

Index of Witherspoon pamphlets

(Chronologically arranged reverse of
title page of the bound volumes)

A
Short and Plain

DISCOURSE

O F

Justifying Faith.

B E I N G

A Chapter of a Book Intituled

A Discourfe OF

Generation, Faith and Repentance,
taught at the Merchants Lecture
Broad-Street.

B Y

THOMAS COLE,
Minifter of the GOSPEL in London.

London, Printed by John Moxon 1713.

V.11

Vol. 11

sole or principal motives: of contentment; His law, which is wholly spiritual; that he intended: that rational creatures should consider: earthly enjoyments; as any more than examples and shadows of something infinitely more worthy: the name of happiness in short; that in any age of the world, or state of mankind; God proposed; that they who were intended for a future state, should give in the present; a sign of their obedience; and of the respect due to them. But whatever was the meaning of such a plan, as that author's, which is too high for me to conceive; it is evident that whoever supposes people may live under a revealed discovery of God, in the ignorance of their own nature and future destination; must be supposed when deluged with information; incapable of discovering a truth, of a much more sublime and abstracted nature; than that of their own condition.

Here I took my leave of the author having discovered that both my wills and the calamities he was at that time exposed to coincided with some other more interesting occurrences, to which he owed a greater attention, than to either of these.

I am, Madam,

Your most obliged servant

John V. Ver

London, the 10th of February 1734-5.

The Right of the People to SEARCH THE SCRIPTURES vindicated.

WITH

A Serious EXHORTATION to this great and indispensable DUTY, as the best Means to be preserved from Errors of all sorts, and more particularly from the manifold Idolatries and other Abominations of POPERY.

SERMON

PREACHED

On Thursday February 6, 1734-5.

AT THE LATE

DR. RIDGLE'S MEETING,

From John V. Ver. 39.

Search the Scriptures

By DAVID MILLAR, A.M.

LONDON:

Printed for J. OSWALD, at the Rose and Crown in the Pooley. 1735.

(Pr. 6d.)

WI
003
.69

where *revelation* *light* and *darkness*. Every Degree of Dark-
ness, want of *some* Light; and All want of Light is a certain
Degree of *Darkness*. To refuse then a greater Degree of Light,
where *to* be had; is in truth to prefer *Darkness*. Which is my
humble Opinion, *carriever* be reasonable or excusable. Those
who are *opinion* *Mind*, plainly *with* *themselves* or *their* Cause.
Which if it can bear the Light, why should it not be shown in it?
But if it cannot, is not the Cause of God, or of the Son of God;
or God's Light, and in him is *Darkness*; and the Son of God is
the Son of Light, which is *with* *every* *Man* that *cometh* *into* *the* *World* or *the*

J. N. Y. S.

I am not ashamed of the Gospel of
CHRIST.

SERMON

Preached before
His Majesty's High Commissioner

TO THE
General Assembly

OF THE
Church of Scotland

IN THE
High Church of Edinburgh,

On the 7th of May 1732.

By ARCHIBALD GIBSON M. A. Minister of
the Gospel at St. Ninians.

EDINBURGH,
Printed by Gavin Hamilton and Company, and sold
at his Shop. 1732.

W. 51

11. 10. 9. 8. 7. 6. 5. 4. 3. 2. 1.

A
R E P L Y

T O A

L E T T E R

Directed to the

M I N I S T E R O F *Moffat,*

Concerning the

P o s i t i v e I n f i t u t i o n s

O F

C H R I S T I A N I T Y .

I N W H I C H

The Arguments in Mr. WALLACE's Ser-
mon before the Synod of *Dunfries,*
October 1729, and the Remarks prefix'd
to it, are illustrated and defended.

By ROBERT WALLACE,
Minister of the Gospel at *Moffat.*

L O N D O N :

Printed for A. MILLAR, at *Buchanan's-Head,*
against St. *Clement's-Church* in the Strand.
M. DC. CCCC. XXXII.

1732

Vol. 9

A

REINFORCEMENT

OF THE

REASONS

Proving that the STAGE is an
UNCHRISTIAN DIVERSION.

O R,

A VINDICATION of the APPENDIX
to the USE and ABUSE of DIVER-
SIONS, a Sermon on *Luke xix. 13.*

In Answer to

THE REMARKS of an Anonymous Author,

Tota jube tolli theatra.

OVID.

*Ut res publice saluti, non generis humani tamen, sed
provis.* TERTUL. adv. Gentes.

By the Rev^d GEORGE ANDERSON V.D.M.
Author of the *Sermon and Appendix.*

EDINBURGH:

Printed by R. FLEMING, for J. McEVEN, and sold
at his Shop, and at London by J. PEMBERTON,
at the Golden Buck, over against St. Dunstan's
Church in Fleetstreet. MDCCLXXXIII.

1733

Vol 15

enough that you approve of the discourse and applaud the speaker; applause won't satisfy a sincere instructor, he requires more substantial praise, your reformation and amendment: what a mortifying disappointment is it to a faithful teacher, to meet with nothing but empty praise from his hearers, when he intended, with'd and expected to have inspired them with worthy resolutions, or engaged them in generous undertakings! To conclude, remember that it will more effectually animate your ministers in their public ministrations, to be assured, that there is one person in their several congregations listening to them with an earnest desire to learn his duty, that he may practise it, than to know that all the rest are applauding them: And that it will rejoice their hearts more to find that they have been so happy as to convey one important instruction, or river one worthy impression, than to be surrounded with the praises of the most numerous and discerning audience.

