title page of the board revenue

Chemistry

Index of Thomson pamphlets
SERMON

In

The Right of the People to Search the Scriptures revealed, and
The Rights of the People to Search the

By D. M'ILRAN, A.M.

Seated for the Session of

Of Thursday, May 12, 1734

[Text continues on the right page]
SERMON

CHRIST:  I am not ashamed of the Gospel of

ON the 7th of May 1737.
HIGH CHURCH OF EDINBURGH.

TERRA GEORGIÆ

TO THE
HIS MAJESTY'S HIGH COMMISSION.

Printed by James Linnan and Company, and sole
by Archibald Osson.

EDINBURGH.
A LETTER

TO A MINISTER OF MUFFAT,

Concerning the

POSITIVE INSTITUTIONS

OF CHRISTIANITY,

IN WHICH

The Arguments in Mr. Wallace's Sermon before the Synod of Dumfries, October 1719, and the Remarks prefixed to it, are Illustrated and Detended.

BY ROBERT WALLACE,

Minister of the Gospel at Moffat.

LONDON,

Printed for A. Millar, at Buckconnell's Head, against St. Clement's Church in the Strand.

1732.
REASONS
OF THE REFORMATION
OF CHRISTIAN DIVISION
Proving that the Stag is an Uncivilized Division.

The Remarks of an Anonymous Author.
In Order to
A Vindication of the Appendix.
To the Use and Abuse of the Text.

Author of the Examen and Appendix,
by the Rev, George Anderson, V.D.M.
At the Shop, and at Mr. Lawrence, in the Shop, and at Mr. Lawrence, for Mr. Macrae, and John.
S I N A

S

Henry, in conjunction with Baptist Henry and Hay
published several tracts, and in
scribers, in the above-mentioned paper, in 1710
other in this present world, and in the world to
what, that may be the annual communion to be
that, as in every in such a manner.
As the ministers of the several of Jesus be

and declining and...

and the

S

E R M O N

A

P r e a c h e d before the Societies for

The certain and unchangeable Diffs

Repose between World Good and Bad
A DESCRIPTION
OF THE
PERITONÆUM,
And of that Part of the
MEMBRANA CELLULARIS
Which lies on its OUTSIDE.
WITH
An ACCOUNT of the True Situation of
all the ABDOMINAL VISCERA, in respect
of these two Membranes.

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

LONDON:
Printed for J. ROBERTS, near the Oxford Arms in
Warwick Lane. M. DCC. XXX.
A SERMON

On Occasion of the DEATH of Dr. D. Cunningham

(Who died Sep. the 8th.)

PUBLIC'D WITH SOME FEW ADDITIONS

PREACH'D AT ST. JOHN'S WOOD STREET SEP. 20th. 1744

By J. Boyse.
I am,

my Lord,

Your most humble,

(34)

Letter

To the Reverend

Mr. Thomas Reynolds,

ON

Occasion of a Passage in his Funeral Sermon for the late lion Mr. Pomfret, and his Preface to it.

By Simon Browne.

The Church's Peace or Unity must not be laid on any bare Words of Man's devising. It's not a Work for Councils or Prelates (and I add for any others) to frame the Christian Doctrine in new Methods and Terms, and then to force Others to Subscribe or mistrust any Term. If the same Men that refuse this, be willing to subscribe to the whole Scripture, or to a Confession in Scripture Words, you may force them to no more.

Blest, Key for Catholicks, p. 439. Edit. 1679, 4º.

London.

Printed for E. M. Matthews, at the Bible in Paulo-Nofis-Porta. MDCCCLXII.

1722
The Principles and Practice of Moderate Nonconformists with Respect to Ordination, Exemplified: In a Sermon Preached at the Ordination of Mr. John M'Ilvich, A.N.D., January the 19th. 1717.

A Charge Given to Mr. James Reay, John Henry Raby, Richard Boscobel, George Soys, William, and Mr. S. Graham, after Their Being Ordained, Dec. 15th. 1716.

