
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



Library
of the
University of Wisconsin

A
GENERAL INDEX
TO THE
WORKS
OF
THE REV. DANIEL WATERLAND, D. D.
AND TO
THE REVIEW
OF
THE AUTHOR'S LIFE AND WRITINGS
BY
WILLIAM VAN MILDERT, D. D.
LORD BISHOP OF LLANDAFF.

OXFORD,
AT THE CLARENDON PRESS.
MDCCLXXXVIII. 1828

261896
JAN 23 1923

CD
W29
Index

INDEX OF TEXTS

EXPLAINED OR REFERRED TO.

GENESIS.

Ch. Ver.

1. 1. I. ii. 129. II. 72. n.
III. 310.
2. VII. 279. n. 281. n.
X. 366.
7. II. 12. 22. 29. X.
366. 367.
26. I. ii. 135. 311. II. 41.
72. n. IV. 340. 370.
27. IV. 370.
2. 2. 3. VI. 175. n.
7. III. 114. 115.
19. vindicated, VI. 27.
24. VI. 14. n. 17.
3. 1. vind. VI. 28.
5. II. 72. n.
6. 7. vind. VI. 35.
8. I. ii. 20. II. 123. III.
131. 132. 135. VI.
36. n. vind. VI. 37.
9. I. ii. 20. III. 131.
132. 135.
10. VI. 36. n.
13. VI. 30. n.
15. VI. 17.
21. VIII. 287. n. vind.
VI. 37.
22. II. 72. n. IV. 340.
4. — VI. 14. n.

WATERLAND INDEX.

Ch. Ver.

4. 1. I. ii. 44.
3. 4. VI. 175. n. VIII.
287. n. 288. n.
25. I. ii. 49. n.
6. 3. II. 85. IX. 331. n.
6. vind. VI. 38.
7. II. 85.
18. VII. 314. n.
8. 9. I. ii. 29.
21. II. 85. VII. 152. n.
IX. 387. vind. VI. 39.
9. 4. VII. 152. n.
6. II. 85.
9—18. VII. 314. n.
13. vind. VI. 42.
22. 23. VI. 224. n.
10. 25—32. VI. 45. n.
11. 2. VI. 14. n.
7. II. 72. n. IV. 340.
vind. VI. 44.
29. 31. VI. 47. n.
12. 2. II. 84. n. VI. 173. n.
VII. 314. n.
3. II. 84. n. VII. 314. n.
13. vind. VI. 46.
13. 8. VI. 47. n.
16. VI. 173. n.
17. II. 84. n.

B

Ch. Ver.

14. 16. VI. 47. *n.*
 18. VIII. 201. *n.*
15. 2. I. ii. 44.
 5. VI. 173. *n.*
 6. VII. 151. *n.*
 7. I. ii. 44. II. 105.
 8. vind. VI. 51.
 16. VIII. 454. *n.* IX.
 455.
 18. VII. 314. *n.*
17. 1. I. ii. 21. III. 134.
 2. I. ii. 21. III. 134.
 VI. 173. *n.*
 2—22. VII. 314. *n.*
 4—6. VI. 173. *n.*
 7. VII. 153. *n.* 316. *n.*
 9—14. VII. 315. *n.*
 10. V. 493. *n.* VII. 53. *n.*
 153. *n.* 320. *n.* 321. *n.*
 vind. VI. 52.
 11. V. 493. *n.* VII. 52. *n.*
 13. VII. 53. *n.* 153. *n.*
 14. V. 456. *n.* VII. 153. *n.*
18. — III. 139.
 1. 13. I. ii. 21. III. 125.
 135. 138.
 18. II. 84. *n.*
 19. VIII. 22. *n.*
 23. VI. 63.
19. — III. 139. VI. 14. *n.*
 24. I. ii. 21. III. 125.
 133. 135.
 27. I. ii. 21. III. 125.
 135.
20. 2. III. 134.
 6. VI. 59. *n.* 60. *n.* 200. *n.*
 13. II. 72. *n.*
 17. vind. VI. 59.

Ch. Ver.

21. — III. 139.
 2. IV. 66. VII. 314. *n.*
 12. I. ii. 21. 29. III. 125.
 vind. VI. 61.
 33. II. 11. *n.*
22. 10. vind. VI. 62.
 16. VI. 112. *n.*
 17. VI. 173. *n.*
25. 3. VIII. 22. *n.*
 23. VI. 72. *n.*
26. 2. 3. VII. 314. *n.*
 4. VI. 173. *n.*
 7. VI. 47. *n.*
 21. VI. 14. *n.*
 28—31. VII. 337. *n.*
27. 19. vind. VI. 69.
 33. VI. 72. *n.*
28. 13. II. 123. III. 125. 134.
 VII. 314. *n.*
 14. VI. 173. *n.* VII. 314. *n.*
 20. VII. 321. *n.*
 20. 21. 22. VII. 314. *n.*
29. 31. 32. X. 308. 312.
31. — III. 139.
 13. I. ii. 21. 28. III. 125.
 134. 138.
 30. III. 346. *n.*
 43—55. VII. 338. *n.*
 49. 53. III. 346. *n.*
32. 12. VI. 173. *n.*
34. 14. VI. 56. *n.*
35. 1. I. ii. 21. III. 125.
 137.
 7. II. 72. *n.*
 9. VII. 314. *n.*
36. 12. VI. 141. *n.*
38. 13. &c. vind. VI. 74.
39. 9. IX. 269. *n.*

Ch. Ver.

40. 15. II. 97. *n.*
 45. 8. VI. 237. *n.*
 48. 19. 26. II. 84. *n.*
 49. 4. 8. II. 84. *n.*

EXODUS,

1. 7. 9. VI. 173. *n.*
 2. 12. vind. VI. 81.
 3. 2. VII. 95. *n.*
 4. I. ii. 21. III. 125.
 133. 135. 137. 138.
 5. VII. 91. *n.*
 6. I. ii. 21. 25. III. 125.
 133. 135. 137. 138.
 IX. 302.
 8. III. 133.
 9. VII. 317. *n.*
 14. I. ii. 22. 44. 47. *n.* II.
 11. *n.* 123. III. 125.
 134. 135. IV. 353.
 15. I. ii. 44. 47. *n.* III.
 125. 134.
 16. I. ii. 22. II. 252.
 VII. 317. *n.*
 18. vind. VI. 84.
 21. VI. 86. *n.*
 22. VI. 86. *n.* 87. 87. *n.*
 4. — VI. 14. *n.*
 24. 25. 26. X. 38.
 28. VII. 314. *n.*
 5. 3. VI. 84. *n.*
 11. 12. 13. VIII. 323.
n.
 6. 2. 3. &c. I. ii. 44. 46.
 3. III. 125.
 4—7. VII. 314. *n.*
 5. I. ii. 22.
 7. II. 105.

Ch. Ver.

6. 29. I. ii. 45.
 7. I. I. ii. 34. VII. 151. *n.*
 5. VI. 177. *n.*
 9. 16. VI. 177. *n.*
 11. 2. VI. 87. *n.*
 12. 9. VII. 187. *n.*
 11. 12. 13. VII. 153. *n.*
 12. I. ii. 45. II. 20.
 13. VII. 52. *n.*
 14. VII. 69. *n.*
 15. VI. 14. *n.* VII. 50. *n.*
 413. *n.*
 17. VI. 14. *n.*
 19. VII. 413. *n.*
 21. VII. 327. *n.*
 23. VI. 200. *n.*
 24. VII. 69. *n.*
 26. 27. VII. 69. *n.* VIII.
 307. *n.*
 33. VI. 87. *n.*
 35. 36. vind. VI. 86.
 43—48. VII. 49. *n.*
 48. V. 495. *n.* X. 25.
 13. 5. 7. II. 84. *n.*
 9. II. 84. *n.* V. 494. *n.*
 VII. 49. *n.* 69. *n.*
 11. 13. II. 84. *n.*
 16. V. 494. *n.*
 14. 4. VI. 177. *n.*
 15. 2. II. 107.
 16. I. X. 183. *n.*
 8. VI. 237. *n.*
 17. 8. VI. 140. *n.*
 16. VI. 142. *n.*
 19. 3. VII. 314.
 5. VIII. 341. *n.*
 6. VIII. 28. *n.* 341. *n.*
 8. vind. VII. 321. *n.*

- Ch. Ver.
 20. 2. I. ii. 22. 25. II. 105.
 123.
 3. I. ii. 163. 167. II.
 105. III. 342. IV.
 351.
 5. I. ii. 163. IV. 352.
 vind. VI. 89.
 22. 20. I. ii. 168.
 23. 18. VII. 358. n.
 24. 3. 7. VII. 321. n.
 8. V. 493. VII. 245. n.
 314. n. 320. n.
 10. I. ii. 22.
 29. 18. VII. 152. n.
 20. VIII. 336. n.
 40. VIII. 323. n.
 30. 7. VII. 366. n.
 12. 13. VI. 96. n.
 32. 13. VI. 112. n. 173. n.
 34. 6. 7. VI. 89. n.
 14. IV. 352. n.
 19. 20. VI. 96. n.
 25. VII. 358. n.
 29. VI. 14. n.
 34. II. 115. n. V. 407. n.

LEVITICUS.

1. 2. VI. 97. n. VIII. 288. n.
 4. VII. 152. n.
 9. V. 455. n.
 10. 14. VI. 97. n.
 2. 4. VIII. 323. n.
 3. 11. VII. 152. n.
 6. 30. VII. 329. n.
 35. VI. 86. n.
 7. 18. VII. 152. n. 215. n.
 8. — X. 24.
 14. 15. VII. 152. n.

- Ch. Ver.
 10. 6. X. 24.
 17. VII. 152. n.
 16. 4. VI. 241. n.
 13. VII. 413. n.
 21. VII. 68. n. 152. n.
 22. VII. 152. n.
 17. 10. 11. VII. 152. n.
 18. 4. VI. 261. n.
 5. V. 458. n. VI. 261. n.
 6. I. ii. 45.
 19. 18. VI. 215. n.
 23. VI. 56. n.
 34. VI. 215. n.
 21. 6. 8. 17. 21. VII. 152. n.
 22. VII. 152. n. X. 25.
 23. X. 25.
 25. VII. 152. n.
 24. 7. VII. 67. n. 359. n.
 381. n.
 26. 11. 12. VII. 151. n.
 41. VII. 153. n.
 27. 21. VI. 96. n.
 28. VI. 64.
 28. 29. vind. VI. 95. n.

NUMBERS.

1. 1. X. 183. n.
 40. 47. X. 23.
 3. — X. 182. n.
 9. VI. 97. n.
 15. X. 23.
 45. 46. VI. 97. n.
 4. — X. 183. n.
 15. X. 33. 96. n.
 6. 23—27. VIII. 151. n.
 8. 16. 19. VI. 97. n.
 24. X. 183.
 9. 6. 10. VII. 49. n.

Ch. Ver.

9. 13. VII. 50. n. 413. n.
 14. II. 70.
 10. 9. X. 32.
 21. VII. 67. n.
 14. 15. VI. 118. n. 177. n.
 21. II. 137. n. VI. 113. n.
 118. n. 178. n.
 23. X. 23. 24.
 28. VI. 113. n.
 29. X. 23. 24.
 30—34. vind. VI. 98.
 15. 32. V. 448. n.
 16. — IX. 189. n.
 3. VIII. 71. n.
 30. X. 95. n.
 18. 14. VI. 97. n.
 15. 16. VI. 64. n.
 21. 2. 3. VI. 95. n. vind.
 VI. 102.
 5. 6. 7. I. ii. 50.
 8. 9. VI. 12. n. IX.
 456. n.
 22. 5. II. 84. n.
 6. II. 84. n. IX. 398. n.
 8. IX. 398. n.
 10. 11. 12. sermon upon,
 IX. 397.
 12. 13. VI. 109. n.
 18. IX. 401. n.
 20. VI. 109. n.
 28. vind. VI. 107.
 23. — IX. 414. n.
 8. VI. 216. n.
 9. II. 84. n.
 10. VI. 173. n.
 19. VI. 38. n.
 24. VII. 122.
 24. 2. IX. 409. n.

Ch. Ver.

24. 20. VI. 140. n.
 25. 12. 13. VII. 314. n.
 26. 62. 64. 65. X. 24.
 27. 13. 14. VIII. 323. n.
 28. 1. X. 24.
 2. 24. VII. 152. n.
 31. 8. IX. 405. n.
 16. VI. 110. n.
 50. VIII. 351. n.
 32. 11. X. 24.
 33. 38. X. 23.

DEUTERONOMY.

1. 10. 11. VI. 173. n.
 21. 31. II. 84. n.
 34. vind. VI. 111.
 3. 24. II. 11. n.
 4. 5. VIII. 17. n.
 6. VI. 178. VIII. 17. n.
 7. II. 11. n. 72. n.
 9. 10. II. 84. n.
 27. 28. VI. 263. n.
 5. 5. VII. 314. n.
 27. VII. 321. n.
 31. X. 242.
 6. 4. II. 44. 68. 72. IV.
 351.
 6. 7. VI. 185. n.
 13. I. ii. 163.
 7. 19. II. 11. n.
 27. VII. 329. n.
 8. 3. II. 85.
 9. 4. VI. 103. n.
 6. IX. 279. n.
 10. 8. VIII. 151. n.
 16. VII. 153. n. 316. n.
 17. II. 11. n. VI. 219. n.
 20. I. ii. 163.

Ch. Ver.

11. 15. II. 84. *n.*
 26. VI. 215. *n.*
 13. 1. 2. I. ii. 164. VI.
 229. *n.*
 3. I. ii. 164.
 16. 1. V. 494. *n.*
 2. V. 494. *n.* VII. 64. *n.*
 3. VII. 64. *n.* 69. *n.*
 18. 2. II. 84. *n.*
 20. 2. X. 32.
 10. 11. VI. 118. *n.*
 21. 5. VIII. 151. *n.*
 23. IX. 256. *n.*
 23. 3. 4. IX. 398. *n.* 406. *n.*
 5. IX. 400. *n.*
 14. VII. 151. *n.*
 24. 16. VI. 94.
 25. 4. V. 366. *n.* VI. 14. *n.*
 17. VI. 140. *n.*
 18. 19. VI. 142. *n.*
 26. 3. VII. 79. *n.*
 17. 18. I. ii. 47. *n.*
 27. 9. X. 242.
 26. VI. 261. *n.*
 28. 36. 37. VI. 263. *n.*
 29. 12. VII. 339. *n.*
 30. 1. VI. 215. *n.*
 6. VII. 153. *n.* 316. *n.*
 12. VI. 14. *n.*
 19. VI. 215. *n.*
 32. 17. VII. 224.
 35. VII. 404. *n.* IX.
 219. *n.*
 39. II. 11. *n.* 81.
 33. 27. II. 11. *n.*

JOSHUA.

2. 4. vind. VI. 114. *n.*

Ch. Ver.

2. 9. 11. VI. 116. *n.*
 3. 10. VI. 126. *n.*
 5. 2—9. VI. 53. *n.* 55. *n.*
 4. 6. X. 23.
 6. 17. VI. 95. *n.*
 9. 14. 15. VII. 338. *n.*
 23. VI. 148.
 24. VI. 118. *n.*
 10. 12. vind. VI. 117.
 13. 6. VI. 126. *n.*
 22. IX. 405. *n.*
 16. 10. vind. VI. 125.
 17. 12. VI. 127.
 15. II. 84. *n.*
 18. VI. 126. *n.*
 23. 13. VI. 126. *n.*
 24. 2. III. 346. *n.*
 10. IX. 400. *n.*
 14—25. VII. 314. *n.*
 19. II. 72. *n.*
 21. 24. 25. VII. 321. *n.*

JUDGES.

1. 19. VI. 126. 127.
 2. 1. 2. 3. VI. 126. *n.*
 21. VI. 127.
 3. 13. VI. 142. *n.*
 15. VI. 128. *n.*
 20. 21. vind. VI. 128.
 4. 9. VI. 130. *n.*
 21. vind. VI. 129.
 5. 23. VI. 129. *n.* 207. *n.*
 24. VI. 129. *n.*
 6. 3. 33. VI. 142. *n.*
 7. 12. VI. 142. *n.*
 9. 8. VI. 8. *n.*
 13. vind. VI. 132.
 10. 12. VI. 142. *n.*

Ch. Ver.

11. 30. vind. VI. 133.

40. VI. 134. *n.*14. 3. VI. 56. *n.*21. 5. VI. 95. *n.*

1 SAMUEL.

2. 12. VIII. 77. *n.*25—28. VI. 96. *n.*3. 19. 20. VI. 260. *n.*6. 19. VII. 91. *n.* vind. VI.
135.7. 3. VII. 392. *n.*

8. 7. vind. VI. 137.

10. 8. X. 32.

11. 8. VI. 152. *n.*13. 9—14. VI. 378. *n.*14. 6. VI. 56. *n.*

18. 19. X. 32.

24. VI. 95. *n.*

36. X. 32.

15. 3. II. 84. *n.*20. IX. 316. *n.*22. V. 454. *n.* VI. 237. *n.*VII. 361. *n.*23. V. 449. *n.*29. VI. 38. *n.*16. 1. VI. 144. *n.*5. VI. 143. *n.*

7. II. 85.

12. 13. VI. 144. *n.*17. 26. VI. 56. *n.*19. 24. VI. 224. *n.*21. 2. VI. 145. *n.*6. V. 513. *n.*23. 17. VI. 144. *n.*24. 20. VI. 144. *n.*

25. — vind. VI. 143.

16. VI. 144.

Ch. Ver.

27. 8. VI. 146. *n.*28. 12—16. IX. 415. *n.*

15. 16. sermon upon, IX.

411.

17. 18. V. 449. *n.*

19. IX. 413.

2 SAMUEL.

1. 20. VI. 56. *n.*5. 2. 3. VIII. 398. *n.*6. 7. VI. 378. *n.* VII. 91.
*n.*20. VI. 224. *n.*7. 24. VII. 317. *n.*12. — VI. 228. *n.*1. VI. 8. *n.*7. IX. 316. *n.*11. 12. VIII. 452. *n.*13. VII. 236. *n.*18. VI. 93. *n.*24. V. 494. *n.*31. VI. 211. *n.*15. 11. VIII. 395. *n.*16. 7. 8. IX. 108. *n.*10. 11. VI. 146. *n.* VIII.452. *n.* IX. 91. *n.*12. VI. 146. *n.*22. VIII. 452. *n.*18. 23. VI. 200. *n.*

19. 9. 11. 12. 14. 15. VIII.

389. 390.

22. 23. VI. 146. *n.*

41. 42. 43. VIII. 389.

390.

20. 1. 2. sermon upon, VIII.

389.

3. 4. 6. 7. 14. 15. VIII.

392.

Ch. Ver.

21. 1. vind. VI. 147.
 22. 47. II. 107.
 24. 1. vind. VI. 150.
 9. VI. 152.
 24. VIII. 187.
- 1 KINGS.
2. 5. 6. 8. VI. 147. *n.*
 9. VI. 146. *n.*
 3. 11. IX. 220. *n.*
 4. 25. VIII. 402. *n.*
 31. VI. 205. *n.*
 5. 7. VI. 178. *n.*
 8. 39. I. ii. 63. II. 76. 154.
 III. 218.
 41. 42. 43. VI. 178. *n.*
 46. IX. 266. *n.* 279. *n.*
 64. VII. 90.
 10. 9. VI. 178. *n.*
 11. 12. 33. VIII. 396. *n.*
 12. 19. VIII. 396. *n.*
 27. 28. 29. VI. 197. *n.*
 13. — vind. VI. 153.
 2. 3. VI. 229. *n.*
 4. VI. 217. *n.*
 14. VI. 154. *n.*
 14. 9. III. 345.
 25. 26. 27. VI. 206. *n.*
 17. 1. vind. VI. 157.
 18. 4. 13. 19. VI. 198. *n.*
 39. VII. 314. *n.*
 19. 10. 14. VI. 198. *n.*
 15. VI. 160. *n.* 161. *n.*
 21. 29. IX. 233. *n.*
 22. — VI. 228. *n.* 250. *n.*
 6. 7. VI. 198. *n.*
 8. VI. 195. *n.*
 11. 12. VI. 198. *n.*

Ch. Ver.

22. 18. VI. 195. *n.*
 19. VI. 8. *n.*
 22. VI. 197. *n.*
 23. VI. 197. *n.* 200. *n.*
 24. VI. 198. *n.*
 26. 27. VI. 195. *n.*
- 2 KINGS.
1. — IX. 414. *n.*
 9. vind. VI. 157.
 2. 12. VII. 232. *n.*
 17. VI. 200. *n.*
 23. 24. VI. 211. *n.* vind.
 VI. 159.
 3. 27. VI. 269. *n.*
 5. 14. VII. 309. *n.*
 27. VI. 161. *n.*
 7. 2. 17. VI. 217. *n.*
 8. — VI. 161. *n.*
 8. 9. VI. 162. *n.*
 10. vind. VI. 160.
 13. VIII. 394. *n.*
 14. 5. 6. VI. 94. *n.*
 16. 3. VI. 270. *n.*
 19. — IX. 198. *n.*
 14. VIII. 339. *n.*
 15. I. ii. 165. *n.* II. 11. *n.*
 55. IV. 352. 358. V.
 32. *n.*
 35. VI. 207. *n.*
 20. 7. VII. 309. *n.*
 22. 20. VI. 201. *n.*
 23. 3. VII. 314. *n.*
 26. VI. 92. *n.*
- 1 CHRONICLES.
6. 33. X. 32.
 10. 13. IX. 416. *n.*

Ch. Ver.

13. 9. 10. VI. 278. *n.* VII.
 91. *n.*
 14. 17. VI. 178. *n.*
 15. 17. 19. VI. 205. *n.*
 20. 3. VI. 211. *n.*
 21. 1. VI. 150. *n.*
 5. VI. 152. *n.*
 25. 1—5. VI. 205. *n.*
 29. 11. II. 11. *n.*

2 CHRONICLES.

2. 12. VI. 178. *n.*
 6. 36. IX. 266. *n.*
 9. 23. VI. 178.
 12. 2. 3. VI. 206. *n.*
 13. 11. III. 345.
 15. 12. VII. 314. *n.*
 14. VII. 321. *n.* 339. *n.*
 15. VII. 321. *n.*
 16. 1. VI. 200. *n.*
 18. 5. 6. VI. 198. *n.*
 7. VI. 195. *n.*
 10. 11. VI. 198. *n.*
 18—22. vind. VI. 195.
 21. VI. 198. *n.*
 22. VI. 198. *n.* 200. *n.*
 23. VI. 198. *n.*
 25. 26. VI. 195. *n.*
 19. 7. VI. 219. *n.*
 23. 16. VII. 314. *n.* 321. *n.*
 26. 16. X. 95. *n.*
 28. 3. VI. 270. *n.*
 29. 10. VII. 314. *n.* 321. *n.*
 30. 1. VII. 413. *n.*
 11. II. 97. *n.*
 16. VII. 358. *n.*
 18. VII. 49. *n.*
 27. VII. 362. *n.*

Ch. Ver.

32. — IX. 189. *n.*
 33. 26. VI. 242. *n.*
 34. 28. vind. VI. 201.
 31. VII. 314. *n.* 321. *n.*
 32. VII. 314. *n.*
 35. 3—6. VII. 413. *n.*
 6. VII. 392. *n.*
 11. VII. 358. *n.*
 36. 15. 16. VI. 217. *n.*
 22. 23. VI. 180. *n.* VIII.
 21. *n.*

EZRA.

1. 1. 2. VI. 180. *n.* VIII.
 21. *n.*
 6. 10. VI. 180. *n.* VIII.
 21. *n.*
 7. 12. 13. VI. 181. *n.* VIII.
 21. *n.*
 8. 20. VI. 96. *n.*
 10. 3. VII. 321. *n.*
 5. VII. 339. *n.*

NEHEMIAH.

9. 6. I. ii. 129. 130. *n.* III.
 310.
 38. VII. 321. *n.*
 10. 28. VII. 321. *n.*
 29. VII. 321. *n.* 339. *n.*
 34. VIII. 184. *n.*
 39. VII. 321. *n.*
 13. 1. IX. 406. *n.*
 31. VIII. 184. *n.*

ESTHER.

7. — IX. 189. *n.*

JOB.

1. 6. VI. 201.

- | Ch. Ver. | Ps. Ver. |
|---------------------------------|---------------------------------|
| 2. 1. vind. VI. 201. | 14. 1. VI. 257. n. |
| 10. IX. 76. n. | 3. IX. 277. n. |
| 4. 17. II. 85. | 5. 6. 7. X. 321. |
| 18. IX. 279. n. | 16. 2. IX. 277. n. |
| 5. 7. II. 85. | 10. VI. 200. n. VIII. |
| 9. 4. II. 11. n. | 159. n. |
| 8. I. ii. 19. | 18. 46. II. 107. |
| 12. 16. II. 11. n. | 19. — VI. 14. n. |
| 14. 1. VI. 348. n. | 1. II. 55. IV. 359. |
| 15. 14. VI. 348. n. IX. 279. n. | 12. VI. 352. n. IX. 144. |
| 15. IX. 279. n. | 13. sermon upon, IX. |
| 16. 2. IX. 114. n. | 147. |
| 22. 2. 3. IX. 277. n. | 21. 13. II. 107. |
| 6. VI. 224. n. | 24. 8. I. ii. 22. III. 125. |
| 25. 4. VI. 348. n. | 127. 137. |
| 5. IX. 279. n. | 10. I. ii. 22. 320. n. II. |
| 26. 7—13. II. 55. IV. 358. | 138. 139. III. 125. |
| 12. VI. 206. n. | 127. 137. |
| 27. 5. 6. IX. 205. n. | 32. 1. VII. 259. |
| 31. 24. VII. 232. n. | 33. 6. II. 41. |
| 33. 10. VI. 100. | 9. II. 42. |
| 35. 7. IX. 277. n. | 34. 8. III. 175. |
| 36. 4. 26. II. 11. n. | 36. 10. VI. 246. n. |
| 37. 16. II. 11. n. | 37. 35. III. 210. |
| 38. — II. 11. n. | 38. 18. VII. 79. n. |
| 41. 9. VI. 246. n. | 42. — VI. 205. n. |
| 42. 2. II. 11. n. | 43. — VI. 205. n. |
| | 45. — IX. 467. n. |
| | 7. IV. 323. |
| | 46. 10. I. ii. 22. III. 137. |
| | 47. 2. III. 185. |
| | 5. I. ii. 22. III. 125. 185. |
| | 50. 1. I. ii. 22. II. 132. III. |
| | 133. 137. |
| | 3. I. ii. 22. III. 137. |
| | 12. VII. 358. n. |
| | 13. VII. 358. n. VIII. |
| | 321. |

PSALMS.

- | Ps. Ver. |
|-------------------------|
| 2. 7. V. 401. |
| 8. II. 172. |
| 3. — VI. 205. n. |
| 4. — VI. 14. n. |
| 5. VII. 348. n. |
| 7. — VI. 205. n. |
| 8. 4. II. 11. n. |
| 14. — X. 288. 306. 325. |
| 327. 344. 349. |

Ps. Ver.
 50. 14. VII. 248. n. 361. n.
 15. VII. 348. n.
 23. VIII. 321.
 51. 2. VI. 352. n.
 3. X. 308. 312.
 10. III. 328. VI. 352. n.
 IX. 334. n.
 17. VII. 348. n. 350.
 361. n. 373. VIII.
 148. n. IX. 395. n.
 19. VIII. 184.
 53. 1. VI. 257. n.
 55. — VI. 205. n.
 19. II. 144. n.
 56. 11. II. 85.
 68. 1. I. ii. 22. III. 137.
 4. I. ii. 22.
 18. IV. 328.
 69. 31. VII. 348. n.
 73. 13. VI. 352. n.
 76. 1. I. ii. 22. III. 133.
 77. 17. VI. 37. n.
 78. 35. II. 85.
 81. 11. 12. VI. 263. n.
 82. 1. I. ii. 22. 34. III.
 133. 137. 139.
 2. III. 125.
 6. I. ii. 40.
 18. II. 169. n.
 83. 18. I. ii. 47. n. II. 77.
 86. 10. II. 83. n.
 87. 4. VI. 206. n.
 5. II. 169. n.
 89. 11. 12. II. 55. IV. 359.
 35. VI. 113. n.
 39—49. vind. VI. 204.
 49. VI. 113. n.
 90. 2. I. ii. 81. II. 144. n.

Ps. Ver.
 90. 3. II. 85.
 100. X. 23.
 93. 2. I. ii. 81. II. 11. n.
 144. n.
 94. — X. 307. 311.
 96. 3. VI. 178. n.
 4. VIII. 35.
 5. II. 55. IV. 359. VIII.
 35.
 9. II. 107. n.
 97. — I. ii. 187.
 98. 2. VIII. 35.
 99. 1. I. ii. 22. III. 125.
 133. IX. 93. n.
 6. X. 32.
 101. 19. III. 328.
 102. 15. VIII. 35.
 25. I. ii. 41. II. 37. 56.
 IV. 353. V. 348. n.
 26. II. 56.
 27. II. 37.
 105. 9. VII. 314. n.
 106. 21. III. 345.
 33. IX. 130. n.
 109. — III. 151. vind. VI.
 207.
 110. 1. II. 71.
 4. VIII. 201. n.
 116. 12—15. VII. 373.
 17. VII. 348. n.
 118. 6. 8. II. 85.
 28. II. 107.
 119. 9. VI. 352. n.
 18. IX. 328. n.
 132. 11. VI. 113. n.
 135. 35. IV. 326.
 137. 3. VI. 212. n.
 8. 9. vind. VI. 212.

- Ps. Ver.
 138. 6. IX. 234. *n.*
 139. 2. V. 15.
 7. II. 11. *n.*
 8. IX. 78. *n.*
 141. 2. VII. 67. *n.* 348. *n.*
 371.
 143. 7. 12. V. 406. *n.*
 148. 5. II. 42. 59. *n.*
 7—13. II. 51.

PROVERBS.

- Ch. Ver.
 1. 24. 25. 28. IX. 420. *n.*
 3. 34. IX. 188. *n.* 229. *n.*
 234. *n.*
 4. 23. VIII. 291. *n.* sermon
 upon, IX. 56.
 27. IX. 285. *n.*
 6. 11. IX. 187. *n.*
 17. IX. 188. *n.*
 8. — III. 43.
 22. I. ii. 80. II. 145.
 shewn not to make
 the Son a creature,
 III. 316. 318. how
 explained by Diony-
 sius of Rome, 317.
 by Eusebius, 318.
 327. by Anastasius,
 319. and by Fausti-
 nus, 320.
 9. 2. VII. 70.
 11. 14. V. 284. *n.* IX. 188.
 n.
 13. 10. IX. 11. *n.*
 24. VIII. 473. *n.*
 15. 8. VII. 428. *n.*
 25. IX. 188. *n.*
 33. IX. 191. *n.*

- Ch. Ver.
 16. 3. IX. 87. *n.*
 4. two sermons upon,
 IX. 75. 86.
 5. IX. 188. *n.*
 18. sermon upon, IX.
 183.
 33. IX. 78. *n.*
 17. 14. VIII. 394. *n.*
 18. 12. IX. 191. *n.*
 14. sermon upon, IX.
 160.
 19. 14. X. 35.
 17. VII. 362. 364.
 18. VIII. 473. *n.*
 21. IX. 81.
 20. 9. IX. 279. *n.*
 22. 15. VIII. 473. *n.*
 16. sermon upon, VIII.
 467.
 23. 9. V. 455. *n.*
 24. 6. IX. 188. *n.*
 21. VIII. 429. *n.*
 34. IX. 187. *n.*

ECCLESIASTES.

5. 1. 2. VII. 392. *n.*
 7. 14. sermon upon, VIII.
 449.
 19. VI. 16. *n.*
 20. IX. 266. *n.* 279. *n.*
 12. 1. II. 72. *n.*
 7. IX. 311. *n.*

ISAIAH.

1. 11. V. 455. *n.* VI. 218. *n.*
 VII. 358. *n.* VIII. 321.
 12. V. 455. *n.* VI. 218. *n.*
 13. 14. VI. 218. *n.*

Ch. Ver.

1. 15. VII. 428. *n.*
 16. V. 456. *n.* VI. 218. *n.*
 352. *n.* VII. 348. *n.*
 IX. 444.
 17. V. 456. *n.* VI. 218. *n.*
 18. I. ii. 25. vind. VI. 216.
 20. IX. 444.
 26. 27. VI. 220. *n.*
 2. 11. II. 77. 107.
 17. II. 107.
 4. 6. VIII. 321.
 5. 19. VI. 257. *n.*
 26. vind. VI. 220.
 6. — I. ii. 235. IV. 352.
 1. II. 18. IV. 342.
 2. II. 18.
 3. II. 18. 139. IV. 340.
 370.
 5. I. ii. 320. *n.* II. 139.
 8. II. 72. *n.* IV. 340.
 370.
 9. II. 115. *n.* IV. 342.
 V. 407. *n.*
 7. 14. V. 414. *n.*
 18. VI. 221. 222.
 8. 18. VI. 229. *n.* VIII.
 345. *n.*
 20. VI. 375. *n.*
 9. 6. I. ii. 63. II. 131. III.
 218. 230. IV. 353.
 VII. 59. *n.*
 7. IV. 372.
 9. III. 230.
 10. 12. 15. IX. 83. *n.*
 21. I. ii. 63. II. 131. III.
 218.
 11. 6. VI. 4.
 12. 2. I. ii. 23. III. 133.

Ch. Ver.

13. 16. VI. 214. *n.*
 16. 8. VII. 339. *n.*
 20. 2. 3. VI. 224. *n.*
 3. 4. vind. VI. 223.
 26. 4. II. 11. *n.*
 29. 13. V. 202. *n.*
 30. 10. VI. 197. *n.*
 34. 4. VI. 10. *n.*
 35. 4. I. ii. 23. III. 133. 135.
 138. 139.
 37. — IX. 189. *n.*
 38. 14. VIII. 339. *n.*
 21. VII. 309. *n.*
 40. — I. ii. 165. *n.* V. 32. *n.*
 3. I. ii. 42. IV. 353.
 9. 10. &c. IV. 352.
 10. 11. II. 122.
 12. I. ii. 130. *n.* II. 56.
 IV. 359.
 13. 18—21. &c. I. ii.
 130. *n.*
 22. I. ii. 23.
 26. II. 56. IV. 359.
 41. 4. II. 139. 140. *n.* IV.
 353.
 23. V. 66. *n.*
 42. 5. I. ii. 130. *n.* II. 11. *n.*
 56. IV. 359.
 8. I. ii. 45. 47. *n.* 52.
 54. 130. *n.* II. 20.
 III. 153. 182. 187.
 IV. 351. 352. 353.
 43. 1. I. ii. 23. 130. *n.* II.
 30. 56. 106. 177. IV.
 359.
 10. I. ii. 1. 8. 80. 130. *n.*
 164. II. 140. *n.* III.
 29. IV. 351.

- | Ch. Ver. | Ch. Ver. |
|-------------------------------|---------------------------------|
| 43. II. II. 77. | 48. 12. II. 140. n. IV. 353. |
| 25. IX. 280. n. | 16. II. 115. n. |
| 44. 6. I. ii. 23. 63. 80. II. | 19. VI. 173. n. |
| 83. n. 139. 140. n. | 49. 15. II. 97. n. |
| III. 140. 218. IV. 353. | 18. VI. 113. n. |
| 7. II. 140. n. | 50. II. VII. 369. |
| 8. I. ii. 1. 53. II. 140. n. | 16. 17. VII. 361. n. |
| III. 29. IV. 351. | 51. 9. VI. 206. n. |
| 24. I. ii. 19. 23. II. 76. | 52. 1. VI. 56. n. |
| 83. n. | 53. 4. IV. 327. |
| 25. VI. 229. n. 259. n. | 4—12. VII. 72. n. VIII. |
| 26. VI. 260. n. | 213. n. |
| 45. 1. VI. 162. n. | 8. IV. 85. 324. |
| 5. I. ii. 1. 9. 52. 165. n. | 10. II. 12. VIII. 159. n. |
| II. 56. III. 29. IV. | 214. n. |
| 351. 352. 359. V. 32. n. | 54. 5. IX. 467. n. |
| 6. I. ii. 165. n. II. 20. | 13. I. ii. 48. |
| 56. IV. 352. 359. V. | 56. 20. VII. 349. n. |
| 32. n. VI. 181. n. | 57. 15. II. 11. n. VII. 348. n. |
| 7. I. ii. 165. n. II. 11. n. | 58. 4—7. VI. 238. n. |
| 20. 56. IV. 352. V. | 11. VI. 246. |
| 32. n. VIII. 452. n. | 62. 8. VI. 113. n. |
| IX. 76. n. | 63. 17. vind. VI. 233. |
| 12. II. 56. | 71. 1. IV. 323. |
| 14. 15. I. ii. 23. II. 83. n. | |
| III. 135. 137. 138. | |
| 140. 147. | |
| 18. II. 11. n. | |
| 21. II. 20. IV. 351. 353. | |
| 22. I. ii. 50. IV. 341. | |
| 342. IX. 456. n. | |
| 23. I. ii. 50. IV. 341. | |
| 342. VI. 112. n. | |
| 46. 9. I. ii. 1. III. 29. | |
| 47. 6. VI. 213. n. | |
| 48. 9. IX. 280. n. | |
| 11. I. ii. 52. 54. III. 182. | |
| 187. IV. 352. | |

JEREMIAH.

- | |
|-------------------------------|
| 1. 6. 7. VI. 247. |
| 17. VI. 213. n. |
| 2. 13. VI. 246. n. |
| 3. 13. VIII. 111. n. |
| 4. 4. VII. 153. n. 316. n. |
| 7. VI. 234. n. |
| 10. vind. VI. 234. |
| 18. VI. 236. n. |
| 5. 31. VI. 197. n. |
| 6. 14. VI. 197. n. |
| 7. 22. 23. VII. 361. n. vind. |
| VI. 237. |

- Ch. Ver.
 10. 10. I. ii. 130. n. 165. n.
 IV. 352. V. 32. n.
 11. I. ii. 51. n. 130. n.
 165. n. II. 56. 74.
 IV. 352. 359. V. 32. n.
 12. I. ii. 130. n. 165. n.
 II. 11. n. 56. IV. 359.
 V. 32. n.
 13. 4. vind. VI. 240.
 4. 5. 6. VI. 243. n.
 14. 13. VI. 197. n. 378. n.
 14. 15. VI. 378. n.
 15. 4. VI. 92. n.
 18. vind. VI. 245.
 19. 20. 21. VI. 247. n.
 16. 13. VI. 263. n.
 17. 10. I. ii. 63. II. 154. III.
 218.
 13. VI. 246. n.
 20. 7. vind. VI. 247.
 22. 5. VI. 112. n.
 30. VI. 161. n.
 23. 6. IX. 467. n.
 15. VI. 197. n.
 16. VI. 197. n. 236. n.
 17. VI. 236. n.
 21. VI. 197. n. 378. n.
 22. VI. 378. n.
 23. 24. II. 11. n.
 25. 30. VI. 197. n.
 24. 7. VI. 352. n.
 25. 15. &c. VI. 248. n. 249.
 27. 2. VI. 13. n.
 2. 3. vind. VI. 248.
 9. VI. 197. n.
 14. 15. VI. 197. n. 378. n.
 28. 10. 11. 12. VI. 249.
 15. 16. 17. VI. 258. n.

- Ch. Ver.
 29. 7. VI. 212. n.
 9. VI. 378. n.
 21. 22. VI. 258. n.
 29. 30. VI. 92. n.
 31. 32. VI. 258. n.
 31. 34. VII. 69. n.
 32. 27. II. 20.
 33. 22. VI. 173. n.
 44. 26. VI. 113. n.
 51. 14. VI. 113. n.
 34. 35. VI. 213. n.
 61. 63. VI. 242. n.

LAMENT. OF JEREMIAH.

2. 6. V. 454. n.
 3. 37. 38. IX. 76. n.
 5. — VI. 92. n.

EZEKIEL.

1. 1. 2. VI. 255. n.
 3. 1. 2. VI. 254. n.
 22. 23. VI. 255.
 4. 1. &c. vind. VI. 250.
 5. 1. VI. 254. n.
 8. 1. VI. 255.
 8. VI. 231. n.
 11. 3. VI. 257. n.
 19. VI. 352. n.
 12. 3—7. VI. 255.
 6. VI. 229. n.
 8. VI. 230. n.
 9. VI. 256. n.
 11. V. 229. n.
 21. 22. vind. VI. 256.
 13. 2. 3. 6. 7. 10. 16. 17. VI.
 258. n.
 18. VI. 197. n.
 14. 4. VI. 90.

Ch. Ver.

14. 9. vind. VI. 257.
 16. 7. VI. 173. *n.*
 18. 2. VI. 92. *n.*
 20. VI. 89. *n.*
 30. IX. 334. *n.*
 31. VI. 352. *n.* IX. 334. *n.*
 20. 9. VI. 181. *n.* IX. 280. *n.*
 11. VI. 261.
 13. V. 456. *n.* VI. 261.
 14. VI. 181. *n.* IX. 280. *n.*
 16. V. 456. *n.*
 18. VI. 262.
 22. VI. 181. *n.* IX. 280. *n.*
 24. V. 456. *n.*
 25. vind. VI. 260.
 26. 31. VI. 262.
 39. VI. 263. *n.*
 44. IX. 280. *n.*
 22. 8. V. 455. *n.*
 23. 38. V. 456. *n.*
 24. 24. VI. 229. *n.*
 28. 2. I. ii. 37.
 36. 22. 23. VI. 181. *n.*
 26. VI. 181. *n.* 352. *n.*
 41. 22. VII. 152. *n.*
 44. 7. 16. VII. 152. *n.*

DANIEL.

2. 11. I. ii. 36.
 20. II. 11. *n.*
 47. III. 187.
 3. 29. VI. 179. *n.* VIII.
 21. *n.*
 4. 1. 2. VI. 179. *n.* VIII.
 21.
 34. II. 107. *n.*
 36. IV. 365.
 6. 7. II. xxxv.

Ch. Ver.

6. 25. 26. VI. 179. *n.* VIII.
 21. *n.*
 7. 13. III. 209. 352.
 14. III. 352.
 16. VIII. 324. *n.*
 8. — V. 454. *n.*
 17. 18. IX. 322. *n.*
 9. 24. VII. 53. *n.*
 10. 9. IX. 322. *n.*
 12. 3. VIII. 423. *n.*
 13. IV. 372.

HOSEA.

1. 2. vind. VI. 264.
 6. I. ii. 42.
 7. I. ii. 23. 42. II. 123.
 IV. 353.
 2. 18. 19. IX. 467. *n.*
 23. II. 115. *n.*
 4. 8. VII. 152. *n.*
 6. 6. V. 453. *n.* 454. VI.
 237. *n.* VII. 361. *n.*
 VIII. 152.
 11. 9. I. ii. 24. II. 85. III.
 137. 138.
 12. 5. I. ii. 47. *n.*
 14. 2. VII. 348. *n.* VIII.
 326. *n.*

JOEL.

3. — III. 139.
 16. I. ii. 23. III. 133.

AMOS.

1. — III. 139.
 2. I. ii. 23. III. 133.
 3. 6. VIII. 452. IX. 76. *n.*
 4. 2. VI. 113. *n.*

Ch. Ver.

4. 13. III. 328.

5. 18. VI. 257. *n.*8. 7. VI. 113. *n.*11. VI. 187. *n.*

JONAH.

1. 17. VI. 7.

3. 5. 8. 9. VIII. 22. *n.*

MICAH.

1. 1. VI. 269. *n.*14. VI. 246. *n.*2. 11. VI. 197. *n.*

5. 2. II. 143.

6. 6. 7. VII. 358. *n.*

7. vind. VI. 269.

7. 18. I. ii. 23. 25. II. 83. *n.*

III. 133.

HABAKKUK.

1. 12. II. 144. *n.*13. IX. 279. *n.*

3. 3. I. ii. 23. III. 133.

ZECHARIAH.

1. 15. VI. 213. *n.*2. 8. I. ii. 320. *n.* II. 139.

3. 1. 2. vind. VI. 271.

6. 12. 13. V. 349. *n.*7. 5. VI. 238. *n.*10. 8. VI. 221. *n.* 222.

12. I. ii. 24. III. 137.

11. 12. IV. 353.

