

THE
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No. II.

ART. I.—*On the Elocution of the Pulpit: an Introductory Lecture, delivered at the Theological School of Montauban*: By Professor Adolphe Monod.

THE author of the following discourse is the celebrated Adolphe Monod, who, though still a young man, has been for some years regarded as second to no pulpit-orator in France. He is at present a member of the Theological Faculty at Montauban, a Protestant seminary, in which evangelical Christians ought to take a special interest, as well for what it has been, and is, as for the dangers which impend over it from the hostility of the government. It is believed, that no one can read Professor Monod's lecture, without being awakened by its vivid originality, and convinced by its native truth.

ALTHOUGH the art of recitation depends more on practice than on theory, it nevertheless has certain rules, which must be presented to the mind before you can address yourselves with profit to the exercises which are demanded, and which form the object of this course. In commencing the lectures of the year, I think it my duty to lay these rules before you, or rather to recall them to your memory. In so doing, I limit myself to such general views as may be

Gen. H. Anderson, Secy.

ART. V.—*Fourth Annual Report of the Board of Publication of the Presbyterian Church in the United States of America.* Presented May, 1842. Philadelphia.

THE report before us, upon being presented to the General Assembly, drew from that body a vote of approbation, in regard to the wisdom and energy manifested by the Board, and a resolution, that the churches in our connexion which have not made collections, be enjoined to do so in order to perfect its endowment. It is in our humble measure to further the objects intended by these acts, that we call the attention of our readers to this institution and its labours.

To furnish our own congregations with religious books which shall contain the whole system of faith, without omission or modification; to defend to the utmost by every scriptural weapon the tenets for which our fathers suffered exile and death; to proclaim to the world at large, by works of ability, the grand peculiarities of the Calvinistic scheme; to preserve the invaluable monuments of Reformed Theology; and to send abroad a sacred literature for our sons and daughters; these are objects so great as scarcely to need a word of vindication. And to the matter of the project, we are not aware that distinct opposition has been made. Yet such is the supineness of our church, in respect to its own real interests, and such the inadvertency of the public, and even of many pastors, to the work which is in progress, that there are whole districts, and those the most needy, into which these cheap, numerous and excellent publications have scarcely gained an entrance. If ministers of the gospel and ruling elders, if sabbath-school teachers and parents, could only be made to set a proper estimate on this auxiliary to their stated efforts in communicating divine truth, the sales of the Board as well as its collections, would be quadrupled without delay.

During the year ending in May, 1842, the amount of publication was thirty-three volumes, or, in the more exact but less tangible mode of rating it, 15,277,000 pages, 4,400,500 pages of new editions from stereotype works, besides 1,027,000 pages of Catechisms and Tracts, exceeding the amount of the previous year by more than a million and a half of pages.

From the Report of the Treasurer, it appears that he received in payment of subscriptions, \$7,268 60; in donations and from the sale of books, \$15,335 91; making in all \$22,594 51; and that he expended \$24,543 16.

We are persuaded that one chief cause of the indifference manifested by some of our brethren to the work of this Board exists in sheer inattention to the publications which they have set forth, and that nothing would be necessary towards awakening an interest, but a fair examination of these valuable fruits. For surely we do not overrate the intelligence and piety of our people, when we say that they know too well how to rate standard religious books, to see these fairly spread before their eyes, without satisfaction and approval. We have therefore determined to give at length a catalogue of the publications, even at the risk of offering what has the semblance of an advertising-sheet. In the notices which we shall add upon many of them, remarks will occur, which we trust may have an interest altogether independent of the present subject. Of many works we shall think it needless to say a word of commendation; in a few instances we shall merely name books which we have not had opportunity to examine; and in every case, where we give a favourable judgment, it will be without consultation with the author or editor. If our observations bear the appearance of lavish praise, we beg it to be observed, that the books have been selected for their merit, and not indiscriminately gathered from a publisher's catalogue; that most of them are standard works, which have long since received the stamp of public favour; that in point of orthodoxy every one of them has been selected with the strictest reference to our ecclesiastical formularies. The reader will understand our meaning, when he finds so large a proportion of them honoured with the names of such men as Calvin and the British Reformers, Daillé, Owen, Baxter, Charnock, Flavel, Goodwin, Janeway, Traill, Brooks, Vincent, Fleming, Boston, Halyburton, Guthrie, Willison, Dickinson, Cecil, Scott, Burder, McCrie, Thornton and Stevenson. After these preliminaries, we proceed to a catalogue of the works published up to this time, and ask for it the serious attention of every reader.

