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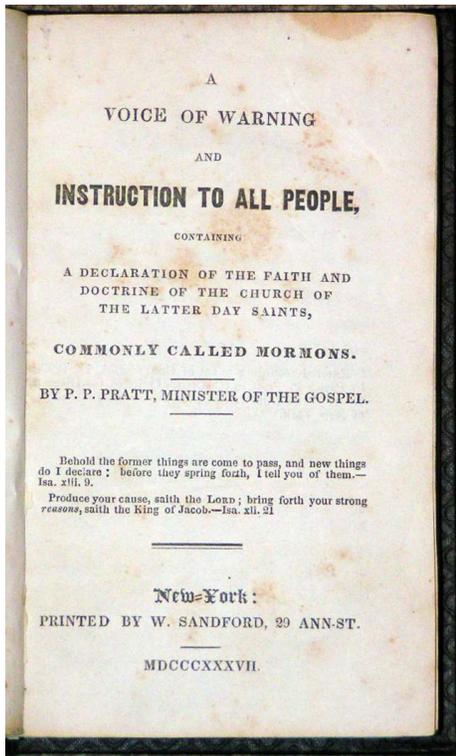
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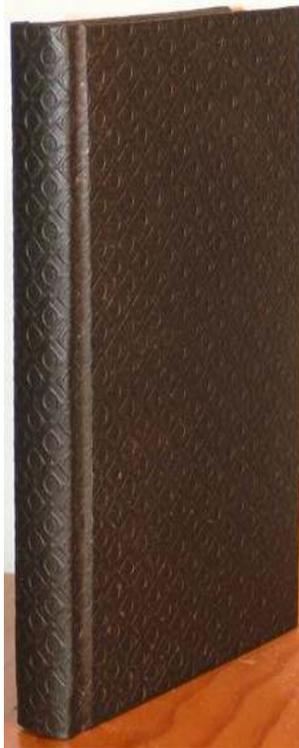


Catalog No. 292 Recent Acquisitions Theology & Church History

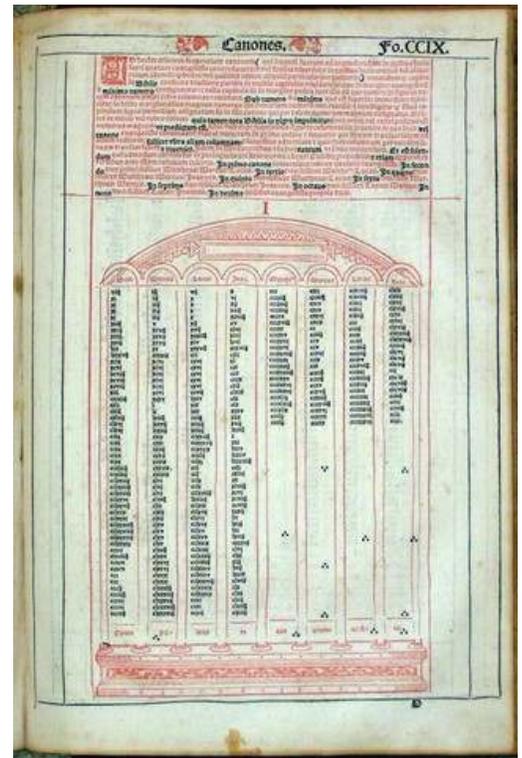
Highlights from this Catalog:



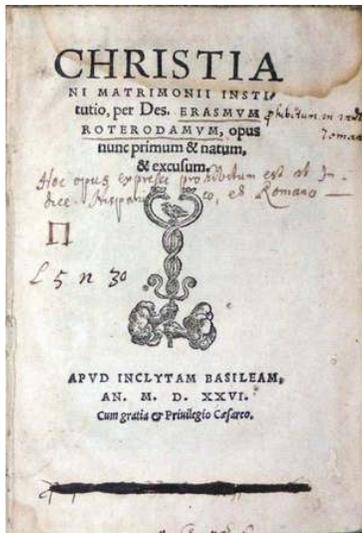
#1. Mormon: First Edition of Pratt's *Voice of Warning*, 1837



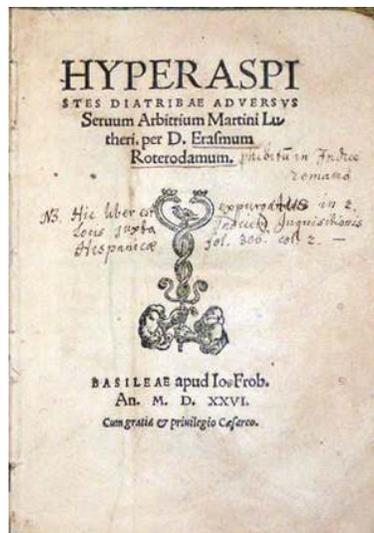
#1. Mormon: Pratt, Binding



#6. Latin Bible with many Woodcuts Jean Crespin, Lyons, 1527



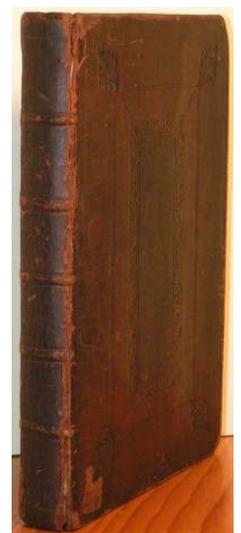
#11, Erasmus on Christian Marriage, 1526



#12, Erasmus 1526 reply to Luther's Bondage/the Will



#7. MSS leaf, Book of Hours, circa 1425-1450



#20, Cotton Mather, 1721

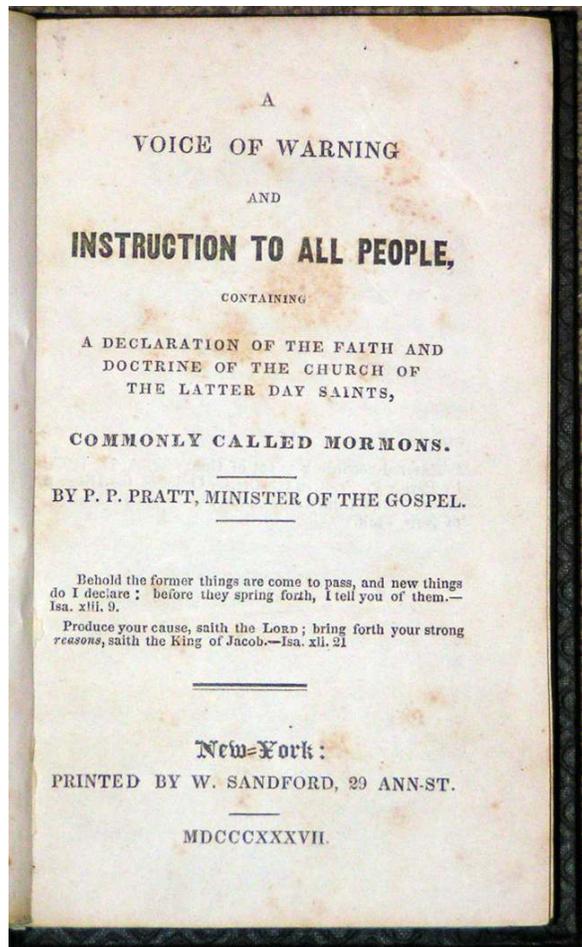
To order from this catalog click on the 5 digit number in the rectangular box next to the authors name. It is a link that will take you to that book's description on my webpage. Click on "Add to Shopping Cart" at the top or bottom of the page. You can also call us at 304-645-7169 or email us at raretheology@stroudbooks.com

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.

The Rare First Edition of P. P. Pratt's *A Voice of Warning*, NY, Sandford, 1837

1. 17894 PRATT, PARLEY PARKER. *A Voice of Warning and Instruction to All People, Containing a Declaration of the Faith and Doctrine of the Church of the Latter Day Saints, Commonly Called Mormons.* By P.P. Pratt, Minister of the Gospel. Behold the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them.--Isa. xlii.9. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.--Isa. xii.21 New-York: Printed by W. Sandford, 29 Ann-St. MDCCCXXXVII [1837]. 9 x 14.6 x 1.5cm (the book block) \$29,000



Recently rebound in embossed cloth that in its design is a near identical match to the original cloth, new paste-down endpapers & new rear free endpaper, light to medium foxing, 5 digit number written on bottom of leaf A³ with ink running to the verso of leaf and some mark-off on leaf A³, large but very light dampstain towards end with slightly wavy pages, half-moon dampstain in top margin of first 36pp, scattered pencial marks in margins, 1 x 2.3cm half-moon tear out of outside margin of leaf B², old & small blue ink spot and/or lines on pp. 12, 96-100, 119-122, 151-152, 155-156, 159-160.

Collation: A¹², B⁶ and then alternating between 12 & 6 leaves per gathering through M⁶ (E² mis-signed E³, and vice versa). Pagination: (1) title, (1) copyright, [iii]-x preface, [11]-216pp. Sabin B64971; Flake 6627.

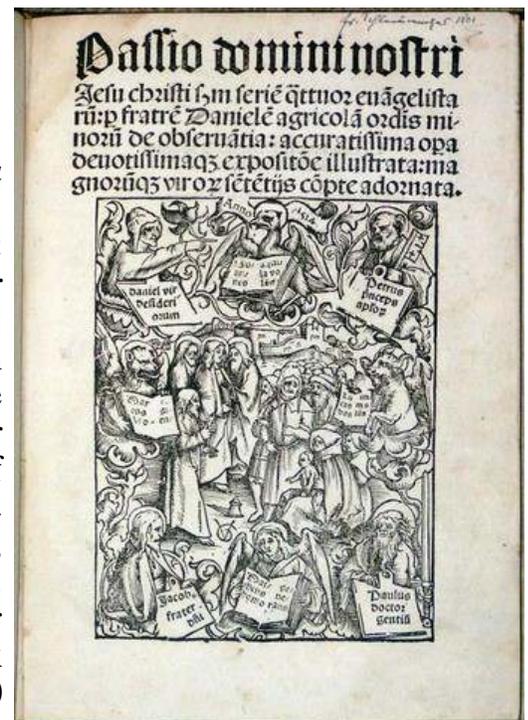
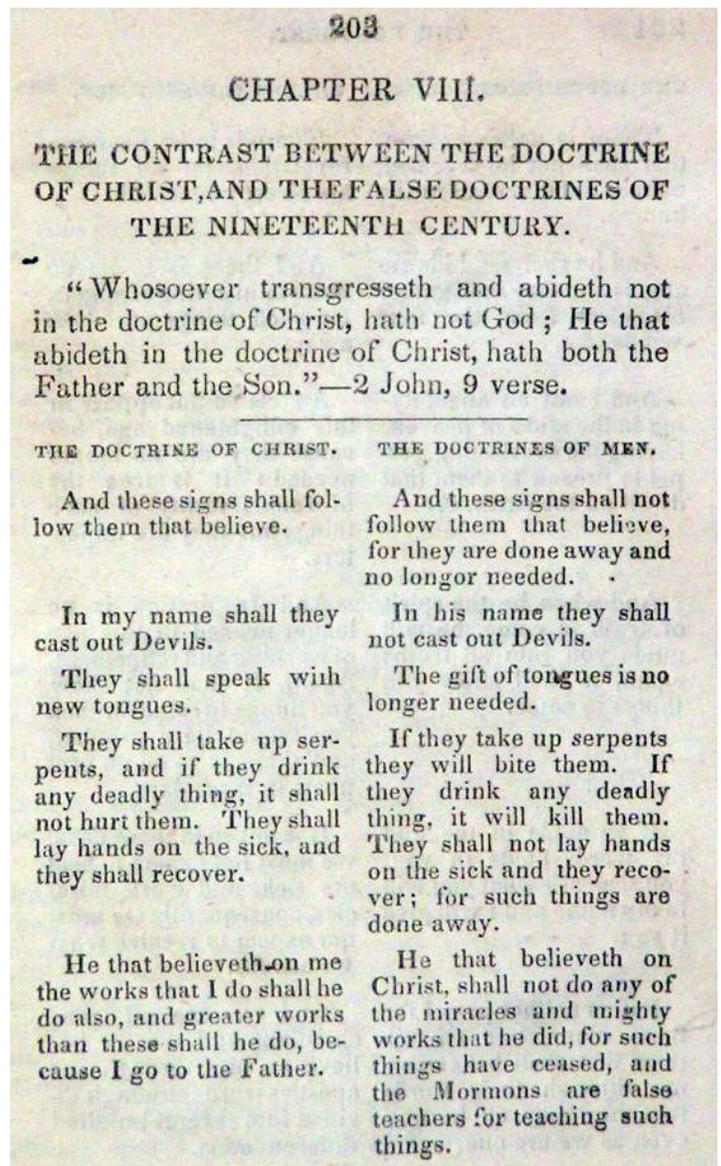
Parley Parker Pratt, 1807-1857, early leader of the Later Day Saints, was converted in 1830 after reading the Book of Mormon. He was a zealous missionary travelling on extended missions from NY state throughout the Ohio valley, Canada, England, California, Chile, etc. He was a prolific writer for the church. Parley Pratt was also one of the original Quorum of Twelve Apostles (1835-1857). He was a noted poet and some of his hymns are still used in the current LDS hymnal today. Practicing polygamy, Parley Pratt was murdered by the estranged husband of his 12th wife in 1857. He had a total of 30 children and 266 grand-children and his living descendents in 2011 were

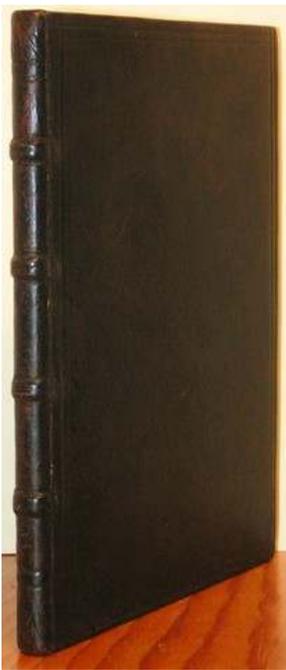
estimated to number 30,000-50,000. He was great-great-grandfather of Mitt Romney, and the great-great-great grandfather of Jon Huntsman, both candidates for the 2012 Republican presidential nomination.

Pratt's *A Voice of Warning* became one of the most widely read works among Later Day Saints and was instrumental in the conversion of thousands. Employing explanations of fundamental Later Day Saints doctrine with biblical references, arguments and examples, the format was used by most LDS writers for the next century. "Pratt's 1837 book did not bear on its title page any official imprint of the LDS Church. Nevertheless, it well represents the Church's doctrine (as preached in public, at least) for the 1836-1838 period. Later editions included corrections, additions, and deletions of various kinds. Some of these were merely cosmetic changes, while others reflected corrective input originating from top Church leaders like Sidney Rigdon, Joseph Smith, Jr., and Parley P. Pratt himself... His book seeks to demonstrate how Mormonism differs from the mainstream Christian teachings and practices of his day. In this respect, *A Voice of Warning* stands as a bridge between the original Mormon message preached in 1829-1833 and the later doctrinal developments of the Far West and Nauvoo periods in LDS history."--The Spalding Studies Home Page, "Transcriber's Comments" at: <http://www.solomonspalding.com/docs/prt1837b.htm#comments>

**With Large Title Woodcut
and 20 Smaller Woodcuts by Graf Urs, Basel, 1514**

2. 17889 AGRICOLA, DANIEL. *Passio domini nostri Jesu christi s,[ecundu]m serie q[ua]ttuor euagelistar : p fratrem Daniel agricol ordis minor de obseru tia: accuratissima opa deuotissimaqz expositōe illustrata: magnor qz viror s t tūs c pte adornata.* [Woodcut below this dated 1514.] [Colophon:] Explicit concordantiq quattuor euangelistarum, in passion dni nostri Iesu Christi, inter priscas haud facile secedet, a fratre Daniele Agricola obseruantino, ordinis Minor cocinne digesta. Operaqz Adæpe, tri de Langen dorff accuratissime, ære plano, lucidoqz distincte, notulis varijs & punctuatim, pridie Kalendas Augusti Basileæ impressa, Regnante do mino nostro Iesu Christo, Anno M.D.XIII. [1514] cui laus honos & gl'ia p. infinita sæcula sæculor AMEN. Quarto, 15 x 20.1 x 1.3cm; page block: 13.9 x 19.5cm. \$1,600.00





We are offering Daniel Agricola's popular harmony of and commentary on the Passion narratives from the Four Gospels, illustrated by Urs Graf. Daniel Agricola [Meyer] (1490-1540) was a Franciscan monk. This work was first published in 1509 as an appendix to Guillelmus Parisiensis: *Postille maiores super evangelio et epistolas*, not present here. Agricola also published two works written against Luther in 1528 & 1529.