13. I. ii. 42.

12. 5. II. 139.

10. I. ii. 42. II. 19. 139.

IV. 353. V. 39. *n.*13. 2. II. 70. *n.*

14. 9. II. 69.

WATERLAND INDEX.

Ch. Ver.

MALACHI.

1. 7. VII. 152. *n.*

10. VIII. 321.

11. VII. 67. *n.* 348. 361.*n.*12. VII. 152. *n.*

2. 15. X. 35.

3. 1. II. 122.

4. 5. VII. 348. *n.*6. I. ii. 44. II. 11. *n.*

20. 152. IV. 353.

TOBIT.

3. 16. VII. 362. *n.*4. 8. 9. IX. 176. *n.*12. 12. VII. 362. *n.*

15. VII. 307.

WISDOM OF SOLOMON.

2. 24. VI. 29. *n.*3. 1. IX. 311. *n.*7. 25. 26. II. 92. *n.*9. 8. VII. 362. *n.*16. VI. 122. *n.*12. 10. VI. 119. *n.*

ECCLESIASTICUS.

3. 30. VIII. 346. *n.*10. 9. 18. IX. 189. *n.*22. 22. IX. 140. *n.*35. 2. VII. 348. *n.* VIII.346. *n.*12. VI. 219. *n.*44. 20. 22. 23. VII. 314. *n.*45. 7. 15. VII. 314. *n.*46. 20. IX. 416. *n.*47. 11. VII. 236. *n.*

c

Ch. Ver.

BARUCH.

3. 35. I. ii. 24. II. 83. *n.*
 III. 137. 140.
 4. 7. VII. 224.

1 MACCABEES.

1. 63. X. 39.
 2. 41. V. 513. *n.*
 12. 21. VI. 177. *n.*

2 MACCABEES.

6. 18. 20. V. 513. *n.*

ST. MATTHEW.

1. 18. X. 286. 287. 367.
 19. X. 367.
 23. II. 120. V. 414. VII.
 59. *n.*
 25. X. 367.
 3. 2. X. 304. 308. 312.
 3. VII. 279. *n.*
 4. X. 357.
 16. II. III.
 4. 1. II. 115. *n.*
 4. II. 85. *n.*
 10. I. ii. 163. 164. 167.
 III. 342. IV. 352. V.
 32. *n.*
 5. 13. IX. 161. *n.*
 16. sermon upon, VIII.
 413.
 19. V. 93.
 23. 24. VII. 400. *n.*
 44. VI. 210. IX. 223. *n.*
 45. IX. 223. *n.* 226. *n.*
 48. II. 152.

Ch. Ver.

6. 2. IX. 342. *n.*
 24. II. xxv.
 31. IX. 94. *n.*
 33. IX. 428. *n.* 439. *n.*
 7. 12. V. 18. *n.* 19. *n.*
 22. IX. 410. *n.*
 23. VI. 156. *n.* IX. 410. *n.*
 8. 15. V. 105. *n.*
 32. VI. 200. *n.*
 9. 11. V. 453.
 13. V. 439. *n.* 453. *n.* VI.
 237. *n.* IX. 210. *n.*
 22. IX. 456. *n.*
 10. 14. 15. VII. 311. *n.*
 20. II. III.
 23. X. 353.
 32. VIII. 423. *n.*
 33. V. 439. *n.*
 34. 35. 36. IX. 7. *n.*
 35. V. 146. *n.*
 38. V. 439. *n.*
 11. 11. VI. 348. *n.*
 27. II. 75. III. 30. 40.
 28. IX. 169.
 12. 3. 4. V. 513.
 7. V. 453. *n.* X. 73.
 18. II. 115. *n.* IV. 66.
 24. IX. 349. *n.*
 26. 27. IX. 350. *n.*
 28. IX. 357. *n.*
 31. II. 115. *n.*
 31. 32. sermon upon, IX.
 349.
 32. II. 115. *n.* V. 439. *n.*
 36. V. 115. *n.* IX. 352. *n.*
 40. VI. 7.
 41. VIII. 22. *n.*
 50. VII. 232. *n.*

Ch. Ver.

15. 4—9. V. 105. *n.*
 11. VII. 96.
 18. 19. VIII. 293. *n.*
16. 12. I. ii. 202.
 19. VII. 236. *n.*
 24. V. 439. *n.*
 27. II. 18. 129.
17. 3. IX. 415. *n.*
 12. VII. 151. *n.*
18. 14. IX. 208. *n.*
 16. 17. 18. VII. 236. *n.*
 20. II. 165. VII. 82. *n.*
 109. *n.* 192. *n.* 404. *n.*
19. 9. V. 297.
 28. II. 19. VI. 347. *n.*
20. 16. sermon upon, IX.
 241.
 28. VII. 73. *n.* VIII.
 159. *n.*
21. 31. IX. 189. *n.* 231. *n.*
 41. 43. VI. 187. *n.*
22. 7. VII. 311. *n.*
 31. I. ii. 5. IX. 302. *n.*
 32. I. ii. 5.
 33. IX. 308. *n.*
 39. sermon upon, IX. 23.
 44. II. 71.
23. 12. IX. 191. *n.*
 17. VII. 92. *n.*
 19. VII. 92. *n.* IX. 392. *n.*
 35. 36. VI. 91. *n.*
24. 6. II. 97. *n.*
 24. V. 105. *n.*
 36. I. ii. 71. II. 162. III.
 221.
 37. 39. II. 162.
25. 24. VII. 413. *n.*
 30. IX. 277. *n.*

Ch. Ver.

25. 31. II. 18.
 36. VI. 224. *n.*
 40. VIII. 161. *n.* IX. 33. *n.*
 41. 42. 43. IX. 138. *n.*
 45. IX. 33. *n.*
 46. IV. 281. 299.
26. — VII. 44.
 2. V. 448. *n.*
 11. II. 163.
 26. VII. 84. *n.*
 28. V. 493. VII. 74. *n.*
 262. *n.*
 38. IV. 364.
 41. IX. 269. *n.*
 41. two sermons upon,
 IX. 123. 135.
27. 2. X. 211.
 9. 10. I. ii. 42. IV. 353.
 46. IV. 364.
28. 18. I. ii. 66. 68. 195. III.
 375. V. 403. VII.
 93. *n.*
 19. II. 115. *n.* 172. 174.
 VI. 356. *n.* VII. 93.
n. 94. *n.* IX. 445. X.
 27.
 20. II. 163. 165. VII.
 82. *n.* 109. *n.* 192. *n.*
 VIII. 444. *n.* IX. 327.
n.
- ST. MARK.
1. 3. I. ii. 42. IV. 353.
 4. VII. 239. *n.*
 7. X. 295. 297.
2. 5. VII. 237. *n.*
 7. VII. 235. *n.*
 9. VII. 237. *n.*
3. 30. IX. 352. *n.* 356. *n.*

- | Ch. Ver. | Ch. Ver. |
|--|---|
| 5. 30. VIII. 269. <i>n.</i> | 16. 16. V. 7. <i>n.</i> 484. VI. |
| 34. IX. 456. <i>n.</i> | 355. <i>n.</i> 356. <i>n.</i> VII. |
| 6. 22. X. 295. 297. | 317. <i>n.</i> VIII. 110. |
| 7. 15. 23. VIII. 293. <i>n.</i> | IX. 436. <i>n.</i> |
| 9. 13. II. 97. <i>n.</i> VII. 151. <i>n.</i> | |
| 22. II. 97. <i>n.</i> | ST. LUKE. |
| 50. IX. 161. <i>n.</i> | I. 6. VI. 218. <i>n.</i> IX. 139. |
| 10. 11. V. 297. <i>n.</i> | <i>n.</i> 267. <i>n.</i> 430. <i>n.</i> |
| 15. IX. 58. <i>n.</i> | 16. 17. I. ii. 41. II. 121. |
| 43. II. 97. <i>n.</i> | 122. IV. 352. VII. |
| 45. VIII. 159. <i>n.</i> | 59. <i>n.</i> |
| 52. IX. 456. <i>n.</i> | 33. IV. 372. V. 403. |
| 12. 1. X. 295. 298. | 35. interpreted of the |
| 26. IX. 302. <i>n.</i> | <i>Word</i> by the earliest |
| 29. II. 67. III. 184. IV. | fathers, V. 216. 217. |
| 351. | VIII. 230. 241. <i>n.</i> |
| 32. III. 448. | two explanations of, |
| 36. II. 71. III. 184. | V. 399. 405. which |
| 38. X. 295. 298. | Waterland prefers, |
| 43. 44. sermon upon, IX. | 408. |
| 172. | 43. V. 415. |
| 13. 7. 20. II. 97. <i>n.</i> | 46. X. 296. |
| 22. V. 105. <i>n.</i> | 76. II. 122. 169. |
| 24. II. 97. <i>n.</i> | 2. 7. IV. 177. X. 296. |
| 26. II. 162. | 11. I. ii. 42. IV. 353. |
| 32. I. ii. 71. II. 162. III. | 13. 14. V. 350. <i>n.</i> |
| 221. | 52. I. ii. 71. II. 163. IV. |
| 34. II. 162. | 364. |
| 37. IX. 269. <i>n.</i> | 3. 4. II. 122. |
| 14. — VII. 44. | 16. X. 20. <i>n.</i> |
| 24. V. 493. | 38. III. 463. |
| 29. II. 97. <i>n.</i> | 4. 1. II. 115. <i>n.</i> |
| 34. IV. 364. | 4. II. 85. |
| 36. II. 97. <i>n.</i> | 6. I. ii. 164. |
| 52. VI. 224. <i>n.</i> | 8. I. ii. 53. V. 402. |
| 15. 34. IV. 364. | 14. II. 111. |
| 16. 6. IV. 283. | 5. 20. VII. 237. <i>n.</i> |
| 15. V. 7. <i>n.</i> | 32. IX. 267. <i>n.</i> |

- Ch. Ver.
 6. 19. VIII. 269. *n.*
 45. IX. 56. *n.*
 7. 28. VI. 348. *n.*
 34. VI. 378. *n.*
 50. IX. 456. *n.*
 8. 46. VIII. 269. *n.*
 48. IX. 456. *n.*
 9. 26. II. 18.
 55. VI. 83. 210. *n.*
 56. VI. 83.
 10. 7. VIII. 76. *n.*
 22. III. 40. *n.*
 11. 13. VII. 279. *n.*
 12. 8. VIII. 423. *n.*
 48. IX. 151.
 13. 2. 3. two sermons upon,
 IX. 97. III.
 15. V. 513. *n.*
 14. 5. V. 513. *n.*
 11. IX. 191. *n.* 192. *n.*
 21—24. VII. 311. *n.*
 34. IX. 161. *n.*
 15. 2. IX. 208. *n.*
 7. IX. 267. *n.*
 16. IX. 207. *n.*
 17. sermon upon, IX.
 206.
 31. IX. 211. *n.*
 32. IX. 214. *n.*
 16. 11. VII. 346. *n.*
 18. V. 297. *n.*
 30. II. 97. *n.*
 17. 3. 4. VII. 404. *n.*
 10. V. 478. *n.* sermon
 upon, IX. 275.
 19. IX. 456. *n.*
 18. 4. II. 85.
 8. IX. 221. *n.*

- Ch. Ver.
 18. 11. VI. 376. *n.*
 13. VII. 430. *n.*
 14. VII. 430. *n.* IX. 191.
 n. sermon upon, 228.
 19. 20. VII. 413. *n.*
 20. 36. V. 400.
 37. 38. sermon upon, IX.
 302.
 39. IX. 307. *n.*
 21. 4. IX. 174.
 9. II. 97. *n.*
 22. — VII. 44.
 3. VI. 373. *n.*
 17. VII. 33. *n.*
 19. VII. 54. *n.* 320. *n.*
 20. V. 493. VII. 52. *n.*
 245. *n.*
 44. IV. 364.
 23. 34. V. 379. *n.* IX. 379. *n.*
 46. V. 379. *n.* VIII. 159.
 n.
 24. 26. IV. 66.
 30. 35. remark upon, VII.
 20. *n.*
 49. X. 20. *n.*
 51. V. 379. *n.*
 52. I. ii. 63. III. 342. V.
 379. *n.*

ST. JOHN.

- I. 1. I. ii. 1. 8. 47. 51. 52.
 68. 190. 196. 265.
 305. II. 1. 81. 134.
 154. III. 29. 36. 161.
 169. 171. 212. 272.
 375. 452. IV. 354.
 362. 383. V. 24. 135.
 313. 329. 402. ex-

Ch. Ver.

- plained, III. 180.
 common interpretation vindicated, IV. 380.
1. 1. 2. the Arian interpretation shewn to be of no force, V. 333.
1. 2. 3. VII. 58. *n.*
- 1—16. explained, V. 180—185.
2. IV. 354. 383.
3. I. ii. 47. 129. 134. II. 7. 16. 24. 27. 39. 48. 143. III. 310. IV. 14. 354. 357. V. 403. *n.*
4. V. 188. VII. 346. *n.*
6. I. ii. 48.
8. II. 7. IV. 384.
9. VII. 346. *n.*
10. I. ii. 68. 134. II. 7. 29. 143. *n.* IV. 354. 357. V. 403. *n.*
11. I. ii. 68. 190. II. 7. 29. IV. 357. 384.
12. I. ii. 48. IV. 384. VI. 348. *n.* 349. *n.*
13. I. ii. 48.
14. II. 7. 158. IV. 383. 384.
15. 16. II. 158.
17. VII. 346. *n.*
18. I. ii. 48. III. 273. IV. 66.
19. V. 494. *n.*
20. I. ii. 190.
29. VII. 41. *n.* 73. *n.*
30. II. 35. *n.*

Ch. Ver.

1. 32. II. 115. *n.*
47. sermon upon, IX. 194.
2. 19. V. 401. *n.*
21. I. ii. 202.
24. I. ii. 63. II. 77. *n.* 154. III. 218.
25. II. 154.
3. 3. IX. 436. *n.*
3. 4. 5. IX. 444.
5. I. i. 179. 277. V. 467. 479. *n.* 484. VI. 355. *n.* 364. *n.* VII. 136. 154. *n.* 239. *n.* 269. *n.* 317. *n.* IX. 434. *n.* 436. *n.* 443. 445. 481. 489. X. 31. *n.* 37. 41. 92. *n.* 93. how understood, VI. 342. *n.*
8. II. 111. V. 467. *n.*
10. VI. 344. *n.*
14. VI. 12. *n.* IX. 391. *n.* 456. *n.*
15. VI. 12. *n.*
16. V. 34. IX. 255. *n.* 258. *n.*
16. 17. 18. X. 483.
19. V. 112. *n.* VI. 24. *n.*
23. II. 126.
34. II. 115. *n.* IX. 357. *n.*
36. IV. 386. V. 7. *n.*
4. 9. V. 34.
23. VII. 369. VIII. 148. *n.*
24. IV. 381. 386. VIII. 324. *n.*
5. 4. VII. 279. *n.*
- 10—13. II. 126.

Ch. Ver.

5. 17. II. 33. 62.
 18. I. ii. 199. 231.
 19. I. ii. 202. 203. II. 33.
 63. 117. 161. vindicated and explained, III. 383.
 20. I. ii. 203.
 22. I. ii. 191. 195. II. xxxii. III. 187. 375. V. 401.
 23. I. ii. 94. 163. 180. 181. 195. 231. II. xxxiii. III. 342. 351. 356. 374. 375. 381. IV. 361. V. 385. *n.* 439. *n.* explained, III. 382.
 25. I. ii. 200. IV. 386.
 26. IV. 386.
 28. III. 216. IV. 281. 299.
 30. I. ii. 33.
 40. IV. 386.
 45. VI. 237. *n.*
 46. 47. VIII. 52. *n.*
 6. — I. i. 204.
 27—63. spiritual eating and drinking explained, VII. 101. sentiments of the fathers with respect to this chapter, how misunderstood by some, 110. III. their real sentiments, 111—138. many apply it to the eucharist, but do not interpret it of

Ch. Ver.

- the eucharist primarily, 135. from the beginning of the fifth century it began to be understood directly of the eucharist, *ib.* opinions of the moderns concerning it, 138. the Romanists generally are for the sacramental construction, 139. the reformers generally have rejected that view, *ib.*
 6. 32. VI. 12. *n.* VII. 346. *n.*
 33. IV. 386. VI. 12. *n.*
 35. 36. explained, V. 421.
 45. I. ii. 48.
 51. VII. 102. *n.* VIII. 237.
 51—58. VII. 215. *n.*
 53. I. i. 277. V. 478. *n.* VII. *adv.* 102. *n.* IX. 481. 486. 489. 493. 496. 499. *n.* 502. X. 93.
 54. VII. 102. *n.* 167. *n.* 176.
 55. VII. 105. *n.*
 56. VII. 102. *n.* 109. *n.* 167. *n.* 188. *n.* 268. *n.* 276. *n.*
 57. VII. 104. *n.* IX. 494.
 63. VII. 331. *n.*
 7. 17. IX. 58. *n.*
 39. II. 111.
 8. — II. 55. *n.*

- | Ch. Ver. | Ch. Ver. |
|--|--|
| 8. 12. IV. 386. | 13. 2. VI. 373 n. VII. 46. n. |
| 16. III. 460. | 47. |
| 28. II. 160. | 21. IV. 364. |
| 36. V. 243. n. | 23. VII. 406. n. IX. 27. n. |
| 44. VI. 16. n. 29. n. 373. n. | 27. VI. 200. n. 373. n. |
| 54. I. ii. 5. | 31. 32. I. ii. 181. |
| 56. IX. 281. n. | 14. 9. I. ii. 33. II. 117. |
| 58. I. ii. 231. | 10. II. 117. 156. 157. V. 410. |
| 9. 7. VII. 309. n. | 11. IV. 386. V. 410. |
| 23. 24. VII. 346. n. | 13. I. ii. 180. III. 344. |
| 41. IX. 151. | 14. III. 344. |
| 10. 10. IV. 386. | 15. VI. 371. n. |
| 11. II. 123. VIII. 159. n. | 16. V. 47. n. VII. 93. n. |
| 15. 17. VIII. 159. n. 207. n. | 110. n. 167. n. VIII. 444. n. IX. 325. n. 326. n. |
| 18. V. 401. n. VIII. 159. n. 207. n. | 17. VII. 110. n. 167. n. |
| 30. I. ii. 33. 255. 320. II. 117. | 20. V. 410. |
| 34. I. ii. 34. | 23. II. 163. V. 47. n. 411. n. VIII. 440. n. 444. n. IX. 322. n. 327. n. |
| 35. I. ii. 34. 39. | 26. VII. 93. n. |
| 36. I. ii. 39. V. 400. | 15. 1. VII. 346. n. |
| 38. V. 410. n. | 4. VII. 109. n. |
| 11. 11. 16. II. 97. n. | 6. X. 496. |
| 25. IV. 386. | 10. III. 385. |
| 33. IV. 364. | 13. VIII. 159. n. IX. 257. n. |
| 51. 52. VII. 72. n. | 16. VII. 312. n. |
| 12. 8. V. 448. n. | 16. 2. V. 111. n. VI. 373. n. |
| 24. VII. 134. n. | 7. II. 97. n. VIII. 444. n. IX. 325. n. |
| 27. IV. 364. | 13. II. 112. V. 192. n. IX. 326. n. |
| 32. IX. 391. n. | 14. II. 112. 114. |
| 35. V. 183. n. | 15. II. 111. n. 141. |
| 40. IV. 340. 342. | |
| 41. I. ii. 231. 235. 320. II. 17. 139. IV. 340. 342. 353. 370. | |
| 13. 1. VII. 46. n. 47. | |

Ch. Ver.

16. 16. 26. V. 411. *n.*
 30. I. ii. 63. II. 77. *n.*
 153. III. 218.
 17. — IV. 63.
 1. I. ii. 181. III. 363.
 3. I. ii. 6. III. 52. 58.
 59. 120.
 4. I. ii. 181.
 5. I. ii. 181. 191. II.
 18. 117. III. 378.
 10. II. 118. III. 25.
 11. II. 163.
 19. VII. 376.
 20. VIII. 203.
 21. V. 410. explained,
 IV. 372.
 21. 22. 23. III. 257.
 23. V. 410.
 18. 28. VII. 46. *n.* 47.
 19. 14. VII. 46. *n.* 47.
 26. VII. 232. *n.* 406. *n.*
 IX. 27. *n.*
 27. VII. 232. *n.*
 34. II. 139. V. 191. *n.*
 36. V. 494. *n.*
 37. I. ii. 42. II. 19. 139.
 IV. 353. V. 39. *n.*
 20. 2. VII. 406. *n.* IX. 27.
n.
 21. 22. 23. X. 19. *n.*
 22. VII. 236. *n.*
 23. VII. 236. *n.* 237. *n.*
 28. II. 122. IV. 352. V.
 379. *n.* 401. *n.*
 21. 7. VI. 224. *n.* VII. 406.
n. IX. 27. *n.*
 17. II. 153.
 20. VII. 406. *n.* IX. 27. *n.*

Ch. Ver.

THE ACTS.

1. 2. II. 115. *n.*
 5. IX. 326. X. 499.
 8. IX. 326.
 16. 20. VI. 208. *n.*
 24. I. ii. 63. II. 77. 154.
 III. 218. IV. 355.
 2. — X. 68.
 3. X. 20. *n.*
 4. II. 111. 114. *n.* V.
 406. *n.* X. 20. *n.*
 13. IX. 353. *n.*
 17. 18. V. 406. *n.*
 31. IV. 66.
 33. II. 114. V. 406. *n.*
 38. II. 174. *n.* 175. *n.* V.
 474. *n.* VII. 154. *n.*
 239. *n.* IX. 437. *n.*
 42. VII. 20. 21. 414. *n.*
 45. II. 114. *n.*
 46. II. 114. *n.* VII. 21.
 414. *n.* common trans-
 lation of, disappr-
 oved, VII. 21. *n.*
 3. 12. I. ii. 200.
 13. I. ii. 5. III. 53.
 17. IX. 379. *n.*
 27. II. 174. *n.*
 4. 31. VII. 267. *n.* X. 21.
 33. VII. 267. *n.*
 5. 3. 4. II. 115. *n.* V. 408.
 VI. 373. *n.*
 5. VI. 82. *n.*
 9. II. 111.
 13. V. 361. *n.*
 6. 7. V. 49. *n.*
 7. 30. I. ii. 320. VII. 95. *n.*
 31. 32. I. ii. 320.

- | Ch. Ver. | Ch. Ver. |
|---|---|
| 7. 42. VI. 263. <i>n.</i> | 10. 17. VI. 228. <i>n.</i> |
| 43. I. ii. 35. | 19. II. 111. |
| 47. II. 97. <i>n.</i> | 36. I. ii. 63. III. 218. |
| 51. II. 115. <i>n.</i> IX. 329. | 38. II. 115. <i>n.</i> V. 402. |
| <i>n.</i> 352. <i>n.</i> 356. <i>n.</i> | 47. VI. 356. <i>n.</i> |
| 53. IV. 66. | 48. II. 174. <i>n.</i> X. 71. |
| 59. I. ii. 181. <i>n.</i> IV. 361. | 11. 4. 5. VI. 228. <i>n.</i> |
| V. 379. <i>n.</i> | 14. V. 474. <i>n.</i> |
| 60. V. 379. <i>n.</i> | 16. X. 499. |
| 8. 4. X. 21. | 19. X. 21. |
| 9. VI. 23. <i>n.</i> 366. <i>n.</i> IX. | 42. 46. VII. 271. <i>n.</i> |
| 336. <i>n.</i> | 12. 10. VI. 150. <i>n.</i> |
| 10. VI. 366. <i>n.</i> IX. 336. | 15. IX. 305. <i>n.</i> |
| <i>n.</i> | 13. 2. II. 115. <i>n.</i> V. 407. <i>n.</i> |
| 11. VI. 23. <i>n.</i> | X. 20. 22. 179. |
| 12. II. 191. <i>n.</i> | 3. X. 20. 22. 179. |
| 16. II. 174. <i>n.</i> | 8. VI. 24. <i>n.</i> |
| 18. 19. VI. 366. <i>n.</i> IX. | 11. VI. 82. <i>n.</i> |
| 336. <i>n.</i> | 33. V. 400. 401. |
| 22. VI. 363. <i>n.</i> | 39. VII. 237. <i>n.</i> |
| 29. II. 111. | 43. VII. 267. <i>n.</i> |
| 37. II. 191. <i>n.</i> VI. 356. <i>n.</i> | 46. V. 84. <i>n.</i> |
| 39. II. 111. | 14. — I. ii. 171. |
| 9. — X. 179. <i>n.</i> | 11. I. ii. 38. II. xxviii. |
| 4. 5. sermon upon, IX. | 12. II. xxviii. |
| 374. | 15. II. 178. |
| 6. IX. 437. | 23. X. 22. |
| 14. IV. 361. | 26. VII. 267. <i>n.</i> |
| 15. II. 115. <i>n.</i> X. 179. <i>n.</i> | 15. — IX. 130. <i>n.</i> |
| 17. 20. X. 22. | 5. V. 369. |
| 21. IX. 382. | 8. II. 154. |
| 10. — VI. 253. <i>n.</i> 254. | 9. VI. 352. <i>n.</i> |
| 4. VII. 67. <i>n.</i> 348. <i>n.</i> | 40. VII. 267. <i>n.</i> |
| 362. <i>n.</i> VIII. 325. <i>n.</i> | 16. 3. VIII. 89. <i>n.</i> |
| 10. VI. 228. <i>n.</i> | 7. II. 111. V. 416. <i>n.</i> |
| 11. 12. VI. 199. <i>n.</i> | 17. 6. V. 146. <i>n.</i> IX. 6. <i>n.</i> |
| 14. VI. 254. <i>n.</i> | 11. IX. 289. <i>n.</i> |
| 15. V. 474. <i>n.</i> | 14. IX. 348. <i>n.</i> |

Ch. Ver.

18. 28. IX. 286. *n.*
 19. 5. II. 174. *n.*
 11. II. 39.
 16. VI. 224. *n.*
 20. 7. VII. 21. 271. *n.* 414.
n. X. 22.
 24. VII. 267. *n.*
 28. I. ii. 231. V. 39. *n.*
 VII. 65. *n.*
 29. 30. V. 105. *n.* 107. *n.*
 21. 11. VI. 13. *n.* 250. *n.*
 21—26. VIII. 89. *n.*
 22. 16. II. 174. *n.* V. 474. *n.*
 VII. 154. *n.* 236. *n.*
 239. *n.* IX. 437. *n.*
 25. IX. 192. *n.*
 23. 1. IX. 315. *n.* 380. *n.*
 8. IX. 303. *n.*
 24. 16. IX. 267. *n.* 315. *n.*
 25. 8. IX. 315. *n.*
 26. 9. V. 111. *n.* VI. 373. *n.*
 IX. 377. *n.*
 16. X. 179. *n.*
 19. IX. 331. *n.*
 27. 31. IX. 88. *n.*
 28. 25. 26. II. 115. *n.* IV.
 340. 342. V. 407. *n.*

ROMANS.

1. 3. II. 133. *n.*
 4. II. 133. *n.* V. 400.
 401. VI. 375. *n.*
 5. V. 49. *n.* VI. 375.
n.
 7. V. 379. *n.*
 9. IV. 382.
 14. VI. 375. *n.*
 17. IX. 428. *n.* 452. *n.*

Ch. Ver.

1. 20. I. ii. 82. II. 54. III.
 429. IV. 322. 358.
 448.
 21. I. ii. 164.
 23. 24. 25. IV. 454. *n.*
 24. VI. 263. *n.*
 25. II. xxxii. 56. 134.
 178. IV. 360.
 28. VI. 187. *n.*
 2. 1. V. 85. *n.*
 14. III. 430.
 25. 26. explained, V. 457.
 27. III. 430.
 28. VII. 153. *n.*
 29. VII. 153. *n.* 316. *n.*
 VIII. 323. *n.*
 3. — VII. 53. *n.*
 5. IX. 428. *n.*
 8. IX. 347. *n.*
 12. IX. 277. *n.*
 20. V. 535.
 21. IX. 428. *n.*
 22. IX. 428. *n.* 452. *n.*
 24. VII. 237. *n.*
 25. VII. 74. *n.* 237. *n.*
 IX. 428. *n.* 452. *n.*
 456. *n.*
 26. IX. 428. *n.*
 27. IX. 469. *n.*
 28. IX. 452. *n.*
 29. VIII. 34.
 30. IX. 428. *n.* 452. *n.*
 31. IX. 459. *n.* 469. *n.*
 4. 1. VIII. 323. *n.*
 2. IX. 452. *n.* 469. *n.*
 3. VII. 151. *n.* IX. 452.
n.
 4. IX. 465. *n.* 469. *n.*

- | Ch. Ver. | Ch. Ver. |
|---|--|
| 4. 5. IX. 428. <i>n.</i> | 7. 7. V. 540. <i>n.</i> |
| 6. 7. 8. IX. 448. | 8. — IX. 448. |
| 9. VII. 151. <i>n.</i> | 1. VI. 375. <i>n.</i> IX. 272. <i>n.</i> |
| 11. V. 493. <i>n.</i> VII. 316. | 2. VIII. 323. <i>n.</i> |
| <i>n.</i> X. 37. | 9. II. 111. V. 416. <i>n.</i> |
| 17. 18. VI. 65. <i>n.</i> | VII. 219. <i>n.</i> 268. <i>n.</i> |
| 22. VII. 151. <i>n.</i> | 10. VII. 268. <i>n.</i> 277. <i>n.</i> |
| 23. 24. VI. 65. <i>n.</i> | 11. VII. 277. <i>n.</i> |
| 25. VI. 65. <i>n.</i> VII. 72. <i>n.</i> | 14. II. 111. VI. 349. <i>n.</i> |
| IX. 428. <i>n.</i> | 371. <i>n.</i> VII. 268. <i>n.</i> |
| 5. 1. VII. 237. <i>n.</i> | IX. 272. <i>n.</i> explained, |
| 2. IX. 452. <i>n.</i> | 325. |
| 5. VII. 93. <i>n.</i> | 15. VI. 348. <i>n.</i> 349. <i>n.</i> |
| 6. VII. 73. <i>n.</i> 93. <i>n.</i> | 16. X. 502. |
| VIII. 207. <i>n.</i> | 17. IX. 326. <i>n.</i> |
| 7. IX. 257. <i>n.</i> | 18. V. 35. <i>n.</i> |
| 8. VIII. 207. <i>n.</i> IX. 257. | 26. IX. 269. <i>n.</i> 328. <i>n.</i> |
| <i>n.</i> X. 473. | 32. X. 473. |
| 9. VII. 74. <i>n.</i> | 33. VII. 75. <i>n.</i> 235. <i>n.</i> |
| 9. 10. 11. VII. 109. <i>n.</i> | IX. 428. <i>n.</i> |
| 10. VII. 74. <i>n.</i> VIII. 214. | 34. VII. 75. <i>n.</i> |
| <i>n.</i> IX. 257. <i>n.</i> | 9. 1. II. 115. <i>n.</i> V. 380. <i>n.</i> |
| 11. VII. 74. <i>n.</i> 237. <i>n.</i> | 3. IX. 45. explained, |
| 13. 14. II. 97. | 44 sermon upon, |
| 18. IX. 428. <i>n.</i> | 252. |
| 6. 1. IX. 469. <i>n.</i> | 4. II. 32. |
| 2. X. 496. | 5. I. ii. 1. 8. 53. II. |
| 3. II. 174. <i>n.</i> VII. 209. | xxxvi. 32. 133. 169. |
| <i>n.</i> IX. 438. <i>n.</i> | 227. III. 29. 40. 184. |
| 4. IX. 438. <i>n.</i> | 218. IV. 15. 32. 55. |
| 4—8. VII. 154. <i>n.</i> | 354. 368. V. 20. 380. |
| 5. VII. 209. <i>n.</i> | <i>n.</i> 399. VII. 59. <i>n.</i> |
| 5—8. VII. 109. <i>n.</i> | 6. VIII. 135. <i>n.</i> |
| 6. VIII. 326. <i>n.</i> | 9. I. ii. 63. |
| 8. 9. VII. 154. <i>n.</i> | 30. V. 361. <i>n.</i> IX. 428. <i>n.</i> |
| 10. 11. VI. 356. <i>n.</i> | 465. <i>n.</i> |
| 13. VII. 348. <i>n.</i> | 30. 31. 32. IX. 456. <i>n.</i> |
| 7. 6. VIII. 148. <i>n.</i> 323. <i>n.</i> | 31. IX. 428. <i>n.</i> 465. <i>n.</i> |

- Ch. Ver.
 9. 32. IX. 452. n. 465. n.
 10. — VI. 14. n.
 3. IX. 428. n.
 5. VI. 261. n.
 6. VI. 14. n.
 12. I. ii. 63. III. 218.
 13. I. ii. 181. n.
 13. 14. 15. IX. 435. n.
 18. VI. 14. n.
 11. 6. IX. 465. n. 469. n.
 24. III. 430.
 34. II. 31.
 35. II. 31. V. 41. n.
 36. I. ii. 132. II. 28. 31.
 34. III. 172. 173.
 12. 1. VII. 348. n. 373.
 384. n. VIII. 148. n.
 188. n. 324. n. IX.
 395. n.
 2. V. 350. n.
 14. VI. 210. 216. n.
 18. IX. 1. sermon upon,
 2.
 19. VII. 404. n. IX. 219.
 n.
 20. IX. 221. n.
 21. IX. 216. serm. upon,
 215.
 13. 4. VI. 277. n. VII. 405.
 n.
 12. VI. 350. n.
 14. VI. 351. n.
 14. — V. 10. n. VIII. 89. n.
 9. II. 104. n. VIII. 207.
 n.
 10. IV. 340.
 11. I. ii. 50. IV. 340.
 18. IX. 267. n.

- Ch. Ver.
 14. 19. VI. 312.
 15. — V. 10. n. VIII. 89. n.
 4. VIII. 106. n.
 16. VII. 268. n. 349. n.
 350. n. VIII. 325. n.
 18. V. 49. n.
 19. II. III. 114. n. V.
 406. n.
 30. II. III. V. 380. n.
 16. 17. V. 75. 107. n. 147.
 369.
 18. V. 75. 107. n. 369.
 19. V. 49. n.
 20. 24. V. 379. n. VII.
 267. n.
 25. VII. 313. n.
 26. V. 49. n.

I CORINTHIANS.

- I. 2. I. ii. 181. n.
 3. V. 379. n.
 4. VII. 267. n.
 7. X. 131.
 9. VII. 217. n.
 11. 12. VII. 397. n.
 20. VI. 259. n.
 23. V. 98. n.
 29. IX. 469. n.
 30. IX. 428. n. 467. n.
 31. IX. 469. n.
 2. 2. II. 76. VII. 74. n.
 VIII. 114. n.
 4. II. III. 114. n. V.
 406. n.
 5. II. 114. n. V. 406. n.
 8. II. 139. V. 39. n.
 10. II. III. 115. n. V.
 406. n. 416. n.

Ch. Ver.

2. II. II. 75. III. 115. n.
 III. 30. V. 406. n.
 416. n. VIII. 439. n.
3. 10. VII. 267. n. VIII.
 106. n.
12. 15. VIII. 106. n.
16. II. III. 115. n. V.
 409. VII. 110. n. 167.
 n. 227. n. 276. n. IX.
 325. n.
17. V. 439. n.
4. 1. VIII. 343. n.
 3. 4. 5. IX. 317. n.
 4. III. 184.
 11. VI. 224. n.
 21. V. 95. n.
5. 3. VII. 192. n.
 5. V. 58. n. 80. n. 95.
 107. n. 414. n.
 6. V. 78. n.
 7. V. 78. n. 494. n. VI.
 14. n. VII. 41. n. 73.
 n. 154. 398. n. VIII.
 289. n.
11. 12. 13. VII. 414. n.
6. 9. 10. IX. 137.
 11. II. III. VII. 154. n.
 237. n. 268. n. IX.
 434. n. 442. n.
15. VII. 398. n.
15. 16. 17. VII. 220. n.
 15—20. VII. 227. n.
16. VII. 151. n. 398. n.
17. VII. 151. n. 268. n.
 276. n. VIII. 438. n.
19. II. 115. n. V. 410.
 VII. 110. n. 167. n.
 276. n. IX. 326. n.

Ch. Ver.

6. 20. II. 104. n. VII. 74. n.
 VIII. 148. n.
7. 22. 23. II. 104. n.
8. 4. I. ii. 6. 7. III. 425.
 IV. 33. 351.
 5. I. ii. 6. 7. 264.
 6. I. ii. 6. 7. 264. II.
 xxvii. 28. 31. 40. 143.
 n. III. 52. 56. 231.
 235. 391. 393. 396.
 399. 401. 424. 485.
 IV. 32. 57. 63. 292.
 357. V. 403.
 11. VIII. 207. n.
 16. III. 368.
9. 9. V. 366. n.
 12. II. 97.
 19—23. VIII. 89. n.
 27. VI. 156. n. IX. 268. n.
10. — V. 494.
 1—4. VII. 317. n.
 3. VII. 145. n. VIII.
 329. n.
 4. V. 476. VII. 145. n.
 153. n. VIII. 233. n.
 237. n. 329. n.
 7. VII. 198.
 9. I. ii. 50.
 14. VII. 198. 336. n.
 15. VII. 198.
 16. V. 475. n. VII. 21. n.
 22. n. 84. n. 86. n. 87.
 112. 114. 156. n. 160.
 231. 243. 268. 270. n.
 322. 332. 333. VIII.
 223. explained, and
 vindicated from mis-
 constructions, VII.

Ch. Ver.

196. objections answered, 216. Puffendorf's interpretation, 231.
10. 16—21. I. i. 214. VIII. 290. *n.*
17. VII. 118. 270. *n.* 273. *n.* 348. VIII. 223. *n.*
18. V. 475. *n.* VII. 152. *n.*
20. VII. 398. *n.*
21. VII. 222. *n.* 223. 398. *n.*
22. VII. 25.
11. — VII. 44.
4. V. 473. *n.*
14. explained, III. 430.
18. VII. 397. *n.*
19. V. 76. 86. *n.* 321. VI. 23. *n.* VII. 397. *n.*
20. VII. 23. *n.* 24. 25.
21. X. 455.
24. VII. 54. *n.* 245. *n.*
25. V. 493. VII. 52. *n.* 54. *n.* 320. *n.*
26. VII. 43. 50. *n.* 54. *n.* 79. *n.* 209. *n.* VIII. 161. *n.* 216. *n.*
27. V. 439. *n.* VII. 10. *n.* 92. *n.* 203. 222. *n.* 395. 398. VIII. 189.
27. 28. 29. VII. 49. *n.*
28. VII. 250. 393. *n.* 395. 398.
29. VII. 10. *n.* 104. *n.* 222. *n.* 393. *n.*
30. V. 495. *n.* VII. 93. *n.*
33. 34. VII. 397. *n.*

Ch. Ver.

12. — X. 18. 25.
3. V. 106. *n.* VII. 275. *n.*
- 3—11. VII. 269. *n.*
4. II. 114. *n.* 115. *n.* V. 406. *n.*
4. 5. 6. VII. 93. *n.*
5. 6. II. 115. *n.*
7. II. 115. *n.* VII. 275. *n.*
8. II. 114. *n.* V. 406. *n.*
11. II. 114. *n.* V. 406. *n.* 407. *n.*
13. I. i. 204. V. 468. VI. 355. *n.* VII. 154. *n.* 188. *n.* 269. *n.* 275. *n.* IX. 434. *n.* 438. *n.*
29. X. 132. *n.*
31. VII. 275. *n.*
13. 1—13. VII. 276. *n.*
2. X. 500.
3. V. 452. *n.*
13. IX. 456. *n.*
14. — II. 329.
2. II. 114. *n.*
16. VII. 35.
33. IX. 343. *n.*
15. — V. 10.
3. V. 73. *n.* VIII. 207. *n.*
9. IX. 377. *n.*
10. VII. 267. *n.*
14. 17. V. 63. *n.*
22. V. 547. *n.*
24. III. 81. 352. IV. 372. explained, V. 397.
27. II. 134. III. 39. 41. V. 403.
28. III. 81. explained, V. 398.

- Ch. Ver.
 15. 29. VII. 154. n.
 32. VI. 188. n.
 44. VIII. 329. n.
 51. IV. 298.
 16. 2. VIII. 161. n.
 22. VI. 215. n.
 23. V. 379. n. VII. 267. n.

2 CORINTHIANS.

1. 2. V. 379. n.
 12. VII. 267. n.
 19. 20. V. 38. n.
 21. VII. 94. n.
 22. VII. 94. n. 277. n.
 24. V. 142. n.
 2. 6. 7. VII. 414. n.
 3. 2. 3. VII. 151. n.
 3. II. III.
 6. VIII. 323. n.
 7. 13. 14. VI. 14. n.
 17. II. III. 115. n. V.
 407. n.
 18. II. III.
 4. 3. V. 112. n.
 4. I. ii. 37. 264. II. xxx.
 17. V. 112. n. VI.
 375. n.
 14. 15. 16. VII. 220. n.
 16. VI. 350. n.
 5. — X. 359.
 7. VII. 187. n.
 14. VII. 72. n.
 15. VII. 72. n. VIII. 207.
 n.
 16. II. 97. n. VIII. 323.
 n.
 17. VI. 351. n.
 18. 19. VII. 74. n.

- Ch. Ver.
 5. 21. VII. 72. n. 329. n.
 IX. 256. n. 428. n.
 467. n.
 6. 1. VII. 267. n.
 16. VII. 110. n. 167. n.
 227. n. 276. n.
 7. 1. VI. 352. n.
 6. II. 97. n.
 8. 1. VII. 267. n.
 10. 2. VI. 378. n.
 11. 3. VI. 16. n. 28. n.
 5. IX. 191. n.
 13. V. 10.
 13. 14. 15. V. 368. n. VI.
 378. n. IX. 344. n.
 14. VI. 202. n.
 31. II. 133. n.
 12. 7. 8. 9. V. 379. n.
 9. VII. 267. n.
 11. IX. 191. n. 286. n.
 16. II. 97. n.
 13. 5. V. 8. n. VII. 227. n.
 289. n.
 13. VII. 217. n.
 14. II. 115. n. V. 47. n.
 379. n. VII. 94. n.
 267. n. sermon upon,
 VIII. 433.

GALATIANS.

1. 1. X. 20. 179. n.
 3. V. 379. n.
 4. VII. 73. n.
 6. V. 8. n.
 6—9. VIII. 98. n.
 7. V. 8. n. 76.
 7. 8. 9. VIII. 89. n. 114.
 n.

- Ch. Ver.
 1. 8. IV. 347. V. 8. n. 76.
 107. n. 368. n. VI.
 215. n.
 9. V. 76. 107. n. VI.
 215. n.
 23. 24. IX. 382. n.
 2. 5. VIII. 89. n.
 16. IX. 452. n.
 20. VII. 189. n. IX. 452.
 n.
 21. V. 8. n. 536. VIII.
 89. n. 98. n. IX. 452.
 n.
 3. 1. VII. 70. n.
 2. V. 214. n. 273. n.
 3. VIII. 323. n.
 6. VII. 151. n. IX. 452.
 n.
 8. IX. 281. n. 428. n.
 452. n.
 10. VI. 261. n.
 11. V. 536. IX. 452. n.
 12. VI. 261. n.
 13. VII. 72. n. IX. 256. n.
 14. IX. 452. n.
 19. VII. 314. n.
 21. V. 537.
 22. V. 537. IX. 452. n.
 24. IX. 452.
 26. V. 378. n. IX. 438. n.
 452. n.
 27. VI. 351. n. 356. n.
 VII. 155. n. 188. n.
 189. n. 270. n. IX.
 438. n. 496.
 4. 1. I. ii. 266.
 5. VI. 348. n.
 6. II. III. V. 416. n.

WATERLAND INDEX.