MAY the ministers of the gospel of Jesus be taught to teach, and you to hear in such a manner, that we may be mutual comforters to one another in this present world, and at last meet together in the divine assembly above, to live in immortal friendship with one another, and in eternal communion with Father, Son, and Holy Spirit. *Amen.*

F I N I S.

The certain and unchangeable Differences between Moral Good and Evil.

SERMON

A

Preach'd before the SOCIETIES for

Reformation of Manners,

AT

SALTERS-HALL;

ON

Monday the 3d of July, 1732.

Published at their Request.

By WILLIAM WISHART, D.D.

L O N D O N:

Printed for EMAN. MATTHEWS at the *Gill*, in *Prater-Street*-Row; and A. MILLER, at *St. Dunstons*; Head over-against *St. Clements Church*, in the *Strand*. MDCCLXXXII.

(Price Six-pence.)

A
DESCRIPTION
OF THE
PERITONÆUM,

And of that Part of the
MEMBRANA CELLULARIS

Which lies on its OUTSIDE.

WITH
An ACCOUNT of the True Situation of
all the ABDOMINAL VISCERA, in respect
of these two Membranes.

BY
Dr. JAMES DOUGLAS,
Physician in Extraordinary to HER MAJESTY, Honorary
Fellow of the Royal College of Physicians, London,
and Fellow of the Royal Society.

L O N D O N
Printed for J. ROBERTS, near the Oxford-Arms in
Warwick-Lane. M. DCC. XXX.

1730

Vol. 35

A
SERMON,

On Occasion of the

DEATH

O F

Dr. D. Cammings.

(Who died Sept. the 8th.)

PREACHED

IN WOOD STREET Sept. 20th. 1724.

By J. BOYSE.

Published with some few Inlargements.

DUBLIN:

Printed by GEORGE GRIFFIN at the Two Bibles, in
Essex Street. MDCCLXXIV.

VK5C

1724

(31)

Confession, that is, which
is made by the Church of
England, and is *not* to be
made by their Episcopal
Successors of this
their Predecessors of another.

I am,

my LORD,

Your most humble,

LETTER

To the REVEREND

Mr. Thomas Reynolds,

ON

Occasion of a PASSAGE in his
FUNERAL-SERMON for the late
Pious Mr. POMFRET, and his
PREFACE to it.

By SIMON BROWN L.

*The Church's Peace or Unity must not be laid on any bare
Words of Man's devising. It's not a Work for Coun-
cils or Prelates (and I add for any others) to form
the Christian Doctrine in new Methods and Terms,
and then to force Others to subscribe or use these very
Terms. If the same Men to a refuge this, be willing
to subscribe to the whole Scripture, or to a Confession
in Scripture Words, you may force them to no more.
See Key for Catholics, p. 49. Edit. 1659. 4^o.*

LONDON:

Printed for EMAN. MATTHEWS, at the Bible
in St. Dunstons Church. MDCCLXXII.

*The PRINCIPLES and PRACTICE of Moderate
NON CONFORMISTS with Respect to
ORDINATION, Exemplify'd:*

In a

SERMON

Preach'd at the

ORDINATION

OF

Mr. *John Muncieley,*

January the 19th. 1717.

AND

A CHARGE given to Mr. JAMES READ,
Mr. HENRY READ, Mr. RICHARD BISCOE,
Mr. GEORGE SMYTH, and Mr. S. CHANDLER,
after their being Ordain'd, Dec. 19th. 1716.

To which is Added,

A LETTER to a DIVINE in *Germany*, giving a
Brief but True Account of the PROTESTANT
DISSIDENTS in England.

By EDMUND CALAMY, D.D.

LONDON:
Printed for JOHN CLARKE, at the Bible
and Crown in the Poultry, near Cheap-
side, 1717.

Price Six Pence

43

43

43

COGEM
AND

Alphabetical Index

Of the ACTS of the

General Assemblies

OF THE

CHURCH

OF

COTLAND

in the Year 1638, to 1706,
Inclusive of Both.

By a Minister of the GOSPEL.

EDINBURGH

by John Reid Junior, and are only
Sold by Alexander Henderson at his
in the Lamb-Heart, MDCCCVI.

1706

Vol. 1. 5

How great a Debt I owe thee, O Lord,
 How great a Debt I owe thee, O Lord,
 The which I pay by my Faith,
 To win me to thy Love,
 And my own Love devour.
 Oh, chain'd in Sin, I lie in Thine,
 Next Rotted to Decay:
 Till Grace me raise, and from my Fall
 My Ruin all repair.
 My moving Thoughts would fly to God,
 And Not above the Sky:
 Fain would my tumbling Ship a Shore
 At that late Anchor lie:
 But mourning Thoughts are hild'd down,
 And hindring Storms deny with Power
 A Haven of safe Abode.
 To crush the Sin that rais'd the Blast
 Thy conquering Grace afford:
 The Storm might cease, could I but call
 This *Jesus* over Board.
 Oath Faith, with Heily Pleasur's gain'd,
 Sweet Grace doth Court me for its Friend:
 But here doth *Flesh* repine,
 Soar up, my Soul, to *Thou* Hill,
 Call off this *terrible* Load:
 Long is the Date of thy Exile,
 While absent from thy God,
 Done not on earth's Weeds and Torns,
 Which do not fit the shy Tall,
 The Flowers of everlasting Joys,
 Do grow for thy Repat.
 In *Jesus*, loveth thee:
 How bare, how barren is thy Love
 Of any less than he.

