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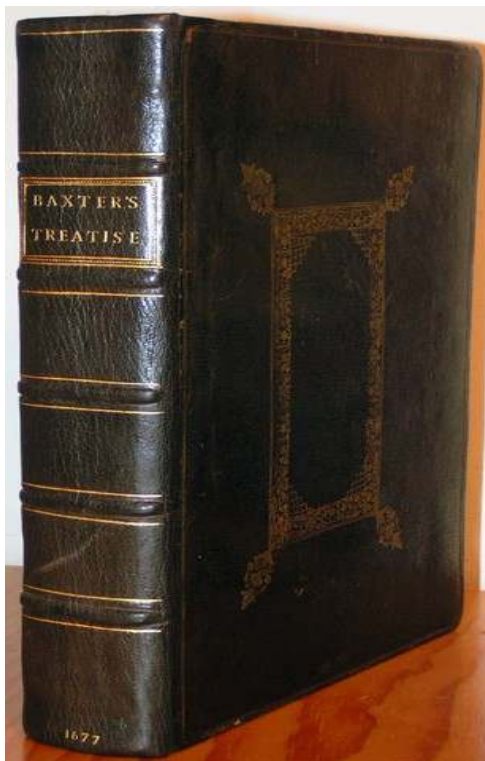
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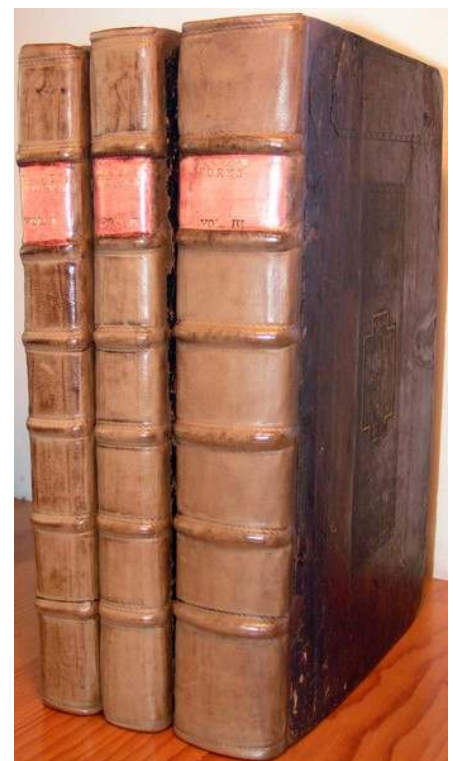
Highlights from this Catalog:



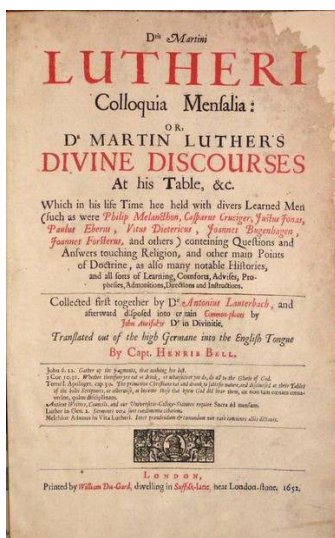
**Item #1, Baxter's Saint's
Everlasting Rest, London, 1677**



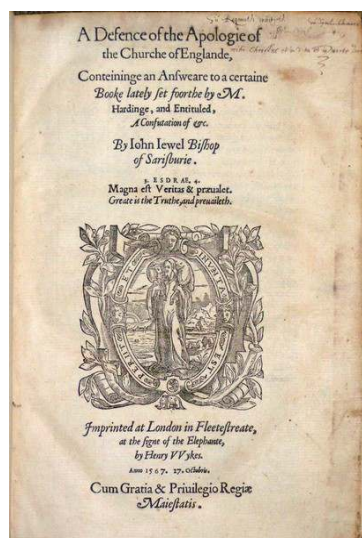
**Item #18, Theophylact of
Bulgaria's Gospels, 1527, 1529**



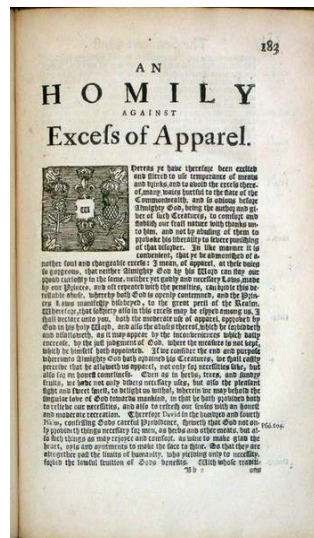
**Item #3, Wm. Cave's Works,
Matching Calf, 1676, 87, 83**



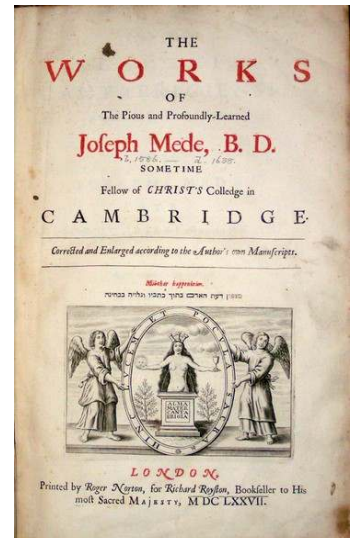
**Item #12, 1st English Ed.
Luther's Table Talk**



**Item #11, Jewel's Defence
Lond., 1567, 1st Edition**



**Item #4 Cranmer &
Jewel's Sermons 1676**



**Item #13 Mede's Works,
Daniel & Rev., 1677**

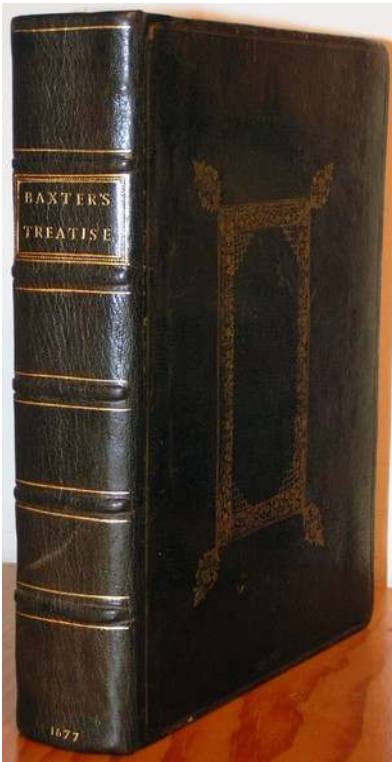
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The postage on the checkout page is based on a 2 pound book. Before processing your card we will correct the postage for heavy or multi-volume books—which will include every book on this catalog. We charge actual postage & insurance rounded up to the next dollar.

***Our webpage has more and larger illustrations of each book than the catalog. To view the images full size, right click the web page image and then click "View image" and then click the image again. Click the back button to return to the book description page.

Baxter's *Saints Everlasting Rest* in Beautiful 17th Century Black Morocco-gilt London, 1677

1. 17811 BAXTER, RICHARD. *The Saints Everlasting Rest: or, a Treatise of The Blessed State of the Saints in their enjoyment of God in Glory. Wherein is shewed its Excellency and Certainty; the Misery of those that lose it; the way to Attain it, and assurance of it; and how to live in the continual delightful Fore-tasts of it, by the help of Meditation.* Written by the Author for his own use, in the times of his Langusihing, when God took him off from Publik Employment; and afterwards Preached in his Weekly Lecture: By Richard Baxter Teacher of the Church of Kederminster in Worcestershire. The Eleventh Edition, Revised by the Author. [8 lines] London, Printed for Francis Tyton at the Three Daggers in Fleet-street: And Robert Boulter, at the Turks-head over against the Royal Exchange in Cornhil. 1677. Quarto. \$1,200.00



Richard Baxter(1615-1691) "One of the greatest of English theologians.... One of the most voluminous of English authors, and one of the best."--*New Schaff-Herzog Ency. Religious Knowledge*, II:15. He was a leader on the Non-conformist side in the Savoy Conference. He left the Church of England 3 days before the Act of Uniformity was passed. His theology which modified the Calvinism of Baxter's day somewhat, made him unpopular with his contemporaries and caused a split among the Dissenters of the eighteenth century. His output of books and pamphlets was massive but the *Saints Rest* remains the best known and loved. It has been constantly in print from 1650 to today. "He was a quite exceptionally prolific writer, the author of more than 130 books... several of them folios over 1 million words in length, as well as of hundreds of letters and unpublished papers and treatises.... These works enjoyed an unprecedented popularity, many titles-notably *The Saints Everlasting Rest* and *A Call to the Unconverted* (1658)-going through repeated printings. Puritanism had always utilized the press, but there had never been a literary career like this, either in scale or in success: Baxter was the first author of a string of best-sellers in British literary history...Baxter received nothing for his publications. It was his custom to receive from his publisher copies of the published text in lieu of a fee; these he gave away... Five works stand out from the mass of his publications: *The Saints Everlasting Rest* has

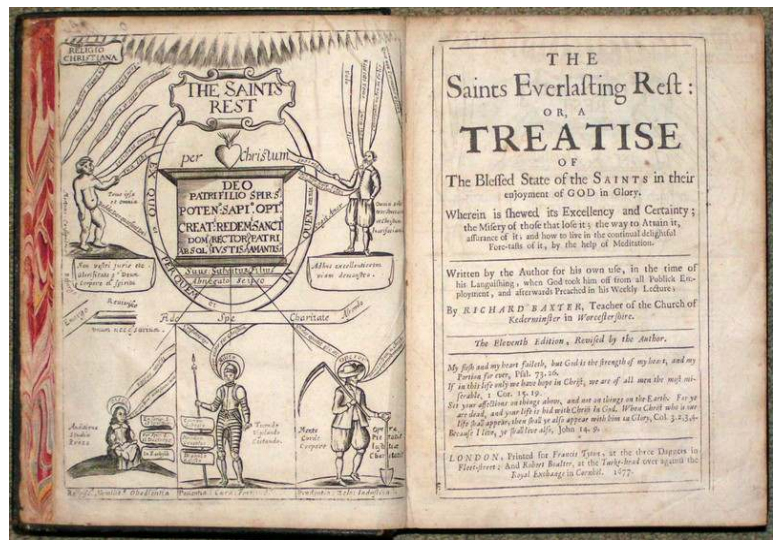
a permanent place within the canon of devotional literature..."--N. H. Keeble, 'Baxter, Richard (1615-1691)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2009 [http://www.oxforddnb.com/view/article/1734, accessed 14 Nov 2014].

We are pleased to offer this early edition in an attractive 17th century tooled black morocco-gilt binding.

Bound contemporary black morocco-gilt covers with fine gilt center panel on both covers--vine & floral panel with floral corners, both boards outlined in fine gilt double fillet rules, sometime rebacked in black morocco with raised bands outlined in single gilt fillets, title "Baxter's Treatise" outlined in double gilt fillets with dotted line tool worked between them, covers edge-rolled with gilt design.

Just starting to wear through leather at corners, original marbled endpapers--rubbed some, all page edges gilt--rubbed some at corners, scattered light foxing, 3.5cm tear into margin of leaf Iii⁵.

Collation: allegorical frontispiece, title, unsigned leaf, B-Z⁸, Aa-Zz⁸, Aaa-Iii⁸; title to 2nd part at M⁷, title to 3rd part at X³, title to 4th part Qq⁶. Pagination: frontispiece, (1) title, (1) blank, (11) Baxter's "Dedication of the Whole," (1) blank, (2) To Sir Thomas Rous, (7) A Premonition, (5) The Table, 1-815 (1 blank) 817-836 additions, (3) Alphabetical Table, (1) blank. It includes separate title pages with imprints for books II, III & IV (1676, 77, 77). Copperplate frontispiece trimmed close at fore-edge, a few woodcut initial letters. Wing B1394.



Noted Calvinist, Anglican Bishop, Sermons, London, 1665

2. 17859 BROWNRIG, RALPH. *Fourty Sermons by the Right Reverend Father in God, Ralph Brownrig, Late Lord Bishop of Exceter*. Published by William Martyn, M.A. Sometimes Preacher at the Rolls. The First Volume. London, Printed by E. Cotes, for John Martyn, and James Allestry, and are to be sold by Peter Parker at the first Shop in Popes-head-Alley next Lombardstreet. M.DC.LXV. [1665].

In matching binding with:
BROWNRIG, RALPH. *Twenty Five Sermons....* The Second Volume. London, Printed by Tho: Roycroft, for John Martyn, and James Allestry, and are to be sold at the Bell in St. Paul's Church-yard, MDCLXIV. [1664]. 2 Vols Folio, 19.2 x 28.9cm. \$500.00



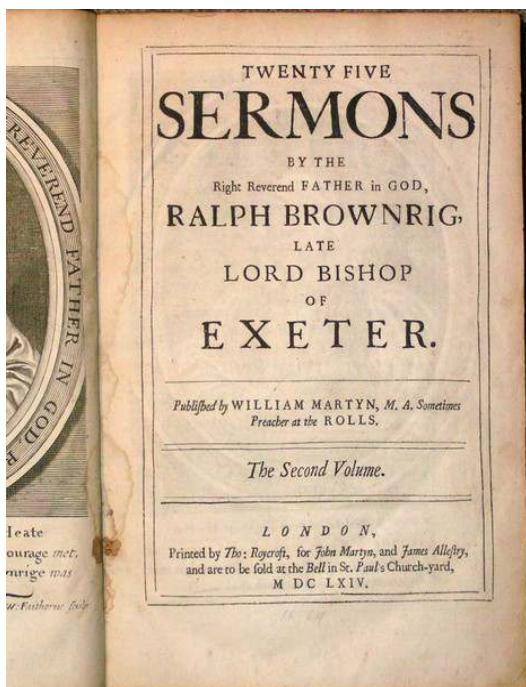
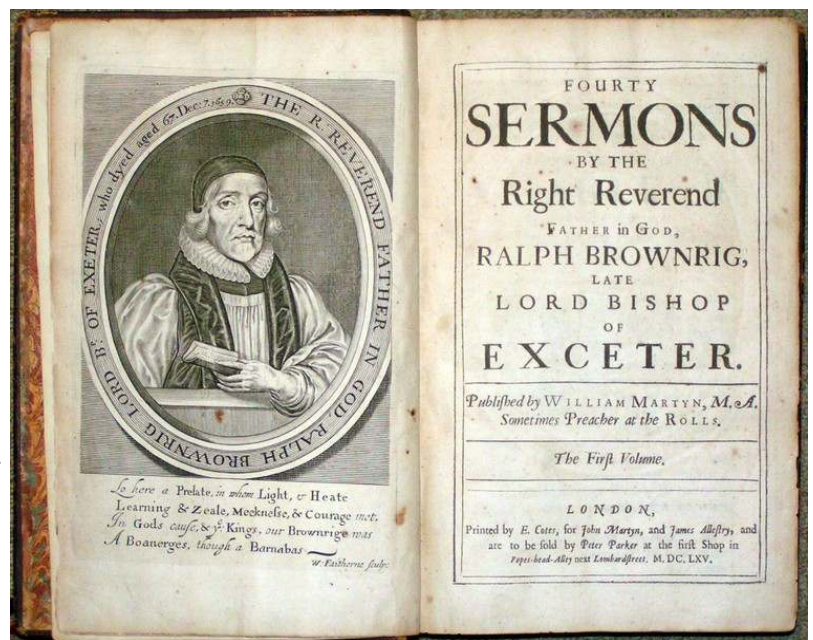
Ralph Brownrigg (1592-1659), bishop of Exeter. "In 1606 he went to Pembroke College, Cambridge, as a scholar of the college. Conversations four years later in the privacy of his college rooms nearly brought him punishment when he was informed on by David Owen, an upholder of the divine right of kings, for discussing whether kings might be deposed for breaking fundamental laws. In the event his career continued smoothly. He proceeded BD in 1621 and DD in 1627... Brownrigg was a noted Calvinist and gained a reputation as an opponent of Arminianism early in his career at Cambridge, yet his words to Simonds D'Ewes on his election as master of St Catharine's College in 1635 show his readiness to be conciliatory. He said that 'as I account it my duty to promote conformity to the orders of our church so I shall undertake that service in the spirit of love and levity, being assured that I am amongst those whose dispositions are tractable' (Cliffe, 102)... When parliament met in 1640 Brownrigg was drawn towards the centre of affairs, partly through his relationship to John Pym; at an unknown date he had married Pym's niece (she died about 1632). His credentials as

an impeccable Calvinist were confirmed by an invitation to preach at the communion service for the Short Parliament on 3 May. As an archdeacon he sat in the lower house of convocation and was active in opposition to the canons of 1640. When the Long Parliament met Brownrigg became one of the ecclesiastical advisers to a group, led by the earl of Bedford and including Pym, which was planning a broader settlement of government... Brownrigg remained at Cambridge when he became bishop of Exeter. He was the Cambridge representative to the Westminster assembly in 1643 but was excused from attendance on the grounds of being vice-chancellor. His active career ended in

1645 when he was arrested for the sermon he preached before the university as vice-chancellor on the anniversary of the king's coronation (2 February). Ironically, in view of the incident thirty years earlier, he was reported to have 'denied any capacity in Christian Subjects to resist their Sovereign Princes, for which they had neither Christs precept nor any good Christian practice'; they had 'only the choice to obey actively or passively, to do or to suffer; and rather to suffer than to sin by doing or resisting in any unlawful way'. In response 'he was immediately proscribed and outed of his place in the University, and deprived of his liberty' (Gauden, 182)... Although Brownrigg was prevented from being an active bishop he achieved a posthumous reputation from Gauden's *Memorials of the Life* (1660), and from his *Fourty Sermons* published by William Martyn the following year so that 'the World may know that pious, practical Preaching and Prelatical Dignity are not inconsistent'. The sermons are not dated, but most of them were delivered either on the four main festivals of the church or on the two occasions for thanksgiving for the Stuart monarchs- 5 November and the anniversary of the coronation of Charles I... The *Memorials*, largely delivered after the funeral sermon, revealed Brownrigg as a bishop who upheld episcopal government but was without 'secular pomp and vain ambition', who esteemed the liturgy of the church but was not

a stickler for matters of ceremony, regarding them as the shadows not the substance of religion, and who was 'against those unquiet and pragmatick spirits which affect endless controversies, vanities and novelties in Religion'. Gauden described him as 'a Primitive Prelate...here was the learned industry and humble piety of ancient Christian Bishops' (Gauden).--Mary Wolffe, 'Brownrigg, Ralph (1592-1659)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Jan 2008 [<http://www.oxforddnb.com/view/article/3716>, accessed 26 May 2015]

Bound full contemporary red morocco, gilt center panel with vine pattern at corners within borders bounded by thin double fillets, geometric pattern on cover edges, sometime rebaked in later red morocco with original red morocco gilt spines laid over, many scuff and stain marks on covers, worn through leather at corners volume one, volume two re-cornered with red morocco, gilt page edges that still shine some, marbled endpapers separated at inside hinges--hinges firm, light to



medium foxing & tanning of pages--heavier on some pages, damp stains in inside edges of first few leaves of 2nd volume, and top margin of last 40 leaves, light damp stain bottom margin of p.345, damp stain top inner corner of pp 355-375.