- Ch. Ver.
 4. 8. I. ii. 165. 262. 264.
 II. xxxii. III. 425.
 428. 429. 430. 433.
 IV. 359. 454. n.
 17. V. 368. n.
 19. VI. 364. n.
 22. VI. 14. n.
 23. VIII. 323. n.
 24. VI. 13. n.
 29. VIII. 323. n.
 5. 2. V. 8. n.
 2. 3. 4. VII. 108. n.
 3. V. 458. n. VII. 316.
 4. VIII. 111. n. 114. n.
 5. IX. 452. n.
 6. IX. 283. n.
 9. V. 78. n.
 10. V. 78. n. 107. n.
 12. V. 78. n. 107. n. VIII.
 89. n.
 16. 18. VI. 375. n.
 19. V. 9. n.
 19. 20. 21. IX. 137. n.
 20. V. 9. n. 86. n. 110. n.
 22. VI. 371. n. VII. 276.
 n. 277. n. IX. 333. n.
 23. VI. 371. n. IX. 333.
 n.
 25. IX. 333. n.
 6. 6. VII. 208.
 7. 8. X. 502.
 10. IX. 26. n. 27. n. ser-
 mon upon, VIII. 369.
 12. IX. 367. n.
 14. IX. 282. n.
 15. VI. 351. n.
 18. V. 379. n. VII. 267.
 n.

D

Ch. Ver.

EPHESIANS.

1. 2. V. 379. *n.*
 3. IX. 389. *n.*
 5. VI. 348. *n.*
 7. VII. 74. *n.*
 13. 14. VII. 277. *n.*
 17. 21. V. 403. VII. 94. *n.*
 22. I. ii. 66. 68. III. 39.
 VII. 94. *n.*
 23. VII. 151. *n.*
 2. 3. 4. X. 496.
 9. IX. 469. *n.*
 10. IX. 283. *n.* X. 496.
 11. IX. 417. *n.*
 12. V. 538. *n.*
 13. VII. 108. *n.* VIII.
 214. *n.*
 16. VII. 74. *n.* 108. *n.*
 VIII. 214. *n.*
 20. VIII. 111. *n.*
 21. 22. II. 115. *n.* VII.
 276. *n.*
 3. 7. VII. 267. *n.*
 9. II. 33. 39. IV. 357.
 VII. 217. *n.*
 14. 16. II. 111.
 17. VII. 188. *n.*
 18. 19. V. 36. *n.*
 20. 21. III. 353.
 4. — X. 18. 25.
 5. VI. 353. *n.*
 6. I. ii. 6. 7. II. 133.
 III. 52. 60. 62. IV.
 17. 57. 61.
 11. 12. 13. IX. 363. *n.*
 14. sermon upon, IX.
 362.
 23. 24. VI. 350. *n.*

Ch. Ver.

4. 30. II. 111. VII. 277. *n.*
 IX. 270. *n.* 326. *n.*
 329. *n.* 352. *n.*
 5. 1. VII. 330. *n.*
 1. 2. sermon upon, IX.
 386.
 2. VI. 41. *n.* VII. 73. *n.*
 VIII. 325. *n.* 360. *n.*
 9. VII. 276. *n.* 277. *n.*
 25. VII. 239. *n.* IX. 439.
n.
 26. VI. 355. *n.* VII. 154.
n. 239. *n.* 269. *n.* IX.
 439. *n.*
 30. VII. 184. *n.* 194. *n.*
 VIII. 140. *n.* 257. *n.*
 31. 32. VI. 14. *n.* 17. *n.*
 IX. 453. *n.*
 6. 14. VI. 350. *n.*
 23. V. 379. *n.*

PHILIPPIANS.

1. 2. V. 379. *n.*
 19. II. 111. V. 416. *n.*
 27. 28. V. 146.
 2. 1. VII. 217. *n.*
 3. II. 90. 108.
 4. II. 90. X. 477.
 5. IX. 259. *n.*
 5—11. II. 89.
 6. I. ii. 1. 9. 10. 11. 191.
 II. 323. III. 29. 209.
 IX. 255. *n.* 259. *n.*
 6. 7. 8. VII. 66. *n.*
 7. IV. 79. VIII. 325.
 IX. 256. *n.*
 8. VIII. 159. *n.* IX.
 390. *n.*

- Ch. Ver.
 2. 9. I. ii. 69. III. 363.
 IV. 64.
 9. 10. 11. II. xxxiv. V.
 403.
 10. I. ii. 50. 191. 195.
 III. 375. IV. 342. V.
 35. n. 377.
 11. I. ii. 180. 195. III.
 361. n. 375. 401. IV.
 65. n. 342. V. 377.
 12. IX. 273. n. 322. n.
 334. n.
 13. VI. 354. n. IX. 273.
 n. 322. n. 328. n. X.
 496.
 17. VII. 348. n. 349. n.
 VIII. 188. n. 326. n.
 19. 24. V. 379. n.
 3. 2. V. 10.
 4. VIII. 323. n.
 8. VIII. 111. n. 114. n.
 9. VIII. 111. n. 114. n.
 IX. 428. n. 452. n.
 10. VII. 109. n. 217. n.
 IX. 452. n.
 11. VII. 109. n.
 15. 16. VIII. 106. n.
 19. I. ii. 37. VII. 232. n.
 4. 15. VII. 208.
 18. VII. 348. n. 361. n.
 362. 364. VIII. 325.
 n. 346. n.
 23. V. 379. n. VII. 267. n.

COLOSSIANS.

- I. 2. V. 379. n.
 13. II. 34.
 14. VII. 74. n.

- Ch. Ver.
 I. 14—20. VII. 66. n.
 15. II. 34. 91. 95. 134.
 156. III. 173. IV.
 328. 354. V. 346. n.
 15—19. V. 182.
 16. I. ii. 129. 134. 190.
 195. II. 34. 40. 49.
 95. 134. 143. n. 156.
 III. 310. 354. 374.
 IV. 15. 354. 357.
 17. I. ii. 129. 190. 195.
 II. 34. 134. 156. 165.
 236. III. 310. 374.
 IV. 15. 357.
 18. II. 31. n. 156.
 19. II. 156. V. 397. n.
 20. VIII. 214. n.
 20. 21. 22. VII. 109. n.
 22. VII. 74. n.
 26. VII. 313. n.
 2. 2—10. V. 182.
 3. II. 155.
 5. II. 97. n.
 9. II. 156. 157. V. 397. n.
 11. V. 493. n. VII. 43. n.
 318. n. X. 37.
 11. 12. 13. V. 474. n. VII.
 154. n. IX. 439. n.
 12. V. 467. 493. n. VII.
 239. n. 318. n.
 13. VII. 154. n. 237. n.
 14. IX. 390. n.
 16. 17. V. 10. n. VIII.
 89. n.
 18. 23. X. 489.
 3. 2. IX. 170
 3. IV. 386. V. 439. n.
 5. VIII. 326. n.

Ch. Ver.

3. 10. VI. 350. *n.*
 11. V. 399. *n.*
 12. VI. 350. *n.*

1 THESSALONIANS.

1. 1. V. 379. *n.*
 3. 11. I. ii. 181. *n.* 235. V.
 379. *n.*
 4. 8. II. 85.
 5. 8. VI. 350. *n.*
 10. VIII. 207.
 14. 15. IX. 26. *n.*
 17. V. 439. *n.*
 19. V. 439. *n.* IX. 270. *n.*
 352. *n.*
 21. IX. 316. *n.* sermon
 upon, 287.
 28. V. 379. *n.* VII. 267. *n.*

2 THESSALONIANS.

1. 2. V. 379. *n.*
 2. 8. II. 129. *n.*
 11. V. 112. *n.* VI. 262.
 12. V. 112. *n.*
 13. VII. 94. *n.* 268. *n.*
 14. VII. 94. *n.*
 16. 17. V. 379. *n.*
 3. 14. V. 94.
 16. V. 379. *n.*
 18. V. 379. *n.* VII. 267. *n.*

1 TIMOTHY.

1. 2. V. 379. *n.* VII. 267. *n.*
 5. IX. 283. *n.*
 10. V. 8. *n.*
 12. V. 379. *n.*
 13. IX. 379. *n.*
 15. IX. 315. *n.* 377. *n.*

Ch. Ver.

1. 16. II. 97. *n.*
 19. V. 107. *n.*
 20. V. 10. 79. *n.* 107. *n.*
 VI. 24. *n.* IX. 368. *n.*
 2. 5. II. 85. 401.
 6. 8. VII. 73. *n.*
 14. VI. 16. *n.*
 3. — X. 225.
 2—12. X. 110. —
 9. 10. V. 148. *n.*
 16. I. ii. 231. II. 158. *n.*
 V. 190. *n.*
 4. 1. 2. 3. V. 107. *n.*
 4. IX. 226.
 5. VII. 90. *n.*
 6. V. 8. *n.*
 5. 20. VI. 150. *n.*
 22. V. 148.
 6. 2—5. V. 79.
 3. VIII. 106. *n.*
 3. 4. 5. V. 107. *n.*
 14. II. 129. *n.*
 15. I. ii. 63. II. 139. III.
 218.

2 TIMOTHY.

1. 2. V. 379. *n.* VII. 267. *n.*
 3. IX. 45. *n.* 254. *n.*
 6. IX. 270. *n.*
 9. X. 496.
 10. II. 129. *n.*
 12. II. 97. *n.*
 13. V. 8. *n.* VIII. 106. *n.*
 2. 16. 17. 18. V. 10. 79.
 107. *n.*
 17. 18. VI. 24. *n.* IX.
 368. *n.*
 24. IX. 26. *n.*

Ch. Ver.

3. 1. 2. sermon upon, IX.
35.
1—9. V. 107. *n.*
5. IX. 35.
15. V. 540. *n.*
17. V. 544. *n.*
4. 1. II. 129. *n.*
3. V. 8. *n.*
6. VII. 348. *n.* VIII.
188. *n.* 326. *n.*
7. V. 517. *n.* IX. 317. *n.*
8. II. 129. *n.* IX. 317. *n.*
10. IX. 368. *n.*
14. VI. 24. *n.* 215. *n.*
VII. 407. *n.* IX. 221.
n. 368. *n.*
16. VII. 407. *n.*
17. 18. 22. V. 379.

TITUS.

1. 1. VIII. 106. *n.* X. 475.
2. VII. 313. *n.* X. 475.
3. IX. 435. *n.*
4. V. 379. *n.* VII. 267.
n.
6. X. 110.
10. 11. V. 80. *n.* IX. 367. *n.*
13. V. 8. *n.* 80. *n.* VI.
150. *n.*
2. 1. 2. V. 8. *n.*
11. VII. 267. *n.*
13. II. 128. IV. 353. VII.
59. *n.*
14. II. 129.
3. 2. IX. 26. *n.*
4. II. 85. III. 184.
4. 5. 6. VII. 94. *n.* how
understood, VII. 341.

Ch. Ver.

3. 5. 467. 474. *n.* VI. 352.
n. 364. *n.* VII. 154. *n.*
239. *n.* 269. *n.* X. 496.
5. 6. 7. IX. 434. *n.* 439. *n.*
6. III. 184.
7. IX. 428. *n.*
10. V. 91. *n.* 107. *n.*
10. 11. explained, V. 81.
11. V. 107. *n.*

PHILEMON.

- 25. V. 379. *n.* VII. 267.
n.

HEBREWS.

1. 2. I. ii. 187. 193. II. 33.
37. 40. 91. III. 212.
IV. 15. 357. V. 351. *n.*
401. 403. VII. 66. *n.*
3. I. ii. 1. 9. 13. 14.
187. 190. 193. II. 37.
92. 149. III. 29. 152.
V. 346. *n.* VII. 74. *n.*
76. *n.*
6. I. ii. 163. 181. *n.* 187.
191. II. 165. *n.* III.
342. 352. IV. 361. V.
377. 380. *n.* VII. 58.
n.
8. I. ii. 1. 8. 40. III. 29.
IV. 354. 372. V. 380.
n.
9. I. ii. 40. III. 352.
10. I. ii. 41. 66. 129. 134.
II. 37. 49. 150. III.
310. 354. 376. IV.
353. 357. V. 135.
380. *n.* 403. *n.* VII.
58. *n.* the Arian in-

- | Ch. Ver. | Ch. Ver. |
|--|---|
| | 7. 11. 13. 14. VIII. 209. <i>n.</i> |
| terpretation shewn to
be of no force, V.
333. 343. | 16. VIII. 209. <i>n.</i> 323. <i>n.</i> |
| 1. 11. II. 37. 150. V. 380. <i>n.</i> | 17. VIII. 209. <i>n.</i> |
| 12. II. 37. 151. 153. V.
380. <i>n.</i> | 19. V. 540. <i>n.</i> |
| 14. VI. 202. <i>n.</i> VII. 280.
<i>n.</i> | 25. IV. 70. VII. 75. <i>n.</i>
VIII. 289. <i>n.</i> |
| 2. 4. II. 114. <i>n.</i> V. 406. <i>n.</i> | 27. VII. 73. <i>n.</i> |
| 9. VII. 73. <i>n.</i> | 8. 2. VII. 346. <i>n.</i> |
| 10. II. 28. 37. III. 172. | 3. VII. 76. <i>n.</i> |
| 11. II. 37. V. 350. <i>n.</i> | 5. VII. 314. <i>n.</i> VIII.
153. |
| 12. II. 37. | 9. — VII. 53. <i>n.</i> |
| 17. VII. 75. <i>n.</i> | 9. VIII. 148. <i>n.</i> 198. <i>n.</i> |
| 3. 2—6. VII. 58. <i>n.</i> | 11. VII. 346. <i>n.</i> |
| 4. II. 53. IV. 358. | 12. VII. 75. <i>n.</i> 329. <i>n.</i>
VIII. 289. <i>n.</i> |
| 6. II. 53. V. 401. IX.
272. <i>n.</i> | 12. 13. 14. VIII. 214. <i>n.</i> |
| 14. VII. 237. <i>n.</i> IX. 272.
<i>n.</i> | 13. VII. 66. <i>n.</i> VIII. 148.
<i>n.</i> 197. <i>n.</i> |
| 4. 3. VI. 14. <i>n.</i> | 14. VII. 66. <i>n.</i> 73. <i>n.</i> 76. <i>n.</i>
VIII. 148. <i>n.</i> 156. <i>n.</i> |
| 12. II. 77. <i>n.</i> 154. IV.
355. | IX. 392. <i>n.</i> X. 473. |
| 13. II. 154. | 16. 17. VII. 320. <i>n.</i> |
| 5. 1. VII. 75. <i>n.</i> IX. 388. <i>n.</i> | 22. VII. 74. <i>n.</i> VIII. 214.
<i>n.</i> |
| 6. VIII. 201. <i>n.</i> | 23. VII. 75. <i>n.</i> VIII. 203. |
| 7. VIII. 177. <i>n.</i> | 24. VI. 12. <i>n.</i> VII. 75. <i>n.</i>
77. <i>n.</i> 346. <i>n.</i> |
| 8. VIII. 159. <i>n.</i> | 25. VII. 76. <i>n.</i> |
| 10. 11. VIII. 201. <i>n.</i> | 26. VII. 73. <i>n.</i> 76. <i>n.</i> |
| 6. 6. VI. 350. <i>n.</i> | 27. VIII. 214. <i>n.</i> |
| 11. 12. IX. 272. <i>n.</i> | 28. VII. 73. <i>n.</i> 76. <i>n.</i>
VIII. 214. <i>n.</i> |
| 13. VI. 112. <i>n.</i> | 10. — VII. 53. <i>n.</i> |
| 17. 18. V. 285. | 1. VI. 12. <i>n.</i> VII. 75. <i>n.</i>
314. <i>n.</i> |
| 20. VIII. 201. <i>n.</i> | 3. VII. 68. <i>n.</i> |
| 7. 1—24. VIII. 201. <i>n.</i> | 4. V. 38. VIII. 197. <i>n.</i> |
| 3. II. 149. VIII. 209. <i>n.</i>
289. <i>n.</i> | |
| 9. VII. 151. <i>n.</i> | |

Ch. Ver.

10. 12. VII. 73. *n.*
 19. VII. 74. *n.*
 21. 22. 23. IX. 440. *n.*
 22. VII. 154. *n.* 239. *n.*
 23. 24. IX. 301. *n.*
 26—31. V. 112. *n.*
 29. VIII. 214. *n.*
 30. VII. 404. *n.*
 11. — V. 506.
 1. IX. 455. *n.*
 4. VIII. 64. *n.*
 13. VIII. 407. *n.* IX.
 456. *n.*
 14. IX. 456. *n.*
 17. VI. 65. *n.*
 19. VI. 65. *n.* VII. 151. *n.*
 26. VIII. 64. *n.* IX. 43. *n.*
 31. VI. 115. 116. .
 12. 2. II. 140. VIII. 64. *n.*
 6. 7. 8. IX. 116. *n.*
 14. IX. 26. *n.* 264. *n.*
 285. *n.* 431.
 16. VI. 72. *n.*
 22. 23. 24. VII. 392. *n.*
 24. VII. 74. *n.*
 28. VII. 267. *n.*
 13. 8. II. 151.
 10. II. xxxii. VII. 229.
 VIII. 290. *n.* 330. *n.*
 explained, VII. 107.
n.
 12. VIII. 214. *n.*
 15. VII. 348. *n.* 377. *n.*
 VIII. 177. *n.* 326. *n.*
 IX. 395. *n.*
 16. VII. 348. *n.* VIII.
 221. *n.* 325. *n.* 346. *n.*
 IX. 395. *n.*

Ch. Ver.

13. 21. II. xxxvi. IV. 354.

ST. JAMES.

1. 6. IX. 32. *n.*
 17. II. 152.
 25. IX. 458.
 27. V. 457. *n.*
 2. 10. V. 453. *n.*
 12. IX. 458.
 14—26. IX. 284. *n.* 458.
n. 469. *n.*
 15. VI. 224. *n.*
 21. 22. 23. V. 517. *n.*
 23. IX. 458.
 25. VI. 115.
 26. V. 521. *n.*
 3. 2. VI. 372. *n.* IX. 129. *n.*
 266. *n.* 318. *n.*
 4. — IX. 11. *n.*
 6. VII. 267. *n.* IX. 188.
n. 229. *n.* 234. *n.*
 7. V. 439. *n.* 457. *n.*
 8. VI. 352. *n.*
 5. 14. V. 457. *n.*
 15. V. 457. *n.* VII. 88. *n.*

I ST. PETER.

1. 2. VII. 94. *n.* 267. *n.*
 3. VI. 347. *n.*
 11. II. 111. V. 416. *n.*
 18. V. 494. *n.*
 19. II. 104. *n.* VII. 73. *n.*
 20. VII. 313. *n.*
 22. VI. 352. *n.*
 23. VI. 347. *n.*
 2. 3. 4. V. 380. *n.*
 5. VII. 276. *n.* 348. *n.*
 390. *n.* VIII. 148. *n.*

- | Ch. Ver. | Ch. Ver. |
|--|--|
| 177. n. 324. n. 329. n.
IX. 395. n. | 1. 2. VII. 267. n. |
| 2. 9. VII. 348. n. 390. n.
VIII. 341. n. | 5. 6. 7. IX. 34. n. |
| 11. VIII. 407. n. | 5—10. IX. 469. n. |
| 13. III. 327. IX. 343. n.
X. 304. 344. 369. | 2. 1. V. 39. n. 86. n. 107. n. |
| 14. VI. 277. n. X. 369. | 2. 3. V. 107. n. |
| 16. IX. 400. n. | 14. VI. 210. n. |
| 21. VII. 73. n. | 15. VI. 110. n. IX. 367.
n. 404. n. |
| 22. VI. 41. n. | 16. VI. 108. n. 110. n.
IX. 402. n. |
| 24. VII. 72. n. VIII.
212. n. IX. 256. n.
391. n. | 20. V. 112. n. |
| 3. 9. VIII. 405. n. | 21. V. 112. n. VII. 430. n. |
| 15. VI. 150. n. IX. 289. n. | 22. V. 112. n. |
| 18. V. 190. n. VII. 73. n.
IX. 257. n. | 3. 3. VI. 23. n. 257. n. |
| 21. I. i. 192. II. 191. n.
V. 474. n. 483. n. VI.
355. n. VII. 154. n.
239. n. 285. n. 318. n.
IX. 441. n. | 4. VI. 257. n. |
| 22. VI. 356. n. | 14. II. 97. n. |
| 4. 1. V. 190. n. VII. 73. n.
6. X. 286. | 16. IV. 385. |
| 10. VII. 267. n. | 18. I. ii. 181. n. II. xxxvi.
IV. 354. V. 380. n.
VII. 267. n. |
| 11. II. xxxvi. IV. 354.
V. 380. n. | |
| 14. II. III. | 1 ST. JOHN. |
| 17. 18. IX. 121. | 1. 1. V. 188. n. 190. n. |
| 5. 5. IX. 188. n. 229. n.
234. n. | 2. I. ii. 51. II. 7. 123.
V. 188. n. 190. n. |
| 8. VI. 23. n. 203. n. VII.
267. n. | 3. VII. 217. n. |
| | 5. IV. 380. V. 183. n. |
| 2 ST. PETER. | 7. V. 478. n. VII. 67. n.
74. n. X. 473. |
| 1. 1. IX. 428. n. | 8. IX. 266. n. 279. n.
318. n. |
| | 9. VI. 352. n. |
| | 10. II. 123. IX. 266. n. |
| | 11. II. 123. |
| | 2. 1. IV. 70. |
| | 2. VII. 74. n. 75. n. |
| | 12. VII. 237. n. |
| | 15. V. 439. n. |

Ch. Ver.

2. 18. V. 108. *n.* 187. *n.*
 19. V. 188. *n.*
 22. V. 108. *n.* 187. *n.*
 188. *n.* 194. *n.*
 23. V. 188. *n.* 194. *n.*
 199. *n.*
 26. V. 108. *n.*
 3. — X. 287.
 3. VI. 352. *n.*
 7—10. IX. 469. *n.*
 8. VI. 16. *n.* 373. *n.* IX.
 138. *n.*
 9. VI. 347. *n.* 372. *n.*
 IX. 138. *n.* 333. *n.*
 345. *n.* X. 500.
 9. 10. sermon upon, IX.
 263.
 10. VI. 372. *n.*
 16. VIII. 159. *n.* 207. *n.*
 IX. 45. *n.* 259. *n.*
 21. 22. sermon upon, IX.
 313.
 23. V. 189. *n.*
 24. IX. 333. *n.*
 4. 1. V. 107. *n.* 108. *n.* IX.
 288. *n.* sermon upon,
 IX. 336.
 2. V. 106. *n.* 190. *n.*
 3. V. 9. *n.* 106. *n.* 108.
n. 187. *n.* 190. *n.* VIII.
 270. *n.*
 7. VI. 347.
 8. IV. 380.
 9. IX. 255. *n.* 258. *n.*
 10. VII. 74. *n.* 312. *n.*
 15. V. 189. *n.*
 16. IV. 380.
 17. 18. IX. 321. *n.*

Ch. Ver.

4. 19. I. ii. 196. VII. 312.
n. IX. 39. *n.*
 20. 21. IX. 33. *n.*
 5. 1. V. 189. *n.* VI. 347. *n.*
 4. VI. 347. *n.*
 5. V. 189. *n.*
 6. V. 190. *n.* 191. *n.*
 7. I. i. 24. 25. 333. ii.
 246. V. 192. *n.* VIII.
 439. *n.* X. 288. 289.
 306. 325. 327. 344.
 349. 410. 411. *n.* has
 very many and very
 considerable appear-
 ances of being truly
 genuine, VIII. 439.
 8. 9. 11. V. 192. *n.*
 12. 13. II. 126.
 16. VII. 407. *n.*
 18. VI. 347. *n.* IX. 345.
n.
 20. II. 123. III. 59. 60.
 IV. 353. V. 188. *n.*
 193. *n.* VII. 59. *n.*
 2 ST. JOHN.
 — 3. V. 380. *n.* VII. 267. *n.*
 7. V. 9. *n.* 108. *n.* 187. *n.*
 190. *n.*
 9. V. 9. *n.* 106. *n.* 369. *n.*
 10. V. 90. *n.* 106. *n.* 145.
n. 369. *n.* VII. 414. *n.*
 11. V. 9. *n.* 90. *n.* 106. *n.*
 110. *n.* 145. *n.*
 19. VIII. 114. *n.*
 3 ST. JOHN.
 — 1. IX. 366. *n.*

Ch. Ver.

- 9. VI. 24. *n.* IX. 366. *n.*
 10. V. 145. *n.* VI. 24. *n.*

ST. JUDE.

- 2. IX. 367. *n.*
 3. V. 8. *n.* 439. *n.*
 4. V. 154.
 6. IX. 394. *n.*
 11. VI. 110. *n.* IX. 404. *n.*

REVELATIONS.

1. 1. II. 161.
 4. II. 115. *n.* 137. III.
 229. V. 380. *n.* VII.
 267. *n.*
 5. I. ii. 195. II. xxiv.
 xxxvi. 115. *n.* III.
 353. V. 380. *n.* VII.
 74. *n.*
 6. I. ii. 195. II. xxxiv.
 xxxvi. III. 353. IV.
 354. VII. 390. *n.* X.
 110.
 7. II. 136.
 8. I. ii. 63. 80. 81. 319.
 II. 136. 140. *n.* 142.
 III. 41. 218. 234. 235.
 469. IV. 55. 353.
 proofs of this text ap-
 plying to the Son
 and not to the Fa-
 ther, III. 227.
 11. II. 137. *n.* 140. *n.*
 16. II. 154.
 17. I. ii. 63. 80. II. 137.
 139. 140. *n.* III. 218.
 IV. 353. IX. 322. *n.*
 18. II. 137. *n.* 140. *n.*

Ch. Ver.

2. 3. I. ii. 63. II. 77. *n.* III.
 218.
 4. II. 97. *n.*
 5. VI. 187. *n.* 363. *n.*
 6. II. 97. *n.*
 8. II. 137. *n.* 140. *n.*
 12. II. 154.
 14. V. 145. *n.* VI. 110. *n.*
 IX. 367. *n.* 404. *n.*
 15. V. 145. *n.* VI. 110. *n.*
 16. II. 154. VI. 363. *n.*
 20. V. 145. *n.* VI. 363. *n.*
 21. VI. 363. *n.*
 23. II. 154. IV. 354.
 3. 3. VI. 363. *n.*
 14. II. 31. 140. *n.*
 19. VI. 363. *n.* IX. 116. *n.*
 21. V. 349. *n.*
 4. 8. II. 138. III. 230.
 10. I. ii. 51. *n.* III. 173.
 378.
 11. I. ii. 51. *n.* III. 173.
 353. 378.
 5. 6. VII. 75. *n.*
 8. I. ii. 181. *n.* 195. II.
 165. *n.* IV. 361. VII.
 67. *n.* 348. *n.* 361.
 366. *n.* 371. VIII.
 183. *n.* 325. *n.* IX.
 395. *n.*
 9. I. ii. 195. III. 353.
 VII. 74. *n.* VIII. 214.
n.
 10. VII. 390. *n.*
 11. 12. 13. V. 35. *n.* 380.
n.
 12. II. xxxiv. xxxvi. III.
 353. IV. 354.

Ch. Ver.

5. 13. I. ii. 181. *n.* II. xxxvi.
IV. 361. 372. VII.
58. *n.*
14. I. ii. 195.
6. 9. VII. 107. *n.* VIII.
325. *n.*
7. 3. VIII. 345. *n.* X. 44.
10. I. ii. 181. *n.* V. 35. *n.*
14. V. 397. *n.* VII. 74. *n.*
IX. 394. *n.*
8. 3. VII. 67. *n.* 348. *n.*
362. *n.* 366. *n.* VIII.
325. *n.* 331. *n.* IX.
395. *n.*
4. VII. 67. *n.* 348. *n.*
VIII. 325. *n.* IX. 395.
n.
5. VII. 350. *n.* 362. *n.*
VIII. 331. *n.*
11. 1. 3. III. 165.
34. VI. 92. *n.*
12. 9. VI. 29. *n.*
11. 12. V. 350. *n.*
13. 16. II. 140. *n.*
14. 12. V. 8. *n.*
17. 14. I. ii. 63. II. 139. III.
218.
19. 1. 2. III. 353.
10. I. ii. 53. 165. IV.
352. V. 32. *n.*

Ch. Ver.

19. 11. II. 130.
12. II. 75. 164. III. 30.
13. II. 8. 154. IV. 384.
15. II. 154.
16. I. ii. 63. II. 129. 139.
III. 218. V. 397. *n.*
403.
17. II. 129. 130.
19. II. 130.
20. 2. VI. 29. *n.*
6. VII. 390. *n.* VIII.
341. *n.* 342. *n.*
21. 6. II. 137. 139. 140. *n.*
IV. 353.
8. V. 7. *n.*
22. II. 80. III. 52. V.
398. VIII. 439. *n.*
23. II. 80. III. 52. V.
398.
22. 1. II. 80. III. 52. V.
349. *n.*
6. I. ii. 41.
9. I. ii. 165. IV. 352.
V. 32. *n.*
12. II. 123.
13. I. ii. 63. 80. 81. II.
137. 139. 140. *n.* III.
218. IV. 353.
16. I. ii. 41.
21. VII. 267. *n.*

I N D E X.

- ABARBENEL**, (Abrabanel,) Isaac, VI. 243. 266.
Abassine church, has not even the Apostles' Creed from its ignorance of Latin forms, IV. 233.
Abbadiè, James, II. 140. *n.* V. 25. *n.*
Abbo, or Albo, Floriacensis, IV. 208. 225. 291. abbot of Fleury, or St. Benedict upon the Loire, 154. had some difference with Arnulphus, bishop of Orleans, *ib.* wrote an apology respecting it, *ib.* his testimony respecting the use of the Athanasian Creed, *ib.*
Abbot, George, archbishop of Canterbury, X. 72, 496.
Abbot, Robert, bishop of Salisbury, VIII. 170.
Abelard, Peter, IV. 181. 182. 285. *n.* 292. notice of his Comment on the Athanasian Creed, 171.
Abernethy, John, VI. 324.
Abrabanel, see *Abarbenel*.
Abraham, I. i. 171. his intention of sacrificing his son, vindicated, VI. 64. bishop Cumberland's explanation, 65.
Acacius, III. ix.
Accursius, Mariangelus, X. 236. 237.
Achadeus, see *Amadeus*.
Achillas, bishop of Alexandria, V. 253.
Acosta, Uriel, VIII. 79. 121. *n.* X. 471.
Actions, when formally good and perfect, V. 531. in a strict sense, none but the divine actions have an exact conformity to the reasons of things, *ib.*
Acts, (divine,) nature of, hard to understand, III. 304. 305.
Adalbertus, made a bishop, IV. 153. his testimony of the general reception of the Athanasian Creed, *ib.*
Adam, I. i. 171.

- Adamantius, VII. 293. *n.*
- Addison, Joseph, VI. 311. VIII. 75. *n.*
- Adrian I., pope, IV. 190. 224. 226.
- Adults, if fitly prepared, justified in baptism, IX. 463.
- Ælfric, archbishop of Canterbury, X. 508. 512. his death, 515.
- Æneas, bishop of Paris, IV. 134. 152. 209. wrote a treatise against the Greeks, *ib.*
- Æthiopia, church of, St. Matthew its founder, X. 241.
- Aëtius, an heretic, I. ii. 132. 158. 250. III. 155. 314. IV. 108. V. 53. 352.
- Affirmative prior in order of nature to the negative, IV. 469.
- Agde, council of, VII. 427. 428. 434. 435. first obliged the laity to receive the communion thrice a year at least, 434.
- Agellius, Anthony, a Novatian bishop, II. 238. *n.* III. xiii.
- ἀγέννητος, and ἀγέννητος, used promiscuously, till the Arian controversy gave occasion for their being accurately distinguished, I. ii. 109. *n.* an inquiry into the original meaning of ἀγέννητος, III. 240. not used in the sense of ἀγέννητος, *ib.* used by the ancient philosophers to signify necessary existence, 243. applied by the fathers to what is supposed to have been produced or begotten, *ib.* though probably used in a higher sense when applied to the Father, 244. 245.
- ἀγέννητος, an inquiry into the time when this term was first applied to the Son, III. 240. 244. ἀγέννητος not previously used in the same sense, *ib.*
- Agens, unus intelligens, and unum intelligens Agens, difference between, II. 364.
- Agobardus, archbishop of Lyons, wrote against Felix Orgelitanus, IV. 151.
- Agrippinus, X. 125.
- Ahyto, see *Hatto*.
- Aikin, Dr., I. i. 343. *n.*

- Ainsworth, Henry, VII. 152. *n.*
- Alberti, John, X. 429.
- Albertinus, VI. 365. *n.* VII. 24. 87. *n.* 92. *n.* 93. 99. *n.* 102. *n.* 103. *n.* 109. *n.* 113. *n.* 124. *n.* 138. 150. *n.* 157. *n.* 158. *n.* 159. *n.* 167. 169. 170. *n.* 172. 177. *n.* 178. *n.* 179. *n.* 181. *n.* 219. *n.* 227. *n.* 228. *n.* 233. *n.* 281. *n.* 282. *n.* 289. *n.* 294. *n.* 303. *n.* 382. *n.* 384. *n.* VIII. 139. *n.* 194. *n.* 195. *n.* 198. 202. *n.* 229. *n.* 230. *n.* 232. *n.* 233. *n.* 234. 236. *n.* 237. 240. *n.* 242. *n.*—247. *n.* 249. *n.*—252. *n.* 268. *n.* 274. *n.* 276. *n.* 278. *n.* 297. *n.* 316. *n.* 319. *n.* IX. 479. *n.* 510.
- Albertus Magnus, IV. 413. 417. notice of, 397. *n.* 399. applied *necessity* in a sober but new sense to the Divine essence, 398. *n.* 399. considered the existence of the Deity not demonstrable *à priori*, 400. was the preceptor of Aquinas, *ib.*
- Albo, see *Abbo*.
- Alcuinus, IV. 317. *n.* 318. *n.* X. 210. the book *de Divinis Officiis* falsely ascribed to him, VIII. 251.
- Aldrich, Henry, VII. 304. *n.* his statement respecting the real presence in the eucharist, 192.
- Aleph, John, X. 280. 283. 299. 301. 399. probably a feigned name, 376.
- Alexander, VIII. 117. excommunicated by St. Paul for denial of a future resurrection, V. 10.
- Alexander Alensis, see *Alexander of Hales*.
- Alexander, bishop of Alexandria, I. ii. 15. 99. 103. 104. *n.* 145. *n.* 257. 259. 271. *n.* II. 91. *n.* 146. *n.* 147. 148. *n.* 149. *n.* 151. *n.* III. v. vi. 2. *n.* 45. 256. *n.* 257. *n.* 275. 293. 297. 369. 435. IV. 96. *n.* V. 197. *n.* 234. 414. X. 129. 130. called the Father and the Son *ἴδια πράγματα*, I. ii. 14. distinguished between *eternal* and *self-existent*, 98. vindicated, III. 49. his epistle inserted by Montfaucon in his edition of Athanasius's works, *ib.* asserts the necessary existence and supreme divinity of the Son, 50. express for his eternal generation, IV. 25. a defender of the catholic faith

- against his presbyter Arius, 107. did not believe that the Father is *naturally* governor over the Son, *ib.* his testimony and that of his clergy respecting Christ's divinity, V. 252.
- Alexander Aphrodisiensis, a celebrated Peripatetic, IV. 395. when he flourished, *ib.* his opinion that the existence of a Deity cannot be proved *à priori*, 396.
- Alexander, bishop of Constantinople, I. ii. 14. V. 234.
- Alexander of Hales, (Alensis,) IV. 157. 301. *n.* VIII. 355. *n.* when he flourished, IV. 397. *n.* notice of his Comment on the Athanasian Creed in his *Summa*, 172. ascribes Gennadius's treatise *de Eccles. Dogmat.* to St. Austin, according to the common error of that time, *ib.* his opinion that the word *necessity* is improperly applied to the Deity, 397. *n.*
- Alexander, Natalis, IV. 184. 222. 265. *n.* V. 292. *n.* 298. *n.* VI. 31. *n.* 33. *n.* 50. *n.* 53. *n.* 57. *n.* 67. 178. IX. 509. *n.* published an Ecclesiastical History, IV. 142. speaks respectfully of Antelmi's opinion respecting the Athanasian Creed, but prefers Quesnel's hypothesis, *ib.* 144.
- Alexander IV., pope, IV. 228. *n.*
- Alexander, John, I. i. 316. V. 164. 348. *n.* his *Essay on Irenæus* passed through Waterland's hands before it was printed, X. 413. his *Essay* commended, V. 218.
- Alexandria, Athanasius presided in a synod there that compromised the dispute about *hypostasis*, III. 415.
- Alexandria, church of, IV. 248. St. Mark its founder, X. 241.
- Alexius IV., emperor of the east, IV. 210.
- Alfred, king, translated the Bible into his native tongue, X. 345.
- Algazel, IV. 398.
- Algerus, VIII. 355. *n.* X. 512. 513. 514.
- ἀλλὰ, frequent in scripture instead of ἀλλ' ὅμως, signifying *howbeit*, or *nevertheless*, II. 97. instances, 97. and *n.*

- Allatius, Leo, III. 56. n. IV. 157. 240. n. IX. 507. n. published his *Syntagma de Symbolo S. Athanasii*, in modern Greek, IV. 136. very scarce, *ib.* his opinion respecting the Creed, 144.
- Allegorizing, see *Scripture*.
- Allegory, how it differs from parable, VI. 13.
- Allen, Edmund, X. 382. translated Jude's Exposition of the Apocalypse from German into English, X. 375. 384.
- Allen, William, cardinal, VIII. 274. 335. n. 350. n. 360. X. 519. one of the Rhemish translators of the New Testament, 398.
- Allix, Peter, II. 144. n. III. 263. n. V. 227. n. 240. n. VI. 175. n. VII. 228. 424. n. VIII. 228. n. 237.
- Almighty, the imperfect rendering of *παντοκράτωρ*, a divine title given to Christ in scripture, II. 136.
- Alogi, V. 260. n. a branch of the Ebionites, 226. rejected St. John's Gospel, 341.
- Alpha and Omega*, a divine title given to Christ in scripture, II. 139.
- Alstedius, John Henry, IV. 222.
- Altar, in the Christian church, what, VIII. 331. how so called, VII. 372.
- Altamura, Stephan. de, i. e. *Le Quien*.
- Amadeus, or Achadeus, count, IV. 192.
- Amalarius Trevirensis, X. 210.
- Ambition, what, IX. 186.
- Ambrose, St., I. ii. 172. 333. n. II. xix. n. 5. n. 6. n. 18. n. 19. n. 38. 59. n. 71. n. 74. n. 97. n. 118. n. 127. n. 136. n. 137. 138. 139. 148. n. 150. n. 151. n. 155. n. 169. n. 174. n. 255. n. III. 58. 59. 147. n. 211. 227. 237. n. 277. 288. n. 458. n. IV. 111. 245. 247. 252. n. 276. n. 277. n. 287. V. 354. n. VI. 57. VII. 133. 157. n. 249. 288. 298. n. 376. n. VIII. 15. 201. n. 211. n. 241. n. 339. 341. n. 349. n. his declaration respecting the *incarnation*, IV. 254. the first that applies the term of *mass* to the eucharist, VII. 44. the book *de*

- Sacramentis* not justly ascribed to him, 288. conjectures respecting its date and author, *ib.* a passage of his touching the eucharistic elements, explained, VIII. 352. the Comment on St. Paul's Epistles under his name, perhaps written by Hilary the deacon, X. 56. 131.
- Ambrosian Latin MS. of the Athanasian Creed, IV. 270. *n.*—281. *n.* 288. *n.* 298. notice of, 188. a copy of it published by Muratorius, *ib.* the MS. came from the monastery of Bobbio, *ib.*
- Ambrosian III. MS. Fortunatus's Comment on the Athanasian Creed, IV. 141. 164.
- Ambrosian library has two anonymous MS. comments on the Athanasian Creed, IV. 181.
- Ambrosian monks particularly venerated the Athanasian Creed, IV. 195.
- Amelius, said to have borrowed from the scriptures, VIII. 16. 19.
- Amerbachius, Vitus, IV. 205.
- Ames, Joseph, X. 277. *n.*
- Ammonius, VI. 345. *n.* 441. *n.*
- Ἀνάγκη in Greek, or *necessitas* in Latin, had not the same sense as *necessity* bears, when we say that God exists by *necessity of nature*, II. xix. which was expressed by φύσει, or κατὰ φύσιν, *ib.* in what sense the fathers used ἀνάγκη φυσικὴ and φύσεως ἀνάγκη, *ib.* III. 276, 279. when first used, IV. 26.
- ἀνακαίνωσις, used sometimes for regeneration, X. 496.
- ἀνάμνησις, notice of the two places where it occurs in the New Testament, VII. 55. 68.
- *Ἀναρχος applied by the ancients to the Son, IV. 95.
- Anastasius I., pope, III. xvii. IV. 267. VIII. 237. *n.* 246. X. 56. 509. 510. impugned Origen's doctrines, III. 325. Le Quien inclinable to ascribe the Athanasian Creed to him, IV. 141.
- Anastasius instead of Athanasius commonly found in the German copies of the Athanasian Creed, for five

- or six hundred years upwards, IV. 195. how probably the error arose, *ib.*
- Anastasius II., pope, IV. 248.
- Anastasius, monk of mount Sinai, V. 56. *n.* 342. VIII. 235. wrote against the Gaianites, 235. observations on his confused notions respecting the consecrated elements of the eucharist, 236. 248. among the first who threw off the distinctions between the symbolical and true body, 239.
- ἀνάθεμα εἶναι*, what it often means, IX. 253.
- Anathemas, observations respecting, V. 58.
- Anaxagoras, said to have borrowed from the scriptures, VIII. 15.
- Ancient doctrine best kept up by adhering to ancient language, VIII. 247.
- Ancients, see *Fathers*.
- Anagra, council of, VII. 22. 424. *n.* 425. *n.*
- Andreas Cæsariensis, I. ii. 320. *n.* III. 227.
- Andrews, Lancelot, bishop of Winchester, II. 380. VIII. 361. *n.* IX. 429. *n.* notice and explanation of his notion of the sacrament's being a sacrifice, VIII. 164.
- Angel, or messenger, applied to the Son, concerns only his office, not his nature, IV. 371.
- Angel, what may be the sense of the word in Acts xxiii. 8. IX. 305.
- Angels, creation of, a proof of Christ's divinity, II. 52. conceived by Manichæans to be of God's substance, III. 113. in what one great part of their perfection probably consists, V. 542. the ancients gave angels names according to their supposed offices, VII. 279. *n.* instances, 280. *n.*
- Angers, library of the church of, IV. 148.
- Anglo-Saxon, advantages of the knowledge of, X. 436.
- Anguish, what, IX. 162.
- Anicetus, V. 271. *n.*
- Anne, wife of Richard II., X. 355.
- Anomæans, a sect of Arians, I. ii. 158.

- Anscharius, IV. 224. 225. monk of Corbey, and afterwards archbishop of Hamburg and Bremen, IV. 152. his life written by Rembertus, his successor in the see, *ib.* and by Gualdo, in verse, 155.
- Anselm, archbishop of Canterbury, IV. 463. VII. 107. n. VIII. 198. n. X. 206. 476. his opinion that the word *necessity* is improperly applied to the Deity, IV. 397. n.
- Anselm, (sive Herveus Dolensis,) VIII. 338. n.
- Antelmi, Anthelmi, Joseph, IV. 143. 187. 196. 250. n. 258. n. 259. n. 261. 262. n. 263. a learned Paris divine, first attacked Quesnel's opinions respecting the Athanasian Creed, IV. 140. considers Vincentius Lirinensis its author, *ib.* his work commended by Tillemont and Natalis Alexander, who however incline rather to Quesnel's opinions, *ib.* 142. spoken favourably of by Muratori, 141.
- Ante-Nicene Fathers, see *Fathers*.
- Ante-oblation in the eucharist, what, VIII. 221.
- Ante tempus*, meaning of, as applied by the ancient writers to God the Son, I. ii. 99.
- Antinomians, V. 488. 490.
- Antiöch, church of, St. Peter its founder, X. 241.
- Antioch, notice of the debate begun there about *hypostases*, III. 415. how settled, *ib.*
- Antioch, III. 280. 297. 312. n. 314. VII. 418. council of, cleared from misrepresentation, 330. number of bishops at this council, *ib.*
- Antiochian fathers, III. 147. n. IV. 106. time of their writing, III. 138. texts respecting God applied by them to Christ, *ib.* objections answered, *ib.*
- Antiochus Epiphanes, V. 454.
- Antiquity, ecclesiastical, see *Fathers*.
- Antisthenes, said to have borrowed from the scriptures, VIII. 10.
- Antoninus, Marcus, VI. 322. VIII. 19.
- Antonius, Nicolaus, IV. 181. n.