1. The way of Salvation, familiarly explained, in a conversation between a Father and his Children. 32mo.

—The infinite importance of the subject makes this perspicuous but instructive treatise a suitable introduction to the series.

2. *The Mute Christian under the Smarting Rod*; with sovereign antidotes for every case. By the Rev. Thomas Brooks. 18mo.—Brooks was a Puritan minister, ejected from St. Mary, Fish-street. He died in 1680. His numerous works are in that homely, quaint, sparkling style, full of every-day comparisons and choice scriptures, which delighted our ancestors, and amidst every literary revolution still delight the common mind. These are the writers, after all, who fulfil the proverbial rule, to ‘think with the wise, and speak with the vulgar.’

3. *The Great Concern of Salvation*. By the Rev. Thomas Halyburton. Abridged for the Board. 18mo.—Whatever comes from the pen of Halyburton is remarkable for scrupulously sound theology, and profound acquaintance with experimental piety.

4. *Christian Consistency, or the connexion between experimental and practical Religion*. Designed for young persons. By the Rev. E. Mannering. 18mo.

5. *Self-Employment in Secret, containing an Inquiry into the state of the Soul; thoughts upon Painful Afflictions; Memorials for Practice*. By the Rev. John Corbet. 18mo.—A well-known book, which has been long found a useful aid in self-examination and closet-religion.

6. *A Treatise on the Scripture Doctrine of Original Sin*. With explanatory notes. By the Rev. H. A. Boardman. 18mo.—This is one of the original works of the Board, which has given universal satisfaction, being a sound, comprehensive and yet popular view of this contested point.

7. *The Pleasures of Religion*. By the Rev. Henry Forster Burder. D. D. Price 45 cents.

8. *The Revocation of the Edict of Nantes, and its consequences to the Protestant Churches of France and Italy; containing Memoirs of some of the sufferers in the Persecution attending that event*. 18mo.—Every thing which relates to our Calvinistic predecessors in suffering France ought to be interesting to Presbyterians. This little volume, though slightly put together, certainly has much to awaken such an interest.

9. *The Utility and Importance of Creeds and Confessions*: addressed particularly to candidates for the ministry. By

Samuel Miller, D. D. 18mo.—A treatise which may be quite as useful to private Christians, who love their church, and would understand the ground of their common profession.

10. *Life of John Knox, the Scottish Reformer.* Abridged for the Board, from McCrie's *Life of Knox*. 18mo. Price 45 cents.—A remark occurs to us here which may be applied as justly to all the short biographies of this series. They are not intended to supersede the more extensive works which circulate in the hands of clergymen and persons of wealth and leisure; but are books for the young, for the busy, and for the poor. They are proper for Sunday schools, as they carry more interest to the youthful mind than most of the story books of the age. Instead of repeating this observation under every item, let us say once for all, we can do few things better for our church, than to acquaint our children with the doctrines, the piety and the sufferings of the great and good whose faith we follow. Such were Knox, Zwingle, Melville, the Covenanters, Burn, Blackader, Trosse, Owen, Henry, Buchanan, Hervey, Scott, and Rodgers. It is a department in which we trust our Board will do much more, with a particular reference to the wants of our children.

11. *Life of Captain James Wilson.* Containing an account of his residence in India, his conversion to Christianity; his missionary voyage to the South seas, and his peaceful death. Abridged. 18mo.—In the midst of very striking incidents, this book contains an easy and satisfactory defence of some Calvinistic tenets, which are commonly impugned.

12. *Letters to an Anxious Inquirer,* designed to relieve the difficulties of a friend under serious impressions. By T. Charlton Henry, D. D., with a Biographical Sketch and Portrait of the Author. 18mo.—These letters have been widely circulated, and it is believed have been blessed to the end contemplated by their pious and lamented author.

13. *A Threefold Cord; or a Precept, Promise, and Prayer,* from the Holy Scriptures for every day in the year. 32mo.

14. *The Duties and Responsibilities of the Pastoral Office.* Being an Abridgment of the *Reformed Pastor*, by the Rev. Richard Baxter. 18mo.—We cannot believe that any man, who has ever been inwardly called to the ministry, can read the *Reformed Pastor*, without trembling and awakened

resolution. Its eloquence is piercing, and many a pastor may say, as Sir Philip Sydney of Chevy-chace, 'I never read it, that I found not my heart more moved than with a trumpet.' To show the superiority of native, Anglo-Saxon idiom, in reaching the inmost soul, we would always point to Richard Baxter. One of his straight-forward sentences, which a plowman cannot misunderstand, shall carry away captive the heart, while whole discourses of wordy, balanced, latinized rhetoric are playing fruitlessly about the ear.