An earlier(early 20th century?) bookseller's description pasted on the verso of the front free endpaper reads: "backs finely gold-tooled and with double initial R. and Earl's Coronet in centre panel... The 'Wicked' Earl of Rochester's copy. Bindings, with his monogram and coronet, are very rare." --John Wilmot Rochester, 2d earl of, 1647-80, "English poet and courtier, b. Ditchley, Oxfordshire. Most notorious and dissolute of the Restoration rakes, he lost the favor of Charles II on several occasions because of his recklessness. His most celebrated poem is his Satyr Against Mankind (1675). Although his poetry is primarily characterized by its wit, its polish, and its licentiousness, an undercurrent of piety runs through much of his work. In the last years of his life, Rochester underwent a religious conversion."--*The Columbia Encyclopedia*, 6th edition. With the armorial bookplate of William Ridley Richardson, loose but present.

Nice engraved portrait of the author by Faithorne in each volume. Some woodcut initial letters

Collation, Vol. I: frontispiece/portrait leaf, title leaf, A², (a)-(b)⁴, B-Oooo⁴, Pppp¹. Vol II.: frontispiece/portrait leaf, title leaf, A-Kkk⁴. Pp2 mis-signed Pp³. Pagination: (1) title, (1) blank, (4) dedication to Charles II, (3) to the Reader, (1) blank, (8) To His Rev. Friend Mr. Martyn, (1) advertisement, (1) Wm. Martyn, (1) table of sermons, (1) Imprimatur, (1) half-title, (1)blank, 1-648pp. Page 237 misnumber 232, p.320 misnumbered 321. Pagination Vol. II: (1) title, (1) blank, (5) dedication, (1) blank, (1) table of sermons, (1) imprimatur, (1) half-title, (1) blank, 3-439pp, (1) blank. Page 255 misnumbered 257.

Online ESTC locates only 2 copies of vol. 1 in libraries in the Brit. Isles (British Library & St. Canice's Cathedral, Kilkenny), and 4 libraries with copies in the U.S.(Pittsburgh Theol. Sem.; UCLA Wm Andrews Clark Lib.; Univ. Chicago; Yale Univ., Sterling). It locates 23 libraries in the Brit. Isles with copies of vol. II and 5 in the U.S. (Harvard Univ.; Pacific Sch. Religion; Union Theol. Sem.; Univ. Chicago; Yale Univ., Beinecke)

Wm. Cave's Works in Matching Leather:
***Antiquitates Apostolicae*, 1676; *Apostolici*, 1687; *Ecclesiastici*, 1683.**

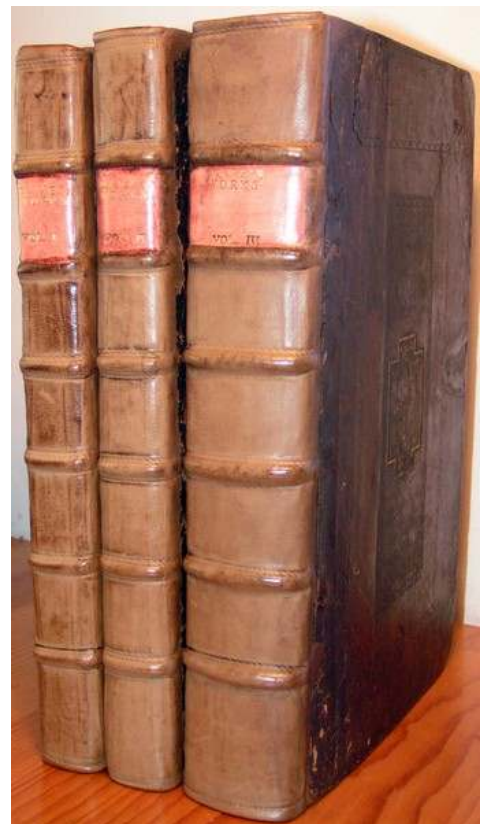
Following 3 titles bound in matching leather:

\$1,500.00

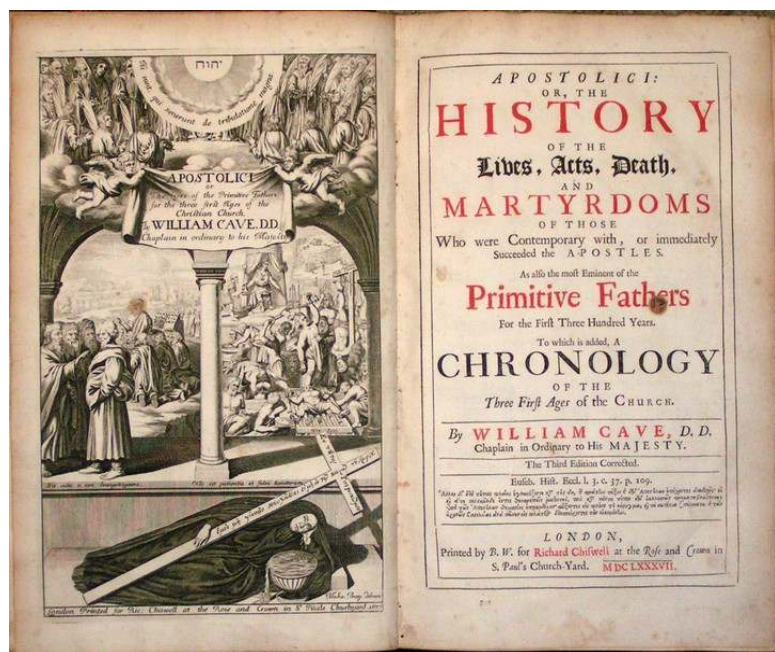
3. 17809 CAVE, WILLIAM. *Antiquitates Apostolicæ: or, The History of the Lives, Acts and Martyrdoms of the Holy Apostles of our Saviour, and the Two Evangelists SS. Mark and Luke. To which is added An Introductory Discourse concerning the Three great Dispensations of the Church, Patriarchal, Mosaical, and Evangelical. Being a Continuation of Antiquitates Christianæ, or, The Life and Death of the Holy Jesus.* By William Cave, D.D. Chaplain in Ordinary to His Majesty. [One line in Latin, three lines in Greek.] London, Printed by R. Norton, for R. Royston, Bookseller to his most Sacred Majesty, at the Angel in Amen-Corner, MDCLXXVI. Folio, 21 x 31.6cm.

Collation: ¶⁴, a-e⁶, f⁴, A⁴, B-Y⁶. Pagination: (1) title, (1) blank, (4) dedication, (1) to the reader, (1) imprimatur, I-XXVII Apparatus, (1) blank, XXIX-LXVIII Introductory Discourse, (1) title with imprint, (1) blank, (5) to the reader, i-xvii Introduction, (1) 13 lines in Greek, 1-234pp.

Copperplate frontispiece of the Lord's supper, double page engraving (episcopal tree) before p. i. At the head of each biography there are two copperplate--the first a portrait of the subject and the second illustrating his life. There are 15 of these double copperplates or at total of 30 counted separately. There is also one other copperplate printed in the text. Biographies are of S. Peter, S. Paul, S. Andrew, S. James the Great, S. John, S. Philip, S. Bartholomew, S. Matthew, S. Thomas, S. James the Less, S. Simon the Zealot, S. Jude, S. Matthias, S. Mark, and S. Luke.



CAVE, WILLIAM. *Apostolici: or, The History of the Lives, Acts, Death, and Martyrdoms of those Who were Contemporary with, or immediately Succeeded the Apostles. As also the most Eminent*



of the Primitive Fathers For the First Three Hundred Years. To which is added, A Chronology of the Three First Ages of the Church. By William Cave, D.D. Chaplain in Ordinary to His Majesty. The Third Edition Corrected. Euseb. Hist. Eccl. 1.3.c.37.p.109. [followed by 4 lines in Greek]. London, Printed by B.W. for Richard Chiswell at the Rose and Crown in S. Paul's Church-Yard. MDCLXXXVII. (1687) Folio, 21 x 31.8cm.

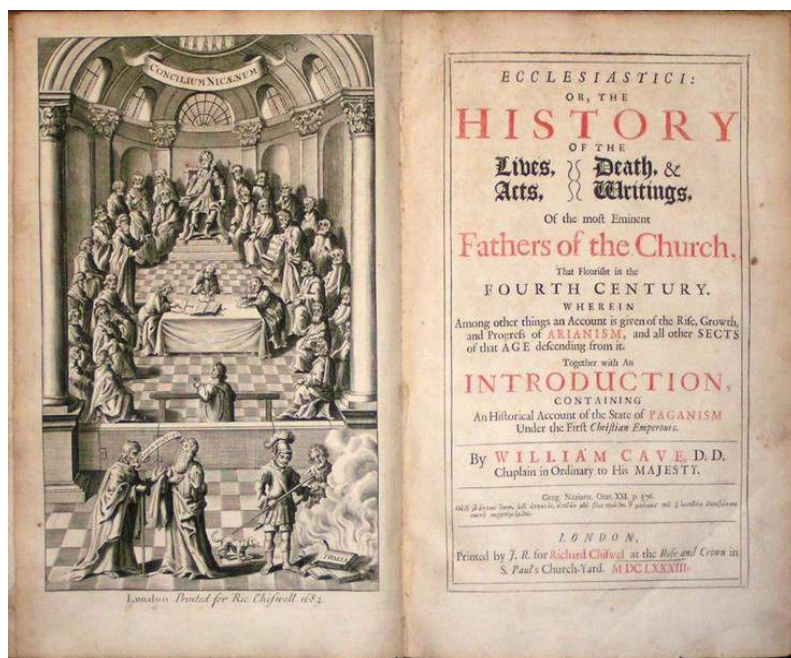
Collation: A¹⁻³, t⁴, t², (*)⁴, (**) ⁴, (a)-(d)⁴, B-Z⁴, Aa-Uu⁴. Pagination: (1) half-title, (1) imprimatur, (1) blank, (1) engraved title, (1) printed title, (1) blank, (4) epistle dedicatory, (1) to the reader, (15) contents, (1) blank, i-xxxii introduction, 1-297, (1) blank, (1) title dated 1686, (1) blank, 301-335, (1) blank. A half dozen small tears (1-4cm) page edges. Online ESTC citation #R26585. Third edition. Wing C1592.

Engraved extra title page. 23 aprox. 13 x 18cm copperplates of each subject at head of each biography. Biographies of: S. Stephen Protomartyr, S. Philip deacon & evangelist, S. Barnabas, S. Timothy, S. Titus Bp Crete, S. Dionysus the Areopagite, S. Clemens Bp. Rome, S. Simeon Bp. Jerusalem, S. Ignatius Bp. Antioch, S. Polycarp Bp. Smyrna, S. Quadratus Bp. Athens, S. Justin Martyr, S. Irenæus Bp Lyons, S. Theophilus Bp Antioch, S. Melito Bp. Sardis, S. Pantænus Catechist of Alexandria, S. Clemens of Alexandria, Tertullian Presbyter of Carthage, Origen--Presbyter & Catechist of Alexandria, S. Baylas Bp. Antioch, S. Cyprian Bp. Carthage, S. Gregory Bp Neocæsarea, S. Dionysius Bp. Alexandria.

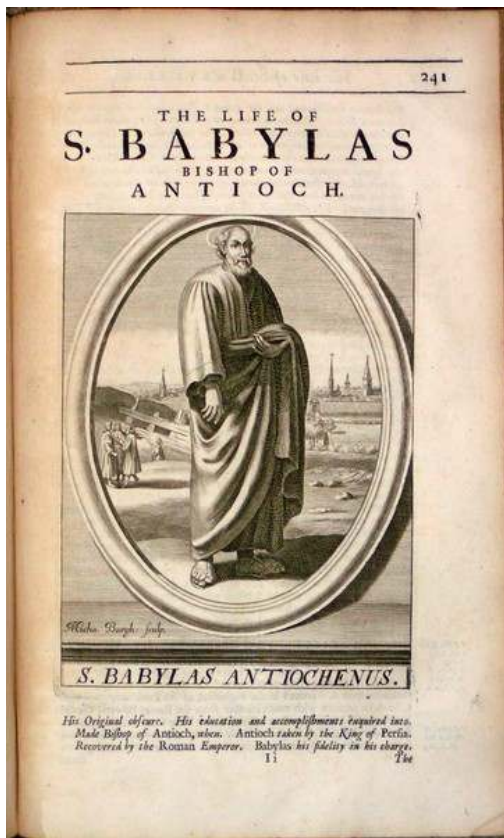
CAVE, WILLIAM. *Ecclesiastici: or, the History of the Lives, Acts, Deaths, & Writings, Of the most Eminent Fathers of the Church, That Flourisht in the Fourth Century. Wherein Among other things an Account is given of the Rise, Growth, and Progress of Arianism, and all other Sects of that Age descending from it. Together with An Introduction, Containing An Historical Account of the State of Paganism Under the First Christian Emperours.* By William Cave, D.D. Chaplain in Ordinary to His Majesty. Greg. Nazianz. Orat. XXI. p.376. [2 lines in Greek] London, Printed by J.R. for Richard Chiswel at the Rose and Crown in S. Paul's Church-Yard. MDCLXXXIII [1683]. Folio, 21.7 x 32cm.

Collation: [a]-b², c⁴, d¹, (*)-8², *9¹, B-K⁴, B-Z⁴, Aa-Zz⁴, Aaa-Zzz⁴; A-H⁴. V² mis-signed V³. Pagination: (1) title, (1) blank, (6) The Epistle Dedicatory, (9) Preface to the Reader, (1) errata, (34) contents, i-lxxi Introduction, 1-543 biographies, (1) blank; (1) title, (1) blank, 1-48 biographies, 49-57 Chronological Table, (1) blank. Small worm track in bottom margins of pp267-278.

There is nice engraved frontispiece of the Council of Nicea facing the title. The title is printed in red & black. There are woodcut initial letters and a few head &



tailpieces. Each of 5 sections of the Introduction has an engraving of coins at the head of the section. Each of the nine biographies has a fine copperplate engraving of the subject at the beginning. The major biographies are of Eusebius Bp Caesarea, S. Athanasius, S. Hilary, S. Basil, Gregory of Nazianzum, S. Cyril, S. Ambrose, S. Epiphanius, S. Chrysostom. The final 48pp contain short lives of: Arnobius, Lactantius, Paul Bp. Constantinople, Julius Bp. Rome, Eusebius Bp. Emisa, Ephraim the Syrian, Damasus Bp. Rome, Aphilocheus Bp Iconium, and Gregory Bp. Nyssa.



William Cave (1637-1713) Church of England divine & patristic scholar. He was incumbent successively of Islington (1662), All Hallows the Great, Thames St., London (1679), and Isleworth (1690). Re Cave's *Antiquitates apostolicae*: "...Cave is following much more closely in the footsteps of the first church historian, Eusebius of Caesarea (c.260-340), who included the lives of the apostles and earliest church fathers as a substantial part of his Church History. Cave's...*Antiquitates Apostolicae*... includes the lives of the twelve apostles as well as Paul, Mark, and Luke and ends with an account of the first 200 years of the 'five great churches' founded by the apostles. The *Antiquitates apostolicae* set the stage for Cave's next two historical works, which were chronological continuations of this one: *Apostolici* (1677) and *Ecclesiastici* (1683). The main objective of these two works, which together comprise a history of the church in the first 400 years after Christ, is to give the biographies of famous fathers of the church. In each case Cave begins with a cameo picture of the subject, then relates his life in narrative form, and ends with a list of his writings: extant, lost, and spurious. By organizing his work in this way Cave was following the method of Eusebius's Church History, which also lists subjects' writings in this manner; indeed, Cave acknowledges Eusebius as the primary inspiration

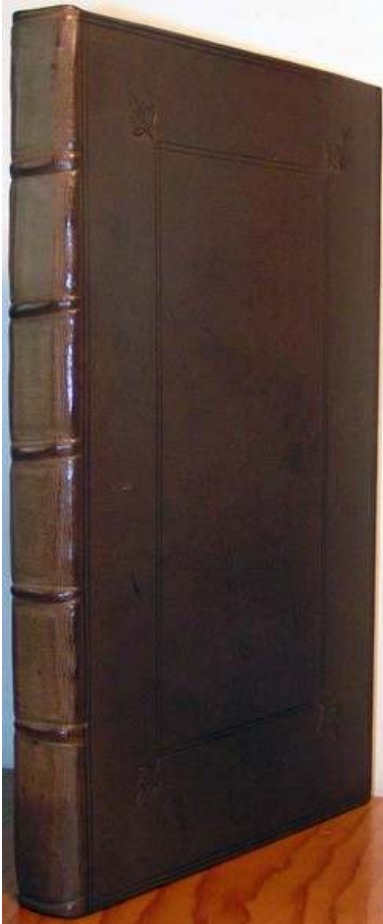
for his work. Both *Apostolici* and *Ecclesiastici* conclude with a chronological table that lists for each year the emperors, consuls, and ecclesiastical affairs. In this practice Cave is once again following the precedent set in the early church by the Eusebius-Jerome *Chronicon*, a chronological table which includes political events alongside lives of famous people-especially authors.... Interestingly Cave has always been known by his works, and thus comparatively few details are known about his life. What is significant about Cave's writings is that they follow the tradition of Christian bio-bibliography that in late antiquity and into the medieval period had such a long and rich history, and which was revived in the Reformation. Cave's works provide valuable evidence for the interest in patristic scholarship at the end of the seventeenth century, and for an interest in literary history that continues today."--Gretchen E. Minton, 'Cave, William (1637-1713)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2008 [http://www.oxforddnb.com/view/article/4925, accessed 10 Nov 2014]

3 titles bound in matching leather--sprinkled calf with spots now pitting, rebounded and red-cornered with raised bands and orange title labels, covers blind tooled in the c/cambridge style, center gilt stamp depicting a fish with the date 1841--fish placed between the 8 and the 4, stamp reads "E Libr. Bibl. S.Pet. AD. OR. Oxon." Covers heavily pitted, 19th century endpapers, endpapers split along hinges but hinge firm, worn red page edges, light foxing, occasional early notes in margins.