Apelles, III. 289. V. 260. *n.* his execrable tenets, VIII. 121.

Apocalypse, see *Napier*.

Apollinarian heresy, date of, IV. 243. Athanasian Creed minute and particular against it, *ib.*

Apollinarians, IV. 295. 311. held a doctrine very near akin to that which was afterwards called Eutychian, 251. 252. charged the catholics with the opposite extreme, afterwards called Nestorian, 252. their opinion of the human nature of Christ, 296, 297. the absorption of Christ's manhood in his Godhead proved against them by St. Chrysostom from the eucharist, VIII. 137.

Apollinaris, Apollinarius, III. 18. 215. IV. 258. 325. V. 367. VI. 345. *n.* VIII. 336.

Apologue, what, VI. 9.

à posteriori demonstration, what, IV. 408. *n.* *à posteriori* demonstration of the Deity vindicated, 465.

Apostles' Creed, IV. 297. 299. why so called, 267. V. 393. notice respecting it, 392. the Roman Creed, why so called, II. 196. is neither so old, taken altogether, nor of so great authority as the Nicene Creed, 197. not of more credit than other creeds, *ib.* is diametrically opposite to the Arian principles, *ib.* held by the Latin church to be really written by them, and therefore of as great authority as the inspired writings, IV. 146. its being composed by the apostles a vulgar error derived from the fifth century, V. 392. suspected by Valla and Erasmus, 393. proved by Vossius, *ib.* the English reformers, owing to this error, paid it probably more respect than they otherwise would have done, *ib.* this Creed why less explicit than others, *ib.* has not been admitted, scarce known, in Africa, and but little in Asia, except among the Armenians, IV. 240. notice of bishop Taylor's false suppositions respecting it, 308. when brought to its present entire form, *ib.* nothing else but the baptismal Creed of the church of

- Rome, IV. 308. form of the old Roman (or Apostles') Creed, *ib. n.* observations on its shorter form published by Usher, V. 160. shewn to teach the doctrine of the Trinity, 169, 173. meaning of the word *Father* in the beginning of it, 395. and *Almighty*, 397. and *Son*, 402. and *Lord*, 403, 404.
- Apostolical Constitutions, II. 35. *n.* III. 321. IV. 82. VII. 27. *n.* 307. *n.* 362. *n.* 378. *n.* 394. 401. 418. *n.* 420. 421. 425. *n.* 426. *n.* VIII. 351. *n.* IX. 502. *n.* 505. *n.* X. 44. 94. *n.* 106. *n.* 242. patched, spurious, and interpolated, III. 262. Fabricius's judgment upon Whiston's attempt about them, 263. *n.* their probable age, VII. 289. *n.* their declaration against lay-baptism, X. 142.
- Appearing*, see Ἐπιφάνεια.
- à priori* demonstration, what, IV. 408. *n.* see *Deity*.
- Apuleius, said to have borrowed from the scriptures, VIII. 19.
- Aquarians, a sect, why so called, VIII. 134.
- Aquila of Pontus, V. 214. 215. VII. 320. *n.*
- Aquileia, Creed of, IV. 297.
- Aquinas, Thomas, III. 417. *n.* IV. 229. 262. 410. 415. 417. 463. VI. 347. *n.* VII. 108. VIII. 159. 198. *n.* 211. *n.* 338. X. 506. pupil of Albertus Magnus, but died in 1274. before him, IV. 400. surnamed the Angelical Doctor, *ib.* Duns Scotus his rival, 404. his remark on the form of the Athanasian Creed, 159. considered the existence of the Deity not demonstrable *à priori*, 400. his explanation of the eucharist being a sacrifice, VIII. 360.
- Arabs, circumcised at about thirteen years of age, VI. 57.
- Ἀρχὴ, its meaning in Rev. iii. 14. as applied to Christ, II. 30. how interpreted in the beginning of Genesis by Methodius, 236. in what sense used by the ancients, III. 318.
- Archelaus, V. 362.

Archer, — I. i. 29.

Arcudius, VII. 299. VIII. 172. n. IX. 502. n. 506. n. 508. n. 509. n.

Aretius, Benedictus, VIII. 278. n.

Arian subscription, circumstances that induced Waterland to consider the subject, II. 281. the general principles of the modern Arians concerning subscription to our public forms, 285. viz. that every expression in our public forms is capable of a sense consistent with the new scheme, 287. that their being capable of such a sense is enough, without regard to the more plain and natural signification of the words themselves, or to the intentions of those who first compiled them, or who now impose them, *ib.* in answer, it is shewn that the sense of the compilers and imposers, when certainly known, is to be religiously observed by every subscriber, even though the words were capable of another sense, 288. which is proved from the case of oaths, *ib.* from the ends and purposes intended by requiring subscription, 289. and from the scandal and pernicious influence of such fraudulent practice, 290. to the plea that protestant churches require men to comply with their forms in such sense only wherein they are agreeable to scripture, it is answered, that no person is required to subscribe against his conscience, that is, in a sense he thinks not agreeable to scripture, but if he does subscribe, he is required to do it in the sense intended by the church, 291. 292. to the plea that no man can be bound to *understand* or to *receive* forms in a sense differing from scripture, it is answered, that two distinct things, the rule for *understanding*, and the rule for *receiving* any forms, are confounded together, and consequently an illogical inference drawn, 294. the same answer is given to the plea that the sense in which any form appears to a man's self, and not the presumed meaning of the compilers, is to be

the rule of his understanding it, 295. the plea that the church has no legislative power in matters of doctrine similar to the legislative power in civil matters, shewn to be futile, 296. to the plea that every man who (for the sake of peace and order) assents to any form, is bound to reconcile it to his own sense of scripture, it is answered, that if the form in its *obvious* and *intended* sense appears to him not consistent with scripture, he is bound not to assent to it at all, 298. to the plea that the church in the Articles themselves requires nothing to be received but what is agreeable to scripture, it is answered, that for this very reason she requires subscription in her own sense, because she judges no other sense to be agreeable to scripture: if any judge otherwise, let them not subscribe, 299. 391. to the plea that where expressions look different ways, (as many do in our public forms,) it is allowable to interpret what is obscure by what seems more plain and scriptural, it is answered, that there is nothing obscure in our public forms with regard to Arianism, and that therefore this plea is a misrepresentation of fact. If by *obscure* be meant *mysterious*, then it is answered, that then the plea comes to this, that when any church imposes the belief of mysteries, a subscriber may honestly substitute what he pleases instead of the mystery, or may make no mystery of it, 300. the plea that the article of the Trinity is capable of four senses, disproved, 301. the sum of the plea that there are many expressions in our public forms, which, in their obvious sense, contradict the received doctrine of the Trinity, denied, and the seeming contradiction accounted for by the explanation that such expressions imply only *subordination of order* in the Trinity, 303. to the plea that there are in our public forms one hundred and eighty-six passages favourable to the Arian side, and only twenty-seven against it, it is answered that, al-

lowing the numbers to be true, (shewn not to be so, 332.) yet that there are passages capable of different views, according to what they happen to be joined with, and such therefore as may be used either by Arian or catholic, but as they stand in our forms in company with other passages express and full for the catholic doctrine, they can reasonably bear no other than the catholic meaning: so that the true question is this, whether one hundred and eighty-six passages, which might (if the compilers and imposers had not intended them in a catholic sense) have been indifferently claimed by either catholic or Arian, should yield to twenty-seven, which are utterly repugnant to Arianism, or the twenty-seven to them, 307. to the plea that the article in the Creed of Christ's descent into hell, is now understood differently from what the composers intended, it is answered, that it is uncertain in what sense it was understood by the composers, and that in this instance our church has left that article at large, intending a latitude, 308. to the plea that the damnatory clauses in the Athanasian Creed are now by few understood in that sense in which, in all probability, the compiler intended, it is answered, that the same reasons that would shew what sense it is most reasonable to understand them in, would also serve to prove that that was the sense of the compiler, and that the compiler's sense being doubtful, and the imposers having left those clauses without any exposition, the subscriber is at liberty to understand them in such sense as the words will bear, and such as best answers the main intent of the Creed, and is agreeable to scripture and reason, 309. to the plea that the procession of the Holy Ghost set forth in the Nicene and Athanasian Creeds, in one sense, is by Dr. Bennet shewn to be now understood by many in a different sense, it is answered, that this is only *argumentum ad hominem*, and moreover does

not come up to the point in hand, for that Dr. Bennet was of opinion that our church had determined nothing in the matter, otherwise he would not presume to interpret the procession in his own way, 310. to the plea that the doctrines of predestination and original sin are now understood differently from what the composers meant to teach, it is answered, that the pretence that the composers intended them in a Calvinistic sense has been often and abundantly confuted, and moreover that a distinction should be made between such articles as being formed in general terms, leave a latitude for private opinions, and such, as being otherwise formed, leave no such latitude; and that it is ridiculous to pretend that because *some* articles are general and indefinite, and may admit of different explanations, therefore *all* may, 311. 312. the plea that the article in the Nicene Creed, *of one substance with the Father*, is now taken otherwise than the council meant, little more than a cavil upon the double meaning of the word individual, and that the doctrine of the Nicene council is rightly enough understood by modern Christians, 314. to the plea that it becomes a sincere man (especially if he varies from notions commonly received) to declare plainly in what sense he understands any words of human institution, it is answered, that if the subscription contended for be in itself fraudulent, as elusive of the law, a man's declaring, or giving notice of it, does not alter its nature, or make it legal, and that it cannot be pretended that there is any presumed consent to such evasion, 315. it is shewn, in the second place, that several expressions in our public forms are really not capable of a sense consistent with the Arian scheme, 319—333. summary of the whole case, 335. Waterland's *Supplement to the Case of Arian Subscription considered*, &c. 339. our church vindicated from such latitude of expression respecting the Tri-

nity as to admit of Arian subscription, II. 347. an exemplification of an Arian's real sentiments, together with his professions in the words of our church, and his evasions to satisfy his conscience in the sacred engagement of subscription, 357. other persons may have signed the articles in different senses, because their opinions may have varied on points left undetermined and at large, the Arians cannot do the same because the doctrine of the Trinity is determined and limited, 361. 362. 363. the church may require subscription to its own sense of particular passages of scripture, because subscription is not a term of lay-communion, but of ministerial conformity, or acceptance of trusts and privileges, 362. why an Arian cannot honestly subscribe to the doctrine of the Trinity, 363. nothing can be more particular and explicit than the church doctrine of the Trinity, 366. and none can honestly subscribe to any proposition in a sense he knows was not the sense of its framer or imposer, 368. 369. how far Waterland's and Bennet's views of subscription differ, 397. Whiston's censure of Dr. Clarke's method of subscription, 398.

Arian congregations in England became Unitarian, and are now, for the most part, Socinian, I. i. 132. *n.*

Arianism, differences among the dissenting teachers at Exeter respecting, I. i. 130. difficulties of the modern Arian scheme, IV. 5. is but the dupe to deism, and that to atheism or popery, V. 430.

Arians, IV. 295. 296. 311. equivocated upon certain words retaining the catholic expressions, but eluding the catholic sense, I. ii. 88. 99. 146. evaded the eternity of the *Λόγος* by the invention of a *twofold Λόγος*, 115. in ascribing creation to a *creature* they innovated in the faith of Christ, 137. why even when predominant, they did not venture expressly to call the Son of God a creature, 145. their real tenets, 146. have more difficulties to get over than the catholics,

120. 122. 126. 161. 252. what is the very essence and characteristic of Arianism, 151. what concession would have satisfied the Arians, 155. positions of some or other of them in respect of the Son, 157. the methods used to propagate their heresy, 158. observations on them, *ib.* the main strength of Arianism lay in logical and metaphysical subtilities, 213. the catholic doctrine misrepresented by Dr. Clarke, 215. controversy between the catholics and Arians, managed upon the foot of mere reason, terminates at length in that single question, whether the essence of God be above comprehension, or no, 218. Arianism and Sabellianism how near akin, 251. where they differ, 252. Arianism more pious than Sabellianism, but Sabellianism more consistent, 253. the Arian or Semi-Arian scheme can never tolerably support itself without taking in the catholic principle of a *human* soul to join with the Word, 254. supposing Christ's divinity doubtful, the catholic view of the question is safer than the Arian, 336. what it is requisite to prove, to defend their scheme, 342. one considerable objection against the Arian scheme is, that it stands in opposition to the first commandment, and against the unanimous sense of the church, II. xxiv. the Arians are chargeable with ditheism, or idolatry, xxviii. their notion of worship refuted, xxxii. the Arian construction of the beginning of St. John's Gospel, with observations on it, 9. 25. 37. first propagated in the beginning of the fourth century, *ib.* never was a sect so divided, various, and unsettled as the Arians, 9. 25. and why, 9. their idea of two Creators even condemned by Socinians and Sabellians, 57. as there was no way of avoiding this tenet, but either by making the Father and the Son one Creator, or else denying the Son to be Creator at all, they chose the latter, *ib.* perplexed about creation being ascribed to the Son, 59. 62. their inconsistency

about *exclusive* terms, 87. their method of managing controversy, 200. III. iv. the doctrine of the Trinity according to Arians contrasted with the same doctrine according to the church of England, II. 347. inferences drawn therefrom, 355. opinions entertained by the catholics respecting Arianism, from its first beginning, III. v. the Arians ordered to be called Porphyrians by the emperor Constantine, and why, vii. notice of the Arians, Eunomians, and Macedonians declining the challenge of the catholics to refer the matter in dispute between them to the concurring judgment of the writers who lived before the controversy began, xii. Waterland's objections against a scheme to determine the controversy by scripture alone, laying aside not only antiquity, but also those texts of scripture that are disputed, xx. his account of the grounds of difference between the orthodox and Arians respecting Christ's divinity, 3. 6. metaphysics their last resort, 4. 63. 105. 307. 391. 399. 448. 467. 470. 475. instances of their false metaphysics, 465. Waterland's justification of his application of the terms *Arians* and *Arianism*, 10. the Arian attempt to charge the council of Nice with Arianism, on Dr. Waterland's principles, disproved, *ib.* according to their principles the worship of inferior deities would have been allowable to the Jews, 31. 33. their unfair method of claiming the ancients on their side, 88. confound coequality with coordination, 94. by eluding the proof of the Son's eternity, they have scarce left any for the eternity of the Father, 230. their argument to prove the Son a creature, 276. their sense of *necessity*, *ib.* their cause not served by attempting to prove *necessary existence* to be the same as *self-existence*, and why, 287. 334. their sense of *begetting* and *acting*, not the same as that of scripture and antiquity, 288. their doctrines traced up to the old Gnostics by bishop Bull, 289. deny the substance of

- God to be God, 387. their fundamental error, 399. their meaning of *hypostasis*, 415. patronised by, and triumphant under the emperor Constantius, 419. their method of managing their controversy, IV. 44. 112. their error respecting the Trinity, 284. their pretences of tradition refuted by Athanasius, V. 324. 327. the divinity of Christ proved from the form of baptism against them, VIII. 135. their baptisms admitted by the church, X. 123.
- Ariminum, council of, III. 422. some particulars respecting, I. ii. 332. vainly opposed by the Arians to the council of Nice, *ib.* comparison between it and that of Nice, V. 236. overawed by the emperor Constantius, *ib.* how many in this council were Arians, *ib.* the catholics imposed upon, *ib.*
- Aristides, III. 461.
- Aristobulus, VIII. 7. n. 24. an Alexandrian Jew, a Peripatetic philosopher, and preceptor to Ptolemy Philometor, VIII. 5. maintained that Pythagoras and Plato copied many things from Moses's law, *ib.* and that others had borrowed from the scriptures, 6. the genuineness of his writings doubted by some, *ib.*
- Aristophanes, VI. 322.
- Aristotle, I. ii. 86. III. 243. IV. 398. VI. 322. his philosophy revived by Avicenna and Averroes, IV. 398. n. some of his works translated by Boetius, *ib.* said to have borrowed from the scriptures, VIII. 6. 7. 10. 20.
- Arius, I. ii. 100. 114. 145. 147. 151. 152. 210. 272. II. 224. III. xi. 2. 10. 13. n. 18. 27. 49. 155. 372. 419. 470. IV. 107. 258. V. 253. 278. 280. n. 302. n. 314. 343. 352. 412. X. 485. his heresy, I. ii. 237. IV. 319. Alexander, bishop of Alexandria, the first champion of the catholic cause against him, I. ii. 14. pretended that God was once no Father, and that the Logos was produced in time, 103. the strict eternity or coeternity of the Son was the principal thing that stuck with him, 154. the different positions he at times main-

- tained in respect of the Son, 157. 158. 159. he did not believe any medium between *God* and *creature*, but at once degraded Christ to the latter, 188. in order to avoid tritheism, and to preserve the unity of the Godhead, 237. maintaining that two real persons cannot be one being or substance, 251. notice of his being received again into communion with the catholic church, 331. maintained that the Father rules over the Son, as being his God, and having existed before him, IV. 108. III. denied that the Son was of like substance with the Father, III. 49. condemned by the council of Nice, V. 235. his construction of John i. 1., 342.
- Arles, council of, VII. 22. X. 125. 148. 163. when held, X. 128. by how many bishops, *ib.* its canon touching the rebaptization of heretics, *ib.*
- Armenians, said to receive the Apostles' Creed, IV. 240.
- Arnobius, III. 141. *n.* 432. *n.* IV. 107. VI. 191. *n.* VIII. 49. 56. 169. *n.* 201. *n.* 299. *n.* 315. *n.*
- Arnoldus, IV. 156. X. 515. wrote the piece *de Cæna*, ascribed to Cyprian, VIII. 255.
- Arnulphus, bishop of Orleans, IV. 154.
- ἀρπαγμα* different from *ἀρπαγμὸς*, II. 95.
- Arriaga, Rodericus de, IV. 442. *n.* when he flourished, 417. proved the divine existence not to be demonstrable *à priori*, *ib.*
- Arrogance, what, IX. 186.
- Arroque, M. P., VII. 27. *n.* 40. *n.* 93. *n.* 182. *n.* 228. *n.* 437. *n.* VIII. 171. *n.* 240. *n.* 243. *n.* 247. *n.*
- Artaxerxes, Longimanus, VI. 180. VIII. 21.
- Artemas, III. 435.
- Artemon, called also Artemas, V. 229. a disciple of Theodotus, *ib.* notice respecting him, *ib.*
- Artemonians, their pretence of tradition refuted, V. 324.
- Artemonius, V. 208. *n.* 230. 234. 260. *n.* 329. see S. *Crellius*.

- Article *ó* before $\Theta\epsilon\delta\varsigma$, its addition or omission does not alter the sense of the word, I. ii. 48, 49. II. 16.
- Article I. on the Trinity, shewn to have one sense only, and not four, according to an Arian explanation, II. 301.
- Article III. on Christ's descent into hell, left at large by our church intending a latitude, II. 308.
- Article XVII. on predestination, unanswerably vindicated from a Calvinistic sense by bishop Bull, II. 311. remarks on its meaning, 386.
- Articles, the, passed and ratified in 1562, in Latin only, II. 345. revised by the convocation of 1571, *ib.* an authentic English translation made by the same convocation, *ib.* and the Articles in both languages published by royal authority, *ib.* subscription required the same year to the English Articles, called the Articles of 1562, by the act of the 13th of Elizabeth, *ib.* both being therefore equally authentical, either may be used to explain the other, *ib.* how the proceedings at Cambridge against Barret for Anti-Calvinism go to prove that the Articles were not considered Calvinistic by archbishop Whitgift and others, 376—379. if the Articles were considered Calvinistic, why were the Lambeth Articles drawn up, since on that supposition the old ones could have prevented Anti-Calvinism, 379. and why, on the same supposition, when Calvinism prevailed in Ireland, were the Thirty-nine Articles rejected, and the Lambeth Articles inserted in the confession that was then drawn up, 381. no proof that archbishop Usher considered the Articles Calvinistic, *ib.* reasons why the Articles were not Calvinistical in their origin, *ib.* the Calvinists themselves complained of the Articles, 382. 384. and at the Hampton-Court conference proposed that they should be altered, and that the Lambeth Articles might be taken in, 383. Charles I.'s declaration confining persons to the plain and full meaning of the

Articles complained against by the Calvinists, but why so, if Calvinism had been before incorporated into our Articles, or if it were not a new sense, and beside their plain and full meaning, 385. the advantages to be derived from stopping the Arian practice of subscribing, 393. the Articles made to speak popish sentiments in a work by à Sancta Clara, V. 150. Clarke's vindication of the 11th, 12th, and 13th against the charge of favouring the solifidian doctrine, IX. ix. the Articles drawn up upon the plan of the Augustan Confession, xi.

Arundel, lord, I. i. 43.

Arundel, Thomas, archbishop of York, and chancellor of England, X. 345.

Aseity, the schools' term for self-existence, III. 395. its meaning, 395. *n.*

Ashton, Charles, master of Jesus college, Cambridge, his death, X. 457. *n.* his literary character, *ib.* had been chaplain to bishop Patrick, 458. *n.*

Ashurim, whether the founder of the Assyrians, VIII. 22.

Ashwell, George, X. 479. his opinion respecting the Athanasian Creed, IV. 135. 144.

Askew, Dr., I. i. 304.

Assembly, — VI. 248. *n.*

Assyrians, a question respecting their origin, VIII. 22.

Asterius, his wanton suggestion that the Son learnt the art of creating, by being bred up under the Father, II. 26.

Asterius Amasenus, the author of the treatise *de Pœnitentia*, ascribed to Gregory Nyssen, VIII. 310.

Athanasian Creed, the best exposition of the Trinity and incarnation to be met with any where, II. 309. whatever reasons (if good) will serve to shew what sense it is most reasonable to understand the damnatory clauses in, the same reasons would serve to shew that that was the sense of the compiler, *ib.* the com-

piler's sense being doubtful, and the imposers having left those clauses without any exposition, the subscriber is at liberty to understand them in such sense as the words will bear, and such as best answers the main intent of the Creed, and is most agreeable to sense and reason, II. 309. the very lowest sense and import of these damnatory clauses, 320. some clauses of this Creed shewn not to be susceptible of an Arian sense, 321—331. notice of Waterland's Critical History of the Athanasian Creed, I. i. 105. two editions of it, 106. the object of it, *ib.* IV. 129. the method of it, I. i. 106. IV. 130. the opinions of the learned moderns concerning this Creed, 133—144. G. Vossius led the way in a strict and critical inquiry into it, 133. the result of his inquiries, *ib.* Quesnel almost drew the learned world after him in considering Vigilius Tapsensis as the author, 137. notice of Tentzelius's *Judicia Eruditorum de Symb. Athanas.* 139. Quesnel's opinions first attacked by Antelmi, 140. who ascribed the Creed to Vincentius Lirinensis, *ib.* the opinions of the moderns shewn in one view in a table, 144. ancient testimonies respecting this Creed, 145—163. that of the Autun council the oldest, 145. Papebrochius's opinion that the expression *faith of Athanasius*, in the Autun Confession, means the Nicene Creed opposed, 146. had peculiarly the title of *fides catholica* among the ancients, 149. Hincmar, archbishop of Rheims, the first writer that gave this Creed the name it bears at this day, 152. Adalbertus (A. D. 871.) speaks of this Creed as *received with great veneration by the catholic church*, or being of *customary and venerable use* in it, 153. Abbo's testimony of its being sung in alternate verses in France and England, 154. Honorius (A. D. 1130.) and Paululus (1178.) state that *it was daily* repeated at the *prime*, 155. Otho, bishop of Frisinghen, the first who pretends to name the place where Athanasius is sup-

posed to have made his Creed, *ib.* Antelmi's conjecture of the grounds of this supposition, *ib.* Beleth the oldest writer that takes notice of its being commonly ascribed to Anastasius, though he himself ascribes it to Athanasius, 156. observations on the testimony of Hydruntinus as to a Greek copy of this Creed, 157. how it came to have the name of a creed, though not anciently usually called so, 158. the assertions of the famed legates of Gregory IX. respecting it, *ib.* formerly in England commonly called a psalm or hymn, 158. 159. a table of the recited ancient authors, and the titles given by them to the Creed, 163. ancient commentators and paraphrasts upon it, 164—182. notice of an English Comment, and Waterland's reasons for ascribing it to Wickliff, 175. a summary table of the commentators, &c. and the titles of the Creed, 182. notice of the Latin MSS. of this Creed, 183—203. which was undoubtedly written in Latin, 183. the German copies of this Creed, for five or six hundred years upwards, have most commonly Anastasius instead of Athanasius, 195. how probably it occurred, *ib.* modern MSS. of this Creed innumerable, 197. why the Creed is to be found in the Roman and Gallican, but not in the Italic and Hebraic psalters, 201. a table of the MSS. recited, with their age, title, &c., 203. some account of the ancient versions of this Creed, printed or manuscript, 204—218. French versions, 204. German, 206. Anglo-Saxon, 207. translated from the Latin only, 208. Greek versions, *ib.* why a more full account of them is given, *ib.* neither many nor ancient, *ib.* a list of them, 211. and of the printed editions, 216. mention of other versions, 217. of the reception of this Creed in the Christian churches, 218—241. France, or Gaul, 218. Spain, 220. Germany, 224. England, 225. Italy, 226. Rome, 228. whether the Greek and oriental churches received it, 232. as ge-

nerally received as any creed, except the Nicene, IV. 240. is more ancient, if considered as an entire form, than either the Apostles' or the Nicene Creed, 241. of the time when and place where the Creed was composed, 241—260. its external evidence, 242. its internal characters, 243. why it is not earlier than the Apollinarian heresy, *ib.* nor later than the Eutychian times, and council of Chalcedon, 246. therefore not composed by Vigilius Tapsensis, 250. earlier even than the times of Nestorius, *ib.* probably between 420 and 430, 258. reasons for believing that it was made in Gaul, *ib.* further reasons for supposing it to have been composed between 426 and 430, 260. of the author of the Creed, 261—269. reasons in favour of Hilary, bishop of Arles, 261. an Exposition of the Creed, a more proper title for it than Symbolum, or Creed, 262. rarely called Symbolum by the ancients, *ib.* objections against Hilary's being the author considered, 265. reasons for his concealing his name, 266. how the name of Athanasius might become affixed to this Creed, *ib.* sum of Waterland's opinion on the subject, 268. a Commentary on the Creed, 282. its various titles in English Service books, 282. *n.* and how often appointed to be used, *ib.* a conjectural emendation of Waterland's, 289. the church of England vindicated, both as to the receiving and retaining this Creed, 300. this Creed called by Luther a bulwark to the Apostles' Creed, 301. Baxter's high opinion of it, 307. notice respecting Fortunatus's Comment upon it, 314. the Comment itself, 317. Waterland's letter to Lewis concerning his Critical History of the Creed, X. 199.

Athanasius, St., I. ii. 6. *n.* 7. *n.* 13. 15. 89. *n.* 90. *n.* 97. 99. *n.* 101. *n.* 102. *n.* 104. *n.* 114. *n.* 115. *n.* 135. *n.* 137. *n.* 145. *n.* 156. *n.* 157. *n.* 172. 237. *n.* 239. *n.* 240. 248. 249. *n.* 260. *n.* 271. *n.* 273. *n.* 274. 276. 296. *n.* 310. *n.* 320. *n.* 326. 329. *n.* 330. 332. 349. II. xviii. *n.*

xix. n. 5. n. 6. n. 14. n. 18. n. 19. n. 32. n. 35. n. 38. n. 41. n. 42. n. 44. 62. n. 93. n. 102. 108. n. 117. n. 118. n. 127. n. 132. n. 136. n. 144. n. 148. n. 151. n. 155. n. 159. n. 162. 169. n. 211. 223. 245. 255. n. 268. n. 277. n. III. vi. n. vii. viii. x. 2. 13. n. 14. n. 37. 46. 48. 49. 56—60. 61. n. 73. 74. 81. n. 93. 104. 147. n. 154. 193. 197. n. 227. 237. n. 239. 242. 245. 256. n. 262. n. 263. n. 264. n. 276. 277. 278. n. 279. n. 283. n. 289. 318. 369. 379. 385. 386. n. 403. 424. 428. 436. 448 449. IV. 17. 26. 96. n. 104. 108. n. 215. 243. 252. n. 267. V. 107. n. 170. 230. 234. n. 236. n. 240. n. 250. n. 254. 255. 256. 341. n. 348. n. VI. 181. n. VII. 102. n. 114. n. 259. n. VIII. 15. 29. 133. n. 135. n. 241. n. 252. n. 310. X. 64. 129. 165. 452. 476. 484. vindicated and explained, III. 62. 403. 404. 460. IV. 34. time of his flourishing, 109. his reasoning that the Word is comprehended in Job ix. 8. and Isaiah xlv. 24., I. ii. 19. resolved the unity (with respect to the Father and the Son) into Sonship, or unity of principle, 60. makes *πατρῆς* to signify more than *τεχνίτης*, 133. n. a passage of his, pretended to make the Son a creature, explained, 142. considered that the Son was worshipped by Abraham, Moses, &c. and the Jewish church, 193. falsely charged by Dr. Whitby of believing one individual hypostasis, 283. instances of his being misinterpreted by him, 290. 302. 303. 308. always distinguished between *ὁμοούσιον* and *ὁμοιούσιον*, 290. what churches, according to him, maintained the Nicene faith after the synod of Ariminum, 333. his description of the Son's concern in the creation, 62. n. his works carefully preserved, III. 47. his opinion of Eusebius's Arianism, 143. was condemned by the false Sardican council, 280. argued strenuously for the Son's eternal generation, 296. on what ground, *ib.* vindicated Origen's doctrine, 324. presided in the synod at Alexandria, that compromised the dispute about *hypostasis*, 415. summary of Gregory Nazian-

- zen's panegyric upon him, III. 418. 419. a passage therein, considered by Whiston as making Athanasius the inventor of the divinity of the Son, vindicated and explained, 420. 421. 422. in what sense he uses the word *μοναρχία*, IV. 92. *n.* wrote against Arius, 109. did not believe that the Father is *naturally* governor over the Son, *ib.* opinions of learned moderns for and against his being the author of the Athanasian Creed, 133—144. and of ancients, 150. 151. 152. 155. 157—161. notice of various MSS. of the Athanasian Creed, with titles ascribing the Creed to him, 183—195. probable reason for his name becoming affixed to the Athanasian Creed, 266. refuted the Arian pretence of tradition, V. 324. his Comment on John vi. vii., 127. 128. commended, *ib.* time of his death, IV. 243. Eusebius of Verceil his great friend, 215.
- Athanasius, Brief Notes on the Creed of*, a Socinian pamphlet answered by dean Sherlock, I. i. 41.
- Athanasius, bishop of Spire, IV. 267. conjectured by Sandius to be the author of the Athanasian Creed, 137.
- Athelard, archbishop, IV. 226.
- Athelstan, king, IV. 207. 225.
- Athelstan's psalter, IV. 186. notice of, 189.
- Athenæus, VIII. 45. *n.*
- Athenagoras, I. ii. 16. 61. 95. 110. III. *n.* 134. *n.* 140. *n.* 206. *n.* 240. 261. 273. *n.* II. 4. *n.* 22. 28. *n.* 35. *n.* 59. *n.* 114. *n.* 145. *n.* 146. *n.* 147. 198. *n.* 233. 236. 242. 259. III. 192. 195. 272. 328. 358. 365. 413. IV. 41. *n.* V. 263. 328. 345. VII. 360. VIII. 157. *n.* 299. *n.* 304. 313. 315. *n.* X. 451. time of his writing, III. 72. 250. considered the Son to be included in the one God, I. ii. 18. III. 72. vindicated, 73. resolved the unity into communion of substance, I. ii. 59. in the hypothesis of the temporal generation of the Son, 104. IV. 25. yet allows the eternal generation of the *Λόγος* by implication, III. 76. declared that the Son was not

- made at his procession or generation, but had existed in the Father, as the Logos, from all eternity, I. ii. 108. speaks of no higher generation than the procession, III. 271. supposed the procession to be after the creating of the unformed mass of things, I. ii. 112. held the necessary existence of the Word, III. 250. 271. is express for a difference of order among the divine persons, but not of dominion or worship, 77. his declaration that the Creator alone is to be worshipped, I. ii. 176. but this includes the Son, 182. vindicated from Dr. Whitby's misinterpretations, 287. 291. II. 260. his declaration respecting the Trinity, 181. V. 245. did not believe that the Father is *naturally* governor over the Son, IV. 99. vindicated from Barbeyrac's charges against him, V. 297.
- Atonement by Christ's blood, a fundamental doctrine, VIII. 98.
- Atterbury, Francis, VI. 319.
- Atterbury, Lewis, VI. 319.
- Atticus, said to have borrowed from the scriptures, VIII. 16.
- Attributes, what, IV. 460.
- Attributes, divine, ascribed to Christ in scripture, I. ii. 63. 65. II. 141. Eternity, 142. Immutability, 150. Omniscience, 153. Omnipresence, 165.
- Auctoritas*, often no more than *paternitas* in the Latin fathers, III. i. 22.
- Audians, VII. 420.
- Audley, lord, founder of Magdalene college, Cambridge, X. 430. sir T. Pope one of his executors, *ib.* two others, *ib.*
- Audley, lady, X. 430.
- Audley End, Essex, the possessor of this estate appoints the master of Magdalene college, Cambridge, I. i. 10. *n.* and is visitor of the college, *ib.* the estate is now in the possession of lord Braybrooke, *ib.*
- Augsburg, church of, IV. 195.

Augustan Confession drawn up by Melancthon, IX. xi.
the Articles of the church of England followed its
plan, *ib.*

Augustin, see *Austin*.

Augustine, the monk, IV. 400.

Aurelian, Walt. IX. 500. n.

Aurelius, bishop of Carthage, IV. 260. V. 380.

Austin, Augustin, St., I. ii. 13. 19. 89. n. 172. 201. 237.
263. n. 326. 333. n. II. xix. n. 25. n. 36. n. 38. 87. n.
97. n. 100. n. 118. n. 127. n. 130. 136. n. 175. n. III.
xvi. 12. n. 46. n. 58. 60. 65. 96. n. 107. 123. n. 227.
264. n. 277. 285. 312. n. 384. 396. 415. n. 430. n. IV.
67. 72. 142. 145. 172. 198. n. 245. 247. 249. 255. 256.
259. n. 262. 266. 269. 270—279. 281. 287. 292. 315.
328. n. V. 104. n. 162. n. 181. n. 190. n. 197. n. 223. n.
234. n. 276. 382. 417. 488. n. VI. 38. n. 50. n. 76. n.
88. n. 191. n. 267. 342. n. 345. n. 347. n. 350. n. 355.
n. 358. n.—361. n. 367. n. VII. 40. 43. 72. n. 102. n.
103. n. 114. n. 136. 145. n. 154. n. 157. n. 169. 180. n.
220. n. 250. 339. n. 348. 349. n. 352. 355. n. 362. n.
366. n. 377. 378. n. 385. n. 402. 432. 433. VIII. 15.
23. n. 134. n. 150. 151. n. 152. 153. 157. n. 188. n. 201.
n. 211. n. 223. n. 232. n. 233. n. 235. n. 241. n. 247. n.
249. 252. n. 272. n. 288. n. 290. n. 294. 295. 305. 310.
317. 319. 323. 326. n. 332. n. 337. n. 338. 340. 341.
348. 352. n. IX. xiv. n. xviii. xxiii. xxiv. xxvi. xxxiii.
xxxiv. 354. 430. n. 433. n. 442. n. 444. n. 460. n. 465. n.
470. n. 493. 498. 500. 506. n. 509. n. 510. X. 34. 51.
119. 124. 129. 136. 145. 154. 155. 157. 162. 163. 206.
240. 476. 495—500. 502. 503. 504. 514. his declara-
tion that either Father and Son are one Lord God, or
else that Christ is not Lord God at all, I. ii. 4. his
opinion as to the generation of the Son being by the
Father's will, 90. his argument for Christ being un-
created, 140. his defence of the Trinity in Unity,
250. n. 260. n. 276. a proof how far he was from Sa-
bellianism, which some have weakly pretended to

charge him with, 327. *n.* vindicated from a censure of Dr. Clarke's, 348. his comment on the word *name*, in the form of baptism, being in the singular number, II. 178. *n.* rather against considering Origen as orthodox, III. 326. Gennadius's treatise *de Eccles. Dogmat.* formerly commonly ascribed to him, IV. 172. asserted and cleared *the procession from the Son*, 246. supposed to have drawn up the recantation treatise (*Libellus Satisfactionis*) of Leporius, 256. 260. Hilary, archbishop of Arles, a great admirer and follower of him, 263. notice respecting his allegorizing scripture, V. 364. a proper allegorist, VI. 19. greatly admired and followed by Fulgentius, VII. 137. his definition of sacrifice, 345. VIII. 149. *n.* Bellarmine's artful contrivance to evade it, refuted, 156. his sentiments as to gospel sacrifices, VII. 387. view respecting visible sacrifices explained, VIII. 296. why his treatise *de Civitate Dei* may be considered his masterpiece, VII. 387. imposed upon by the Manichees, VIII. 47. his opinion of the need and efficacy of baptism, IX. 448. 475—481. 484. what he meant by his famed maxim that good works follow after justification, 449. uses the words *good works* in two senses, 460. *n.* his sentiments as to infant communion considered, IX. 475. calls the Lord's Prayer a quotidian baptism, 485. the Hypognosticon, sometimes ascribed to him, belongs to Mercator, 495. his opinion respecting children that die unbaptized, X. 42. and touching lay-baptism, 60. 149. 150. his controversy with the Donatists about schismatical clergy, 119. 147. confuted St. Cyprian's opinion, 120. when he died, VII. 387. Author and Governor of the universe, whosoever is so, is, in the Arian notion, allowed to be God, I. ii. 52. *Authority* sometimes signifies *paternity*, III. 45. often used without reference to dominion, IV. 72. Authorized version of the scriptures too often follows the Geneva version, VI. 235. a very good one, and

- upon the whole scarce inferior to any, yet capable of very great improvement, VI. 235.
- Autun, council of, IV. 139. 166. VII. 435. held under Leodegarius, IV. 145. probably when, *ib.* its words probably respecting the Athanasian Creed, *ib.* Papebrochius's opinion to the contrary opposed, *ib.* objections against the council considered, 147. 148. its canons, by whom published, and where from, 148.
- Autun, see of, next in dignity to the metropolitan see of Lyons, IV. 147.
- Avarice, reflections upon, IX. 50.
- Averroes, IV. 398.
- Avicen, IV. 398.
- Avitus, bishop of Vienne, IV. 258. 268. 288.
- ἀξιωμα*, in what sense used by Basil, III. 322.
- Axioms and first principles perceivable by intuition, not demonstration, IV. 470.
- Ayliffe, — X. 360.
- Ayscough, — of Corpus Christi college, Oxford, notice respecting, X. 422.

B.

- Baber, — X. 437.
- Bachiarri fides*, in a MS. at Treves, IV. 188. *n.*
- Backneth, Balthasar, X. 336. 399.
- Bacon, Francis, earl of Verulam, I. i. 255. VIII. 87. X. 474.
- Bacon, Roger, of the order of Friars Minors, when he flourished, IV. 401. his character, 402. styled the admirable Doctor, *ib.*
- Badger, — X. 430. *n.*
- Badius, Conradus, X. 303. 304. 400.
- Bagford, John, X. 357.
- Baifius, Lazarus, Francis I.'s legate at Venice, IV. 213. 216. and *n.* 285. *n.* 289. *n.*
- Baker, — of St. John's college, Cambridge, I. i. 331. X. 284. 286. 303. 308. 325. 336. 337. 342. 347. 363. 374. 428. 434. 442. 449.

- Baker, — VI. 322.
- Balaam, sermon on the history and character of, IX. 397.
- Balaamites and Nicolaitans, their same meaning, VI. III.
- Balbus, see *Januensis*.
- Baldensal, or Boldesale, William of, a German knight, the first writer that ascribes the Athanasian Creed to Eusebius, bishop of Verceil, along with Athanasius, IV. 160. the probable reason, *ib.* his treatise, the History of Piedmont, unpublished, *ib.* the MS. in the duke of Savoy's library, *ib.*
- Bale, John, bishop of Ossory, IV. 176. 177. VI. 58. VIII. 69. *n.* X. 238. 276. 282. 342. 356. 359. 361. 366. 374. 375. 376. 382. 383. an error of his respecting Trevisa noticed, IV. 178. *n.*
- Balguy, — VI. 324.
- Ball, John, notice of a tract of his in defence of the doctrine of the Trinity, V. 157.
- Balliol college library, Oxford, has a MS. of S. Bruno's Comment on the Athanasian Creed, IV. 170.
- Balsamon, Theodore, VII. 421. X. 49. *n.* 65. 165. 166.
- Baltus, John Francis, V. 300. *n.* 304. *n.* VIII. 14. *n.* 19. *n.* confuted the pretences of Le Clerc against the opinion that pagan writers borrowed from the Jews, VIII. 17.
- Baluzius, Stephen, IV. 149. 150. IX. 500. *n.*
- Bancroft, Richard, archbishop of Canterbury, II. 388. *n.* VII. 187. X. 12. 62. *n.* 66. 68.
- Baptism, form of, an argument for Christ's divinity, II. 172. proof that this form was used in the primitive church, 173. the import of this form shewn first from the nature and reason of the thing, 176. secondly, from the testimonies of the ancients, 179. the form being changed and corrupted by heretics, a further argument, 192. used by the Jews in the admission of proselytes to their religion, 175. a profes-

sion of faith required in the primitive church previous to baptism, II. 191. understood by the texts, Titus iii. 4. 5. 6., VI. 341. and John iii. 5., 342. without baptism a person is not regenerate, 355. titles applied to baptism by the ancients, 365. *n.* disparaged by being considered merely as a positive duty instead of a religious rite, VII. 14. a proof that it is not a bare duty, 15. notice of its being called a sacrament, 34. the water, how supposed by the ancients to be sanctified, 94. consideration of the scripture phrases respecting baptism, 154. its spiritual graces according to St. Paul, *ib.* remission of sins ordinarily conferred in baptism, 239. considered by St. Austin and the schoolmen not only to look backward to sins past, but forwards also to future sins, 241. difference of the remission in baptism and in the eucharist, 257. what the ancients taught concerning the illapse of the Holy Spirit in baptism, 278. two or three forms of invocation for the Holy Spirit in baptism, 289. when this practice commenced, 292. a federal rite, 317. remissness respecting baptism began in the fourth century, 418. catechumens kept back till duly qualified, 423. form of baptism altered by the Eunomians, as supporting the divinity of Christ, VIII. 136. contains a sort of oblation, 222. why considered by the ancients a sort of sacrifice, 223. anciently reckoned the grand absolution, 347. St. Austin's opinions of its efficacy, IX. 475—481. 484. ordinarily the necessary outward mean or instrument of justification, IX. 435. 462. proved from scripture, *ib.* and the ancients, 442. the fathers had an idea that the application of water in baptism secured the body to an happy resurrection, while the Spirit more immediately secured the soul, 440. some moderns have considered justification as antecedent to baptism, 450. real statement respecting justification in baptism, 463. not so absolutely necessary to salvation, as some

have pretended, X. 170. the word *baptism* used for baptismal state, 495. 496. see *Lay-baptism*, *Regeneration*, and *Sacraments*.

Baptizing, in the name of Christ Jesus, how to be understood, II. 174. 175. in the name of the Trinity, what it imports, 176.

Barbeyrac, John, V. 502. 505. n. VI. 170. 185. n. IX. xix. professor of civil law at Groningen, V. 294. translated Puffendorf and Grotius into French, *ib.* attacked the fathers in his prefatory discourse to his French translation of Puffendorf *de Jure Naturæ et Gentium*, and in his *Traité de la Morale des Pères de l'Eglise*, I. i. 124. V. 294. n. answered by Ceillier, 295. animadverted upon by Buddæus, *ib.* observations on his charges, 296. 300. specimens of his manner, 297. part of his French preface published in English under the title of *the Spirit of Ecclesiastics in all Ages*, I. i. 124. V. 295. answered by Dr. Grey, 295. 451. his attack on the fathers censured by Waterland, X. 451. n. on whose observations he animadverted with great asperity, *ib.* his invective answered by Dr. Grey, *ib.*

Barker, Christopher, X. 334. 335. 337. 342. 386. 397. 398. 400.

