who have no sort of acquaintance with them; in their case, it is the opposite of familiarity which has bred contempt. It is true there are a number of expositions of the whole Bible which are hardly worth shelf room; they aim at too much and fail altogether; the authors have spread a little learning over a vast surface, and have badly attempted for the entire Scriptures what they might have accomplished for one book with tolerable success; but who will deny the preeminent value of such expositions as those of Calvin, Ness, Henry, Trapp, Poole, and Bengel, which are as deep as they are broad? and yet further, who can pretend to biblical learning who has not made himself familiar with the great writers who spent a life in explaining some one sacred book? Caryl on Job will not exhaust the patience of a student who loves every letter of the Word; even Collinges, with his nine hundred and nine pages upon one chapter of the Song, will not be too full for the preacher’s use; nor will Manton’s long meter edition of the hundred and nineteenth Psalm be too profuse. No stranger could imagine the vast amount of real learning to be found in old commentaries like the following: — Durham on Solomon’s Song, Wilcocks on Psalms and Proverbs, Jermin on Ecclesiastes and Proverbs, Greenhill on Ezekiel, Burroughs on Hosea, Ainsworth on the Pentateuch, King on Jonah, Hutcheson on John, Peter Martyr on Romans, etc., and in Willett, Sibbes, Bayne, Elton, Byfield, Daille, Adams, Taylor, Barlow, Goodwin, and others on the various epistles. Without attempting to give in detail the names of all, I intend in a familiar talk to mention the more notable, who wrote upon the whole Bible, or on either Testament, and I especially direct your attention to the titles, which in Puritan writers generally give in brief the run of the work.
First among the mighty for general usefulness we are bound to mention the man whose name is a household word, MATTHEW HENRY. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He delights in apposition and alliteration; he is usually plain, quaint, and full of pith; he sees right through a text directly; apparently he is not critical, but he quietly gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. He is not versed in the manners and customs of the East, for the Holy Land was not so accessible as in our day; but he is deeply spiritual, heavenly, and profitable; finding good matter in every text, and from all deducing most practical and judicious lessons. His is a kind of commentary to be placed where I saw it, in the old meeting house at Chester — chained in the vestry for anybody and everybody to read. It is the poor man’s commentary, the old Christian’s companion, suitable to everybody, instructive to all. His own account of how he was led to write his exposition, affords us an example of delighting in the law of the Lord. “If any desire to know how so mean and obscure a person as I am, who in learning, judgment, felicity of expression, and all advantages for such a service, am less than the least of all my Master’s servants, came to venture upon so great a work, I can give no other account of it but this.

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

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

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

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

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

His work was based upon an earlier compilation entitled Critici Sacri, containing the concentrated light of a constellation of learned men who have never been excelled in any age or country. MATTHEW POOLE also wrote ANNOTATIONS upon the Word of God, in English, which are mentioned by Matthew Henry as having passed through many impressions in his day, and he not only highly praises them, but declares that he has in his own work all along been brief upon that which Mr. Poole has more largely discussed, and has industriously declined what is to be found there. The three volumes, tolerably cheap, and easily to be got at, are necessaries for your libraries. On the whole, if I must have only one commentary, and had read Matthew Henry as I have, I do not know but what I should choose Poole. He is a very prudent and judicious commentator; and one of the few who could honestly say, “We have not willingly balked any obvious difficulty, and have designed a just satisfaction to all our readers; and if any knot remains yet untied, we have told our readers what hath been most probably said for their satisfaction in the untying of it.” Poole is not so pithy and witty by far as Matthew Henry, but he is perhaps more accurate, less a commentator, and more an expositor.

You meet with no ostentation of learning in Matthew Poole, and that for the simple reason that he was so profoundly learned as to be able to give results without a display of his intellectual crockery. A pedant who is for ever quoting Ambrose and Jerome, Piscator and OEcolampadius, in order to show what a copious reader he has been, is usually a dealer in small wares, and quotes only what others have quoted before him, but he who can give you the result and outcome of very extensive reading without sounding a trumpet before him is the really learned man. Mind you do not confound the Annotations with the Synopsis; the English work is not a translation of the Latin one, but an entirely distinct performance. Strange to say, like the other great Matthew he did not live to complete his work beyond Isaiah 58; other hands united to finish the design.

Would it be possible to eulogise too much the incomparably sententious and suggestive folios of JOHN TRAPP? Since Mr. Dickinson has rendered them accessible, I trust most of you have
bought them. Trapp will be most valuable to men of discernment, to thoughtful men, to men who only want a start in a line of thought, and are then able to run alone. Trapp excels in witty stories on the one hand, and learned allusions on the other.

You will not thoroughly enjoy him unless you can turn to the original, and yet a mere dunce at classics will prize him. His writings remind me of himself: he was a pastor, hence his holy practical remarks; he was the head of a public school, and everywhere we see his profound scholarship; he was for some time amid the guns and drums of a parliamentary garrison, and he gossips and tells queer anecdotes like a man used to a soldier’s life; yet withal, he comments as if he had been nothing else but a commentator all his days. Some of his remarks are far fetched, and like the far fetched rarities of Solomon’s Tarshish, there is much gold and silver, but there are also apes and peacocks. His criticisms would some of them be the cause of amusement in these days of greater scholarship; but for all that, he who shall excel Trapp had need rise very early in the morning. Trapp is my especial companion and treasure; I can read him when I am too weary for anything else. Trapp is salt, pepper, mustard, vinegar, and all the other condiments. Put him on the table when you study, and when you have your dish ready, use him by way of spicing the whole thing. Yes, gentlemen, read Trapp certainly, and if you catch the infection of his consecrated humor, so much the better for your hearers.

A very distinguished place is due to DR. GILL. Beyond all controversy, Gill was one of the most able Hebraists of his day, and in other matters no mean proficient. When an opponent in controversy had ventured to call him “a botcher in divinity”, the good doctor, being compelled to become a fool in glorying, gave such a list of his attainments as must have covered his accuser with confusion. His great work on the Holy Scriptures is greatly prized at the present day by the best authorities, which is conclusive evidence of its value, since the set of the current of theological thought is quite contrary to that of Dr. Gill. No one in these days is likely to be censured for his Arminianism, but most modern divines affect to sneer at anything a little too highly Calvinistic: however, amid the decadence of his own rigid system, and the disrepute of even more moderate Calvinism, Gill’s laurels as an expositor are still green. His ultraism is discarded, but his learning is respected: the world and the church take leave to question his dogmatism, but they both bow before his erudition. Probably no man since Gill’s days has at all equalled him in the matter of Rabbinical learning.

Say what you will about that lore, it has its value: of course, a man has to rake among perfect dunghills and dust heaps, but there are a few jewels which the world could not afford to miss. Gill was a master cinder sifter among the Targums, the Talmuds, the Mishna, and the Gemara. Richly did he deserve the degree of which he said, “I never bought it, nor thought it, nor sought it.”

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

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

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

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

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

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

Need I commendBISHOP HALL’ S CONTEMPLATIONS to your affectionate attention? What wit! What sound sense! What concealed learning! His style is as pithy and witty as that of Thomas Fuller, and it has a sacred unction about it which Fuller has no pretension. HAAK’ S ANNOTATIONS come to us as the offspring of the famous Synod of Dolt, and theWESTMINSTER ANNOTATIONS as the production of a still more venerable assembly; but if, with my hat off, bowing profoundly to those august conclaves of master minds, I may venture to say so, I would observe that they furnish another instance that committees seldom equal the labors of individuals. The notes are too short and fragmentary to be of any great value. The volumes are a heavy investment.

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

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

Gentlemen, if you want something full of marrow and fatness, cheering to your own hearts by way of comment, and likely to help you in giving to your hearers rich expositions, buy DR. HAWKER’ S POOR MAN’ S COMMENTARY. Dr. Hawker was the very least of commentators in the matter of criticism; he had no critical capacity, and no ability whatever as an interpreter of the letter; but he sees Jesus, and that is a sacred gift which is most precious whether the owner be a critic or no. It is to be confessed that he occasionally sees Jesus where Jesus is not legitimately to be seen.

He allows his reason to be mastered by his affections, which, vice as it is, is not the worst fault in the world. There is always such a savor of the Lord Jesus Christ in Dr. Hawker that you cannot read him without profit. He has the peculiar idea that Christ is in every Psalm, and this often leads him totally astray, because he attributes expressions to the Savior which really shock the holy mind to imagine our Lord’s using. However, not as a substantial dish, but as a condiment, place the Plymouth vicar’s work on the table. His writing is all sugar, and you will know how to use it, not devouring it in lumps, but using it to flavor other things. “ALBERT BARNES”, say you, “what, do you think of Albert Barnes?” Albert Barnes is a learned and able divine, but his productions are unequal in value, the gospels are of comparatively little worth, but his other comments are extremely useful for Sunday School teachers and persons with a narrow range of reading, endowed with enough good sense to discriminate between good and evil. If a controversial eye had been turned upon Barnes’s Notes years ago, and his inaccuracies shown up by some unsparing hand, he would never have had the popularity which at one time set rival publishers advertising him in every direction. His Old Testament volumes are to be greatly commended as learned and laborious, and the epistles are useful as a valuable collection of the various opinions of learned men. Placed by the side of the great masters, Barnes is a lesser light, but taking his work for what it is and professes to be, no minister can afford to be without it, and this is no small praise for works which were only intended for Sunday School teachers. f19 Upon the NEW TESTAMENT DODDRIDGE’ S EXPOSITOR is worthy of a far more extensive reading than is nowadays accorded to it. It is all in the form of a paraphrase, with the text in italics; a mode of treatment far from satisfactory as a rule, but exceedingly well carried out in this instance. The notes are very good, and reveal the thorough scholar. Our authorized version is placed in the margin, and a new translation in the paraphrase.

The four evangelists are thrown into a harmony, a plan which has its advantages but is not without its evils. The practical improvements at the end of each chapter generally consist of pressing exhortations and devout meditations, suggested by the matter under discussion. It is
sadly indicative of the Socinianism of the age in which this good man lived, that he feels called
upon to apologize for the evangelical strain in which he has written.

He appears to have barely finished this work in shorthand at the time of his death, and the later
books were transcribed under the care of Job Orton.

No Life Insurance Society should accept the proposals of a commentator on the whole of either
Testament, for it seems to be the rule that such students of the Word should be taken up to their
reward before their task is quite completed.