A Letter to a Divine in Germany, Giving a Brief but True Account of the Case of Dr. Bennet, in England.


VOL. III.
106

EDINBURGH

By a Minister of the Gospel.

COTTAND

The General Assembly of the Acts of the

and

DEBATES

1615

Edinburgh

106

106

General Assembly of the Acts of the

and

DEBATES

1615
Concerning the late Littenhead Doctrine.

To Mr. Peter.

Letter A.
Prayer of Name, Necessary, and Effect.

Inquiry

For delivered from Rom. V.11, 26.

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

FINIS.
In a Varsity

To the Right Honorable, Sir John Clerk, Lord Clerk

Sir,

I have here a letter from a Gentleman of Quality, who is upon a journey through this country, and has some business to transact with me in the city of London. He requests I would deliver this letter to you, and take the liberty of mentioning some circumstances in it, which may be of service to you.

His business is of a private nature, and he desires I would not return the letter, but send it back to him by any means that may be convenient.

I am, Sir, your obedient servant,

[Signature]

[Letter]

[Handwritten text]

[Signature]
This was the Knowledge St. Paul determined to know, for he knew it would never leave him if he discovered such Things (such Miracles) as neither had seen, nor Ear heard, no, nor ever entered Heart or Thoughts of any Man; Things unutterable, unspeakable. Let others seek after what they will, get Glory and Splendour in the World, and to get Things that the World accounts great Matters, or external literal Knowledge of Christ, tho' never so glorious, tho' never so received; yet, says he, I have the Daft for the Excellency of the Knowledge of Christ my Lord, by whom the World is crucified unto me, and I unto the World: For all these things shall I suffer with them, and perish in the use, and come to nothing. But these Comforts will stand a Man in: for this is such Knowledge, that it will set one for Heaven, while the other is upon Earth. Wherever Men who rest in the Flesh and in the Letter, know none of these Things, God knows (when they come to die) how many weary, winter, cold and lifeless Steps they have to fetch; that they fare to fly on the Sabbath, and in the Harrold, have their Oyl to buy, when all Things are at Rest, others, and they enjoy a Pulpit and a Harrold, have Oyl in their Lamps at the Bridegroom's ear. For they have gotten up their Wills and their Like, and Christ and they have such sweet Embrace as if they were in Heaven already: In such that are gotten above the World, and all Things below they even or odd with other Men, they always go with them: They have gotten above themselves, and their own Wills; Christ's Will is their Will, Christ's Peace is their Peace: they have begun their own Sabbath, and are at Rest in the Bosom of Jesus and their Saviour.

FINIS.
THE FREE-HOLDER.

This Pamphlet, and my Argument to prove the
FECTIONS of the People of ENGLAND the best Secu-
ity of the GOVERNMENT, shall be printed here;
noting to the Tronc-Church.
Price of each part.

Vol. 59
1716
own Paroch, is to study by private
monition to Reclaim them.

Session is to censure them, and Lament
Presbytery, if need be. ibid.

§ 4. Ministers in Visitations of
families are to take account, if Per
Worship be observed Morning and
Evening, and Children and Servants
Catechised at home, by Masters of

§ 5. See also Societies.

Writs, all Ministers are to
bide to their Presbyteries their Deeds
of Modification or Locality with Emolumentaries. Writs belonging
the Kirks and Sessions in order to the
Registration. This in Transmitted
Presbyteries by Ass. 1639, or by the
Commission appointed to apply the Parliament thereunto, Ass. 16
Sect. 18. *

YULB, Act for Censuring Public
such as commit Abuses, and
Propriety and Superstitions in the
Day, and some other Superstitions
following. And for Citing such Min-
istries of Colleges as be accessory there
to appear before the General Assembly
Ass. 1645. Sect. 18.