Barker, John, I. i. 9. n.

Barker, Robert, X. 337. 397. 400.

Barker, Samuel, tutor of Magdalene college, Cambridge, I. i. 9. was the son of John Barker, 9. n. admitted as sizer in Magdalene college, *ib.* his rise in college, *ib.*

Barlow, Thomas, I. i. 129. IV. 447. n. 452. n. fellow of Queen's college, Oxford, and afterwards bishop of Lincoln, when he flourished, IV. 418. character of his *Metaphysical Exercises*, 419. his opinion against the Divine existence being demonstrable *à priori*, *ib.* his censure of Suarez for considering it possible in some sort, 420. scrupulous in admitting that any of the Divine attributes might be proved *à priori*, 422.

- Barlow, William, published a relation of the Hampton-Court conference, VII. 187. *n.* made bishop of Rochester, *ib.* translated to Lincoln, *ib.* his death, *ib.* his sentiments respecting the eucharistic elements, 187. observations thereupon, 189.
- Barnabas, St., I. ii. 67. *n.* II. 217. III. 312. *n.* VII. 350. VIII. 211. 291. his epistle misrepresented by Dr. Whitby, I. ii. 290. his opinion of the need and efficacy of baptism, IX. 442.
- Barnes, John, a moderate Romanist, who met with hard usage for speaking the truth respecting the eucharist, VIII. 291.
- Barnes, Joseph, VIII. 69. *n.*
- Baro, Dr. Peter, II. 376. 377. notice of his explanation of the Lambeth Articles, 379. proceedings against him at Cambridge for Anti-Calvinism, stopped by lord Burghley, 380.
- Baronius, Cæsar, III. 142. IV. 136. 140. 222. 232. VII. 51. *n.*
- Barradas, Sebastian, VIII. 199. *n.*
- Barret, — proceedings against him at Cambridge as an Anti-Calvinist, II. 376.
- Barrow, Isaac, I. i. 214. IV. 427. VI. 281. 324.
- Barthelet, Thomas, X. 276. 310. 327. 399.
- Bartholinus, VI. 317. 318.
- Bartylmew, — *de Proprietatibus Rerum*, translated into English by Trevisa, IV. 177. *n.*
- Basil, St., I. ii. 15. 19. 91. 132. 145. *n.* 172. 239. *n.* 240. 261. 291. 310. *n.* 326. II. xix. *n.* 3. *n.* 5. *n.* 6. *n.* 18. *n.* 19. *n.* 36. *n.* 41. *n.* 42. *n.* 44. 127. *n.* 130. 227. *n.* 245. 249. 255. *n.* 269. III. x. 24. 48. 56. 59. 104. 109. *n.* 154. 199. *n.* 200. *n.* 205. *n.* 223. 224. 242. *n.* 270. 286. 288. *n.* 297. 305. 314. 320. *n.* 403. 416. *n.* 451. 452. 454. *n.* IV. 26. 41. *n.* 92. 110. V. 53. 74. *n.* 213. *n.* 240. *n.* 254. 255. 256. 305. *n.* 338. *n.* 348. *n.* 350. *n.* 352. *n.* 353. *n.* VI. 251. 266. 355. *n.* VII. 25. 285. 293. *n.* 318. *n.* 382. *n.* 418. *n.* 422. 425. *n.* VIII. 137. *n.*

157. n. 162. n. 188. n. 212. n. 241. n. 301. X. 51—56. 118. 124. 240. 321. 452. n. 484. 491. explained and defended, III. 464. resolved the unity (with respect to the Father and the Son) into Sonship, or unity of principle, I. ii. 60. his explanation of Matth. xxiv. 36. and Mark xiii. 32., 76. vindicated from the misrepresentations of Dr. Whitby, 290. 296. 304. 312. 313. his opinion of the Son's necessary existence vindicated and explained, III. 281. 283. a friend of Origen, 324. his opinion of his orthodoxy, *ib.* in what sense he used *ἀξίωμα*, 332. refuted the pretence of tradition claimed by the Macedonians, V. 324. by what names he calls the eucharist, VII. 23. how he understood John vi., 132. Gregory Nyssen his younger brother, 287. a Commentary upon Isaiah ascribed to him by some critics, disallowed by others, 385. his opinion of the need and efficacy of baptism, IX. 447. and touching lay-baptism, X. 137. his epistle received by the Greek church, 127.
- Basil library, has a MS. of Bruno's, with Hampole's Comment on the Athanasian Creed, IV. 173.
- Basilides, III. 2. V. 190. 362. 363. taught that this world was made by angels, II. 58. his error about the crucifixion, V. 190. his pretence of tradition refuted, 323. disbelieved the resurrection of the body; VIII. 132. n.
- Basnage, Samuel, V. 266. n. 355. n. VI. 53. n. VII. 24. n. 26. n. 27. n. 117. n. 343. n. 377. n. 410. n. VIII. 20. n. 24. n. 171. n. 343. n. X. 483. a very learned Calvinist, VII. 343.
- Bates, Dr. William, a nonconformist, V. 5.
- Baxter, Richard, V. 5. his high opinion of the Athanasian Creed, IV. 307.
- Bayle, Peter, III. xix. V. 104. n. 117. n. 263. 309. n. VI. 47. n. 49. 170. VIII. 41. n. 43. n. 45. n. 51. n. 53. n. 63. n. 64. n. 69. n. 255. n. 265. n. 273. X. 236. convicted of a fallacy, V. 133. n.

- Bayus, — VIII. 296. *n.*
- Beauchamp, lady, I. i. 328.
- Beauchamp, Lewes, I. i. 328.
- Beaumont, Joseph, regius professor of divinity at Cambridge, VI. 352. *n.*
- Becke, Edmund, X. 281. 289. 290. 349. 368. 372. 399. notice of his impression of the Bible, 312.
- Becket, Thomas, archbishop of Canterbury, IV. 191.
- Bede, venerable, VII. 145. *n.* 435. VIII. 198. *n.* 349. *n.* IX. 494. 499. *n.* 504. X. 204. *n.* 206. 236. 277. 278. 342. 511. "translated the Bible into Saxon," X. 345.
- Bedell, William, bishop of Kilmore, recommended the revival of infant communion, IX. xxi. 474.
- Bedford, Arthur, I. i. 307. VI. 67. 121. *n.* 134. 151. *n.* 152. 175. *n.* 206. 213. *n.* 241. *n.* 267. VIII. 287. *n.*
- Begetting*, its meaning, as applied to the Deity, III. 288.
- Beginning and the Ending*, a divine title given to Christ in scripture, II. 139.
- Being*, may signify either simply what *exists*, or what *exists* separately, I. ii. 119. 232. Being and Person, how they differ when applied to the Trinity, 232. the precise difference between divine intelligent Being, and divine Person, IV. 343.
- Beleth, — X. 199. a celebrated Paris divine, IV. 156. the oldest writer that takes notice of the Athanasian Creed's being commonly ascribed to Anastasius, though he himself ascribes it to Athanasius, *ib.*
- Bellarmino, Robert, cardinal, III. 365. V. 56. VII. 265. VIII. 147. 150. 151. 171. *n.* 172. *n.* 275. 316. *n.* 322. *n.* 327. 347. *n.* 350. *n.* IX. xxviii. 465. *n.* his reasonings against spiritual sacrifice being true sacrifice, confuted, VIII. 152. his artful contrivance to evade the old definitions of sacrifice, 156. his definition of sacrifice, 159. *n.* irreconcilable with the sacrifice of the cross, 159.
- Bene't college library, Cambridge, IV. 195. X. 275.

277. 290. 294. 296. 355. 362. 369. 376. 398. notice of a MS. Commentary there of the Psalms and Hymns of the church, and of the Athanasian Creed, IV. 178. 179. has a MS. of Gregory's Psalter, 184. notice of its Latin MSS. of the Athanasian Creed, 191. 192. 193. 272. n. 277. n. has a MS. of the Gallican Psalter, 200. n.

Benignus, St., of Dijon, library of the monastery of, IV. 148.

Benjamin, the Jew, VIII. 315.

Bennet, Thomas, I. i. 62. n. 83. ii. 39. n. 41. n. II. 163. n. 310. 345. n. 361. 375. 389. 396. 397. III. 39. V. 350. n. 530. n. VI. 313. 321. 369. n. 374. n. IX. xv. n. X. 108. III. 112. 116. 132. 169. 171. 191.

Benson, — X. 297. n.

Bentley, Richard, I. i. 22. n. 26. 308. 331. VI. 318. master of Trinity college, Cambridge, the thanks of the senate unanimously voted to him for his reply to Collins's Discourse on Free-Thinking, I. i. 13. which he had answered under the name of *Phileleutherus Lipsiensis*, *ib.* preached his celebrated sermon against popery, 18. framed the University address to George I. on the suppression of the rebellion, *ib.* and assisted in carrying it through the Caput, where it had been stopped once, *ib.* his allusion to this occurrence in one of his letters, 20. advised that the supporters of the Brunswick interests in Cambridge should be patronised by the crown, 21. made regius professor of divinity, 24. Waterland probably prevented from trying to obtain the post, out of esteem for him, *ib.* anecdote of an observation of Waterland on his prelection on 1 John v. 7., *ib.* the correctness of this anecdote questionable, and why, 25. what perhaps was his and Waterland's opinion on the subject, 26. his extraordinary claim of a large additional fee for presenting certain doctors to their degrees brought on a controversy, 27. suspended for it by the vice-

WATERLAND INDEX.

G

- chancellor, and degraded by the senate, I. i. 27. at last restored again, 28.
- Berengarius, X. 515.
- Berengaud, II. 31.
- Bergius, C., X. 491.
- Berkley, Thomas lord, IV. 176. n. 177. n. X. 200. 276.
- Bernard, St., III. 303. V. 356. 357. VII. 146. n. X. 514.
- Berno, Augiensis, IV. 202.
- Berriman, Dr. John, I. i. 307. a friend of Waterland's, 247. n. much aided by Waterland in his Moyer's Lectures, 314.
- Berriman, William, I. i. 307. 314. V. 53. n. 54. 160. n. 165. n. 197. n. 234. n. 236. n. 237. n. 238. n. 273. n. 355. n. 380. n. 403. n. 413. n. 417. n. supposed to have been the author of *A seasonable Review of Mr. Whiston's Account of primitive Doxologies*, and of *A second Review in answer to Mr. Whiston's second Letter*, I. i. 65. n.
- Bertram, (Ratram,) monk of Corbey, IV. 134. 153. 209. VII. 145. n. X. 515. his opinion respecting the eucharistic elements, VIII. 250.
- Beryllus, bishop of Bostra in Arabia, III. 215. his notion respecting Christ's divinity, V. 230. 233. set right by Origen, 233. his honesty in retracting his error, *ib.*
- Bessarion, John, VII. 299.
- Beughem, Cornelius à, Embricensis, X. 236. 237.
- Beveridge, William, bishop of St. Asaph, V. 280. n. 292. n. 311. n. 316. n. VI. 319. 324. 342. n. 351. n. VII. 21. n. 32. n. 417. n. 419. n. 421. n. VIII. 135. n. his opinion respecting the Athanasian Creed, IV. 139.
- Beza, Theodore, IV. 65. VII. 21. n. 184. n. 269. n. 318. 437. VIII. 161. n. 250. n. 254. n. X. 386. 401. 450. 516. notice of his confutation of Harchius's scheme respecting the eucharist, VIII. 265.
- Bible, Wharton was of opinion that the version commonly ascribed to Wickliff was really done by Tre-

- visa, IV. 176. his reasons unsatisfactory to others, and in part confuted, *ib.* Waterland's observations on the subject, 177. said to be translated into Scлавonian by Cyrill and Methodius, 236. Waterland's letters to Lewis touching a history of the English translations of the Bible, X. 274—401.
- Biddell, see *Byddell*.
- Biddle, John, I. i. 37. 43. 45. 154.
- Biel, Gabriel, considered that the unity of God was not demonstrable from natural reason, IV. 455. n.
- Bigotry, its common acceptation, VIII. 54. shewn to belong more to infidels than to Christians, *ib.*
- Bill, John, X. 400.
- Bilson, Thomas, bishop of Winchester, VIII. 159. 194. n. 202. n. 212. 234. n. 240. n. 247. n. 272. n. 322. n. X. 62. n. 68.
- Bingham, Joseph, I. i. 293. 297. ii. 183. 184. n. II. 174. n. 191. n. 194. n. III. 108. 369. n. IV. 148. V. 77. n. 80. n. 149. n. 160. n. 237. 300. n. 380. n. 381. n. 474. n. VI. 323. 346. n. 355. n. VII. *adv.* 27. n. 29. n. 32. n. 44. n. 99. n. 136. n. 179. n. 246. 247. n. 248. 258. n. 285. n. 292. n. 295. n. 302. n. 304. n. 318. n. 370. n. 395. n. 399. n. 404. n. 408. n. 410. n. 418. n. 423. n. 424. n. 427. n. 428. n. 437. n. 438. n. VIII. 90. n. 135. n. IX. xxvii. n. xxviii. n. xxx. xxxi. n. xxxii. 431. n. 443. n. 446. n. 476. n. 479. n. 500. n. 501. n. 508. n. 510. n. X. 4. 29. 44. 46. 47. 50. 59. 60. 61. 64. 72. 90. 122. 127. 129. 152. 159. 163. 164. 170. 173. 175. n. 193. 496. encomium on his *Origines Ecclesiasticæ*, IV. 142. considers Vigilius Tapsensis as the author of the Athanasian Creed, *ib.* 144. his opinion respecting the commencement of infant communion, IX. xxiii. his reputation injured by the second part of his Scholastical History of Lay-Baptism, X. 148.
- Binius, Severin, X. 13. n.
- Biographia Britannica*, an error in, I. i. 328. n.
- Biscoe, Richard, I. i. 307. X. 423.

- Bishop, Dr., V. 30. n. 192. n. 244. n. 245. X. 424.
 abridged bishop Pearson's Exposition of the Creed
 for the use of common readers, V. 412.
- Bishops, when independent bishops were accountable
 to other bishops in the ancient church, and where
 they were not, V. 251.
- Bishops' Bible, notice of, X. 318.
- Bisterfield, — I. ii. 40. n. X. 491.
- Blackburne, Francis, archdeacon of Cleveland, I. i. 82.
- Blackhall, Offspring, bishop of Exeter, VI. 315. 317.
 334. 372. n.
- Blackwall, Anthony, VI. 235. IX. 439. n.
- Blair, James, I. i. 330. n. VI. 324. VII. 400. n. some
 notice of him, VI. 327. born and bred in Scotland, *ib.*
 prevailed on by bishop Compton to go as missionary
 into Virginia, *ib.* made by that bishop his commissary
 there, 328. the original projector and first president of
 William and Mary college there, *ib.* notice of his
 Discourses on the Sermon on the Mount, 329. by
 whom encouraged to print them, *ib.* the second edi-
 tion, *ib.* character and style of the work, 330. speci-
 mens, 331. Waterland's preface to the second edition,
 325.
- Blane, M. le, VII. 214. n. VIII. 274. n. IX. 457. n.
 when he flourished, IV. 424. declares against the
 possibility of proving the Divine existence *à priori*, *ib.*
- Blastares, — X. 65.
- Blessed*, title of, always used by the Jews to express
 the one God of Israel, II. 134.
- Blessing, a considerable part of the Aaronical priest-
 hood, VIII. 151. n.
- Blount, Charles, VI. 15. 36. n. 37. VIII. 59. n.
- Bobbio, monastery of, in High Lombardy, founded by
 Columbanus, IV. 188.
- Bochart, Samuel, VI. 16. 30. n. 31. n. 33. n. 67. 110. n.
 136. 152. 158. n. 221. n. 241. 243. 251. 254. n. VII.
 316. n.

- Bodleian library, Oxford, I. i. 7. 216. 301. 303. IV. 179. n. 195. 324. n. X. 197. 212. 346. 384. 435. n. MS. Junius, N^o. xxv. (Fortunatus's Comment on the Athanasian Creed,) IV. 166. 334. has two editions and two MSS. of S. Bruno's Comment on the Athanasian Creed, 168. 169. 170. has two MSS. of Neckham's Comment on the same, 172. notice of its MS. of the Athanasian Creed, 195. 274. n. 280. n.
- Body, the fathers had an idea that its resurrection was secured by the application of water in baptism, IX. 440.
- Body of our Lord, four senses of, VII. 167.
- Boetius, translated certain of Aristotle's works, IV. 398.
- Boistallerius, Joannes Huraltus, IV. 213. n.
- Bokynham, John, bishop of Lincoln, X. 354. n.
- Boldesale, see *Baldensal*.
- Bona, John, cardinal, IV. 160. 195. 199. n. 201. n. 220. 227. 228. n. 231. n. 235. n. VII. 428. n. VIII. 351. n. IX. xxiv. xxx. 509. n. X. 200. his opinion respecting the Athanasian Creed, IV. 136. 144.
- Bonaventura, — X. 514.
- Boniface IV., pope, X. 265.
- Boniface, bishop of Mentz, IV. 267. died anno 754, 149.
- Book of Common Prayer, the *reading psalms* therein taken from the Gallican Psalter, IV. 201.
- Booth, — dean of Windsor, I. i. 310.
- Borromæo, Frederic, cardinal, IV. 188. n.
- Bos, Lambert, V. 183. n. 361. 362.
- Bossu, Rene le, VI. 320.
- Bossuet, James, bishop of Meaux, III. xix. V. 257. n. X. 428.
- Bouchery, — X. 369. 384.
- Bourignon, — X. 505.
- Bourignon, Mrs., X. 501. 505.
- Bowles, — X. 394.
- Boyle, Robert, V. 312. VI. 169. n. VIII. 66. n.

- Boyle, Roger, bishop of Clogher, VIII. 120. n. X. 475.
484. 487. his four species of infidelity, X. 492.
- Boyse, Joseph, II. 163. IV. 347.
- Braccara, council of, VII. 434.
- Brachet, see *Militiere*.
- Bradford, John, VII. 186. 190.
- Bradwardine, Thomas, archbishop of Canterbury, IV.
432. n. 447. n. 469. n.
- Bragg, — VI. 324.
- Bramhall, John, archbishop of Armagh, VIII. 166. X.
73.
- Bray, Thomas, VI. 329.
- Braybrooke, lord, the present possessor of Audley End,
Essex, I. i. 10. n. in right of which estate he has the
right of appointing the master of Magdalene college,
Cambridge, *ib.* and of being the visitor of the college,
ib.
- Breaking of bread*, notice respecting this title of the
eucharist, VII. 20.
- Brerewood, — IX. 505. n.
- Brett, Thomas, I. i. 211. 270. 294. 297. 300. 333. VII.
296. VIII. 181. n. 206. n. 207. n. 208. n. 210. n. 216. n.
X. 8. 18. n. 19. 21. 52. 54. 55. 59. 61. 127. 129. n. 144.
146. 179. 317. 371. the celebrated non-juror, one of
the most learned and acute theologians of his time,
I. i. 215. Johnson his friend, *ib.* notice of the pecu-
liarity of his discourse respecting the Communion,
ib. notice of Waterland's MS. censures on this work,
217. published *Remarks on Dr. Waterland's Review
of the Doctrine of the Eucharist*, in defence of *John-
son's Unbloody Sacrifice*, 265.
- Brevint, Daniel, dean of Lincoln, VIII. 159. n. 193. n.
194. n. 195. n. 202. n. 209. 323. n. 347. n. 353. n. 361. n.
X. 129. n. his notion of the eucharistic sacrifice, VIII.
167. notice of his publications, 167. n. when made
dean of Lincoln, *ib.* his death, *ib.*
- Brice, A., V. 157. n.

- Bristow, Richard, one of the Rhemish translators of the New Testament, X. 398.
- British Museum, X. 447.
- Brochmand, VIII. 167. n.
- Brocklesby, III. 166. n.
- Browne, John, I. i. 316. V. 14. n. 26. n. X. 476. 488. author of sermons at L. Moyer's lecture, and of a letter to Mr. Jackson on his *Plea for Human Reason*, X. 413. n. 414. his *Brief Animadversions on two pieces* passed through Waterland's hands before it was printed, 413.
- Bruno, bishop of Wurtzburgh, IV. 167. 181. 272. n. 275. n. 280. n. 315. 320. n. 321. n. X. 210. wrote a Comment on the Athanasian Creed, IV. 168. the various editions of it, *ib.* notice of the various MSS. of it, 169. notice respecting certain paragraphs of Fortunatus's Comment being inserted in it, 171.
- Bruno's MS. of the Gallican Psalter, IV. 200. n.
- Brunswick, duke of, IV. 156.
- Bryan, Austin, I. i. 295. editor of Plutarch's Lives, *ib.* his death, *ib.*
- Bryling, Nicolas, a printer of Basil, IV. 213. 216. 285. n. 288. n. 294. n. 299. X. 201.
- Bucer, Martin, II. 337. n. VII. 168. n. 307. n. 316. n. VIII. 271. 353. n. wrote under the feigned name of Felinus, X. 376.
- Bucherus, VII. 49. n.—53. n. 87. n. 321. n. VIII. 24. n.
- Buckeridge, John, bishop of Ely, VIII. 361. n. his notion of the eucharistic sacrifice, 164.
- Budeus, John Francis, I. i. 255. V. 63. n. 77. n. 78. n. 79. n. 108. n. 160. n. 162. 175. n. 180. n. 181. n. 182. 183. n. 185. n. 189. n. 190. n. 192. n. 197. n. 208. n. 235. n. 270. n. 298. n. 305. n. 309. n. 363. n. 365. n. VI. 5. 12. n. 18. n. 20. n. 56. n. III. n. 168. n. VII. 188. n. 189. n. 234. n. 289. n. 316. n. 330. 343. n. 344. 352. n. 363. n. VIII. 3. n. 18. n. 22. n.—25. n. 59. n. 64. n. 119. n. 130. n. 249. n. 322. n. 335. n. IX. 429. n.

- X. 472. 475. 482. 501. 503. his censure of those who denied the importance of the doctrine of the Trinity, V. 4. *n.* observation on his rule of interpreting scripture, 289. animadverted upon Barbeyrac's attack upon the morality of the fathers, 295. briefly examined Le Clerc's treatise appended to Grotius *de Verit. Relig. Christ.* 306. *n.* his character, VII. 343. wrote against Dr. Grabe's view of the eucharist, *ib.* his praise of the fathers, IX. xx.
- Bulgaria, part of Turkey, IV. 236. when it received Christianity, *ib.* the dispute whether it belonged to the bishop of Rome or Constantinople, ended in favour of the latter, *ib.* its language a dialect of the Sclavonian, *ib.*
- Bull, — of Queen's college, Cambridge, I. i. 13.
- Bull, George, bishop of St. David's, I. i. 44. 69—72. 83. 95. 113. 115. 121. 129. 154. 288. ii. 5. *pref.* 13. 68. *n.* 83. 90. 95. *n.* 101. 104. *n.* 105. 107. *n.* 111. *n.* 113. *n.* 115. *n.* 116. *n.* 131. *n.* 137. *n.* 141. 142. 159. *n.* 184. *n.* 208. *n.* 271. *n.* 273. *n.* 286. *n.* 291. 329. *n.* 330. II. 107. *n.* 150. *n.* 165. 175. *n.* 180. *n.* 182. *n.* 195. *n.* 198. 217. 221. 222. 225. *n.* 232. 234. 245. 268. 269. 271. 272. 277. 278. 311. 361. 374. 375. III. v. x. xvii. xviii. xix. 13. *n.* 15. *n.* 48. 51. 72. *n.* 75. 80. *n.* 85. *n.* 86. *n.* 87. 88. *n.* 92. 93. 95. 100. 101. 104. *n.* 108. 117. 120. 126. 136. *n.* 139. 184. 193. 196. 214. 221. 225. 249. 250. 258. *n.* 262. 268. *n.* 270. 271. 273. 275. 290. *n.* 314. 321. 322. 323. 327. 328. 365. *n.* 369. *n.* 372. *n.* 401. 435. *n.* 456. 465. 470. *n.* 486. 487. IV. 13. 24. *n.* 67. 87. 97. *n.*—103. *n.* 105. 106. *n.* 107. 110. *n.* V. 5. 22. 30. *n.* 32. *n.* 35. *n.* 36. *n.* 37. *n.* 41. *n.* 48. *n.* 69. *n.* 72. 163. *n.* 165. *n.* 167. *n.* 172. 177. *n.* 180. *n.* 182. *n.* 184. *n.* 186. *n.* 188. *n.* 189. *n.* 190. *n.* 192. *n.* 195. *n.* 196. 197. *n.* 199. *n.* 200. *n.* 201. 208. *n.* 209. *n.* 211. 212. 221. 222. *n.* 225. *n.* 230. 240. 242. 244. *n.* 248. *n.* 249. *n.* 319. *n.* 325. *n.* 327. *n.* 348. *n.* 350. *n.* 382. 383. 400. 401. *n.* 403. *n.* 404. *n.* 415. 536. *n.* 538. *n.* 541.

542. *n.* VI. 34. 169. *n.* 183. 323. 332. 341. *n.* 348. *n.* 350. *n.* 355. *n.* 371. *n.* VII. 66. *n.* 235. 238. *n.* 313. *n.* 342. *n.* 343. VIII. 66. *n.* 231. IX. v. *n.* vi.—xv. 429. *n.* 430. *n.* 433. *n.* 451. *n.* 460. *n.* X. 484. 496. 497. 503. 504. vindicated, III. 127. 128. took the lead in defence of the Trinity and of our Lord's divinity, I. i. 36. against whom he chiefly wrote his *Defensio Fidei Nicenæ*, 36. against whom, his *Judicium Ecclesiæ Catholicæ*, 37. and against whom his *Primitiva et Apostolica Traditio*, *ib.* his object in these works, 38. Waterland's statement of the method he pursued, ii. 6. *pref.* why he wrote in Latin, 8. why he took no public part in the warfare between the Tritheists and Nominalists, as they were called. i. 42. 43. his *Discourse on the Doctrine of the Catholic Church for the first three ages of Christianity concerning the Trinity, in opposition to Sabellianism and Tritheism*, was written for private use, at the request of lord Arundel, *ib.* resolved the unity (with respect to the Father and the Son) into Sonship, or unity of principle, ii. 60. exceptions against Heb. i. 10. being applied to Christ, confuted by him, 67. *n.* his reasons to shew, that if Irenæus attributed any ignorance to Christ, he did it in respect of his human nature, 72. effectually defended Origen's orthodoxy, 140. his observation on the Trinity, 194. *n.* unanswerably defended the Ante-Nicene fathers from the notion of their favouring the Arian scheme, 278. 285. 296. 324. vindicated against Dr. Whitby's misrepresentation, 283. 285. 290. 296. II. 208. 209. 214. why Whitby was not answered more particularly, 229. his sense of *οἰκονομία* vindicated, I. ii. 297. encomium on his Defence of the Nicene Creed, 298. the plain question between him and the Arians, 285. what he meant by the *specific* unity which he denied, and by the *numerical* unity which he maintained, 211, 212. unanswerably vindicated the church of England doctrines of predestination and

- original sin from a Calvinistic sense, I. ii. 311. though a defender of Eusebius, yet makes no account of what he wrote before the Nicene council, III. 45. defended or excused Eusebius from the charge of Arianism, 142. his reasons for Theophilus's believing the Son to be a real person before the procession, 271. objections against them answered, 272. traced the Arian doctrines up to the old Gnostics, 289. never yet confuted, nor ever will be, *ib.* his sentiments, as to the worship of the Son, vindicated and explained, 371. notice of his reply to Episcopius, V. 157. use made of it by Waterland, 158. his vindication and solutions of a passage in Justin, 203—207. remarks on Le Clerc's observations upon them, 207—211. Clarke's encomium on his *Harmonia Apostolica*, IX. iv. his explanation of the bishop's opinion of the instrumentality of faith, vi. his distinction between regeneration and justification, X. 496.
- Bullinger, Henry, VII. 171.
- Burchard, — IX. 500. *n.*
- Burgundy, Johanna, duchess of, X. 376.
- Burnet, Gilbert, bishop of Sarum, I. i. 297. II. 345. 382. *n.* 387. V. 420. 437. *n.* 473. *n.* 476. 523. VI. 313. 321. 324. 328. *n.* VII. 3. 4. *n.* 34. 75. *n.* 78. *n.* 218. IX. xv. *n.* X. 3. 289. *n.*
- Burnet, Gilbert, son of the preceding, I. i. 301. *n.*
- Burnet, Thomas, master of the Charter-house, III. 391. *n.* V. 23. VI. 15. 17. 36. *n.* 37. *n.* 319. an injudicious allegorist of scripture, VI. 20.
- Burney, Dr., I. i. 20.
- Burton, — X. 452.
- Bury, Dr. Arthur, rector of Exeter college, Oxford, VII. 396. *n.* wrote *The Naked Gospel* in support of Anti-Trinitarianism, I. i. 37.
- Bury, John, X. 212. 226. 229.
- Butler, Charles, I. i. 102. *n.*
- Butler, Edward, president of Magd. coll. Oxford, X. 440.

- Butler, Joseph, bishop of Durham, VI. 324. notice of his anonymous letters to Dr. Clarke, respecting his reasoning *à priori* to prove the being and attributes of God, I. i. 141. written whilst he was preparing himself for a dissenting teacher, 142. *n.*
- Butler, William, X. 358.
- Buxtorf, John, VI. 151. *n.* 152. 153. 227. VII. 21. *n.* 49. 50. *n.* 51. *n.* 52. *n.* 86. X. 39.
- Byddell, John, X. 310. 399.
- Bye, — X. 442.

C.

- C. P., V. I. *n.* 69. *n.* 120. *n.*
- Cabasilas, Nicolaus, IX. 502. *n.* 506. *n.*
- Cabassutius, John, IV. 148. his opinion respecting the Athanasian Creed, 139.
- Cæsar, Julius, VI. 317.
- Cæsariensis, Andreas, II. 30. *n.* 136. *n.*
- Cæsarius, bishop of Arles, IV. 258. 268. 272. *n.* 315. VIII. 201. *n.*
- Cagliari, formerly Caralis, X. 143.
- Cainites, V. 260. *n.*
- Caitif, the pore*, X. 203.
- Caius, a Roman presbyter, V. 224. 225. 226. 229. 271.
- Caius college library, Cambridge, X. 395. 396. 398.
- Cajetan, cardinal, IV. 422. VIII. 199. *n.*
- Calamities, two sermons on the case of passing judgment concerning them, IX. 97. 111.
- Calamy, Edmund, III. 39. *n.* IV. 306. VI. 315. 317. X. 238. *n.* vindicated, III. 483. and praised, 484. notice of his *Sermons concerning the Doctrine of the Trinity*, I. i. 131.
- Caleca, Manuel, a Latinizing Greek, IV. 161. 210. 212. 231. *n.*
- Calixtus, Georgius, VIII. 111. *n.* X. 486.
- Callimachus, VI. 322.
- Calmet, Augustine, VI. 53. *n.* 205. *n.* 267.

- Calovius, Abraham, III. 142. V. 259. *n.* VI. 267. *n.* VII. 11. 203. *n.*
- Calvin, John, II. 387. *n.* VI. 268. *n.* VII. 182. *n.* 251. 269. *n.* 437. VIII. 150. X. 26. 39. 84. 85. 304. 501. notice of his opinion respecting the eucharistic elements, VII. 183. his sentiments respecting lay-baptism, X. 27.
- Calvinism prevailed in Cambridge about the end of the sixteenth century, II. 376. proceedings there against Mr. Barret as an Anti-Calvinist, *ib.* the condition of Calvinism in Ireland at the beginning of the seventeenth century, 380.
- Calvinists, more severely censured than Socinians by the Remonstrants, V. 61.
- Calvinists and Lutherans differ more in words than in ideas as to the eucharist, VII. 231.
- Calvinists, considered lay-baptism invalid, X. 26.
- Calvisius, Seth, IV. 222.
- Calvoer, Gaspar, VII. 410. *n.* 428. *n.* VIII. 314. *n.* IX. 501. *n.*
- Cambray, see *Fenelon*.
- Cambridge, archdeacon, I. i. 6.
- Cambridge, university of, Calvinism prevalent there about the end of the sixteenth century, II. 376. proceedings there against Mr. Barrett as an Anti-Calvinist, *ib.* usual for the heads of houses to apply for a degree by *mandamus*, I. i. 11. bishop Moore's library given to them by George I., 14. their address to him in consequence, 15. *n.* his answer, 16. *n.* their controversy with the college of physicians about university graduates in medicine, 16. political animosity raged with much fury in the university, 17. the Hanoverian succession at that time not being the prevailing sentiment, *ib.* their address to George I. on the suppression of the rebellion, 19. *n.* supposed to have been framed by Dr. Bentley, 18. what opposition it met with, *ib.* Dr. Middleton's account of the business, 22. *n.*

- Cambridge university library, IV. 230. X. 203. 212. 214. 299. 304. 307. 330. 331. 348. 351. 388. 396. notice of its MS. of the Roman Psalter with the Athanasian Creed, IV. 194.
- Camerarius, Joachimus, III. 142. X. 386.
- Campbell, George, VIII. 62. *n.*
- Cangius, (Charles du Cange du Fresne,) VI. 346. *n.* VII. 43. *n.* VIII. 355. *n.*
- Canterbury, church of, used the Roman instead of the Gallican Psalter, and why, IV. 200.
- Cantilupe, Walter de, bishop of Worcester, IV. 158.
- Canus, Melchior, VIII. 152. *n.* X. 514.
- Cappellus, Ludovicus, VI. 163. VII. 49. X. 479.
- Caralis, now Cagliari, X. 143.
- Carlisle, bishop of, see *E. Law.*
- Carlisle, lord, IV. 234.
- Carmarden, Richard, X. 305. 306. 401.
- Caroline, queen, consort of George I., I. i. 344. present at the conference (held at her desire) between Dr. Clarke and Dr. Hawarden respecting the Trinity, 102. *n.*
- Caroline, queen, consort of George II., VI. 292. 293. 295.
- Caroline books, statement of, respecting the eucharistic elements, VIII. 246.
- Carpocrates, V. 260. *n.* taught that this lower world was made by angels, II. 58.
- Carpzovius, Benedict, VI. 16. *n.* 20. *n.* 153. 156. *n.* 158. *n.* 185. *n.* 203. *n.* 208. *n.* 219. *n.* 232. *n.* 251. *n.* 259. *n.* 265. *n.* 266. *n.* VIII. 6. *n.* 16. *n.* 24. *n.* professor of divinity at Leipsic, VI. 265.
- Carranza, Bartholomew, IV. 181.
- Carrillus, Alphonsus, archbishop of Toledo, IV. 181.
- Cartes, Rene des, V. 354. valued himself on inventing a new argument for the existence of God, which was afterwards found to be a paralogism, ancient, and to have been confuted by Aquinas, IV. 463.

- Carthage, council of, VI. 345. *n.* VII. 425. *n.*
 Carthage, third council of, VII. 25. when and by whom held, V. 381. notice of a direction about prayer, *ib.*
 Carthage, fourth council of, X. 63.
 Carthusian monks particularly venerated the Athanasian Creed, IV. 195.
 Carthusianus, VIII. 198. *n.*
 Cartwright, — X. 459.
 Cartwright, Thomas, VII. 437. IX. 450. *n.* X. 39. 66. 398. Margaret professor of divinity at Cambridge, sowed the seeds of Calvinism there, II. 376.
 Casalius, Gaspar, IV. 414. VIII. 172. *n.*
 Casaubon, Isaac, V. 316. *n.* 318. *n.* VII. 21. *n.* 22. *n.* 23. *n.* 43. *n.* 44. 86. 87. *n.* 113. *n.* 155. *n.* 171. 247. *n.* defended the protestants from Maldonate's attack for calling the eucharist a supper, VII. 24.
 Casaubon, Meric, VI. 374. *n.*
 Cassander, George, VIII. 256. 257.
 Cassian, (St. John,) IV. 257.
 Cassin, (mount,) monks of, IV. 194.
 Cassiodorus, Marcus Aurelius, VII. 396. *n.* VIII. 201. *n.*
 Castalio, Sebastian, VI. 133. 150.
 Castro, Alphonsus à, VIII. 187. *n.* notice of a famous work of his, 149.
 Catullus, VI. 322.
 Catechumens, who so called in the ancient church, VI. 355.
 Cause, a true and proper, Dr. Clarke's notion of, II. 350. *n.* in what sense the Father is the cause of the Son, III. 181.
 Causality, its old sense, IV. 41.
 Cave, William, I. ii. 286. *n.* 290. *n.* 332. II. 225. *n.* III. xix. 314. IV. 142. V. 224. *n.* 292. *n.* 293. *n.* 294. *n.* 298. 299. *n.* 300. *n.* 302. *n.* 307. *n.* VI. 323. 324. VII. 21. *n.* IX. xix. *n.* xxii. *n.* X. 30. 49. 62. 113. 243. 438. 441. praised for his knowledge of ecclesiastical anti-

- quity, I. ii. 288. vindicated from Dr. Whitby's misrepresentation, *ib.* II. 237. 238. 239. 240. and proved to maintain the eternity of the Son, 238. *n.* defended or excused Eusebius from the charge of Arianism, III. 142. his opinion respecting the age, &c. of the Athanasian Creed, IV. 138. 144. inclines to ascribe it to Vigilius Tapsensis, *ib.* his censure of Ruffinus's history, X. 130. his *Historia Literaria* published by Dr. Wharton, I. i. 317. Waterland contributed towards it, *ib.* many materials supplied by Mr. Loveday for this new edition, X. 423. *n.* which was at first prepared under Waterland's superintendence, till he was obliged to put it into other hands, *ib.*
- Cawood, John, X. 337. 344. 349. 401.
- Caxton, William, IV. 177. X. 234. 236. 276. 342. 356. how far he continued Higden's Polychronicon, IV. 178. *n.*
- Cazanovius, a Polish knight, IV. 233. 236.
- Cecil, sir William, lord Burleigh, X. 318. 319. 320. 337.
- Cellier, Remi, a Roman catholic, answered Barbeyrac's attack upon the morality of the fathers, V. 295.
- Celsus, I. ii. 165. V. 264. 304. VI. 53. VIII. 47. 55.
- Cene, Charles le, VI. 133. 209. *n.* 225. *n.* 233. *n.* 234. *n.* 235. *n.* 259. *n.* 264. 267. *n.*
- Censures of heretics not to be forborne through fear of retaliation, V. 144. 145. what cautions necessary, 148. popish persecutions not hereby sanctioned, 153. ecclesiastical censures distinct from civil penalties, V. 154.
- Cerdo, III. 2. V. 260. *n.* taught in reality that this lower world was made by angels, II. 58. disbelieved the resurrection of the body, VIII. 132. *n.*
- Cerinthians, V. 224. 239. 350. opposed the divinity of Christ, X. 163. 183.
- Cerinthus, II. 2. 126. III. 63. V. 188. 193. 194. 195. 224. 230. 231. 232. 240. 260. *n.* 351. *n.* X. 484. be-

- lieved the Δημιουργός, or *Creator*, to be separate and estranged from God, II. 14. made a distinction between the upper and lower world, pretending they had not one author, 27. taught that this lower world was made by angels, 58. believed Christ to be a mere man, 126, 158. for what condemned by the ancients, III. 435. anecdote of St. John's retiring from a bath on meeting him there, V. 91. when he lived, 174. his errors respecting Christ, 175. St. John wrote his Gospel and his first Epistle against him, 177, 187. was Ebion's master, 196.
- Certainty, (proper,) may exist without infallibility, V. 123. Chillingworth's proof against papists, *ib.* Waterland's proof, 127. protestant certainty contrasted with popish infallibility, V. 129. the ground of this certainty is moral evidence, 130.
- Chafy, — master of Sidney college, Cambridge, I. i. 6. 33.
- Chalcedon, council of, IV. 248. 305.
- Chalcidius, III. 237. *n.*
- Chalmers, Alexander, I. i. 3. 311. X. 420. *n.*
- Chambers, Ephraim, VI. 322.
- Chamier, Daniel, III. 142. VII. 129. *n.* 132. *n.* 143. *n.* 176. *n.* VIII. 233. *n.* 250. *n.* 252. *n.* 273. *n.* 274. *n.* 335. *n.* X. 501. 517. encomium of his defence of the eucharist against the Romanists, VIII. 274.
- Chandler, Edward, bishop of Litchfield and Coventry, I. ii. 107. II. 3. V. 402. *n.* VI. 226. *n.* 229. *n.* 231. *n.* 298. X. 452.
- Chapman, John, I. i. 331. X. 431. 438. 449. author of *Eusebius* in answer to the *Moral Philosopher*, I. i. 323. *n.* 324. petty canon of Windsor, X. 429. superintended the new edition of Cave's *Historia Literaria*, *ib.*
- Characteristics of the true God applied to the Son, I. ii. 63.
- Characters appropriated to the one true God, applied to Christ, III. 208. without limitations, *ib.*