Antiquitates with booksellers tag in upper left corner of front paste-down endpaper: "Sold [by] C.I. Stewart, 11 King William St., West Strand, London. Libraries of Books purchased & exchanged." *Apostolici* and *Ecclesiastici* with engraved foilage/floral/birds bookplates of "Charles Wray. Et Juste Et Vrai."

**Thomas Cranmer & John Jewel's Sermons "Appointed to be Read in Churches,"
London, 1676. Rebound full Leather, A Handsome Copy Printed in Black Letter**

4. 17847 CHURCH OF ENGLAND. *Certain Sermons or Homilies Appointed to be Read in Churches In the Time of Queen Elizabeth of famous memory: And Now thought fit to be Reprinted by Authority from the Kings most Excellent Majesty.* [woodcut device] London, Printed by T.R. for Samuel Mearne Stationer to the Kings most Excellent Majesty, and for Robert Pawlet. MDCLXXVI. [1676] Folio, 20.3 x 32.4 x 3.7cm. \$425.00



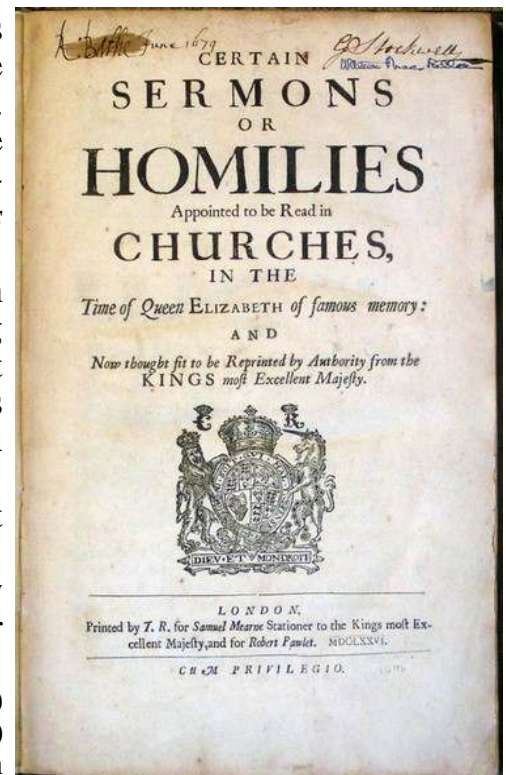
This book of sermons came about because the English reformers saw the need for their parishioners to be taught Christian theology and practice. Most parsons, vicars and curates of the time, lacked the education needed to write sermons and were often unfamiliar with the reformed doctrine. As a result, bishops and other leaders of the English reformation wrote out these sermons to be read every Sunday and holy day. "The reading of at least a portion of one of these homilies was in the preface made obligatory, in King Edward's name, upon all parish ministers every Sunday as part of divine service, unless the said minister had preached a sermon. It was also enjoined that the homilies were to be read over and over again. As sermons were rarities in many parishes the homilies were divided into sections which would not require more than fifteen minutes to read. The first book has twelve homilies, five from Cranmer. The second book has twenty-one similarly divided, only the homilies are much longer and the sections take nearly thirty minutes to read reverently. The collector of the second book was Bishop Jewel, who is the author of nine of the sermons. The topics treated in both collections are fundamental to training in sober living in the Protestant faith... The two books were published separately, and the editions were not uniform till 1582. In 1632 for the first time they were united in one volume."--*New Schaff-Herzog Ency. of Religious Knowledge*, V:351-52.

Sometime recently rebound full blind-tooled paneled calf with raised bands, without title label, gilt hatch-mark tooling along edges of covers, new endpapers and flyleaves, original front flyleaf and title slightly worn at edges, occasional pencil notes and lines in margins, mostly light foxing--heavier on first and last pages.

Printed in handsome black-letter with initials and woodcut head and tailpieces.

Several inscriptions on title page including a contemporary one: "R. Bathe, June 1679." Also "G. Stockwell," and a later one in blue fountain pen.

Collation: A-M⁴, N², O-Z⁴, Aa-Zz⁴, Aaa-Ddd⁴. Pagination: (1) title, (1) blank, (3) preface, (1) blank, (1) contents (1) blank, 1-88; (1) 2nd title, (1) blank, (1) an admonition, (1) contents, 93-388. Online ESTC Citation #R29220.



**Louis Dupin's New History of Ecclesiastical Writers, 5th Century Volume
London, 1698, Vols 3 & 4 of 17**

5. 17844 DU PIN, LOUIS ELLIES. *A New History of Ecclesiastical Writers: Containing an Account of the Lives and Writings of the Primitive Fathers, A Judicious Abridgment and a Catalogue of all their Works, with Censures Determining the Genuine and Spurious: And a Judgment upon their Style and Doctrine: Also their various Editions. Together with a Compendious History of the Councils*, Written in French by Lewis Ellies du Pin, Doctor of the Sorbon. Volume the Third; *Containing the Authors that Flourished in the Beginning of the Fifth Century*. London: Printed for Abel Swall, at the Unicorn in Pater-Noster-Row, and Tim. Child, at the White-Heart in St. Paul's Church-yard. MDCXCVIII [1698] [Bound with but without separate title:] Tome III, Part II [or Vol. 4]. *Containing An Account of the Lives and Writings of the Primitive Fathers the Flourished in the latter Part of the Fifth Century...* Folio, 20.8 x 31.7 x 4.4cm. \$250.00



Louis Ellies Du Pin, 1657-1719, "a learned doctor of the Sorbonne, eminent as an ecclesiastical historian... In 1684 he became doctor of the Sorbonne, and was afterwards lecturer on moral philosophy, and devoted his life chiefly the study of ecclesiastical history and literature... Dupin rendered himself conspicuous as an opponent of the bull *Unigenitus*, and by his moderation gained the friendship of several Protestant divines, such as archbishop Wake. It is especially as historian of ecclesiastical literature that Dupin has rendered valuable service to theology. He had an uncommon talent for analyzing the works of an author; and he gives not only a history of the writers, but also the substance of what they wrote... translated into English under the title *A New History of Ecclesiastical Writers*, including the 17th century (London, 1693-1707 17 vols., bound in 7). No theological library is complete without Dupin."--McClintock & Strong: *Cyclopedia of Biblical Theological, and Ecclesiastical Literature*, Vol. II, p.916.

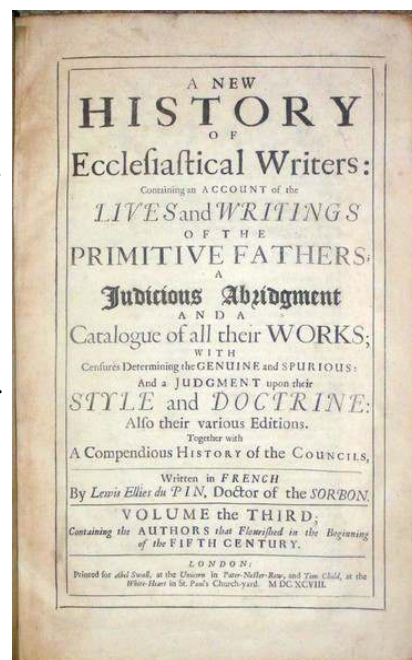
We offer Vols. 3 & 4 bound together (but without the title for vol. 4) containing the complete 5th Century of Ecclesiastical Writers. They include: John Chrysostom (46pp), Jerome (34pp), Augustine (81pp), Joannes Cassianus (8pp), St. Cyril of Alexandria (7pp), Theodoritus (24pp), and S. Leo (30pp). It also includes accounts of the Councils held in the 5th century, pp216-228 v.

3; and pp. 191-249 v. 4.

Bound full leather boards tooled in blind in Cambridge style, sometime rebaked in modern morocco with raised bands but no title label, original leather rubbed and chipped at edges, worn and chipped through leather at corners, scuffed, endpapers split at inside hinges but hinges are firm, heavy foxing on endpapers, most pages clean with little or no foxing with the exception of several gatherings of heavier foxing, occasional early pen notes in margins, wrinkle in p. 109.

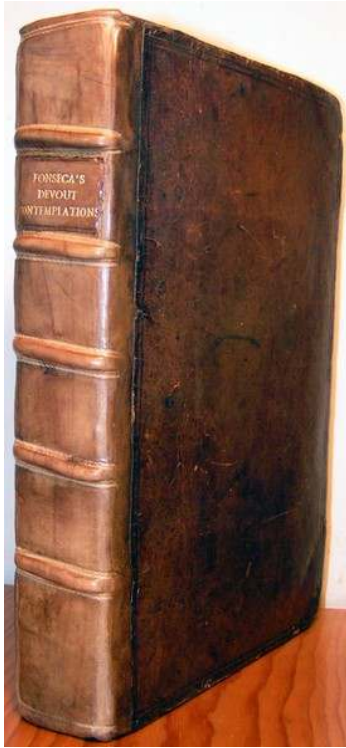
Armorial bookplate of Nutcombe Quicke on front paste-down endpaper with knife score marks around it for removing it but it was never removed. --"In consequence of his having inherited the estates of Richard Nutcome, Esq., the last heir male of the family, in 1792, being then the Rev. Nutcombe Quick, he took the name of Nutcombe."--Lysons: *Magna Britannia..* Vol. 6, Devonshire, pp.112-113.

Collation: title page, 1 unsigned leaf (a)², B-Ppp², Qqq¹⁻³, Rrr-Sss². *B-*T⁴, *U⁶, *X-*Mm⁴, *Nn². Pagination: (1) title, (1) blank, (4) preface, (2) contents, 1-228, (18) tables, (7) index, (1) errata. 1-147, (1) not numbered, 148, (1) not numbered, 149^{only}, (1) not numbered, 150^{only}, (1) not numbered, 151-249[i.e., 253], (14) tables, (9) index, (2) errata & catalogue books printed by Swal & Childe. Online ESTC Citation #'s R176030 & R176031. Wing D2645E & Wing D2645G.



**Spanish mystic's *Devout Contemplations*, translated into English,
London, 1629, First & Only Edition in English**

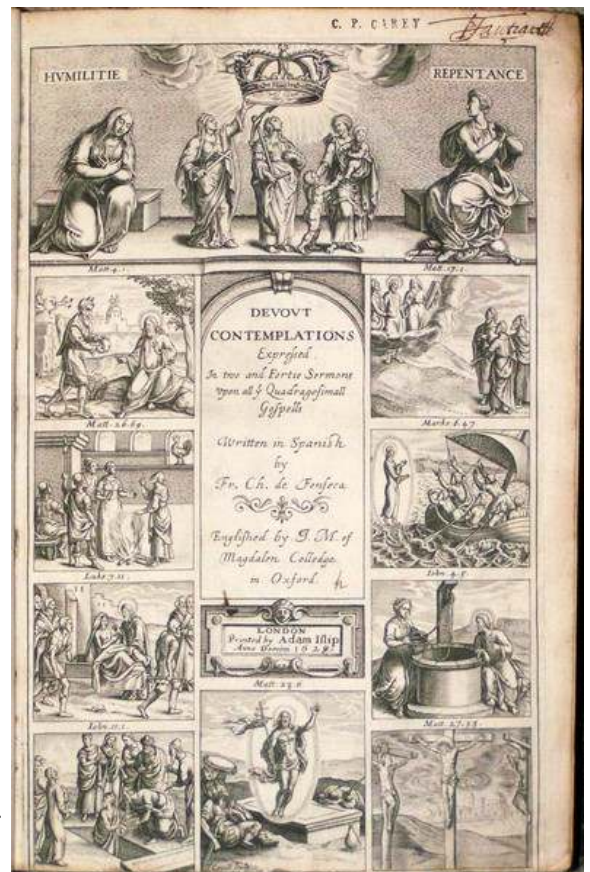
6. 17828 FONSECA, CRISTÓBAL DE. *Devout Contemplations Expressed In two and Fortie Sermons Upon all y^e Quadregesimall Gospells*. Written in Spanish by Fr. Ch. de Fonseca. Englished by J.M. of Magdalen Colledge in Oxford. London Printed by Adam Islip, Anno Domini, 1629. Folio, 20 x 29.9 x 5.5cm. \$650.00



Cristóbal de Fonseca (1550?-1621) Spanish Augustinian writer, preacher and mystic. He was born in Santa Olalla (Toledo). He joined the Order of St. Augustine in the monastery of Toledo on February 8, 1566. He studied theology at the University of Salamanca. In 1591 he was appointed prior of the priory of the order in Segovia and in 1607 achieved the rank of provincial of Castile. Shortly thereafter, he became the prior of the Prior of Madrid. He was a contemporary of Cervantes and his prose was praised by Lope de Vega and Vicente Espinel. His better known works were *Tratado del amor de Dios* (1592, 1608) or *Treatise on the Love of God*; *Vida de Cristo, Nuestro señor* (1596 y 1601) or *Life of Christ, Our Lord*; and *Discursos para todos los Evangelios de Cuaresma* (1614) or *Discourses on the Gospels for Lent*. We offer the English translation of the latter volume. It consists of 42 lenten sermons. The translator, an English Hispanist, James Mabbe (1571/2-1642?) studied at Magdalen College, Oxford. He travelled much spending several years in Spain and is known as a translator of Spanish works, including our present volume. In his "To the Reader" Mabbe says: "The whole Booke is nothing but a bunch of flowers collected from out those pleasant Gardens, which were long since planted by the art and industrie of those reuerend Fathers, whom God raised vp for Guardians to his Church, during hir nonage and minoritie. If the sent of these shall please

thee, the Translator will hereafter furnish thee with the Labors of the same Author vpon all the Parables. Some perduenature may dislike it, because it was first composed by a Spaniard; as if Eliah should haue refused his meat, because it was brought him by a Rauēn..."

Bound early leather over boards with two thick parallel fillets around edges, sometime rebaked with raised bands and brown morocco title label, wearing through leather at corners, original leather scuffed & stained, chipped at edges, later paste-down endpapers, leaf C⁶ with old paper repair, leaf Cc³ with 9cm tear into text repaired with archival paper, extensive early pen notes on rear flyleaves, lacks free endpapers but there are old flyleaves front and back that are smaller than the book but of old paper, front flyleaf with a 8 x 10.5cm piece cut from bottom corner, small worm hole that runs from front flyleaves through p184, paste-down endpapers & flyleaves foxed around edges, light foxing, widely scattered old pen underlining and notes in margins. Signed on 1st front flyleaf: "1750 Tho. Trolle" Note on a second front flyleaf reads "Fr. Fonseca did instruct the Queene of Ormus a Turkish woman in the faith and ? of Christ, and so bring ? Christian was baptized and Maryed a Portugal gentleman Anthonio de Avezedo Courintho, who became King of Ormus Aubign." A Latin note and the date 1628 written



at the top of same page. The name "P. Faustrauth"[?] written at top of title along with a name stamp of "C.P. Carey."

With nice engraved title page divided into 10 compartments, each one illustration a particular scripture reference. Title engraving signed "T Cecil Sculp" or Thomas Cecil, engraver active circa 1630.

Collation: title leaf, 2 unsigned leaves, A-iii⁶, K4, last leaf blank. Pagination: (1) title, (1) blank, (1) dedication, (2) to the reader, (1) contents, 1-648, (18) table (i.e. index) +(2) blank. Wing (2nd ed.) 11126. Online ESTC #S121333. OCLC & ESTC locate 17 libraries in the U.S. and 1 in Canada.

First Edition of George Fox's Journal, London, 1694

7. 17824 FOX, GEORGE. *A Journal or Historical Account of the Life, Travels, Sufferings, Christian Experiences and Labour of Love in the Work of the Ministry, of that Ancient, Eminent and Faithful Servant of Jesus Christ, George Fox; Who departed this Life in great Peace with the Lords, the 13th of the 11th Month, 1690.* [6 lines scripture quotes] London, Printed for Thomas Northcott, in George-Yard, in Lombard-Street. MDCXCIV. [1694]. Folio, 20.5 x 32.2 x 7.9cm. \$950.00



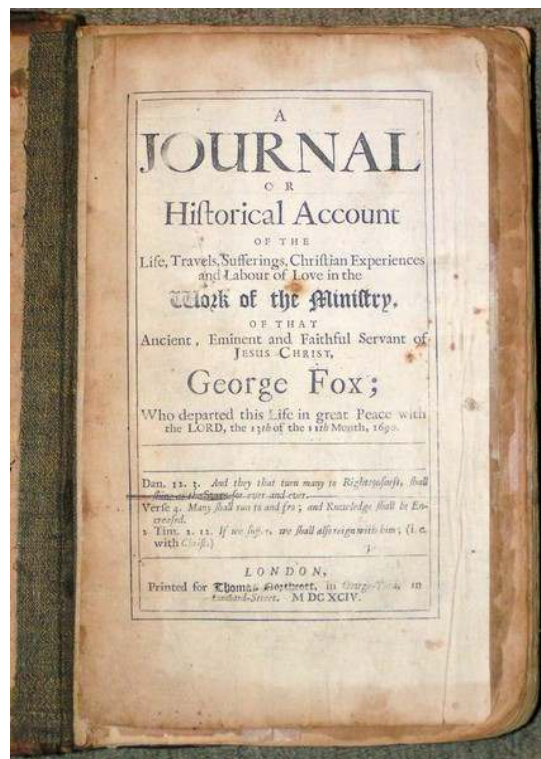
George Fox(1624-1691) founder of the Society of Friends. "Born in Leicestershire and apprenticed to a shoemaker, he apparently had no formal schooling. In 1643 he parted from family and friends and traveled in search of enlightenment. After long painful struggles he came in 1646 to rely on the 'Inner Light of the Living Christ.' He forsook church attendance, dismissed contemporary religious controversies as trivial, and in 1647 began to preach that truth is to be found in God's voice speaking to the soul-hence, 'Friends of Truth' later abbreviated to 'Friends.' In 1649 he was jailed for interrupting a Nottingham church service with an impassioned appeal from the Scriptures to the Holy Spirit as the authority and guide. In 1650 at Derby he was imprisoned as a blasphemer, and there a judge nicknamed the 'Quakers,' after Fox had exhorted the magistrates to 'tremble at the word of the Lord.' ...Fox spent six years in different prisons, sometimes under terrible conditions. He campaigned against the latter and against other social evils... His famous journal was published posthumously in 1694."--Douglas: *The New Int'l Dict. of the Christian Church*, pp.383-

384. We offer the 1694 First Edition of his *Journal*, indispensable for the study of his life and the early days of the Quakers.