15. *The Offices of Christ*, abridged from the original work of the Rev. George Stevenson, by William S. Plumer, D. D. 18mo.—A valuable work, from an able and orthodox living writer; it is both didactic and practical.

16. *The Divine Purpose*, displayed in the works of Providence and Grace. In a series of Twenty Letters, addressed to an inquiring Friend. By John Matthews, D. D. 18mo.—The doctrine of Divine Decrees is here proposed in a perspicuous manner, and defended against the vulgar objections, by a train of argument which is at once original and engaging.

17. *Presbyterianism the truly primitive and apostolical Constitution of the Church of Christ; and Infant Baptism scriptural and reasonable, and Baptism by Sprinkling or Affusion the most suitable and edifying mode.* By Samuel Miller, D. D. 12mo.—Portable antidotes to the erroneous suggestions which anti-Presbyterians are perpetually throwing into the minds of our brethren in seasons of religious inquiry.

18. *The Spirit of Prayer.* By the Rev. Nathaniel Vincent. 32mo. Vincent was a master of arts of Magdalene College, Oxford. He was ejected from Lanley Marsh, Bucks. He was a popular minister, who sometimes preached when muskets were presented at him, and was sometimes pulled out of the pulpit by his hair. The account of his trials, imprisonment and other sufferings would fill many pages. He died in 1697, aged 53. His works were numerous: the one before us is instructive and moving.

19. *The Spruce Street Lectures*, delivered by several clergymen, during the years 1831—'32. 12mo.

20. *The Constitution of the Presbyterian Church in the United States*, &c.

21. *A Guide to Christian Communicants, in the Exercise of Self-Examination.* By the Rev. William Traill. 32mo.—The works of Traill were greatly prized among our forefathers, for their plainness, faithfulness and spirituality.

22. *A Friendly Visit to the House of Mourning*; by the Rev. Richard Cecil. 32mo.—Among uninspired productions we know of none which we would more readily select to carry to the house of bereavement.

23. *Discourses on Regeneration, abridged*. By the Rev. Stephen Charnock. 12mo.—Can it be necessary to recommend anything from Charnock? His works stand on the same shelf with those of Owen, Manton, Jacomb, Bates, Howe, and Flavel. His copious citation of scripture, exuberant metaphor, brisk antithesis, and safe theology, made him a great favourite in old Presbyterian families.

24. *Love to Christ, chiefly extracted from the True Christian's Love of the unseen Christ*, By Thomas Vincent. 32mo.

25. 26. 27. *The Life of Major General Andrew Burn, of the Royal Marines*. 18mo.—*Life of Lieut. Colonel Blackader*. 18mo. *Life of the Rev. George Trosse, of Exeter, England*. 18mo.—These pieces of biography may be safely recommended.

28. *Scripture Portions for the Afflicted, especially the Sick*; with reflections from various authors. 18mo.

29. *The Destruction of Jerusalem, an irresistible proof of the Divine origin of Christianity*. 18mo.

30. *The Christian's Great Interest*; or the trial of a saving interest in Christ, and the way to attain it. By the Rev. William Guthrie, minister at New Kilmarnock, Scotland, 1605. With an Introductory Essay by the Rev. Dr. Thomas Chalmers. 18mo.—In the minds of many readers the very name of this little work is associated with their first gracious exercises; for it is one of the number which used to circulate from cottage to cottage among Scottish Presbyterians. It has the imprimatur of successive generations.

34. *A Blow at the Root of Antinomianism*, by the Rev. John Flavel. 32 mo.

35. *The Fulfilling of the Scriptures, for confirming believers and convincing unbelievers*, by the Rev. Robert Fleming. Abridged from the third edition. 18mo.—The title of this famous old Scotch work would not inform the reader that it is fraught with narratives of the wonderful works of grace in Scotland, during and after the Reformation period. It is one of the rare instances of an abridgment better than the original.

36. *Lime Street Lectures*; a Defence of some of the

important doctrines of the Gospel, in twenty-six sermons, by several eminent Divines. 8vo. The doctrines here defended are those which distinguish our belief, and the work has been so conducted as to make this already a standard work in our churches.

37. *The Novelty of Popery, and the Antiquity of the Religion of Protestants, proved by Scripture and History.* 12mo.—This is a reprint from the Cripplegate Lectures, a voluminous work beyond the reach of most readers.