Then, of course, gentlemen, you will economize rigidly until you have accumulated funds to
purchase KITTO’ S PICTORIAL BIBLE. You mean to take that goodly freight on board before
you launch upon the sea of married life. As you cannot visit the Holy Land, it is well for you that
there is a work like the Pictorial Bible, in which the notes of the most observant travelers are
arranged under the texts which they illustrate. For the geography, zoology, botany, and manners
and customs of Palestine, this will be your counselor and guide. Add to this noble comment,
which is sold at a surprisingly low price, the eight volumes of KITTO’ S DAILY READINGS.
They are not exactly a commentary, but what marvelous expositions you have there! You have
reading more interesting than any novel that was ever written, and as instructive as the heaviest
theology. The matter is quite attractive and fascinating, and yet so weighty, that the man who
shall study those eight volumes thoroughly, will not fail to read his Bible intelligently and with
growing interest. THE GNOMON OF THE NEW TESTAMENT, BY JOHN ALBERT
BENGEL, is the scholar’s delight. He selected the title as modest and appropriate, intending it in
the sense of a pointer or indicator, like the sundial; his aim being to point out or indicate the full
force and meaning of the words and sentences of the New Testament. He endeavors to let the
text itself cast its shadow on his page, believing with Luther that “the science of theology is
nothing else but grammar exercised on the words of the Holy Spirit”. The editor of the
translation published by Messrs. Clarke, says in his preface, “It is quite superfluous to write in
praise of the Gnomon of Bengel. Ever since the year in which it was first published, A.D. 1742,
up to the present time, it has been growing in estimation, and has been more and more widely
circulated among the scholars of all countries. Though modern criticism has furnished many
valuable additions to our materials for New Testament exegesis, yet, in some respects, Bengel
stands out still ‘facile princeps ’ among all who have labored, or who as yet labor in that
important field. He is unrivalled in felicitous brevity, combined with what seldom accompanies
that excellence, namely, perspicuity. Terse, weighty, and suggestive, he often, as a modern writer
observes, `condenses more matter into a line, than can be extracted from pages of other writers.’

In the passages which form the subject of controversy between Calvinists and Arminians,
Bengel takes the view adopted by the latter, and in this respect I do not concur with him. But
whilst he thus gives an undue prominence, as it would seem to me, to the responsibility and
freedom of man in these passages, yet, in the general tenor of his work, there breathe such a holy
reverence for God’s sovereignty, and such spiritual unction, that the most extreme Calvinist
would, for the most part, be unable to discover to what section of opinions he attached himself,
and as to the controverted passages would feel inclined to say, ‘Quum talis sis, utinam noster
esse s .’” Men with a dislike for thinking had better not purchase the five precious volumes, for
they will be of little use to them; but men who love brain work will find fine exercise in spelling out the deep meaning of Bengel’s excessively terse sentences. His principles of interpretation stated in his “Essay on the Right Way of Handling Divine Subjects”, are such as will make the lover of God’s word feel safe in his hands: ‘Put nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden, that is really in them.’ “Though each inspired writer has his own manner and style, one and the same Spirit breathes through all, one grand idea pervades all.” “Every divine communication carries (like the diamond) its own light with it, thus showing whence it comes; no touchstone is required to discriminate it.” “The true commentator will fasten his primary attention on the letter (literal meaning), but never forget that the Spirit must equally accompany him; at the same time we must never devise a more spiritual meaning for Scripture passages than the Holy Spirit intended.” “The historical matters of Scripture, both narrative and prophecy, constitute as it were the bones of its system, whereas the spiritual matters are as its muscles, blood vessels, and nerves. As the bones are necessary to the human system, so Scripture must have its historical matters. The expositor who nullifies the historical ground work of Scripture for the sake of finding only spiritual truths everywhere, brings death on all correct interpretations. Those expositions are the safest which keep closest to the text.”

His idea of the true mode of dying touched me much when I first saw it.

He declared that he would make no spiritual parade of his last hours, but if possible continue at his usual works, and depart this life as a person in the midst of business leaves the room to attend to a knock at the door.

Accordingly he was occupied with the correction of his proof sheets as at other times, and the last messenger summoned him to his rest while his hands were full. This reveals a calm, well balanced mind, and unveils many of those singular characteristics which enabled him to become the laborious recensor of the various M.S.S., and the pioneer of true Biblical criticism. THE CRITICAL ENGLISH TESTAMENT. A Critical New Testament, so compiled as to enable a reader, unacquainted with Greek, to ascertain the exact English force and meaning of the language of the New Testament, and to appreciate the latest results of modern criticism.” Such is the professed aim of this commentary, and the compilers have very fairly carried out their intentions. The whole of Bengel’s Gnomon is bodily transferred into the work, and as one hundred and twenty years have elapsed since the first issue of that book, it may be supposed that much has since been added to the wealth of Scripture exposition; the substance of this has been incorporated in brackets, so as to bring it down to the present advanced state of knowledge. We strongly advise the purchase of this book, as it is multum in parvo, and will well repay an attentive perusal.

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

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

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

The Commentary by PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN, is said by Darling to be of standard authority, but you may do without it with less loss than in the case of several others I have mentioned. The authors were men of great learning, their association in one commentary is remarkable, and their joint production has a place in all complete libraries. DR. WORDSWORTH’ S HOLY BIBLE, WITH NOTES AND INTRODUCTIONS, £28 is a valuable addition to our stores, but it is rendered much more bulky and expensive than it needed to be by the printing of the text at large. It gives many precious hints, and much of the choicest thought of mediaeval writers, besides suggesting catch words and showing connections between various passages. although it is occasionally marred by the characteristic weaknesses of the Bishop, and has here and there foolishnesses at which one cannot but smile, it is a great work, such as only an eminent scholar could have produced.

I am not so enamoured of the German writers as certain of my brethren appear to be, for they are generally cold and hard, and unspiritual. As Dr. Graham says, “there are about twenty or thirty names in the literary world who have gained a conspicuous place in theological circles; and in German commentaries these are perpetually introduced. In some of them the bulk of the work is made up of these authoritative names, and quotations from their works. This gives their writings the appearance of prodigious learning and research. Every page is bristling with hard words and strange languages, and the eye of the common reader is terrified at the very appearance, as the peaceful citizen is at the pointed cannon of a fortress.” I do, however, greatly prize the series lately produced under the presidency of DR. LANGE. These volumes are not all of equal value, but, as a whole, they are a grand addition to our stores. The American translators have added considerably to the German work, and in some cases these additions are more valuable than the original matter. For homiletical purposes these volumes are so many hills of gold, but, alas, there is dross also, for Baptismal Regeneration and other grave errors occur. THE SPEAKER’ S COMMENTARY is issued (August, 1875) as far as the Lamentations. It is costly, too costly for your pockets, and I am therefore somewhat the less sorry to add that it is not what I hoped it would be. Of course it is a great work, and contains much which tends to illustrate the text; but if you had it you would not
The object of the work is to help the general reader to know what the Scriptures really say and mean, and to remove some of the difficulties. It keeps to its design and in a measure accomplishes it.

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

Several other works I omit, not because they are worthless, or unknown to me, but because for scant purses the best will be best. I must not omit upon the New Testament the goodly volume of BURKITT. If you can get him cheap, buy him. He is the celebrated “Rector” whom Keach “rectified” in the matter of infant baptism. Burkitt is somewhat pithy, and for a modern rather rich and racy, but he is far from deep, and is frequently common place. I liked him well enough till I had read abler works and grown older.

Some books grow upon us as we read and reread them, but Burkitt does not. Yet so far from depreciating the good man, I should be sorry to have missed his acquaintance, and would bespeak for him your attentive perusal.

The best commentators, after all, are those who have written upon only one book. Few men can comment eminently well upon the whole Bible, there are sure to be some weak points in colossal works; prolixity in so vast an undertaking is natural, and dullness follows at its heels — but a life devoted to one of the inspired volumes of our priceless Bible must surely yield a noble result. If I find myself able to do so, at some future time I will introduce you to a selection of the great one book writers. For the present this much must suffice.
HAVING introduced you to the commentators, I must now press upon you one of the most practical uses of them, namely, your own public commenting upon the Scriptures read during divine service. Preaching in the olden time consisted very much more of exposition than it does now. I suppose that the sermons of the primitive Christians were for the most part expositions of lengthy passages of the Old Testament; and when copies of the gospels, and the epistles of Paul had become accessible to the churches, the chief work of the preacher would be to press home the apostolical teachings by delivering an address, the back bone of which would be a complete passage of Scripture: there would probably be but faint traces of divisions, heads and points, such as we employ in modern discoursing, but the teacher would follow the run of the passage which was open before him, commenting as he read. I suppose this to have been the case, because some of the early Christian modes of worship were founded very much upon that of the synagogue. I say some of the modes, since I suppose that as the Lord Jesus left his disciples free from rubrics and liturgies, each church worshipped according to the working of the free Spirit among them; one with the open meeting of the Corinthians, and another with a presiding minister, and a third with a mixture of the two methods. In the synagogue, it was the rule of the Rabbis that never less than twenty two verses of the law should be read at one time, and the preaching consisted of notes upon a passage of that length. Such a rule would be a mere superstition if we were slavishly bound by it, but I could almost wish that the custom were reestablished, for the present plan of preaching from short texts, together with the great neglect of commenting publicly upon the word is very unsatisfactory. We cannot expect to deliver much of the teaching of Holy Scripture by picking out verse by verse, and holding these up at random. The process resembles that of showing a house by exhibiting separate bricks. It would be an astounding absurdity if our friends used our private letters in this fashion, and interpreted them by short sentences disconnected and taken away from the context. Such expositors would make us out to say in every letter all we ever thought of, and a great many things besides far enough from our minds; while the real intent of our epistles would probably escape attention. Nowadays since expository preaching is not so common as it ought to be, there is the more necessity for our commenting during the time of our reading the Scriptures. Since topical preaching, hortatory preaching, experimental preaching, and so on — all exceedingly useful in their way — have almost pushed proper expository preaching out of place, there is the more need that we should, when we read passages of Holy Writ, habitually give running comments upon them.

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

Abundant evidence has come before me that brief comments upon Scripture in our ordinary services are most acceptable and instructive to our people. I have often heard from working men, and their wives, and from merchants and their families, that my own expositions have been most helpful to them. They testify that when they read the Bible at home in the family, the exposition makes it doubly precious to them; and the chapter which they had unprofitably read in course at family prayers, when they pursue it the next time, recollecting what their minister has said upon it, becomes a real delight to them. The mass of our hearers, in London at least, do not, to any appreciable extent, read commentaries or any other books which throw a light upon the Scriptures. They have neither the money nor the time to do so, and if they are to be instructed in the Word of God in things which they cannot find out by mere experience, and are not likely to have explained to them by their associates, they must get that instruction from us, or nowhere else; nor do I see how we are to give them such spiritual assistance except through the regular practice of exposition.