Urs Graf (1485-1527) "Swiss draughtsman, printmaker, designer, goldsmith, and painter, active mainly in Basle. He is best known for his drawings, which survive in considerable number, often signed and dated. They are done in a bold and energetic style, with virtuosic curling strokes of the pen; favourite subjects are soldiers (Graf himself spent some time as a mercenary in Italy), peasants, and flamboyantly dressed ladies of easy virtue. Graf also designed stained glass, made woodcuts, and executed the earliest extant dated etching, *Girl Washing her Feet* (1513)." --<http://www.oxfordreference.com/view/10.1093/oi/authority.20110803095902659>, accessed Jan 29, 2016. Also: "Urs Graf was initially trained by his father and then apprenticed to a local goldsmith in Zurich. He first made a living by designing book illustrations and working as the assistant to a stained-glass painter. He entered the goldsmith's guild in 1512 and became a citizen of Basel. He was repeatedly arrested for beating his wife and

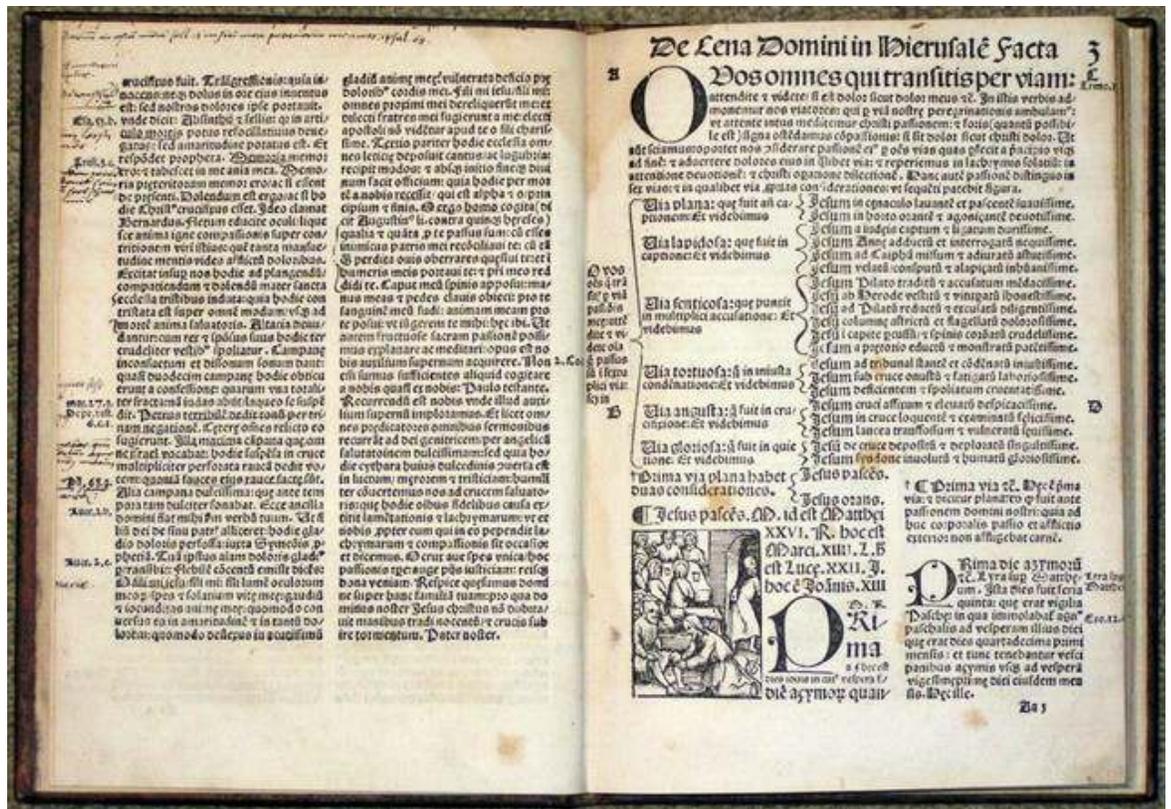
supporting prostitution until in 1518, he was forced to leave after a murder attempt. The city invited him to return and work as the mint's die cutter in 1519, but he left the city once again eight years later." --[absolutearts.com](http://www.absolutearts.com) url: <http://www.absolutearts.com/masters/g/graf-urs.html>, accessed Jan 29, 2016.

Illustrations: There is a 9.3 x 12.1cm woodcut on the title page picturing some of the apostles. The woodcut is dated 1514 and signed by in a monogram VG. Within the text are 20 small woodcuts approx. 3.3 x 3.2cm depicting scenes from the passion of Christ.

Sometime rebound in older leather with raised bands, end papers renewed, small surface only cracks along hinges--binding sound; margins trimmed--close in places affecting some sidenotes, marginal dampstaining throughout, scattered underscoring and marginalia, old institutional stamps on blank last page.

Provenance: signature of "Fr. Schleiermacher" dated 1801 on top of title; bookplate of Richard Zoosmann dated 1900 on front paste down endpaper, also his signature "1900" on verso of title.

Collation: Aa⁸, Bb-Gg⁴, Hh⁸. There are 40 leaves, the first two not numbered, the third numbered 3, following through leaf 39, with the last leaf not numbered, the verso of the final leaf is blank. VD16 E4386, B4708.



**Leaf from a Medieval Manuscript Bible,
Paris France, mid 13th century**



3. 17886 BIBLE. LATIN. 1250, FRANCE. A leaf from a medieval manuscript Bible. Paris, France, mid 13th century, in Latin on the finest of vellum (197 x 134mm). \$325.00

There are fifty-five lines of double column text in microscopic-miniscule Gothic script. Book headings, chapter numbers, one versal initial in blue pen work with large dragon in red ink. Verso: there are fifty-five lines of double column text in microscopic-miniscule Gothic script with one large versal initial blue ink with lovely dragon in red. Chapter heading: Chronicles chapter I. Thirteenth century Bible leaves have become rare. Condition: Fine. Matted in double window and mylar wrap.

**Leaf from a Medieval Manuscript Bible,
Paris France, mid 13th century**



4. 17887 BIBLE. LATIN. 1250, FRANCE. A leaf from a medieval manuscript Bible. Paris, France, mid 13th century, in Latin on the finest of vellum (197 x 134mm). \$325.00

There are fifty-five lines of double column text in microscopic-miniscule Gothic script. Book headings, chapter numbers, one versal initial letter in red pen work with large dragons in blue ink. Verso: red & blue heading. Book headings: **Leviticus chapter 9**. Thirteenth century Bible leaves have become rare. Condition: Fine. Matted in double window and mylar wrap.



**Leaf from a Medieval Manuscript Bible,
Paris France, circa 1250-1275**



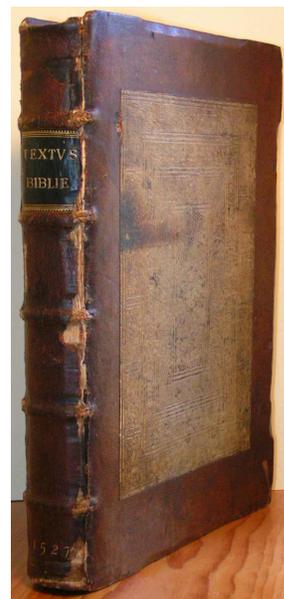
5. 17888 BIBLE. LATIN. 1250, FRANCE. A leaf from a medieval manuscript Bible. Paris, France, circa 1250-1275, in Latin on vellum (145 x 100mm). \$325.00

There are forty-seven lines of double column text in microscopic-miniscule Gothic script. Book headings, chapter numbers, and versal initials in red pen work with large dragons in blue ink. There are two initials one on each side of the leaf. Page headings in red & blue as are the chapter numbers. Text on this leaf is of **II Chronicles, 11-13**, or do be more specific, about of half of chapter 11, all of 12 and half of 13. Thirteenth century Bible leaves have become rare. Condition: Fine. Matted in single window and mylar wrap.



Handsome Folio Latin Bible with Many Woodcuts, Lyons, Jean Crespin, 1527

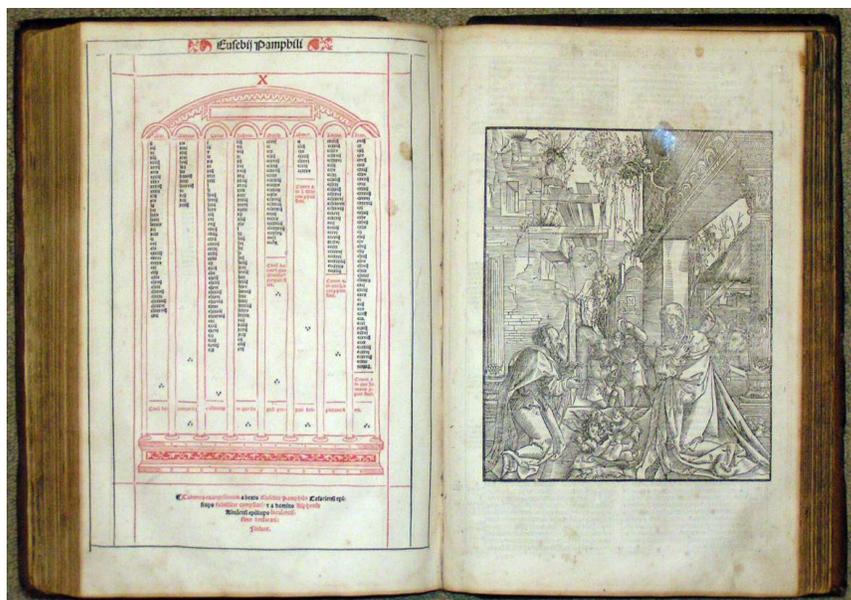
6. 17899 BIBLE. LATIN. 1527. *Textvs Biblie, Hoc in opere hec insunt. Concordantie tam ex veteri & nouo testamento: sacrisc[ue] canonibus: q[uam] ex viginti libris Iosephi de antiquitatibus & bello Judaico excerpte. Additiones in marginibus varietatis diuerforum textuum. Summaria perpulchra ad singula apposita capita. Indicia seu Repertoria quinq[ue] non aspernenda....* [8 lines] *Interpretationes Hebraicorum nominum per ordinem alphabeti. Conones beati Eusebii Cesariensis episcopi in quatuor euangelia....* [5 lines] Habes candide Lector hec oominia ex vetustissimis exemplaribus hac editione castigatiora reddits. 1527 [Colophon:] *Impressa autem Lugduni: per Joannem Crespin Feliciter explicit. Anno salutis nostre. M.cccccxxvij. Folio, 24.7 x 35.1 x 6.4cm. Text block: 23.4 x 33.5cm. \$2,000.00*



A handsome and attractive printing of the Latin Bible. It has a title page printed in red and black within a four-part woodcut border showing God the Father and two angels in a tympanum, the six days of Creation, and the Last Supper. Large six-part Creation woodcut at the beginning of Genesis, half-page woodcut of King Solomon at the beginning of Proverbs, full-page Nativity woodcut at the beginning of the New Testament. There are 127 illustrating woodcuts, 1 in the preface, 93 in the OT and 33 in the NT. The preface, OT and one NT woodcuts are horizontal and approx. 8.5 x 5.6cm is size. 32 of the the 33 NT woodcuts are vertical: 3.8 x 5.6cm. The horizontal woodcuts are printed within a 1.2cm wide decorative border, the vertical woodcuts are within a double ruled border. The 3 leaves of the Canons of Eusebius (ll. 209-211) are printed in red and black. There hundreds of small woodcut initial letters at each chapter.

Sometime rebound in full calf over bevelled wood boards, raised bands, original paneled pigskin panels pasted over on each cover, black morocco title label "Textus Biblie," gilt date at bottom of spine, leather split along both hinges but covers firmly attached with strong cords, some leather chipped away in places along hinges, loose edges of leather pasted back down, spine ends chipped away, worn through leather at corners, rubbed & scuffed, vertical crack in rear wood cover sometime repaired, later endpapers--late 19th or early 20th century, dampstains first 22 leaves outside margins of all edges, narrow dampstain along top page edges, 4cm tear in title repaired with archival rag paper, small tear repaired in margin of leaf 20, there are a couple of starts. There are three wax spots on the nativity leaf with the larger one within the top of the woodcut. There is a narrow brown mark-off stain on the outside edges of the free endpapers.

Collation: aa⁸, bb¹⁰, a-z⁸, A-C⁸, D⁴, E-L⁸, Aa¹⁰, Bb⁷, lacking final blank Bb⁸. Not in Darlow & Moule, but is in the British Museum Catalog. OCLC locates 4 copies in U.S. libraries: Keller Libr, NY; UCLA; Emory U. Pitts Libr; Princeton U. It also locates two in Switzerland, and one each in France, Spain and Germany.



**Alexander Campbell New Testament, Third Edition,
Bethany, Va., 1832, Full Leather with 2 Color Folding Maps**

7. 17867 BIBLE. ENGLISH. 1832. *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly styled the New Testament. Translated from the Original Greek, By Doctors George Campbell, James Macknight, and Philip Doddridge. With Prefaces, Various Emendations and An Appendix, Containing various translations of difficult passages--some Critical Notes on the Language, Geography, Chronology, and History of the New Testament--and Miscellaneous Tables designed to aid every candid reader of the volume in acquiring a satisfactory knowledge of its contents.* By A. Campbell. Third Edition:--Revised and Enlarged. Printed and Published by Alexander Campbell. Bethany, Brooke Co. VA. 1832. Octavo, 13.3 x 22.3 x 4.6cm 10.4 x 17.3cm. \$200.00

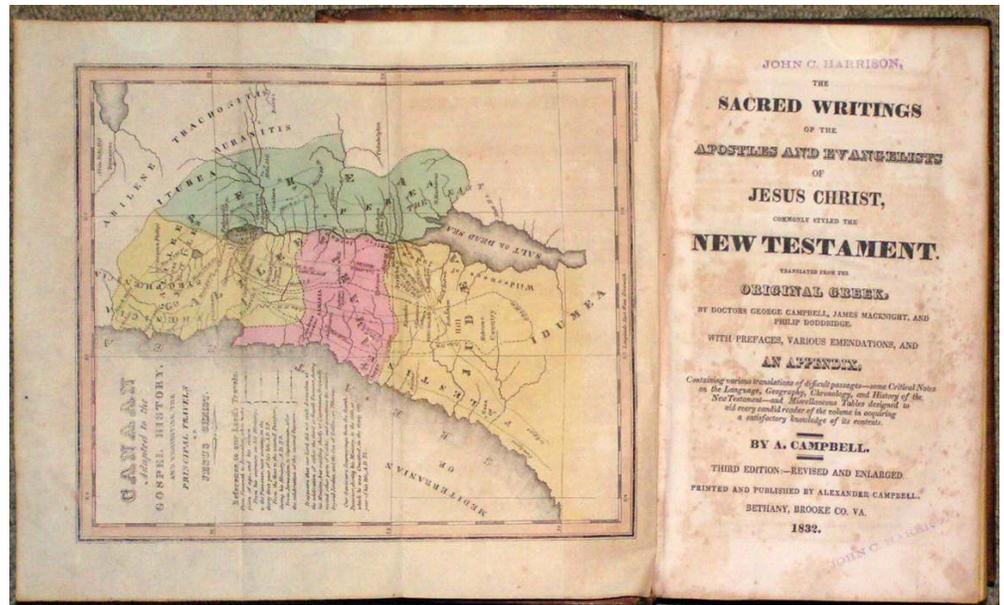


Hills: *English Bible in America* #647, "This revised edition has added material before text." "Alexander Campbell (1788-1866) was born in Ireland and educated at the University of Glasgow. He came to America in 1809 as a Presbyterian minister, but soon became a Baptist and later founded the Disciples of Christ. He was greatly impressed by a New Testament published in London in 1818 which contained the Gospels translated by George Campbell, the epistles by James MacKnight, and the Acts and Revelation from the Family Expositor of Doddridge. He failed in his attempt to arrange for its publication in America, and undertook to produce an improved version of that text... He was particularly concerned with the Greek readings considered spurious and the handling of these constitute important differences between later editions. In the first and second editions they are printed italics but in the third most are removed to an appendix and the others printed in regular type."--Hills, p.88. We offer the third edition.

Bound full mottled calf with red title label, spine divided into 6 compartment with double gilt fillets, two scuff strips on front cover (approx. .8 x 5cm long) rubbed--small pieces of the double gilt fillets rubbed away on spine, small opening wrinkles in spine, worm hole and a 1cm worm track along front hinge, yellow page edges, a few worm tracks on front paste-down endpaper, varies from light to heavy foxing throughout. A previous owner's name stamped on twice on front paste-down endpaper, recto of front flyleaf, and title page.

With two nice color folding maps: "Canaan" facing the title page, and "Travels...Paul" facing Acts chapter 1.

Collation: 1-43⁶, 44², A-H⁶, I².
 Pagination: (1) title, (1) copyright, [3]-12 General Preface, [13]-20 Preface to Matthew Mark Luke & John, [21]-26 Hints to Readers, [27]-29 Intro to Acts, [30]-60 Preface to the Epistles [etc], [61]-517 [NT translation], (1) blank, (1) errata, (1) blank, [1]-100pp. Appendix.