38. 39. 40. 41. *A Series of Tracts, on the Doctrines, Order and Polity of the Presbyterian Church in the United States of America, embracing several on practical subjects, in two volumes.* 12mo.—*The Form of Government, the Discipline and Directory for Worship of the Presbyterian Church in the United States of America.* 18mo.—*The Larger Catechism.* 18mo.—*The Psalms and Hymns, adapted to public worship, and approved by the General Assembly.* 32mo. 24mo. and 12mo.

42. *The Saints' Encouragement to Diligence in Christ's Service, by the Rev. James Janeway.* 18mo.—There were five Janeways, brothers, sons of an excellent minister of Herefordshire. The author of this good little book was greatly persecuted by the church party. He died in 1674. If his 'Token for Children,' somewhat modified, should also be published, it would be a welcome gift in many a Christian family.

43. *The Return of Prayers.* By Thomas Goodwin, D. D. 32mo.—Dr. Goodwin was one of the most learned and laborious of the Non-conformists. He was an Oxonian, and sometime president of Magdalene College, from which he was ejected. He died in London, 1679, aged 80, in full assurance of hope and signal triumph. His style is heavy. His theology is rated as supralapsarian. The work here republished is on Ps. lxxxv. 8, and treats of answers to prayer.

44. *The Mystery of Godliness; wherein the Deity of Christ is proved, upon no other evidence than the Word of God, and with no other view than for the salvation of men.* By the Rev. Thomas Bradbury. 12mo. Two volumes—A work of which the reputation is fully established.

45. *Sketches of Church History; comprising a regular series of the most important and interesting events in the History of the Church, from the birth of Christ to the Nine-*

teenth Century. By the Rev. James Wharey. 18 mo.—The author of this comprehensive epitome has been called to his rest, after a life of pious endurance and faithful labour.

46. *The Life of the Rev. John Owen, D. D.*, abridged from Orme's *Life of Owen*; and the *Life of the Rev. John Janeway*, in one volume. 18mo.—These valuable and interesting memoirs, in our opinion, should have been issued in separate volumes; they do not cohere well.

47. *The Life of the Rev. Richard Baxter*, abridged from Orme's *Life of Baxter*. 18mo. Baxter's *Autobiography* is a large folio; even his life by Orme is an extensive work; for common readers a smaller volume was needed. All the important incidents are here given, and the history of Baxter's cruel suffering, from the hands of the high-church party, is more interesting than romance, and should be put into the hands of all Presbyterian youth.

48. *The Christian Education of the Children and Youth in the Presbyterian Church*. By the Rev. Samuel Miller, D. D. 18mo.

49. *The Prophetic Blessings of Jacob and Moses*, respecting the twelve Tribes of Israel, explained and illustrated. An argument for the truth of divine revelation. 32mo.

50. *Memoir of the Rev. John Rodgers, D. D.*, Late Pastor of the Wall Street and Brick churches, in the city of New York.—By Samuel Miller, D. D., Professor in the Theological Seminary, Princeton. 18mo. This work, which was highly acceptable in its original form, promises still greater usefulness as now produced. It is not merely the biography of an eminent individual, but in reality a record of some of the most striking facts in regard to the origin of American Presbyterianism.

51. *Divine Conduct; or the Mystery of Providence, &c.* By the Rev. John Flavel, A. D. 1677. 18mo.—Flavel has a charm which is peculiar to himself even among the Puritans; he communicates the most profound doctrines of religion without demanding an effort in his readers. His style is simple, animated, even to gaiety, but not violently quaint, and sometimes pathetic in a high degree. He was a deeply read theologian, familiar with the schoolmen and the whole round of Latin theology, versed in the science of his day, a classical scholar, and teeming, as every page shows, with the richest histories. At the same time he presents his important teachings in a manner so pleasant and fascinating, that we never lay down his works without

wondering how we could be so long absent from them. Flavel belongs to those writers who seem to have been happy in writing and who make their readers happy also, cheerful Christians, full of daily faith, hope and joy: such were Brooks, Gurnall, Philip and Matthew Henry, Romaine and John Newton.

52. *The Life of the Rev. Philip Henry*; by his son, the Rev. Matthew Henry. Abridged for the Board. 18mo.—*The Life of Philip Henry, a Father among British Presbyterians*, has been justly considered a model of Biography. There are other of Matthew Henry's miscellaneous works, which might be published with good prospect of usefulness.