Besides, if you are in the habit of commenting, it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon, and therefore would probably remain unnoticed, to the great loss of the Lord’s people and others. It is astounding what a range of truth, doctrinal, practical, and experimental, Holy Scripture brings before us; and equally worthy of admiration is the forcible manner in which that truth is advanced. Hints given in the way in which the word of God offers them are always wise and opportune; as, for instance, the rebukes which the word administrs might have seemed too severe had they been made by the pastor, unsustained by the word and unsuggested by it, but arising out of the chapter they cannot be resented.

You can both censure sins and encourage virtues by dilating upon the histories which you read in the inspired records, whereas you might never have touched upon them had not the chapter read brought the matter before you. If you want to make full proof of your ministry, and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Without this much of the word will be utterly unknown to many of your people. It is a very sad fact that they do not read so much as they should at home; the ungodly, in England, scarcely read the Bible at all; and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know! If you will mark your Bibles with lines under the texts from which you have spoken, as I have always done with an old copy which I keep in my study, you will discover that in twelve or fourteen years very little of the book has been gone through; a very large proportion of it remains unmarked, like a field unploughed. Try, then, by exposition to give your people a fair view of the entire compass of revelation; take them as it
were to the top of Nebo, and show them the whole land from Dan to Beersheba, and prove to them that everywhere it floweth with milk and honey.

Earnestly do I advocate commenting. It is unfashionable in England, though somewhat more usual beyond the Tweed. The practice was hardly followed up anywhere in England a few years ago, and it is very uncommon still. It may be pressed upon you for one other reason, namely, that in order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher, because he will be called upon to prepare both his sermons and his expositions. As a rule, I spend much more time over the exposition than over the discourse. Once start a sermon with a great idea, and from that moment the discourse forms itself without much labor to the preacher, for truth naturally consolidates and crystallizes itself around the main subject like sweet crystals around a string hung up in syrup; but as for the exposition, you must keep to the text, you must face the difficult points, and must search into the mind of the Spirit rather than your own. You will soon reveal your ignorance as an expositor if you do not study; therefore diligent reading will be forced upon you.

Anything which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labor should injure their constitutions, let them remember that mental work up to a certain point is most refreshing, and where the Bible is the theme toil is delight. It is only when mental labor passes beyond the bounds of common sense that the mind becomes enfeebled by it, and this is not usually reached except by injudicious persons, or men engaged on topics which are unrefreshing and disagreeable; but our subject is a recreative one, and to young men like ourselves the vigorous use of our faculties is a most healthy exercise.

Classics and mathematics may exhaust us, but not the volume of our Father’s grace, the charter of our joys, the treasure of our wealth.

A man to comment well should be able to read the Bible in the original.

Every minister should aim at a tolerable proficiency both in the Hebrew and the Greek. These two languages will give hint a library at a small expense, an inexhaustible thesaurus, a mine of spiritual wealth. Really, the effort of acquiring a language is not so prodigious that brethren of moderate abilities should so frequently shrink from the attempt. A minister ought to attain enough of these tongues to be at least able to make out a passage by the aid of a lexicon, so as to be sure that he is not misrepresenting the Spirit of God in his discoursings, but is, as nearly as he can judge, giving forth what the Lord intended to reveal by the language employed. Such knowledge would prevent his founding doctrines upon expressions in our version when nothing at all analogous is to be found in the inspired original. This has been done by preachers time out of mind, and they have shouted over an inference drawn from a shall, or an if gathered out of the translation, with as much assurance of infallibility and sense of importance as if the same language had occurred in the words which the Holy Ghost used. At such times, we have been reminded of the story told by the late beloved Henry Craik, in his book on the Hebrew language. At one time, the Latin Vulgate was so constantly spoken of as the very word of God, that a Roman Catholic theologian thus commented upon Genesis 1:10: — ”The gathering together of
the waters called he seas.” The Latin term for seas is Maria. On this ground, the writer asks, “What is the gathering together of waters but the accumulation of all the graces into one place, that is, into the Virgin Mary (Maria)? But there is this distinction, that Maria (the seas) has the (i) short, because that which the seas contain is only of a transitory nature, while the gifts and graces of the blessed Virgin (Maria) shall endure for ever.” Such superlative nonsense may be indulged in if we forget that translations cannot be verbally inspired, and that to the original is the last appeal.

Fail not to be expert in the use of your Concordance. Every day I live I thank God more and more for that poor half crazy Alexander Cruden. Of course you have read his life, which is prefixed to the concordance; it exhibits him as a man of diseased mind, once or twice the inmate of a lunatic asylum, but yet for all that successfully devoting his energies to producing a work of absolutely priceless value, which never has been improved upon, and probably never will be; a volume which must ever yield the greatest possible assistance to a Christian minister, being as necessary to him as a plane to the carpenter, or a plough to the husbandman. Be sure you buy a genuine unabridged Cruden, and none of the modern substitutes; good as they may be at the price, they are a delusion and a snare to ministers, and should never be tolerated in the manse library. To consider cheapness in purchasing a concordance is folly.

You need only one: have none but the best. At the head of each notable word, Cruden gives you its meaning, and very often all its particular shades of meaning, so that he even helps you in sermonizing. When you have read his headings, by following out the concordance, you will observe connections in which the word occurs, which most advantageously and correctly fix its meaning. Thus will the word of God be its own key. A good textuary is a good theologian; be then well skilled in using Cruden.

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

Need I after my previous lectures commend to you the judicious reading of commentaries! These are called “dead men's brains” by certain knowing people, who claim to give us nothing in their sermons but what they pretend the Lord reveals direct to themselves. Yet these men are by no means original, and often their supposed inspiration is but borrowed wit.

They get a peep at Gill on the sly. The remarks which they give forth as the Spirit’s mind are very inferior in all respects to what they affect to despise, namely, the mind of good and learned
men. A batch of poems was sent me some time ago for The Sword and the Trowel, which were written by a person claiming to be under the immediate influence of the Holy Spirit. He informed me that he was passive, and that what was enclosed was written under the direct physical and mental influence of the Spirit upon his mind and hand. My bookshelves can show many poems as much superior to these pretended inspirations as angels are to blue bottles; the miserable doggerel bore on its face the evidence of imposture. So when I listen to the senseless twaddle of certain wise gentlemen who are always boasting that they alone are ministers of the Spirit, I am ashamed of their pretensions and of them. No, my dear friends, you may take it, as a rule that the Spirit of God does not usually do for us what we can do for ourselves, and that if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Ghost to make a fresh revelation of it to us in order to screen our laziness. Read, then, the admirable commentaries which I have already introduced to you. Yet be sure you use your own minds too, or the expounding will lack interest. Here I call to mind two wells in the courtyard of the Doge’s palace at Venice, upon which I looked with much interest. One is filled artificially by water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life, will always attract, whereas mere borrowed learning is flat and insipid. Mr. Cecil says his plan was, when he laid a hold of a Scripture, to pray over it, and get his own thoughts on it, and then, after he had so done, to take up the ablest divines who wrote upon the subject, and see what their thoughts were. If you do not think and think much, you will become slaves and mere copyists. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of every understandable passage. So to rely upon your own abilities as to be unwilling to learn from others is clearly folly; so to study others as not to judge for yourself is imbecility. What should be the manner of your public commenting? One rule should be always to point out very carefully wherever a word bears a special sense; for rest assured in Holy Scripture the same word does not always mean the same thing. The Bible is a Book meant for human beings, and therefore it is written in human language; and in human language the same word may signify two or three things. For instance, “a pear fell from the tree”; “a man fell into drunken habits”. There the meaning of the second word, “fell”, is evidently different from the first, since it is not literal, but metaphorical. Again, “the cabman mounted the box”; “the child was pleased with his Christmas box”; “his lordship is staying at his shooting box”. In each case there is the same word, but who does not see that there is a great difference of meaning? So it is in the word of God. You must explain the difference between a word used in a peculiar sense, and the ordinary meaning of the word, and thus you will prevent your people falling into mistakes. If people will say that the same word in Scripture always means the same thing, as I have heard some assert publicly, they will make nonsense of the word of God, and fall into error through their own irrational maxims. To set up canons of interpretation for the Book of God which would be absurd if applied to other writings is egregious folly: it has a show of accuracy, but inevitably leads to confusion.

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

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

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

Make remarks suitable to the occasion, and applicable to the cases of those present. Show how a truth which was first heard in the days of David is still forcible and pertinent in these modern times, and you will thus endear the Scriptures to the minds of your people, who prize your remarks much more than you imagine. Clean the grand old pictures of the divine masters; hang them up in new frames; fix them on the walls of your people’s memories, and their well instructed hearts shall bless you.
Is a caution needed amongst intelligent men? Yes, it must be given. Be sure to avoid prosiness. Avoid it everywhere, but especially in this. Do not be long in your notes. If you are supremely gifted do not be long; people do not appreciate too much of a good thing; and if your comments are only second rate, why, then be shorter still, for men soon weary of inferior talking. Very little time in the service can be afforded for reading the lessons; do not rob the prayer and the sermon for the sake of commenting.

This robbing Peter to pay Paul is senseless. Do not repeat commonplace things which must have occurred even to a Sunday School child. Do not remind your hearers of what they could not possibly have forgotten. Give them something weighty if not new, so that an intelligent listener may feel when the service is over that he has learned at least a little. Again, avoid all pedantry. As a general rule, it may be observed that those gentlemen who know the least Greek are the most sure to air their rags of learning in the pulpit; they miss no chance of saying, “The Greek is so and so.” It makes a man an inch and a half taller by a foolometer, if he everlastingly lets fall bits of Greek and Hebrew, and even tells the people the tense of the verb and the case of the noun, as I have known some do.

Those who have no learning usually make a point of displaying the pegs on which learning ought to hang. Brethren, the whole process of interpretation is to be carried on in your study; you are not to show your congregation the process, but to give them the result; like a good cook who would never think of bringing up dishes, and pans, and rolling pin, and spice box into the dining hall, but without ostentation sends up the feast. Never strain passages when you are expounding. Be thoroughly honest with the word: even if the Scriptures were the writing of mere men, conscience would demand fairness of you; but when it is the Lord’s own word, be careful not to pervert it even in the smallest degree. Let it be said of you, as I have heard a venerable hearer of Mr. Simeon say of him, “Sir, he was very Calvinistic when the text was so, and people thought him an Arminian when the text was that way, for he always stuck to its plain sense.” A very sound neighbor of ours once said, by way of depreciating the grand old reformer, “John Calvin was not half a Calvinist,” and the remark was correct as to his expositions, for in them, as we have seen, he always gave his Lord’s mind and not his own. In the church of St. Zeno, in Verona, I saw ancient frescoes which had been plastered over, and then covered with other designs; I fear many do this with Scripture, daubing the text with their own glosses, and laying on their own conceits. There are enough of these plasterers abroad, let us leave the evil trade to them and follow all honest calling. Remember Cowper’s lines — “A critic on the sacred text should be Candid and learn’d, dispassionate and free; Free from the wayward bias bigots feel, From fancy’s influence and intemperate zeal; For of all arts sagacious dupes invent, To cheat themselves and gain the world’s assent, The worst is — Scripture warped from its intent.”