- Charde, Thomas, X. 342.
- Charismata*, what, V. 272. how long they continued, 273.
- Charity, a sermon upon the true nature of, IX. 172.
- Charity and kind offices the best conquest over an enemy, a sermon on this subject, IX. 216.
- Charlemagne, II. 293. 311. 313. 365. 385. IV. 147. 150. 225. 226. VIII. 246. *n.* 338. X. 264. 265. founded the monastery of Mount Olivet in Jerusalem, IV. 226. had a great respect for the Athanasian Creed, 149. 226. had it presented in form to Adrian I., 150. notice of the MS. presented, 190. preserved in the library at Vienna, 191.
- Charles, IV. 205.
- Charles the Bald, IV. 192.
- Charles II., IV. 234.
- Charles IX., IV. 213. *n.*
- Chaucer, Geoffrey, X. 213. 227. 262. 266.
- Chauvin, Stephen, IV. 408. *n.* 430. *n.* 431. *n.*
- Checkley, John, some account of, X. 441.
- Cheke, sir John, X. 282. 289. 316. 370.
- Chemnitius, Martin, VII. 265. 334. VIII. 149. *n.* 194. *n.*
- Cheselden, William, I. i. 322. 323. *n.* 324.
- Chester, bishop of, see *Law*.
- Cheyne, George, VI. 317. 318.
- Chillingworth, William, I. i. 255. V. 133. 149, 257. *n.* 281. 526. *n.* VI. 324. VIII. 73. *n.* 74. *n.* 87. *n.* 101. *n.* 107. *n.* III. *n.* X. 469. 470. 472. 478. 483. 485. 487. 490. notice of his scruples about the Fourth Commandment and Athanasian Creed, IV. 302. 303. got over them, and subscribed, 303. became chancellor of Sarum, *ib.*
- Chosen, its meaning in the text, *Many are called, but few chosen*, IX. 246.
- Chrastovius, VIII. 272. *n.* 322. *n.* 342. *n.* 343. *n.*
- Christ, his divinity how equivocally acknowledged by

the Arians, I. ii. 9. *pref.* Christ is either supreme God, or no God at all, 3. 39. he is not excluded from our service or adoration among the *nominal* gods, 5. but all are excluded except the one supreme God, therefore Christ must be a partaker of the same undivided Godhead, *ib.* the Father is styled the only true God, *primarily* not *exclusively*, 6. 16. and may be called the *one* or *only* God without the least diminution of the Son's divinity, 7. the *priority* of order is also ascribed to him, 8. Christ never pretended to an *equality* with the Father in respect of his *original*, knowing himself to be *second* only in order, 10. for had he and the Father been both equal in respect of original, both unbegotten, they had been two Gods, *ib.* Origen's reasoning on Heb. i. 3. favourable to Christ's divinity, 15. testimonies of the ancients, that those passages in scripture which assert the unity do not exclude the Son from being the one supreme God, 16. passages of the Old Testament relating to the God of the Jews applied to Christ by the Ante-Nicene fathers, 20. how they reasoned on them, 28. the Arian method of explaining them away, refuted, 25. according to the ancients, the Son was *God*, and so called *in his own Person*, 33. that he was *God in his own Person*, as being *God's Son*, *ib.* and that he was *God's Son*, as having the divine substance communicated from the Father, *ib.* John x. 35, 36. and Heb. i. 8, 9. proved not to contradict Christ's divinity, 39. 40. his being sanctified by the Father also shewn not to contradict it, 41. proofs that Christ is not called God in a subordinate or improper sense, *ib.* among others the term *Jehovah* is applied to him in his own Person, and in his own right, 41. 43. the admitting of a priority of order in the Father does not imply that the Son is a subordinate God, 51. *n.* the Arian definition of God, as *the Author and Governor of the universe*, proved not to answer their purpose, 52. in op-

position to Dr. Clarke, it is proved that if there be a *supreme* and a *subordinate* God, they make *two Gods*, or else one of them is *no God*, contrary to his supposition, 63. it is further proved that the characteristics applied to the *one true God* are applied likewise to the Son, and moreover that the attributes applied to the Son are such as can belong to no creature, but to God only, 64. the Son's omniscience and eternity shewn to be one and the same with the Father's, 70. 80. if the Son be *eternal*, he is *necessarily existing*, but not therefore *self-existent*, 87. the Son may be *by*, or *from*, the *will* of the Father, and yet a *necessary emanation*, 90. his generation may be by *necessity of nature*, without excluding the concurrence of the will of the Father, 91. but if his generation be by the *arbitrary will* of the Father he is a creature, *ib.* the distinction of his threefold generation explained, 95. the Ante-Nicene writers sparing in speaking of his eternal generation, as to the term or phrase; not as to the thing itself, 96. all catholics agreed in ascribing a *priority of nature* to the Father over the Son, not of *time* or *duration*, 100. those who maintained a *temporary* generation, yet asserted the *coeternity* of the *Λόγος*, though not considered precisely under the formality of a *Son*, 104. proof that they did not mean by *Λόγος* any attribute, power, virtue, or operation of the Father, but a real, subsisting person, 105. all the ancients allowed the coeternity and consubstantiality of the *hypostasis* or *person* of the Son with the Father; the question with them was, what should be deemed the *sonship* or *filiation*, 113. 268. *creative powers* are in scripture ascribed to the Son, but the title of *Creator* in scripture is the distinguishing character of the one supreme God; objections answered against the inference to be drawn from these truths, 130. the Socinians endeavour to interpret these texts of a *metaphorical* creation, 137. proof of the Son being

uncreated, I. ii. 138. and that he must be either *essentially* God, or else a *creature*, 144. positions of some or other of the Arians in respect of the Son, 157. religious worship proved to be appropriated to the one God, and to belong to him only, 163. and also to be equally due to Christ, and that therefore he is the one God, 179. also that worship and adoration were due to him, before the commencing of his *mediatorial kingdom*, as Creator and Preserver, 189. John v. 23. explained in conformity with this statement, 197. the earliest catholic writers believed that distinct worship was paid to the Son long before his incarnation, 192. subordination, in some sense, of the Son to the Father not denied, 211. 276. Gal. iv. 8. decisive in favour of Christ's divinity, as it proves that Christ is by nature truly God, 262. not probable that the primitive church should mistake in so material a point as Christ's divinity, or that the Christian writers should all mistake in their account of it, 323. supposing Christ's divinity doubtful, why it is safer to think too highly than too meanly of our blessed Saviour, rather to pay a modest deference to the judgment of the ancient and modern church, than to lean to one's own understanding, 336. nothing less than clear and evident demonstration, on the side of Arianism, ought to move a wise and good man against so great appearances of truth on the side of orthodoxy, from scripture, reason, and antiquity, 340. what presumption is in favour of Christ's divinity, II. viii. the attributes of the Father might be eluded by the same artifices that are used to elude the divinity of the Son, ix. the three only possible suppositions with regard to the Son, xii. further explanation respecting *subordination*, xvi. we do not say that things of a *lower* kind are *subordinate*, but *inferior*, to those of an *higher*, ib. none of the ancients looked upon the Son as a precarious being, but asserted his necessary ex-

istence, xviii. not indeed using the terms, but declaring the thing, *ib.* if some of the Ante-Nicene fathers supposed the *generation*, or *προέλευσις*, of the Son to be properly *voluntary*, yet all of them supposed his existence to be necessary, (as we call it,) *ib.* xix. *n.* to make the Son a *creature*, or a *precarious* being, or not *necessarily existing*, is all one and the same thing, xx. Christ's mediatorial office cannot be the foundation of the worship paid to him, as the office will cease at the day of judgment, but the worship never will, xxxvi. his divinity, personality, and incarnation established in chap. i. of St. John's Gospel, 2. which chapter has been the more tampered with for its very plainness, *ib.* four interpretations given to it, 3. observations on the Sabellian interpretation, *ib.* on the Socinian, 8. on the Arian, 9. the catholic, maintained and asserted, 11. *et seq.* St. John considered the Son as the true Jehovah, 17. the Son strictly and properly *efficient* cause and Creator of all things, 26. proved from the New Testament, *ib.* from the Old, 41. and from the suffrage of catholic antiquity, 42. how the Father and Son are both considered as one Creator, 40. Sustainer and Preserver included by Waterland in Creator, 49. creation, a proof of Christ's divinity, 48. from the reason of the thing, 49. as Creator of man, *ib.* of the earth, 50. of the heavens, 51. and of angels, 52. from scripture texts, 53. and from the sentiments of the ancients, 58. but if Creator then God, 61. the testimony of Eusebius, though inclined towards the Arians, in favour of the Son of God, 63, 64. the catholic distinction between the Father and the Son as to creation, 65. the scripture notion of the Divine unity stated and cleared, 67. under what salvos we may reasonably understand the general doctrine of God the Father's being the only true God, or Lord, 72. objections against explaining those texts that assert him to be so, by supposing a supreme and infe-

rior God, and supreme and inferior worship, II. 73. the other way of supposing that *one, only*, or the like, may admit of some latitude of construction, shewn at large, 74. the Son shewn not to be excluded by those texts that declared the Father to be the one God, 76. indeed the word *God* may perhaps be understood in an indefinite sense, (as applicable to the whole Trinity,) as often as the context or other circumstances do not confine its signification and extent to one person only, 78. why it was needless that a saving clause, such as, *except my Son and Holy Spirit*, should have been added to such texts, 79. why it might have been hurtful, 80. the primitive writers followed the same style with respect to the titles, *one* or *only* God, 81. Christ's divinity proved from his coequality with the Father, 89. his being *in the form of God*, proved to mean, being God of God, or Son of God, 90. objections against its meaning, his personating God, acting in his name, 94, what is meant by, *thought it not robbery to be equal with God*, 95. differently interpreted by Origen, 98. by Novatian, *ib.* and by the churches of Lyons and Vienna, *ib.* how reconcilable with the catholic doctrine according to these interpretations, *ib.* 99. *wherefore God hath also highly exalted him*; this *exaltation* explained, 101. how generally understood by the ancients, 102. Hermas's interpretation, 103. *n.* what perhaps is the true meaning, 104. 106. divine titles ascribed to Christ in scripture, 111. the operations, gifts, and graces of the Spirit of God with the glory of them ascribed to him, 113. the inference therefrom, 116. he is styled *God*, 118. in what sense, 119. 120. *God with us*, or *Emmanuel*, 120. *Lord God*, which answers to *Jehovah Elohim*, 121. (often so styled by the ancient fathers, 123.) *True God*, 123. pretences against the usual construction of this text examined, 124. *Great God*, 128. reasons why the text, where this phrase occurs, Tit.

ii. 13. should be understood of Christ, *ib.* was so understood by the ancients, 130. *Mighty God*, 131. *over all God blessed for ever*, 133. this title explained, *ib.* *Jehovah*, 135. in what sense, *ib.* *Almighty*, (the imperfect rendering of παντοκράτωρ,) 136. Rev. i. 8. where the word occurs, understood by all the ancients of the Son, *ib.* objections against this title answered, 137. *Lord of glory*, 139. *King of kings, and Lord of lords*, *ib.* *First and Last, Alpha and Omega, the Beginning and the End*, *ib.* the Cerinthians and Ebionites considered Christ as a mere man, 126. divine attributes ascribed to Christ in scripture, 141. *eternity*, 142. *immutability*, 150. (this and the former strictly imply one another, *ib.*) *omniscience*, 153. Dr. Clarke's objections answered, 160. *omnipresence*, 165. objections to the divine titles and attributes answered, 168. 170. Christ's divinity proved from the form of baptism, 172. first, from the nature and reason of the thing itself, 176. secondly, from the testimonies of the ancients, 179. *Son of God*, applied to Christ, declared him to be of the same nature with God the Father, according to the ancients, 198. in what sense Christ was denied to be *God over all*, 227. to deny the Son's necessary existence, implies that he is a creature, 351. *n.* all perfections common to Father and Son, only not *coordinately*, III. 15. his subordination how consistent with his coequality, 23. proved to be God from John i. 1. Heb. i. 8. Rom. ix. 5. Phil. ii. 6. Heb. i. 3, 36. 39. 43. 44. subject to the Father, in his human capacity, 41. 42. to whom he prayed οικονομικῶς, *ib.* the Father never *constituted* Christ a God, 43. παντοκράτωρ, applied to him by the fathers, does not necessarily prove him to be the Jehovah in the strict sense of that name, *ib.* the Son denied to be of like substance with the Father by Arius, 49. his necessary existence and supreme divinity declared by Alexander, 50. the Son is God in the same sense, but

not in the same emphatical manner as the Father, III. 55. the Father, as he that sends, greater than the Son the person sent, 56. how he is Mediator both by nature and office, 63. idols, not the Son, excluded in the texts relating to the unity, in the opinion of the ancients, 67. Father and Son declared by the ancients to be one, or the same God, 71. 72. Irenæus's argument that the Son is the true and only God from his forgiving sins, 84. declares that the Son has no God above him, 86. neither subordination nor ministration inconsistent with the Son being God, 105. how the Son is subordinate to the Father, *ib.* the Son an Angel and Messenger not by nature, but by office, 123. considered by the fathers as passible only in his human nature, 127. the ancients applied such texts as belong to the one God supreme to God the Son, 122. this point vindicated, *ib.* proofs from the ancients, 125—142. certain Arian pretences against this evidence invalidated, 155. what the ancients resolve the Son's divinity into, 156. proofs, 157. it is a ruled case in antiquity that Christ is God by his *Sonship*, 158. the term God applied to the Son in the same sense as to the Father, 162. what his subordination only proves, 164. his acting a ministerial part is purely economical, 169. his supremacy, how inferred from his being God before the creation, 171. he and the Father how both one Creator, 172. a difference of order, not of nature, between Father and Son allowed, 173. in what sense the Father is the cause of the Son, 181. why Christ rather than the Father is to execute judgment on man, 187. 214. characters appropriated to the one true God, applied to him, 208. without limitations, *ib.* universally held by the ancients that he had a human soul, 215. his omniscience defended, 219. 221. his eternity described in the same terms as that of the Father, 227. Rev. i. 8. proved to apply to him, not to the Father, *ib.* by eluding the proof of his

eternity, the Arians have scarce left any for the eternity of the Father, 230. his necessary existence believed by the ancients, 238. 286. his necessary generation or emanation, by whom taught, 262. how said to be generated by the *will* of the Father, *ib.* some of the fathers gave him the name of *Will*, or the *Father's Will*, 263. though he is a Son, *κατὰ βουλήν*, yet he is not God, *κατὰ βουλήν*, 267. 268. explanation of the Father's being Lord of the Son, 268. though the same essentially before and after the generation, he was not the same in respect of operation, or manifestation, and outward economy, 273. the Arian argument to prove the Son a creature, 276. were necessary existence the same as self-existence, then the Arians could not prove from scripture and antiquity the Son not to be self-existent, 287. notice of the similitudes used by the ancients to denote the connection between the Father and the Son, 292. the meaning of the ancients was, that the Son so came out of the Father, as still to remain in him, it was an economical, not a real separation, 294. 295. the ancients were for some time pretty much divided about the Son's eternal generation, but not about his eternal existence, 296. why his eternal generation afterwards became the prevailing opinion, *ib.* divine powers, in what sense ascribed to him by modern Arians, 310. Prov. viii. 22. shewn not to make the Son a creature, 316. the text, how explained by Dionysius of Rome, 317. by Eusebius, 318. 327. by Anastasius, 319. and by Faustinus, 320. is supreme God, 330. the worship of Christ considered under the character of a mediator, 347. in what sense the ancients principally considered him a mediator, *ib.* in what sense mediatorial worship assigned to him by Arians, 348. why his worship, although terminating in the Father, cannot be an inferior worship, 361. why his worship may be considered as ultimately resting in the Father, *ib.* why

prayers are generally to be offered rather *through* him than *to* him, III. 363. his perfections and those of the Father are equal, and the same in kind and in number, though differing in the manner of existing, 364. the power of judging not the foundation of his worship, 376. this was the Socinian idea, *ib.* the old Arian foundation for his worship, 380. Dr. Clarke pretends that his honour is founded upon the power of judgment committed to him, 381. this opinion refuted, 382. Novatian's notion of his divinity explained, 455. observations respecting his subordination, 484—487. to deny his necessary existence, proved to make him precarious, IV. 80. 81. the epithet *ἀναρχος* applied to him by the ancients, 95. a summary view of the judgment of the ancients upon the question, whether God the Father be naturally ruler and governor over God the Son, 96—111. the Apollinarian notion of the human nature of the Son, 296. 297. why prayers in the oriental churches are frequently addressed to the Son, 313. Christ not guilty of equivocation in stating his ignorance of the day and hour of the last judgment, 347. the scriptures and the Arians compared respecting the divinity of the Son, 351. the catholic notion of the nature of Christ, 364. exclusive terms never intended in opposition to God the Son, but to idols or pretended deities, 369. the name of Angel or Messenger applied to the Son concerns only his office, not his nature, 371. John i. 1. vindicated in favour of Christ's divinity, 381. his divinity opposed by the Cerinthians, V. 163. the titles of Father and Son applied to the first and second Persons of the Trinity, implied the divinity of the Son according to the ancients, 169—173. names and notice of the early impugnors of Christ's divinity, 174. Cerinthus, *ib.* Ebion, 196. [Luke i. 35. interpreted of the second Person in the Trinity by the earliest fathers, 216.] 217. Theodotus, 223. Artemon, 229. Beryllus, 230.

Paul of Samosata, 233. Arius, 234. the impugnors of Christ's divinity anciently called *Judaizers*, 240. testimonies of the ancients in favour of Christ's divinity, 239—253. instances of worship being paid to the Son in the scriptures, 379. proof that it was also offered by the primitive Christians, 380. although most prayers (but not all) are addressed to the Father, 381. 382. 383. the Socinians even allow of the divine worship of the Son, 386. Dr. Clarke's explanation of the Sonship disproved, 399. the true explanation, 402. *δύναμις ὑψίστου*, a name of the Logos in the opinion of many of the ancients 400. the *Word*, a name for the divine preexistent nature of Christ, 402. if Christ were a creature he could not have purchased pardon for the world by the sacrifice of himself, 418. of the commemoration or remembrance of Christ in the communion, VII. 54. what opinion was entertained of Christ by the Platonists, 57. and by the Mahometans, 58. of the commemoration of the death of our Lord made in the holy communion, 71. his death an expiatory sacrifice, 72. four senses of our *Lord's body*, 167. Christ the author of salvation to all that have been saved from the beginning of the world, the doctrine of Clemens of Rome, VIII. 31. *n.* his mediatorship and atonement, as God-man, fundamental doctrines, 97. 98. his divinity proved from the form of baptism against the ancient Arians, 135. the form altered by the Eunomians to evade the proof, 136. his real union with the Father proved from both the sacraments, *ib.* the absorption of his manhood in his Godhead disproved from the eucharist, 137. also the division of the manhood from the Godhead, 139. Christ's sacrifice of himself explained in a sermon, IX. 386. observations respecting the altar on which it might be considered to be offered, 391. 392. two reasons why this sacrifice might be requisite, 393. the Paulianists denied Christ's divinity, X. 129. see *Logos*.

- Christ Church, Oxford, library of, I. i. 6. 293. X. 274-396.
- Christianity, the truth of, proved by the existence of the sacraments, I. i. 130. more than a republication of the original law of nature, V. 543. 544. the objection noticed, of its not being necessary to all mankind, since it has not been published to all mankind, 547. defended from the charges of credulity, VIII. 49. of bigotry, 54. of superstition, 57. of enthusiasm, 61. of state-craft and priestcraft, 68. 70. and of imposture, 78. see *Established religion*.
- Christodulus, patriarch of Alexandria, IX. 501.
- Chrysostom, St., I. ii. 13. 19. 172. 201. 202. 217. n. 224. n. 304. 326. II. 14. n. 38. 130. III. 384. 451. IV. 92. V. 262. n. 305. n. 350. n. 352. n. VI. 251. 342. n. 353. n. VII. 40. 42. 87. 99. 102. n. 108. n. 112. n. 116. 155. n. 157. n. 159. n. 175. n. 178. n. 197. 227. n. 269. n. 282. 298. 318. n. 362. n. 376. n. 385. 396. n. 397. 399. n. 401. 422—428. VIII. 121. n. 151. n. 153. 157. n. 162. n. 188. n. 198. n. 201. n. 211. n. 229. n. 252. n. 293. 301. 307. n. 310. 314. 317. 326. n. 340. 341. n. 349. n. IX. xxviii. 439. 487. n. X. 29. 45. 106. n. 206. 240. 452. n. 471. 491. 496. 507. what he meant by *κατὰ δύναμιν*, applied to the Son, I. ii. 261. 347. bred up under Meletius, and never of the Eustathian party, III. 326. a defender of Origen, *ib.* how he understood John vi., VII. 135. n. Isidorus his disciple, VIII. 294. what he considered to be spiritual sacrifices, 327. a passage of his explained touching Christ's sacrifice, 358.
- Chubb, Thomas, I. i. 154. 335. began his career as a defender of Arianism, 156. formed a theological debating club at Salisbury, 156. n. wrote *The Supremacy of the Father asserted* against Waterland, *ib.* became one of the coarsest and most virulent opponents of Christianity, 156. his discourse on Persecution answered by Dr. Webster, 320. n.

- Church, X. 504.
- Church of England, when it received the Athanasian Creed, IV. 225. vindicated, both as to the receiving and retaining it, 300. defended for imposing creeds and articles, V. 140. 141. its regard for antiquity, 317. considers the ancient fathers the best comment on scripture, 429. her judgment and practice with regard to lay-baptism, X. 185. see *Liturgy*.
- Cicero, Marcus Tullius, III. 241. *n.* VI. 167. *n.* 168. *n.* 184. 188. *n.* 189. *n.* 309. 310. 315. 317. 321. VIII. 46. *n.* 69. X. 150. his opinion of the necessity of religion for the common good, VI. 280.
- Circumcision, cannot be proved to have been in use among the Egyptians before Abraham's time, VI. 53. even if it could be proved, it would not follow that the Hebrews had it from them, 54. it was most probably originally of Abraham, 56. and that the Egyptians borrowed it from thence, by the Arabian Ishmaelites, 56. 57. the Arabs, Saracens, and Mahometans circumcised not before thirteen years of age, 57. circumcision a federal rite, VII. 315. administration of it not confined to the Jewish priesthood, X. 102.
- Civil penalties distinct from ecclesiastical censures, V. 154. regard not only the demerits of the individual, but the necessities of the state, 155.
- Clagett, William, I. i. 255. V. 468. 520. *n.* VI. 319. 324. 369. *n.* VII. 117. *n.* 271. VIII. 88. *n.* 97. *n.* 104. *n.* 322. *n.* 323. *n.*
- Clarendon, Edward Hyde, earl of,
- Clark, John, X. 413.
- Clarke, John, V. 164. *n.* 218. *n.* master of the Hull grammar school, published an examination of Dr. Clarke's opinion concerning moral obligation, V. 444. *n.* praised, 502.
- Clarke, Joseph, I. i. 3. 11. 343. 347. X. 467. fellow of Magdalene college, Cambridge, a pupil of Dr. Waterland's, I. i. 281. who intrusted his papers to him

to publish such as he thought proper, after his death, I. i. 281. he selected thirty-three sermons, and two tracts, one on justification, the other on infant-communion, 282. his preface to them, IX. i. his explanation of bishop Bull's sentiments as to instrumentality of faith, vi. his vindication of the 11th, 12th, and 13th articles against the charge of favouring the solifidian doctrine, ix.

Clarke, Samuel, I. i. 20. 62. 64. 73. 83. 85. 86. 107. 128. 133. 154. 155. 210. 301. 332. 334. 343. ii. 3. *pref.* 5. 12. 24. *n.* 26. 27. 33. 42. 54. 72. 77. 117. 121. 122. 149. *n.* 199. 209. 222. 241. 255. 269. 273. 324. 342. 344. II. xiii. xiv. xv. xvii. xx. xxi. 15. *n.* 18. *n.* 34. *n.* 39. *n.* 69. *n.* 87. *n.* 115. *n.* 118. *n.* 119. *n.* 120. *n.* 121. *n.* 124. *n.* 127. *n.* 128. *n.* 129. *n.* 133. 135. *n.* 137. *n.* 138. *n.* 142. *n.* 143. *n.* 147. *n.* 148. *n.* 151. *n.* 152. *n.* 155. 156. *n.* 157. 158. *n.* 159. *n.* 170. *n.* 179. 193. *n.* 199. *n.* 303. 306. 344. 345. 358. *n.* 369. 395. III. 19. *n.* 39. 49. 61. 64. 120. 152. 162. *n.* 164. 181. 183. 189. 194. 198. 205. 206. 220. 224. 229. 234. 242. 258. 275. 276. 278—281. 283. 285. 286. 289. 299. 306. 309. 310. 315. 333. 334. 336. 337. 349. 381. 389. 390. 401. 406. 407. 410. 423. 425. 426. 428. 429. 438. 439. 441. 446. 447. 471. 475. 483. 486. IV. 4. 53. 55. 59. 72. 73. 354. *n.* 360. *n.* 361. *n.* 406. *n.* 433. *n.*—461. *n.* V. 132. *n.* 328. *n.* 349. 502. 525. 527. 532. *n.* 534. 535. 537. 539. 540. 544. 545. VI. 321. VII. 255. *n.* VIII. 99. *n.* 113. *n.* 114. *n.* IX. xv. *n.* X. 200. 453. 472. 478. 480. 481. 496. probably omitted a passage respecting subscription to the Articles in his second edition of his Scripture Doctrine of the Trinity, in consequence of Dr. Waterland's divinity act at Cambridge on Arian subscription, I. i. 13. Dr. W.'s notice of this omission, ii. 5. *pref.* II. 282. the passage offensive even to his friends, I. i. 76. Whiston's censure of it, II. 398. his literary character, I. i. 44. disclaimed the character of an Anti-Trinitarian, *ib.* the professed design of his

Scripture Doctrine of the Trinity, 45. the latitudinarian principles he introduced into it, *ib.* by whom this work was attacked, 46. and by whom defended, *ib.* notice of Dr. Wells's *Remarks* on his Introduction to his *Scripture Doctrine*, 47. of his reply, in which he shews himself averse from all church authority, 48. and of Dr. Wells's second letter, *ib.* what part Mr. Nelson took in this controversy, 49. notice of Dr. Knight's *Scripture Doctrine of the Trinity vindicated from the Misrepresentations of Dr. Clarke*, *ib.* its character, *ib.* answered by Dr. Clarke, 50. further maintained by Dr. K., *ib.* again answered by Dr. C., *ib.* notice of bishop Gastrell's *Remarks* on his *Scripture Doctrine*, *ib.* character of the answer he published to it, *ib.* notice of Dr. Edwards's *Brief Critical Remarks* on his reply to Mr. Nelson and Dr. Gastrell, 51. and of Mr. Welchman's tract, entitled, *Dr. Clarke's Scripture Doctrine of the Trinity examined*, *ib.* one of the ablest answers was, Mr. Potter's *Vindication of our Blessed Saviour's Divinity, chiefly against Dr. Clarke*, 52. notice of this tract, *ib.* there is no answer extant, by Dr. C. to Mr. Potter, Welchman, or Dr. Edwards, 53. *n.* notice of Mr. R. Mayo's *Plain Argument against Dr. Clarke's Doctrine concerning the Trinity*, 54. answered by him, *ib.* what brought Waterland into the controversy, 55. Dr. C. bore a considerable part in Jackson's Answer to Waterland's *Queries*, 57. his reputation perceptibly declined on Waterland's taking the field, *ib.* his arrangement of scripture quotations inferior to Waterland's, 60. probably assisted Sykes in his *Modest Plea, &c.*, 62. *n.* notice of his tract, entitled, *The Modest Plea continued, or a brief Answer to Dr. Waterland's Queries relating to the Trinity*, 62. his system supposes a supreme and a subordinate God, 63. whether his pretence, that the authority of the Father and Son being one, though they are two distinct beings, makes them not to

be two Gods, &c. be not trifling and inconsistent, I. ii. 55. his criticisms on a passage of Clement of Alexandria answered, 78. *n.* whether *eternity* does not imply *necessary existence* of the Son, which is inconsistent with his scheme, 85. and whether he has not equivocated upon the word *will*, 86. the fallacy that runs through his performance is, that the Son cannot be truly and essentially God, unless he be *self-existent*, and *unoriginate* in every sense, 87. *n.* an instance of his mistranslation, 91. *n.* in what sense can he pretend that all divine powers, except absolute supremacy and independency, are communicated to the Son, 124. 127. whether, if by *divine* powers, he meant powers given by God, (in the same sense as angelical powers are divine powers,) it be not equivocating, and saying nothing, 129. his sense of a passage in Origen confuted, 140. whether by denying the consubstantiality of the Son, he does not affirm him to be a creature, $\xi\ \acute{\omicron}\upsilon\ \acute{\omicron}\tau\tau\omega\upsilon$, 151. and whether he must not of consequence affirm of the Son, that there was a time when he was not, 152. proved to be an Arian, 151. 154. and that his attempt is vain to pretend to any middle way between the orthodox and the Arians, 152. 155. the inferences to be drawn from these circumstances, 160. whether he hath not given a partial account of John v. 23., 197. whether he need have cited three hundred texts, to prove what nobody denies, a *subordination*, in some sense, of the Son to the Father, could he have found but one plain text against his *eternity*, or *consubstantiality*, the points in question, 211. whether he be not forced to supply his want of scripture proof by very strained and remote inferences, 214. whether his whole performance, whenever he differs from catholics, be any thing more than the assertion, that *being* and *person* are the same, and that there is no *medium* between *tritheism* and *Sabelianism*, 230. he depends chiefly, not on scripture, not

on antiquity, but a vain philosophical principle, 231. his system how chargeable with tritheism, 239. whether his notion of the Trinity be more clear and intelligible than the orthodox notion, 243. 250: the ground of his scheme is Sabellian, and the superstructure tritheistic, and the whole hangs loosely together, I. ii. 254. instance of unfairly quoting Chrysostom, 261. 347. whether, notwithstanding his equivocation, Gal. iv. 8. is not decisive of the dispute, 262. whether he did not equivocate or prevaricate in saying, the generality of writers before the council of Nice were, on the whole, clearly on his side, 276. whether he may not be supposed to say, the fathers are on his side, with the same meaning and reserve that he pretends our church-forms to favour him, that is, provided he may interpret them as he pleases, 299. endeavours to lessen the esteem of the ancients, all the while that he presumes they are on his side, (a sure mark that he suspects them,) 300. instances of his perverting the sense of some of the Antenicene writers, 302. his disingenuity with respect to what he considers concessions from these writers, 314. and his method altogether disapproved, 316. the object of his book according to Waterland, II. xviii. his objections against Christ's omniscience answered, 160. his pleas in favour of Arian subscription answered, 290. 291. 294. 295. 296. 299. 300. 308. 309. 310. 311. 314. 315. his interpretations of passages in the Athanasian Creed, and other parts of the Liturgy against the true doctrine of the Trinity, confuted, 320—333. the doctrine of the Trinity, according to him and his followers, contrasted with the same doctrine according to the church of England, 347. how far he was concerned in Jackson's *Reply to Dr. Waterland's Defence of his Queries*, 88. n. his notion of individual substance, III. 299. by denying the Son's necessary existence, he makes him a crea-

ture, III. 337. his notion of idol mediators, 345. doubtful as to the scriptural sense of God, 376. pretends that Christ's honour is founded upon the power of judgment committed to him, 381. this opinion refuted, 382. an error in his demonstration of the existence of a First Cause, 395. the cause of it, *ib.* denied that two persons could be one necessary being or substance, 398. 399. what propositions of his are contrary to the Ante-Nicene writers, 441. notice of his anonymous *Observations on Dr. Waterland's Second Defence*, I. i. 95. further particulars respecting it, 101. notice of Waterland's *Farther Vindication of Christ's Divinity*, in reply to these *Observations*, 100—105. to which he made no reply, 105. Mr. Butler's account of his conference with Dr. Hawarden about the Trinity, held by desire of queen Caroline, consort of George I., 102. *n.* notice of his reasoning to prove the existence of God *à priori*, 138. and of his *Demonstration of the Being and Attributes of God* not generally approved of, 141. IV. 49. of bishop Butler's objections, I. i. 141. 142: and of Gretton's *Review of the Argument à priori*, &c., 143. what he takes to be the reason why matter is incapable of thought, IV. 50. shewn to have made mistatements respecting the Athanasian Creed, 143. his objections against the use of it answered, 300. his *Exposition of the Church Catechism*, published the same year of his death by his own desire, I. i. 185. notice of Waterland's *Remarks* upon it, *ib.* which were answered by Dr. Sykes, 189. general observations on his *Exposition*, V. 373. objections to his confining worship to the Father only, 376. to his withholding altogether the title of God from the Son and Holy Ghost, 387. to his method of judging of fundamentals, 388. to his explanation of the Creed, 395. in the titles, Father and Almighty, *ib.* 396. in his account of the Son, 399. and of the Holy Ghost,

404. objections to his explanation of the First Commandment, 412. and of the form of Baptism, 415. and of the Lord's Supper, 418. 434. no fault to be found with his morality, 427. objections to his distinction between moral duties and positive institutions, 435. his opinion concerning moral obligation controverted by J. Clarke, 444. his Arian opinions took deep root among several communities of dissenters, I. i. 132. on good terms with Waterland notwithstanding their difference in religious points, 344.
- Claude, John, VII. 179. *n.* 194. *n.* VIII. 235. *n.* 237. *n.* 243. *n.* 244. *n.* 245. *n.* 247. *n.* 249. *n.*
- Claudianus Mamertus, IV. 249.
- Claudius Taurinensis, VIII. 198. *n.*
- Clayton, Dr., II. 380.
- Cleanthes, said to have borrowed from the scriptures, VIII. 10.
- Clearchus, a disciple of Aristotle, VIII. 7. 10.
- Clemens Alexandrinus, I. ii. 16. 20. *n.* 21. *n.* 22. *n.* 92. *n.* 94. 115. *n.* 178. 182. 220. *n.* 240. 290. 291. 297. *n.* II. 5. *n.* 10. *n.* 22. 29. 31. *n.* 59. *n.* 82. *n.* 93. *n.* 96. *n.* 114. *n.* 123. *n.* 125. *n.* 130. 132. 138. *n.* 145. *n.* 155. 156. *n.* 160. 165. *n.* 198. *n.* 243. 248. 272. *n.* III. xvi. 38. 80. *n.* 82. 115. *n.* 122. 130. 158. 174. 175. 176. 178. 210. *n.* 215. 225. 241. 263. *n.* 312. *n.* 318. 321. 347. 351. 358. 365. *n.* 366. 413. 434. *n.* 461. *n.* 469. IV. 42. *n.* 76. 77. 86. 87. 88. 96. *n.* V. 108. *n.* 217. *n.* 229. 263. 265. 266. 323. *n.* 324. *n.* 327. 345. 361. *n.* VI. 88. *n.* VII. 36. 62. *n.* 87. *n.* 220. *n.* 259. *n.* 276. *n.* 277. 362. *n.* 394. *n.* 395. 416. VIII. 6. *n.* 8. *n.* 15. *n.* 20. *n.* 24. *n.* 26. *n.* 134. *n.* 148. *n.* 150. *n.* 157. *n.* 169. *n.* 188. *n.* 201. *n.* 230. *n.* 232. *n.* 250. 252. *n.* 299. *n.* 303. *n.* 315. *n.* 316. 326. *n.* 331. *n.* 332. *n.* 340. *n.* IX. xxvii. 45. X. 494. explained, III. 67. considered Exodus xx. 2. as spoken by Christ in his own Person, I. ii. 25. his observation upon the article *ὁ* before *Θεὸς*;

- set in its true light, I. ii. 49. his declaration of the Son's omniscience, 78. applied *προσλθῶν* both to the Son's generation and manifestation, 114. *n.* styled the Son Creator, 134. *n.* his declaration that worship was due only to God the Creator, 176. therein including the Son, 182. a great admirer of the Septuagint, 132. his declaration respecting the Trinity, II. 183. allowance must be made for him while he is adapting the Platonic to the Christian Trinity, if he uses the Platonic terms, though they may not quadrate exactly, III. 92. time of his writing, 87. his testimony as to the Father and Son being the only God, *ib.* vindicated, 88. texts mentioning God applied by him to Christ, 134. observation respecting his *Pædagogus*, *ib.* objections answered, *ib.* proof of his holding the necessary existence of the Son, 254. his opinion respecting the *procession* explained, 273. in what sense he used τὸ Θεῖον, 359. in the hypothesis of the temporal generation of the Son, IV. 26. did not believe that the Father is *naturally* governor over the Son, 100. his opinion that the existence of a Deity cannot be proved *à priori*, 395. vindicated from Barbeyrac's charges against him, V. 298. a person of infinite reading, and of great reputation in the Christian church, VII. 166. his sentiments respecting the eucharistic elements, *ib.* his view of John vi., 116. his opinion of gospel sacrifices, 365. maintained that pagan writers borrowed from the scriptures, VIII. 10. what particular notions, 11. his opinion of the need and efficacy of baptism, IX. 445.
- Clemens Romanus, I. ii. 298. II. 101. *n.* 217. 225. 226. 269. 272. III. xvi. 215. V. 216. *n.* 271. VII. 351. VIII. 159. *n.* 211. X. 106. *n.* 132. 484. the common date of his Epistle, VII. 26. the more probable date according to Lardner, *ib.* terms applied by him to the eucharist, *ib.* maintained that all that have been saved from the beginning of the world have been saved by

- Christ, VIII. 31. *n.* his interpretation of the doctrine of justifying faith, IX. 452.
- Clement, X. 354.
- Clementine Liturgy, notice respecting, V. 383. contains addresses to the Son and Holy Ghost as well as to the Father, *ib.* not thought ever to have been in public use, VII. 250. the oldest extant, *ib.* its probable age, *ib.*
- Clendon, — I. i. 45.
- Clerc, John le, I. i. 121. ii. 286. *n.* II. 225. *n.* III. 142. 365. *n.* 395. *n.* 429. *n.* V. 211. 222. 299. 309. *n.* 329. *n.* 356. *n.* 368. *n.* VI. 24. *n.* 35. *n.* 37. *n.* 52. 100. 109. *n.* 120. *n.* 130. *n.* 133—136. 142. *n.* 147. *n.* 151. *n.* 152. 161. 162. 173. *n.* 200. *n.* 205. *n.* 208. 217. 221. *n.* 233. 270. *n.* VII. 224. 314. *n.* 316. *n.* 344. 397. *n.* VIII. 14. *n.* 131. *n.* IX. 473. *n.* X. 453. the *Historical Vindication of the Naked Gospel*, in support of Anti-Trinitarianism, ascribed to him, I. i. 37. his solving a difficulty as to the mentioning of the name Jehovah previous to Exodus vi. 2, 3. by a prolepsis, disapproved, 44. *n.* endeavoured to turn several passages, wherein the Jehovah is mentioned, to one particular sense in favour of the Sabellians, 45. *n.* adopted in part the Photinian notion of the Logos, II. 6. remarks on his observations on bishop Bull's defence of a passage in Justin, V. 207—211. censure of his treatise at the end of Grotius *de Verit. Relig. Christ.* 306. 307. the treatise briefly examined by Buddeus, 306. *n.* his Comment on Psalm cxxxvii. 8. censured, VI. 214. as also that on Jer. iv. 10., 236. slighted the opinion that pagan writers borrowed from the Jews, VIII. 16. answered by Baltus, 17.
- Clergy defended for being paid, VIII. 75. not allowed to marry twice in the ancient church, X. 110. bishop Peacock's statement touching divers orders of clergy, 266. see *Minister*.
- Clergy, sons of, a sermon preached before, VIII. 413.

- Clerke, Gilbert, I. i. 37. ii. 291. 297. II. 261.
- Cloppenburg, — VIII. 156. *n.* 335. *n.*
- Cobden, Edward, archdeacon of London, I. i. 312. X. 412. *n.* his intended address for presenting Waterland as prolocutor of the convocation, I. i. 312. *n.*
- Cocceius, John, VI. 18. *n.* 246. *n.* X. 501.
- Cochleus, Joannes, IV. 168.
- Coequality, how consistent with subordination, III. 23. and with priority of order, 94. confounded with coordination by the Arians, *ib.*
- Coeternal, a word of a fixed and known sense in ecclesiastical writers: never used to signify any thing less than *absolute* eternity, without beginning, and without end, II. 323.
- Coeternity of the Logos with the Father asserted by the ancient catholics, though not considered precisely under the formality of a Son, I. ii. 104.
- Cohen*, an Hebrew term, its signification, VIII. 343.
- Coint, Charles le, IV. 148.
- Coke, sir Edward, II. 293. *n.*
- Colbatch, Dr., I. i. 28. 29.
- Colbert. MS. Athan. Creed, IV. 277. *n.* 278. *n.* 279. *n.* 280. *n.* 281. *n.*
- Colbertine Latin MS. of the Athanasian Creed, notice of, IV. 187. 190. copied from the Treves MS., *ib.* notice of another in that library that belonged to Charles the Bald, 192.
- Cole, William, I. i. 4. 328. *n.* 329. X. 447. 449. *n.*
- Colet, John, dean of St. Paul's, V. 357.
- College de propaganda Fide*, IV. 136.
- Colliber, S., V. 439. *n.* 522. *n.* 547. *n.* his opinion of the inferiority of positive duties to moral ones, controverted, 463.
- Collier, Jeremy, II. 380. *n.* IV. 178. *n.* V. 19. *n.* VI. 311. VII. 292. *n.* 303. *n.* VIII. 331. *n.*
- Collier, Thomas, VI. 367.
- Collins, Anthony, I. i. 154.