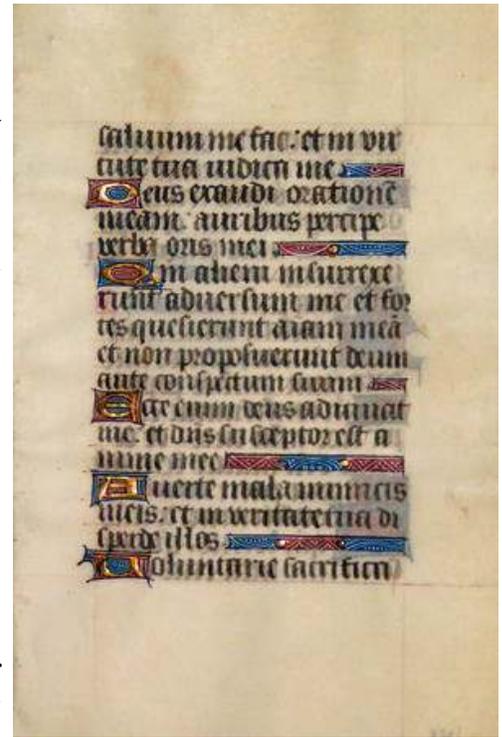


**Medieval Manuscript Leaf, Book of Hours in Latin,
circa 1425-1450, on Vellum**



8. 17884 BOOK OF HOURS. FRANCE. A leaf from a medieval manuscript Book of Hours, France, unknown use, circa 1425-1450, on vellum, in Latin, 177 x 118mm. \$350.00

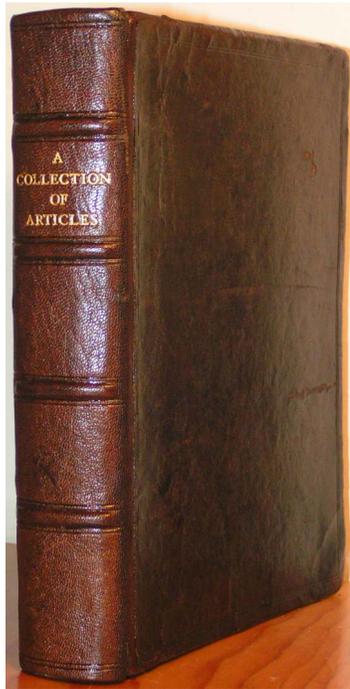
Seventeen lines ruled in black ink, in Gothic Script. Capitals in one and two lines with raised embossed gold filled in with blue or red with white tendrils. Mounted in a double-sided, conservation matte board, 11 x 14 inches.



**Restoration Collection of Articles,
Canons, Ordinances, etc of the Church of England,
London, 1671, 2nd Edition Enlarged.**

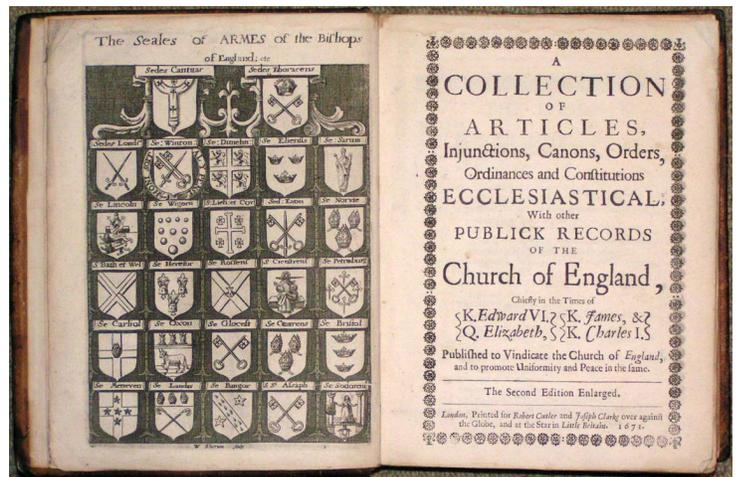
9. 17866 CHURCH OF ENGLAND; ANTHONY SPARROW, comp. *A Collection of Articles, Injunction, Canon, Orders, Ordinances and Constitutions Ecclesiastical, With other Publick Record of the Church of England, Chiefly in the Times of K. Edward VI > Q. Elizabeth, K. James, K. Charles I. Published to Vindicate the Church of England, and to promote Uniformity and Peace in the same.* The Second Edition Enlarged. London, Printed for Robert

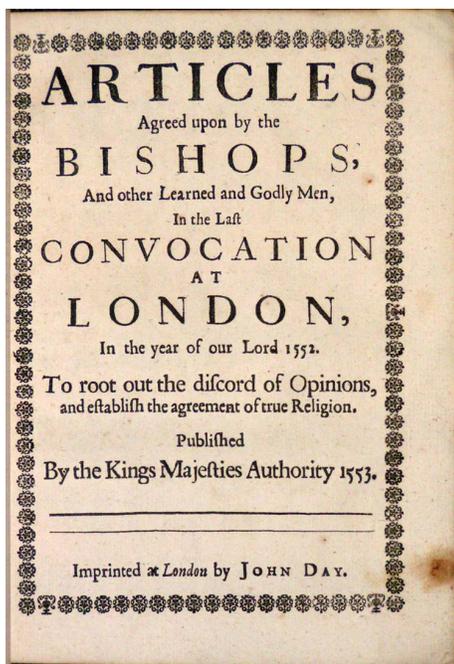
Cutler and Joseph Clarke over against the Globe, and at the Star in Little Britain. 1671. Quarto, 16.7 x 20.5 x 4.2cm. \$285.00



This collection was published early on at the Restoration (1st ed. 1661) and here in the second edition 1671. It was part of the Restoration attempt to insure that the Church of England stuck to what at the time was considered their ancient doctrines contra the Puritans. It was published in the same spirit as the Sealed Book of Common Prayer (1662)--"this is what we believe and let us not forget it." In the "Preface to the Reader" the compiler, Anthony Sparrow makes the case that church must maintain its purity in doctrine and discipline, citing the Old Testament & St. Paul. He makes a distinction between infallibility and authority in the church, but states based on Deut. 17, "that in doubts the Inferiour were to stand to the decision and sentence of the Priests and the Judge, and yet their judgment was not infallible... This Authority in determining doubts and controversies, the Church hath practised in all Ages, and her constant practice is the best interpreter of her right... From these premises it plainly follows that our dear Mother the Church of England in making these

Canons and Articles for determining of controversies in matters of belief, which you may see in the ensuing Collection, did no more than what was both her right and her duty to do, both for the preservation of her peace, and the guidance and conduct of the souls committed to her charge; and what her care hath been in the exercise of this power for the good of her members ever since the Reformation, will evidently to her honour appear by this following Collection, made up





not without great care industry of the Publisher... for by the Canons and Articles following, which were formerly scattered and hard to be seen by every one, now gathered together into a body, it easily appears to any that will open their eyes and read, that the Reformation of this Church was orderly and Synodical by the Guides and Governours of souls, and confirmed by Supreme Authority, and so in every particular as legal as any Reformation could or ought to be."

Bound in original leather over boards with simple double fillet lines around edges of boards, sometime nicely rebacked and re-cornered in brown morocco with raised bands and gilt title in one spine panel, new endpapers and flyleaves, occasional light foxing but otherwise quite clean. Frontispiece depicts the armorial seals of the 27 bishops. There are a number of separate title pages--most printed within simple decorative borders. There are also a few small woodcut initial letters.

Collation: A², B-Z⁴, Aa-Ll⁴, Aaa-Ooo⁴. Ii³ mis-signed Gg³.

Pagination & listing of articles: frontispiece facing title (W. Sherwin sculp.), (1) title, (1) blank, (2) the table(contents), [inserted here are two folding tables], (8) A Preface to the Reader; (1) title, (1) blank, 1-12 Injunctions [of] Edward the Sixth...1547; (1) title, (1) blank, 15-24 The Order of the Communion...1547(in King Edward vi. time); 25-31 Articles of Visitation...(by Archbish. Cranmer), (1) blank; (1) title, (1) 2 Tim.4, 35-37 (Articles of Visitation by Bp. Ridley 1550), (1) blank; (1) title, (1) blank, 41-51 (Articles Anno 1552. publ by K. Edward the 6), (1) blank; (1) title, (1) blank, 55-64 (Articuli...Synodo Londinensi 1552); (1) title, (1) blank, 67-84 (Injunctions by Q. Elizabeth, 1559); (1) title, (1) blank, 87-108 (Articles of Religion 1562); 109-119 (An Act of Uniformity, Eliz.), (1) blank; (1) title, (1) preface, 123-134 (Articles 1564); (1) title, (1) blank, 137-164 Form...of Making...Bishops, Priests... 1629; 165-166 Prayers at the Healing of the Kings Evil, 1559; 167-168 Of Abrogation of Holy-days in King Hen.8. time, 1536; 169-170 Proclamation Q. Eliz. against... Breakers of Orders BCP, 1573; 171-172 Procl. against the Sectaries of the Family of Love, 1580; 173-174 Proclam. against Schismatical & Seditious Books... 1588; (1) title, (1) blank, 177-182 Articles of Visitation in the first year of Q. Eliz., 1559; (1) title, (1) blank, 193-197 Articuli pro Clero in Synodo Londin, 1584, (1) blank; (1) title, (1) blank, 201-205 Celebratio Coenæ Domini in Funeribus..., 1560, (1) blank; (1) title, (1) blank, 209-222 Articuli Religionis in Synodo Londin, 1562; (1) title, (1) blank, 225-242 Liber Quorundam Canonuym Disciplinæ... 1571; (1) title, (1) blank, 245-261 Capitula sive Constitutiones Ecclesiasticæ in Synodo Londin, (1) blank; (1) title, (1) blank, (6) contents & tabula, 1-64 Constitutiones sive Canones Ecclesiastici...Jacobi, 1604; (1) title, (1) blank, 1-38 Constitutions & Canons..agreed on...London & York, 1640. Pages 183-190 not used in pagination. The two folding tables are: "An admonition to all such as shall intend hereafter to enter the state of matrimony" and "A table of the fees belonging to the officers of the ecclesiastical courts." Each sheet is printed on one side only.

ESTC Online Citation #R223656, "Possibly should include reissue of Wing C4097 inserted after leaf 2B4. See catchword on leaf 2B4 and Wing C4093B." "The articles, some in Latin, have separate dated title pages; pagination and register are irregular."

Scarce Printing of William Cowper's *The Task*, Philadelphia, 1809

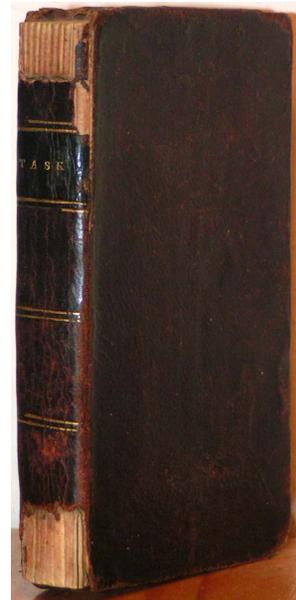
10. 1783 COWPER, WILLIAM. *The Task. A Poem. In Six Books.* By William Cowper, of the Inner Temple, Esq. Philadelphia, Published by B. & T. Kite. T. & G. Palmer, printers. 1809. Small volume, 6.9 x 11.4 x 1.7cm. \$45.00

William Cowper, 1731-1800, English poet. "Physically and emotionally unfit for the professional life, he was admitted to the bar but never practiced. After a battle with insanity, Cowper retired to the country, taking refuge with the family of Mrs. Mary Unwin, whose life-long devotion to him he celebrates in "To Mary." Most of his country life was spent at Olney, where he met John Newton, the ardent evangelical preacher. He contributed to Newton's *Olney Hymns* (1779)... including the two commencing "Oh for a closer walk with God" and "God moves in a mysterious way." His hymns, while expressing the hope of the new humanitarian religious revival, often gave way to religious despair and self-distrust. After Newton left Olney, Cowper, having recovered from another period of insanity, turned to writing about simple homely subjects,

producing his famous long poem, *The Task* (1785). Its descriptions of the sights and sounds of country life foreshadowed 19th-century romanticism. Cowper's sweet-tempered, playful moods found a way into many of his poems, the most notable being "The Diverting History of John Gilpin." He also made a relatively unsuccessful translation of Homer (1791). After the death of Mrs. Unwin in 1796, his old malady returned, and he wrote little except the anguished poem, "The Castaway." His letters are considered among the most brilliant in English literature."--"Cowper, William." *The Columbia Encyclopedia*, 6th ed.. 2015. Encyclopedia.com. 3 Nov. 2015 <<http://www.encyclopedia.com>>.

Bound full calf with black morocco title label and double gilt fillet lines dividing spine into panels, top 1.2 & bottom 1.7cm of spine strip chipped away, leather splitting along hinges, worn through leather at bumped corners, rubbed & scuffed some, lacks front free endpapers and flyleaf, front free endpaper & rear endpapers and flyleaf heavily foxed & browned, contents with medium foxing.

Collation: A-K⁸, L². Pagination: (1) title, (1) blank, (1) advertisement, (1) blank, [5]-164pp. OCLC locates only Brigham Young Univ. Libr. & Univ. of Virginia.

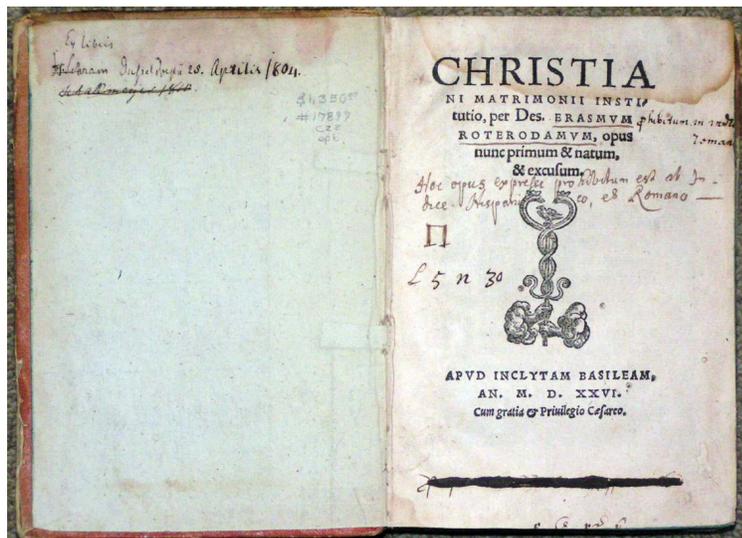


Erasmus on Christian Marriage, Basel, Froben, 1526

11. 17897 ERASMUS, DESIDERIUS. *Christiani Matrimonii Institutio*, per Des. Erasmum Roterodamum, opus nunc primum & natum, & excusum. [Printer's mark: intertwined snakes, etc.] Apud inclutam Basileam, AN. M.D.XXVI. [1526] Cum gratia & -privilegio Cesareo. Octavo, 12 x 16.2 x 3.3cm. \$1,350.00

Froben's woodcut device depicting two hands holding a bird-headed staff entwined by two crowned snakes, is on title and the verso of D⁸. Leaf a^{2 recto} is printed with a nice woodcut border 1cm wide on 3 sides & 1.5cm wide bottom; within this border is a 3 x 3cm woodcut initial and text. Collation: a-z⁸, A-B⁸, C⁴, D⁸.

Desiderius Erasmus 1466-1536, "During his lifetime the most famous scholar in Europe, Erasmus was a man of vast if not deep erudition, of uncommon intellectual powers, but averse to metaphysical speculation, especially in its medieval and Scholastic forms. Though He had himself paved the way for the Reformation by his merciless satires on the doctrines and institutions of the Church, his scholarly character, which abhorred violence and sought tranquillity, prevented him from joining the Protestants, and threw him back on the tradition of the Church as the safeguard of stability. In the later years of his life he became suspect to both parties. Luther inveighed against him as a sceptic and Epicurean, and on the other side...the university of Paris censured his teaching in 1527. After his death his writings were forbidden by Paul IV in 1559 and by Sixtus V in 1590."--F.L. Cross: *Oxford Dict. of the Christian Church* (1963) p.460.



We offer his work on Christian Marriage, or the *Christiani Matrimonii Institutio*. "His most remarkable work of the year 1526, was the *Institution of Christian Matrimony*, which he wrote at the request of Lord Mountjoy, and dedicated to Queen Catherine of England, by whom probably the work was suggested. So far as I can pretend to Judge, it is an admirably full and complete treatment of the subject, in its social, legal, and religious aspects ; and contains many good practical remarks on the choice of a mate,

Institution of Christian Matrimony, which he wrote at the request of Lord Mountjoy, and dedicated to Queen Catherine of England, by whom probably the work was suggested. So far as I can pretend to Judge, it is an admirably full and complete treatment of the subject, in its social, legal, and religious aspects ; and contains many good practical remarks on the choice of a mate,

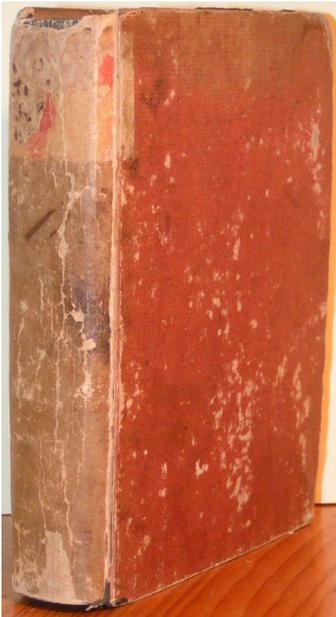
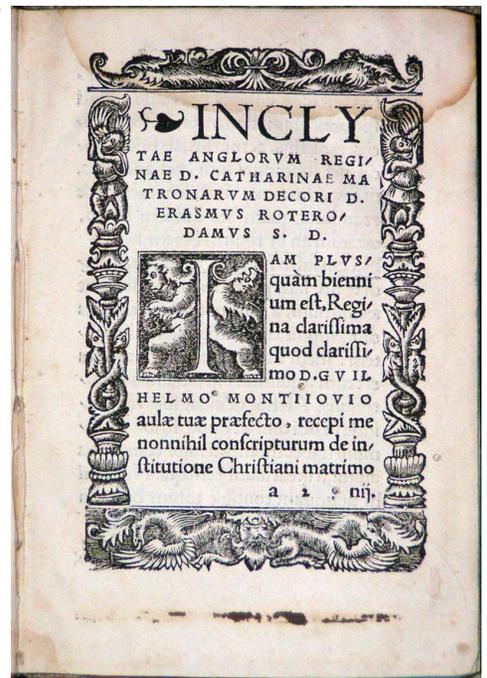
on the duties of husbands and wives, and on the education of children. On some parts of his subject he might perhaps have enlarged more if he had had the advantage of practical experience to guide him, but he certainly does not deserve to have his own joke applied to him by any one but himself, that in writing on marriage he was acting as absurdly as the philosopher who, never having been in a battle, undertook to lecture Hannibal on the art of war. He gave great offence by seeming to place the married state above celibacy, and still more by suggesting a doubt whether marriage is a sacrament. On the first point, however, he expresses himself very cautiously, warned by the attacks which his *Praise of Marriage* had called forth, and on the other he confines himself to saying that such was the opinion of the early Fathers, adding that the more plausible opinion of the moderns has now prevailed."--Robert Blackley Drummond: *Erasmus His*

Life and Character, Correspondence and Works, 2 vols., London, 1873, p.281.