Use your judgment more than your fancy. Flowers are well enough, but hungry souls prefer bread. To allegorize with Origen may make men stare at you, but your work is to fill men’s mouths with truth, not to open them with wonder. Do not be carried away with new meanings. Plymouth Brethren delight to fish up some hitherto undiscovered tadpole of interpretation, and cry it round the town as a rare dainty; let us be content with more ordinary and more wholesome
fishery. No one text is to be exalted above the plain analogy of faith; and no solitary expression
is to shape our theology for us.

Other men and wiser men have expounded before us, and anything undiscovered by them it were
well to put to test and trial before we boast too loudly of the treasure trove. Do not needlessly
amend our authorized version. It is faulty in many places, but still it is a grand work taking it for
all in all, and it is unwise to be making every old lady distrust the only Bible she can get at, or
what is more likely, mistrust you for falling out with her cherished treasure.

Correct where correction must be for truth’s sake, but never for the vainglorious display of your
critical ability. When reading short psalms, or connected passages of the other books, do not split
up the authors utterances by interjecting your notes. Read the paragraph through, and then go
over it again with your explanations; breaking it up as you may think fit at the second reading.
No one would dream of dividing a stanza of a poet with an explanatory remark; it would be
treason to common sense to do so: sound judgment will forbid your thus marring the word of
God.

Better far never to comment than to cut and carve the utterances of inspiration, and obscure their
meaning by impertinently thrusting in untimely remarks of your own. Upon many passages
comments would be gross folly: never think of painting the lily or gilding refined gold; leave the
sublime sentences alone in their glory. I speak as unto wise men; prove your wisdom in this thing
also.

If I were bound to deliver a sermon upon the subject in hand, I could not desire a better text than
Nehemiah 8:8: “So they read in the book in the law of God distinctly, and gave the sense, and
caused them to understand the reading.” Here is a hint for the reader as to his reading. Let it
always be distinct. Aim to be good readers, and be the more anxious about it because few men
are so, and all preachers ought to be so. It is as good as a sermon to hear our best men read the
Scriptures; they bring out the meaning by their correct emphasis and tone. Never fall into the
idea that the mere utterance of the words before you is all that is required of you in reading; good
reading is: a high, but rare attainment. Even if you do not comment, yet read the chapter
previously, and become familiar with it; it is inexcusable for a man to betray the fact that he is
out of his latitude in the reading, traversing untrodden ground, floundering and picking his way
across country, like a huntsman who has lost his bearings. Never open the Bible in the pulpit to
read the chapter for the first time, but go to the familiar page after many rehearsals. You will be
doubly useful if in addition to this you “gave the sense.” You will then, by God’s blessing, be the
pastor of an intelligent, Bible loving people. You will hear in your meeting house that delightful
rustle of Bible leaves which is so dear to the lover of the Word; your people will open their
Bibles, looking for a feast. The Word will become increasingly precious to yourself, your
knowledge will enlarge, and your aptness to teach will become every day more apparent.

Try it, my brethren, for even if you should see cause to discontinue it, at least no harm will come
of the attempt.
In all that I have said I have given you another reason for seeking the aid of the Holy Spirit. If you do not understand a book by a departed writer you are unable to ask him his meaning, but the Spirit, who inspired Holy Scripture, lives forever, and he delights to open up the Word to those who seek his instruction. He is always accessible: “He dwelleth with you and shall be in you.” Go to him for yourselves and cry, “Open thou mine eyes that I may behold wondrous things out of thy law”; and, this being granted you, entreat him to send forth his light and power with the Word when you expound it, that your hearers also may be led into all truth. Commentaries, expositions, interpretations, are all mere scaffolding; the Holy Ghost himself must edify you and help you to build up the church of the living God.
REMARKS CATALOGUE OF COMMENTARIES.

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

The titles have been abbreviated to gain space, but it is believed that in every case they are full enough for recognition. The prices, which relate to second-hand books, have been placed as proximate valuations, and have either been taken from actual invoices, and catalogues, or have been kindly filled in by the aid of various booksellers, to whom we tender our thanks for the kindly interest they have taken in this work. Prices vary according to the condition of the book, the binding, the ever-changing demand, and the bookseller’s mode of trade. The abbreviation S stands for second-hand.

That mark is not inserted where the date is remote, and where the price can only refer to second-hand copies, since there are no others.

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

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

Hosts of family Bibles, discourses, and paraphrases are omitted, because they would have wasted our limited space, and we could only have admitted them by raising the price of our book, which we resolved not to do, lest it should be out of the reach of men of slender incomes. The first volume of this series has had so excellent a circulation that we are able to issue this second one, although we know from the nature of the work that its sale will, in all probability, never cover the cost of production. We give the labor to our brethren freely, only wishing that we could with it confer upon our poorer friends the means of purchasing the choicest of the comments here mentioned.
It is to be specially noted, that in no case do we endorse all that any author has written in his commentary. We could not read the works through, it would have needed a Methuselah to do that; nor have we thought it needful to omit a book because it contains a measure of error, provided it is useful in its own way; for this catalogue is for thoughtful, discerning men, and not for children. We have not, however, knowingly mentioned works whose main drift is skeptical, or Socinian, except with a purpose; and where we have admitted comments by writers of doubtful doctrine, because of their superior scholarship and the correctness of their criticisms. we have given hints which will be enough for the wise. It is sometimes very useful to know what our opponents have to say.

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

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


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


Zonal., 1657. 10/- to 16/- Contain valuable remarks, but are somewhat out of date. The work is probably less esteemed than it should be.

3. BARTH (Dr. C. G., of Calw, Wurtemberg). — Practical Commentary on the Books of Holy Scripture, arranged in Chronological Order; being a Bible Manual for the use of Students of the Word of God. Translated from the German. Imp. 8vo., 12/-. Lond., Nisbet & Co. S. 7/- Helpful in showing the historical position of the books, and in assisting to illustrate them by the circumstances under which they were written. We have referred to it with benefit.


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5. BIBLICAL MUSEUM. (JAMES COMPER GRAY). Old Testament portion to be issued in 8 vols., at 4/6 each. New Testament already out, 5 vols., 4/6 each. Land., Elliot Stock We can only speak of the New Testament; it is surpassingly useful, sententious and sensible. Buy the work at once.

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7. BOOTHROYD (BENJAMIN, D.D., 1768-1836. — A learned Independent Minister and eminent Hebrew scholar.) — Family Bible. Improved Version. Notes, and reflections on each chapter; introduction on the authenticity and inspiration of the sacred books, and a complete view of the Mosaic laws, etc. Three vols. Royal 4to, 1824, 16/-, or one vol., thick 8vo., 1853, 7/- Good, but may be dispensed with, now that the East has been more fully explored.

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Hanna, D.D. Land., Hamilton, Adams & Co.; Edinb., Edmonston & Douglas, in whose catalogue they are priced as follows: D. S. Readings, vols., crown 8vo., £1 11s. 6d.; cheap edition, 2 vols, 10s. S.S. Readings, vols., £1 1s.; cheap edition, 2 vols., 10s. Those acquainted with the writings of Chalmers will know what to expect from his pen when guided by fervent devotion. 12CLARKE (ADAM, LL.D., 1760-1832). — A New Edition, with the Author’s final corrections. Six vols., Imp. 8vo. Land., 1844. W. Tegg’s edition, new, £3 3s. S. 38/-Also printed on large paper, 6 vols., 4to. Despite some few oddities, this is one of the most learned aye English expositions. (See page 9.) 13CLARKE (SAMUEL. Died 1701). — The Old and New Testament, with Annotations and Parallel Scriptures. Folio. Lond., 1690. 7/- Notes very brief, but judicious. Author one of the ejected ministers, an exceedingly learned man. This work was highly commended by Owen, Baxter, Howe, and others, but is now superseded. 14CLASS AND THE DESK, The. — By J.COMPER GRAY, of Halifax; and C.

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

371 Quarles (Francis). Job Militant, with Meditations, Divine and Moral. 4to. x624. 5/- A Poem in Quarles’ usual inflated, but withal instructive, manner.

372 Robinson (T., D.D.) A Homiletic Commentary on Job. [In progress, x875. Being Part IV. of the Preacher’s Commentary, 1/-] Lond., Dickinson.

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


Here we have Job in rhyme—“There lived an Arab of distinguish’d fame, In Idumean Uz; and Job his name.

Of spotless manners, with a soul sincere, Evil his hate, and God alone his fear.”

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

374 Senault (J. F.) A Paraphrase. 4to. Lond., [648. 3/6. Senault was a famous preacher of the Oratory in Paris, who, from the character of his works, would seem to have been almost a Protestant. His writings were highly esteemed in their day, and translated into English.


376 Stather (Lieut.-Col., W. C.) The Book of Job, in English Verse; with Notes. 12mo. Lond., E. Marlborough & Co. 2859. S. x/- We do not like Job in rhyme. We know of no rhyming version of any part of Scripture, except the Psalms, which can be called a success. Certainly this is not one. The author’s notes deserve consideration.

377 Stock (Joseph, D.D. Bishop of Killala). The Book of Job, Metrically arranged, and newly translated, with Notes. 4to. 2805. 4/- The work of six weeks! Well may Magee say that it is full of “precipitances, mistakes, and mutilations.” This was a bishop and a Doctor of Divinity! It takes a great man to perpetrate a very great folly. A metrical translation of Job with Notes in six weeks! In that time slacks bloom to perfection. Perhaps that fact operated on our author. Let this blundering haste serve as a warning to young divines.

Useful philologically; but Barnes would supply far more in that direction, and spiritual exposition besides. 379 VAN HAGEN (MRS. HENRY). Evenings in the Land of Uz; a Comment on Job. Second Edition. 12mo. x843. 1/6. Isaac Taylor commends this volume as one which “disclaiming all purpose of critical exposition, aims only under the guidance of Christian feeling and experience to follow and to unfold the spiritual intention of this rich portion of Holy Scripture.” Such an introduction must have helped to sell the work and carry it speedily to the second edition. 380 WAGNER (GEORGE). Sermons on the Book of Job. Cr. 8vo. Lond., Nisbet & Co. 1863. S. 3/- Wagner’s sermons are simple and plain, devout and instructive. We have here nothing very fresh, but everything is sound and good. 381 WEMYSS (THOMAS). Job and his Times. New Version, with Notes. 8vo. Lond., 1 839. 2/6. Barnes says: — ” This is designed to be a popular work. It is not so much of the nature of a Commentary as a collection of fragments and brief essays on various topics referred to in the Book of Job. It is chiefly valuable for its illustration of the religion of the time of Job, the arts and sciences, the manners and customs, etc.” It lacks lucid arrangement, and furnishes comparatively little illustration of the difficulties of the text.