Provenance, the following two inscriptions written on leaf A¹ and bottom of p.632. 3rd inscription on leaf A¹ only. Leaf A¹ of Penn's Preface has the following in old pen: "Matthew [E]stes Book Bou[ght] of Thomas Northcott & George Yard, Lombard Street, London the 9th of 3rd Month 169[5] 24,-6 SIH." "Samuel Pope his Book Bought of Hannah Estes of Salem(?) the 7th of ye 1^c 1727/8 Cost 14£." "Descended Aln_____ [missing words] [Po]pe y. 3 in a tight Line unto 1763."

This is the true First Edition with the original printing of pages 309 and 441 to which corrections were made and substituted in many copies. See Joseph Smith: *A Descriptive Catalogue of Friends' Books*, Vol. I, p.691.

Bound full leather, sometime early on rebacked with a



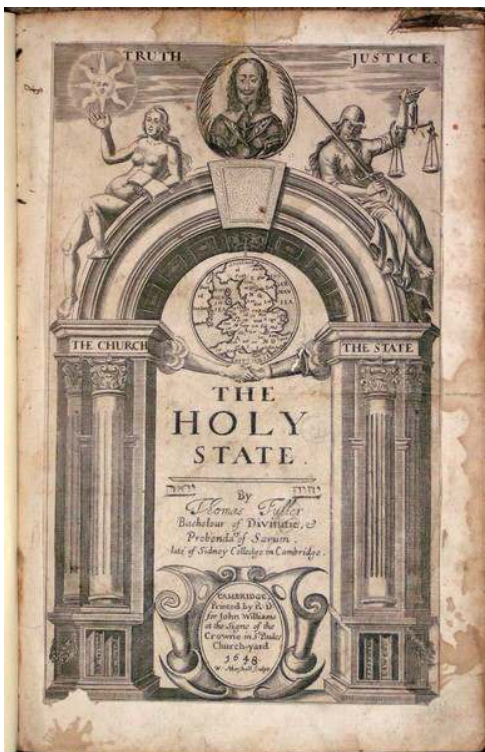
piece of leather pasted over spine--this eventually failed and sometime more recently rebacked in the same style in lighter leather and with the earlier rebacked spine strip laid over, leather on original boards worn through at all edges, heavily chipped, cracked & flaking, corners rounded down considerably as are the page edge corners, a strip of old cloth strengthens the inside hinges, lacks free endpapers and flyleaves, light to heavy foxing, damp stains scattered throughout.

LACKING title but a facsimile sometime supplied on old paper, the next five leaves A-B² & C¹, have smaller outside margins--i.e. they are either from another copy or have had tattered edges trimmed off. They do have a similar water mark to the following pages. Leaf A¹ encapsulated but lacking two large pieces including some text, the next 2 leaves lacking marginal pieces and repaired, top third of a⁴ torn away, Zzz⁴ lacking corner & some text, numerous other leaves with tears and repairs. LACKING last two leaves or 4 pages of index--index ends in the O's. The last 8 leaves are smaller--same size as the first six leaves.

Collation: title, A-M², A²⁻⁴, a⁴, b², B-Oo⁴, Pp², Aaa-Eeee⁴, Ffff⁶, Aaaaa-Bbbbbb⁴, Cccccc-Fffff²,--lacking gathering Gggggg¹⁻² at the end. Pagination: (1) title, (1) blank, (48) Wm Penn's Preface, i-xviii Testimony of Margaret Fox & friends, 1-284pp, next 8 pages are numbered as leaves(i.e. number on recto only) leaves 281-284, then pages 285-287, 188-423 (page numbers 424-427 not used), 428-632pp, (4) place index, (6) names of friends(index), (4) subject matters & things (index)--but lacking 4 more pages of this index. Pp. 204-205 misnumbered 104-105; p.399 misnumbered 309. Online ESTC Citation No.R3344. Wing F1854.

Thomas Fuller's *The Holy State*, Second Edition, Cambridge, 1648 with 21 copperplate engravings by W. Marshall

8. 17860 FULLER, THOMAS. *The Holy State*. [and *The Profane State*.] By Thomas Fuller, B.D. and Prebendarie of Sarum. Zechariah 14.20. In that day shall there be upon the bells of the horses, Holinesse Unto The Lord. The second Edition enlarged. [Woodcut device--a crown] Cambridge: ¶Printed by R. D. for John Williams, and are to be sold as the signe of the Crown in St. Pauls Churchyard. 1648. Small folio, 19.4 x 28.7 x 3.6cm. \$425.00



William Marshall (fl.1630-1650) early English engraver who confined his work primarily to book illustration. In this work, his engraved title page contains a large arch labeled The Church on the left and The State on the right. Above these reclining on the top of the arch is Truth on the left in the form of a nude maiden and Justice on the right in the form of a clothed maiden holding a sword in her right hand and balances in her left. A circular map of Britain is suspended from the top of the arch directly above two arms/hands each, reaching out from the columns labeled The Church and the State, to a handclasp in the center. The illustrations include 17 in the Sacred section and 3 in the Profane section. These include Monica, mother of St. Augustine; Paula, widow of Toxotius and Mother of Eustochium; Hildegardis a Virgin Prophetess; Philip Theophrastus Paracelsus; William Whitacres; Julius Cæsar Scaliger; William Perkins; Sr. Francis Drake; William Cambden; Thomas Wolsey; William Cecil; St. Augustine; Nicholas Ridley; Jane Gray; Queen Elizabeth; Gustavus Adolphus King of Sweden; Edward the Black Prince; and in the Profane section: Joan Queen of Naples, shown with bosom exposed; Joan of Arc; and Ferdinand Alvarez do Toledo, Duke of Alva.

Thomas Fuller (1608-1661) English theologian and church historian. *The Holy and Profane State* is his most characteristic work. "Perhaps upon the whole it is the best of his works; and certainly displays to better advantage than any, his original and vigorous powers of thinking. It consists of two parts--*The Holy State* and *The Profane State*; the former proposing examples of our imitation; and the later their opposites, for our abhorrence. Each contains characters of individuals

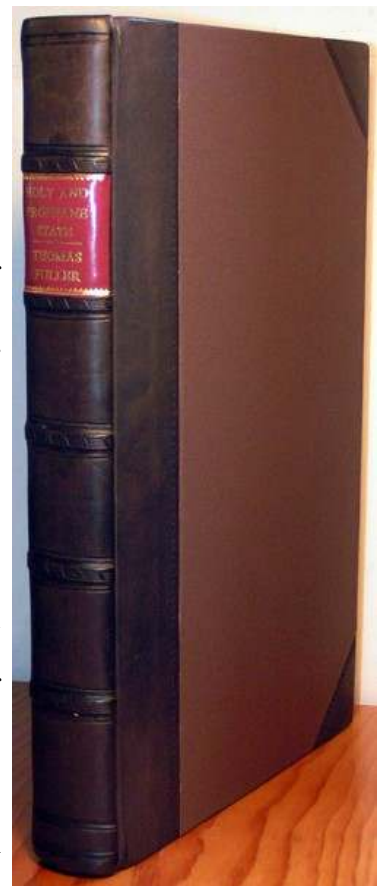
in every department of life, as 'the father,' 'husband,' 'soldier,' and 'divine;' lives of eminent persons as illustrative of these characters; and general essays."--*London Retrospect. Rev.*, 1821, iii.55 as quoted by Allibone. The contents include: the life of Hildegardis, Lady Jane, Joan of Arc, Wm. Perkins, Paracelsus, Edward the Black Prince, Sir Francis Drake, William Camden, Bishop Ridley, along with articles on anger, memory, fools, merchants, handicrafts-men, virginity, physicians, Witches, traitors, tombs, plantations, landlords, servants, apparell, of building, deformity, etc.

Rebound in modern leather spine and corners with contrasting lighter brown cloth over boards, red morocco title label, low raised bands, blind-tooled, new endpapers & flyleaves, engraved title page sometime trimmed to engraving and remounted on old piece of paper--small chips from each corner of engraving and a narrow 1.3cm long worm track in center--track continues in following pages until it disappears as a small hole in p.31, engr. title along with printed title and following 10 leaves with damp stains in margins, printed "Holy State" title with bottom corner margin torn away and two tears into margin, engraved title with one tear in margin, hand sketches of a king & queen on verso of engraved title, other scattered stains, other scattered small tears or holes in margins, large tears (6.5cm) in bottom margin p.247 and into text, 12cm tear & stain along inner margin of pp 295-298 with simple old repair at top of page, preceding & following few pages with 3cm worm track in the same place, light to medium foxing, pages wavy.

Text printed within ruled border throughout, woodcut head & tailpieces, a few woodcut initial letters, titles printed within simple woodcut borders. Copperplate engraved title precedes printed title, plus 20 copperplate engravings in text all by W. Marshall.

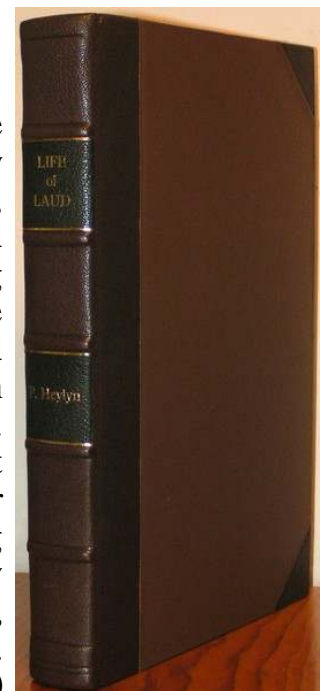
Collation: engraved title, printed title, A³⁻⁴, B-Pp⁶, Qq⁸. There is a separate title for *The Profane State*, with the same imprint as the first but paged continuously. It is printed on the recto of Ff⁴ or p341.

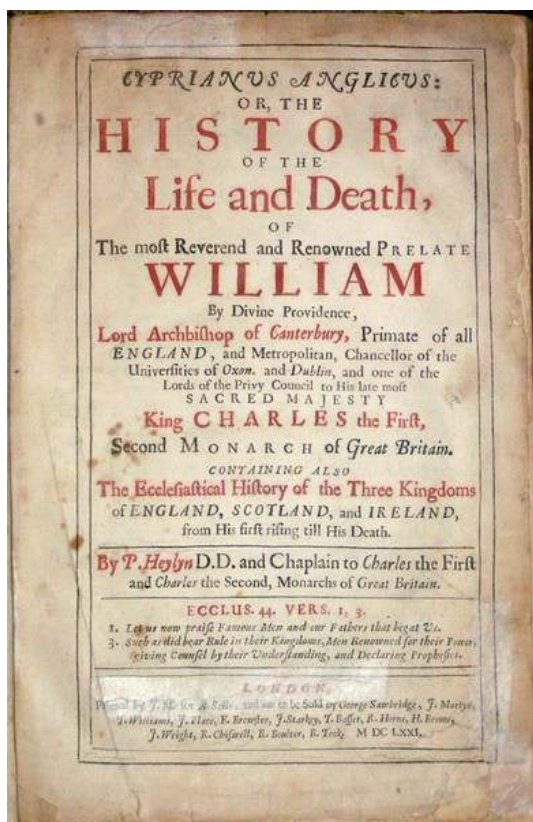
Pagination: (1) printed title, (1) blank, (2) to the reader, (2) An Index, 1-189, 200-339, (1) blank (end of Holy State); (1) title, (1) blank, 342-394, 435-510. Page number 190-199 and 395-434 were skipped and not used in the pagination. Page 124 misnumbered 104, & likewise: 179/177, 297/279, 475/479, 483/487, 484/488, 491/481.



Heylyn's Apology for the Life and Policies of Archbishop Laud, London, 1671

9. 17861 HEYLYN, PETER. *Cyprianus Anglicus: or the History of the Life and Death of The most Reverend and Renowned Prelate William By Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, Chancellor of the Universities of Oxon. and Dublin, and one of the Lords of the Privy Council to His late most Sacred Majesty King Charles the First, Second Monarch of Great Britain. Containing also The Ecclesiastical History of the Three Kingdoms of England, Scotland, and Ireland, from His first rising till His Death. By P. Heylyn, D.D. and Chaplain to Charles the First and Charles the Second, Monarchs of Great Britain. Ecclus. 44. Vers. 1,3. I. Let us now praise Famous Men and our Fathers that begat Us. 3. Such as did bear Rule in their Kingdoms, Men Renowned for their Power, giving Counsel by their Understanding, and Declaring Prophecies. London, Printed by J.M. for A. Seile, and are to be Sold by George Sawbridge, J. Martyn, T. Williams, J. Place, E. Brewster, J. Starkey, T. Basset, R. Horne, H. Brome, J. Wright, R. Chiswell, R. Boulter, B. Took. MDCLXXI. [1671]. Small folio: 19.7 x 29.3 x 3.6cm. \$450.00*





William Laud, 1573-1645, archbishop of Canterbury (1633-45). "From the beginning Laud showed his hostility to Puritanism... Laud thought of the English church as a branch of the universal church, claimed apostolic succession for the bishops, and believed that the Anglican ritual should be strictly followed in all churches. To accomplish these ends, Laud, working closely with Charles I, tried to eliminate Puritans from important positions in the church... Through the courts of high commission and Star Chamber he persecuted and imprisoned many nonconformists, such as William Prynne. The tyranny of his courts and his identification of the episcopal form of church government with the absolutism of Charles brought about violent opposition not only from the Puritans but also from those who were jealous of the rights of Parliament. Supporting Charles and the earl of Strafford to the end, Laud was impeached (1640) by the Long Parliament. Found not guilty of treason by the House of Lords (1644), he was condemned to death by the Commons through a bill of attainder."--"Laud, William." *The Columbia Encyclopedia*, 6th ed.. 2014. Encyclopedia.com. (June 25, 2015). <http://www.encyclopedia.com/doc/1E1-Laud-Wil.html>

Peter Heylyn (1600-1662) Church of England polemicist and historian. "He basked in the favor of Charles I and Laud,

receiving several livings... Heylyn's inveterate anti-Puritanism brought him to grief during the Puritan revolution..."--*New Int'l Dict. of the Christian Church* (c1974) p.468. "Heylyn's most important contribution to the Restoration church, however, came in the form of the trilogy of historical works that he completed during these final years... The final and most famous part of the trilogy was Heylyn's biography of Laud, *Cyprianus Anglicus*. Not only a sustained apology for the life and policies of the archbishop this work also provides a historical defence of the Laudian church itself. It is prefaced by an account of the English Reformation which emphasizes its moderate Melancthonian nature, so that both the Arminian doctrine and the ceremonial policies of Laud and his followers can be represented as a heroic and rearguard defence of the historical orthodoxies of the English Reformation in the face of puritan sabotage."--Anthony Milton, 'Heylyn, Peter (1599-1662)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, May 2015 [<http://www.oxforddnb.com/view/article/13171>, accessed 25 June 2015]

Recently rebound brown morocco spine and corners with black title & author labels on spine, brown cloth over boards, new endpapers, front flyleaf and title as well as the next 3 leaves worn along edges with small tears in edges, title printed in red & black and with both old and new paper repairs, old repairs to final two leaves with text part of last leaf mounted on later paper, light foxing, occasional pencil notes in margins, a few very small worm holes in bottom margin of most pages, small & light damp stain in top outer corner of first half of pages. The recto of the front flyleaf contains a partial MSS list of the "Religious Houses of England." There are a few woodcut initial letters and headpieces.

Collation: A², B-Sss⁴, Ttt². Pagination: (1) title, (1) blank, (2) Epistle Dedicatory, 1-511pp, (1) blank. Parts 1 and 2 each have separate dated title page, with imprint "printed by J.M. for several book-sellers in London", on leaves F⁴ recto and Gg³ recto, respectively. Online ESTC Citation No. R10721. Wing H1700. This is the second of three editions, the first being 1668 and the third in 1719.

Page 68 mis-numbered 66, page 69 mis-numbered 67, page 87 mis-numbered 85, numbers 89 & 90 skipped in the pagination as are pages 108 & 109, pages 136 & 137 mis-numbered 146 & 147, page 223 mis-numbered 222, page 372 mis-numbered 374, 392 & 393 mis-numbered 342 & 343, page 433 mis-numbered 423, page 469 mis-numbered 489, page 486 mis-numbered 586.