1710 - 1719

A
L E T T E R

TO

Sir J—B—, *by writt a Sewels -*
- meant Barlament

CONCERNING

the late *Minchead* Doctrine.

1711

A. C. ... of ...

And for ... would have ...
that ... with ... Errors in ...
... should be right ...
... all these ...
... all our ...
... and ...
... this way and ...
... ing, Heaven will ...
... straight, when we ...
... and the ...

H I M S.

A N

E N Q U I R Y

I N T O T H E

Nature, Necessity, and Efficacy

O F

P R A Y E R.

Being the Substance of two Discourses delivered from Rom. viii. 26.

Gal. Ixxii. 28. It is good for us to draw near to God

Sam. xii. 23. God forbid I should sin against the Lord
in ceasing to pray.

luke xi. 1. Lord, teach us to pray.

Quod si ille [nimium Christus] qui sine peccato erat,
quanto magis peccatores oportet orare? Et si ille per
totam noctem jugiter vigilans continuis precibus ora-
bat, quanto nos magis in frequentanda oratione debe-
mus nocte vigilare?

Compositum jus sanguine animi, sanctorum recessus
Mentis, & incoctum generoso pectus honore:
Hæc cedo, ut admoveam templis & farræ Hædo.

Semper orat, qui bene semper agit.

B D I N B U R G H,

Printed by T. H. O. and W. A. L. R. U. D. D. I. M. A. N. S.

1713(?)

Vol. 11

0096

• 693

VIc

2. con

3. 1/4

4. 1/4

5. 1/4

6. 1/4

7. 1/4

8. 1/4

9. 1/4

10. 1/4

11. 1/4

12. 1/4

as their own terms are; and page 167, they call the Associates followers their implicit adherents, which character is as applicable to their own adherents. A Heathen said, *urpe est doctorem culpa redarguissimum*, i. e. it is a very unreasonableness and unbecoming thing for a man to upbraid his neighbour for a fault that he himself is chargeable with: it is very natural to mankind to see the mote in their neighbour's eye, but not the beam in their own, which is the fruit of self-love that blinds the mind. And page 199, they discover as great a measure of uncharitableness to all sorts of presbyterian ministers, who are not of their communion, as to popish teachers; for they call their official ministrations corrupt, to which (they say) the Lord hath denied his blessing: this they apply to Mr. Hall and his brethren, as well as to others; so that they seem to be as uncharitable to all presbyterian ministers as the Romish clergy are. The impartial world may judge whether or not this narrow and uncharitable principle be agreeable to the advice that the Apostle Paul gave to the christian Colossians, chap. iii. 14, "Above all these things put on charity, which is the bond of perfectness." This narrow principle seems to be the original source and spring of the schisms and divisions that have sprung up among both the Associates and the members of the reformed Presbytery, which have weakened and dishonoured the work that they are appearing for, and endeavouring to support and carry on: it is very probable that no church will ever enjoy peace and unity while a testimony against every little disputable point is made a term of communion.

F I N I S

INQUIRY INTO THE MISCAPRIAGES OF THE Four Last Years Reign.

WHEREIN

is suggested by Sixty Five Articles, That a Select Committee be appointed to inquire into the Misconduct of the Government in the Administration of the Trade of the Colonies, and the Misconduct of the Queen, and bring in the Petition.

Asks to Reform the Army by putting it under the command of the King, and for making provision for the better support of the inland Navigation. With other Considerations relating to the Forfeitures of a Robber and the great encroachment of Popery in Ireland, the Queen's Pardon, and the Dissolution of the House of Monks taken out of the Treasury and reported for.

Printed for the FREELTDERS of Great Britain, at the next Election of a New Parliament

L O N D O N

Printed for the Author, and are to be sold at the Author's Shop, under the Sign of the Crown, over against St. Dunstons Church, in Fleet Street, 1714.

(Enter Three Shillings, on Royal Paper 2/1)

Vol. 1. 18

1714

any acute Disorder, that is to say, slow and alterative, but radical and fundamental. They must be such as have an Influence upon the Principles and Manners of the People, and the Cultivation of the Soil. The first is chiefly necessary, and will produce the other as its Effect. Yet Agriculture ought to be the Object of immediate Attention, as it will promote Health and Sobriety among those who are employed in it; Numbers of People to fill the Cities, and abundance of Provision for their daily Support. It is demonstrable that all our great Cities are supplied with Inhabitants from the Country, and therefore whatever tends to the depopulating of the distant Parts, will in the End prove Destruction not only to themselves, but the whole.

F I N I S.

Richard Steele, Esq;

BEING AN

PARTIAL ACCOUNT

OF THE

PROCEEDINGS

AGAINST HIM

In a Letter to a FRIEND.

LONDON:

Printed for J. ROBERTS near the Oxford
Chairs in Marton-lane. 1714.

Price 6d

Vol. 18

fain know, what Satisfaction, from the Law of Nature, you could afford to your *Unhappy*, or another Man under his growing Imagination, as call it; supposing, e. g. it were a Sense of and of his loss and undone State by Nature, you advise him, to work out a Rightousness of own, in Obedience to the Law of Nature, or Content of Works, which is now impossible, how fairly you represent it? Or, would you not refuse all your Rhetorick to persuade him, by Faith hold on the Rightousness and Merit of the Jesus, by which only he can be freed from Wrath, and even heartily forgive him, tho' he is pended to be so *unhappy*, as now and then to the Matter before the Lord.