PSALMS.

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

Lond., 1651. 5/- An experimental exposition by a Member of Parliament under the Commonwealth. Though not of the first order, many of his remarks are good. Abbot was nephew to the Archbishop of the same name. 383 ALEXANDER (JOSEPH ADDISON, D.D., Professor of Theology, Princeton, U.S.) The Psalms Translated and Explained. 8vo. 8/6. Edinb., Andrew Elliot. x864. S. 5/6.

Occupies a first place among expositions. It is a clear and judicious explanation of the text, and cannot be dispensed with. 384. ALEXANDER (WILLIAM HENRY). The Book of Praises. The Psalms, with Notes. Sm. 8vo. Zonal., Jackson, Walford & Hodder. 1867.

S. 2/6. ‘]’[he Notes are mostly from other authors, and are selected with discretion. They do not appear to have been designed by their collector for use beyond his own family circle, and they were published after his death by his friends. We question the wis-dora of the publication. 385 AUGUSTINE. Expositions. Translated, with Notes. 6 vols., 8vo. Oxf, 1847. [In The Library of the Fathers, published by Messrs. J. Parker & Co., Oxf. and Land.] f3 15s., or to subscribers f2 16s. 6d. As a Father he is beyond ordinary criticism, or we would venture to say’ that he is too frequently mystical, and confounds plain texts. No theological library is complete without this work, for there are grand thoughts in it like huge nuggets of Australian gold. 386 BAKER (RICHARD, D.D.) The Psalms Evangelized. 8vo. 1811. 2/6.
Very pious; but if the work should ever disappear from literature its absence will not leave a very great gap. Bishop Horne and Dr. Hawker between them more than cover the space. 387

BARNES (ALBERT). Notes. 3 vols., post 8vo. x3/6. Lond., Edinb., and Glasgow, Blackie & Sons. 1868. Thoroughly good. Using these notes constantly, we are more and more struck with their value. For the general run of preachers this is probably the best commentary extant. 388

BELLARMINE (ROBERT, Cardinal. 1542~1621.) A Commentary. Translated from the Latin, by the Ven. John O’Sullivan, D.D. Sm. 4to. Lond., James Duffy. x866. S. 4/- Popish, but marvellously good for a Cardinal. He is frequently as evangelical as a Reformer. He follows the Vulgate text in this comment. 389 BELLET (J. G.) Short Meditations on the Psalms, chiefly in their Prophetic character. 2/- Lond., W. H. Broom. 1871.

Mere fragments, in a style which we do not admire, which seems to be peculiar to certain brethren. Only the initiated can understand what such writers mean. 390 BINNIE (WILLIAM, D.D.) The Psalms: Their History, Teachings, and Use. 8vo. 7/6. Lond., T. Nelson. 1870.

A highly valuable work. It is not an exposition, but can readily be used as such, for it possesses a good index to the passages treated of Dr. Binnie reviews with great skill and intense devotion the various sacred poems contained in the Book of Psalms, and gives the general run and character of each one. His work is unlike any other, and supplies a great desideratum 391 BONAR (ANDREW A.) Christ and his Church in the Book of Psalms. Demy 8vo. 10/6. Lond., Nisbet. Of the highest order of merit. The author does not strain the text, but gives its real meaning. His remarks are always weighty, spiritual, and suggestive; we only wish there were more of them He has cultivated brevity.

BOUCHIER (BARTON, A.M.) Manna in the Heart; or, Daily Comments on the Psalms, for the Use of Families. 2 vols., Sm. 8vo. Lond., J. F. Shaw. x856. S. 5/- Among the best books ever written for family reading. Evangelical, devotional, and expository. Preachers will find good thought here. 393 BURTON (John). The Book of Psalms in English Verse. Cr. 8vo. 6/- Lond., John Shaw & Co. 1871.


Does not appear to have been reprinted in England. 395 BYTHNER (VICTOR. Died 1670). The Lyre of David; or, an Analysis of the Psalms, Critical and Practical; to which is added a Hebrew and Chaldee Grammar. To which are added by the Translator a Praxis of the first eight Psalms. Translated by the Rev. Thomas Dee, A.B. 8vo. x836. S. 7/6. We agree with the statement found in the Preface of this work: ‘Nearly two centuries have passed away, since Bythner, uncertain of its reception, first committed his Lyra to public light; during which time, instead of sinking, it has advanced in estimation,’ being admitted by all the learned to be the very best work on the Psalms in Hebrew. The number of Hebrew radical words is 1867; of these, 1184 occur in the Psalms; it follows then, that a thorough know/edge of the Psalms very nearly amounts to a
thorough knowledge of the language, and that Bythner’s Lyra, in being the best work on the Psalms, must be the best work on Hebrew in general.” Our readers will scarcely need us to add that Bythner’s work is only useful to those who study the Hebrew. 396 CALVIN (JOHN). The Psalms of David and others, with Commentaries. Translated by Arthur Golding. 2 vols., 4to. Lond., 1571. 391., A Commentary on the Psalms. Translated. S vols., 8vo. Oaf, 1840. S. 7/- Calvin is a tree whose “leaf also shall not wither”; whatever he has written lives on, and is never out of date, because he expounded the word without bias or partiality. 398 CARTER (CHARLES. Missionary to Ceylon). The Psalms, newly translated from the Hebrew. 12mo. 2/6. Lond., J. Snow. x869.

The emendations are carefully made by the translator, who has been for :many years engaged upon the Singalese version. A helpful book. 399 CAYLEY (C.B., B.A.) The Psalms in Metre. [With Notes]. 12mo. 6/- Lond., Longmans. 1860.

We do not think much of the metrical rendering, which often jars on the ear. There are a few good notes at the end. 400 CHAMPNEY (H. N., ESQ.) A Textual Commentary on the Psalms. Sq. 16mo. 3/- Lond., S. Bagster & Sons. 1852. S. 1/- Merely a collection of parallel texts. Make one for yourself. 401 CHANDLER (SAMUEL, D.D.) See No. 283.


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

COLEMAN (John NOBLE, M.A.) Psalterium Messianicum Davidis Regis et Prophetae. A Revision of the Authorized Version, with Notes, original and selected; vindicating the prophetic manifestations of Messiah in the Psalms, etc. Imp. 8VO. 12/- Lond., Nisbet & Co. 1865. S. 5/- Useful for its quotations from the Fathers and ancient writers. The large type swells out a small quantity of material to a needless size, and so puts purchasers to an unnecessary expense. 404 CONANT (ThoMAs J.) The Psalms. The Common Version, revised for the American Bible Union. 4to. 1871. Lond., Trubner & Co. S. 4/- A trustworthy translation with a few notes. 405 CONGLETON (LoaD). The Psalms. A New Version, with Notes.


The translation is mainly that of Rogers (No. 464), and the Notes refer the Psalms to historic and prophetic subjects. We see no use whatever in this production. 406 COWLES (HENRY, D.D.) The Psalms; with Notes. 8vo. New York, 1872. Worth about 5/- Always repays for consulting, though it does not contain much that is new, original, or profound. It might be reprinted in England, with the probability of a large sale.

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The author has labored hard to arrive at the correct meaning of the Hebrew, and to versify it. The work is very carefully done, but few preachers can afford to spend their money on a book of this kind. 409 DALLAS (A. R. C., M.A.) The Book of Psalms arranged in Daily Portions for Devotional Reading. Cr. 8vo. 3/6. Lond., Nisbet & Co. 1860. S. 1/6. A new arrangement: the old one is good enough for us. 410 DARBY (J. N.) Practical Reflections. Cr. 8vo. Lond, R. A. Allen. 1870.

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The writer was an able man, but his book is of small worth. 418 EWART (J., A.M.) Lectures on the Psalms. 3 vols., 8vo. Lond., 1826. 5/- The author was a Presbyterian Minister of the time of the Pretender, and we suspect that he was a high and dry Moderate. His comments were given at
the public reading of the Scriptures, and although destitute of spirituality and Gospel clearness, they are not without a measure of originality. 419 EXTON (RICHARD BRUDENeLL). Sixty Lectures on the Psalms. as appointed to be read in the Services of the Church of England. 8vo. Lond., 1847. 3/-. Very poor and prosy. We pity the hearer who sat out these sixty lectures. 420 FENTON (THOMAS, M.A.) Annotations on Job and Psalms, from several Commentators. 8vo. Zonal., 1732. 3/- The Annotations are choice, but will be found in easily accessible works. 421 FENWICK (GEORGE, B.D.) Thoughts on the Hebrew Titles of the Psalms, etc. 8vo. Lond., 1749. 6/- The Psalter in its original form . . . with Arguments 422., and Notes. [Anon.] 8vo. Lond., x789. 3/- These two works are praiseworthy in design, but they are too fanciful. 423 FORBES (GRANVILLE) The Voice of God in the Psalms. Cr. 8vo. 6/6. Lond., Macmillan. S. 3/6.

Sermons by a Northamptonshire Rector of the Broad School. They do not strike us as being anything very wonderful; certainly “The Voice of God” is not remarkably audible in them. 424 “FOUR FRIENDS.” The Psalms of David Chronologically arranged, with Notes. By Four Friends. Cr. 8vo. 8/6. Lond., Macmillan. 1867.

Here the Psalms are thrust out of their usual order, and treated after the manner of the Broad School of thought. We do not attach any great value to this production. With some persons perversity passes for profundity, and if a man differs from everybody else they are persuaded that he must be an original genius: the “four friends” will stand high in the esteem of such critics. We neither believe in their chronology, their theology, nor their philology. 425 FRENCH (WILLIAM, D.D.) and SKINNER (GEORGE, M.A.) Translation, with Notes. 8vo. Lond., Parker. I842. 2/6.

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431 GREEN (WILLIAM, M.A.) A Translation, with Notes. 8vo. 7/6. A translation with meagre notes.

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

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


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The Proverbs themselves are plainer than this author’s exposition of them. 585 DAY
(WILLIAM. Formerly Missionary to the South Seas). A Poetical Commentary. 8vo. 14/- Lond.,
Simpkin, Marshall & Co. 1862, S. 3/” The author says, he has “a taste for building rhymes,” and
he has here gratified it. That is all we can say for his book. 586 DELITZSCH (FRANZ, D.D.)
Biblical Commentary. Translated from the German, by M. G. Easton, D.D. Vol. I. [In progress.]
Edinb., T. & T.