53. *Memoir of the last Illness and Death of William Thorp Buchanan, Esq., of Ilfracombe*. By the late William Shepherd, Esq., of Ilfracombe, Devon. 18mo.—The conversion of a young sceptic is here related by his very dear friend; this is another of the works particularly suited to youth.

54. *An Essay on the Warrant, Nature and Duties of the office of Ruling Elder in the Presbyterian Church*. By Samuel Miller, D. D., third edition. 18mo.—The demand for this volume, which is the only accessible exposition of Presbyterianism in a particular point, is natural, and shows the value which the church has set on this learned and able argument.

55. *The Primitive and Apostolic Order of the Church of Christ vindicated*. By Samuel Miller, D. D. 12mo.—This manual is a succinct but elaborate defence of our polity, against prelatical objections, and is suited to be placed in the hands of any intelligent Christian, young or old. It contains in a condensed form the substance of the author's works on this subject, which have been known and prized among us for many years.

56. *Discourses upon the Existence and Attributes of God*, by Stephen Charnock, B. D., First American Edition, in two volumes. 8vo.—We do not hesitate to name this as one of the greatest of Charnock's works, and one of the best publications of the Board. It would be difficult to point out a work in which the most abstruse doctrines of Calvinistic theology are treated with more thoroughness or equal vivacity.

57. *The Constitutional History of the Presbyterian Church in the United States of America*. By Charles Hodge, D. D.,

Professor in the Theological Seminary at Princeton. Two volumes. 8vo.

58. Lectures on the Points in Controversy between Romanists and Protestants. By the Hon. and Rev. B. W. Noel, Rev. Charles Jerram, Rev. W. F. Vance, &c. &c. 12mo.

59. Labourers in the East ; or Memoirs of Eminent Men, who were devoted to the service of Christ in India ; containing abridged biographies of the Rev. Dr. Buchanan, the Rev. Henry Martyn, and the Rev. David Brown. First American Edition. 18mo.—These useful narratives will not be unsuitable for any age ; but they are particularly fitted for the use of young people, in families and Sabbath Schools. The same remark applies to the next in order.

60. Voyages to and from the Cape of Good Hope ; with an account of a Journey into the Interior of South Africa. By Rev. John Campbell. Intended for the young. 18mo.

61. A Course of Lectures on the Jews. By Ministers of the Established Church in Glasgow. 12mo.—This book, by Scottish Presbyterian clergymen, may be regarded as one of the fruits of that interest which has been lately awakened in the condition and destiny of God's ancient people.

62. A Discourse concerning the Holy Spirit, wherein an account is given of His name, nature, personality, dispensation, operations and effects. Also, the nature and necessity of Gospel holiness and the difference between Grace and Morality. By the Rev. John Owen, D. D. Abridged by George Burder. 12mo.—To say one word in praise of the greatest of the Non-conformist theologians, or of this celebrated treatise upon one of the most important topics in the system of grace, would surely be superfluous. It is to be owned however that the peculiar diffuseness and lumbering awkwardness of Owen's manner, make his works open to some improvement by passing through the operation of skilful abridgment. Mr. Burder accomplished this in an admirable manner, without mutilation, and without undue tampering with the phraseology of the original. "Owen," says Cecil, "stands at the head of his class of Divines. His scholars will be more profound and enlarged, and better furnished, than those of most other writers. His work on the Spirit has been my treasure-house, and one of my very first-rate books."

63. History of the Inquisition, from its establishment till

the present time. By William Sime, author of the *History of the Reformation, Christian Church, Waldenses.* 12mo.

64. *Scripture Emblems.* 32mo.—A beautiful pocket volume for youth.

65. *Life of Philip Melancthon, the German Reformer.* 18mo.

66. *Human Nature in its Fourfold State.* By the Rev. Thomas Boston, late minister of the Gospel at Ettrick. 12mo.—Boston's *Fourfold State* carries in its very title the familiarity of a household word to Presbyterian ears. We cannot but indulge in thankful reflections, when we consider how accessible such a work is made, and at how small a price, calling to mind the early days of our church in America, when whole neighbourhoods availed themselves of a single copy, the public reading of which was owned of God to the conversion of many souls. Here the strong meat of Calvinistic theology is exhibited in its immediate connexion with the vital growth of experimental religion.

67. *The Duty of Children to love and seek Christ.* By the Rev. Duncan Grant, A. M., Minister of Forbes. 32mo.

68. *Life of Ulrichus Zwinglius, the Swiss Reformer; with a biographical sketch of John Ecolampadius.* 18mo.