The book is bound in older plain light reddish tan paper over card boards,

rubbed & worn through paper at spine ends and all edges, page edges a dark blue-green, without free endpapers or flyleaves, 1-3 worm holes range throughout the book, .1 x 1.2 cm worm track through g²-h⁴, .1 x .7cm worm track through i⁶-l¹, .1 x .9cm worm track through x⁷-z⁸, first 40 leaves have dampstain along top 2.5cm of page, large dampstain in bottom margin of leaves l-m, early underlining and marginal notes, one crossed out sentence each on leaves c⁶ recto and d⁶ recto, light foxing.

There are two previous owners names on the front paste-down endpaper, one crossed out and the other dated "25. Aprilis 1804." There is an early note on the title page re this book being on put in the Index by the Inquisition in Spain. The rear paste-down endpaper has the bookseller's tag: "Henning Oppermann vrom. Rudolf Geering Buchantiquariat und Buchhandlung, Basel, Blumenrain 27, Gegründet 1800."

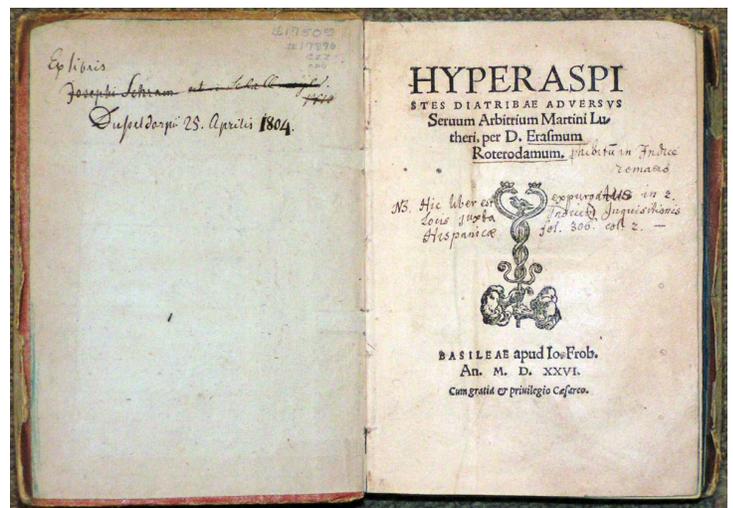


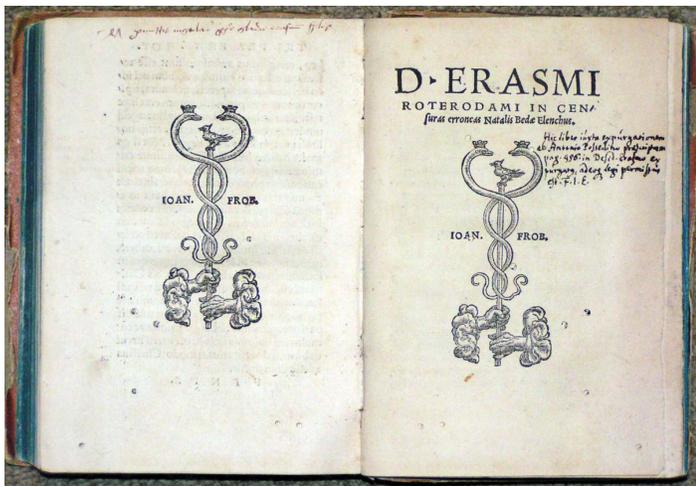
Erasmus' Response to Luther's *De Servo Arbitrio* and a 2nd title in reply to attacks from the Catholic side, Basel, Froben, 1526

12. 17896 ERASMUS, DESIDERIUS. *Hyperaspistes Diatribæ adversus Servum arbitrium Martini Lutheri*, per D. Erasmum Roterodamum. [Printer's mark: intertwined snakes] Basileae apud Io. Frob. An. M.D.XXVI. [1526] Cum gratia & -privilegio Cesareo. Octavo, 11.8 x 16 x 3.4cm. \$1,750.00

There is small woodcut initial letter on leaf a² recto, large (4.6 x 4.7cm) woodcut on a³ recto. Froben printer's device on title and by itself on verso of u⁴. Collation: a-t⁸, u⁴.

Bound with:
ERASMUS, DESIDERIUS. *D. Erasmi Roterodami in Censuras erroneas Natalis Bedæ Elenchus*. [printer's device] Ioan. Frob. [No date, 1526]



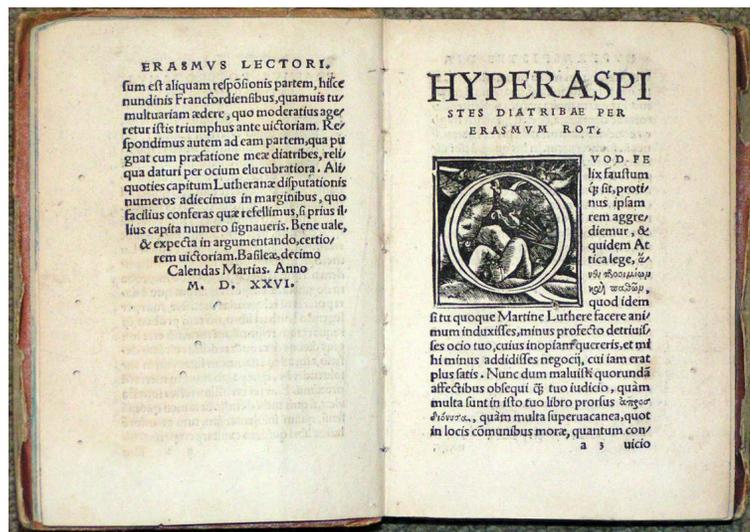
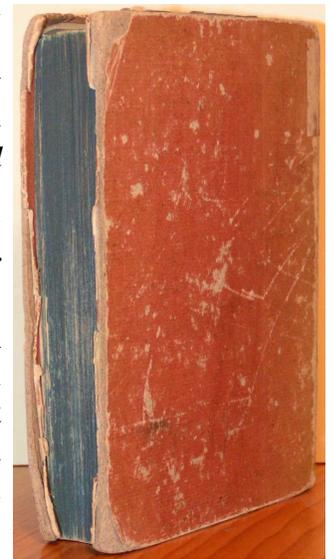


There is a small woodcut initial letter on leaf a² recto, Froben's woodcut device depicting two hands holding a bird-headed staff entwined by two crowned snakes, on title and the verso of d⁴-- which is blank on the recto as is the verso of d³. This work is relatively scarce with OCLC locating no copies in the U.S., 2 each in France, Germany and the Netherlands, and 1 in England (U. Oxford). Collation: a-c⁸, d⁴.

Desiderius Erasmus 1466-1536, "During his lifetime the most famous scholar in Europe, Erasmus was a man of vast if not deep erudition, of uncommon intellectual powers, but averse to metaphysical speculation, especially in its

medieval and Scholastic forms. Though He had himself paved the way for the Reformation by his merciless satires on the doctrines and institutions of the Church, his scholarly character, which abhorred violence and sought tranquillity, prevented him from joining the Protestants, and threw him back on the tradition of the Church as the safeguard of stability. In the later years of his life he became suspect to both parties. Luther inveighed against him as a sceptic and Epicurean, and on the other side...the university of Paris censured his teaching in 1527. After his death his writings were forbidden by Paul IV in 1559 and by Sixtus V in 1590."--F.L. Cross: *Oxford Dict. of the Christian Church* (1963) p.460.

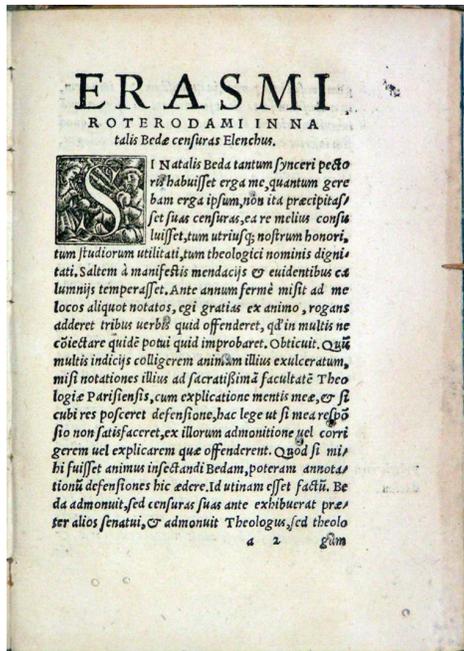
Luther was an eager & enthusiastic user of Erasmus' Greek New Testament but was disappointed in Erasmus' lack of open support for reform. Erasmus disagreed with Luther's on points doctrine concerning divine grace and especially human freedom. "For Luther in his *Assertio*, published in 1520, had utterly denied the reality of human freedom and asserted that everything that happens, happens by absolute necessity. This was a flat contradiction to the teaching of the church, which..., had always maintained the reality of human freedom." Erasmus finally joined the Reformation controversy in 1524 with the publication of his *De libero arbitrio diatribe sive collatio* (*A Diatribe or Discourse concerning Free Choice*). "When the *Diatribe* arrived at Wittenberg, it appears to have been read with interest and sympathy by Melancthon and others; and although Luther was disgusted at what he regarded as the 'rubbish' that Erasmus had written, he was at first disinclined to waste time answering it. It achieved, however, a wide circulation and considerable acclaim, and Luther's supporters persuaded him that he really must take issue with it. When at length he did so [*De servo arbitrio* (*The Bondage of the Will*) Dec. 1525], he admitted that Erasmus had hit upon the real bone of contention between them,



and he set about refuting him in a way that was hardly irenic, taking his arguments apart point by point in a book nearly four times the length of the *Diatribe*... Unfortunately, Erasmus was deeply hurt and offended by the tone Luther's book, which he took as a personal attack upon himself..." Erasmus replied with *Hyperaspistes Diatribæ adversus Servum Arbitrium Martin Lutheri* (*A Defense of the Diatribe*) [Our book]. Of this, Part I appeared in June, 1526, and Part II in September, 1527. It achieved considerable circulation, but Luther was never moved to make a reply to it. Part I (which is nearly

three time as long as the *Diatribes*) first appeared at Basel, and within six months there were six further editions (at Basel, Antwerp, Cracow, Paris). Of Part II (which is twice as long as Part I) there were three editions at Basel in as many months, and a fourth at Antwerp in 1528."--*Luther's Works, Vol. 33*, Edited by Philip S. Watson, Phila, Fortress Press, c1972, 1977) pp8-11.

The second title is an answer to criticism from the Church. "Having thus called down on his head the wrath of the Lutherans, Erasmus now found himself fairly between two fires. To borrow his own expression, he was pelted on both sides. He was assailed with threats, with calumnies, with furious pamphlets and vile caricatures. Even his person, he fancied, would scarcely have been safe, had it not been for the protection of the Bishop and the magistrates of Basle. The Papists



ascribed to him all the evils of the time." "He was still in the thick of his controversy with Luther and the evangelicals when he was called on to bear the brunt of an attack from the opposite side much more formidable than any which had yet been made upon him... Now, however, in the year 1526, the University of Paris was roused to pass a severe censure on the *Paraphrases*, many propositions in which were declared to be heretical and impious, and especially to condemn and prohibit the *Familiar Colloquies*.... The principal actor in this 'tragedy,' as Erasmus calls all these disturbances, was Noel Bedier, or Bedda, the syndic of the Sorbonne, an ignorant and narrow-minded fanatic, wedded to scholasticism, a bitter enemy of all generous culture, a bigoted Catholic and a most determined heresy-hunter, of whom Erasmus, who knew him well, said that in Bedda alone there are three thousand monks."--Robert Blackley Drummond: *Erasmus His Life and Character, Correspondence and Works*, 2 vols., London, 1873. The *In Censuras erroneas Natalis Bedæ Elenchus* was one of several replies and letters by Erasmus, in response to Bedda's accusations.

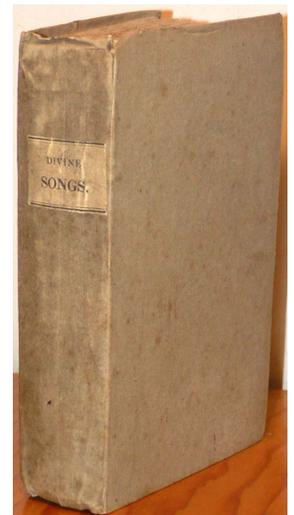
The book is bound in older plain light reddish tan paper over card boards, rubbed & worn through paper at spine ends and all edges, page edges a dark blue-green, without free endpapers or flyleaves, worm holes ranging from 9 at the beginning and end to 3 in the middle pages, 10 leaves of 1cm worm track around quire m, one sentence crossed out on a⁵ verso and n⁵ verso, some contemporary fine red underlining as well as a few brief notes in margins, small marginal tear in l¹, some pencil marks in margins, light foxing in both titles. The second title starts with 10 worm holes and ends with 20+, there is one crossed out paragraph and 7 crossed out sentences on a total of 6 leaves--done in old pen probably contemporary.

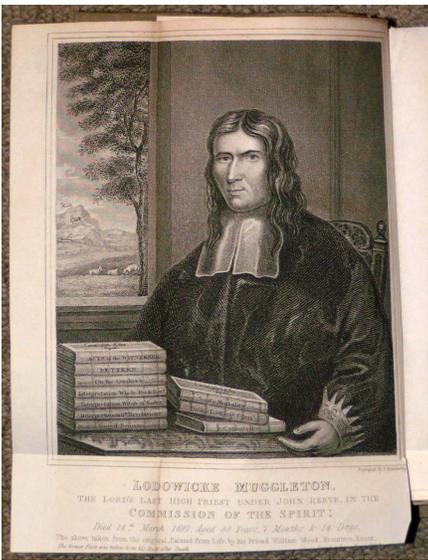
There are two previous owners names on the front paste-down endpaper, one crossed out and the other dated 25. Aprilis 1804. There is an early note on the title page re this book being on put in the Index by the Inquisition in Spain. The rear paste-down endpaper has the bookseller's tag: "Henning Oppermann vrom. Rudolf Geering Buchantiquariat und Buchhandlung, Basel, Blumenrain 27, Gegründet 1800."

Divine Songs of the Muggletonians, London, 1829.

13. 17868 FROST, JOSEPH & ISAAC FROST. *Divine Songs of the Muggletonians, in Grateful Praise to the Only True God, the Lord Jesus Christ*. [11 lines verse--]John Nichols. Printed by Subscription. London: Printed by R. Brown, 26, St. John-Street, Clerkenwell. 1829. 16mo, 11 x 17.8 x 4.8cm. \$350.00

Lodowicke Muggleton, 1609-98, "English religious leader, a journeyman tailor. With his cousin John Reeve, also a tailor, he founded a new sect, whose adherents were known as Muggletonians. In 1652, Muggleton and Reeve claimed to have been appointed by revelation as the two witnesses of Rev.



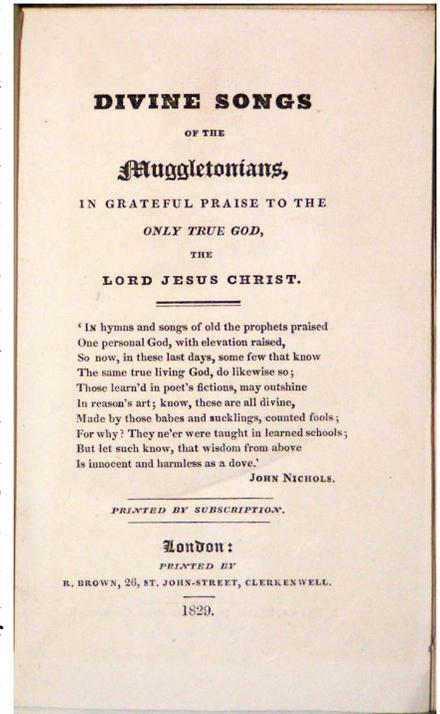


11.3, Reeve as the messenger and Muggleton as his mouthpiece in declaring a new spiritual dispensation. They denied the doctrine of the Trinity, teaching that God came on earth to die and left Elijah to be his vice regent in heaven. They held that God had a human body, that Eve was the incarnation of the evil spirit, and that the sun travels around the earth. Both Reeve and Muggleton were imprisoned (1653) for blasphemy; the former died in 1658...."-- "Muggleton, Lodowicke." *The Columbia Encyclopedia*, 6th ed.. 2015. Encyclopedia.com. 28 Sep. 2015 <<http://www.encyclopedia.com>>. The Muggletonians did not believe or practice any sort of evangelism but rather accepted those who came to them. In the long run this contributed to their demise. They were active through the 18th century and then again there was a revival of interest in the early 19th century encouraged in

part by the efforts of the Frost brothers, Joseph and Thomas. Having made their fortune in the Derby Brass Foundry business, they moved to London and proceeded to use their resources to publicize Muggletonian literature and thought. Our volume of hymns is a product of their efforts.