Observa. Upon the whole, I would fain hope, Reverend Mr. *Gangue*, some Time or other, do Justice to serious Religion, by setting it in native and true Light; which can only atone the Mistakes of his Discourse. And in doing among others, he will oblige,

Kinnaird,
April 1731.
His humble Servant,

J. A. ADAM

By Rev. Thomas Berkeley,
 Glasgow 1735

MEMOIRS OF DARIEN.

By Robert Barrington.

DARIEN a Countrey of the West-Indies upon the main continent of America, situate upon the Isthmus which joins the two great Peninsulas & South America into one great Continent. It is called sometimes the Isthmus of Darien, the Isthmus of Panama, from the name of a City therein, and more Antiently it went by the name of *Terra-Firma*, because it was the first main Land discovered by the Spaniards. That in which the Scots settled upon, and named OCNIA, is situate toward the Southerly Part of the Isthmus, distant about 10. Leagues from the Gulf of *Veragua*, lying Southeast his Latitude is about 8. degrees Northerly. North it hath *Jamzica*, distant from it about 10. Leagues off. And to the westward, *Parobell* North-side of this Isthmus about 40. Leagues, and on the South side, at some further distance, the fourth ward lyeth *Santa-Maria* about 20. So that the Spaniards Settlements were neighe to it on all Hands, save the North: And it was the great unhappiness of our new Colony, that it was planted too near such bad Neighbourly utter Enemies, too many & too strong for us to do with all in our weak & infant State. The Country most part mountainous & hilly and to the Shear, which lieth along Southward of the North-

From the -ent:
The full title was probably, Memoirs of the Country and Attempts to settle a colony
Vol 53 1715

THIS was the Knowledge St. Paul determined to know, for he knew it would never leave him till he discovered such Things (such Miracles) as neither had seen, nor Ear heard, no, nor ever entered: Heart or Thoughts of any Man; Things unutterable, unspeakable. Let others seek after what they want to get Glory and Splendour in the World, and to get external Things that the World accounts great Matters, external literal Knowledge of Christ, tho' never glorious, tho' never so receiv'd; yet, says he, I lay the Dust for the Excellency of the Knowledge of Christ my Lord, by whom the World is crucified, and I unto the World: For all those things shall come with them, and perisb in the using, and come to nothing. But these Comforts will stand a Man in the World. This is such Knowledge, that it will set one free from the World, while the other is upon Earth. When they know none of these Things, God knows (when they come to die) how many weary, winter, cold and stormy Steps they have to fetch; that they may be forc'd to fly on the Sabbath, and in the Harvest, have their Oyl to buy, when all Things are at Rest, and they enjoy a Fulness and a Harvest, have Oyl in their Lamps at the Bridegroom's coming. For they have given up their Wills and their Lives to Christ, and Christ and they have such sweet Embellishments, as if they were in Heaven already: Inasmuch that they are gotten above the World, and all Things below, they even or odd with other Men, they always go with them: They have gotten above themselves, their own Wills; Christ's Will is their Will; Christ's Peace is their Peace; they have begun their Sabbath, and are at Rest in the Bosom of Jesus Christ their Saviour.

F I N I S.

TO THE
SELECTIONS
OF THE
PARLIAMENT OF ENGLAND

Humblly offer'd

By the Author of the Papers
and applied to the pre-
sents of Affairs.

According to the COPY,

Printed at London for W. Jones, at
the Peacock in the Strand, 1716.

Vol 59

[3] NUM. XXXI

T H E

FREE-HOLDER

by *Hominis, P. Siqui de rebus publicis
infamiam, ab octo, Amstelredam, 1790.
Bibliotheca Universitatis Leuven*

W. Casarap, Saltus.

I have purposely omitted dis-
ring the whole Count of the
Paper, to speak any thing
concerning the "Treason"
which is due to such Persons
as have been concerned in the
Rebellion, because I would not bear to
see Justice against those who are under
Prosecution of the Law, nor insafe
of my Readers against misapprehen-
sion.
A. 2

1716

THE
FREE-HOLDER

THE
FREE-HOLDER

This Pamphlet, and
ARGUMENT to prove the
FECTIONS of the People
ENGLAND the best Ser-
vice of the GOVERNMENT,
Sold at the Printing-House
opposite to the Throne-Church
Price of each 3 d.

Vol 59

own Paroch, is to study by private
monition to Reclaim them, in
Session is to censure them, and laud
Presbytery, if need be. *ibid.*

§ 4, Ministers in Visitations of
families are to take account, if
Worship be observed Morning and
evening, and Children and Servants
Catechised at home, by Masters or
milies. *Ass. 1639. Aug. 30.*
§ 5. See also Societies.

WRITES, all Ministers are to
bite to their Presbyteries their Decla-
ration of Modication or Locality with
Emolumentary Writes belonging to
the Kirks and Sessions, in order to
Registration. This *Op.* Transmitted
Presbyteries by *Ass. 1699, Oct. 5.*
the Commission appointed to ap-
point the Parliament thereanent, *Ass. 17*
*Sess. 18. *.*

YULE, Act for Censuring Public
such as commit Abuses, and
Prophanity and Superstitions on
Day, and some other Superstitions
following. And for Citing such
Masters of Colleges as be accessory thereto
to appear before the General Assent.