ETLAND, see Annexations
Synods. \* FINIS

Vol S 1718
That I am more violent than usual on this occasion, is not from any Emotion of Spirit; for who is more moderate than I? but purely out of Pride and Compassion: for I seem to see this City, the Light of the Earth, and the Refuge of all Nations, confining in one Hand I behold in my Mind my Country ryd in Ruin; and because these things seem to me to be extremely lit and insipidable, I can't help showing my mind extremely severe, and vehement against those that would have done them.

SIR,

Your very humble Servant,

Letter to the Bishop of BANGOR

FINIS
nor any employed in or about the Hospital, Workhouse, and Affairs thereof, have any of the Funds of the same lent to them, nor the money received as Obligants, Co-obligants or Cautories thereof or any Part thereof: And that the Managers may lend on moveable Security two or three or more responsible Persons as the judge sufficient.

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

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

FINIS.
AN ACCOUNT OF THE RISE, CONSTITUTION AND MANAGEMENT, OF THE SOCIETY IN SCOTLAND, FOR PROPAGATING CHRISTIAN KNOWLEDGE.

Enlarged by a MEMBER of the SOCIETY.

EDINBURGH, PRINTED FOR WILLIAM BROWN, AND COMPANY, AND TO BE SOLD BY THE SAID WILLIAM BROWN, AND OTHER BOOKSELLERS IN TOWN. M.DCC.XX.

Vol. 53
EMARKS
UPON THE
ANSWERS
OF THE BRETHREN,
TO THE
UERIES
Proposed by the
COMMISSION,
Minister of the Church of Scotland.

EDINBURGH,
and in the Year M.DCCXXXI.

Vol. II 1722.
AN
ESSAY
UPON
The natural and legal Preaching.

I. S. I. a Truth generally received, that the great Work of the Ministers of the Gospel is to preach the glad Tidings of Salvation, and the glorious Dispensation of the Grace and Mercy of God to Sinners, in the Person of our Saviour Jesus Christ, together with what is done by them, that they may share of the Blessings of his Purchase: This is to be the Subject of Meditations and Sermons; the Apostle of the Gentiles determined not to know any Thing; Jesus Christ and him crucified, 1 Cor. ii. 2. The Son of God was sent from Heaven to Earth, to be the Saviour of the World, with a full, and clear Discovery of the Mind of God concerning our Saviour.
A DEFENCE
OF THE
Lord Bishop of St. Davids.
In ANSWER to
JONATHAN JONES, Esq;

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

PROV. xxvi. 12.

LONDON:
Printed and sold by T. Warner at the Black Boy,
In Pater-noster-Row. 1729. [Price Six Pence.]
A TESTIMONY AGAINST
the present Defections from our Covenanted Reformation;
Especially against
That Church-ruining Abomination
of

LETTER, from an Elder in the City;
To which is subjoined,
A letter of the General Assembly, approving the Address of the Commission of the preceding Assembly to Queen Anne, against Arminianism; with the Address itself.

Printed in the Year M. DCCXXII.

Vol. 59 1730
LETTER

TO THE

RIGHT HONOURABLE

THE

EUGENIUS

L. 1 of T——r.

nus ignominiaum esse, quod Passus est

Christus, nec nolis gloriam esse, nec se

ius.

St. AMBROSE.

LONDON,

1730 (?)

Vol. 55
(48)

it. Turn thou me, O Lord God, and so shall I be:

Turn, O Lord, the whole stream of my affections from
love to the love of thee. O my God let thy heart
be the confluent stream of my soul; O may it be the
spring and weight of my heart, that it may always move
wards thee. Thy love, O my God, shall be the rule and guide of my life; I will love thee, and love whom
then loveth, and hate whatsoever thou hatest.