Bound in original plain gray paper over boards with printed title label "Divine Songs" on spine, gray paper is soiled on spine and with foxing spots, small splits in paper at spine ends, small crease at top of front cover, contents clean and completely uncut. There is a nice folding engraving facing the title page of "Lodwicke Muggleton, The Lord's Last High Priest under John Reeve, in the Commission of the Spirit..." It portrays Muggleton sitting at a desk with two stacks of his books in front of him. Protective tissue still present between portrait & title.

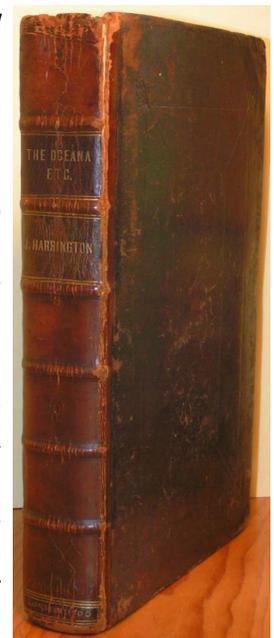
Collation: A¹², B-U¹⁶, W⁸. Last leaf blank. Pagination: (1) title, (1) printer, [iii]-vii Address signed by Frost's, (1) blank, [ix]-xiii List of Subscribers (with 83 names), (1) blank, [xv]-xxiv Index, [1]-621 songs, (3) blank. The book contains 228 songs, words only.

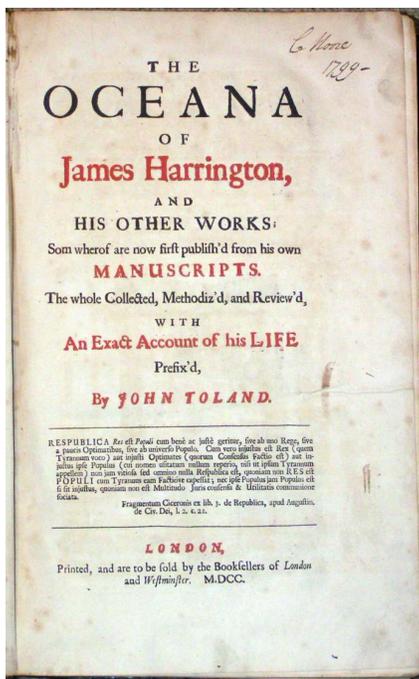


First Edition of the Political Writings of James Harrington, Which influenced both the American & French Revolutions, London, 1700

14. 17892 HARRINGTON, JAMES. *The Oceana of James Harrington, and His Other Works; Som wherof are now first publish'd from his own Manuscripts.* The whole Collected, Methodiz'd, and Review'd With An Exact Account of his Life Prefix'd, By John Toland. [10 line quote] London, Printed [by John Darby), and are to be sold by the Booksellers of London and Westminster. M.DCC. [1700]. Folio, 23 x 32.3 x 5.5cm. \$400.00

Harrington, James (1611-1677), English political theorist, "whose major work, *The Commonwealth of Oceana* (1656), was a restatement of Aristotle's theory of constitutional stability and revolution. Although Harrington was sympathetic to republicanism, he was a devoted friend of King Charles I and was briefly imprisoned shortly before the King was executed in 1649 in the course of the English Civil War. His views did not favourably impress Oliver Cromwell, lord protector (1653-58) during the Commonwealth; *Oceana* was seized from its printer, and the intervention of Cromwell's daughter Elizabeth (Mrs. John Claypoole) was required to release the book for publication. Imprisoned in the early 1660s on a dubious charge of plotting against the restored monarchy under Charles II, Harrington was freed after his physical and mental health had been





permanently impaired. *Oceana* presents Harrington's vision of the ideal state--an aristocracy of limited, balanced powers. Harrington believed that democracy is most stable where a strong middle class exists and that revolution is a consequence of the separation of economic and political power. These beliefs particularly influenced U.S. Pres. Thomas Jefferson's democratic agrarianism and the antitrust policies of Theodore Roosevelt and Woodrow Wilson. Harrington also advocated the division of the country into landholdings of a specified maximum value, a referendum on each law proposed by the legislature, and a complicated scheme of rotation for public officials. His ideas are said to have been partly responsible for such U.S. political developments as written constitutions, bicameral legislatures, and the indirect election of the president."--"James Harrington". *Encyclopædia Britannica*. *Encyclopædia Britannica Online*. Encyclopædia Britannica Inc., 2016. Web. 11 Feb. 2016 <<http://www.britannica.com/biography/James-Harrington>>.

"Harrington's particular animus was directed against any permanent oligarchy, whether clerical (in which regard he recognized himself, as others recognized him, as having much in

common with Hobbes), godly, military, or hereditary. He presented himself as an aggressive advocate of 'popular government' (or even 'democracy') and 'equality' at a time when these were virtually synonymous with disorder. ...in the eighteenth century Harrington became one of the principal authorities in England and especially in America for Commonwealthsmen... He was especially valued for the intimate link he had asserted between liberty and civic virtue, and conversely between corruption and arbitrary government... More dramatically, perhaps, Harrington was clearly being read by radical lawyers during the French Revolution, and the French constitution of 1799 (at least until it was subverted by Napoleon) was clearly modelled on parts of the *Oceana*..."--H. M. Höpfl, 'Harrington, James (1611-1677)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2007 [<http://www.oxforddnb.com/view/article/12375>, accessed 11 Feb 2016]

Bound Cambridge style paneled calf, sometime rebaked with red title label and brown-green author label, raised bands, worn through leather at corners, leather splitting along top 3/7 of front hinge, and top 1/7 of rear hinge, rubbed and scuffed, ends of raised bands worn, small pieces chipped from top of spine, later 20th century endpapers, front endpaper beginning to split along hinge, mostly light foxing, large marginal dampstain on upper corner of pp91-112, light dampstain along top edge of most pages.

There is a nice copperplate frontispiece facing the title page printed in red & black. Facing page 113 is a full page copperplate illustrating "The Manner of the Use of the Ballot" with its conjugate blank leaf. LACKING the portrait of Harrington usually inserted as A² or pp xi-xii.

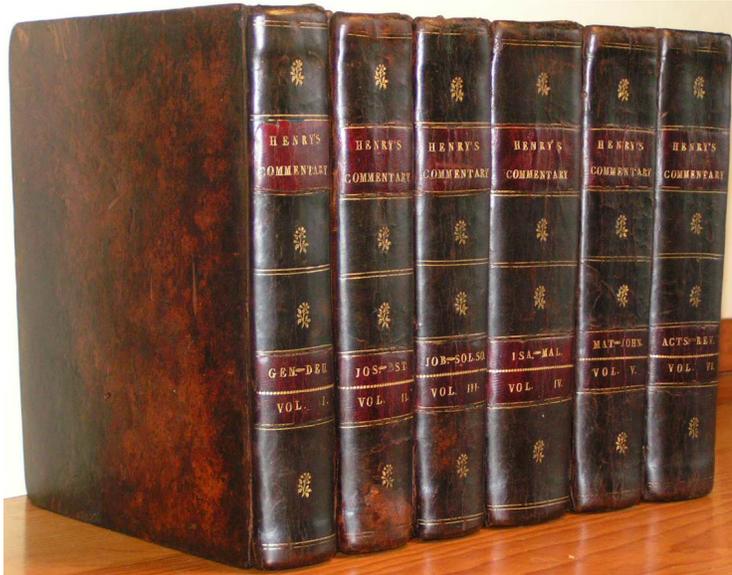
Collation: title leaf, A⁴, a¹, a³⁻⁴, b-d⁴, e², B-Z⁴, Aa-Zz⁴, Aaa-Zzz⁴, Aaaa². Pagination: (1) title, (1) blank, i-vi dedication, vii-x preface, [LACKING: xi-xii the author's portrait], xiii-xliv Toland's Life of Harrington, [1] half title, [2] preface, 3-546, (1) advertisement, (1) blank. ESTC (2nd ed) H816.

Contents of the book included besides *The Oceana*: The Grounds and Reasons of Monarch Consider'd *** The Prerogative of Popular Government *** The Art of Law-giving. *** A Word concerning a House of Peers. *** Six Political Tracts: I. Valerius and Publicola. II A System of Politics. III. Political Aphorisms. IV Seven Models of a Commonwealth Antient and Modern. V. The Ways and Means of Introducing a Commonwealth by the Consent of the People. VI The Humble Petition of Divers Well Affected Persons: with the Parliament's answer therto. *** Plato redivivus: or, A Dialogue Concerning Government.



**Matthew Henry's Celebrated Commentary on the Bible,
6 Vols in Handsome Tree-Calf with Red Labels, London, 1811**

15. 17895 HENRY, MATTHEW. *An Exposition Of the Old and New Testament: Wherein Each Chapter is Summed up in its Contents; the Sacred Text Inserted at Large, in Distinct Paragraphs; each Paragraph Reduced to its Proper Heads; the Sense Given, and Largely Illustrated; with Practical Remarks and Observations: By Matthew Henry, Late Minister of the Gospel. A New Edition: Edited by The Rev. George Burder, and the Rev. Joseph Hughes, A.M. With the Life of the Author, by the Rev. Samuel Palmer.* London: Printed for Samuel Bagster, in the Strand. MDCCCXI [1811]. R. Watts, Printer, Broxbourn, Herts. 6 volumes Quarto, 22.8 x 27.9cm. 37cm of shelf space (15½ in.) \$700.00

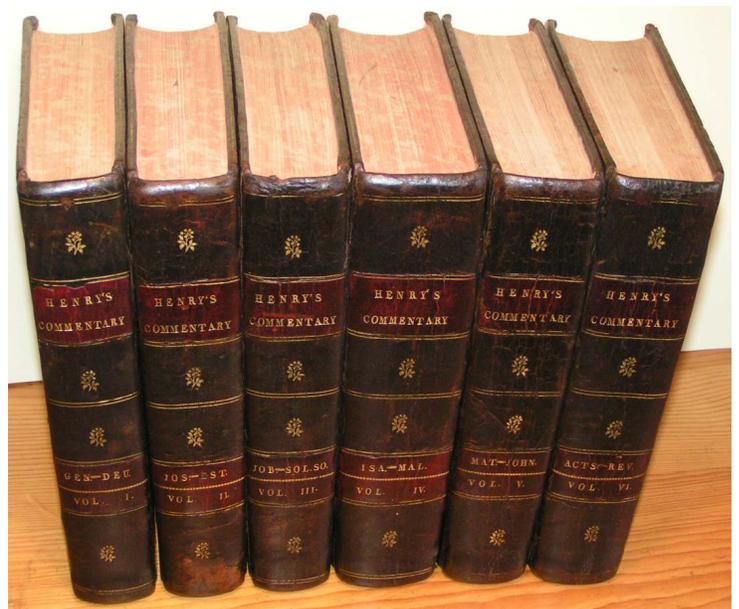


Matthew Henry (1662-1714) Non-conformist minister and commentator. "Henry's reputation rests upon his celebrated commentary... The author betrays a remarkable fertility of practical suggestion; and although the work is diffuse, it contains rich stores of truths, which hold the attention by their quaint freshness and aptness, and feed the spiritual life by their Scriptural unction. It has no critical value; and Henry in the preface expressly says that, in this department, he leaves the reader to Poole's *Synopsis*. Robert Hall, Whitefield, and Spurgeon used the work, and commended it heartily. Whitefield read it through four times, the last time on his knees; and Spurgeon says (*Commenting and Commentaries*, p.3) 'Every minister ought to read

it entirely and carefully through once at least.'" --*New Schaff-Herzog Enc. Rel. Know.*, 5:299.

Bound beautiful full tree-calf with red morocco author and title labels, divided into spine panels with double gilt fillet lines, gilt floral stamp on each empty spine panel, calf rubbed & scuffed some, top 2cm of front hinge of vol. 1 is splitting, very small piece chipped from top of spine of v.3, 2mm dia. worm hole in rear hinge of v.4, leather starting to split along about 4cm of front hinge v. 4, red design on page edges, title pages in each volume printed in red and black, light to medium foxing with a few pages heavier foxing, damp stains as well as mark-off from leather turn-ins on first and last few pages each volume, some dog-ears, vol. 3 has large ink stain on leaf 4Y² with smaller ink stains on previous and following leaves, vols. 5 & 6 each have a piece torn from bottom right corner of title page with vol. 5 lacking the last four letters of "Herts." (place name abbr. Hertfordshire), worm damage to endpapers bottom of hinge of v.1.

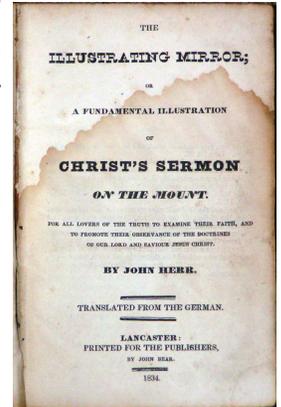
6 vols set in double columns. Two to a dozen of more verses are given in the KJV followed by Henry's commentary on the passage. Vol. 1 Has an 11 x 11cm engraving of Moses on Mt. Sinai at the bottom of the last page under the text of the last chapter of Deuteronomy. There is a table at the ends of both vols. 2 & 3 "Abstract of the Reigns of the Kings of Judah and Israel." Vol. 4 has a table at the end: "The Calendar of the Jews, Frequently Referred to in the Historical and other Parts of the Holy



Scriptures." The "Preface to the Book of Acts" is bound in before Matthew (vol. 5) instead of before Acts (v. 6). This set has no illustrations other than the one printed in the text at the end of the first volume. However there are two leaves bound in before the last leaf of Revelation, the first being "Directions to the Binder"--where to tip in the various plates. The second leaf is a description of two of the above plates. The table of contents and binder's instructions call for a 7th volume which contained Philip Henry's Life of Matthew Henry as well as various of his sermons. This set was bound without the illustrations and the extra volume, or the volume became separated from the commentary over the past 200 years.

**Reformed Mennonite Founder John Herr on the Sermon on the Mount,
First Edition, Lancaster, Pa, 1834**

16. 17864 HERR, JOHN. *The Illustrating Mirror or A Fundamental Illustration of Christ's Sermon on the Mount. For All Lovers of the Truth to Examine Their Faith, and to Promote Their Observance of the Doctrines of Our Lord and Saviour Jesus Christ.* By John Herr. Translated from the German. Lancaster: Pa.: Printed for the Publishers, by John Bear. 1834. 18mo., 9 x 14cm. \$40.00



John Herr (1782-1850) founder of the Reformed Mennonite Church (1812). "Herr, a man of considerable gifts, became a vigorous leader of the new group. His attacks upon the old church from which his family and most if not all the

members of his group had descended were vigorous and even bitter. He accused it of being spiritually dead and corrupt, and having departed from the teachings of Menno Simons, of having no real discipline... He traveled much, especially to Western New York and Ontario, where congregations of his group were established."-- *Mennonite Ency.*. II:712. We offer the first edition of his treatise on the Sermon on the Mount.



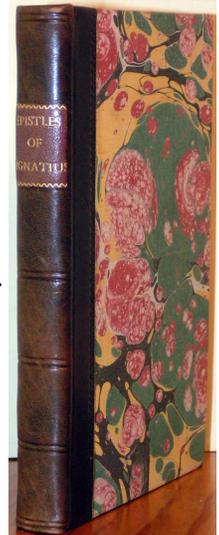
Bound full leather, lacking leather top 1cm of spine and bottom 3.5cm of spine, bottom half of spine & covers water stained & darkened with leather becoming brittle with small cracks, leather split along front hinge, lacks title label on spine, spine heavily rubbed & scuffed, worn through leather at corners, covers rubbed & scuffed, large water stain on first 100 pages covering most of page--becoming small in center & enlarging some at end, light to heavy foxing.

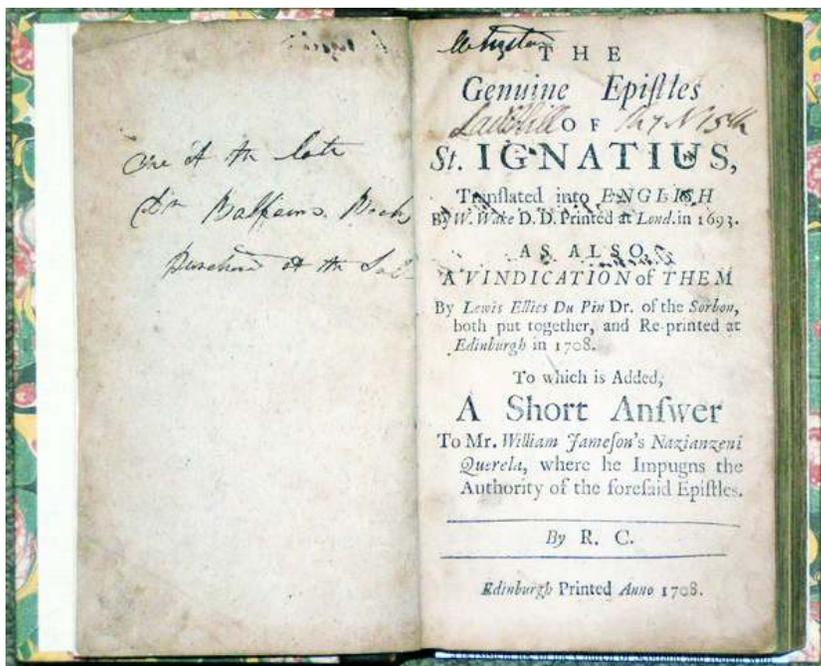
Pagination: (1) title, (1) scriptures, [iii]-x preface, [xi]-xii contents, [13]-394, (1) blank, (1) To the Reader & Errata, (1) blank. OCLC locates 11 libraries with the 1834 1st edition, 10 in the U.S. & 1 in Canada: Menn. Hist Libr; Bethel Col.; Princeton U.; Ohio Hist. Connection; Allegheny Col.; Juniata Col.; Lancaster Co. Hist. Soc.; Millersville U. Libr.; Office of Commonwealth Libr Bur of State; Eastern Menn. Univ.; Univ. of Waterloo Libr.