**The First Edition (John Gauden, ed.) of Hooker's Works to Publish Book Seven
of *The Lawes of Ecclesiastical Politie*, London, 1662**

10. 17832 HOOKER, RICHARD. *The Works of Mr. Richard Hooker, (That Learned, Godly, Judicious, and Eloquent Divine) Vindicating the Church of England, As truly Christian, and duly Reformed: In Eight Books of Ecclesiastical Polity. Now compleated, As with the Sixth and Eighth, so with the Seventh, (touching Episcopacy, as the Primitive, Catholick and Apostolick Government of the Church) out of his own Manuscripts, never before Published. With an account of his Holy Life, and Happy Death, Written by Dr. John Gauden, now Bishop of Exeter.* The entire Edition

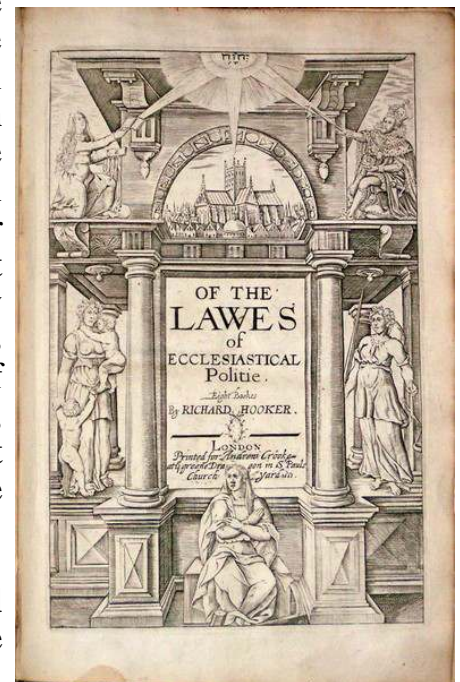


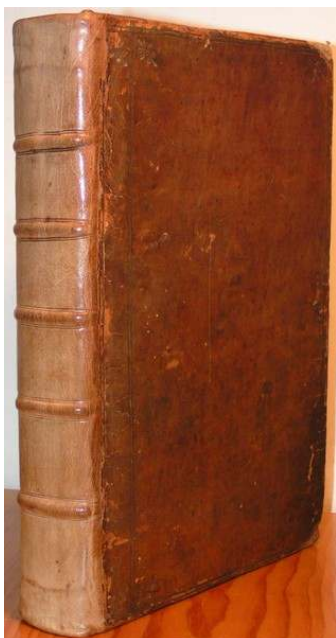
Dedicated to the Kings Most Excellent Majestie, Charls the II. By whose Royal Father (near His Martyrdom) the former Five Books (then onely extant) were commended to his dear Children, as an excellent means of satisfie Private Scruples, and settle the Publique Peace of this Church and Kingdom. [4 lines of quotes, 2 English, 1 Greek, 1 Latin] London, Printed by J. Best, for Andrew Crook, at the Green Dragon in S. Pauls Church-yard. 1662. Folio, 20.5 x 29.9 x 5.5cm. \$675.00

Richard Hooker (c1554-1600). "Hooker was par excellence the apologist of the Elizabethan Settlement of 1559 and perhaps the most accomplished advocate that Anglicanism has ever had. He developed his doctrines in his *Treatise on the Laws of Ecclesiastical Polity*. Of the five Books which appeared in Hooker's lifetime, I-IV were published in 1594 and V in 1597. Books VI (certainly spurious in its present form) and VIII did not appear until 1648 and Book VII until 1662. In conception the *Treatise* was a *livre de circonstance*, designed to justify episcopacy, but it embodied a broadly conceived philosophical theology. His opposition to the Puritans, who held to the literal following of the Scriptures as an absolute in the sense that whatever

was not expressly commanded in Scripture was unlawful, led him to elaborate a whole theory of law, based on the 'absolute' fundamental of natural law whose 'seat is in the bosom of God, her voice the harmony of the world'(EP,I,xvi,8).... 'Laws human must be made according to the general laws of nature, and without contradiction unto any positive law in Scriptures, Otherwise they are ill made'(EP,III,ix,2). The Puritans were wholly mistaken in regarding the Bible as a mechanical code of rules; for not everything that is rightful finds precise direction in the Scriptures. In a similar way the permanence of the law does not preclude development of detail. The Church is an organic, not a static institution, and the method of Church government and ecclesiastical administration will change according to circumstances. Hence the Church of England, though reformed, possesses continuity with the medieval Church. Further the visible organized Church is a political society, 'a court not temporal merely', yet able to control its own legislation in a way analogous to that in which the civil state through parliament makes its laws. Hooke developed an essentially contractual theory of political government which influenced future political writers, especially John Locke.... Hooker remains one of the greatest theologians that the English Church has ever possessed; and he conveyed his beliefs in a masterly English prose."--F.L. Cross: *Oxford Dict. of the Christian Church* (c1958) p.654.

Bound early leather over boards with parallel fillets in blind outlining the edges and with fleur-de-lys in corners, sometime recently rebacked with raised bands and without a title label,





original leather rubbed & scuffed, worn through leather at corners, one corner bumped, later endpapers--foxing around edges of paste-down endpapers, endpapers split along hinges but hinges are firm, light scattered foxing.

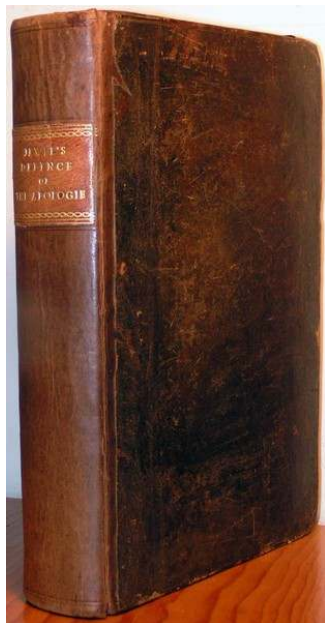
Frontispiece is a small portrait of Hooker set within an elaborate architectural window decorated with statuary--signed "Guil: Faithorne Sculp:". The frontispiece faces an engraved title page set within architectural borders with five compartments. The top compartment has King Charles II on the right and a lady in prayer on the left with a cathedral in the center; the right side compartment has a lady holding a sword and a balance, the left a lady with her two babies and her breasts uncovered; on the bottom is an older lady with her hands crossed on her chest. The title reads: Of the Lawes of Ecclesiastical Politie, Eight Books by Richard Hooker. London Printed for Andrew Crooke at y^e greene Dragon in S^t Pauls Church Yard. 1661. There are woodcut headpieces and a few woodcut initial letters.

Collation: frontispiece, engraved title, printed title leaf, A²⁻⁴, B-E², F⁶, g⁶, G¹⁻³ with stub of cancel G⁴ remaining, H-K⁴, L-U⁶, X-Y⁴, Aa-Rr⁶, Ss-Zz⁴, *A-*I⁴, *K², Aaa-Ccc⁴, Ddd¹⁻³ with stub of cancel Ddd⁴ remaining, Eee⁴, Fff¹; Eee-Kkk⁶, Lll-Nnn⁴. Tt² mis-signed Tt³; in 7th Bk *G¹ is mis-signed *Ggg; In 8th Bk Bbb² is mis-signed Aaa², Eee¹ is mis-signed Ee¹; in Discourse of Justif. Hhh³ is mis-signed H³. Pagination: (1) printed title, (1) blank, (6) dedication to Charles II, 1-40 Life of Hooker, (5) Dedication to Archbishop of Canterbury, (1) blank, (34) Preface, (2) Contents, 1-125(i.e. 124); 133-288, 299-345, (1) blank; 137-183, (1) blank; 1-75; 184-224; 217-282, (2), 284(i.e.285)-303, (1) blank; (8) Alph. Table. Leaf Zz⁴ is a cancel replacing canceland numbered pp. 183,183 instead of pp. 183, (1). Leaf Ddd⁴ (pp. 215, 216) canceled and replaced with quires Eee⁴, Fff¹ (pp. 215-224). Wing (CD-Rom, 1996), H2630. ESTC Citation No. R14293.

Misnumbered pages: [Life of Hooker] 12 for 10, 9 for 11; [Eccl. Politie] 112 for 109, 113 for 115, 111 for 116, 119 for 117, 121 for 119, 122 for 120, 123 for 121, 124 for 122, 125 for 124; [Sixth Book] 173 for 172, 174 for 173; [Seventh Book] 63 for 57, 68 for 58, 68 for 64, 68 for 66, 71 for 69; [Trevers Suppl.] 223 for 221, 224 not printed, 218 for 230, 218 for 232, 139 for 237, 227 for 239, 159 for 259, 283 & 284 not numbered, 284 for 285, 284 for 286, 286 for 287, 287 for 288, 295 for 290, 290 for 295.

John Jewel's *A Defence of the Apologie of the Church of Englande*, London, 1567, First Edition, variant

11. 17835 JEWEL, JOHN. *A Defence of the Apologie of the Church of Englande, Conteyninge an Answere to a certaine Booke lately set foorth by M. Hardinge, and Entituled, A Confutation of &c.* By Iohn Iewel Bishop of Sarisburie. 3. Esdrae. 4. Magna est Veritas & praeualet. Greate is the Truthe, and preuaileth. [9.1 x 10.2 woodcut of Jesus with lamb over his shoulders in landscape within vine boarders] Imprinted at London in Fleetestreate, at the signe of the Elephante, by Henry VVykes. Anno 1567. 27. Octobris. Cum Gratia & Priuilegio Regiæ Maiestatis. Folio, 19.7 x 27.1cm. \$2,250.00

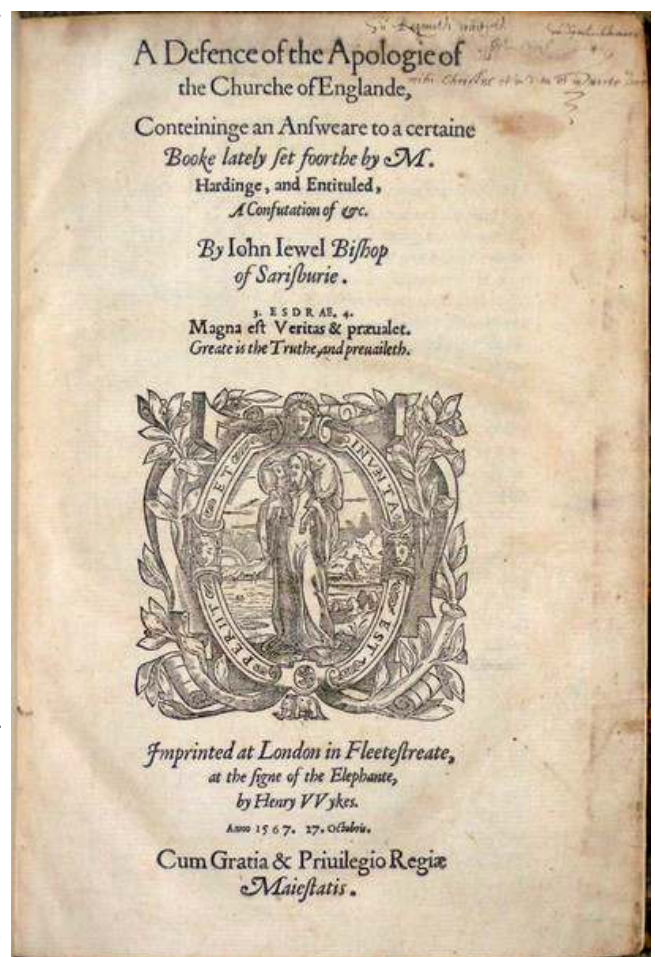


John Jewel (1522-1571) "Bishop of Salisbury and a noted defender of the Reformation settlement in England... During his university life he was strongly influenced in the direction of Biblical criticism by John Parkhurst, his tutor, and confirmed in a general Protestant attitude by Peter Martyr, who came to Oxford in 1547... On the accession of Mary in 1553...he was forced to flee..joined Peter Martyr at Strasburg... On receiving the news of Queen Mary's death he started for England, arriving there in March, 1559, and was made bishop of Salisbury Jan. 21, 1560. He was active in preaching and in the visitation of his diocese, and soon took a prominent place in the controversy with Rome. His *Apologia pro ecclesia Anglicana* (London, 1562) has been called 'the first methodical statement of the position of the Church of England against the Church of Rome.' By it Jewel

secured acknowledgment as the official champion of Anglicanism... All his writings are noted for learning, clarity, and precision."--*New Schaff-Herzog Ency. Rel. Knowl.*, VI:176.

The backdrop to the *Apologie* was the bull issued by Pope Pius IV in November 1560 which summoned the third session of the Council of Trent. As the council excluded those who did not accept Papal authority, Jewel wrote the *Apologie* to defend the English reformed faith. "...the larger part of the work consists of a stout refutation of the charges laid against the English church and a sharp attack on papal practice. Divided into six parts, following an initial discussion of the reasons for composing the work the second part very briefly summarizes the reformed doctrine of the English church: Christ as the sole mediator, the two sacraments of baptism and eucharist, a married clergy, and the rejection of the Bishop of Rome as 'Lucifer' and a man who 'has forsaken the faith and is the forerunner of Antichrist'.... Jewel ridiculed the divisions both present and past among his Catholic opponents, depicted Rome as a city swarming with harlots and full of 'bestly sensuality', skewered the popes for their political machinations, and argued that far from leaving the true church, the English had left a corrupt church 'wherein we could neither have the word of God sincerely taught, nor the sacraments rightly administered' and had come instead 'to that church wherein...all things be governed purely and reverently, and, as much as we possibly could, very near to the order used in the old time' (ibid., 100-01). The final part of the work defended the way in which the Reformation had proceeded in England. The matter could not be decided by a general council for 'the truth of the Gospel of Jesus Christ dependeth not upon councils' (ibid., 125) nor was the 'Trent council' (ibid., 135) to be trusted. Having thrown off 'the yoke and tyranny of the Bishop of Rome' with his 'barbarous Persian-like pride' (ibid., 74), the English church had 'returned again unto the primitive church of the ancient fathers and apostles' having 'searched out of the Holy Bible, which we are sure cannot deceive, one sure form of religion' (ibid., 135)..."

In response to Jewel, "the English recusant community living in exile in Louvain picked up the gauntlet and between 1564 and 1568 produced no fewer than forty-one works seeking to refute the arguments of Jewel and his colleagues. In 1564 Thomas Harding entered the lists with *An Answer to Maister Juelles Challenge*, a refutation of Jewel's challenge sermon.... Jewel responded to Harding's *Answer* with *A replie* (1565), to which Harding penned two rejoinders in 1566 and 1567. In the meantime Harding set his sights on the *Apologie*. His massive *Confutation of a booke intituled 'An apologie of the Church of England'* (1565) caused Jewel to exclaim that he knew not 'by what fatality to be always battling with these monsters' (Works, ed. Ayre, 4.1268) and to answer with an equally massive work, *A defence of the 'Apologie of the Churche of England'* (1567).... The controversy with Harding made Jewel the champion of, and for a time the most famous bishop in, the English reformed church.... As his reputation grew, so did the authoritative status of the *Apologie* and the *Defence of the 'Apologie'*.... By this time Jewel was regarded as the model for the evangelical episcopate of the Jacobean church and his writings as laying essential foundations both for the English church in the generations immediately after his own, and for the theological position that was later called Anglicanism."--John Craig, 'Jewel, John (1522-1571)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Jan 2008 [<http://www.oxforddnb.com/view/article/14810>, accessed 12 Feb 2015].



Bound in early leather with simple double gilt fillets around edges of covers, sometime recently rebacked & recorned with tan morocco/gilt title label, early leather quite rubbed & scuffed, more recent new endpapers but with the front paste-down being older and with an armorial bookplate, front endpapers split along hinge and rear endpapers starting to split--but hinges tight, red speckled page edges, a few small stains, light stain on outer 1.5cm of fore-edge of title page, scattered light dampstains--a few large, paper tear in leaf J² repaired, some top edges trimmed close, one worm hole in leaf 653 spreading to a dozen in the final leaf 92 leaves later, otherwise contents clean.

Nice woodcut on title page, woodcut initial letters. Text set in mixture of black-letter and roman type. Inscription at top of title page "Sn.[?] Regnaldi Whitfold" along with a several Latin phrases.

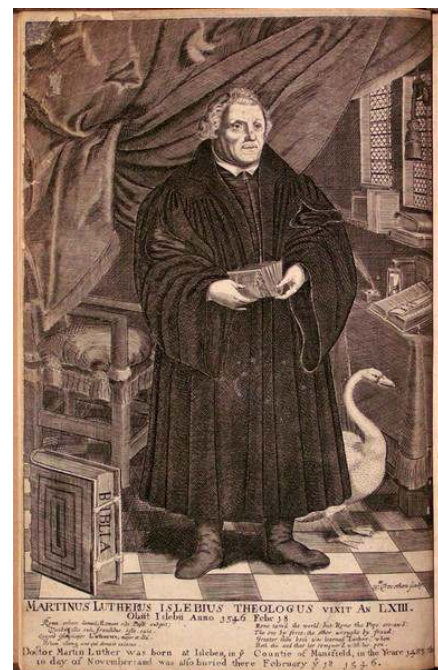
Collation: A⁶, B⁶, A-Z⁶, Aa-Zz⁶, Aaa-Ppp⁶, Qqq⁸, Rrr⁶. Pagination: (1) title, (1) blank, (6) To the Moste Vertvovs...Queene, (11) contents, (5) To the Christian Reader, 1-742, (10) To Maister Hardinge, (8) table. Page 61 misnumbered 49, 62 misnumbered 50. STC (2nd ed.) 14600.5 Online ESTC citation #S112182. With Variant spelling of "foorthe" instead of "foorth" in line 4 of the title page; last quire is Rrr⁶ instead of R⁴.