- Columbanus, founded the monastery of Bobbio in High Lombardy, IV. 188.
- Combe, Dr., I. i. 304.
- Combefis, Francis, IV. 161. 209. *n.* 232. 244. *n.* 268. *n.*
- Comber, Thomas, dean of Durham, IV. 184. his opinion respecting the Athanasian Creed, 138. 144.
- Comenius, III. xviii.
- Commandment, the First, what sort of polytheism it has chiefly respect to, II. xxviii.
- Commandments, the Ten, in old English, from MS., X. 205.
- Commemoration*, notice respecting this title of the eucharist, VII. 38.
- Communion: proofs that communion ought not to be held with those who openly reject the fundamental doctrines of Christianity, V. 75. from scripture texts, 75—93. from piety to God, 93. and charity towards men, 94. justice to our own souls, 96. objections removed, and some vulgar mistakes rectified, 97.
- Communion, church, terms of, somewhat stricter than the necessary terms of salvation, VIII. 93. and why, *ib.* see *Fundamentals*.
- Communion*, notice respecting this title of the eucharist, VII. 22. an argument in favour of frequent neglect of the communion answered, V. 516. the exercise of the love of God, and of faith, hope, charity, and humility essentially requisite to its worthy reception, 525.
- Communion service in the English Liturgy, observations upon, VII. 304—307.
- Comparatives expressed by negatives in scripture, instances, VI. 237. *n.*
- Compton, Henry, bishop of London, I. i. 178. VI. 327.
- Conceitedness, what, IX. 185.
- Concessions, effect of, V. 99.
- Condé, Lewis de Bourbon, prince of, X. 386.
- Conderius, VI. 345. *n.*

- Condignity, merit of, invented by Romanists, IX. 465.**
 opposed to the true doctrine of justification, *ib.*
- Confusius, V. 304.**
- Congruity, merit of, invented by the schoolmen, IX. 465.**
 opposed to the true doctrine of justification, *ib.*
- Conscience, see Good life.**
- Consequential proof, little short of express text, VIII. 109.**
- Conservation, near akin to creation, III. 173.** has been styled *continued creation*, *ib.*
- Consistentes, the fourth order of penitents among the ancients, notice respecting them, VII. 425.**
- Constans, X. 265.**
- Constantine, emperor, I. ii. 95. III. 263. n. 295. n. VII. 381. n. VIII. 231. n. 306. X. 266.** his declaration concerning the procession of the Son, I. ii. III. 112. ordered the Arians to be called Porphyrians, and why, III. vii. bishop Peacock's statement touching his donation to the see of Rome, X. 264.
- Constantine, Copronymus, emperor, VIII. 244. 245.** held the council of Constantinople, 244.
- Constantinople, church of, whether it received the Athanasian Creed, IV. 237.**
- Constantinople, council of, VIII. 252. n. X. 241. 476.** held under the emperor Constantine Copronymus, VIII. 244. inserted the words *πρὸ πάντων αἰώνων* into the Nicene Creed, IV. 23. intending thereby the eternal generation of the Son, *ib.* its reasoning against the use of images, VIII. 140. its opinion respecting the eucharistic elements, 244.
- Constantinopolitan Creed is the Nicene interpolated, IV. 305.**
- Constantius, emperor, X. 265.** favoured the Arians, III. 419. his death, *ib.*
- Constantius, presbyter, IV. 264.**
- Consubstantiality of the Son with the Father, how**

- eluded by the Arians, and asserted by the ancient catholics, I. ii. 268.
- Consubstantiation, objections against, VII. 200. its rise, VIII. 249.
- Controversy, the difficulties in proving a point, or establishing a doctrine, II. ix. why the objector's is an easier part, *ib.* the three requisites in controversy, x. observations on each, *ib.* what would follow, if every thing controverted were to be set aside, xxiii. the use and value of ecclesiastical antiquity with respect to controversies of faith, V. 253. objections answered, 282.
- Conybeare, John, bishop of Bristol, VI. 324.
- Cooke, — I. i. 294.
- Coordination, confounded with coequality by Arians, III. 94.
- Coordination and subordination respect order, IV. 39. 40. 41.
- Corban, its meaning, VIII. 288. *n.*
- Corbet, John, a nonconformist, V. 5.
- Cornelius Nepos, VI. 315.
- Cornwall, Folliot Herbert Walker, bishop of Worcester, I. i. 6.
- Corpus Christi college library, Oxford, X. 274.
- Cosin, John, bishop of Durham, VI. 324. VII. 144. *n.* 148. *n.* 156. *n.* 181. *n.* 184. *n.* VIII. 233. *n.* 234. *n.* 249. *n.* 257.
- Cossart, Gabriel, IV. 217.
- Costerus, — VIII. 121. *n.* X. 471.
- Cotelierus, John Baptist, I. ii. 90. *n.* 131. *n.* II. 231. 232. III. 264. *n.* VII. 159. IX. xxviii. X. 489.
- Cotes, Roger, I. i. 13.
- Cotta, VI. 156. *n.* 167. *n.*
- Cotton library, IV. 135. has the oldest known Latin MS. of the Athanasian Creed, according to archbishop Usher, 183. 184. not now to be found, 185. notice of Athelstan's Psalter there, 185. 189. notice of its MS. of the Gallican Psalter with the Athana-

- sian Creed, IV. 193. 200. *n.* and of the Roman Psalter with that Creed, 185. 194. notice of its French version of that Creed, 206.
- Cotton MS. of Athanasian Creed, IV. 272. *n.* 280. *n.* 281. *n.*
- Courayer, Peter Francis, I. i. 102. *n.*
- Covel, John, IV. 239. VII. 99. *n.* 299. *n.* 302. *n.* 389. *n.* VIII. 233. *n.* 244. *n.* 246. *n.* IX. xxiv. 507. *n.*
- Covenant between God and man, observations respecting, VII. 311. definition of a covenant in its general nature, 312. Christian covenant includes the Founder and principal Covenanter, VIII. 95. a subject capable of being covenanted with, 96. a charter of foundation, 97. a Mediator, *ib.* conditions to be performed, 98. aids or means to enable to performance, 99. and sanctions to bind the covenant, and to secure obedience, 100. see *Fundamentals*.
- Covenanted mercies, when not denied to persons erring fundamentally, VIII. 124. *n.*
- Coverdale, Miles, IV. 201. X. 280. 281. 302. 336. 339. 342. 343. 347. 354. 362. 363. 368. 371. 372. 375. 376. 382. 399. 400.
- Coverdale's Bible, notice respecting, X. 288. 305. 307. 323. 329. 330. 349.
- Coverdale's New Testament Anglo-Lat., X. 328. 329.
- Coxe, Leonard, X. 375. 376. 383.
- Crakanthorp, Dr. Richard, his notion of the eucharistic sacrifice, VIII. 170.
- Cranmer, Thomas, archbishop of Canterbury, I. i. 217. 254. IV. 231. VII. 95. *n.* 145. *n.* 195. 254. *n.* 295. *n.* 303. *n.* 304. *n.* VIII. 254. 256. 326. *n.* 342. *n.* 346. *n.* 361. *n.* 364. *n.* X. 319. 326. 331. 334. 343. 344. 348. 367. 368. 371. 372. 391. 399. 401. 506. 508. 513. 516. 517. his sentiments against interpreting John vi. primarily of the eucharist, VII. 139. his opinion respecting the eucharistic elements, 185.
- Craven, — master of Sidney college, I. i. 33.
- Creation, the ancients considered the Trinity to be

- concerned in concert in it, I. ii. 112. 131. III. 311. 312. with what design, I. ii. 131. attributed to the Son as much as to the Father, 130. Dr. Clarke's meaning of the word refuted, 139. the ground and reason of religious worship in scripture, 190. proved to be an argument of Christ's divinity, from reason, II. 49. from scripture, 53. from antiquity, 58. often insisted on by God himself as his peculiar characteristic, 55. and so ascribed to him in scripture, *ib.* considered by the ancients as an indisputable mark of a divine immutable nature, 59. the absurdity of attributing it to a creature, 62.
- Creator, the Son strictly and properly *efficient* Cause and Creator of all things, II. 26. proved from the New Testament, *ib.* from the Old, 41. and from the suffrage of antiquity, 42. Creator of the upper and lower world not one and the same, according to Cerinthus, 27. the Father is primarily Creator, the Son secondarily or subordinately, and both one Creator, III. 172. see *Δημιουργός*.
- Creature, no medium between being a creature and being essentially God, I. ii. 148. II. 57. III. 330. the nature of a creature, VIII. 436.
- Creature-worship, looked upon as idolatry by the Jews before Christ, III. 362. answers to certain arguments in its defence, V. 31.
- Credulity, its true acceptation, VIII. 50. shewn to belong more to infidels than to Christians, *ib.*
- Creed*, reserved by Waterland to be the rendering of symbolum, or *σύμβολον*, IV. 157.
- Creed of Jerusalem, probably the oldest extant, II. 195.
- Creed, an old English, from a MS., X. 204. see *Apostles' Creed*.
- Creeds at first designed only as hints and minutes of the main *credenda* in religion, II. 193. at first used only in the office of baptism, 194. why consequently they were brief, *ib.* how they became gradually en-

- larged, II. 194. are not complete catalogues of fundamentals, but short summaries of the Christian faith, 195. the whole design and end of creeds, IV. 304. 309. 311. when and why enlarged in the primitive times, 304. creeds, of some shape or other, are favoured by all parties, V. 139. 359. the protestant churches vindicated for imposing creeds, 140. 141. ancient creeds always contained the doctrine of the Trinity, 158. notice concerning them, 160. all not equally explicit, 163. why, 166. shorter creeds generally more obscure and ambiguous, 394. first set forth the *θεολογία*, and then the *οικονομία*, 404.
- Crellius, John, I. i. 51. 121. II. 87. *n.* 162. V. 211. 330. VII. 85. 86. 204. *n.* 321. *n.* 338. *n.* 399. *n.* a great refiner of the Socinian system, VII. 338.
- Crellius, Samuel, descended from John Crellius, V. 211. wrote under the name of Artemonius and Lucas Mellierus, V. 211. his strange emendation of John i. 1., 211. *n.* how he tried to evade the force of John i. 1., 342.
- Crisp, Tobias, VI. 169. *n.*
- Critias, VIII. 68. an unworthy pupil of Socrates, 69. one of the thirty tyrants of Athens, *ib.*
- Cronus, probably Ham, VI. 53.
- Cross, the, how considered an altar, IX. 391.
- Crousaz, John Peter de, V. 347. *n.* 354.
- Crownfield, J., V. 294. *n.* VI. 59. *n.* X. 438.
- Crumwell, Thomas lord, X. 329. 368.
- Cudworth, Ralph, I. i. 214. ii. 86. *n.* 109. *n.* 126. 171. 327. II. xxxi. 74. *n.* III. 145. 226. 242. *n.* 243. 246. *n.* 261. *n.* 307. 402. IV. 74. 395. 396. VII. 226. 229. 316. *n.* 325. *n.* 342. 357. *n.* 358. *n.* VIII. 63. *n.* 64. *n.* 69. *n.* 335. *n.* 356. *n.* 363. *n.* when he flourished, IV. 423. his character, *ib.* charged with giving too much countenance to the Arian hypothesis in his *Intellectual System*, I. i. 43. his opinion respecting the Athanasian Creed, IV. 137. 144. declares the demon-

- stration of the Divine existence *à priori* to be impossible and contradictory, 424. what he means by *necessary schesis*, 436. his notion respecting the Lord's Supper defended, VII. 325. 336.
- Culmer, Richard, scholar of Magdalene college, Cambridge, X. 288.
- Culverwell, Nathaniel, fellow of Emanuel college, Cambridge, when he flourished, IV. 418. maintained the Divine existence not to be demonstrable *à priori*, *ib.* wrote a Discourse of the Light of Nature, *ib.*
- Cumberland, Richard, bishop of Peterborough, V. 438. 502. 515. VI. 46. *n.* 53. *n.* 65. 67. 68. *n.* 105. *n.* 142. *n.* 162. *n.* 175. *n.* VIII. 23. *n.* 81. *n.*
- Cumming, John, I. i. 131. *n.* V. 127. *n.* VIII. 109. *n.*
- Curcellæus, Stephen de, I. i. 37. III. 226. V. 466.
- Curtius, — V. 299. *n.*
- Curtius, Quintus, VI. 322.
- Cyparissiota, Johannes, IV. 214. surnamed *the Wise*, 161. his Decads published in Latin, in the Bibliothèques of Turrianus's version, *ib.*
- Cyprian, St., I. ii. 21. *n.*—24. *n.* 28. 39. II. 71. *n.* 83. *n.* 92. *n.* 114. *n.* 121. *n.* 125. *n.* 132. *n.* 138. *n.* 173. *n.* 174. III. 56. 122. 147. *n.* 347. 361. *n.* 373. V. 84. *n.* 109. 148. 159. *n.* 161. *n.* 217. *n.* 251. VI. 342. *n.* VII. 22. 36. 37. 38. 70. 167. 179. *n.* 248. 278. 283. 298. 318. *n.* 395. 401. 427. VIII. 151. *n.* 157. *n.* 188. *n.* 189. *n.* 198. *n.* 201. *n.* 230. *n.* 252. *n.* 320. 321. 322. 329. *n.* 346. 351. IX. xviii. xxii. xxiii. xxv—xxviii. 493. 502. X. 49. 51. 52. 53. 113. 124. 177. 190. *n.* 476. 496. time of his writing, III. 108. 137. texts respecting God applied by him to Christ, 137. objections answered, 138. did not believe that the Father is *naturally* governor over the Son, IV. 103. his testimony respecting the doctrine of the Trinity, V. 247. what were his sentiments respecting John vi., 123. notice of his calling the eucharist the offering of Christ's body and blood, VII. 30. how explained, *ib.* notice

of his applying the title of *sacrament* to the eucharist, VII. 33. his sentiments respecting the eucharistic elements, 173. his opinion of gospel sacrifices, 372. observations thereupon, 373. why probably he styled the eucharist a sacrifice, 374. a particular passage of his considered, 375. a passage of his touching the eucharist explained, VIII. 332. the piece *de Cæna* ascribed to him, written by Arnoldus, 255. his Comment on the form of baptism, II. 187. his opinion of the need and efficacy of baptism, IX. 446. his opinion against lay-baptism, X. 116. his argument that heresy and schism nulled orders, confuted by St. Austin, 120. how he differed from the church with relation to schismatics, 121.

Cyril of Alexandria, I. ii. 15. 110. n. 133. n. 172. 191. n. 201. 217. n. 239. n. 279. n. 326. 349. II. xix. n. 6. n. 38. 62. n. 63. n. 80. n. 102. n. 118. n. 148. n. 149. n. 151. n. 155. 190. n. 238. n. 255. n. III. 60. 104. 157. n. 238. n. 244. 249. 277. n. 282. 384. IV. 94. 256. V. 352. n. 361. VI. 29. n. 31. n. 53. n. 191. n. 224. n. 240. 267. VII. 62. n. 108. n. 132. n. 169. n. 176. n. 278. 318. n. 362. n. 376. n. 381. 386. n. VIII. 6. n. 15. 136. n. 139. n. 150. n. 151. n. 162. n. 201. n. 236. n. 252. n. 310. 313. 315. n. 318. IX. 441. n. how he understood *ὄχι ἀπαγμὸν ἡγήσατο*, &c. as applied to Christ, II. 99. n. how he explained John vi., VII. 135. his sentiments as to gospel sacrifices, 385. considered Christian sacrifices to be immaterial, VIII. 302. a passage of his about unbloody sacrifice explained, 311.

Cyril of Jerusalem, I. ii. 102. n. 118. n. 130. n. 161. n. 185. n. 206. n. 258. 260. 279. n. II. 6. n. 18. n. 30. 32. n. 33. n. 38. 42. n. 44. 82. n. 93. n. 118. n. 132. n. 144. n. 151. n. 191. n. 194. III. 15. n. 16. n. 37. 107. 147. n. 255. n. 256. n. 312. n. 319. 365. n. 368. 369. IV. 96. n. 304. n. 309. n. V. 107. n. 160. 163. 170. 395. 398. n. 404. n. VI. 345. n. 352. n. VII. 102. n. 249. n. 258. n. 259. n. 278. 284. 293. n. 294. 297. 300.

302. 384. *n.* 391. *n.* 399. *n.* 401. VIII. 252. *n.* 341. *n.* IX. xxvii. 441. *n.* X. 507. 511. his declaration concerning the Trinity, II. 112. *n.* his orthodoxy unquestionable, III. 319. always looked upon as a very moderate man, and not so vehement against the Arians as many others, IV. 109. did not believe that the Father is *naturally* governor over the Son, *ib.* how he interpreted John vi., VII. 131. his sentiments respecting the eucharistic elements, 174. what he meant by unbloody service, VIII. 307. his opinion of the need and efficacy of baptism, IX. 447.
- Cyrril, a Greek, he and Methodius first planted Christianity in Servia, IV. 236. are said to have invented the Sclavonian letters, *ib.* and to have translated the scriptures into Sclavonian, *ib.*
- Cyrus, VI. 180. 214. VIII. 21.
- Cyzicenus, III. 142.

D.

- Dachselius, — VI. 151. *n.*
- Daillé, (Dallæus,) John, V. 277. 279. 293. *n.* 294. 315. *n.* 326. VIII. 109. *n.* 125. *n.* 171. *n.* 314. *n.* 330. *n.* 331. *n.* IX. xviii. xxv. xxvi. xxx. *n.* xxxi. *n.* 473. *n.* 478. *n.* 488. *n.* 505. *n.* X. 453. 471. attacked the ancients in his treatise on *The right Use of the Fathers*, I. i. 124. his opinion of the use and value of the ancient fathers, V. 276. answers to his charges of obscurity in them, 291.
- Δαιμόνιον, in the New Testament, generally signifies some evil spirit, VII. 224.
- Damascenus, John, I. ii. 279. *n.* II. xix. *n.* 235. *n.* 255. 257. III. 200. *n.* 205. *n.* 237. *n.* 256. 292. *n.* IV. 252. V. 181. *n.* 223. *n.* 225. *n.* 234. *n.* 341. *n.* 400. VI. 347. *n.* 355. *n.* VII. 114. *n.* 250. *n.* 269. *n.* 396. *n.* 397. *n.* VIII. 201. *n.* 229. 235. *n.* 241. *n.* 246. 312. *n.* IX. 439. *n.* 441. *n.* X. 510. 511. surnamed Mansur, the father of the modern Greeks, and their great oracle, VIII. 239.

- his character, VIII. 239. observations on his erroneous opinions respecting the elements in the eucharist, 240. 248. his *Epist. ad Zachar.* probably genuine, 243. a new edition of his works published by Le Quien, IV. 141.
- Damasus, I. ii. 333. IV. 199. 318. *n.* 320. *n.* 323. *n.* X. 265.
- Damnation, held by Origen not to be eternal, IV. 299.
- Danæus, Lambert, VII. 34. *n.* 106. *n.* 137. *n.* 157. *n.* 252. *n.* X. 450.
- Danhawerus, — IV. 307. *n.* VI. 267. *n.*
- Darius, VI. 179. 180. VIII. 21.
- Darkness, Magian notion of, V. 183. 362.
- Daubuz, — VI. 10. *n.* 11.
- Davenant, John, bishop of Salisbury, VIII. 111. *n.* 170. X. 517. 518.
- David, V. 334.
- Davidson, Thomas, printer at Edinburgh, X. 351.
- Davies, John, president of Queen's college, Cambridge, I. i. 26. X. 278.
- Dawes, sir William, archbishop of York, I. i. 5. 332. presented Waterland to the chancellorship of York, 308. his letter of thanks to him for his history of the Athanasian Creed, 309. Dr. Waterland's dedication of his Critical History of the Athanasian Creed to him, IV. 121.
- Dawson, Thomas, X. 342.
- Day, John, printer, X. 280. 312. 313. 345. 399. 400.
- Deacons, a disputed point among the ancients, whether they could baptize, X. 159. did not ordinarily do it, *ib.* looked upon as priests of the third order, *ib.*
- Dealing of God with mankind, a sermon on the general rule of, IX. 241.
- Deceivers and deceived, the case of, considered in a sermon, IX. 362.
- Degrees, see *Lambeth.*
- Deism, the dupe to atheism or popery, V. 430. first or

- principally introduced into England by Hobbes, VIII. 41. notice of its rise abroad, *ib.* deism a more refined atheism, 42. motives to proselytism, 75. *n.* why no uniform system is adopted, 81. *n.*
- Deity, existence of, cannot be proved *à priori* in the opinion of Clemens of Alexandria, IV. 395. and of Alexander Aphrodisiensis, 396. proof that the ancient fathers did not consider it demonstrable *à priori*, 397. testimonies of schoolmen and modern divines to the same effect, 399, &c. allowable, according to Richard of Middleton, to argue *à priori* from the Divine existence to attributes, or from attribute to attribute, 402. Puteanus's opinion to the same effect, 416. remarks on the concurrence of all these testimonies, 426. service of this historical view, 427. the supposed argument *à priori* shewn to be very loose and precarious, having nothing to stand upon but an abuse of equivocal terms, 429. amounts to little more than ringing changes on the word *necessity*, *ib.* the way of coming at it, 433. observations thereon, 435. shewn further to be manifestly absurd, 438. for the antecedent necessity cannot be a principle extrinsic, *ib.* nor the substance itself, 439. nor any attribute or property, *ib.* an examination of the several pleas or excuses for the argument *à priori*, 441—461. the hurtful tendency of insisting so much upon the pretended argument *à priori*, both with regard to religion and science, 462. tends rather to overturn the existence of a First Cause, 464. particularly unfavourable to the article of the Trinity, 466. metaphysical necessity imports immutable existence, proper to God only, 431. why it may be called modal necessity, 432. immutability of the Deity how proved, 449. notion of a Deity, probably descended by tradition to the pagans, VI. 184.
- Dejected mind, a sermon on its misery, causes, and remedies, IX. 160.

- Delany, Dr. Patrick, his *Revelation examined with Candour*, translated into German by Lemker, X. 460.
- Delarue, Charles, VI. 20. n. 294. n.
- Delaune, — X. 420.
- Delaune, William, president of St. John's college, Oxford, I. i. 27. n. author of an excellent sermon on original sin, *ib.* published first singly, afterwards in a volume of discourses, *ib.*
- Delayne, Walter, X. 281. 303. 347.
- Δημιουργός, or Creator, supposed by Cerinthus to be separate and estranged from God, II. 14.
- Democritus, "founder of the atomical philosophy," VI. 280. "an atheistical scheme," *ib.*
- Demonstration, mischief often done by pretending to stricter demonstration than the subject-matter admits of, IV. 451. not intended that moral or theological matters should be governed by metaphysical or mathematical demonstrations, 455.
- Demophilus, bishop of Constantinople, an Arian, III. 422.
- Demosthenes, VI. 310. 317.
- Denebert, bishop of Worcester, IV. 226.
- Derived and undervived powers, observations respecting, III. 203. 219.
- Desaguliers, John Theophilus, VI. 318.
- Deyling, — VI. 344. n. 351. n. VII. 27. n. 29. n. 44. n. 48. 51. n. 155. n. 165. n. 179. n. 180. n. 234. n. 249. n. 292. n. 305. n. 312. n. 316. n. 330. n. 336. n. 344. 358. n. 360. n. 376. n. 384. n. 389. n. 413. n. VIII. 156. n. 171. n. 314. n. 322. n. 325. n. 326. n. IX. 429. n. X. 506.
- διὰ, with a genitive after it, is frequently used, as well in scripture as in ecclesiastical writers, to express the *efficient* cause, I. ii. 132. the Arian pretence of its denoting inferiority when applied to the Son, refuted, II. 28. notice respecting διὰ, III. 172. 173.
- Diagoras, "story of his prosecution for atheism," VI. 279.

διαθήκη, signifies covenant rather than testament, VII. 320.

Didymus, II. 112. n. 113. n. 117. n. 118. n. 127. n. 159. n. 161. n. III. 60. flourished about 370, 324. zealous for the orthodox doctrine of the Trinity, *ib.* zealous also for Origen, *ib.* his defence of the divinity of the Holy Ghost translated by Jerome, 325.

Dignity, how ambiguously used by Arians, III. 22.

δικαιοσύνη, its meaning in certain texts, IX. 428. n.

δικαίωσις, observation respecting this word, IX. 428. n.

Diodorus Siculus, VI. 53.

Diogenes Laertius, III. 240. n. 256. n. VI. 321.

Dionysius of Alexandria, I. ii. 15. 100. n. 103. 140. n. 273. 274. II. 3. n. 92. n. 132. n. 146. n. 147. 269. III. x. III. 211. 257. n. 275. 293. 328. IV. 25. 96. n. V. 171. 228. 324. VII. 417. n. explained, III. 48. time of his writing, IV. 104. maintained that the Father was *always* Father, and *never* was without his Son, I. ii. 101. and asserted the *eternal generation* in terms, *ib.* IV. 25. 28. his declaration concerning the Trinity, II. 189. his orthodoxy as to the Trinity vindicated by bishop Bull, III. 322. a great admirer of Origen, *ib.* did not believe that the Father is *naturally* governor over the Son, IV. 104. suspected in his writings against the Sabellians to lean too far the other way, V. 250. declares it to be unintentional, 251. anecdote of his sending the eucharist to Serapion at the point of death, VII. 348.

Dionysius Exiguus, VII. 289. n. 420.

Dionysius, bishop of Milan, IV. 214.

Dionysius, Periegetes, VI. 315.

Dionysius, bishop of Rome, I. ii. 140. n. 257. II. 146. n. 147. 236. III. 257. n. 275. 297. 321. 322. 328. 403. IV. 42. n. V. 250. time of his writing, III. 109. his declaration of the eternity of the Son, I. ii. 101. his sense as to tritheism, 239. n. his sentiments respecting the Trinity, II. 188. only a small fragment of him

- preserved by Athanasius, III. 109. of admirable use to prove the Trinity, *ib.* the four hypotheses intimated therein, *ib.* all condemned but the true one, *ib.* the Unity, how solved by him, 111. his explanation of Prov. viii. 22., 317. probably believed the eternal generation of the Son, IV. 25. in what sense he uses the word *μωναρχία*, 92. did not believe that the Father is *naturally* governor over the Son, 105. his testimony respecting Christ's divinity, V. 249.
- Dionysius, episcopus Zienensis et Firmiensis*, IV. 216. *n.*
- Disney, Dr., I. i. 3. 62. 64. 83. 87. 189.
- Dissenters, Dr. Clarke's Arian opinion took deep root among several communities, I. i. 132. *n.*
- Ditheism chargeable on modern Arians, III. 183. 185. 188. 189. 190.
- Ditton, Humphrey, V. 130. *n.* VIII. 56. *n.* 62. *n.* X. 480. when he flourished, IV. 425. a very good writer and close reasoner, *ib.* wrote on the resurrection of Christ, 426. *n.*
- Divine attributes and powers attributed by Dr. Clarke to the Son in an equivocating sense, I. ii. 124.
- Divine nature, abstracting from the consideration of the distinction of Persons, definition of, I. ii. 267.
- Divinitas*, meaning of, in Tertullian, I. ii. 60.
- Divinity, how absurdly ascribed to Christ by the Arians, I. ii. 9. *pref.*
- Docetæ*, or *Phantasiastæ*, V. 189. 190. 232. VIII. 117. denied the humanity of Christ, II. 158. V. 9. proved against them from the eucharist, I. i. 131. St. John's censures of them, V. 9. followers of Simon Magus, 187. their error, *ib.*
- Dodd, William, I. i. 304.
- Dodwell, Henry, IV. 221. V. 191. *n.* 212. *n.* 213. *n.* 214. *n.* 227. *n.* 261. *n.* 270. *n.* 271. *n.* 273. *n.* 311. *n.* 313. *n.* 324. *n.* 354. *n.* 364. VI. 324. VII. 67. *n.* 289. *n.* 291. *n.* 313. *n.* 315. *n.* 318. *n.* 337. *n.* 351. 357. 362. *n.* 373. 374. *n.* 391. *n.* VIII. 148. *n.* 299. *n.* 302. *n.*

308. *n.* 323. *n.* 325. *n.* 326. *n.* 331. *n.* IX. 505. *n.* X. 47. 95. *n.* 96. *n.* 110. 112. 114. 158. 490. his opinion respecting persons who die unbaptized, 42.
- Doing good, a sermon on the duty of, VIII. 369.
- Dolensis, Alexander, X. 237.
- Dominion, the scripture notion of the word God, according to Dr. Clarke, I. ii. 34. 265. disproved, 35. the true scripture notion of the word, 37. 38. a relative term, III. 171. how it appertains to each Person in the Trinity, 443. why God could not be God merely in the sense of dominion, IV. 69.
- Dominion, supremacy of, why voluntary, and an extrinsic relation, IV. 12. how far it may be called natural and necessary, 13.
- Domnulus, IV. 264. *n.*
- Donatists, X. 144. 148. upon what they founded the validity of baptism, 145. St. Austin maintained against them that heresy did not vacate orders, 119. 147.
- Donatus, Ælius, X. 235. 236. 237. 277. preceptor in grammar to St. Jerome, 237.
- Donatus, how it became a general name for a grammar, X. 236.
- Dorrington, Miss, I. i. 329. *n.*
- Dorrington, Theophilus, translated Puffendorf's *Divine feudal Law*, VII. 231. *n.* his explanation of I Cor. x. 16. relating to the eucharist, 231.
- Douza, George, IV. 232. *n.*
- Douza, John, IV. 232. *n.*
- Dow, — VIII. 331. *n.*
- Doway version of the Old Testament, date of, X. 352. 397.
- Downing, — V. 23. *n.*
- Doxology in the singing psalms, attempted to be altered by the Arian party, I. i. 64. the alteration opposed by bishop Robinson, *ib.*
- Doxologies of the ancients, how to be understood, I. ii.

185. catholic forms of doxologies how distinguishable from Arian, II. 248.
- Doxologies, primitive, a seasonable Review of Mr. Whiston's Account of, and A second Review in answer to Mr. Whiston's second Letter, were supposed to be written by Dr. W. Berriman, I. i. 65. n.*
- Drusius, John, VI. 268. *n.*
- Dubigny, — X. 376.
- Dublin college library, X. 206. 392.
- Ducarel, Andrew Coltee, X. 336. *n.*
- Dudithius, an Anti-Trinitarian, IV. 138.
- δυνάμεις*, in what sense applied to the Trinity by the ancients, I. ii. 13. 14.
- δύναμις ὑψίστου*, a name of the Logos in the opinion of many of the ancients, V. 400.
- Dunlop, William, VIII. 123. *n.*
- Dupin, see *du Pin*.
- Duplesis, — VIII. 194. *n.*
- Durell, John, IV. 201.
- Durants, or Durandus, William, IV. 407. the elder, bishop of Menda, 160. notice and correction of his testimony as to the Athanasian Creed, *ib.*
- Duties do not flow from the relations, but from the *known* relations, V. 543. distinction between duties and sacraments, VII. 213. see *Moral duties*.

E.

- E. H., V. 249. *n.* 254. *n.*
- Earth, creation of, a proof of Christ's divinity, II. 49.
- Easter-Sunday, the different time of keeping, in the year 577., X. 443. which rule now followed in England, 444.
- Ebion, III. 435. V. 178. 179. 186. 188. 195. 224. 230. 234. 240. 260. *n.* for what condemned by the ancients, III. 435. St. John wrote his First Epistle

- against him, V. 187. the disciple of Cerinthus, 196. probable that there really was such a person, 197.
- Ebionites, V. 224. 239. believed Christ to be a mere man, II. 126. 158. the chief impiety of their heresy, III. 434. whether founded by Ebion, IV. 197. their errors respecting Christ, *ib.* censures of the Ante-Nicene fathers in order, against them, 198—221. received only St. Matthew's Gospel, and that curtailed, and rejected all St. Paul's writings, 204. why, 213. what difference of doctrine caused two sorts among them, 220. the Alogi a branch of them, 226.
- Ecclesiastical antiquity, see *Fathers.*
- Echard, Laurence, VI. 309. 313.
- Economy of the divine nature, III. 169.
- Edgar, king, IV. 193.
- Education, religious, a sermon upon, VIII. 467.
- Edward VI., IV. 282. *n.* X. 302. 329. 338. 339. 342. 368. 372. 374. 378. 379. 382.
- Edwards, John, III. 428. *n.* VI. 367. *n.* notice of his *Brief critical Remarks* on Dr. Clarke's reply to Mr. Nelson and Dr. Gastrell, I. i. 51.
- Egyptians, VIII. 21. see *Circumcision.*
- Einem, Jo. Just. von, VII. 268. *n.*
- εἰς* often put for *ἐν*, IV. 65. 66.
- ἐκτισται*, what its signification may be in Prov. viii. 22., III. 317. 320. 327.
- El*, in Hebrew, as Jerome observes, is for the most part the proper title of the one true God, II. 131.
- Elderfield, — VI. 344. *n.*
- Eliberis, see *Elvira.*
- Eligijs Noviomensis*, VIII. 351. *n.*
- Elipandus, the council of Frankfort called against the heresy of Felix and him, IV. 149.
- Elizabeth, queen, IV. 282. *n.* X. 302. 318. 321. 322.
- Elsner, James, V. 78. *n.* VII. 223. 307. *n.*
- Elvira, or Eliberis, council of, VII. 22. 418. X. 48. 157. when held, 55. 125. by how many bishops, *ib.*

- observations on its decision touching lay-baptism, X. 125.
- Emanation, see *Generation*.
- Emanuel*, or *God with us*, a divine title given to Christ in scripture, II. 120.
- Emanuel college library, Cambridge, X. 232. 280. 283. 287. 310. 327. 334. 337. 347. 351. 352. 362. 388. 395. 396. 398. 400. has a MS. of Wickliff's Bible, IV. 176.
- Emlyn, Thomas, I. i. 45. 76. 82. 133. 154. 335. ii. 133. 293. *n.* II. xiv. 163. *n.* 193. *n.* III. 306. 475. IV. 347. 355. *n.* 364. *n.* 365. *n.* V. 375. *n.* X. 411. cast of his writings, I. i. 155. his remark that the scriptures require no accurate philosophical notions of God's eternity, omnipresence, &c., ii. 226. his reason why the pagan philosophers did not believe Christianity, confuted, 229. was for laying baptism aside among the posterity of baptized Christians, II. 193. *n.*
- Emperour, Marten, X. 283. 284. 302. 388. 390. 399.
- Emphatical appellations, how to be interpreted, II. xxvii. xxxvii.
- Encratitæ, the, a sect, why so called, VIII. 134. why called also Aquarians, *ib.*
- Endhoven, Christophall, his widow printed Tindal's New Testament, 1535., X. 390.
- Endor, see *Samuel*.
- Enemy, see *Charity*.
- English language, what languages an English etymologist ought to know, X. 436.
- Enjedine, — V. 329.
- Enthusiasm, dangerous tendency of, VI. 333. its meaning, VIII. 61. shewn to belong more to infidels than to Christians, *ib.*
- Ephesius, Marcus, IV. 240. *n.*
- Ephesus, church of, St. John its founder, X. 241.
- Ephesus, council of, X. 476. its order respecting the Nicene Creed explained, IV. 304.

- Ephræm. Antioch. VII. 181. *n.*
- Ephræm Syrus, VII. 249. VIII. 252. *n.* 307. *n.* a passage of his explained, 318. *n.*
- Epictetus, VI. 322. VIII. 19.
- Epicureans, object and peculiarity of their tenets, VI. 166.
- Epicurus, VIII. 44. 45. 50. 55. 56. 58. 79.
- Ἐπιφάνεια, the *appearing*, always, in the New Testament, ascribed to the Son alone, II. 129. ἐπιφάνεια τῆς δοξῆς may properly signify *glorious appearance*, *ib.*
- Epiphanius, I. ii. 60. *n.* 90. *n.* 99. *n.* 145. *n.* 158. 172. 217. *n.* 236. *n.* 237. 257. *n.* 260. 320. *n.* II. xix. *n.* 5. *n.* 6. *n.* 7. *n.* 14. *n.* 19. *n.* 25. *n.* 41. *n.* 130. 136. *n.* 144. *n.* 159. *n.* 192. *n.* III. x. xi. 7. *n.* 40. 102. 107. 143. 147. *n.* 199. *n.* 227. 228. 261. 276. 326. 361. *n.* 385. 423. *n.* 424. *n.* IV. 26. 83. 95. *n.* 243. 247. 275. *n.* 276. *n.* V. 53. 175. 176. 179. 181. *n.* 183. *n.* 190. *n.* 196. 197. *n.* 213. *n.* 217. *n.* 223. *n.* 225. 226. *n.* 228. *n.* 234. *n.* 240. *n.* 341. *n.* 351. *n.* 362. 363. VII. 282. VIII. 134. *n.* 136. *n.* 201. *n.* 252. *n.* 334. *n.* X. 51. 476. 483. 484. 485. vindicated, III. 59. his declaration that Christ is God of God, I. ii. 329. *n.* laid severe charges against Origen, III. 324. 325. his declaration respecting the *incarnation*, IV. 253. his works published by Petavius, 134.
- Epipodius, III. 119. *n.*
- Episcopal succession necessary to the indefectibility of the church, X. 15.
- Episcopius, Simon, I. i. 37. 113. 121. V. 21. *n.* 70. 72. *n.* 158. 159. 204. 354. 466. VI. 319. X. 501. the founder of the Remonstrants, who believed the doctrine of the Trinity, but denied the importance of it, V. 4. 55. object of this view, 4. censures of this opinion, 4. *n.* 5. his sentiments as to the doctrine of the Trinity, 56. chiefly hesitated about the anathema upon infidellers, 57. shewn not to have dealt fairly and uprightly in the matter, 58. his rule for de-

- termining *necessaries* shewn to be fallacious, V. 62.
 denied the necessity of believing the divine prescience
 as to future contingents, 65. not much acquainted
 with the fathers, 73. answered by bishop Bull, 157.
 Limborch his kinsman and follower, 68.
- Epistles of the New Testament, objections against those
 who would set them aside as of no weight in deciding
 fundamentals, V. 391.
- Equality of Christ with the Father, II. 89.
- Equality of nature, what, III. 164. consistent with su-
 premacy of order or of office, 165.
- Equality of supreme authority, acknowledged by the
 ancients, III. 45.
- Erasmus, II. 133. *n.* IV. 381. X. 282. 302. 326. 336.
 399. smelt out that the Apostles' Creed was not com-
 posed by them, V. 393. age of his saintship, X. 277.
 notice of his Paraphrase in English on the New Tes-
 tament, 372. 377.
- Errors in the church have mostly arisen from abuse of
 words, VI. 365. *n.*
- Esdras, VII. 51.
- Espencæus, Claudius, IX. 451. *n.*
- Essence of God, whether above comprehension or no ;
 the controversy between the catholics and Arians,
 managed upon the foot of mere reason, terminates at
 length in that single question, I. ii. 218. Dr. Whitby's
 cavils respecting communication of essence answered,
 II. 218.
- Essence of essence, always catholic doctrine, V. 72.
- Established religion, arguments in favour of enforcing
 the law in its defence against infidel writers, VI. 276
 —298.
- Estius, William, IV. 424. VII. 36. 107. *n.* 108. IX.
 451. *n.* when he flourished, IV. 415. his opinion that
 the Divine existence is not demonstrable *à priori*, *ib.*
- Estrange, Hamon P', IV. 184. VIII. 166. his opinion
 respecting the Athanasian Creed, IV. 135. 144.

- Eternal duration, a consequence of infinity of powers, III. 233.
- Eternal generation, what is implied by it in the ancient fathers, IV. 29.
- Eternity, idea of, not the same with that of necessary or self-existence, I. ii. 86. its true idea, *ib.* II. 327. III. 227. IV. 467. how proved to differ from that of necessary existence, I. ii. 86. which however it may imply, 86. 87.
- Eternity of the Son described in scripture in the same phrases as that of the Father, I. ii. 80. II. 142. III. 227. and therefore the scripture proof of the eternity of the Father given up by the Arians to avoid the Son's, I. ii. 81. whether the Son's eternity be necessary to his office and character, 83. if *eternal*, then is he *necessarily existing*, 87.
- Ethiopian church has not even the Apostles' Creed, from its ignorance of Latin forms, IV. 233.
- Eucharist, why called a sacrifice according to bishop Burnet, V. 420. the worthy receiving it an exercise of obedience, of faith, of worship, and of repentance, 425. called by the ancients the τὸ τέλειον, 474. of the two extremes of superstition and profaneness, it is safer to lean towards the former with respect to this sacrament, VII. 10. 11. 12. the natural temptation to diminish its importance, 12. it is disparaged by being considered merely as a positive duty instead of a religious rite, 14. the duty on our part in the sacrament is supposed to comprehend all duty, 17. of the most noted names under which the communion has been anciently spoken of in chronological order, 20. *breaking of bread*, *ib.* *communion*, 22. why so called, 23. *the Lord's supper*, *ib.* the love-feast and the eucharist, though distinct, were celebrated together, *ib.* so that anciently Lord's supper rather denoted the supper previous to the eucharist, 26. *oblation*, *ib.* for the two first centuries the phrase was oblation of gifts, or first-

fruits, or bread, wine, or the like, VII. 29. how understood, *ib.* then it became the offering Christ's body and blood, 30. how understood, *ib.* *sacrament*, 31. Socinians reject its invisible grace, 35. Romanists destroy its visible sign, *ib.* of consequence therefore to preserve the word *sacrament*, and to assert to it its true and full sense, *ib.* *eucharist*, *ib.* its real meaning, *ib.* proof of this title prevailing more than any other, 36. *sacrifice*, *ib.* how understood, 37. *commemoration*, *memorial*, 38. oblation, sacrifice, and memorial, as applied to the eucharist, in one particular point of view, are equivalent terms, 40. *passover*, 41. *mass*, 43. St. Ambrose the first who used *mass* in this sense, 44. of the institution of the communion, *ib.* three opinions as to our Lord's keeping the Jewish passover at the time he instituted the eucharist, 46. resembling circumstances between the passover and it, as to the things themselves, 49. as to the forms and phrases applied to both, 50. of the commemoration or remembrance of Christ in the communion, 54. the three renderings of *εις την ἐμὴν ἀνάμνησιν*, 55. in remembrance of me, *ib.* in commemoration of me, 62. for a memorial of me, or for my memorial, 67. of the commemoration of the death of our Lord made in the communion, 71. the objection answered, that the notion of remembrance or commemoration in this service is an argument against present receiving of benefits in, or by it, 80. this word remembrance does not supply arguments against transubstantiation, 81. of the consecration of the elements of bread and wine, 84. whether they are really blessed, consecrated, sanctified, and in what sense, *ib.* supposing they are blessed, &c. by whom or how they are so, 88. what the blessing or consecration amounts to, 90. the power of Christ and the Holy Spirit the efficient cause of consecration, 93. prayers, thanksgivings, benedictions, the conditional or instrumental cause, 95.

the words of our Lord, declarative of what then was, promissory of what should be always, 98. John vi. though applied by the earlier fathers to the eucharist, yet not interpreted directly of it by them, 101—135. 138. from the beginning of the fifth century it began to be so interpreted, 135. and gave rise to infant communion, 136, and *adv.* concerning sacramental, or symbolical feeding in the eucharist, 145. consideration of the meaning of, *This is my body*, and *This is my blood*, 148. sentiments of the ancients on this head, 158—181. and of some moderns, 182—192. objections answered, 193. St. Paul's doctrine concerning the eucharist, 1 Cor. x. explained, 196. objections answered, 216. the Socinian scheme, 204. the spiritual privileges of the eucharist, 214. Lutherans and Calvinists differ more in words than in ideas as to the eucharist, 231. remission of sins conferred in the eucharist, 235. proved from scripture, 243. corroborated by the ancients, 247. taught by the reformers, 251. the judgment of the English church, 253. objections answered, 255. difference of the remission in baptism and in the eucharist, 257. of the sanctifying grace of the Holy Spirit conferred in the eucharist, 266. testimonies of the fathers to the point, 277. what the ancients taught concerning the descent or illapse of the Holy Spirit upon the symbols or upon the communicants, 278. commencement of the practice of invocation for the Holy Spirit in the eucharist, 292. some forms, 294. some general remarks upon these forms, 296. of the federal nature of the eucharist, 311. 319. Cudworth's opinion of the eucharist being a feast upon a sacrifice, and so of consequence a federal feast, defended, 325. its service considered in a sacrificial view, 341. sense of the fathers, 350. three corollaries, that this sacrificial view squares with the federal view—how Christians are priests unto God—the mischief of the Socinian view, 390. 391. of the

preparation proper for the communion, VII. 391. baptism, 393. a competent knowledge of what the communion means, *ib.* a sound and right faith, 394. repentance, 395. points insisted on by the ancients, 399. restitution, or reparation of wrongs, *ib.* forgiveness of offences, 404. a due regard to church unity and the public peace, 408. mercy and charity, *ib.* treatises of weekly preparations defended, 409. observations on the ancient practice of receiving fasting, 410. of the obligation to frequent communion, 411. practice in the first century, 414. in the second, 415. in the third, 417. proof of frequency in those centuries, *ib.* in the fourth, 418. proofs of remissness, *ib.* notice respecting the communion hymns, 424. *n.* in the fifth century, 430. in the sixth, 433. [the council of Agde first required the laity to receive the communion thrice a year at least, at Christmas, Easter, and Whitsuntide, 434.] in the seventh century, 435. in the eighth, *ib.* its sacramental and sacrificial parts, VIII. 147. [see *Sacrifice*,] a summary view of the several oblations in the eucharist previous to the consecration, and subsequent, 221. of the ante-oblation, *ib.* of the post-oblation, otherwise called commemoration, 222. why the eucharist is particularly called a sacrifice, 223. the sacramental part of the eucharist explained, 227. the ancient notion of the eucharist explained by a passage from Macarius, 234. observations on Anastasius's confused notion respecting the elements, 236. who was among the first who threw off the distinctions between the symbolical and true body, 239. and on Damascen's, 240. the opinion of the council of Constantinople respecting the eucharistic elements, 244. and of the council of Nice, 246. statement of the Caroline books respecting them, *ib.* notice of the five ways that were taken to make it appear, that the elements once consecrated are no signs, but the very body and blood of Christ, 248. observations on the supposed ancient authorities

- to prove that the Holy Ghost made the elements the body and blood of Christ, 252. notice of various errors that sprung up respecting them, *ib.* difference of protestants at the reformation on the same subject, 253. a right view taken by the English reformers, 254. notice of bishop Poyntet's principles on this point, 255. and of Harchius's, 258. and of Beza's confutation of it, 265. what the Romanists have commonly maintained since the Trent council, 274. a recapitulation, 276. the eucharist emphatically the sacrifice of the church, 348. what is meant by terming the eucharist a commemorative sacrifice, 360. Jewel's statement of the different opinions touching the work of the Holy Ghost upon the elements, X. 507. disputed in the eleventh century, whether the consecrated elements were corruptible, 509. 510. see *Infant Communion, Sacraments, and Sacrifice.*
- εὐχαριστεῖν, its sense, VII. 86.
- Euclid, VI. 315.
- Eudoxius, bp. of Constantinople, an Arian, III. xi. 422.
- Eugenius, III. 60. 204. *n.*
- εὐλογεῖν, its sense, VII. 86.
- Eulogius, II. 175. *n.* VII. 40. *n.*
- Eunomians, their fundamental error, III. 399. never scrupled to call Christ Creator, 440. denied the incomprehensibility of God's essence, IV. 44. altered the form of baptism, as supporting the divinity of Christ, VIII. 136.
- Eunomius, I. ii. 158. II. 36. *n.* 192. III. 18. 24. 26. 155. 282. 332. 424. *n.* 465. 470. IV. 108. III. V. 53. 337. *n.* 352. 412. the shrewdest and sharpest Arian of his age, III. xi. encountered by Gregory Nyssen, *ib.*
- Euphronius, bishop of Autun, IV. 167.
- Euphronius, bishop of Tours, IV. 167.
- Euphronius, presbyter, IV. 167.
- Euplus, III. 119. *n.*
- Euripides, VI. 319. 320. VIII. 69.

Eusebius, I. ii. 20. *n.*—24. *n.* 28. 49. 95. 114. *n.* 217. 237. 241. 286. *n.* 287. *n.* 290. 304. 310. *n.* 320. *n.* 330. II. 5. *n.* 6. *n.* 18. *n.* 39. 41. *n.* 42. *n.* 83. *n.* 93. *n.* 98. 100. *n.* 121. *n.* 123. 131. 132. *n.* 138. *n.* 139. 144. *n.* 155. *n.* 224. 231. 232. 236. 244. 248. 357. III. vii. viii. ix. xix. 13. *n.* 31. 33. 36. 44. 45. 57. 81. *n.* 89. 121. 122. 161. 211. 215. 226. 228. 234. 241. 242. 288. *n.* 292. *n.* 297. 312. 314. 318. 369. 374. 377. 379. 380. 384. 385. 389. 400. 431. 450. 461. *n.* 470. IV. 24. 25. 95. 96. 109. V. 91. *n.* 108. *n.* 109. *n.* 197. *n.* 224. 226. *n.* 228. *n.* 229. 230. *n.* 233. *n.* 234. *n.* 235. *n.* 262. *n.* 324. *n.* 414. VI. 98. *n.* 191. *n.* 208. *n.* 224. *n.* 233. VII. 39. 57. *n.* 102. *n.* 248. *n.* 249. 259. *n.* 298. 378. *n.* 393. *n.* 401. VIII. 6. *n.* 8. *n.* 26. *n.* 148. *n.* 150. *n.* 151. *n.* 157. *n.* 162. *n.* 188. *n.* 201. *n.* 211. *n.* 287. *n.* 301. 314. 315. *n.* 322. 336. 340. 343. *n.* 356. *n.* 357. *n.* X. 30. 485. 511. explained, IV. 93. time of his writing, III. 118. 142. had a tincture of Arianism, *ib.* especially before the council of Nice, *ib.* his testimony notwithstanding as to the Father and Son being one God, *ib.* 119. a passage of his against the Sabellians vindicated, I. ii. 13. acknowledged one God in three Persons, 16. an apology for his bold and free expressions, thought by some favourable to the Arians, 60. his famed piece against Marcellus relates to the Sabellian controversy, 79. how he understood *κατὰ σάρκα*, as applied to the Son, 91. *n.* his opinion as to the creation, 130. styled Christ great Architect of the universe, 134. 135. considered that the Son was worshipped by Abraham, Moses, &c. and the Jewish church, 193. a passage of his explained, 331. was a favourer of the Arians, (of the *men* at least, if not of their *cause*,) yet every where says many high and great things of the Son's creating and governing the whole universe, II. 63. a passage to this effect, *ib.* if he was an Arian, he was the most inconsistent one that ever was, *ib.* of little authority in any contro-

versy, 277. why difficult to know what judgment to make of him, III. 37. bishop Bull, though a defender of him, yet makes no account of what he wrote before the Nicene council, 45. diversity of opinion respecting his Arianism, 142. authors who have charged him with it, *ib.* those who have defended, or at least excused him, *ib.* a few strictures upon him, 143. objections answered or explained, *ib.* differed, perhaps, in the manner of expressing the Unity, still believing the essential divinity of the Son, 148. would not be difficult to acquit him of the charge of Arianism, at least after the Nicene council, 149. instances to that effect, *ib.* denied the Son to be *ἐκ τοῦ μὴ ὄντος*, 149. 150. in what sense only he probably denied him to be *ἀίδιος*, 150. instances from his Commentary on the Psalms in favour of Christ's divinity, 151. 152. 153. had a confused mixture of catholic and Arian tenets, such as could not stand with each other in true reasoning, 155. his charge against Marcellus, 177. a great admirer of Origen, 211. no reconciling him perfectly with himself at different times, 275. Montfaucon's censure of him, as *commonly* wresting scripture, and the church's doctrine to his own private fancies, perhaps too severe, 293. his *Demonstratio Evangelica* of no consideration, 314. his interpretation of Prov. viii. 22., 318. 327. apologized for Origen, against the charges of Methodius, 322. orthodox himself at that time, 323. how he understood John vi., VII. 125. his statements respecting gospel sacrifices, 379. what he meant by unbloody sacrifices, VIII. 305. his explanation of the Aaronical and Melchizedekian sacrifices, 333. a passage of his explained touching a memorial being a sacrifice, 358. *n.* maintained that pagan writers borrowed from the scriptures, 14.