Act Ass. 1645, Sess. 4th. Z
ZETLAND, see Annexations
Synods. FINIS.

A. H.
1645
1645

O R
ASONS

For a farther
FORMATION

OF THE
OF ENGLAND

THE FOLLOWING DECLARATIONS
LITURGY and CEREMONIES
MANS.
supplies in the ECCLESIASTICAL
SCANDALOUS CLERGYMEN.
Reformation of Manners in the CLERGY.
Reformation of Manners in the PEOPLE.
Examination of Persons to be admitted
PENS.

for J. ROBERTS in Warwick-Lane
Sixpence

Vol 5 1718

(40)

" * That I am more violent than usual
 " this occasion, is not thro any Excess
 " of Spirit; for who is more moderate
 " than I? but purely out of Pity and
 " passion: for I seem to see this City, the
 " Light of the Earth, and the Refuge
 " of all Nations, consuming in one Fla-
 " ry'd in Ruin; and because these things
 " seem to me to be extremely fit and
 " pitorable, I can't help shewing my
 " extremely severe, and vehement
 " those that would have done them.

S I R,

Your very humble Serv

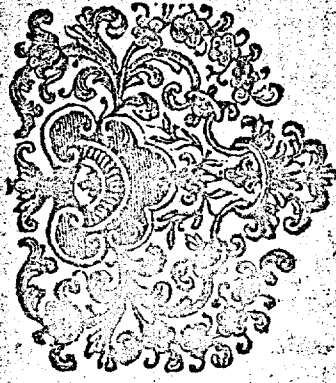
" Quod in hac causa, vobis in meo
 " atrocitate animi movetur; quibus enim
 " sed singulari quadam humanitate & misericordia
 " Videor enim mihi hanc urbem, quae
 " bis Terrarum, atque atque omnium
 " subito uno incendio conciderent. Certe
 " sepultam Patriam; & quia mihi
 " videntur misera atque miseranda, libenter
 " qui ea perficere voluerunt me
 " temque praeco. 40. in Carta. F. G. G. G.

F I N I S.

THE
 CONDUCT
 OF THE
 DISSENTERS
 CONSIDERED,

Letter to the Bishop of BANCOR.

Nec Vult Pantbera domari.



L O N D O N,
 for T. Warner, at the Black-Boy in
 St. James's-Row, 1719. [Price 6d.]

Vol 7
 1719

(16)

nor any employed in or about the Hospital Workhouse, and Affairs thereof, have any the Funds of the same lent to them, nor the received as *Obligants, Co-obligants or Cautioners* thereof or any Part thereof: And that the *MANAGERS may lend or moveable Security* to two or three or more responſal Perſons as the Judge ſufficient.

And, for Explication of the 13th Rule, it to be underſtood, That it is in the *Governors Power to diſmiſs* the Children in the Hoſpital or Workhouſe, at any Time within the Age of 21 Years if they ſee Cauſe, or get ther otherwiſe provided in a Livelyhood.

That in Explication of the 14th Rule, and farther extending the ſame for encouraging charitable Perſons to give in Sums or Mortifications to this Hoſpital, it is hereby declared, That ſuch a ſhall mortify or pay in for the Uſe of this Hoſpital 100 *L. Sterling*, or as much as will yield 5 *L. Sterling* yearly thereto, ſhall have Right to preſent a Boy or Girl to be maintained and taught in the ſaids Hoſpital, the Perſon to be preferred being of proper ſound Conſtitution, and ſubject to the Rules of the Hoſpital: And this notwithstanding of a greater Sum in the ſaids Rule it being now found by Experience, that the above Sum may maintain One in Bed-clothes and Diet in the ſaids Hoſpital. And, if any Perſon pleaſe to give in *per Advance* 4 *L. 10 ſs. Sterling*, the *Governors* are willing to receive in a Boy or Girl into the Hoſpital for that Year upon the Terms above-mentioned, it being judg'd this Sum is equal to 5 *L.* by way of perpetual Mortification.

F I N I S.

INTRODUCTION
DOCTRINES

OF THE

MANAGEMENT

CONCERNING

HOſPITALS AND BARRACKS

BY JOHN BURGESS

PRINTED BY THE YEARLY DIRECTORS

VR 59

1719

1720 ✓ 1721

" *fastical Cockatrice* in the Egg, for the Church
 " are in great Danger of *Embustism*. We
 " need to think of that Maxim, *OBSTACLES*
 " *CIPITIS*. There is a late Sect, whose Pr
 " ples are a confused Medley of rank *Amin*
 " *nism*."
 " These Reverend Gentlemen do indeed re
 " their *Testimony to the great and glorious* b
 " *God*, &c. But, tho' I am very far from de
 " ing those Principles, which have led them
 " this favourable Opinion; yet, I profess m
 " unable to comprehend how a *Work in gen*
 " can be so called, which has been *indispul*
 " *gun*, and immediately carried on, by such
 " and such *Means*, as are here condemned.
 " if there be a few Exceptions to the Character
 " Behaviour of some of the Instruments; y
 " is universally known, that the Work itself
 " all Parts of the *English Dominions*, sooner cr
 " ter, comes to *Convulsion-like Fits, Visions, In*
 " *set, Exhorters, Divisions, Contentions*, and ev
 " other evil Work fore-mentioned, and that
 " by *Accidents*, but those are evidently the
 " *principally driven at*, by the chief Instrum
 " are an essential Part of their *Scheme*, and the
 " *cessary Effect of their Conduct*. How can we
 " these Things the *Imprudences of the Fren*
 " *the Work*, which have ever been the ma
 " *gines*, or, the *main End*, the chief Subst
 " and the *proper Marks* of the Success of the W
 " It is *notoriously known*, the *Exhorters* have
 " *the most Seals to their Ministry*, every where.
 " Some of them begin to despise Mr. *W*
 " as much as he did the *Letter-learned Rabbi*
 " *Carnal-pleasure-taking-Brethren*, &c. One of

A N

ACCOUNT

O F T H E

Rise, Constitution and Management,

O F T H E

SOCIETY

I N

SCOTLAND,

For Propagating

CHRISTIAN KNOWLEDGE.