**Wake's English Translation of *The Genuine Epistles of St. Ignatius*,
Edinburgh, 1708**

17. 17903 IGNATIUS, Saint, Bishop of Antioch. *The Genuine Epistles of St. Ignatius*, Translated into English By W. Wake D.D. Printed at Lond. in 1693. As Also, *A Vindication of Them* By Lewis Ellies Du Pin Dr. of the Sorbon, both put together, and Re-printed at Edinburgh in 1708. To which is Added, *A Short Answer To Mr. William Jameson's Nazianzeni Querela, where he Impugns the Authority of the foresaid Epistles.* By R. C.[Robert Calder] Edinburgh Printed Anno 1708. 10.3 x 16.6 x 2cm \$215.00

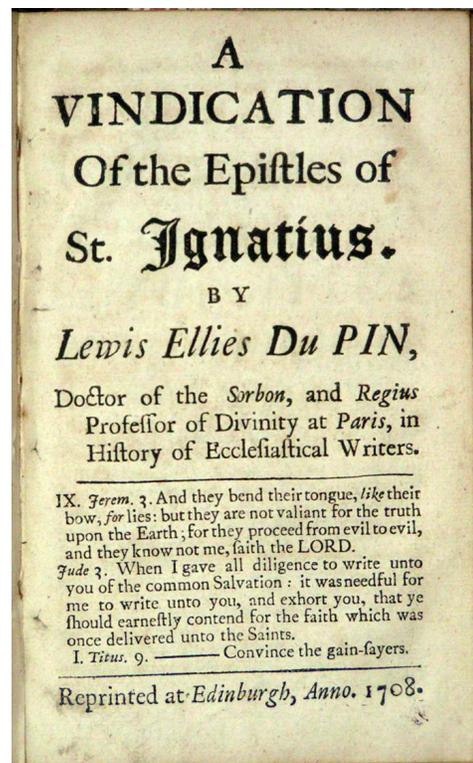
"The author of following Epistles lived in the age of the Apostles. He was the disciple and friend of the Apostle St. John, by whom he was instructed in the doctrines of the gospel. He was the companion and correspondent of St. Polycarp, Bishop of Smyrna; and became Bishop of the church at Antioch, about thirty-seven





a translation of the *Genuine Epistles of the Apostolic Fathers*, which was published in 1693. Although reprinted twice, this was not a work of original scholarship but of popularization, making available to English readers texts which helped to demonstrate that the Church of England 'in all respects comes the nearest up to the primitive pattern of any Christian Church at this Day in the World' (*Genuine Epistles*, vi)."--Stephen Taylor, 'Wake, William (1657-1737)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2008 [<http://www.oxforddnb.com/view/article/28409>, accessed 19 May 2016].

The editor/compiler of the entire work, Robert Calder (1658-1723) "was a minister of much note in the Episcopal Church of Scotland."--Allibone's *Dict. of Authors*. Calder was a persistent foe of the Church of Scotland and fought with numerous anti-Presbyterian works and pamphlets in which he repeatedly expounded the superiority of the episcopalians' claims to scriptural and historical authority for their government and worship.



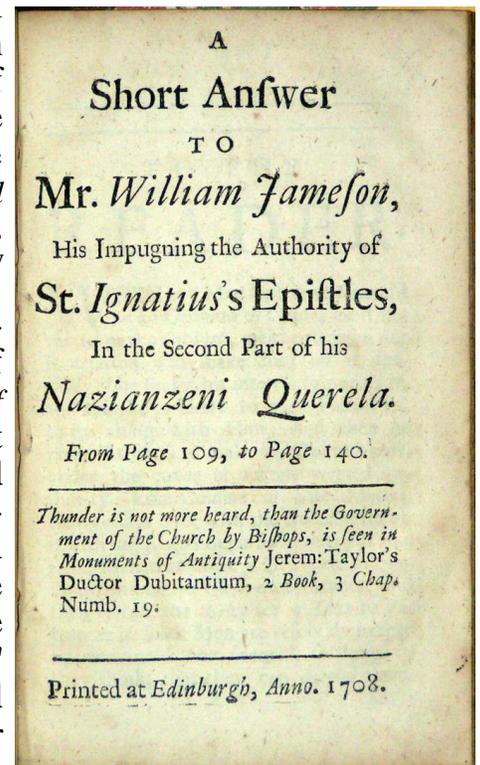
Written on the verso of the front flyleaf (original): "One of the late Dr. Balfeins[?] Books Purchased at the Sale." Name written on title that might be "Laurhill ___?" Another word written at the top of the title.

Recently rebound in nice leather spine with orange-red morocco title label, yellow/mauve/greens/white marbled paper over boards, new endpapers, light foxing but a bit darker on original front flyleaf and title as well as the last leaf, dampstain top 2cm of title.

Collation: a⁴, b², *⁴, A-M⁴, A-F⁴, A-F⁴, G². A mis-signed A². Online ESTC Citation No. T55170.

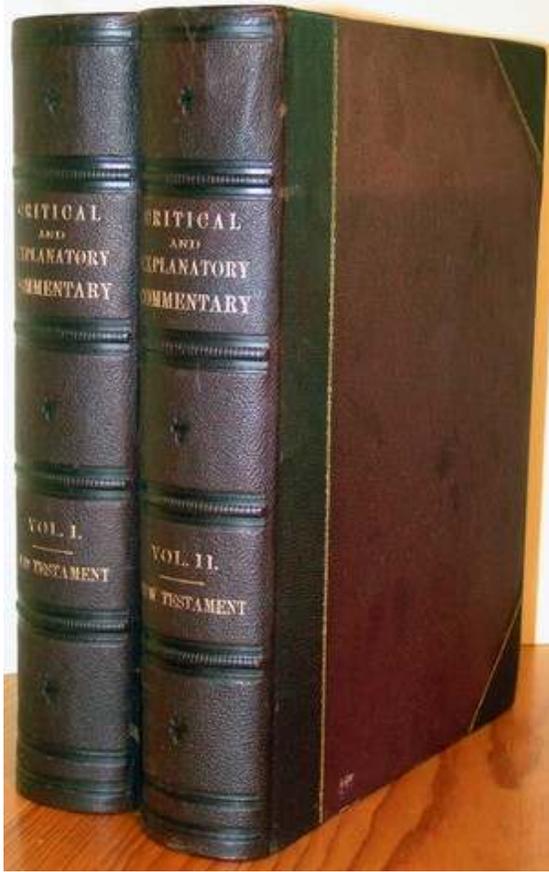
years after the ascension of the Lord. And finally, having labored in the ministry for the space of forty years, he suffered martyrdom at Rome, by order of the emperor Trajan, A.D. 116. These considerations confer eminent value and authority upon his Epistles--which, by comparison, will be seen also to harmonize with the spirit and doctrines of those written by the Apostles."--Introduction to *The Epistles of St. Ignatius*, Troy, NY, 1834.

The translator of *The Genuine Epistles of St. Ignatius* was William Wake (1657-1737) Archbishop of Canterbury. "Alongside his commitment to pastoral work, Wake hankered after a life of scholarly retreat. During a period of convalescence after illness he produced



**Very Nice Leather Bound copy of Jamieson, Fausset & Brown's
Commentary on the Bible, Hartford, CT, 1880**

18. 17900 JAMIESON, ROBERT, A. R. Fausset, and David Brown. *A Commentary, Critical and Explanatory, on the Old and New Testaments.* By the Rev. Robert Jamieson, D.D., St. Paul's Glasgow, Scotland; Rev. A.R. Fausset, A.M. St. Cuthbert's York, England; and the Rev. David Brown, D.D. Professor of Theology, Aberdeen, Scotland. Hartford [CT]: S.S. Scranton & Co. 1880. Large Quarto's 20 x 27.6cm. 2 Vols. \$225.00



Beautifully bound in dark brown morocco spines and corners and dark maroon textured cloth over boards, marbled maroon page edges, light rubbing, sun line on textured cloth of two covers, pages tanned, otherwise good condition.

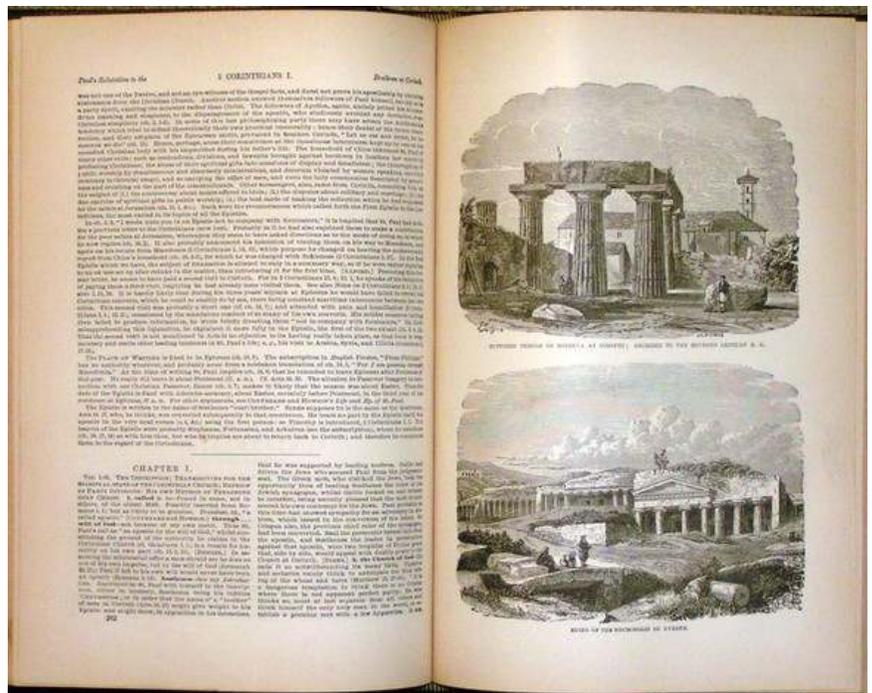
Pagination: [1]-16, [i]-xvi, 17-742; [1]-605, 1-19 Dict. of Script. Proper Names, [1]-46 A New Geographical and Historical Index, [1]-[84] John Brown's Concordance.

Frontispiece in Vol. 1 plus 71 other separate plates with either single or multiple illustrations on them as well as maps. It includes at the end a Dictionary of Scripture Proper Names, a Geographical and Historical Index, and Brown's Concordance. There is a bookplate in each volume: "Private Library of J.N. Yoder." numbered No. 1 & No. 2. Also has his pencil signature in vol. 2.

Charles Spurgeon says of this commentary: "Of this I have a very high opinion.... It is to some extent a compilation and condensation of other men's thoughts, but it is sufficiently original to claim a place in every minister's library; indeed it contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently."--

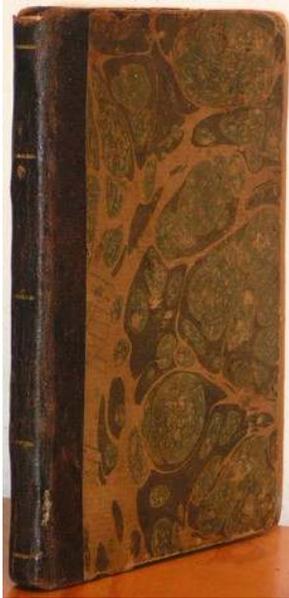
Commenting & Commentaries, p.41. Also and with growing interest. Mr. Fausset's portion strikes us as being of the highest order." Robert Jamieson (1802-1880) Presbyterian, Church of Scotland minister of St. Paul's Glasgow. Andrew Robert Fausset (1821-1910) Anglican scholar and rector of St. Cuthbert's, York, England; evangelical and premillennialist. David Brown (1803-1897) Free Church of Scotland minister and Principal of the Free Church College, Aberdeen. He wrote the classic evangelical polemic against premillennialism, his own position being post-millennial. He was one of the founders of the Evangelical Alliance and served on the Committee for the Revised Version New Testament.

(p.69) "A really standard work. We consult it continually,



The Way to Get Married: or the Advantages & Disadvantages of the Marriage State, Philadelphia, 1813

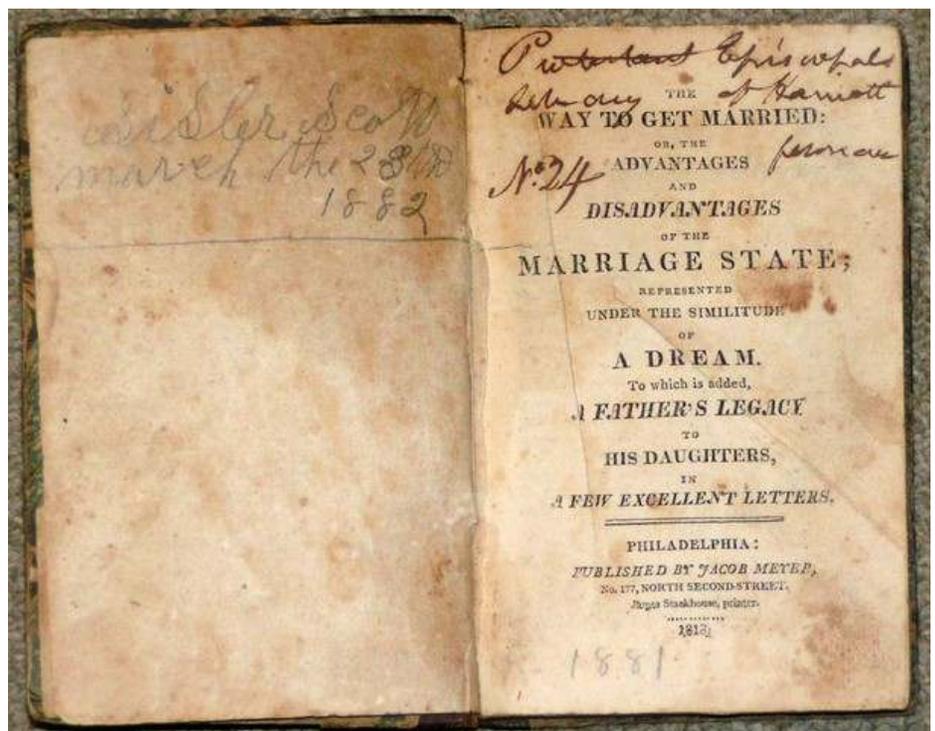
19. 17875 JOHNSON, JOHN & JOHN GREGORY. *The Way to Get Married: or, the Advantages and Disadvantages of the Marriage State; Represented Under the Similitude of a Dream. To which is added, A Father's Legacy to His Daughters, in a Few Excellent Letters.* Philadelphia: Published by Jacob Meyer, No. 177, North Second-Street. James Stackhouse, printer. 1813: Thin volume in 6's, 9 x 14.2 x 1cm. \$225.00



John Johnson (1706-1791) "of Liverpool, an English Particular Baptist minister who advocated high Calvinism. Johnson originally a General Baptist, developed a unique theological system, which destabilized many churches in the Lancashire and Yorkshire associations well into the 19th century. Because faith is grace, Johnson taught, lack of it is no sin. He held to a modalist understanding of the Trinity and a millenarian interpretation of prophecy, and he was vehemently local church protectionist and opposed to cooperation, even with other Baptists. Johnsonian churches practiced the laying on of hand and one ordinance, water baptism... Churches sympathetic to Johnson's teachings numbered 13... The last of the Johnsonian congregations had disappeared by 1850"--William H. Brackney: *The A to Z of the Baptists*, p.315. Johnson's *The Way to Get Married* was first published in 1754. It is somewhat of an allegory a la John Bunyan of 4 young men in Babylon, preparing for a journey to Jerusalem and the success of their separate journeys depending on the young women they chose to be a part of that journey.

John Gregory (1714-1773) noted physician and writer, professor of medicine at King's College, Aberdeen. He was also the author of the second title in the volume we are offering. "After the death of his wife, on 29 September 1761, Gregory wrote *A Father's Legacy to his Daughters* to relieve his loneliness and to record her opinions about the education of their two surviving daughters... This little work was not intended for publication, but was to be given to his daughters after his death. However, it was published by his son James in 1774 and was an immediate success, running into many editions and translations. The work contains advice on religion and moral conduct, female friendship, and behaviour towards the opposite sex, principally regarding love and marriage. Deploring the forwardness and freedom of contemporary female manners, Gregory argued that modesty, delicacy, and elegance would better secure men's respect and admiration. His concern for his daughters' reputations in the world led him to advocate caution and prudence; thus he advised them to conceal their learning and wit, advice that was scornfully dismissed as a system of dissimulation by Mary Wollstonecraft in *Vindication of the Rights of Woman*."--Paul Lawrence, 'Gregory, John (1724-1773)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, May 2008 [http://www.oxforddnb.com/view/article/11468, accessed 25 Nov 2015]. The book echo's the sensibilities of Jane Austen's novels.