69. *Missionary Records. Northern Countries.* 18mo.—We need abundance of such books, to awaken the curiosity and the affections of our youth in behalf of the unevangelized world. It is among the darkest signs in regard to our church, that whole presbyteries seem blind and dead to our Foreign Missions, that wealthy congregations live on, year after year, without a dollar of contribution, and that pastors use no efforts to arouse them from their stupidity. These accounts of Moravian missions, with such books as the '*Labourers in the East,*' the '*Missionary Tales,*' the '*Life of Buchanan,*' and '*Lowrie's Travels,*' may be profitably circulated for the end above mentioned.

70. *The Force of Truth, an authentic narrative.* By Thomas Scott, D. D., with a *Recommendatory Letter,* by the Rev. Samuel Miller, D. D., to which are added eight letters addressed to Dr. Scott, by the Rev. John Newton. 18mo. If, as we can scarcely think is the case, a single reader of our pages should need any account of this popular and useful work, let it suffice to say, that it relates the conversion of Dr. Scott, the commentator, from Unitarian unbelief to the faith of the gospel. A special interest is communicated to the narrative from the instrumentality of

Mr. Newton in this surprising change. He who has not perused it, has an uncommon pleasure in reserve. In the hands of a candid Socinian, it would probably be found more available than many volumes of direct controversy.

71. The Council of Trent, comprising an account of the proceedings of that Assembly, and illustrating the Spirit and Tendency of Popery. 18mo.

72. Essays on Romanism ; by the author of Essays on the Church. 12mo.—Both these works appear to be valuable additions to our preservatives against popery ; which are the more seasonable and indispensable, now that the enemy is making such bold and unprecedented advances in our country.

73. Records of the Presbyterian Church in the United States of America ; embracing the Minutes of the Presbytery of Philadelphia from A. D. 1706 to 1716 ; Minutes of the Synod of Philadelphia from A. D. 1717 to 1758 ; Minutes of the Synod of New York from 1745 to 1758 ; Minutes of the Synod of New York and Philadelphia from A. D. 1758 to 1788. 8vo.

74. Thoughts on Religious Experience. By the Rev. Archibald Alexander, D. D., Professor of Pastoral and Polemic Theology in the Princeton Theological Seminary. 12mo.

75. A History of the Westminster Assembly of Divines. Embracing an account of its principal transactions, and biographical sketches of its most conspicuous members. Compiled for the Board of Publication, from the best authorities. 12mo.—It would argue a discreditable want of curiosity in any Presbyterian, to feel no desire to know when, by whom, and under what circumstances our Confession of Faith and Catechism were framed. Multitudes live and die in utter ignorance of these points. Nor do we know of any single work, except the one before us, in which these inquiries receive a satisfactory answer.

76. History of the Covenanters in Scotland. By the author of the History of the Reformation, &c. 2 vols., 18mo. First American Edition.—We have read these little volumes with a satisfaction which we should find difficulty in expressing. The History of the Covenanters is in a good degree the history of Presbyterianism, the history of our forefathers. It is well for our children to know that the day has been when the earth was dyed with the blood of

Presbyterians who met to worship. Even a high-church poet could not but sing, in just indignation,

“Thou canst testify
For England’s shame, O sister realm! from wood,
Mountain, and moor, and crowded street, where lie
The headless martyrs of the Covenant,
Slain by compatriot Protestants, that draw
From councils, senseless as intolerant,
Their warrant. Bodies fall by wild sword-law;
But who would force the Soul, tilts with a straw
Against a Champion cased in adamant.”*

77. The Church of Rome, the Apostasy; and the Pope, the Man of Sin and Son of Perdition. By William Cunningham, Esq., of Lainshaw, in the county of Ayr. To which is added, Antichrist, a sermon by the Rev. Hugh McNeile, A. M. One volume, 18mo.

78. The Articles of the Synod of Dort. Translated from the Latin with Notes. By Thomas Scott, D. D. To which is added, an Introductory Essay. By the Rev. Samuel Miller, D. D. Professor in the Theological Seminary, Princeton, N. J. 1 vol., 18mo.—This may be placed in connexion with the account of the Westminster Assembly; for, taken together, they form two of the most important chapters in the History of Calvinism. It was during, and after the Dort Synod, that the system which we profess assumed its most regular form, and received its chief defences; a natural consequence of the systematic assaults of the Remonstrants and other Arminians. It is not every one who has time and opportunity to peruse the voluminous Latin Acts; and, in the absence of these, the book here republished will be found truly valuable.