Second Edition.

Enlarged by a MEMBER of the SOCIETY.

EDINBURGH,

Printed for *William Brown*, and Company, and to be sold
 by the said *William Brown* and other Bookfellers in
 Town. M.DCC.CXX.

BOOKS printed and sold by
Foulis within the College of C.

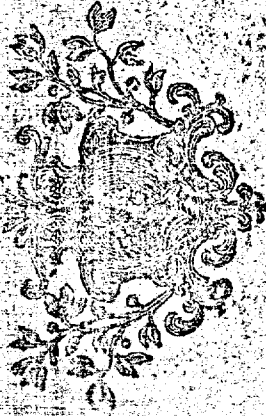
EMENDATIONS UPON THE ANSWERS

of the BROTHERN,

TO THE UNIVERSITIES

Proposed by the
COMMISSION.

of the Church of SCOTLAND.



EDINBURGH:
Printed in the Year MDCCLXXII.

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which are added by the same Noble Author: General Maxims, or, Maxims Political and Military, under the following Heads: The Prince; War; Courage; Command; Fortune; Various Observations.

Vol 2 . 1722



A. N.

ESSAY

UPON

Gospel and legal Preaching.

It is a Truth generally received, that the great Work of the Ministers of the Gospel is to preach the glad Tidings of Salvation, and the glorious Dispensation of the Grace and Mercy of God to Sinners, in Jesus Christ, together with what is desired of them, that they may share of the Blessing of his Purchase. This is to be the Subject of Meditations and Sermons; the Apostle of the Church determined not to know any Thing, save Christ and him crucified, 1. Cor. ii. 2. The Son of God himself came from Heaven to Earth, to open the World with a full and clear Discourse of the Mind of God concerning our Salvation.

Vol. 2 1723

From copy in
Princeton University Library

A
DEFENCE
OF THE

Lord Bishop of *St. Davids*.

In ANSWER to

JONATHAN JONES, Esq;

*Seest thou a Man wise in his own conceit? there is more
more hope of a Fool than of him.*

PROV. XXVI. 12.



LONDON:

Printed and sold by T. WARNER at the *Black Boy*
in *Pater-noster-Row*, 1729. [Price Six Pence.]

Vol. 6

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...the ready...
...conclude with a gallant Reflexion of two upon
the queer old Rogue who carries the Coals
thither. To-day he will laugh at the *sublimi-*
cal Tanatic for breaking good Company, at Ten a
Night, for the Sake of an Oath, and To-morrow
commend the good-humored Company of a
devote Clergyman who, at Two in the Morning
evanated his Supper by a modest Eructation.

In fine, Sir, Mr. M— As one of your
greecable Youths, whose Lives are a successfr
Scene of Pleasure and Delight, and one cont
nued Round of Merriment and Whim.

HAVING thus, Sir, attempted to disclose the
Merit of a few Members of our Society,
should now proceed, upon the Privilege of
Write

1730 / 1739

(2)
As to Opinions he thinks false,
may yet think these Opinions dam-
nable, where Charity is maintain'd, the
kind of Church-Division doth remain,
difference of Opinion is far from
inconsistent with this Charity, that so
Christians it may prove the occasion
of exciting Compassion and Tendency
wards one another, as the inspired
writings to us.

I propose with submission, that if
Person undertakes to refuse what we
advanced, they must do one or both
these Two. Either prove directly
divine Testimony, or otherwise, that
is absolutely prohibited that we do
ever depart from the literal Ordina-
tion and remain upon any reference. Or,
whereas Scribbling Men may have
been in the Terms of Communion, or
any sort of the unincorporated, that
there is some Testimony concerning
being Infallible, a regard to which in
any, may leave us from drawing
consequences into a reason of Conscience.

W. W. W.

A

TESTIMONY

AGAINST

the present Defections from our
Covenanted Reformation ;

Especially against

That Church-running Abominations

OF

THE CHURCH OF ENGLAND

ENTERED from an Elder in the County,
a Gentleman in the City.

To which is subjoined,

A List of the General Assembly 1713, appro-
ving the Address of the Commission of the Peace
being Assembly to Queen Anne, against
Privileges ; with the Address itself.

Printed in the Year MDCCLXXII

Vol 59

1730

A

LETTER

TO THE

RIGHT HONOURABLE

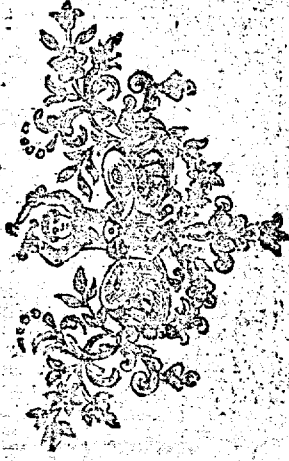
THE SECRETARY OF STATE

OF THE

INDIAN DEPARTMENT

*Christus nobis ignominiosum est pati quod passus est
Christus, nec nobis gloriosum est facere quod fecit
Iudas.*

ST. AMBROSE.