Bound leather spine with marbled paper over boards, 5



horizontal gilt fillets divide the spine into 4 compartments, top 2mm of spine chipped away, worn through marbled paper at corners and some places along edges, rubbed and scuffed a bit, small worm hole and a 1 x 8mm worm track near bottom of front hinge, a 2 x 9cm piece of front paste-down endpaper torn away exposing marbled paper turn-in, light to medium foxing--heavier on endpapers & first and last few pages, a few dog-ears, two crease marks in title, lacks front flyleaf.

Inscription at top of title in early brown pen: "Protestant Episcopal Library of Harriott Furman No.24." Written on various places in pencil "Sisler Scott March the 23 1882"(verso of front free endpaper); "Sisler Scott"(top p31); Scott Sisler 1882 March"(top p.51); Scott Sisler April the 9th 1873 there is snow on the ground"(verso of rear free endpaper); and "Scott Sisler March the 23rd 1882"(top of rear paste-down endpaper).

Collation: A-I⁶, last two leaves blank. Pagination: (1) title, (1) blank, [3]-30 Johnson's *The Way to Get Married*; (1) half title, (1) blank, [33]-35 Preface, (1) blank, [37]-40 Introduction, [41]-98 *Gregory's Legacy to His Daughters*, [99]-102 *The Trials of Virtue* (poem by James Merrick); [103]-104 *The Martyr's Hymn*. (poem by Isaac Watts). *American Bibliography* 1801-1819 #30500.

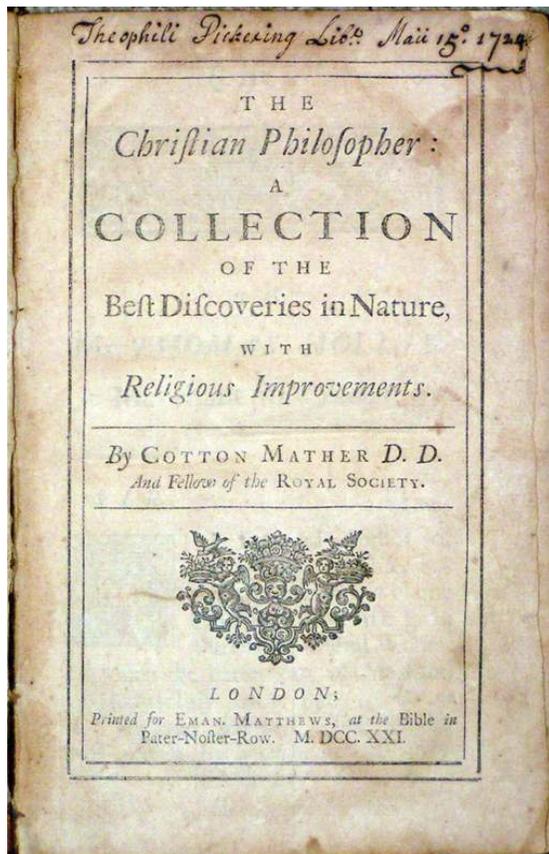
First Edition of Cotton Mather's *The Christian Philosopher*, London, 1721

20. 17901 MATHER, COTTON. *The Christian Philosopher: A Collection of the Best Discoveries in Nature, with Religious Improvements*. By Cotton Mather D.D. And Fellow of the Royal Society. [printer's device] London; Printed for Eman. Matthews, at the Bible in Pater-Noster-Row. M.DCC.XXI. [1721] Octavo, 13 x 21.2 x 3cm. \$3,200.00



Cotton Mather (1662/63-1727/28) Puritan clergyman, scholar and author, he was the eldest son of Increase Mather. "Cotton Mather was the most influential writer of his generation in America. He brought the puritan period of New England history to an end and started towards the evangelical pietism of the eighteenth and nineteenth centuries. His vision of Christian religion flying to America inspired nineteenth-century writers on America's manifest destiny..." Re his work with natural science: "Many of Mather's letters to England were about the natural sciences. In 1712 he sent the first of several accounts of unusual natural phenomena to John Woodward, a prominent English geologist. He followed up with

letters addressed to John Waller, secretary of the Royal Society, with the hope that they be published in the society's *Philosophical Transactions*. From 1712 to 1724 Mather sent a total of eighty-two such letters, known collectively as 'Curiosa Americana'. Many were printed in the *Transactions*. Mather made no secret of his wish to be included among the circle that made up the Royal Society, and was elated when news came of his election to the fellowship in 1713. Thereafter with great pride he put FRS after his name. In 1714 he sent to London a large manuscript epitomizing the science of the day that was published in 1721 as *The Christian Philosopher*. The chapter on astronomy, according to a modern historian, is 'The finest example of how Newtonian Science came to America and was disseminated' (Theodore Hornberger in Holmes, 1.137).--quotes from: Michael G. Hall, 'Mather, Cotton (1663-1728)', *Oxford*



Dictionary of National Biography, Oxford University Press, 2004; online edn, Sept 2013 [http://www.oxforddnb.com/view/article/18321, accessed 18 May 2016].

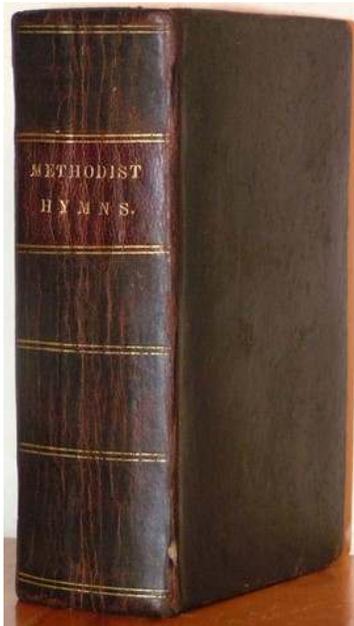
Bound full calf Cambridge paneled style binding with darkened center panel, slight raised bands, rubbed & scuffed, leather splitting along front hinge but hinge still holding well, corners bumped and starting to wear through, surface worm track on rear cover, medium to heavy foxing with some lighter pages, scattered dampstains throughout, marginal only silverfish damage outside edge of pp 119-132.

Provenance: written at head of title: Theophili Pickering Lib^r. Maii 15. 1724." Written on recto of front flyleaf: "Nehm. Porter's 1759" then in different ink: "Price 25.^s, then below in different hand: "This Book I give to my Son Nehemiah Porter, 1811." This is possibly Nehemiah Porter (1720-1820) Congregational clergyman, graduated of Harvard 1745, minister in Ipswich & Ashfield, Mass. and in between these Yarmouth, Nova Scotia, had a son Nehemiah born 1754 who likely was alive in 1811. Bookseller's tag on lower inside corner of rear paste-down endpaper: "This Book was Supplied by H. Seward, Bookseller Utica, New York, U.S.A., World Wide Out-of-Print Bookhunters Submit Your Wants! Printed in England."

Collation: A⁴, B-U⁸. Pagination: (1) title, (1) blank, [iii]-vi Dedication by Tho. Bradbury, (1) An Index (i.e., contents), (1) publisher's ad, 1-304pp. Holmes: *Cotton Mather* 52-A. Sabin #46253.

Bound Full Calf with Red Morocco Title Label, Methodist Hymnal, NY, 1849, First Year of Publication of the Revised Edition.

21. 17855 METHODIST EPISCOPAL CHURCH. *Hymns for the Use of the Methodist Episcopal Church*. Revised Edition. I will sing with the spirit, and I will sing with the understanding also.--1 Cor. xiv, 15. New-York: Published by Lane & Scott, 200 Mulberry-street. Joseph Longking, Printer 1849 (c1849). 7.9 x 12.4 x 3.7cm. \$95.00



Bound full calf with red morocco title label, double gilt fillets divide spine into five panels, lightly rubbed, just wearing through leather at one corner, .2 x .5cm worm track near bottom of front hinge, 1.6cm worm track in front endpapers along front hinge, light damp stain in outer margins throughout most of the book, light to medium foxing--heavier on endpapers and flyleaves.

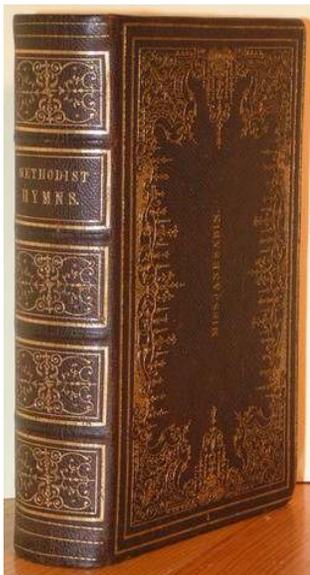
Early pen signature of "H.E. Purchase book" on front free endpaper.

The prefatory "Address to Members and Friends of the Methodist Episcopal Church states: "The Hymn Book heretofore in use among us was, in our opinion, unsurpassed. But the General Conference of 1848, judging that the volume could be improved by a careful revision, and by judiciously multiplying the number of hymns appointed a Committee, composed of minister and laymen to prepare a Standard Edition of the Methodist Hymn Book... Although we reluctantly part with some of the familiar hymns of the old book... yet we can confidently approve this Revised Copy; and we do, most cordially, recommend it as a greatly improved and standard edition of the Methodist Hymn Book..." They go on to encourage members to "purchase only such Methodist Hymn Books as are published by our Agents, and have the names of your Bishops." It is signed by Bishops Elijah Hedding, Beverly Waugh, Tho. A. Morris, L.L. Hamline, Edmund S. Janes and is dated New-York, May, 1849.

Collation: [1]-49⁸. Pagination: (1) title, (1) copyright, [3]-5 Address..., (1) contents, [7]-684 hymns, [685]-736 indexes, (1) half title, (1) blank, [3]-4 contents, (1) blank, [7]-[46], [47]-48 index. Section at end is titled: *Supplement. Hymns for Sunday-schools, Youth, and Children.*

Full brown morocco extra gilt Methodist Hymnal, NY, 1850

22. 17898 METHODIST EPISCOPAL CHURCH. *Hymns for the Use of the Methodist Episcopal Church*. Revised Edition. I will sing with the spirit, and I will sing with the understanding also.--1 Cor. xiv, 15. New-York: Published by Lane & Scott, 200 Mulberry-street. Joseph Longking, Printer. 1850 (c1849). 11 x 16.1 x 4cm. \$120.00



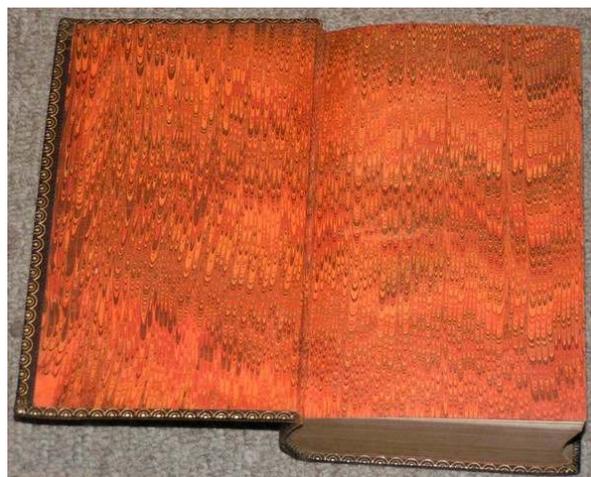
Bound full extra gilt brown morocco with original owner's name in center of front cover: "Miss Jane Sabin," all page edges gilt, multi-shades of orange and brown marbled endpapers, small tear in bottom margin of p.527, light to medium foxing with several gatherings with heavier foxing. *This is one of the nicest morocco gilt hymnals I have offered.*

Early pencil ownership inscription written on front flyleaf: "Mrs. John B. Plimpton, Southbridge, Mass. 1863." Verso of the front-free endpaper has another pencil ownership inscription from Mass. also.

The prefatory "Address to Members and Friends of the Methodist Episcopal Church" states: "The Hymn Book heretofore in use among us was, in our opinion, unsurpassed. But the General Conference of 1848, judging that the volume could be improved by a careful revision, and by judiciously multiplying the number of hymns appointed a Committee, composed of

minister and laymen to prepare a Standard Edition of the Methodist Hymn Book... Although we

reluctantly part with some of the familiar hymns of the old book... yet we can confidently approve this Revised Copy; and we do, most cordially, recommend it as a greatly improved and standard edition of the Methodist Hymn Book..." They go on to encourage members to "purchase only such Methodist Hymn Books as are published by our Agents, and have the names of your Bishops." It is signed by Bishops Elijah Hedding, Beverly Waugh, Tho. A. Morris, L.L. Hamline, Edmund S. Janes and is dated New-York, May, 1849.



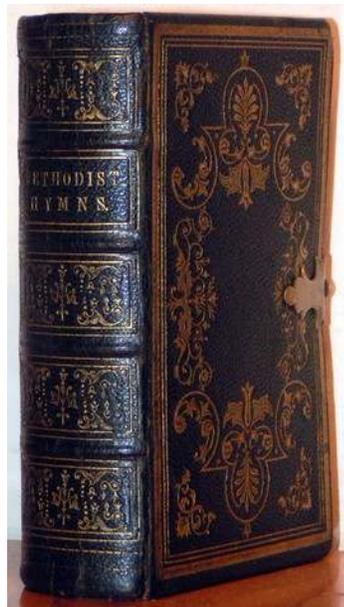
Collation: [1]-48⁸, [6] leaves, 49-50⁸. Pagination: (1) title, (1) copyright, [3]-5 Address..., (1) contents, [7]-684 hymns, [685]-752 indexes; (1) title, (1) blank, [3]-4 Preface, (1) contents, (1) blank, [7]-[46] hymns, [47]-48 index.

The last 48pp is the *Supplement. Hymns for Sunday-schools, Youth, and Children*. The Hymnal contain 1,148 hymns & doxologies; the *Supplement*, 79 hymns & doxologies.

Bound Black Morocco Gilt with Brass Catch & Clasp, Methodist Hymnal, NY, 1850

23. 17850 METHODIST EPISCOPAL CHURCH. *Hymns for the Use of the Methodist Episcopal Church*. Revised Edition. I will sing with the spirit, and I will sing with the understanding also.--1 Cor. xiv, 15. New-York: Published by Lane & Scott, 200 Mulberry-street. Joseph Longking, Printer 1850 (c1849). 8.1 x 12.5 x 3.5cm. \$110.00

Bound full elaborate morocco gilt with brass clasp & catch, pages edges gilt, marbled endpapers, just starting to wear through leather at one corner, leather starting to split top 1.5 cm and bottom 3.3cm of front hinge but the hinge is firm, rubbed a bit, marbled endpapers with markoff stains from leather turn-ins around edges, front endpapers with 3 places where paper is chipped from the edges and 2 places where it is repaired with a small piece of acid-free archival paper on back side of marbling, mostly light





foxing but a little heavier in some places, pencil underlining on about 20 pages.

Early signature of "Sarah Pollack" on front flyleaf.

The prefatory "Address to Members and Friends of the Methodist Episcopal Church states: "The Hymn Book heretofore in use among us was, in our opinion, unsurpassed. But the General Conference of 1848, judging that the volume could be improved by a careful revision, and by judiciously multiplying the number of hymns appointed a Committee, composed of minister and laymen to prepare a Standard Edition of the Methodist Hymn Book... Although we reluctantly part with some of the familiar hymns of the old book... yet we can confidently approve this Revised Copy; and we do, most cordially, recommend it as a greatly improved and standard edition of the Methodist Hymn Book..." They go on to encourage members to "purchase only such Methodist Hymn Books as are published by our Agents, and have the names of your Bishops." It is signed by Bishops Elijah Hedding, Beverly Waugh, Tho. A. Morris, L.L. Hamline, Edmund S. Janes and is dated New-York, May, 1849.

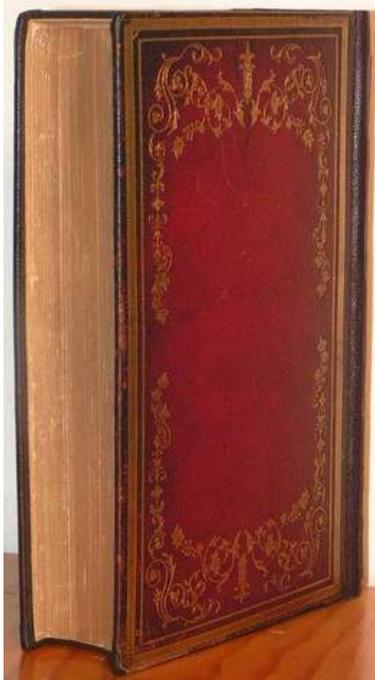
Collation: [1]-49⁸. Pagination: (1) title, (1) copyright, [3]-5 Address..., (1) contents, [7]-684 hymns, [685]-736 indexes, (1) half title, (1) blank, [3]-4 contents, (1) blank, [7]-[46], [47]-48 index.