The First English Edition of Luther's "Table Talk," London, 1652

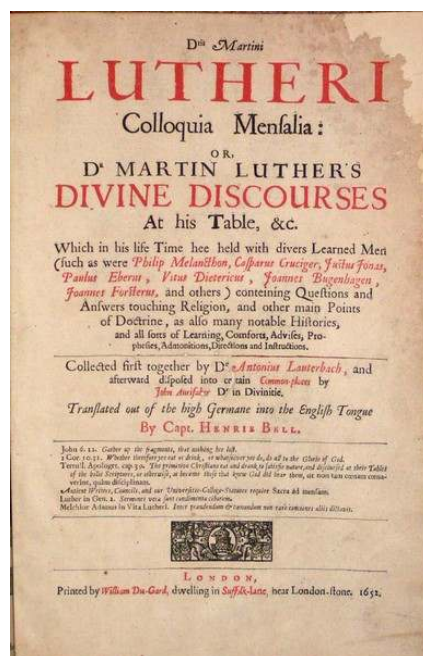
12. 17820 LUTHER, MARTIN. *Colloquia Mensalia: or Dr. Martin Luther's Divine Discourses At his Table, &c. Which in his life Time hee held with divers Learned Men (such as were Philip Melancthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forsterus, and others) conteining Questions and Answers touching Religion, and other main Points of Doctrine, as also many notable Histoires, and all sorts of Learning, Comforts, Advises, Prophecies, Admonitions, Directions and Instructions.* Collected

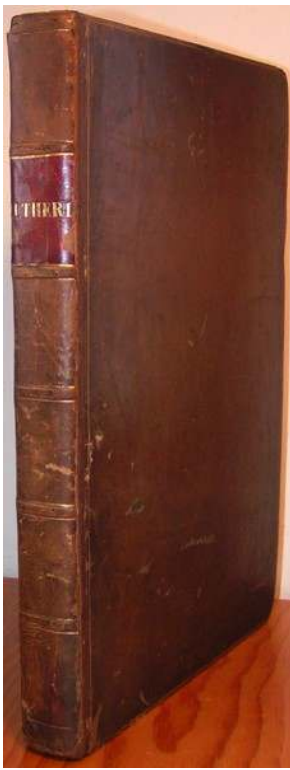
first together by Dr. Antoinius Lauterbach, and afterward disposed into certain Common places by John Aurifaber Dr. in Divinite. Translated out of high Germane into the English Tongue by Capt. Henrie Bell. [8 lines of quotes] [small woodcut device] London, Printed by William Du-Gard dwelling in Suffolk-lane, near London-stone. 1652. Folio, 22.4 x 33.3 x 4cm \$1,500.00

"In Luther's household the day began at sunrise, and the principal meal of the day was eaten about ten o'clock in the morning. About five o'clock in the afternoon supper was served, and this meal was often shared with exiled clergymen, escaped nuns, government officials, visitors from abroad, and colleagues of Luther in the university who frequently stopped in, men like Philip Melancthon, John Bugenhagen, and Justus Jonas. The relaxed atmosphere of the hospitable home was conducive to spirited conversation, and John Mathesius, who was often present in 1540, has left this description of what the scene was like: '...We used to call



his conversation the condiments of the meal because we preferred it to all spices and dainty food. When he wished to get us to talk he would throw out a question... If the conversation was animated, it was nevertheless conducted with decent propriety and courtesy, and others would contribute their share until the doctor started to talk... Reputable persons often came to the table from the university and from foreign places, and then very nice talks and stories were heard.' Some of the men who listened to these conversations at table began to take notes... Not everything that was said was noted but only what interested one recorder or another... Early editions of the works of Martin Luther did not include the Table Talk. It was with some





misgivings that Johann George Walch finally decided to incorporate the Table Talk in his edition which was published in twenty-four volume in Halle between 1739 and 1753. Walch was aware that many Protestants were embarrassed by some things in the Table Talk--for instance, the earthy language which Luther occasionally employed and the freedom with which he criticized the composition and contents of some books of the Bible. It was feared that Protestants in general and Lutherans in particular would be exposed to damaging attacks at the hand of Roman Catholic polemicists if the Table Talk were included in an edition of Luther's works.... It was not that the Table Talk had been unknown. The fact of the matter is that it was widely known in an edition published separately by John Aurifaber in 1566 and frequently reprinted thereafter..."--Theodore G. Tappert: "Introduction to Volume 54" in *Luther's Works*, Concordia Pub. House & Fortress Press, vol.54, (c1967) pp ix-xi.

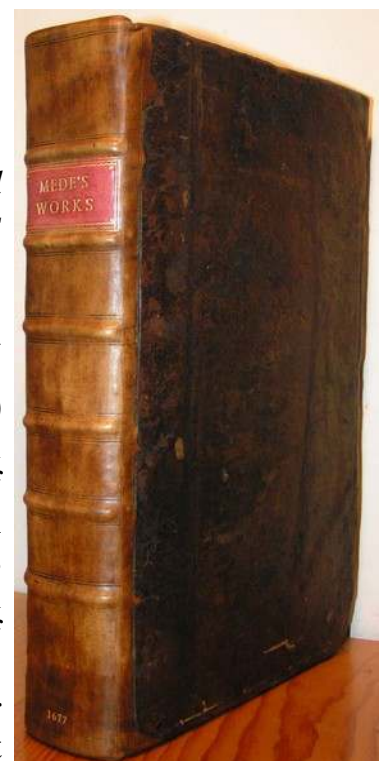
Bound later full sheepskin with single gilt fillet line around edges of covers, sometime recently rebaked with earlier sheepskin spine strip & red morocco title label laid over, each side of title label with a chip out of it (.6 x 1cm), corners bumped and worn through leather, leather rubbed & scuffed, later endpapers, endpapers split along inside hinges but hinges are tight and sound, 19th century bookplate of W. H. Morris, portrait and title page both laid down on later paper, portrait lacking a few small pieces in upper outside corner--these have been neatly filled in on the backing paper in pen & ink, red & black printed title, a few woodcut initial letters plus head & tailpieces, title soiled some, leaf A¹ (following title) lacking paper of upper corner but not into text, upper outside corner of A⁴ worn thin and with a few holes, corner torn from lower outside corner of Hh¹--margin only, light scattered foxing, small damp-stain in upper outer corner of first 10 leaves and the last 75 leaves, small worm holes that run through the first two thirds of the book--starting with half a dozen holes and ending with one.

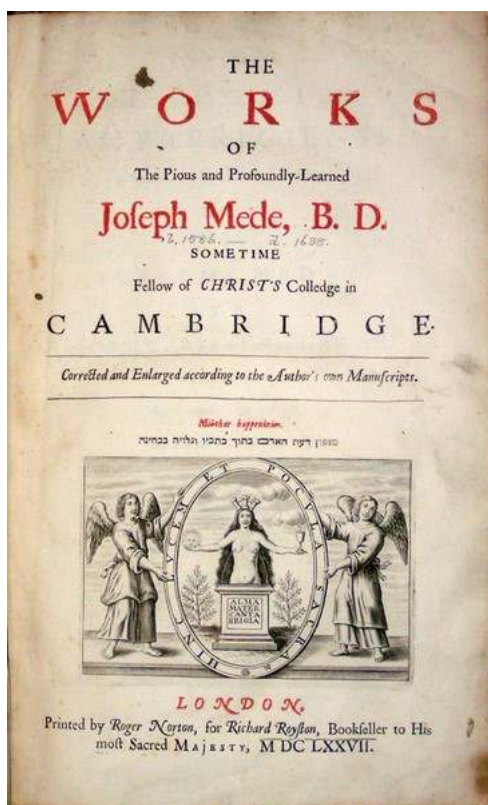
Collation: portrait leaf, title leaf, A⁴, a⁴, B-Z⁶, Aa-Zz⁶, Aaa⁶, Bbb⁵; lacking final blank B⁶. Pagination: portrait leaf facing title, title page, (1) blank, (9) Epistle Dedicatorie, (1) blank, (4) Capt. Bell's Narrative, (2) testimonies, (17) Aurifaber's Preface, (1) blank, (2) Register (contents), 1-541, (1) John Downname's approbation. With portrait of Luther standing and holding the Augsburg Confession and a white goose standing on floor on his left and a large clasped Bible standing on floor on his right with books, pen and hour glass on desk behind him. "W.H. Trevelthens Sculp." At head of title: *Dris Martini Lutheri*. Online English Short Title Catalog Citation #R23064.

Joseph Mede's Works, 4th & Best Edition, Including his Treatises on Daniel and Revelation London, 1677

13. 17813 MEDE, JOSEPH. *The Works of The Pious and Profoundly-Learned Joseph Mede, B.D. Sometime Fellow of Christ's Colledge Cambridge*. Corrected and Enlarged according to the Author's own Manuscripts [4th Edition.] [2 lines of which one is in Hebrew] [large woodcut device] London, Printed by Roger Norton, for Richard Royston, Bookseller to His most Sacred Majesty, MDCLXXVII. [1677]. Large folio, 24.2 x 32cm. \$850.00

Joseph Mede (Mead) (1586-1638) a learned English divine; refused all offers of preferment, and retained during his whole life his post of Reader of the Greek Lecture of Sir Walter Mildmay's foundation, which afforded him leisure for favorite studies. "Mr. Mede," says his biographer, "was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologist, a master of many languages, and a good proficient in history and chronology." His greatest work and the labor of a lifetime was his *Clavis Apocalyptica*, or *Key of Revelation*. "The writings of the pious, learned, and modest

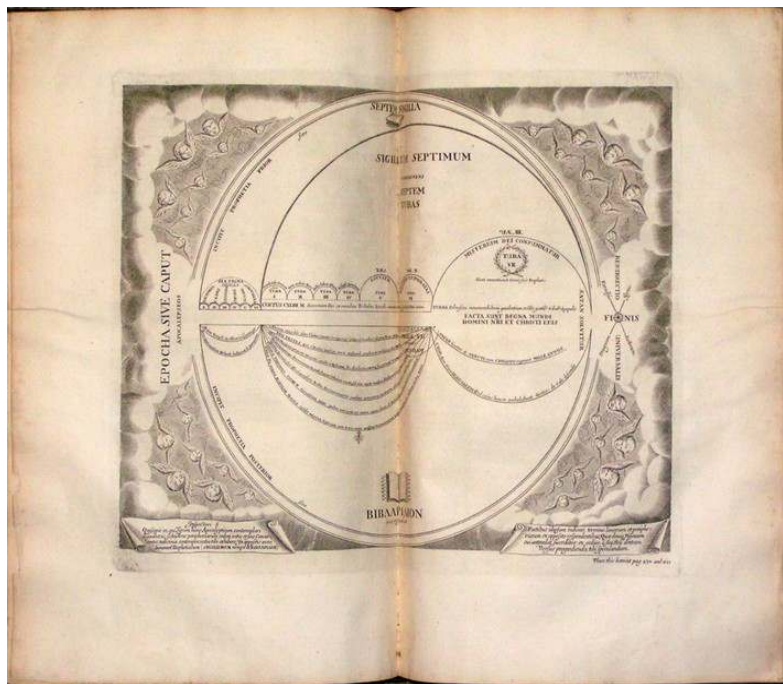




Mede, who died in 1638, remain still invaluable monuments of sanctified learning and a treasury of instruction."--Bickersteth: *Christian Student*, 1844, p.248. Dr. Hurd speaks of Mede: "a sublime genius, without vanity, interest, or spleen, but with a single, unmixed love of truth, dedicating his great talents to the study of the prophetic Scriptures, and unfolding the mysterious prophecies of the Revelation."--McClintock & Strong: *Cyl. Bibl., Theol., & Eccl. Lit.*, 6:14. He was a millenarian, or a believer in the first resurrection, and in the personal reign of Christ 1000 years before the general resurrection. "He was a scholar of encyclopaedic knowledge. Though regarding the Pope as the antichrist, he admitted that the Roman Catholic Church taught the principal doctrines of Christianity, and defended the sacrificial aspect of the Eucharist. Mede's best-known work, *Clavis Apocalyptica* (1627), is an interpretation of the Book of Revelation on the principle that its visions form an organic and related whole in chronological order; the Day of Judgement is a period of a thousand years of peace for the Church on earth. His millenarian doctrines were partly influenced by the astrological studies of his youth."--F. L. Cross: *Oxford Dict. Christian Church* (1958) p.881.

We offer the fourth and best edition of his works, edited by Dr. Worthington and with his life of Mede. It includes among others the following titles: *Clavis Apocalyptica*; *Commentarius in Apocalypsin*; *Appendix ad Clave Apocalypticam*; ...Remains on some passages in the *Apocalyps...*; *Paraphrase and Exposition of the Prophecy of S Peter, 2 Ep. Chap 3.*; *The Apostasie of the Later Times*; *Daniel's Weeks*; *Regnum Romanum est Regnum quqartum Danielis*; *Revelatio Antichristi*. Book IV contains Mede's correspondence, including an interesting exchange with William Twisse (including Twisse's letters to Mede).

Bound original leather covers rebaked and recorned with raised bands and new red morocco title label, original leather very worn--chipped through leather at most edges, scuffed, rubbed, new free endpapers, first few leaves tattered along the bottom 6 inches of outside edge, light foxing. Title printed in red & black. Engraved printer's device 5¾ x 4 inches, on title page depicting two angels holding oval plaque depicting a naked woman with a crown representing Cambridge on her head holding a sun in her right hand and chalice in her left with milk streaming from her breasts onto an altar labeled *Alma Mater Cantabrigia*; 2 engravings on title of part III of Daniel and S. John; large engraved double page folding chart open between pp430-431 titled *Epocha sive Caput Apocalypseos*; plan of temple printed in text on p480, engraving of "The Booke Sealed" and "The Booke unsealed" on p.790. Greek & Hebrew printed in text.



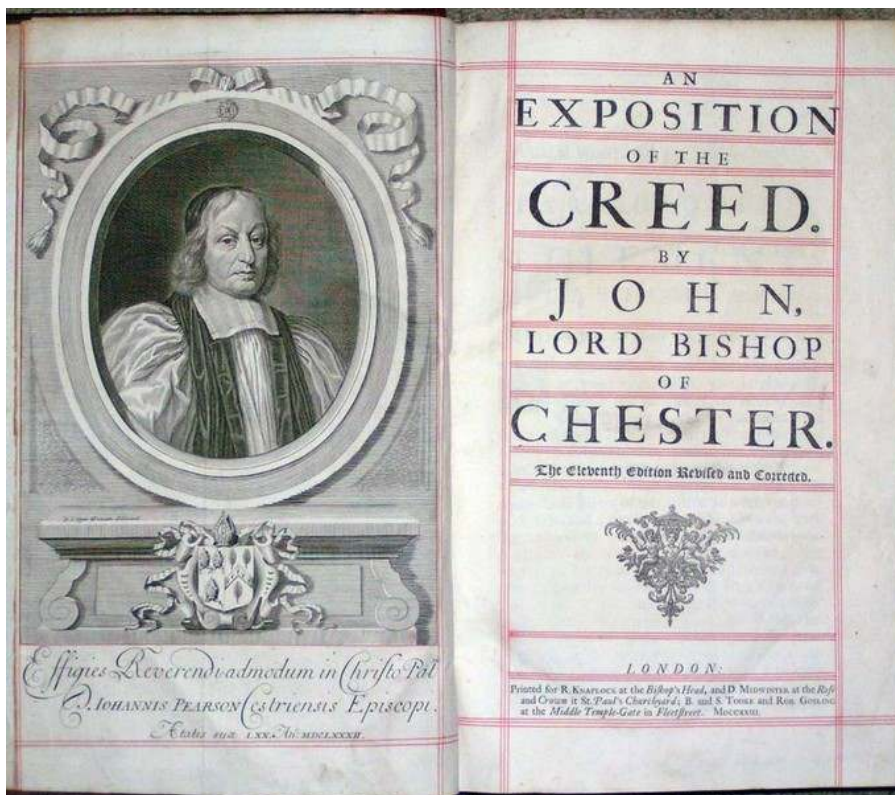
Collation: half title, title, 2 unsigned leaves, *4 **4, ****4 *****6, a-d⁶, e², B-Z⁶, Aa-Dd⁶, [Ee²], Ee-Ll⁶, Mm⁴, Nn⁴, Oo-Zz⁶, Aaa-Ppp⁶, Qqq⁴, Rrr⁴, Sss-Zzz⁶, Aaaa-Ffff⁶, Gggg⁴, [Hhhh]², Hhhh-Mmmm⁶, Nnnn². Pagination: (1) half-title, (1) verse, (1) title, (1) blank, (1) dedication, (1) blank, (36) General Preface, (1) notes, (1) blank, XLV Authour's Life, (1) blank, (1) half-title, (1) blank, (4) contents 1st books, 1-923 (1)pp., (27) Tables (indexes) (1) blank. Online ESTC #R4749.

**Nice Leather/Rebacked edition of Pearson on the Creed,
with Portrait & Title Ruled in Red. Folio, London, 1723**

14. 17845 PEARSON, JOHN. *Exposition of the Creed*. By John, Lord Bishop of Chester. The Eleventh Edition Revised and Corrected. London: Printed for R. Knaplock at the Bishop's Head, and D. Midwinter at the Rose and Crown in St. Paul's Churchyard; B. and S. Tooke and Rob Gosling at the Middle Temple-Gate in Fleetstreet. MDCCXXIII. [1723]. Folio, 21.2 x 33.5 x 3.7cm

\$300.00

John Pearson (1613-1686), Bishop of Chester. "During the Civil War he supported the Royalist cause, under the Commonwealth lived in semi-retirement in London, and after the Restoration became Master successively of Jesus College (1660) and of Trinity College (1662), Cambridge, and also (from 1661) Lady Margaret professor of divinity. At the Savoy Conference in 1661 he championed the cause of episcopacy. In 1673 he became Bishop of Chester. He was perhaps the most erudite and profound divine of a learned and theological age. His classical *Exposition of the Creed* (1659), in origin a series of lectures extending over several years at St. Clement's Eastcheap, reveals his firm grasp of fundamental principles, his delight in clear and accurate statement, and his judicious and sober temper, while the notes which illustrate the text reflect his remarkable knowledge, especially of the Christian Fathers."--F.L. Cross: *Oxford Dictionary of the Christian Church* (1963), p1037. "*His Exposition of the Creed*--clear, accurate, sensitive, and extraordinarily detailed--remains a standard work, unlikely to be surpassed."--Hugh de Quehen, 'Pearson, John (1613-1686)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Jan 2008 [http://www.oxforddnb.com/view/article/21717, accessed 23 April 2015]

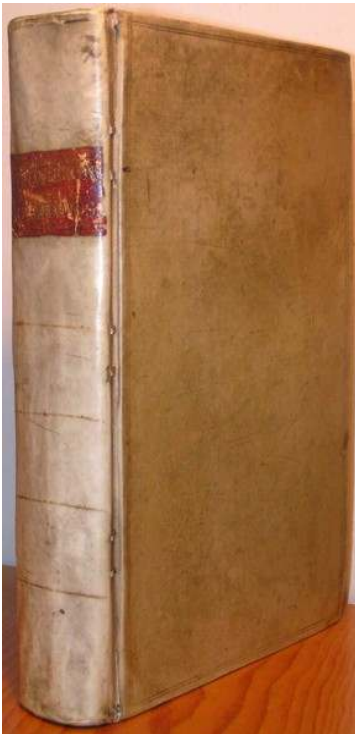


Bound full Cambridge style paneled calf in blind with fleur-de-lys in the corners, Recently rebacked with raised bands and title label, original leather rubbed & scuffed a bit and just wearing through the leather at the corners, light foxing, light damp stain along top half inch or 1cm of about a third of the pages, back side of portrait with a soiled stain near the bottom. A handsome copy with the raised bands, and the portrait & title page both ruled in red. With bookplate of Samuel Gilbert Beal (1843-1933), a Church of England clergyman & antiquary, rector of Romaldkirk, Darlington 1889.

Collation: portrait facing title, title page leaf, A-Fff⁴. Pagination: (1) title, (1) blank, (4) Epistle Dedicatory, (3) To the Reader, (1) The Creed, 1-398, (10) indexes. Online ESTC Citation #T95903.