Clark. 1875. 587 DOD (JOHN. Puritan. Died x645). A Plaine and Familial Exposition of
Proverbs, Chapters IX. to XVII. 4to. Lond., x608-9. [The comment on Chapters XIII and XIV.
appears to have been the work of Robert Cleaver. In our copy, containing Chapters XXVIII. —
XXX., the names of both Dod and Cleaver are given, and the last chapter was “penned by a
Godly and learned man, now with God.”] Both Dod and Cleaver were popular as preachers, and
their joint works were widely circulated. This book can rarely be met with entire. 588 FRENCH
(W., D.D.) and (SKINNER, G., M.A.) A New Translation, with Explanatory Notes. 8vo.
Lond.,1831. S.1/3. These translators endeavor to produce faithful renderings of the text, giving to
each word the same sense in all places. They are calm, dispassionate, judicious, and able. 589
HODGSON (BERNARD, LL.D.) The Proverbs of Solomon, with Notes. 4to. Oxf, 1788. 2/6.
Darling says: — ” A good translation; the notes are chiefly philological.”

We set no store by this mass of letter-press, and we question whether any one else does. 590
HOLDEN (GEORGE, M.A.) An attempt towards an improved Translation, with Notes, etc. 8vo.
Liverpool, 1819 . 4/6.

Horne says of this work: — ”It is one of the most valuable helps to the critical understanding of
this book.” It is certainly one of the best of Holden’s productions. We may be wrong, but we
could not conscientiously subscribe to Horne’s opinion. 591 JACOX (FRANCIS). Scripture
x874. S. 6/- This work illustrates many of the proverbs scattered throughout the Scriptures, and
some of those collected by Solomon. Mr. Jacox seems to have read everything good and bad, and
hence he pours forth a medley of fact and fiction more entertaining than edifying. He reminds us
of the elder Disraeli and his “Curiosities of Literature.” 592 JERMIN (MICHAEL, D.D. Died
x659). Paraphrastical Meditations upon the Book of Proverbs. Folio. I638. 9/6. Very antique, and
full of Latin quotations. Jermin does not err in excessive spirituality, but the reverse. Those who
can put up with his style will be repaid by his quaint learning. 593 LANGE. (See No. 578.) 594 LAWSON (GEORGE, D.D. 1749 — 1820). Exposition of the Book of Proverbs. 2 vols., 12mo. Edinb. 1821. 6/- to 7/- A thoroughly sound and useful commentary. Lawson wrote popularly and vigorously.

MILLER (JOHN. Princeton, N.J.) A Commentary, with a New Translation, and with some of the Original Expositions Re-examined.

Demy 8vo. 7[¢ Dickinson & Higham. 1875.

This author’s interpretations are new, and in our judgment very far removed from accuracy. Certainly the old interpretations are better in many ways. His theory that the Proverbs are spiritual and not secular will not hold water. He needs reading with very great discrimination: if read at all “Too great innovation” is the author’s own suspicion of his work, and we quite agree with him, only we go beyond mere suspicion. 596 MUFFET (PETER). A Commentary on the whole Book of Proverbs. 8vo. x596. [Reprinted, with Cotton’s Commentaries on Ecclesiastes and Song of Solomon, in one of the volumes of Nichol’s series. Cr. 4to. 7/6. Zonal., Nisbet. 1868.] Homely, but not very striking. Mr. Nichol’s choice of commentators for reprinting was not a wise one. 597 NEWMAN (WILLIAM., D.D. Formerly President of Stepney Theol. Institution).


Contains very sensible suggestions for the interpretation of proverbs, anti gives instances of explanations by geography, natural history, etc. It is a somewhat helpful work. 599 NOYES. (See No. 579.) 600 STUART (MosEs). A Commentary on the Book of Proverbs 8vo. New York, 1852. 4/-to 5/- We have not met with any English reprint of this useful volume. Dr. Stuart purposely adapted his work to beginners in Hebrew study. He has set himself to prepare a commentary of explanation only, believing that a hortatory and practical comment every minister ought to be able to make for himself Stuart’s introductory matter is highly instructive, though no reader should blindly accept it all. 601 TAYLOR (FRANCIS, B.D.) Observations upon the three first chapters of Proverbs. 4to. Lond., 1645.

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Bridges says that Holden “stands foremost for accuracy of critical exegesis,” and Ginsburg considers his Commentary to be the best in our language. We may therefore be wrong in setting so little store by it as we do, but we are not convinced. 623 JERMIN (MICHAEL, D.D.) Ecclesiastes. Folio. x639. 6/6.

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

KEIL & DELITZSCH. (See Books of Solomon. No. 577.) LANGE. (See Books of Solomon. No. 578.)
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Lond., Bagsters. 1874.

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The repeated references to Gesenius would render the book tedious to the ordinary reader, but they make it all the more valuable to one who aspires to be a Hebraist. 627 [LUTHER]. An Exposition of Salomon’s Booke, called Ecclesiastes, or the Preacher. 8vo. Printed by J. Day. Zonal., x 513.

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


See Westminster Assembly’s Annotations (No. 2), for which Reynolds wrote this: he is always good. 63/ SERRANUS, or, DE SERRES (JOHN. 1540 — i598). A Godlie and Learned Commentary upon Ecclesiastes, newly turned into English, by John Stockwood, Schoolmaster of Tunbridge. 8vo. Lond., 1585. 7/6. Serranus was a Protestant pastor at Nismes, of such moderate opinions, and such objectionable modes of stating them, that he was about equally abhorred by Romanists and Protestants. He is said to have been very inaccurate in his learning. 638 STUART (MosEs). A Commentary on Ecclesiastes 12mo. 6/- New York., 1851. S. 3/- Full and minute, with most instructive introductions. It is unnecessary to say that Moses Stuart is a great authority, though not all we could wish as to spirituality. 639 TYLER (Triowas, M.A.) Ecclesiastes; a Contribution to its Interpretation. 8vo. 7/6. Lond., Williams & Norgate. 1875.

This writer is no doubt a profound thinker, but we do not set much store by the result of his musings. He maintains that the writer of Ecclesiastes was a Jew who had traveled abroad, and heard the Stoic philosophers and their opponents at Athens. He seems to think that his point is proved, but it is the merest surmise possible. The work is not at all to our taste. 640 WARDLAW (RALPH, D.D.) Lectures on Ecclesiastes. 2vols.,8vo. 1821. 2vols.,12mo. 1838. Oliphant &Co.’s edition, in I vol., 8/6. 1871. S. 4/6.

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The Passion. The Resurrection. Lond., Rivingtons. 1873. Anglican popery for quartz, and sparkling grains of precious gospel largely interspersed as gold. We cannot imagine any spiritual man reading these works without benefit, if he knows how to discriminate.

HARMONIES OF THE GOSPELS. [As these are somewhat aside from our plan, we mention but few. That they are very numerous may be gathered from the following list given in Smith’s Dictionary. — Osiander, 1 537; Jansen, 1549; Stephanus, 1553; Calvin, 1553; Cluver, 1628; Calov, x68o; Chemnitz, 1593 (continued by Leyser and Gerhard, 1 704); Calixt, 1624; Cartwright, 1627; Lightfoot, 1654; Cradock, x668; Lancy, x689; Le Clerc, x699; Tomard, x7o7; Burmann, 17X2; Whiston, 17o2; Rus, 1:727-8 — 3o; Bengel, 1736; Hauber, 1737; Busching, x766; Doddridge, 1739 — 4o; Pilkington, 1747; Macknight, 1756; Berthing, x767; Griesbach, 1776, 97, 18ºg, 22; Newcome, 1778; Priestly, x777, in Greek, and 78o, in English; Michaelis, 1788, in his Introduction; White, 1799; Planck, 1809; Keller, 18o2; Mutschelle, 1806; De Wette and Lucke, 1818; Hess, x822; Sebastiani, 1806; Matthaei, 1826; Kaiser, 1828; Roediger, 1829; Clausen, 1829; Greswell, 183O; Chapman, 1836; Carpenter, 1838; Reichel, 184o; Gehringer, 1842; Robinson, 1845, in Greek, 1846, in English; Stroud, 1853; Anger, 1851; Tischendorf, 1851.] 98:, CALVIN (JOHN). A Harmony of Matthew, Mark, and Luke.
Translated by Rev. W. Pringle. 3 vols., 8vo. [Calvin Trans. Soc.] Edinb., T.&T. Clark. 1845. S. 10/6. There are older translations of this noble work, but they are less suitable to modern taste than Mr. Pringle’s. Calvin only harmonized three of the evangelists, but he did his work in his usual superb manner. 983 CLARKE (GEORGE W.) Harmony, with Notes, etc. Cr. 8vo. grew York, 1870. Worth 3/- This American author is greatly indebted to other works. He has produced a very handy book for teachers of youth. 984 DODDRIDGE (PHILIP, D.D.) See No. 914.


Lond., x838. 3/6.

Samuel Dunn has taken Adam Clarke as his basis, and then built thereon with stones from Lightfoot, 3lacknight, Doddridge, Greswell, and others.

It is, of course, a Wesleyan harmony, and the reader is not long before he discovers that fact; but the names of those concerned are a sufficient guarantee that it is by no means a despicable production. 986 GREENLEAF (SIMON, LL.D., Dane Professor of Law in liar. yard University). Examination of the Testimony of the Evangelists by the Rules of Evidence administered in Courts of Justice. With an account of the Trial of Jesus. Thick 8vo. Lond., 1847. 5/’ The author is an American lawyer, very learned in his profession. He has issued a treatise upon the laws of evidence, which is a standard work among his brethren. It was a happy thought on his part to apply the laws of evidence to the narratives of the evangelists. To thoughtful men of all sorts, but to lawyers especially, this book is commended. 987 GRESSWELL (EDWARD, B.D.) Dissertations upon the Principles and Arrangement of an Harmony of the Gospels. 4 vols., 8vo. Oxf., 1837. 6/- to 15/- “The learned writer has greatly distinguished himself as the most laborious of modern harmonists. His work is the most copious that has appeared, at least since the days of Chemnitz’s folios.” So says Dr. S.

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LIVES OF OUR LORD JESUS CHRIST. [Here also we can only mention a few leading works.] See under Gospels, especially Nos. 971, 972, 973, and 995 ANDREW’S (SAMUEL). The Life of our Lord upon the Earth, in its Historical, Chronological, and Geographical Relations. Cr. 8va. 3/6. Land., Strahan & Co. 1863. .4 good book for a student to read through before taking up larger works.

It is a standard work. 996 BEECHER (HENRY WARD). Life of Jesus, the Christ. Earlier scenes. Thick 8va. 7/6. Lond., Nelson. x872.