LONDON: D. C. A.,
Printed for R. FREEMAN, 7, 10, & 11, near St. Paul's.

1730(?)

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Vol 58

it. Turn thou me, O Lord God, and so shall I be
 Turn, O Lord, the whole stream of my affections from
 love to the love of thee. O my God let thy heaven
 be the constant byass of my soul; O may it be the
 spring and weight of my heart, that it may always in-
 wards thee. Thy love, O my God, shall hereafter be my
 rule and guide of my life, I will love thee, and love whom
 thou lovest, and hate whatever thou hatest. *I will keep
 the Articles of the Christian faith, and I will keep thy law
 and commandments, and walk in the same all the days of my
 All this, O my God, I own myself bound to believe and
 and though of myself I am impotent to all good, yet by
 thy help, I will perform it; and I heartily thank thee, O he-
 father, who out of mere compassion to my soul hast call'd
 me to this state of salvation, through Jesus Christ our L-
 Glory be to thee, O Lord, who hast indulg'd me this op-
 tunity of repentance; glory be to thee who hast, wrong-
 me this will to renew my baptismal vow. O my God,
 humbly, I earnestly pray unto thee to give me continen-
 ples of thy grace, that I may continue in thy love unto my
 end, that being faithful to each, I may receive the crown of
 O Lord God, I have sworn; and I will perform it, that I
 keep thy righteous judgments. My heart is empty and
 engaged, and longs for thee, my heart is entirely devoted
 thee; enter O my God, possess it with thy gracious pres-
 and fill it with thy love, Lord for thy mercies sake bring
 to thy favour; to all the graces and privileges of my bat-
 of which I have been spoil'd by my sins. Lord make me
 ing member of thy Church, The mystical body of the
 O my God unite me inseparably to Christ my head,
 from thence let his gracious influences be ever stream-
 my soul. *Father I have sinned against heaven, and in thy
 and am no more worthy to be call'd thy son.* But I return
 the prodigal: O let thy paternal bowels yearn on me;
 graciously receive me. Lord send thy spirit of adoption
 my heart to infill true filial affections, that I may again
 owned by thee, for thy child, and call thee father and ther
 the blessings of thy children, and at last *be one with thee
 the kingdom of heaven;* O heavenly father accept my in-
 fect repentance, compassionate my infirmities, forgive
 wickedness, purify my uncleanness, strengthen my weak-
 fix my unsteadiness, and let thy love ever rule in my heart
 through the merits and sufficiency and love of the son of
 love, in whom thou art always truly pleas'd. Amen.*

F I N I S



T H E S C H E M I S T S

O N

Pastoral Elections and Calls,

Inscrib'd to the Celebrated Names

HAMILTON, ERSKINE, PRINCE- PAL, and COMMISSIONERS TO Parliament.



1730(?)

Vol 58

Use that would be to a People who were not free us then join to it our Wishes, that these two Blessings may go together, and that with CHRISTIANITY which is it self the most noble and perfect Freedom: whole Race of Mankind may be restored to that Liberty which is their undoubted natural Right, which may be deprived of, but can never forfeit; and Loss of which can never be made up to them; but the other Advantages they can possibly enjoy.

I am,
Dublin, Jan. 26,
1726-7. S I R,

Your humble Servant
TIMOTHY

F I N I S



THE

TABLATURE OF C E, B E S

The THEBAN,
A PLATONIC Philosopher.

(Being an Allegorical Picture of Humane Life.)

Αἴτιον καὶ Αἰτιόη.

EPICET.



EDINBURGH:

M. DCC. XXXI.

VASC

1731

THE

Dublin Journal.

(No. XCVII.)

Of Saturday February 11th, 1726-7.

*Magne Pater Divum! sevos punire Tyrannos
Non alia ratione velis
Virtutem videant intabescantque relicta.* PERS.



EDINBURGH:
M. DCC. XXXI.

VOL 56

1781

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68

[44]

ther shew a Defect of Judgment in the Appli-
or manifest, what's very true, That little U
can be made of the Scripture, to encoura
the common Practice of *speaking Evil of Di-*
nities, or to support Ministers of the Gosp
in *bringing railing Accusations against th-*
before the LORD.

F I N I S.



TRANSLATIONS

AND

DOE M. S.

Written on several Subjects.

Not Fame I seek; nor for her Favours call,
She comes unlook'd for, if she comes at all:
But if the Purchase costs so dear a Price,
As *sooting Folly*, or *exalting Vice*;
Oh if the Mule must flatter *lawless Swazy*,
Or follow still where Fortune leads the Way;
Or if no Bays bear my rising Fame,
But the *fall'n Ruins* of another's Name:
Then teach me Heaven, to scorn the guilty Bays
Drive from my Breast that *embezzled List of Praise*,
Unblest'st let me live, — or die unknown,
Oh grant an honest Fame, or grant me none!
Mr. POPE'S Temp.

Clarendon 500
1773
embrace of all
the virtues, joined to
encls of Manners, and Ele-
Faste, adorned with Nobility
Printed by Nence of Fortune, and deservedly
hap-
†

Vol 56

1731

will plead the Cause of an injured People, and whom, nor Hopes, nor Fears will make serve the Times.