Calvinist Conforming Church of England Divine, 35 Sermons, London, 1681

15. 17822 SANDERSON, ROBERT. XXXV. *Sermons. Viz. XVI V. VI. VIII.* } *ad {Aulam. Clerum. Magistratum. Populum. With a large Preface.* By The Right Reverend Father in God, Robert Sanderson, Late Lord Bishop of Lincoln. The Seventh Edition; Corrected and Amended. Whereunto is now added the Life of the Reverend and Learned Author, Written by Isaac Walton. London, Printed by Tho. Hodgkin, and are to be sold by T. Basset, at the George in Fleet-street, J. Wright at the Crown on Ludgate-hill, R. Chiswel at the Rose and Crown, and B. Tooke at the Ship in St. Pauls Church-yard, T. Passenger at the Three Bibles on London-Bridge, and T. Sawbridge at the Three Flour-de-Luces in Little-Brittain, MDCLXXXI. [1681] Folio, 21.2 x 32.5 x 5.2cm. \$425.00

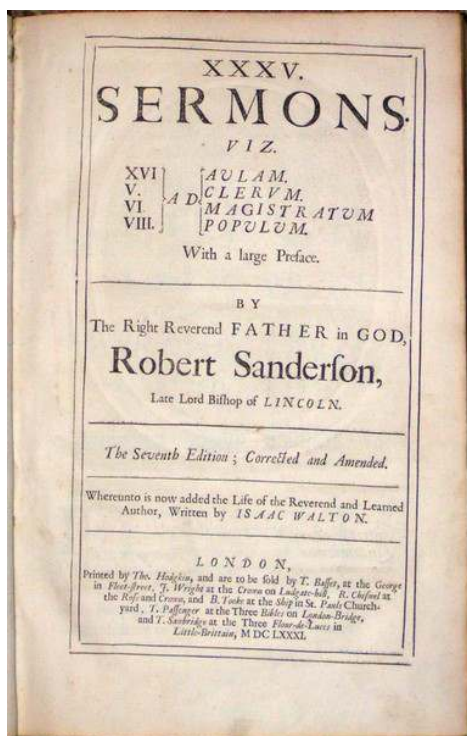


Robert Sanderson (1587-1662) an English prelate, consecrated Bishop of Lincoln 1660. "A doctrinal Calvinist, Sanderson had tried to resolve the controversy created by Richard Mountague's books in the mid-1620s by offering a slight alteration of the sublapsarian doctrine of predestination. Nevertheless, he insisted that the Church of England held that divine act of election was entirely gratuitous and to suggest otherwise was 'quarter-Pelagian and Arminian novelty' (Works, 5.277). Marginal notes condemning the Arminians and 'their Semipelagian subtilties' continued to appear in all editions of his sermons until 1657, and vigorous efforts in the late 1650s by Henry Hammond, Thomas Pierce, and others to change his mind had little success. Sanderson's soteriology, his denunciations of usury and idleness, and his support for the reformation of manners show that he had much in common with puritans. Izaak Walton's biography of Sanderson wholly ignores his Calvinism, his agreement with puritans on many issues, and his quarrels with Hammond and the churchmanship that Hammond and his friends represented. However, throughout his long career he rejected puritan arguments against ceremonies, probably in part because of his observation of the actions of John Cotton and his followers at nearby Boston. Sanderson, deeply concerned to retain protestant unity against Rome, was an anti-puritan in the Whitgiftian mould, an excellent example

of the way 'that even men who shared great tracts of ideological terrain with the Puritans could end up hating them with a passion' (Lake, 115). In 1655 and 1657 he wrote strongly worded prefaces to collections of his sermons that accused presbyterians and Independents of having opened the door first to sectarianism and thus to 'popery' or atheism. Acknowledging that this had not been their intention, he nevertheless concluded that 'The Master in the Fable did not well to beat his Maid for serving him with thin Milk, when it was his own Cow that gave it' (XXI Sermons, 1681, sig. a1r).... Sanderson's reputation for judiciousness (and doubtless his theological stance) led to a seat in the Westminster assembly, which he never occupied.... According to The Spectator, Sanderson's sermons, along with those of Bull, South, Barrow, and Tillotson, continued to guide preachers in the eighteenth century (Spurr, 392)."--J. Sears McGee, 'Sanderson, Robert (1587-1663)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004[<http://www.oxforddnb.com/view/article/24627>, accessed 12 Jan 2015]

Quotes from Allibone re Sanderson: "That clear and solid man, Mr. Sanderson. None states a question more punctually, resolves it more satisfactorily, answers all objections more fully."--Bishop





Prideaux. "I carry my ears to hear other preachers, but I carry my conscience to hear Mr. Sanderson, and act accordingly."--King Charles I. "Dr. Sanderson, who stands at the head of all casuists, ancient and modern, was frequently consulted by Charles I.... His Sermons still maintain their reputation for clearness of reason, and a purity of style which seems to be the effect of it." "There are no sermons more valuable for study, or more to be recommended to a young divine for their sound doctrine and admirable matter, than Bishop Sanderson's"--*Irish Eccles. Journ.*, Dec. 29, 1840.

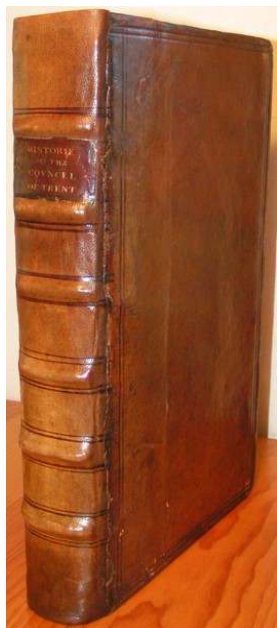
Bound full vellum red gilt morocco title label, bottom 3cm of vellum along front hinge is starting to split, vellum soiled some, title label scuffed and chipped a bit at edges, marbled endpapers, light damp stain in bottom margin of 34 leaves, p. 23 has bottom margin corner torn away, large but light ink stain on p. 93, light occasional foxing, contents clean. Engraved portrait of Sanderson facing the title, a few woodcut initial letters. Engraved bookplate of "Henry Robinson, M.A." on front paste-down endpaper.

Collation: frontispiece facing title, title leaf, dedication leaf, title leaf, (b)-(h)², i-q², title leaf, A²⁻⁴, a-b⁴, B-Ss⁴, A-D⁴, E-G², B-Ii⁴, Kk², Ll-Ss⁴, [*]-[***]². Pagination: (1) title, (1) blank, (2) dedication, (1) title, (1) blank, (2) preface signed I.W., 1-46 Walton's Life of Sanderson, 43-50 [i.e. 47-50] Dr. Pierce's

letter to Walton, 51-53 Bp. of Lincoln's letter to Walton, (1) blank; (1) title page, (1) blank, (10) preface, (11) contents, (1) blank, 1-313, (1) blank, (6) scripture table; (31) preface signed by Botheby Paynell, (1) blank, (11) contents, (1) blank, 1-314, (5) scripture table, (1) blank, 1-12 extra sermon. Pagination is close to Online ESTC Citation No. R21088. Final 12pp is also listed separately as Citation No. R236854.

Paolo Sarpi's *Historie of the Council of Trent*, London, 1629, 2nd Edition

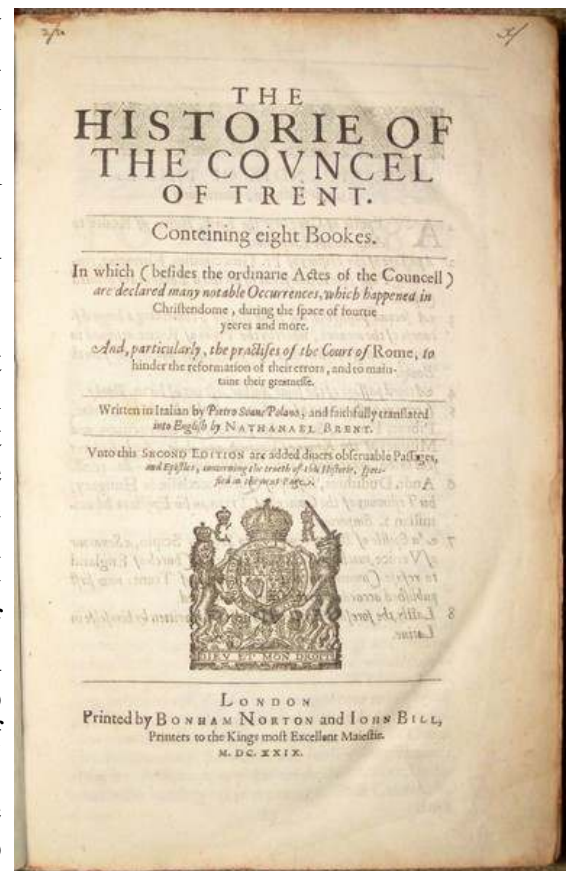
16. 17806 SARPI, PAOLO. *The Historie of the Covncel of Trent. Containing eight Bookes. In which (besides the ordinarie Actes of the Councell) are declared many notable Occurrences, which happened in Christendome, during the space of fourtie yeeres and more. And particularly, the practises of the Court of Rome, to hinder the reformation of their errors, and to maintaine their greatness.* Written in Italian by Pietro Soane Polano, and faithfully translated into English by Nathanael Brent. Vnto this Second Edition are added diuers obseruable Passages, and Epistles, concerning the trueth of the Historie, specified in the next page. London Printed by Bonham Norton and Iohn Bill, Printers to the Kings most Excellent Maiestie. M.DC.XXIX. [1629]. Folio, 23.3 x 33.8cm. \$1,250.00



Paolo Sarpi (1522-1623) Venetian patriot and opponent of the Jesuits. In the famous struggle of Venice with Pope Paul V, Sarpi swayed public opinion to stand in the face of the interdict, with the result that the Jesuits were expelled from the republic. His contest with Rome brought him interest with King James, and his *History of the Council of Trent* was written principally for his sake, and which history as fast as it was written, was sent in several sheets in letters to King James. They were translated into English and the 1st edition was published in London in 1619. It is decidedly anti-papal, but with opinions varying from: "It is a bitter invective against the popes, Protestants like Ranke consider it devoid of all authority."--M. Ott, *Catholic Ency.* 13:478. Or: "a model of historical composition, commended for the extent of its learning, the generous candor of its spirit, the unbiased integrity of its principles."--M'Clintock & Strong, 7:824. Decide for yourself.

"The Council of Trent, the turning-point in the Counter-Reformation, created the modern Roman Catholic Church. It represents not merely one of the decisive moments of the sixteenth century, but a moment whose influence is

still felt all over Europe. Forced upon an unwilling papacy by the Emperor Charles V, who was anxious to put an end to the dissensions caused by religious strife, the Council first met in 1545. From the beginning, however, its proceedings were under papal domination, and, so far from effecting a reconciliation with Protestantism, its pronouncements on undecided points of dogma and the bold front it thus put forward gave its members the new confidence they needed to resist the Evangelical threat... [when] the Council closed at the end of 1563, an instrument had been placed in the hands of the papacy which determined the evolution of the Roman Church for the next three centuries, culminating in the pronouncement of the dogma of Papal infallibility in 1877... The full force of the acts of the Council was not lost either on those who desired a reconciliation between the Church and the new schismatics or on those who distrusted the centralization of power in Rome. It was both these motives which prompted the Venetian patriot, scientist, scholar and reformer, Paolo Sarpi, to compile his memorable 'History of the Council of Trent', which was published pseudonymously in London... Translated and reprinted over and over again, the masterpiece of 'Father Paul of Venice', as he was known to generations, is still read..."--*Printing and the Mind of Man* #118, pp71-72. We offer the 2nd English Edition of 1629 after the first Latin, English & Italian editions of 1619-1620.



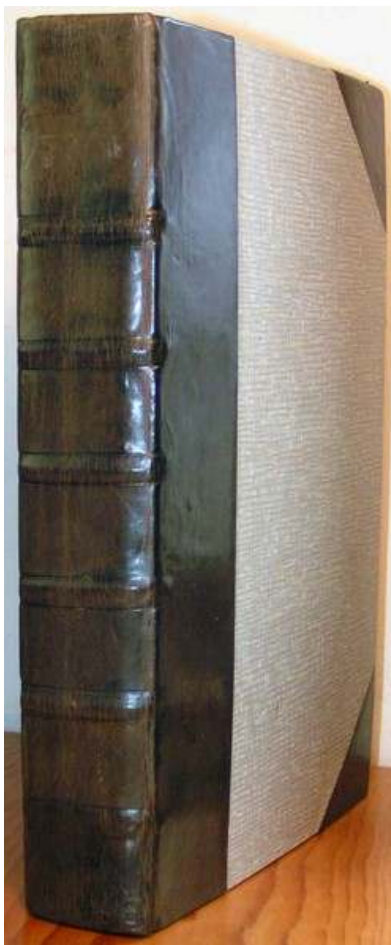
Bound full leather, sometime recently rebaked with raised bands and original title label pasted over, transition between new spine and original leather on boards not as neat a could be, covers with simple double fillet lined border in blind, worn through leather at corners, red page edges worn some, endpapers split along inside hinge but hinges tight, lacks front free endpaper, foxing on outside edges of paste-down endpapers where the paper is pasted over the leather, scattered light foxing, some pages lightly tanned. *Woodcut printer's device on title page, head & tailpieces, elaborate decorative initial capital letters.*

Collation: blank leaf, title leaf, ¶³⁻⁶, A-Zzz⁶, Aaaa-Gggg⁴, Hhhh⁶. Pagination: (1) title, (1) append. contents, (3) translators dedication to King, (1) blank, (1) To the Reader, (1) blank, (2) translators dedication to Archbishop of Canterbury, 1-881 [i.e. 879--p.879 misnumbered 881], (1) Andreas Duditheius..., (14) Index, (1) colophon, (1) blank. Our copy with the variant words "second edition" on the title page printed in large and small caps. Colophon reads: London, ¶Printed by Bonham Norton, and Iohn Bill, Printers to the Kings most Excellent Maiestie. Anno Dom. M.DC.XXIX.

Collected Sermons of Jeremy Taylor, Folio, London, 1668

17. 17843 TAYLOR, JEREMY. *A Course of Sermons for All the Sundays of the Year. Fitted to the great Necessities, and for the supplying the Wants of Preaching in many parts of this Nation. With a Supplement of Ten Sermons Preached since His Majesties Restauration. Whereunto is Adjoyned, A Discourse of the Divine Institution, Necessity, Sacredness, and Separation of the Office Ministerial.* By Jer. Taylor, Chaplain in Ordinary to King Charles the First, and Late Lord Bishop of down and Connor. The Third Edition Enlarged. [2 lines in Greek, 2 lines in Latin] London, Printed by E. Tyler for R. Royston Book-seller to the Kings most Excellent Majesty, MDCLXVIII. [1668]. [At head of title]: ENIAYTOΣ. Folio, 21.5 x 32.4 x 5.7cm. \$375.00

Jeremy Taylor (1613-1667) Anglican bishop and author. "Taylor's difficult years in Ireland and his early death around the age of fifty-four cannot overshadow his literary achievements, which are all the more impressive in view of the hand-to-mouth existence he was leading for much of the



1640s and 1650s. His published writings were the basis of his fame during his lifetime and since.... His devotional writings ranged from liturgical collections to sermons, from arguably the first English life of Christ, *The Great Exemplar*, a mixture of narrative and prayer, to two great manuals of practical piety, *Holy Living* and *Holy Dying*. The popularity of Taylor's writings in this vein was overwhelming: they were among the best and steadiest sellers of the century.... Taylor's success owes as much to his literary talent as his intellect. He was notable for his eloquence, his almost poetical imagination, and his wide biblical and classical learning: even his opponents recognized his 'admirable wit, great parts, quick and elegant pen, his abilities in critical learning, and his profound skill in antiquities' (Wood, *Ath. Oxon.*, 3.784).... Modern readers, however, may find Taylor's work remarkable for its emotional power, acute sense of human capabilities and responsibilities, and emphasis on the practical duties of a Christian profession."--John Spurr, 'Taylor, Jeremy (bap. 1613, d. 1667)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2006 [<http://www.oxforddnb.com/view/article/27041>, accessed 7 April 2015].

We offer this large volume of Taylor's sermons, including his *Sermons Preached at Golden-Grove*.

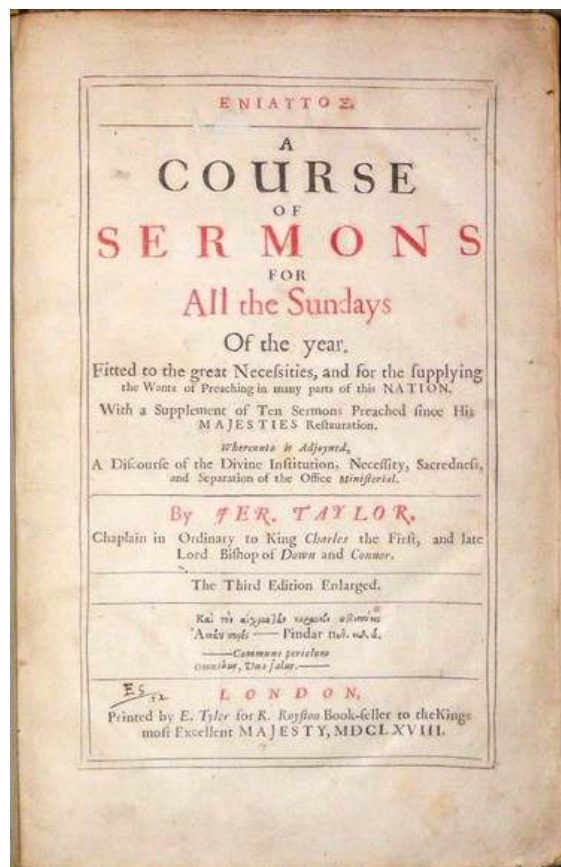
Sometime recently rebound in half leather spine & corners with gray decorated paper over boards, spine with slight raised bands, the red of the page edges mostly rubbed away, new endpapers, light foxing, very occasional pencil marking in text in the form of lines in the margins and a few x's, bottom corner of the first 25 leaves soft & worn away,

top outside corner of last leaf torn away taking with it the page number. Title printed in red & black. Lacks frontispiece portrait of Taylor.

Collation: A⁸, B-Y⁶ (last leaf blank); *1-6, A-Y⁶, Z⁴--last leaf blank (N³ mis-signed N²); A⁴, B-T⁶, U²; A-D⁶; A-B⁶.