I will lay the Articles of the Christian faith, and I will keep all my
commandments, and walk in the same all the days of my
life, O my God, I own myself bound to believe and
though of myself I am impotent to all good, yet be
help, I will perform it; and I heartily thank thee, O my
father, who out of mere compassion to my soul hast called
me to this state of salvation, through Jesus Christ our
Lord. Glory be to thee, O Lord, who hast indulged me this
opportunity of repentance; glory be to thee who hast
graced me this will to renew my baptismal vow. O my God
humbly, I earnestly pray unto thee to give me continual
grace, that I may continue in thy love unto ever-
last; that being faithful unto death I may receive the crown of
O Lord God, I have sworn, and I will perform it, that I
may keep thy righteous judgments. My heart is very
engaged, and longs for thee, my heart is entirely devoted
to thee; enter, O my God, possess it with thy gracious presence
and fill it with thy love, Lord for thy mercy, I adore thy
favour; to all the graces and privileges of my heart
which I have been spoilt by thy free mercy, Lord make me
member of thy Church. The mystical body of the
O my God unite me inseparably to Christ my head,
from whence let his gracious influences stream into
my soul. Father I have sinned against heaven, and in
myself and am no more worthy to be called thy son. But I return,
the prodigal; O let my paternal bowels yearn on me;
graciously receive me. Lord send thy spirit of adoption
unto my heart to infill true filial affection, that I may
be whole by thee, for thy child, and call thee father and thus
the blessings of thy children, and at last be one with
thee in the kingdom of heaven, O heavenly father accept my in-
fect repentance, compassion my infirmities, forgive
wickedness, purify my uncleanliness, strengthen my weakness
for my unbelief, and let the love ever rule in my heart
through the merits and sufferings and love of thy son;
love in whom thou art always graciously pleased. Amen.

THE SCHEMISTS ON
Pastoral Elections and Calls,

Inscrib'd to the Celebrated Names

HAMILTON, ERKINE, PRINCIPAL, AND COMMISSIONERS TO
Parliament.

1730 (?)

Vol 58
of

The THEBAN,
A PLATONIC Philosopher.

(sing an Allegorical Picture of Humane Life.)

EDINBURGH:
M. DCC. XXXI.
THE

Dublin Journal.

(No. XCVII.)

Of Saturday February 11th, 1726-7.

Magna Pater Dium! svaos panire Tyrannos
Non alia ratione velis
Virtutem videant intabscantque velittd. Pers.

EDINBURGH:
M. DCC. XXXI.

VOL.?
other shew a Defect of Judgment in the Application or manifest, what's very true, That little can be made of the Scripture, to encourage the common Practice of speaking Evil of Divinities, or to support Ministers of the Gospel in bringing railing Accusations against the before the LORD.

FINIS.
The Wicked Life, etc.
will plead the Cause of an injured People, and
whom, nor Hopes, nor Fears will make serva
the Times.

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

EDINBURGH,
Printed by GAVIN HAMILTON and COMPANY,
and sold at his Shop opposite to the Parliament
Close, Northside of the Street, MDCXXXI.

1732
Mean Opinion of one another. We have no Measure for another Man's Judgment, but our own, and he that differs from us is of Necessity considered as our Inferior in that Particular. Many a Time have I been made Judge, first by one and then by the other Disputant, if ever I heard such Arrogance. And, since I am apprised of the Weakness and Partiality of human Nature, I shall guard myself the more strongly against all contemptible Thoughts of you. I believe the Subject is new to you, so that you have not taken Time sufficient to think upon what you have written. On another Occasion you may appear in the Eyes, with more Advantage. And if you should think it fit to write again upon the same Subject, you must not expect to hear from me in haste. Employment more agreeable, and more useful than writing Controversy, probably will take up my Thoughts, for some Time. Mean Time let me assure you, that I shall, with Pleasure, embrace every Occasion to serve you. I heartily wish you all Spiritual and temporal Prosperity, and earnestly recommend you to GOD, who only can make you wise unto Salvation.

FINIS.
The Miracles, &c.

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

The Miracles of Jesus Vindicated.

Part IV.

Containing

A Defence of the Literal Story of Jesus's healing the Infirm Man at the Pool of Bethesda, and His healing the Paralytick, who was let down thro' the Roof.


London:
Printed for J. Roberts at the Oxford-Arms in Warwick-Lane. MDCCXXX.
[Price Six-pence]