79. The Chief End of Man. An Exposition of the First Answer to the Shorter Catechism. By the Rev. John Hall. 18mo.—This brief, but judicious and instructive treatise might well be followed up by a completion of the series.

80. The Scripture Doctrine concerning some important points of Christian Faith: particularly Eternal Election, Original Sin, Grace in Conversion, Justification by Faith, and the Saint’s Perseverance. Represented and applied in five Discourses. By Jonathan Dickinson, A. M., formerly Minister of the Gospel at Elizabethtown, N. J. 18mo.—In this work, which has been widely circulated in former

* Wordsworth.

generations, the chief points of the Arminian controversy are taken up, and treated in a brief but satisfactory manner.

81. *The Doctrine of Justification by Faith, through the influence of the Righteousness of Christ, explained, confirmed, and vindicated.* By John Owen, D. D. First American edition. 8vo.

82. *Familiar Letters to a Gentleman, upon a variety of reasonable and important subjects in Religion.* By Jonathan Dickinson, A. M., late Minister of the Gospel at Elizabethtown, N. J. 12mo.

83. *Eastern Manners, illustrative of the Old Testament History.* By the Rev. Robert Jamieson, Minister of Currie. First American Edition. 12mo.—Suitable for youth.

84. *Discourses on Christ Crucified.* By the Rev. Stephen Charnock, B. D. 1564. 18mo.

85. *The Fruits of the Spirit: being a comprehensive view of the principal graces which adorn the Christian character.* By John Thornton. 18mo.

86. *Lectures on the Shorter Catechism of the Presbyterian Church in the United States of America.* Addressed to youth. By Ashbel Green, D. D. 2 volumes, 12mo.—By no work of the venerable author has he in our judgment conferred a greater benefit on the church. While it is a complete exposition of Christian doctrines and duties, it is in a high degree exempt from the dryness and tediousness which too often pertain to such works. We have many expositions of the Catechism which it is almost impossible to read. This is written throughout with force and animation, and will gain the awakened attention of those for whose special use it was prepared.

87. *Candid reasons for renouncing the principles of Anti-Paedobaptism.* Also, *A Short Method with the Baptists.* By Peter Edwards, several years Pastor of a Church at Portsea, Hants. 1 volume, 18mo.—Among all the works extant, in vindication of Infant Baptism, we know of none which settles the controversy with more clearness, logical directness, and brevity, than this of Peter Edwards. He who begins to read it, will not be likely to lay it down unfinished. If in some places it is more stinging than could be desired, we must remember the manner in which the dispute is commonly waged against this blessed privilege of believers and their offspring, especially in seasons of religious awakening, which become the chosen occasions with

many for injecting painful scruples into the minds of such as are then more than at other times incapacitated for the work of investigating a difficult question.

88. *The Christian's Scripture Directory.* By the Rev. John Willison, A. M. Together with Resolutions. By the Rev. Jonathan Edwards. 32mo.

89. *Institutes of the Christian Religion.* By John Calvin. Translated from the Original Latin, and collated with the author's last edition in French. By John Allen. 2 volumes, 8vo.—This great production of Reformed Theology stands upon such an eminence in the literature of Christianity, and has for three centuries maintained such authority, that we cannot dare to uphold it by any commendations of ours. It would be a singular omission for any minister of our church to make up a library, however small, which should not contain it; particularly when offered in so attractive a form, and at a price so reduced.

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125. *An Exposition of the Epistle to the Hebrews, in the form of Questions and Answers: designed for Sabbath Schools and Bible Classes.* By the Rev. J. J. Janeway, D. D.—The plan of this work is the same with that of the

Exposition of Romans. We do not see how any young person could make the use of this volume which is designed by its able and accurate author, without a most important increase of scriptural and doctrinal knowledge: And we heartily concur with the suggestion of the Preface, that it may be profitably used by associations of Bible-students, and by pious heads of families. Our experience leads us to set more value than we once did on the method of instruction by question and answer; and we are persuaded that this series of class-books, proceeding as they do from one of our most tried and valued theologians, merits an attention from pastors, which they have never received.

126. *The Almost Christian Discovered; or the False Professor tried and cast.* By the Rev. Matthew Mead. 18mo.—Most of our readers are familiar with this searching and alarming work, the sole end of which is to unmask the hypocrite. We can conceive that the statements which it contains might be perverted to the distress of real believers of a desponding turn; and we have always found it difficult to approve the strong paradoxes at the head of the first eleven sections. Yet it is a production which has received the approbation of discerning Christians of better days.