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This great author stands in the highest place of honor; but having no sympathy with what he calls “the popular theology,” he should be read with considerable caution. 999 FARRAR (F. W., D.D., F.R.S.) Life of Christ. 2 vols., demy 8va. 24/- Land., Cassell, Petter & Galpin. x874. THE work upon the subject. Fresh and full. The price is very high, and yet the sale has been enormous. iaaa FLEETWOOD (JOHN, D.D.) Life of our Lord Jesus Christ. Also the Lives of the Apostles and Evangelists. Imp. 8va. Land., Mackenzie. S. 6/. This has had a great run, and is to be found in farm houses and cottages. Why we cannot tell, except that the sellers of parts and numbers are fine hands at pushing the trade, and plates and pictures have caught the simple purchasers.

KITTO (JOHN, D.D.) “Life and Death of our Lord.” Daily Bible Illustrations. (See No. 41.) Abounds in instructive matter.
LANGE (J.P., D.D.) Life of our Lord Jesus Christ With Additional Notes, by Rev. Marcus Dads, D.D. 4 vols., demy 8va. 28/- Edinb., T. & T. Clark. I864. We constantly read Lange, and though frequently differing from him, we are more and more grateful for so much thoughtful teaching.


Good as an answer to Strauss, but unsatisfactory from the standpoint of evangelical theology.

PRESSENSE. (EDMOND DE, D.D.) Jesus Christ: his Times, Life, and Work. Cr. 8vo. 9/- Lond., Hodder & Stoughton. x875. The above work “abridged by the author, and adapted for general readers.” Cr. 8vo. 5/- There have been many discussions upon the orthodoxy of this work, but it is a noble production, and is written in an adoring spirit. The accomplished author has made a valuable contribution to the cause of truth. Yet we are inclined to agree with the writer who said, “to write a life of Christ is to paint the sun with charcoal.” The life of a Christian is the best picture of the life of Christ.


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It suggests side-walks of meditation.

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STEINMEYER (F. L., D.D., Prof. Theol, Berlin). The Miracles of our Lord in relation to Modern Criticism. Translated from the German by L. A.


No doubt a very scholarly book, and useful to those whose heads have been muddled by other Germans, but we are weary of Teutonic answers to Teutonic scepticisms. We suppose it was needful to hunt down the rationalists, for farmers hunt down rats, but the game does not pay for the trouble. 1013 TRENCH (R. C., D.D., Abp. of Dublin). Notes on the Miracles of our Lord. 8vo. 12/- Lond., Macmillan. x87o. Brimming with instruction. Not always to our taste in doctrine; but on the whole a work of highest merit.

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We paid four precious shillings for this book, and find seventy pages of rubbish and fifty more of advertisements. Our readers will, we hope, profit by our experience. 1015 ARNOT (WILLIAM, D.D. Died 1875). The Parables of our Lord. Cr. 8vo. 7/6. Lond., T. Nelson. 1865. We do not consider this to be up to our lamented friend’s usual high mark of excellence, but it is of great value. 1016 BOURDILLON (FRANCIS, M.A.) The Parables explained and applied Cr. 8vo. 3/6. Lond., Religious Tract Society. [N.D.] Sufficiently common and commonplace. Platiitudes sleepily worded. 1017 COLLYER (WILLIAM BENGO, D.D.) Lectures on Scripture Parables. 8vo. Lond., 1815. 2/- (See No. IOO6). 1018 CUMMING (Joan, D.D.) Foreshadows; or, Lectures on our Lord’s Parables. Cr. 8vo. Lond., 1852. 2/- (See No. 1007).

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CALVIN (JOHN). Commentarie upon Corinthians.

Translated by Thomas Tymme. 4to. 1577. x5/- Tymme seems to have been constantly occupied in translating the Reformers, and to have done his work well.

HODGE (CHARLES, D.D.) Exposition of I. Corinthians. Post 8vo. 5/- x868. Exposition of II. Corinthians. Post 8vo. 5/- 1869. Lond., Nisbet. The more we use Hodge, the mare we value him. This applies to all his commentaries.


This work must have done good service in its day, as in some degree an antidote to Macknight; it is good and sound; but the student need not distress himself if he cannot procure it, for it is not indispensable. 1205 OLSHAUSEN (H., D.D.) Commentary on I. and II. Corinthians. 8vo. 9/- Edinb., T. & T. Clark. 1851. Dr. Lindsay Alexander says that this comment is highly esteemed.
for its happy combinations of grammatico-historical exegesis, with spiritual insight into the meaning of the sacred writers.

PRIDHAM (ARTHUR). Notes and Reflections on I. and II. Corinthians. 2 vols., cr. 8vo. 5/’ each. Land., Nisbet. x866.

We do not always agree with Mr. Pridham, but we always admire the quiet, candid, and unaffected manner in which he writes.

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STANLEY (ARTHUR PENRHYN, D.D., F.R.S., Dean of Westminster.) Corinthians. 8vo. 18/- Lond., Murray. x876. We do not advise the purchase of these volumes; for although Dean Stanley is an instructive writer, our perusal of his notes does not impress us with any sense either of their value or soundness.


A curiosity and nothing more. This same ancient Dean Colet, the friend of Erasmus, wrote also on the Romans.

PEARCE (ZACHARY, D.D.) Translation of I. Corinthians, with Paraphrase and Notes. In Vol. II. of Commentary. (No. 966.)

We ought to value this work greatly, for the author was a renowned scholar; but we confess we do not think much of his productions. [‘The writers on small portions of these Epistles are too numerous to be mentioned in our short Catalogue. Burgess, Branston, Thomas Fuller Sibbes, Manton, Watson, and other masterly writers have all left a contribution to the expository stores of the Church of Christ.] GALATIANS. [Do not forget to consult works from No. 1140 to 1155.]

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Thoroughly ritualistic. See remarks on this author’s work on Thessalonians.

GODWIN (JOHN H.) Galatians. Translation, with Notes and Doctrinal Lessons. Cr. 8va. 3/- Land., Hodder. 1871.

A helpful translation, with good textual notes.

HALDANE (JAMES ALEXANDER. 1768 — 1851). Exposition of Galatians. 12mo. 1848. 2/6.

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I314 CALVIN (JOHN). Commentary on Hebrews, translated by Clement Cotton. 4to. Lond., 1605. 6/- to 13/.


Among modern divines few rank so highly as Mr. Dale. Daring and bold in thought, and yet for the most part warmly on the side of orthodoxy, his works command the appreciation of cultured minds. 1316 DELITZSCH (F., D.D.) Commentary on Hebrews. 2 vols., 8vo. 21/- Edinb., T. & T. Clark. 1868. S. 12/- Remarks formerly made upon Delitzsch apply here also. (Nos. 412, 724.) 17 DICKSON (DAVID.) Short Explanation of Hebrews. 8vo. Aberd., 1635; Camb., 1649; and Lond., 1839. This is generally to be found in connection with the author’s “Brief Exposition on Matthew.” (No. 1o33.) We need say no more than — get it, and you will find abundance of suggestions for profitable trains of thought.

DUNCAN (ROBERT, of Tillicultry. 1699 — 1729). Exposition of Hebrews. 8vo. 1731. 3/6.

New edition, cr. 8vo. 2/-(published at 5/-). Edinb., Ogle & Murray. “An excellent condensation of Dr. Owen’s valuable work, and giving the pith and marrow of the great commentator.”

EBRARD (JOHN H. A., Prof Theol. Erlangen). Commentary on Hebrews. 8vo. 10/6. Edinb., T. & T. Clark. 1853. s. 5/-This is intended as a continuation of Olshausen, but it is an improve-
merit thereon. Ebrard is at once learned and spiritual, and we prefer him to almost any other author whose works the Messrs. Clark have issued.

I32O GOUGE (WILLIAM, D.D. Puritan.) Commentary on Hebrews. 2 vols. Folio. Lond., 1655. [-Reprinted in Nichol’s Commentaries. 3 vols., Cr. 4to. 7/6 each. Lond., Nisbet. 1866-7.] We greatly prize Gouge. Many will think his system of observations cumbrous, and so, perhaps, it is; but upon any topic which he touches he gives outlines which may supply sermons for months.


Contains a few suggestive observations; but is a small affair in all respects.


Very little of it, and bound up with a work of an ingenious, but fanciful character KNOX (J. SPENCER, A.M.) The Mediator of the New Covenant.

Sermons on Hebrews. 8vo. Dublin, 1834. 2/-Thirteen Sermons on select passages. Mediocrity highly polished. 1326 LANGE (J.P.) See No. 1288. 1327 LAWSON (G.) Exposition of Hebrews. Wherein the Socinian Comment is examined. Folio. Lond., 1662. Scarce. 7/- to 10/- Richard Baxter says: “I must thankfully acknowledge that I learned more from Mr. Lawson than from any divine that ever I conversed with.” 1328 LINDSAY (W., D.D., Prof. Theol. Glasgow.) Lectures on Hebrews. 2 vols. Demy 8vo. 21/. Edinb., Oliphant. 1867. 10/. One of those great expository works with which the Scotch ministry has so frequently enriched the Church. We wonder if any one ever read this excellent exposition through; we should not like to be sentenced to do so. 1329 [LUSHINGTON (THOMAS, M.A.).] The Expiation of a Sinner.

Commentary upon Hebrews. Folio. x646. 5’/ This work was published anonymously, and is charged with Socinianism. 1330 M’CAUL (JOSEPH B., Hon. Canon of Rochester). Hebrews. A Paraphrastic Commentary, with Illustrations from Philo, the Targums, etc. 8vo. 12/6. ;and., Longmans. 1871. S. 6’/ Mr. M’Caul attacks the gentlemen of the higher criticism with great plainness of speech and some asperity. We hardly think his work will attain a great circulation, it has so much Hebrew, Greek, Latin, and German in it, that only men of learning and leisure can use it.

By a thoughtful and devout man, but we cannot endorse some of his interpretations. The taint of a certain modern school appears in passages such as this: “Had Paul been preaching holiness of life as essential to seeing the Lord, would he not have been advocating the very principle on which the law was based?” We are afraid of this covert Antinomianism; its presence eats as doth a canker. [NEWTON (ADELAIDE L.)] Hebrews compared with the Old Testament. Cr. 8vo. 3/6. Lond., Nisbet. 1872. S. 1/6. Devout, simple, and instructive. The authoress was an invalid, and died ere she had finished her work. She worked out a good idea with far more of expository matter than could have been expected of her. 1334 OWEN (JOHN, D.D.) Exposition of Hebrews. 4 vols.

Folio. Lond., 1668-74. 14/- Also 7 vols. 8vo. Edited by Dr. Goold. f2 2s. Edinb., T. & T. Clark. S. 25/- There is an abridgment of Owen’s work, executed by Dr. Williams. 4 vols., 8vo. x79o, etc. 4/6 to 7/6.

Out of scores of commendations of t/ds colossal work we select but one.