Pagination: (1) title--Eniautos 1668, (1) blank, (1) title--XXV Serm Golden-Grove 1668, (1) blank, (5) Epistle Dedicatory, (1) blank, (6) contents, 1-250, (2) blank. (1) title--XXVII Serm Golden-Grove 1668, (1) blank, (9) Epistle Dedicatory, (1) contents, 1-270, (2) blank. (1) title--Dekas Hembolimaos A Supplement 1667, (1) blank, (1) title--Righteousness Evangelical...1667, (1) blank, (2) Epistle Dedicatory, (1) contents, (1) imprimatur, 1-45, (1) blank; (1) title--consecration sermon 1666, (1) blank, 49-51 to the Christian reader, (1) blank, 53-69, (1) blank; (1) title--Sermon...Parliament Ireland 1666, (1) blank, 73-78 Epistle Dedicatory, 79-93, (1) blank; (1) title--Via Intelligentiæ 1666, (1) blank, 97-98 to the Reader, 99-121, (1) blank; (1) title--funeral sermon John Primate of Ireland 1666, (1) blank, 125-147, (1) blank; (1) title--funeral sermon Lady Frances 1666, (1) blank, 151-152 dedication, (1) Pietati & Memoriae Sacrum, (1) blank, 155-172; (1) title--Whole Duty of the Clergy 1666, (1) Imprimantur, 175-206; (1) title--Rules and Advices to the Clergy 1667, (1) contents, 209-219, (1) blank. (1) title--Clerus Domini 1668, (1) blank, 1-48. (1) title--George Rust's Funeral Sermon for Jeremy Taylor 1668, (1) blank, 1-15, (1) Royston's ads for Taylor's books. Pages 162-163 misnumbered 172-172 in 1st pagination. Page 159 misnumbered 169 in 2nd pagination.

We offer the third edition of 5 published 1653, 1655, 1668, 1673, & 1678. Online English Short Title Catalog Citation #R1252. Wing T329.



Theophylact of Bulgaria on the Gospels translated by Oecolampadius, the Basle Reformer, Basle, 1527 bound with his Commentary on the Epistles of Paul, Cologne, 1529

18. 17827 THEOPHYLACT of Bulgaria. *Theophylacti Arciepiscopi Bvlga=riae, in quatuor Euangelia enarratio=nes, diligenter recognitæ*. Joanne Oecolampadio Interprete. Basileae, Apvd Andream Cratandrvn, Anno. M.D.XXVII. [1527] [Colophon:] Excvsvm est Rvrsvs Egregivm illvd Theophylacti in Evangelia Commen=tariorvm opvs, apvd inclytam Basi=leam, in Officina Andreae Cratandri, Mense Martio, An=no Virginei Partvs, M.D.XXVII. Folio, 22.5 x 33.5 x 7.3cm. \$2,000.00



Title printed within an elaborate woodcut border depicting in the top panel Christ & the redeemed; side panels with symbols of the 4 gospel writers: John as an eagle, Luke as a horned & winged cow, Matthew as a winged angel, and Mark as a lion. The bottom leaf pictures the Paul standing alone and the 12 Apostles standing & talking in groups of two. Numbered leaf 2 is printed within a decorative border with leaf pattern across the top, vase, pedestals, animals, heads on the sides; and then the bottom with bagpipes & peasants dancing, and on either side a horned devil involved in sin. There are woodcut headpieces on leaves 52r, 78r & 144v. The final leaf is blank except for a 6 x 8.2cm woodcut of a naked maiden holding a cleaver like knife in her right hand and her left gesturing outward. There are many small woodcut initials throughout (2.2 x 2.2cm) and several larger ones.

Collation: *⁸, a-d⁶, e¹⁰, f-z⁶, A-M⁶, N⁸. Foliation: (1) title leaf, (8) index leaves, 2-221 leaves, (1) leaf(blank recto, woodcut on verso). Worm holes throughout starting with about 70 in the title, 39 in leaf numbered leaf 2, 20 in l. 20, 13 in l. 50, 9 in l. 80, 5 in l. 122, 3 in l. 186, and 1 in the final leaf. VD16 B4603.

OCLC libraries. US: Univ. Illinois. UK: British Libraries (2 copies). Netherlands: Tilburg Univ; Radboud Universiteit Nijmegen. Switzerland: Zentralbibliothek Zurich. Also located through BSZ: Konstanz, Heinrich-Suso Gymnasium; Universitätsbibliothek Leipzig; Universität Mannheim; Stuttgart, Württembergische Landesbibliothek; Überlingen, Leopold-Sophien-Bibliothek Überlingen.

Bound with:

THEOPHYLACT of Bulgaria. *Theophylacti Arciepiscopi Bvlgariae, Enarrationes, diuinæ prorsus tamque diligenti nunc demum studio recognitæ, ut ad præcedentium collationem, longe perfectius, in lucem exijsse uideantur*. Chritophoro Porsena Rhomano Interprete. Anno M.D.XXIX. [1529] [Colophon:] Coloniae in Aedibvs Honesti Civis Pe-tri Quentell. Anno M.D.XXIX. Mense Ianuario.

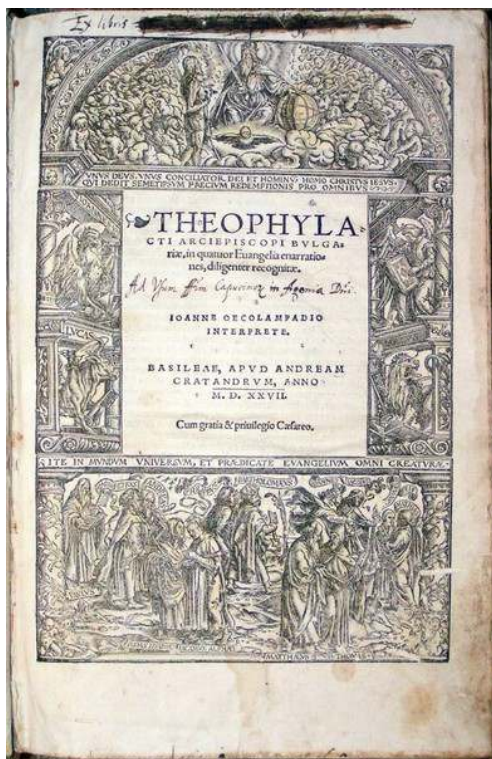
A very few woodcut initials (2 x 2cm), with rest being solid letters in the space provided.

Collation: *⁶, A-Dd⁶, Ee-Ff⁴, but Ff³ is mis-signed Ff⁴ and the gathering is lacking the final blank F⁴. Foliation: (1) title leaf, (5) leaves index, I-CLXIX leaves, lacking final blank leaf. Leaf CXLI misnumbered CXLII. Worm holes starting with 1 in the title page and ending with 14 on the final leaf. VD16 B4995.

OCLC libraries: US: Univ. Oregon Lib; Concordia Seminary St. Louis; Eastern Mennonite Univ. Canada: Univ. Toronto Pontifical Inst. UK: Univ. Oxford. France: Biblitheque Nat. & Univ. Strasbourg. Netherlands: Koninklijke Bibliotheek; Radboud Universiteit Nimmegen; Universiteit Leiden. Germany: Universitätsbibliothek Eichstatt; Universitätsbibliothek Erlangen-Näoernberg; Universitätsbibliothek Frieburg; Universitätsbibliothek ubingen; Württembergische Landesbibliothek. Switzerland: Sistem Biblitecario Ticinese; Zentrabibliothek Zurich; Aargauer Kantosbibliothek.

Theophylact (circa 1050-1112?) "Byzantine exegete. A Native of Euboea, he was a pupil of Michael Psellus, and for time the tutor of Constantine Prophyrogenitus, son of Michael VII. Circa





1078 he was made archbishop of Achrida in the country of the Bulgarians, whose lack of civilization was a source of constant suffering to him, as is revealed in his letters. His principal work is a series of commentaries on several OT Books and on the whole of the NT except Revelation. They are marked by lucidity of thought and expressions and closely follow the Scriptural text. At the same time they insist on practical morality in the manner of St. Chrysostom whom Theophylact took as a model. In matters of exegesis Theophylact was largely influenced by earlier writers such as the so-called 'Oecumenius' especially in Acts and the Catholic Epistles, as well as by his contemporary, Euthymius Zigabenus."--Cross: *The Oxford Dict. of the Christian Church* (c1958), p.1345. "As an exegete he was skillful and sensible... he conceived rightly the aim and method of exegesis, and the precision of his interpretation makes his commentaries still worthy of consideration."--Philipp Meyer in *The New Schaff-Herzog Ency. of Religious Knowledge*, X:407.

Johannes Oecolampadius (1482-1531) German Reformer. "...he became the leading Protestant Reformer of Basle. A brilliant philologist in Latin, Greek, and Hebrew... [He] returned to Basle, becoming lecturer on Holy Scriptures at the university in 1523. Later he became a minister in the city, and his influence through lectures and sermons led to the establishment of the Reformed Church."--Robert G. Clouse in Douglas: *The New International Dict. of the Christian Church* (c1974) p.723. Oecolampadius published translations of Athanasius, Chrysostom, Gregory of Nazianzum, John of Damascus, Theophylact, and other church fathers.

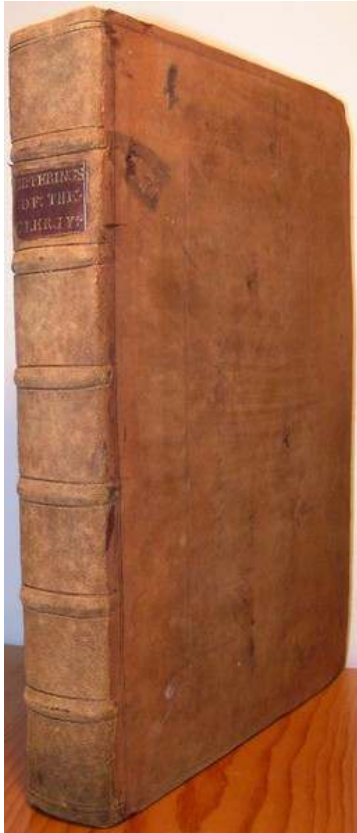
We offer Oecolampadius' translation into Latin of the Theophylact's Commentary on the Gospels, Basle, 1527; bound with Christophorus Persona's (1416-1486) translation from the 15th century of Theophylact's Commentary on All The Epistles of St. Paul, Cologne, 1529.

Bound in half blind-stamped pigskin with raised bands, outer half of beveled wood boards exposed, sometime new leather and brass clasps & catches, many small worm holes in covers, insect damage to wood bottom of front cover with the start of a crack in the wood 10cm long, small splits in pigskin at top and bottom of hinges, pigskin & wood boards soiled some, foreedges pushed out in the middle--also pulled away in center of spine, but binding tight, lacks free endpapers and flyleaves, worm holes in paste-down endpapers, exposed MSS leaf showing under rear paste-down endpaper--part of the endpaper removed to expose MSS, small damp stain along top edges of some pages, damp stain along lower & fore-edge margins of pages towards the end. Early pen "exlibris" crossed & smudged out at top of first title, underlining and old pen notes in the margins--somewhat extensive in the first volume but scattered here and there in the second volume.



**Walker's work on the Sufferings of the Church of England Clergy
at the hands of the Puritans, London, 1714, Folio, Split leather**

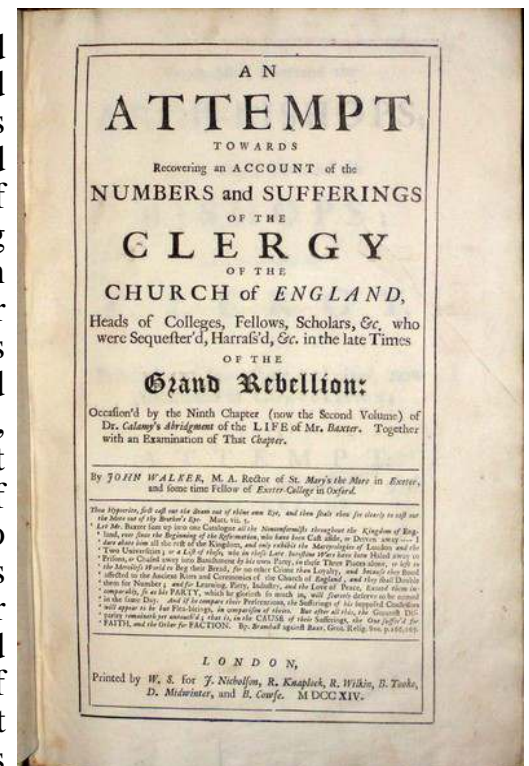
19. 17819 WALKER, JOHN. *An Attempt Towards Recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England, Heads of Colleges, Fellows, Scholars, &c. who were Sequester'd, Harras'd, &c. in the late Times of the Grand Rebellion: Occasion'd by the Ninth Chapter (now the Second Volume) of Dr. Calamy's Abridgment of the Life of Mr. Baxter. Together with an Examination of That Chapter.* By John Walker, M.A. Rector of St. Mary's the More in Exeter, and some time Fellow of Exeter-College in Oxford. [15 lines quotes, Matt. vii.5, and Bp. Bramhall against Baxt.] London, Printed by W.S. for J. Nicholson, R. Knaplock, R. Wilkin, B. Tooke, D. Midwinter, and B. Cowse. MDCCXIV [1714]. Folio, 23.8 x 35.2cm. \$350.00

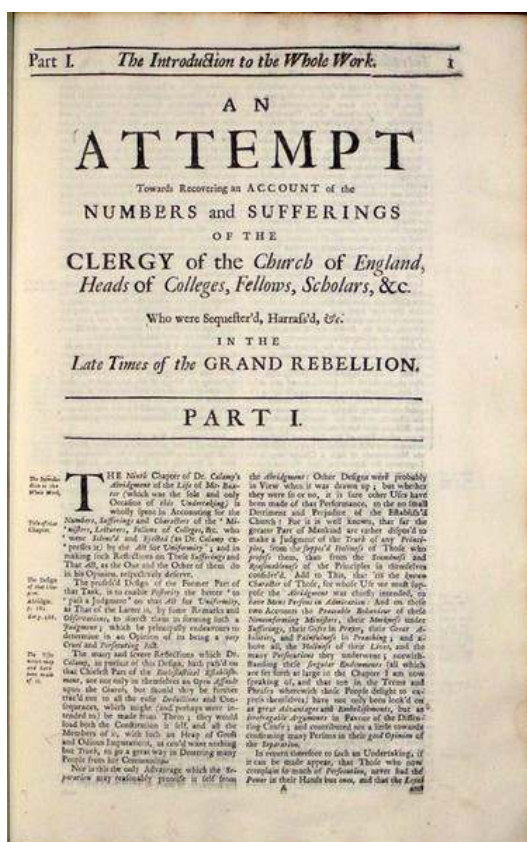


Quotes from title page which describe the sentiments of this book:
"Thou Hypocrite, first cast out the Beam out of thine own Eye, and then shalt thou see clearly to cast out the Mote out of the Brother's Eye. Matt. vii.5." "Let Mr. Baxter sum up into one Catalogue all the Nonconformists throughout the Kingdom of England, ever since the Beginning of the Reformation, who have been Cast aside, or Driven away....I dare abate him all the rest of the Kingdom, and only exhibit the Martyrologies of London and the Two Universities; or a List of those, who in these Late Intestine Wars have bee Haled away to Prisons, Chased away into Banishment by his own Party, in these Three Places alone, or left to the Merciless World to Beg their Bread, for no other Crime than Loyalty, and because they stood affected to the Ancient Rites and Ceremonies of the Church of England, and the shall Double them for Number; and for Learning Piety, Industry, and the Love of Peace, Exceed them incomparably, so as his PARTY, which he glorieth so much in, will scarcely deserve to be named in the same Day. And if he compare their Persecutions, the Sufferings of his supposed Confessors will appear to be but Flea-bitings, in comparison of theirs. But after all this, the Greatest Disparity remaineth yet untouch'd; that is, in the CAUSE of their Sufferings, the One suffer'd for FAITH, and the Other for FACTION. Bp.

Bramhall against Baxt. Grot. Relig. 8vo. p.166,167."

"Walker, John (bap. 1674, d. 1747), Church of England clergyman and historian.... The publication of Edmund Calamy's Account (1702-13) of nonconformist ministers silenced and ejected after the Restoration in 1660 suggested simultaneously to Charles Goodall and to Walker the idea of rendering a similar service to the memory of the conforming clergy who were deprived and sequestered by the puritans in the period before the Restoration. Goodall advertised for information in the London Gazette; finding that Walker was engaged on a similar task, he gave him the materials he had collected. Walker collected particulars by help of query sheets, circulated in various dioceses.... A remarkable subscription list contains over thirteen hundred names. The work consists of two parts: first, a history of ecclesiastical affairs from 1640 to 1660, the object being to show that the ejection of the puritans by the Act of Uniformity (1662) was a just reprisal for their actions when in power; second, a catalogue, well arranged and fairly well indexed, of the deprived clergy with particulars of their sufferings. The plan falls short of Calamy's, as it does not give biographies. A third part, announced in the title-page as





an examination of Calamy's work, was deferred and never appeared, though Calamy is plentifully attacked in the preface.... Walker's work, though strongly polemical and full of anti-puritan sentiments, shows evidence of careful historical consideration of his materials, and he does not try to ignore the charges made against some of his 'sufferers' which led to their ejection."--Alexander Du Toit, 'Walker, John (bap. 1674, d. 1747)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [<http://www.oxforddnb.com/view/article/28496>, accessed 7 Jan 2015].

Bound full split leather boards with blind tooling in Cambridge style, sometime later rebaked with split leather and raised bands, retaining the original title label, worn through the leather at the corners and a few places along the fore-edge of the front cover, rubbed and scuffed, red speckled page edges, endpapers long separated at inside hinges but hinge are tight & firm, light occasional foxing with the exception of pp.81-84 of Part II which are heavily foxed.

Collation: title leaf, dedication leaf, (A)-(N)², a-d², A-Eee²; B-Sssss². Pagination: (1) title, (1) blank, (1) dedication, (1) blank, i-li preface, (1) contents, (14) subscribers & errata, (2) errata, 1-204pp, 1-424pp, 425-436 index. Online English Short Title Catalog citation #T145152. The first and only edition.

Finis