Then, and not till then, shall the City rejoice, and the Land have Light and Gladness, and Joy and Honour; then may we expect to see our haughty Enemies humbled, the Congregation of Hypocrites desolate, and Fire consuming the Tabernacles of Bribery;— And as yet they shall use this Speech, as it was prophesied they should do in the Land of Judah, and the Cities thereof, when God should bring back their Captivity, * *The Lord blest thee, Jerem. xxii. 23. O Habitation of Justice, and Mountain of Holiness. The Extortioner is at an End.—The Spoiler ceaseth.—The Oppressors are consumed out of the Land.—The wicked are taken away from before the King.—The Righteous are in Authority.—In Mercy and in Truth shall the Throne be established.— AMEN. So let it be, and so we hope it shall be.*

E D I N B U R G H

S O M E

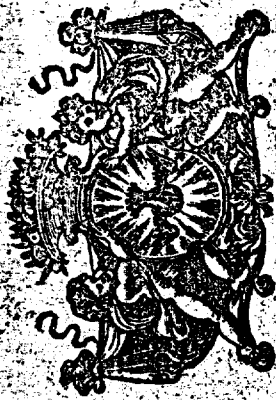
REFLECTIONS

On a late

PAMPHLET,

C A L L E D,

The State of the MORAL
WORLD Considered.



E D I N B U R G H,

Printed by GAVIN HAMILTON and COMPANY,
and sold at his shop opposite to the *Parliament*,
Cloff, North-side of the Street, MDCCLXXXII.

1732

mean Opinion of one another. We have no Measure for another Man's Judgment but our own, and he that differs from us is of Necessity considered as our Inferior in that Particular. Many a Time have I been made Judge, first by one and then by the other Disputant, if ever I heard such a *Non sense*. And, since I am apprised of the Weakness and Partiality of human Nature, I shall guard myself the more strongly against all contemptible Thoughts of you. I believe the Subject is new to you, that you have not taken Time sufficient to think upon what you have written. On another Occasion you may appear, in my Eyes, with more Advantage. And if you should think fit to write again upon the same Subject, you must not expect to hear from me in haste. Employment more agreeable, and more useful than writing Controversy, probably will take up my Thoughts, for some Time. Mean Time let me assure you, that I shall, with Pleasure, embrace every Occasion to serve you. I heartily wish you all spiritual and temporal Prosperity, and earnestly recommend you to GOD, who only can *make us wise unto Salvation*.

T I N I S.

SOME

REMARKS

UPON THE

Rev^d. Mr. ANDERSON'S

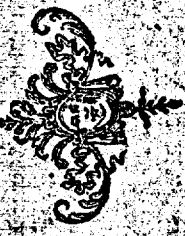
POSITIONS

Concerning the

Unlawfulness of Stage-Plays.

A LETTER to the Author.

*Neque semper arcum,
Tendit Apollo.*



F D I N B U R G H:
Printed by R. FLEMING for GAVIN HAMILTON, and sold at his Shop opposite to the Parliament-clofe, MDCCLXXXIII.

1733

Vol 16

racles that have been consider'd, and which may be sup-
 posed to be the best that his Party could furnish him
 with are so Weak and Feeble, that while He and
 They are giving up their Character as Christians, they
 are forfeiting it too as Scholars: even an Adversary
 would see with Pity the Advances they have made in
 Dulness; they are *vel Priamo miserauda manus*: at
 least they would be so, if Ignorance was their only
 Fault; but it has appeared to the Reader in many In-
 stances how little Regard the Author of those *Discourses*
 pays to Truth, how little even to the Certainty of be-
 ing Detected in Falshoods: And when men have so
 Professedly (as it were) leap'd over the Bonds of Com-
 mon Honesty, when they not only venture to be thus
 Immoral, but are come to despise the Shame of it, shall
 such as these set up for our Directors in Religion? Shall
 such as These have any Influence on our Faith, who
 neither Believe nor are to be Believed? who when they
 stripp'd their own Religion of Faith, tore off so much
 of Morality with it; who with all the Arts and Cheats
 of Impostors carry on their attacks against Christianity
 as a Cheat and Imposture, thereby Practising what they
 Write against, and putting on the very Character which
 they would fix upon the Apostles? Whoever they be that
 have been so carried away with the Bewitching Pleasure
 of Novelty as to be fond of such Writings, their Reco-
 very is very difficult, if the Excellent and truly *Pastoral*
Letter of the *Lord Bishop of London* has not yet brought
 them back to a serious Consideration; They may have
 been misled, but they have no Excuse for continuing in
 their Error; for nothing but the Badness of the Cause can
 exceed the Badness of the Methods it is supported with.
 And the Writings of such Infidels are as Weak, as they
 are Dishonest; they are an Insult upon the Common
 Sense of Mankind, and every Reader must have the
 lowest Opinion of such *Discourses*, as suppose either
 that they shall *find* men *Fools*, or that they shall *make*
 them so.

THE
 MIRACLES
 OF
 JESUS
 VINDICATED.

PART IV.

CONTAINING

A Defence of the Literal Story of
 JESUS's healing the INFIRM
 Man at the POOL of BET
 'DA,

AND

His healing the PARALYTICK,
 who was let down thro' the ROOF.

THE SECOND EDITION.

LONDON:

Printed for J. ROBERTS at the Oxford-Arms in
 Warwick-Lane. MDCCLXXX.

[Price Six-pence]

E I N I S.

Vol. 3

1730