Dr. Chalmers pronounced it “a work of gigantic strength as well as gigantic size; and he who hath mastered it is very little short, both in respect to the doctrinal and practical oaf Christianity, of being an erudite and accomplished theologian.” 1335 PARRY (THoMAs, M.A., Bp. of Barbadoes). Hebrews, in a Series of Lectures. 12mo. Land., 1834. 1/6.

So feeble that we wonder how it got through the press. A sermonized paraphrase.

PATTERSON (ALEXANDER SIMPSON, D.D.) Commentary on Hebrews. 8vo. 10/6. Edinb., T. & T. Clark. 1856. 6/. Lectures delivered in the course of the author’s ministrations. Excellent for the public; the student should consult other authors for learning; but Patterson has savor and spirituality. 1337 PRIDHAM (A.). Hebrews. Cr. 8vo. 5′/ Land., Nisbet. 186z.


A respectable production, but we know many which we value far more. As a set of lectures to a college class these comments would be of great value, but the author did well not to print them, although it was natural and fitting that his surviving colleague should do so. 1339 SAMPSON (G. V.) Translation, with Notes. 8va. Lond., 1828. 1/6 Dr. Kendrick says that Sampson is candid and sensible, but scarcely grapples with the difficult points of the Epistle. Perhaps he was not strong enough. 1340 SAPHIR (ADOLPH). Lectures on Hebrews. First Series.

Chapters I — VII. [Second and concluding volume in preparation].
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Unhappily the author died before he had quite completed this “argument.”

The work is most helpful. 1342 STUART (MosEs, M.A.) Commentary on Hebrews. 8va. Land., x837. Also 1853. 7/6. Tegg & Co. S. 3/6. We are constantly differing front Moses Stuart, but are bound to consult him. He is one of the greatest of American scholars, and this is one of his best comments. 1343 TAIT (WILLIAM, M.A.) Meditationes Hebraicae. 2 vols.

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Carefully done. Written for those who really wish to understand the Epistle. 1346 WILLIAMS (H. W.) Exposition of Hebrews. Cr. 8va. 6/-Zonal., 66, Patemaster Row. 1872.

The author has evidently been a diligent reader and student. Apart from its Wesleyan peculiarities, we can commend this book as edifying and instructive, though we do not place it in the first class.


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MANTON (THOMAS, D.D.) Commentary on James. 4to. Lond., I65I;3/. 8vo., 1842; also in vol. IV. of Manton’s Works, Nichol’s edition. In Manton’s best style. An exhaustive work, as far as t/w information of the period admitted. Few such books are written t1071. 1362 MAYER (JOHN, D.D.) Praxis Theologica: or the Epistle of James Resolved, Expounded, and Preached
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The author has carefully studied the original, and has his own ideas as to its meaning; but either he has not the power of communicating them, or else we are slow of apprehension. Very frequently we are at a loss to know what he means. 1398 HARDY (NATHANIEL, D.D. 1618 — 1670). First Epistle of John unfolded and applied. 2 vols. 4to. 1656-59. 7/6 to 10/- Reprinted in Nichol’s Commentaries. Cr. 4to. 7/6. Lond., Nisbet. 1865. The Editor of Nichol’s Edition says, “This Exposition is only a fragment.

It was intended to consist of five parts, corresponding generally with the five chapters of the Epistle; but only two of them were accomplished. In matter, the sermons are purely evangelical; in spirit, they are earnest and affectionate; in manner, they are eloquent and impressive.” This is rather too ardent a commendation. 1399 MORGAN (JAMES, D.D., Belfast). Exposition of x John. 8va. 9/- Edinb., T. & T. Clark. 1866. S. 4/6. Dr. Candlish says that this is a work “of great practical interest and value,” and that had it appeared at an earlier date, “he might have abstained from issuing” his own Lectures on this Epistle.

We are glad to possess both works. 1400 NEANDER (J. A.W.) First Epistle of John explained. Translated by Mrs. Conant. Sin. 8va. New York, 1852. 5/’ Mrs. Conant in her preface says: “The treasures of genius and learning which enrich his more scientific works, here seen a vivified by a new element, and melt, under the fervor of his inner spiritual life, into a glowing stream of eloquent practical instruction.” 1401 PATTERSON (A. S., D.D.) Commentary on x John. 18mo. 1842. See 2Va. 1292. 1402 PIERCE (SAMUEL EYLES). Exposition of x John, in Ninety-three Sermons. 2 vols., 8va. Land., 1835. 7/-This devout author was highly Calvinistic, but withal full of spiritual power and unction. He loved the deep things of Gad, and ‘.rote upon them in a gracious manner. 1403 STOCK (JOHN’, M.A., of Finchingfield). Exposition of I John. 8va. 10/- Land., Rivingtons. 1865. S. 5/- Written by a well-instructed man of Gad. For spiritual teaching the work is second to none. Dr. Candlish prized it greatly. 1404 COX (SAMUEL). St. John’s Letter to Kyria, and St. John’s Letter to Caius. See No. 13o9. 1405 JONES (W., D.D.) See No. 1311.


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This book is in the Museum, but we cannot procure a copy.

The works upon REVELATION are so extremely numerous (Darling’s list contains 52 columns), and the views entertained are so many, so different, and so speculative, that after completing our List we resolved not to occupy our space with it, but merely to mention a few works of repute. As for the lucubrations upon parts of the book, they lie at the booksellers’ “thick as leaves in Vallambrosa.” Numbers of these prophecyings have been disproved by the lapse of time, and others will in due season share their fate. The following remarks may help the student, and at the same time prove the difficulty of making a selection. Davidson distinguishes a fourfold manner of apprehending Apocalyptic Prophecy. 1. Preterists. The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome. This is the view of Jossuet, Grotius, Hammond, Wetstein, Eichhorn, Ewald, De Wette, Lucke, and others, among whom is the American expositor, Moses Stuart. 2. Continuists. The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled. Thus Mede, Brightman, Isaac Newton, Woodhouse, Cunningham, Birks, Elliott (and many Germans). 3. Simple Futurists. According to these, only the first three chapters relate to the historical present of the Seer, all else having reference to the absolute future of the Lord’s Appearing. Thus, Burgh, Maitland, Benjamin Newton, Todd, and others. 4. Extreme Futurists. Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ’s Coming — being a prediction of the condition of the Jews after the first Resurrection. Kelly, and some Irish authors.

BENGEL (JOHN ALBERT). Introduction to his Exposition of the Apocalypse, with his preface to that work, and the greatest part of the conclusion of it, and also his marginal notes on the text, which are a summary of the whole Exposition. Translated from the High Dutch, by John Robertson, M.D. 8vo. Land., 1757.
This great author was rather too precise in his dates. The end of the forty-two months was settled for the 21st of May, 1810, and the destruction of the beast for June 18th, 1836. When so princely an expositor maunders in this fashion it should act as a caution to less able men. 1418 BONAR (H., D.D.) Light and Truth, vol. V. (See No. 6.) 1419 BRIGHTMAN (Thomas). The Revelation of St. John. Thick 8vo. Leyden, x644. 4to. Amsterdam, 1611. [See Nos. 649 and 775-]

Brightman’s admirers called him “the English Prophet,” and this work they styled the “Apocalypse of the Apocalypse;” but it survives only as a noteworthy monument of the failure of the most learned to expound the mysteries of this book. Elliott says “his Commentary is one of great vigor both in thought and language, and deservedly one of the most popular with the Protestant Churches of the time.” 1420 BURGH [or, DE BURGH] (WILLIAM, M.A.) An Exposition of the Revelation. 12mo. Dublin, 1857. 2/- Good in its own line.

COWPER (WILLIAM, of Galloway. 1566 — 1619). Pathmos; or, a Commentary on the Revelation. 4to. Lond., 1619; and in Works, folio, 1629.

The simple piety and vigorous style of Cowper have preserved his old-fashioned work, and will preserve it. 1422 CRADOCK (SAMUEL, B.D. 1620 — 1760). Exposition. 8vo. x696. Dr. Doddridge and yah Orton were very fond of this old author. We are not. 1423 CUMMING (J.) Apocalyptic Sketches. 2 vols., 12mo. S. 5/. Here the views of Elliott are admirably popularized.


Subsequent writers have drawn much from this work; we have heard it highly commended by competent judges. There is also a larger unabridged edition, which we have not seen. This is said to be still more valuable.

DURHAM (JAMES. 1622 — 1658). A Learned and Complete Commentary. 4to. Glasg., 1788. Original edition, folio, x658. After all that has been written, it would not be easy to find a more sensible and instructive work than this old-fashioned exposition. We cannot accept its interpretations of the mysteries, but the mystery of the gospel tills it with sweet savor. 1426 ELLIOTT (C. B., A.M. Died 1875). Horae Apoc-alypticae; or, a Commentary on the Apocalypse, critical and historical. 4 vols. 8voa., Land., Seeleys. 1862. S. iS/-The standard work on the subject. 1427 GARRATT (SAMUEL, M.A.) Commentary. 8vo. 7/6. Lond., Seeleys. 1866. S. 2/- to 3/6.

This author mainly follows Elliott, but differs as he proceeds. He is an esteemed author. 1428 FULLER (ANDREW. 1754 — 1815). Expositor’s Discourses. 2 vols., 8va. 1815. Also in Works.

Fuller is too judicious to run into speculations. The work is both condensed and clear. Fuller called Faber “the Fortune-teller of the Church;” and there are others who deserve the name. 1429 GLASGOW (JAMES, D.D.) Apocalypse Translated and Ex. pounded. 8vo. 2(6. Edinb., T. & T. Clark. 1862.

Highly esteemed by the best judges.


There are several other works on the Apocalypse by this author, who, says Elliott, “was looked upon and written of as a man almost inspired for the solution of the Apocalyptic mysteries. Yet I think his success was at first over-estimated as an Apocalyptic expositor.”

NEWTON (BENJAMIN WILLS.) Thoughts on the Apocalypse. 8vo. Lond., 1853. S. 3/- Of the Futurist School. Condensed and instructive. x433 ROGERS (GEORGE, Principal of the “Pastors’ College.”) Lectures on the Book of Revelation. 4 vols., 12mo. x844-51. 6/- Not half so well known as it ought to be: a mass of judicious remarks. We do not subscribe to the author’s system of interpretation, but his expositions always command our respect. 1434 STUART (MosEs). A Commentary on the Apocalypse. 2 vols., royal 8vo. Lond., 1845; 1 vol. 8vo. Edinb., x847; x vol. 8vo., 8/- Lond., W. Tegg and Co. 1850. S. 3/6.

Stuart rejects the historical interpretations generally given; but his textual criticism and his preliminary disquisitions are very helpful. This work has laid us under great obligations.


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