127. *A Guide to Acquaintance with God.* By the Rev. James Sherman, Minister of Surrey Chapel, London. 32mo.—Mr. Sherman is an engaging writer, and has here furnished us with an edifying volume.

In looking over these volumes as a collection, we are struck with their beauty. They will compare with any American series for goodness of type, uniformity of appearance, ornamental binding and convenient size. Dr. Johnson truly said that those books which one can take to the fire will have readers. We sometimes wonder how our forefathers managed those huge folios, which their degenerate sons account it a labour to heave from the shelves. It may be regarded perhaps as one of the signs of their deeper interest in grave and extended discussions. For we will not deny, that the interest of people at large in theological reading has been on the decline for many years past. We have arrived at a period of literary voluptuousness. The majority read simply for entertainment, and the provocatives of this appetite become more numerous and more ephemeral every day. Such is the prodigious increase of newspapers, magazines and reviews, filled not merely with

the news of the day, but with thousands of jests and stories, that this one species of reading affords the sole study of multitudes. Even religious and educated men spend a considerable portion of every day over these incoherent and unedifying productions. Add to these the novels and romances of every degree, the voyages and travels which must now assume the gay and trifling manner, and the mere curiosities of literature, and we need not wonder that a taste for graver topics should be declining. Religion itself is repulsive to the carnal mind, and the more acknowledged interests of politics and trade are attractive and exciting.

In this condition of things, there are those who would so far yield to the demand of public taste, as to clothe even saving truth in the garb of its competitors, cut down the great treatises of our forefathers to diminutive sketches, and present their arguments enervated and modernized in the embellishments of extemporaneous illustration, if not of fiction. Such is not our view of what the age demands. The public taste is corrupt, and must not be parleyed with, but reformed. The history of religious reading among our ancestors proves that there may be widely diffused even among the busy and the youthful a taste for solid discussion. This is evident from the productions of the English press during the seventeenth century. When the numerous folios and quartos of Owen, Howe and Manton came fresh from the publisher, they were sought with avidity, and became the chief reading in all Christian families. The current literature was not merely religious, but theological; young men and maidens left their work to pore over dissertations on the profoundest topics in divinity. It was not a matter of constraint, but of pleasure. They had been bred to feel their intimate concern with the things of the eternal world. Their family discourse, the catechizings, and the repetition of sermons which was a constant practice, fostered this disposition. When they went abroad, they resorted for excitement, not to the theatre, the opera, or the public lecture, but to the preaching of the word, and this preaching was of such a kind as to accustom their minds to rigid argument, and the continuous exposition of scripture. Our desire would be in some degree to restore this mode of education. For the mind, even of the young, may be reached by other approaches than those of humour and fiction. There is such a thing as intellectual interest, in the

awakened quest of truth and the conduct of logical discourse, and there is such a thing as spiritual interest in the unparalleled glories of grace and eternity. He who has ever spent years in familiarity with great theological works needs no prompting on this subject, and can testify how much deeper as well as purer is the interest thus excited than that produced by the periodical floods of vapidty which excite curiosity only to disappoint and cloy. All this is true, even on the supposition that religious truth is presented without any appeal to imagination or taste. But in the age of which we have been speaking, as in our own, there were invention, and fancy, and genius, and these, turned into a religious channel, gave the charm of literature to the sanctities of religion. It was this which produced the *Paradise Lost*, the *Pilgrim's Progress*, and the *Saint's Rest*. Making allowance for accidental peculiarities of the age and the party, the works of the Non-conformists present innumerable examples of composition bearing the highest stamp of merit. "Their style," says Erskine, "reminds us of the light which streams through the stained and storied windows of an ancient cathedral. It is not light merely, but light modified by the rich hues, and the quaint forms, and the various incidents of the pictured medium through which it passes; so these venerable worthies do not merely give us truth, but truth in its historical application to the various struggles and difficulties, and dejections, of their strangely chequered lives."

To render religious literature attractive, it must fall into the hands of great writers, and we should pray that God would impress the greatest minds into this service, in which they may find infinite scope. While we would repudiate all meretricious embellishments, we claim for the cause the mightiest exertions of intellect and learning. It is for this reason that we feel a jealousy when we see ministers of commanding powers turning aside to spend their strength on works of mere human science or popular literature, as if they could find no room for their genius within the sacred courts. To each of these we are ever disposed to cry, in behalf of the church, *Utinam noster esses!* What may be accomplished, on the minds of common readers, by a few such spirits in a single age, may be seen in the cases of Hall, Foster, Chalmers, Douglas of Cavers, Isaac Taylor and Merle d'Aubigné.