Section at end is titled: *Supplement. Hymns for Sunday-schools, Youth, and Children.*

Bound Full Red Morocco Gilt, Methodist Hymnal, NY, 1856

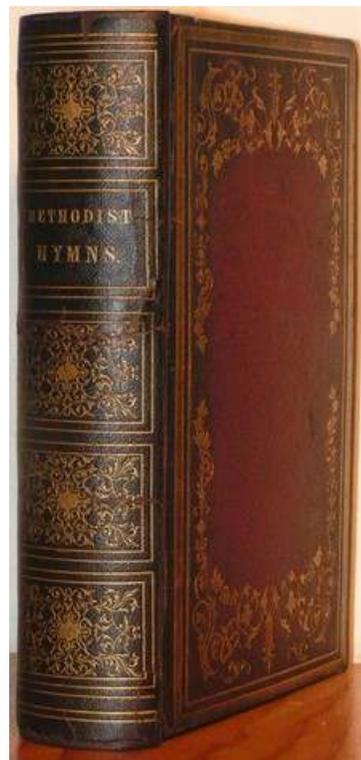
24. 17856 METHODIST EPISCOPAL CHURCH. *Hymns for the Use of the Methodist Episcopal Church*. Revised Edition. I will sing with the spirit, and I will sing with the understanding also.--1 Cor. xiv, 15. New-York: Published by Carlton & Porter, 200 Mulberry-street. 1856 (c1849). 13.2 x 19.1 x 4.5cm. \$85.00

Bound full red morocco gilt, rebaked with matching leather to the original darkened spine, original spine strip laid over, new leather at corners, gilt page edges with some wear and scuff marks but still looks bright, new tan endpapers, foxing on rear flyleaves otherwise very little foxing, contents quite clean.



The prefatory "Address to Members and Friends of the Methodist Episcopal Church states: "The Hymn Book heretofore in use among us was, in our opinion, unsurpassed. But the General Conference of 1848, judging that the volume could be improved by a careful revision, and by judiciously multiplying the number of hymns appointed a Committee, composed of minister and laymen to prepare a Standard Edition of the Methodist Hymn Book... Although we reluctantly part with some of the familiar hymns of the old book... yet we can confidently approve this Revised Copy; and we do, most cordially, recommend it as a greatly improved and standard edition of the Methodist Hymn Book..." They go on to encourage members to "purchase only such Methodist Hymn Books as are published by our Agents, and have the names of your Bishops." It is signed by Bishops Elijah Hedding, Beverly Waugh, Tho. A. Morris, L.L. Hamline, Edmund S. Janes and is dated New-York, May, 1849.

Collation: [1]-46⁸, 47⁴. Pagination: (1) title, (1) copyright, [3]-5 Address..., (1) contents, [7]-684 hymns, [685]-744 indexes.



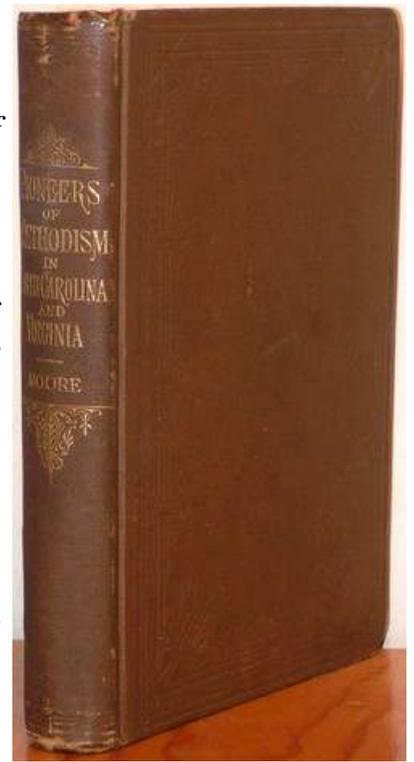
**Moore's History of Methodism in North Carolina & Virginia,
Nashville, 1884**

25. 17877 MOORE, MATTHEW H. *Sketches of the Pioneers of Methodism in North Carolina and Virginia*. By the Rev. M. H. Moore. Nashville, Tenn.: Southern Methodist Publishing House. 1884. 12mo, 13.5 x 19 x 2.8cm \$125.00

The author, Matthew H. Moore, treats his subject biographically. The book consists of 29 chapters each devoted to an early leader of Methodism in the two states. From the author's preface: "The author has not attempted to write a history of the movement, but merely to sketch, in true and life-like colors, the characters of some of its leading spirits in the early days of its history, and to record their toils and triumphs." Moore was a native of Warren County, North Carolina.

Bound in publisher's brown blind-stamped cloth with gilt lettering and decoration on spine, rubbed & scuffed, fraying spine ends consolidated with flexible book adhesive, corners bumped a bit, light gray endpapers, light foxing throughout, pencil & blue pencil underlining & marks scattered through text.

Collation: 1-20⁸, last three leaves blank. Pagination: (1) title, (1) copyright, (1) quote, (1) quote, (1) dedication, p.6 kind words, p.7 Author's Preface, (1) blank, p.9 Contents, (1) blank, 11-14 Introduction by Rev. A.W. Mangum, 15-314pp.



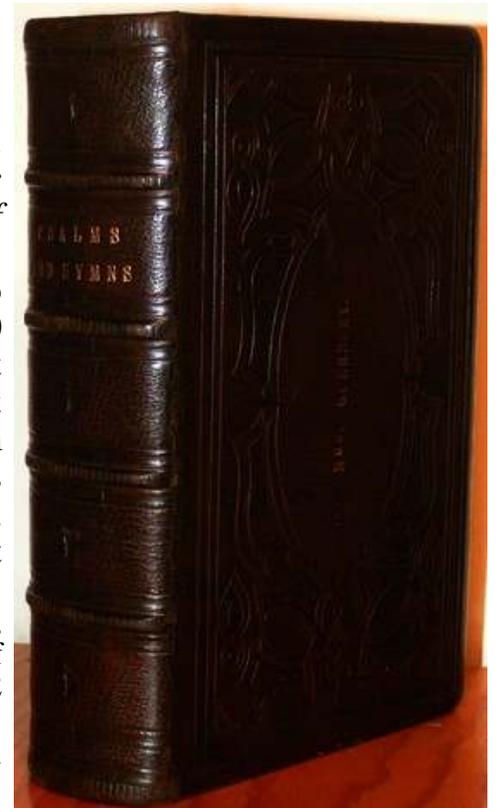
**Presbyterian Hymnal in Brown Morocco
with Gilt Pages edges, Philadelphia, 1843**

26. 17869 PRESBYTERIAN CHURCH IN THE USA. *Psalms and Hymns Adapted to Social, Private, and Public Worship in the Presbyterian Church in the United States of America*. Approved and Authorized by the General Assembly. Philadelphia, Presbyterian Board of Publication (c1843). 12mo in 6's, 12.6 x 19 x 4.8cm \$75.00

Bound full blind-tooled brown morocco with raised bands, gilt title on spine, owner's name in gilt in oval center panel of front cover: "Mrs. Guernsey." small worm hole (2x3mm) near bottom of front hinge, rubbed a bit at spine ends & corners, all page edges gilt, dark brown endpapers split along hinges but hinges are firm, a couple slight starts, small damp stain on bottom corner of first 150pp, light occasional foxing, otherwise clean.

Pagination: (1) title, (1) copyright & printer, p.3 advertisement, p.4 Metres, 5-269 Psalms, (1) blank, 271-287 indexes, (1) blank, i-ii Classification of hymns; [3]-484 Hymns, [485-504 indexes 1-24 Form of Government, 25-42 Directory for Worship, 43-60 Shorter Catechism, etc.

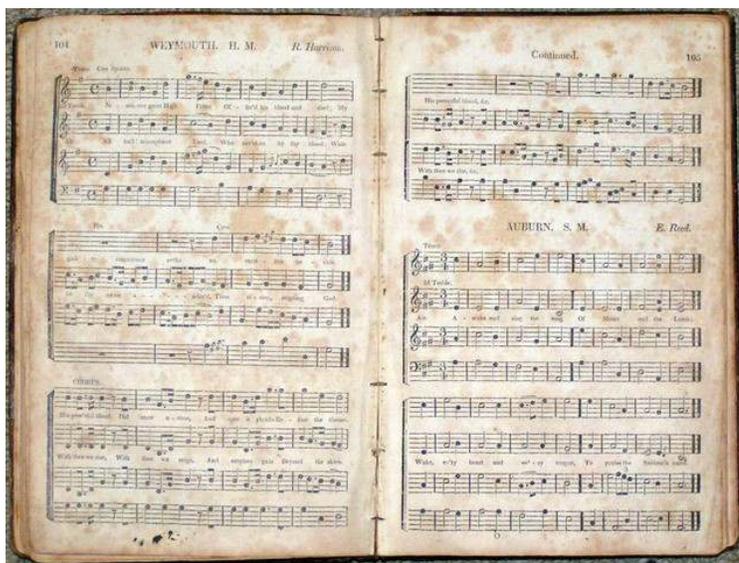
A handsome medium sized 19th century Presbyterian hymnal bound in blind-tooled brown morocco.



**Ephraim Reed's *Musical Monitor Tunebook with 4 Part Harmony*,
Ithaca, NY, 1825 4th Revised Edition**

27. 17902 REED, EPHRAIM. *Musical Monitor, or New-York Collection of Church Musick: To which is Prefixed, the Elementary Class-Book, Being an Introduction to the Science of Musick, Arranged and Systematized by William J. Edson. Together with a Choice Collection of Psalm and Hymn Tunes, Set Pieces, and Anthems, Adapted to Publick Worship.* By Ephraim Reed. Fourth Revised Edition, Enlarged and Improved. Ithaca: Printed by Mack & Andrus. 1825. Octavo, 14 x 21.8 x 2.8cm. \$65.00

Bound in full leather that early on was bound over original leather spine with printed paper over boards--the later showing at a worn corner (the original leather spine appears to be in at least as good condition as the leather laid over it), amateur double fillet blind tooling around edges, chipped at top of spine, worn through at corners, bottom front corner worn through leather 8cm up fore-edge, bumped corners, rubbed & scuffed, medium to heavy foxing with some pages lighter, visible dampstains on the first 50 pages and scattered elsewhere--some pages just a little wavy, lacking bottom half of rear free endpaper, 2.5cm tear in bottom margin of H¹.



Two ownership inscriptions on the recto of the front free endpaper: "Amos Wilmot's Book Bot. Dec. 14th 1827 Price 75^{ct.}" and "The.[?] Wilmot Bot. Dec. 14th 1830." Verso of the rear free endpaper has "Amos Wilmot's Book Bought Dec. 14th 1827 Price 75/cts Colesville Broome Co. State of New York &c."--with the same copied onto the rear paste-down endpaper by what looks to be a later hand.

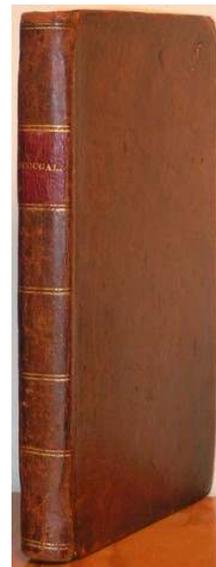
Collation: A-Z⁴, Aa-Gg⁴. Pagination: (1) title, (1) copyright, (1) prefaces, (1) Dict. of Musical Terms, [5]-32 Notation of Music, [33]-246 hymns, (1) Metrical Index & Keys, (1) Alphabetical Index & Errata. *American Imprints* #22042.

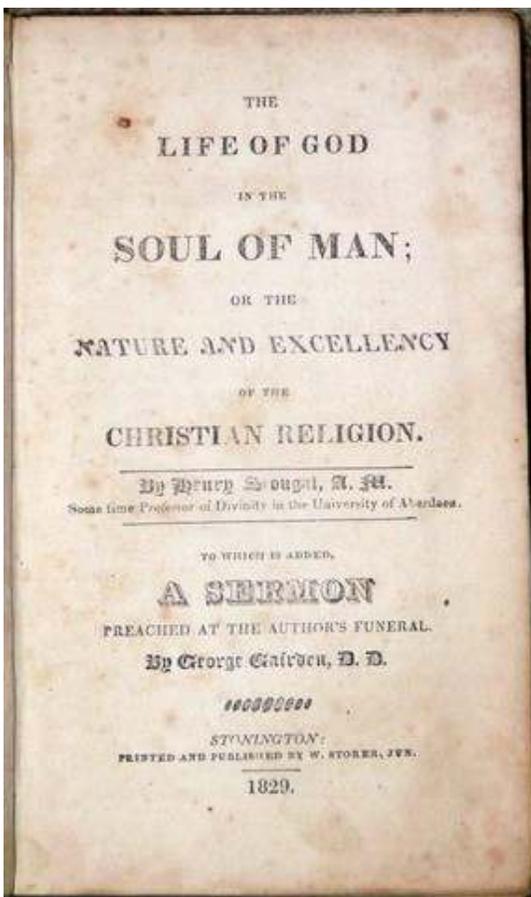


**Henry Scougal's *The Life of God in the Soul of Man*,
Stonington, CT, 1829, Full Calf**

28. 17876 SCOUGAL, HENRY. *The Life of God in the Soul of Man; or the Nature and Excellency of the Christian Religion.* By Henry Scougal, A.M. Some time Professor Divinity in the University of Aberdeen. *To Which is Added, A Sermon Preached at the Author's Funeral.* By George Gairden, D.D. Stonington [CT]: Printed and Published by W. Storer, Jun. 1829. 12mo in 6's, 10.9 x 17.4 x 2cm. \$85.00

Henry Scougal (1650-1678) Professor of Divinity in King's college, Aberdeen. "Scougal belonged to the school of Leighton in stressing personal holiness as well as theological learning. He died at the age of twenty-eight... Scougal produced several minor writings, mainly sermons, but above all *The Life of God in the Soul of Man* (L. 1677). This became a classic of Christian devotional literature, valued





by Presbyterians as well as Episcopalians. In part one, Scougal defines true religion as 'a union of the soul with God' and 'a divine life'... Part two sets forth 'the excellency and advantages' of true religion, and part three 'the difficulties and duties of the Christian life.' ...John Wesley gave a copy of the book to his friend George Whitefield, who later wrote in his journal that 'he never knew what true religion was' until he read 'that excellent treatise'. Whitefield learned that it did not consist in good works but was 'union of the soul with God, and Christ formed in us'. He wrote: 'A ray of Divine light was instantaneously darted in upon my soul, and from that moment, but not till then, did I know that I must be a new creature.'" --D.B. Calhoun in *Dict. Scottish Church Hist. & Theol.*, pp762-3.

Bound full calf with red morocco title label, 7 double gilt fillets divide spine into 6 compartments, 2 x 5mm worm track near top corner of front cover, very small piece broken from top corner of rear cover, rubbed and scuffed just a little, light to medium foxing--heavier on endpapers, light dampstain bottom margin and top corner margin of last 40pp, 2 starts--but they are tight, otherwise clean and nice copy.

Collation: 1-18°. Pagination: (1) title, (1) blank, [iii]-xi Preface, [xii]-xxiii Preface by Bishop Burnet, (1) blank, [25]-127 Life of God, (1) blank, [129]-211 Funeral Sermon, (1) blank, [213]-215 Contents (p. 215 mis-numbered 115), (1) blank. *American Imprints 1829-40377*. OCLC locates 9 libraries with this edition.

Thrall's *A Brief History of Methodism in Texas*. Nashville, 1889, First Edition

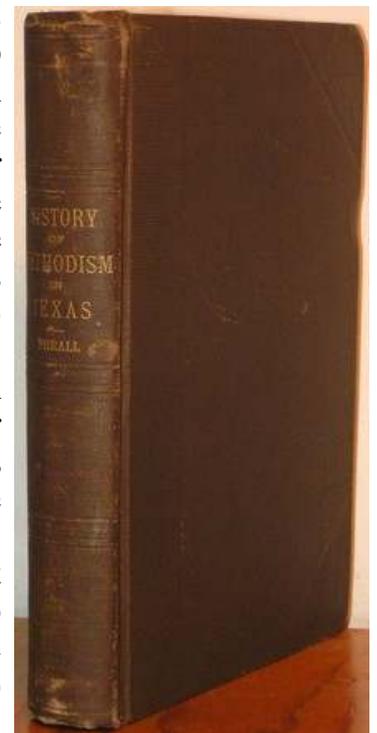
29. 17879 THRALL, HOMER S. *A Brief History of Methodism in Texas*. By Homer S. Thrall. Printed for the Author. Publishing House of the M.E. Church, South. J.D. Barbee, Agent, Nashville, Tenn. 1889. 13.5 x 19 x 2.8cm. \$125.00

Homer S. Thrall (1819-1894). Thrall arrived in Galveston in 1840. His circuits took him throughout the state. In 1843-44 he held the first camp meeting on the Guadalupe River (near the present location of Cuero), with Texas Rangers on hand to guard against Indian raids. He early made acquaintance with the early political leaders of the Texas--which he later credited with his interest in Texas history. He spent 50 years in the Methodist ministry in Texas. From author's Prefatory Note: "In this little volume the reader will find a condensed history of the rise and progress of Methodism in Texas; with brief sketches of leading preachers, and also the organization of local churches and the erection of church-buildings; the formation of circuits, districts, and Annual Conferences, especially in the Methodist Episcopal Church, South. One chapter is devoted to our literary institutions, and one to the *Texas Christian Advocate*. The facts and figures in the body of the book and in the full statistical tables of the Appendix are from official sources."

Bound in publisher's textured brown cloth with slightly dulled gilt lettering on spine, rubbed some at extremities, small tear in cloth near top of spine repaired, green endpapers, light foxing & tanning of pages, edge of front free endpaper worn and with .8cm tear repaired, small tears (.5cm) in edge of first few pages repaired, large tear (6cm) in p15 repaired.

Pagination: (1) title, (1) copyright, p.3 dedication, (1) blank, p.5 Prefatory Note, (1) blank, 7-10 Contents, 11-304pp.

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