Eusebius Emisenus, see *Faustus Reiensis*.

Eusebius, bishop of Nicomedia, one of the chief pro-

- moters of the Arian cause, III. v. n. ix. 314. 422. bishop of Constantinople, 422.
- Eusebius, bishop of Verceil, IV. 214. 267. considered by Baldensal as coadjutor to Athanasius in composing the Athanasian Creed, 160. probably for what reason, *ib.* a great friend of Athanasius, 215.
- Eustathius, III. xv. 256. n. 336. 429. n.
- Euthymius, VIII. 198. n. 201. n.
- Eutropius, VI. 322.
- Eutyches, I. ii. 210. IV. 142. 246. 249. 255. 258. V. 20. maintained that two *natures* could not make one *person* in Christ, I. ii. 251.
- Eutychians, IV. 248. 249. 311. charged with reviving the Apollinarian heresy, 252. why called Aphthartodocetæ, VIII. 235. and Gaianites, *ib.* Christ's manhood and godhead proved from the eucharist not to make one nature, against them, 139.
- Eutychianus, X. 65. 165.
- Eutychius of Alexandria, X. 210. his derivation of Pontius, 204. n.
- Evander, VIII. 68.
- Eveleigh, Josiah, I. i. 131. n. V. 5.
- ἐξ οὐκ ὄντων, the true signification of the phrase, III. 149.
- Exaltation of Christ by the Father, Phil. ii. 9. what it means, II. 101—107.
- Exclusive* terms, not to be interpreted with the utmost vigour, as may be proved by many instances in sacred and profane writings, II. 75. little stress laid on these terms by the fathers, 82. n. may admit of *tacit* exceptions, III. 30. 53. instances, *ib.* rule for their interpretation, 54. how to be understood, 183. how used by the ancients, 357.
- Excommunication, observations respecting the nature of this punishment, V. 80. delivering over to Satan an old form, 79. 354.
- Exetér, relation of some differences among the dissent-

- ing teachers there respecting Arianism, I. i. 130.
 unitarians now abound there, 132. *n.*
 Exeter, synod of, IV. 159.
 Exoucontii, a set of Arians, I. ii. 158.
 Expiation, resolves solely into the sacrifice of Christ,
 VIII. 179.
 Extension necessarily includes parts, III. 300.

F.

- Faber, George Stanley, I. i. 528. *n.*
 Fabian, pope, III. 70. 261. 322. X. 238.
 Fable, what, VI. 9.
 Fabricius, John Albert, I. i. 108. I. ii. 69. 95. *n.* III. *n.*
 112. *n.* II. 182. *n.* III. xix. 72. *n.* 102. 103. 143. 290. *n.*
 314. IV. 106. *n.* 136. 148. 157. *n.* 216. 218. 395. *n.*
 V. 165. *n.* 197. *n.* 212. *n.* 300. *n.* 352. *n.* VI. 57. *n.*
 69. *n.* 168. *n.* 185. *n.* 344. *n.* VII. 250. 253. *n.* 288. *n.*
 289. *n.* 296. 305. *n.* 307. *n.* VIII. 5. *n.* 6. *n.* 18. *n.*
 69. *n.* 138. *n.* 235. *n.* 237. *n.* 240. *n.* 242. *n.* 310. *n.*
 X. 201. 241. 424. 431. 432. 435. 483. 488. his judg-
 ment of Whiston's attempt to substitute the larger
 for the smaller epistles of Ignatius, III. 262. *n.* and
 also of his attempt about the Apostolical Constitu-
 tions, 263. *n.* his *Bibliotheca Græca* highly valued by
 all men of letters, IV. 141. his opinion respecting the
 Athanasian Creed, *ib.* 144. encomium of him, X.
 437.
 Facundus Hermianensis, III. 413. *n.* VII. 181. *n.* VIII.
 343. *n.*
 Faith, Norris's explanation of, V. 49. the will shewn to
 be concerned in it, 50. its twofold meaning, IX. 433.
n. the instrument of reception of justification on man's
 part, 451. 455. 457. *n.* how faith as a condition dif-
 fers from faith as the instrument of justification, 459.
 Falkner, — VII. 438. *n.*
 Fall of man, reasons against considering it fictitious,
 VI. 15.

- False prophets, observations respecting, VI. 196.
- Father, the first Person in the Trinity, styled the only true God, *primarily*, not *exclusively*, I. ii. 6. a priority in order ascribed to him, 8. the term $\delta \Theta\epsilon\acute{o}\varsigma$ generally reserved to him, and why, 50. a *priority of nature*, not of *time* or *duration*, ascribed by all catholics to him over the Son, 100. how the Father and the Son are both considered as one Creator, II. xxix. 40. III. 172. why the titles *one*, or *only* God, are mostly applied to him, 83. IV. 367. and why he primarily is considered as God, II. 85. all perfections common to Father and Son, only not *coordinate*ly, III. 15. what supremacy he possesses over the Son, 23. headship or priority of order in him, always supposed by the ancients, 45. the Son and Holy Ghost are God in the same sense, but not in the same emphatical manner as the Father, 55. and he is therefore most frequently termed *God*, *ib.* the Father, as he that sends, greater than the Son, the Person sent, 56. the ancients sometimes considered the Father the *Head* of both the other Persons, 62. Father used by certain of the ancients sometimes in a restrained sense, sometimes in a larger, *ib.* term of *Father* denotes a relation of order, and a particular manner of existing, 162. 163. not any difference in any essential perfection, 163. self-existence, as peculiar to him, is negative and relative, 205. scarce any proof of his eternity left by the Arians in eluding the proof of the Son's eternity, 231. why he was never said by the ancients to exist by necessity of nature, 237. this title applied to the first Person in the Trinity implied the divinity of the Son according to the ancients, V. 169. 170. 171. its mean in the Apostles' Creed, 395.
- Fathers, applied various passages in the Old Testament relating to the God of the Jews to Christ, I. ii. 20. how they reasoned on them, 28. the Arian method of explaining them away refuted, 25. the strict sense in

which the ancients applied the word God to the Son, 30. according to the ancients, the Son was *God*, and so called *in his own person*, 33. also, that he was *God in his own person*, as being *God's Son*, *ib.* and that he was *God's Son*, as having the divine substance communicated from the Father, *ib.* the Ante-Nicene writers sparing in speaking of the *eternal generation*, that is sparing as to the phrase, not as to the thing itself, 96. disown creature-worship, 175. several positions of theirs adverse to Arianism, 278. how perverted by Dr. Clarke, 300. of what authority in controversies, 321, 322, 324. the advantage of a cause supported by them, 322, if some of the Ante-Nicene fathers supposed the *generation*, or *προάγεσις*, of the Son to be properly *voluntary*, yet all of them supposed his *existence* to be *necessary*, II. xix. *n.* for though these terms be not found in their writings, yet the thing will, xviii. their interpretation of the beginning of St. John's Gospel asserted and maintained, 10. their doctrine, how the Trinity was concerned in the creation, 46. 58. 62. the only security against a plurality of Gods, or against Sabellianism, 66. they considered creation to be an indisputable mark of a divine immutable nature, 59. they considered the Trinity to be intimated in the Old Testament, 44. their arguments from some texts barely probable, 45. they followed the same style as the scriptures in using the titles *one*, or *only God*, 81. sometimes expressed themselves improperly and incautiously respecting the Trinity, according to Dr. Cave, 241. why their testimony is not to be disregarded in the Arian controversy, III. xxi. have constantly denied the charge of tritheism, 66. considered the texts relating to the Unity as excluding idols, not the Son, 67. constantly denied *another God*, 68. 70. 71. and taught that Father and Son were one or the same God, 71. 72. applied such texts of the Old Testament as belong to the one God supreme, to God

the Son, III. 122. this point vindicated, *ib.* assigned to the three Persons of the Godhead their several parts in the creation, 311. 312. not to be *too* rigorously interpreted, 311. what they meant by worship, 357. made no distinction of supreme and inferior worship, 360. in what sense they used the expression *one God*, *ib.* proofs of this point, *ib.* their doctrine of the Trinity, 400. 412. how far their testimonies are to be admitted as proofs, 446. their opinion of the supremacy of the Father, 466. 467. 471. IV. 11. there may be some difficulty in their way of reconciling the supremacy of the Father with the equality of the Son, 11. many, or most of the Ante-Nicene fathers were in the hypothesis of the temporal generation of the Son, 25. though the difference between those who held the temporal, and those who held the eternal generation was verbal only, 26. what they implied by eternal generation, 29. what they thought of the reference of the Son to the Father as Head, 30. 47. use and value of ecclesiastical antiquity with respect to controversies of faith, V. 253. 330. 332. objections answered, 282. answers to Daillé's charges of obscurity in the fathers, 291. observations on the charges of errors against them, 293. vindicated from Barbeyrac's attack upon their morality, 295. at least those of the first three centuries, 304. Grotius had a great esteem for them, 305. observations on his censures on their scripture criticism, 311. their differing in matters of discipline adds to the weight of their unanimity in points of doctrine, 315. the church of England's regard for them, 317. 429. a proof that the testimony of the fathers is generally considered of value, 320. J. Clarke's defence of them, IX. xix. had an idea that the resurrection of the body was secured by the application of water in baptism, 440. necessary to distinguish between their own private judgment, and their testimony of the doctrine of the church, X. 107.

- Faust, John, X. 236.
- Faustinus, I. ii. 172. III. 60. 415. IV. 244. 272. 273. *n.*
287. a severe and rigid Homousian, of the Eustathian party, and Luciferian sect, III. 320. his interpretation of Prov. viii. 22., *ib.*
- Faustus, the Manichee, VI. 367. *n.*
- Faustus Reiensis, supposed to be the author that goes under the name of Eusebius Emisenus, IX. 496. when he flourished, *ib.*
- Fayus, — VIII. 51. *n.* 62. *n.* 69. *n.* 77. *n.*
- Felckman, — IV. 212. 217. 285. *n.*
- Felden, Joannes à, wrote against Grotius's Treatise of Morality, V. 309.
- Felicianus, John Bernardine, IV. 292. *n.* X. 144.
- Felinus, a feigned name of Bucer, X. 376.
- Felix, the council of Frankfort called against the heresy of Elipandus and him, IV. 149.
- Felix III., pope, IV. 248.
- Felix Orgelitanus, wrote against by Agobardus, archbishop of Lyons, IV. 151.
- Fell, John, bishop of Oxford, II. 196. *n.* VII. 167.
- Fellerus, Joachim, compiler of the catalogue of the Leipsic library, IV. 173.
- Felton, Henry, principal of Edmund-hall, Oxford, I. i. 314. 315. 331. X. 228. 229. 230. encomium on him, X. 226.
- Fenelon, Francis de Salignac de la Motte, archbishop of Cambray, VI. 317. 318.
- Ferrandus, VIII. 198. *n.* IX. 497.
- Ferus, Joannes, a learned and moderate Romanist, VIII. 289. *n.* time of his death, *ib.* his notion of Christian sacrifices, *ib.*
- Fiddes, Dr. Richard, I. ii. 7. 16. 30. 50. 116. *n.* 279. V. 49. *n.* VI. 324. what assistance Waterland gave to his *Body of Divinity*, I. i. 317.
- Fides Catholica*, a peculiar title of the Athanasian Creed among the ancients, IV. 149.

- Fidus, an African bishop, IX. xxvii.
- Field, Richard, dean of Gloucester, VIII. 155. n. 176. n. 187. 188. n. 203. n. 272. n. 341. 353. n. 361. n. IX. 429. n. 451. n. 456. n. time of his completing his book of the church, and of his death, VIII. 163. considered the eucharist a true sacrifice, *ib.*
- Filiation, (eternal,) what was meant by it, III. 265.
- Finkius, — VI. 267. n.
- Fire, eternal, considered by Origen not to be eternal nor real, IV. 299.
- Firmilian, V. 161. X. 51. 52. 53. 118. 124. 494.
- Firmin, Thomas, I. i. 37. 43. 45. 154.
- First and Last*, a divine title given to Christ in scripture, II. 139.
- First-born of every creature*, Coloss. i. 15. in what sense the Son so called, II. 35.
- First Cause, cannot be proved *à priori*, IV. 73. 74. 75. see *Deity*.
- Fisher, John, bishop of Rochester, IV. 285. n. VIII. 355. v. X. 368.
- Fisher, John, a Jesuit, III. xvii.
- Fitness of things, antecedent to divine law, absurd, V. 503.
- Fitz-Herrey, Robert, X. 335.
- Fixed stars, perhaps suns, with their planets about them, II. 51.
- Flavian, of Constantinople, III. 372. IV. 248. 257.
- Fleetwood, — VI. 324.
- Florentinus, III. 142.
- Florus, VI. 322.
- Fogg, dean, VII. 143. n. IX. 429. n.
- Fogny, John, X. 397. 398.
- Forbes, John, VIII. 159. n. 194. n. 195. n. 347. n. X. 144. 170.
- Forbes, William, VIII. 202. n. 346. n. IX. 429. n. 431. n. 433. n. 434. n. 451. n. 456. n. 457. n. 460. n.
- Fordyce, David, VI. 320.

- Forgiveness of injuries, doctrine of, explained, VII. 404—407.
- Form of God, what it means as applied to Christ, II. 91.
- Forms, scripture, the rule of truth, but not the rule of interpretation for church forms, V. 388.
- Formularies of faith, Dr. Clarke maintained that a person might subscribe them, if he could reconcile them *in any sense at all* with scripture, I. i. 45. this position condemned by Waterland, I. ii. 5. *pref.*
- Fortitude, what, IX. 163.
- Fortunatus, Venantius, I. i. 107. IV. 126. 181. 219. 220. 223. 258. 267. 270—281. 293. VIII. 211. *n.* an Italian, travelled into France and Germany, IV. 164. acquainted with the most eminent scholars, *ib.* became bishop of Poitiers, *ib.* a Comment on the Athanasian Creed ascribed to him, the earliest to be met with, *ib.* published by Muratori in his *Anecdota* from the Ambrosian MSS. *ib.* 141. another MS. of it among Junius's MSS. in the Bodleian, 166. agreeing for the most part with the Ambrosian, *ib.* proofs that Fortunatus was really the author of this Comment, 164. its probable date, 165. Muratori conjectures he might have been the author of the Creed itself, 141. 166. his conjecture groundless, 166. notices respecting his Comment upon the Athanasian Creed, IV. 314. orthographical errors in the MS., 315. the Comment itself, with various readings, 317.
- Foster, — X. 421.
- Fothergill, George, principal of St. Edmund-hall, Oxford, VI. 324.
- Foulkes, — X. 450. 453. 456.
- Fowler, Edward, bishop of Gloucester, III. 145. his method of explaining the Trinity, 120.
- Fox, John, X. 345. 355. 361. 362. 401.
- Foye, Francis, X. 280. 283. 301. 399.

- France, language spoken there in the ninth century, IV. 205.
- France, church of, when it received the Athanasian Creed, IV. 218.
- Francis I., IV. 213. 216. *n.*
- Franciscus, S., IV. 228. *n.*
- Franciscus Bonæ Spei, when he flourished, IV. 423. maintained the Divine existence not to be demonstrable *à priori*, *ib.*
- Franck, — professor of Halle, V. 23. 341. 348. *n.*
- Frankfort, council of, on what occasion called, IV. 149. its canon probably in favour of the Athanasian Creed, *ib.*
- Frassenius, Claudius, IV. 228. *n.*
- Free-will, notice of the seeming repugnancy between it and prescience, III. 391. *n.*
- Free-will, so far as to make man a moral agent, a fundamental doctrine, VIII. 96.
- Freigius, John Thomas, VI. 310.
- Fronto Ducæus, VII. 25.
- Froschover, Christopher, X. 308. 350.
- Frumentius, X. 32. 94.
- Fryth, John, VII. 141.
- Fulgentius, I. ii. 193. 263. *n.* III. 27. 45. 60. 203. *n.* 333. *n.* 415. *n.* 458. *n.* IV. 248. 287. 317. *n.* 318. *n.* V. 162. *n.* 169. VII. 40. *n.* 189. *n.* VIII. 159. *n.* 198. *n.* 222. *n.* IX. 481. X. 476. notice of him, VIII. 222. *n.* a judicious man, and well instructed in the true and ancient principles of the church, particularly with regard to Christ's divinity, III. 27. greatly admired and followed St. Austin, VII. 137. IX. 499. how he understood John vi., VII. 137. how he solved the question, whether the eucharist was necessary immediately after baptism, IX. 497. was the mouth, as it were, of all the African churches in his time, 499.
- Fulke, William, VIII. 272. *n.* 342. *n.* X. 397. 398. 519.

Fuller, Thomas, II. 366. X. 73.

Fullo, Petrus, IX. 503.

Fundamental article, Christ's divinity rightly so termed, III. 15. objections to Dr. Clarke's method of judging of them, V. 388. a better method, 390. objections against those who would set aside the Epistles of the New Testament as of no weight in deciding fundamentals, 391. Bacon's notice respecting fundamentals, VIII. 87. by fundamentals is meant essentials, 88. the scriptures warrant the distinction of fundamentals and non-fundamentals, 89. the same distinction adopted by the primitive church, 90. why certain distinctions of fundamentals need not be noticed, 91. the distinction between them in an abstract view, and in a relative view (as necessary to salvation) important to be observed, 92. the former are of a fixed determined nature, the latter variable according to circumstances, *ib.* the terms of church communion somewhat stricter than the necessary terms of salvation, 93. and why, *ib.* this distinction sometimes acknowledged by the Romanists, *ib.* and by the Remonstrants, 94. Sherlock's definition of a fundamental doctrine, 95. addition to it, *ib.* from a consideration of the Christian covenant, the following are proved to be fundamental doctrines; viz. the existence of a Deity, and of his perfections and attributes, acknowledging him as Jehovah, the God of Israel, and Father of Christ Jesus, 96. the doctrines of free-will, (sufficient to make man a moral agent,) and of the essential differences between moral good and evil, *ib.* the divine authority of sacred writ, 97. the belief of a divine Mediator, acknowledging the blessed Jesus to be such, *ib.* to this head belongs the atonement made by him, 98. the doctrines of repentance and a holy life, *ib.* the two sacraments, 99. the aid of the Holy Spirit, *ib.* and by consequence a belief of his divinity, and of the Trinity in Unity, *ib.*

and the doctrines of a future state, and of a resurrection, and final judgment by Christ our Lord, and of heaven and hell, VIII. 100. 101. a rule to judge of fundamentals by, is sufficient, without giving an exact catalogue of them, 101. what ought to decide in difficult cases, 102. notice of the rules of other writers, differing in words only, 104. the following rules for determining fundamentals, confuted; viz. the definition of the church, 105. every thing asserted in sacred writ, 106. every thing expressly taught in scripture, and nothing but what is so, 108. whatever scripture has expressly declared necessary, or commanded us to believe under pain of damnation, or of exclusion from Christian communion, 110. the Apostles' Creed, III. Hebrews vi. 1. 2., 113. the confession that Jesus is the Messiah, with two or three concomitant articles, 115. universality of agreement among Christians, 117. universal agreement of the whole race of mankind, 119. a good life, to which some add faith in the divine promises, 120.

Future life, doctrine of, known among pagans probably by tradition, VI. 184. a fundamental doctrine, VIII. 100.

G.

Gabriel Sionita, IX. 507. *n.*

Gaianites, their opinion touching the eucharist, X. 509.

Gaianus, a chief leader among the Eutychiens, VIII. 235.

Gale, Theophilus, VIII. 19. *n.* 26. *n.* X. 494.

Galilæans, notice of the sect of, IX. 97.

Gallican church, when it received the Nicene Creed, IV. 147.

Gallican Psalter, various MSS. of, IV. 189—193.

Gandavensis, X. 514.

Gandavo, Henricus de, IV. 414.

Gangra, council of, VII. 421.

Gardiner, — III. xviii. 120. VI. 334. X. 476. 485.

- Garmstone, Samuel, master of the free school at Lincoln, I. i. 8.
- Gastrell, Francis, bishop of Chester, I. i. 30. 31. VIII. 43. *n.* notice of his *Remarks upon Dr. Clarke's Scripture Doctrine of the Trinity*, I. i. 50. character of the answer Dr. C. published to it, *ib.* notice of Dr. Edwards's *Remarks* upon it, 51.
- Gataker, — V. 186. *n.* VI. 151. *n.* VII. 269. *n.* X. 495.
- Gaudentius Brixiensis, IV. 145. VII. 278. *n.* VIII. 252. *n.* 317. *n.*
- Gaulonitis, Judas, IX. 97.
- Gausen, Stephen, VIII. 88. *n.*
- Gavantus, Barthol., IV. 222.
- Gelasius, Cyzicen., VII. 177. *n.*
- Gelasius, pope, I. ii. 61. III. 103. 142. 239. 258. VIII. 252. *n.* IX. 496. 509. 510.
- Gellius, Aulus, VI. 322.
- Genebrard, Gilbert, IV. 213. 214. 216. 217. 230. 233. 236. 285. *n.* V. 264. *n.*
- Generation of the Son may be by *necessity of nature*, without excluding the concurrence of the will of the Father, I. ii. 91. but if it be by the *arbitrary* will of the Father, the Son is only a *creature*, *ib.* the distinction of a *threefold generation* of the Son, as asserted by the ancients, explained, 95. the Ante-Nicene writers sparing in speaking of the *first*, the *eternal generation*, as to the term or phrase, not as to the thing itself, 96. generation, or prolation, used as equivalent words by Irenæus, 97. those who maintained a *temporary* generation, yet asserted the co-eternity of the *Λόγος*, though not considered precisely under the formality of a *Son*, 104. their names, *ib.* they did not mean by *Λόγος* an attribute, or such like, of the Father, but a real subsisting Person, 105. the eternal generation more insisted on after Arius arose, and why, 114. how far an explicit profession of it might have been dispensed with, 115. *genera-*

- tion*, in what sense used by the council of Nice, III. 13. distinction to be made between temporal and eternal generation, 262. in what sense the ancients held eternal generation to be an act of the will, *ib.* 287. proof that a manifestation might be called a generation, 265. what the Post-Nicene fathers called eternal generation, 268. what fathers maintained the temporal generation, or procession, 265. &c. 295. the church's constant doctrine as to emanation, 290. the threefold distinction of generation defended, *ib.* the Arian idea that generation implies change, disproved, 291. the ancients for some time pretty much divided about eternal generation, 296. how it afterwards became the prevailing opinion, *ib.*
- γεννητός, its meaning, III. 260. *n.* why rarely applied to Christ, 260.
- Geneva version of the scriptures too often followed in the authorized version, VI. 235. account of it, X. 281. 333. 335. 342. 358.
- Gennadius Massiliensis, IV. 262. 279. *n.* 281. *n.* 298. VII. 433. IX. xxiii. 504. his treatise *de Eccles. Dogmat.* formerly ascribed commonly to St. Austin, IV. 172. this treatise in a MS. at Treves, 188. *n.*
- Gentilly, synod of, IV. 209.
- Gentleman instructed*, VI. 306.
- George I., I. i. 102. *n.* presented bishop Moore's library to the university of Cambridge, 14. their address to him in consequence, 15. *n.* his answer, 16. *n.* the address of the university of Cambridge to him upon the suppression of the rebellion, 19. *n.* supposed to have been framed by Dr. Bentley, 18. what opposition it met with in Cambridge, *ib.* Middleton's account of the business, 22. *n.* the king visits Cambridge, 26.
- George II. as prince of Wales, I. i. 18. *n.* 20. *n.*
- Gerhard, John, VI. 351. *n.* 353. *n.* 354. *n.* VII. 105. *n.* 227. *n.* 228. *n.* 252. *n.* 265. 269. *n.* 334. VIII. 335. *n.*

- IX. 435. n. X. 494. 497. considered the unity of God not demonstrable from natural reason, IV. 455.
- Germany, church of, when it received the Athanasian Creed, IV. 224.
- Gesnerus, VI. 267. n.
- Gibson, Edmund, bishop of London, I. i. 109. 178. 310. 332. V. 98. 528. n. 534. n. 535. n. 538. n. 540. n. VI. 288. 329. animadverted on Tindal in his two Pastoral Letters, I. i. 160. to which Tindal published a reply, *ib.* presented Waterland to the archdeaconry of Middlesex, 246. 310.
- Gillius, Christopher, IV. 438. n. 447. n. 449. n. 455. n. 463. n. 469. n. a Spanish divine and Jesuit, when he flourished, 412. his character, 413. proved the Divine existence not to be demonstrable *à priori*, 414.
- Glanvil, Bartholomew, X. 276.
- Glassius, Solomon, I. i. 173. VI. 6. n.—10. n. 12. n. 13. 20. 200. n. 209. n. 225. 233. n. 235. n. 267. n. VIII. 323. n. Waterland's pattern in his Dissertation on the Interpretation of Scripture, VI. 3.
- Glaucias, V. 323.
- Gnostics, V. 239. their conceit about the Word, III. 254. certain of their errors alluded to in the proeme of St. John's Gospel, V. 180—185. 362. the creation of the visible world by God most high, proved against them from the eucharist, VIII. 131. and also the resurrection of the body, 132.
- Goar, James, VII. 251. 296. n. 424. n.
- Gobar, Stephen, VII. 376. n.
- God, the strict sense in which the word was applied by the ancients to the Son, I. ii. 30. the Arians attempt to distinguish the word into supreme and subordinate God, 34. II. 73. but the first and most general distinction of the senses of the word God should be into proper and improper, I. ii. 34. according to Dr. Clarke, the proper scripture notion of God is *dominion*; and that therefore any person having do-

minion, is, according to the scripture notion, truly and properly God, I. ii. 34. his method of proof refuted, 35. how the word is partially applied to angels or men, or things inanimate, 36. 37. why the heathen idols are termed *gods* in scripture, at the same time that they are said to be no gods, 37. the true scripture notion of one that is truly and properly God, 38. II. 11. so that the Arian distinction of a supreme and subordinate God, resolves into a God and no God, I. ii. 39. the nature of God affirmed by the Eunomians and some of the Arians to be comprehensible, 217. what notion the ancient Christians had of one that is truly and really God, II. 12. the word *God* may perhaps be understood in an *indefinite* sense (as applicable to the whole Trinity) as often as the context or other circumstances do not confine its signification and intent to one Person only, 78. 85. why the Father is primarily considered as God, 84. not a word of office or dominion, but of nature and substance, III. 43. the Son and Holy Ghost are God in the same sense of the word, but not in the same emphatical manner as the Father, 55. *another* God constantly denied by the ancients, 70. 71. Father and Son declared by the ancients to be one, or the same God, 71. 72. a higher and lower sense of the word God admitted by Novatian, 120. to what extent, *ib.* adopted by certain moderns, *ib.* what this notion had to recommend it, 121. what charge it was liable to, *ib.* the term *God* denotes absolute perfection, 162. applied in the same sense to Father and Son, *ib.* Tertullian's distinction between God and Lord, 171. the term *God*, not taken essentially but personally in the Apostles' and Nicene Creeds, 409. why God could not be God merely in the sense of dominion, IV. 69. the sense in which the word *God* is used in scripture does not militate against the doctrine of the Trinity, 339. the Father sometimes styled, by

- way of eminence, the *one* or *only* God, 367. the term God only applied to angels and men in a loose, figurate, and *improper* sense, 368. see *Deity*.
- God's moral attributes are founded in his natural perfections, IV. 80.
- God, over all, blessed for ever*, a divine title given to Christ in scripture, II. 133.
- God the Father*, Phil. ii. 11., accuracy of this expression, II. 108.
- God with us*, or *Emmanuel*, a divine title given to Christ in scripture, II. 120.
- Godolphin, — provost of Eton and dean of St. Paul's, I. i. 307.
- Gomarus, Francis, X. 501.
- Gooch, Dr., I. i. 29. 34.
- Good life, the surest title to a good conscience, a sermon on this subject, IX. 313.
- Good works are necessary conditions, without which no man shall see God; but yet they have no proper efficacy in themselves for the justifying us, V. 472. good works reckoned among Christian sacrifices, VIII. 340. Clarke's explanation of the Article upon good works, IX. xii. may precede justification but not grace, xv. the scripture doctrine of the unprofitableness of man's best performance no excuse for slackness in good works, 275. good works, conditions of justification, 459. why they have been objected to as conditions, 460.
- Goodall, — provost of Eton, I. i. 6.
- Goodman, — VI. 305.
- Gorionides, Josephus, IV. 216. *n*.
- Gorrham, — IV. 175.
- Gosset, Dr., I. i. 304.
- Gotha library has a MS. of Bruno's, with Hampole's Comment on the Athanasian Creed, IV. 173.
- Gothescalcus, IV. 168.
- Gough, Richard, X. 277. *n*.

- Government (the strength of any) lies more in the affections than in the consciences of the people, VIII. 398.
- Grabe, John Ernest, I. i. 265. ii. 67. *n.* II. 133. *n.* III. v. xviii. *n.* xix. 39. *n.* 84. *n.* 93. *n.* 134. *n.* 214. 248. *n.* 249. 263. *n.* IV. 86. 189. V. 69. *n.* 160. *n.* 178. 241. 263. *n.* 319. *n.* 328. *n.* 362. 364. VII. 92. *n.* 113. *n.* 180. 292. 342. 343. 344. VIII. 5. *n.* 190. *n.* 231. *n.* IX. 263. *n.* 430. *n.* 456. *n.* X. 506. when he published his *Irenæus*, VII. 342. his view of the eucharist written against by *Buddæus*, 343. his notion of the sacramental part of the eucharist refuted, VIII. 228.
- Grace, its various meanings, VII. 266. its limited sense, *ib.* instances in scripture, 267. doctrine of grace consistent with human liberty, 310. grace precedes good works, IX. xv. its meaning in an emphatical sense, 327. its several kinds, 328.
- Gradus*, used in the sense of order by Tertullian, III. 98.
- Grafton, Richard, X. 235. 310. 323. 325. 327. *n.* 329. 349. 368. 371. 372. 391. 399.
- Grammatical figures, how many and what, VI. 6. *n.*
- Granger, — X. 347. 387. 389. 391. 392. 395.
- Gratian, VIII. 255. X. 61. 511.
- Gray, John, V. 1. *n.*
- Great God*, a divine title given to Christ in scripture, II. 128.
- Greek church, notwithstanding its corruptions, retains the divinity of Christ, III. 7. whether it received the Athanasian Creed, IV. 232. received the Nicene council with the greatest veneration, 238. its opinion respecting the procession of the Holy Ghost, V. 52. not a fundamental mistake according to Sherlock, *ib.* its sentiments respecting the eucharist, VII. 194. *n.* *communicated* weekly in the seventh century, 435. gives the eucharist to infants, IX. xxiv. received St. Basil's Epistle, X. 127.
- Green, — I. i. 29.

- Greenwood, — X. 437.
- Gregorian sacramentary, IX. 505.
- Gregorius Bœticus, IV. 321. *n.* VIII. 230. *n.*
- Gregorius de Valentia, IV. 417. 421. VIII. 172. *n.* 198. *n.* when he flourished, IV. 407. wrote Commentaries on Aquinas's Sum, *ib.* declares the Divine existence not to be demonstrable *à priori*, *ib.*
- Gregory, — VI. 321.
- Gregory I., pope, surnamed *the Great*, IV. 147. 154. 183—186. 189. 315. VII. 290. 426. *n.* VIII. 150. *n.* 157. *n.* 188. *n.* 212. *n.* 305. *n.* 341. *n.* X. 206. 511.
- Gregory IX., pope, IV. 133. 135. 138. 183. 293. *n.*
- Gregory, bishop of Alexandria, III. 419.
- Gregory Nazianzen, I. ii. 15. 19. 89. *n.* 105. *n.* 119. 145. *n.* 172. 248. 320. *n.* 326. 349. II. xxix. 3. *n.* 41. *n.* 136. *n.* 148. *n.* 151. *n.* 159. *n.* 235. *n.* III. x. 45. *n.* 147. *n.* 154. 180. *n.* 197. *n.* 199. *n.* 200. *n.* 204. *n.* 223. 224. 227. 274. *n.* 277. *n.* 385. 386. *n.* 414. 422. 458. *n.* 461. *n.* 462. IV. 42. *n.* 95. *n.* 106. 110. 145. 244. *n.* 247. 249. 271. V. 177. 302. *n.* 305. *n.* 352. *n.* VI. 347. *n.* 357. *n.* VII. 42. 164. *n.* 209. *n.* 259. *n.* 286. *n.* 287. 318. *n.* 362. *n.* 418. *n.* VIII. 157. *n.* 188. *n.* 229. *n.* 232. *n.* 252. *n.* 296. *n.* 297. *n.* 307. *n.* 326. *n.* 341. *n.* 343. *n.* IX. 441. *n.* 445. *n.* X. 27. 58. 452. *n.* 511. 520. his idea of the unity of the Godhead vindicated from Dr. Clarke's misrepresentation, I. ii. 309. a friend and admirer of Origen, III. 324. VII. 42. defended his orthodoxy, III. 324. summary of his panegyric on Athanasius, 418. 419. 420. a passage of his vindicated and explained, which had been considered by Whiston, as making Athanasius the inventor of the divinity of the Son, 418—422. his declaration respecting the *incarnation*, IV. 253. had a vast esteem for the council of Nice, V. 303. St. Jerome his scholar, VII. 42. why called *the Divine*, 382. his sentiments as to gospel sacrifices, *ib.* what he meant by unbloody sacrifices, VIII. 309. his opinion respect-

- ing children that die unbaptized, X. 42. his opinion touching the ministration of baptism, with observations thereupon, 139.
- Gregory of Neocæsarea, (commonly called Thaumaturgus, V. 171.,) I. ii. 135. 296. II. 269. III. x. IV. 110. his orthodoxy as to the Trinity vindicated by bishop Bull, III. 322. a great admirer of Origen, *ib.* did not believe that the Father is *naturally* governor over the Son, IV. 105. his Creed considered by the best critics to be genuine, 106. V. 165. *n.* copy of it, 165. *n.*
- Gregory Nyssen, I. ii. 15. 19. 91. 172. 206. *n.* 251. 260. *n.* 326. II. 18. *n.* 19. *n.* 38. *n.* 102. *n.* 130. 148. *n.* 158. *n.* 255. *n.* III. 25. 26. 107. 249. *n.* 255. *n.* 286. 320. *n.* 321. 359. *n.* 424. *n.* 428. IV. 26. 93. 95. *n.* 106. III. 252. V. 53. 166. 170. 240. *n.* VI. 191. *n.* VII. 132. 178. *n.* 286. *n.* 302. 376. *n.* 381. *n.* 396. *n.* 418. *n.* VIII. 136. *n.* 252. *n.* IX. 441. *n.* X. 452. *n.* 476. wrote against Eunomius, the shrewdest and sharpest Arian of that age, III. xi. his opinion of the Son's necessary existence vindicated and explained, 283. a defender of Origen, 325. Basil's younger brother, VII. 287. his *Oratio Catechetica* probably interpolated, VIII. 242. *n.* the treatise *de Pœnitentia* ascribed to him, written by Asterius Amasenus, 310.
- Gregory of Tours, IV. 167. VII. 427. IX. 504. introduced the Gallican Psalter into Gaul, IV. 199. died, 595., 220.
- Gretton, Dr., I. i. 146. 148. IV. 142. *n.* 443. *n.* 448. *n.* 450. *n.* 451. *n.* 453. *n.* 457. *n.* 458. *n.* 466. *n.* 470. *n.* his review of the argument *à priori* to prove the Divine existence commended, 441.
- Grey, Dr. Zachary, I. i. 4. 211. 287. 331. X. 401. 459. published anonymously *The Spirit of Infidelity detected*, in answer to *The Spirit of Ecclesiasticks in all ages*, which was a translation of part of Barbeyrac's preface to his translation of Puffendorf *de Jure Na-*

- turæ et Gentium*, I. i. 124. defended Waterland from Barbeyrac's invective, in the preface to his *Spirit of Infidelity detected*, X. 451. *n.* published an examination of three volumes of Neal's History of the Puritans, 452. *n.* also of the fourteenth chapter of sir Isaac Newton's Observations on the Prophecies of Daniel, touching saint-worship, 455. *n.* Waterland's letters to him, 449.
- Grigg, — master of Clare-hall, Cambridge, I. i. 26.
- Grostead, — X. 206.
- Grotius, Hugo, I. ii. 12. II. 133. *n.* IV. 65. V. 76. *n.* 105. 142. *n.* 272. *n.* 275. *n.* 294. *n.* 306. *n.* 502. VI. 18. *n.* 120. *n.* 183. 236. *n.* 319. 320. 321. 323. VII. 77. *n.* 269. *n.* 318. 319. *n.* VIII. 21. *n.* 23. *n.* 25. *n.* 31. 182. *n.* 231. *n.* 256. *n.* 353. *n.* X. 474. 486. 487. 488. 492. 501. his Comment on Isaiah xlii. 8., I. ii. 55. translated into French by Barbeyrac, V. 294. had a great esteem for the fathers, 305. his treatise of Morality, by whom approved, by whom condemned, 309. wrote against by J. à Felden, *ib.*
- Gualdo, monk of Corbey, wrote the life of Ansharius, in verse, IV. 155. ascribed the Athanasian Creed to Athanasius, *ib.*
- Gualtier, Thomas, X. 314.
- Guarin, Peter, VI. 200. *n.* 209. *n.* 225. *n.* 233. *n.* 235. *n.* 237. *n.*
- Guile, why so prevalent, IX. 195.
- Guitmund, — X. 510. 512.
- Gundling, Wolfgang, IV. 212. 214—217. 232. wrote notes on Zialowski's piece relating to the religion of the Greek churches, 138. his opinion respecting the Athanasian Creed, 138. 144.
- Gurdon, — I. i. 307.
- Gussetius, — VI. 55. *n.*

H.

- Hakewill, George, VIII. 159. *n.*
- Hakspanius, Theodore, or Thierry, VI. 268. *n.*

- Halensis, — X. 514.
- Hales, John, VII. 310. n. X. 375. 383.
- Hales, Stephen, VI. 322.
- Hall, Edward, X. 235.
- Hallet, Joseph, a dissenting teacher at Exeter, espoused the cause of the Arians, I. i. 129.
- Halloixius, Peter, VII. 113. n.
- Hamilton, R. and C., X. 306.
- Hammond, Henry, I. i. 255. ii. *pref.* viii. V. 84. n. 85. n. 91. n. 105. 142. n. 318. n. 476. VI. 205. n. 209. n. 316. 323. VII. 269. n. VIII. 87. n. IX. xxvi. 451. n. X. 21. 23. 478. 502. his notion of the eucharistic sacrifice, VIII. 166.
- Hampole, Richard, Richard Rolle of Hampole, IV. 175. 178. X. 274. 290. 342. 348. 435. a monk of the order of St. Austin, IV. 172. notice of his Commentary on the Athanasian Creed, 173. particular notice of a copy in Magdalen college library, Oxford, 174. whether a certain Commentary of the Psalms and Hymns of the Church, and of the Athanasian Creed, be his, 179. made a translation of the Psalms, X. 275. particulars respecting it, 292.
- Hancock, Dr., VIII. 181. n.
- Harchius, Jodocus, VIII. 254. n. 277. X. 516. 517. a German physician, notice of his system respecting the eucharist, VIII. 258. and of Beza's confutation of it, 265.
- Hardening men's hearts*, its meaning, when God is said to do so, VI. 121.
- Hardouin, John, IV. 148. 153. VII. 374. n. 388. 417. n. 418. n. 421. n. 425. n. VIII. 138. n. IX. 500. n.
- Hardt, Hermannus van der, VI. 16. n.
- Hare, Francis, V. 287. n. 355. n. 361. n. canon residentiary of St. Paul's, afterwards bishop of Chichester, I. i. 307.
- Harleian library, IV. 206. notice of its MS. of S. Bruno's Comment on the Athanasian Creed, modern,

- IV. 170. a copy of the original MS., *ib.* notice of its MS. of the Gallican Psalter, with the Athanasian Creed, 193. 200. *n.* and of another MS. of the Athanasian Creed, 195. has a fine old Latin Bible, with the three versions of the Psalter, by Jerome, 202. see *Lord Oxford.*
- Harris, John, IV. 234. *n.* VI. 317. 318. IX. 505. *n.*
- Harrison, Richard, X. 288. 326. 349. 401.
- Harsnet, Samuel, archbishop of York, II. 377. 380. 383.
- Hartop, Peter, I. i. 65. *n.*
- Hastings, Francis, X. 386.
- Hatto, otherwise called Hetto, and Ahyto, bishop of Basil, IV. 224. 231. *n.* notice of his Capitular, or book of Constitutions, IV. 151.
- Hatton, lord viscount, VIII. 100. *n.*
- Haughtiness, what, IX. 185.
- Hawarden, Dr., a Roman catholic clergyman, Mr. Butler's account of his conference with Dr. Clarke about the Trinity, held by the desire of queen Caroline, consort of George I., I. i. 102. *n.* this conference the cause of his publishing an *Answer to Dr. Clarke and Mr. Whiston, &c.*, 103.
- Haymo, Halberst., VII. 107. *n.* VIII. 198. *n.* 338. *n.* one of Gregory IX.'s legates in the conferences with the Greeks at Constantinople, IV. 158.
- Haywood, Dr., of St. John's college, Oxford, IV. 166. X. 229.
- Headship, or priority of order of the Father acknowledged by the ancients, III. 45.
- Heald, — I. i. 29.
- Hearne, Thomas, I. i. 303. 317. 332. X. 227. 230. 232. 347. 424. 425. 427. 428. 432. 434. mistakes in his Glossary to Robert of Gloucester, X. 227. 229. 232.
- Heart, a sermon on the duty of keeping the, IX. 56. how the issues of life, in a religious aspect, depend upon the heart, 58.

- Heath, Nicholas, archbishop of York, IV. 201. V. 399. X. 281. 306. 325. 327. 343. 372.
- Heaven, a belief of, a fundamental doctrine, VIII. 101.
- Heavens, creation of, a proof of Christ's divinity, II. 51.
- Hebrew language, notice of a common idiom of, VI. 151. when to be studied, 321.
- Hegesippus, V. 265. 266. 271.
- Heideggerus, Henricus, VI. 56. *n.* 57. *n.* 67. 73. *n.* his opinion respecting the Athanasian Creed, IV. 137. 144. wrote a running Commentary on it, 138.
- Hell, Christ's descent into, uncertain in what sense it was understood by the composers of the Apostles' Creed, II. 308. our church has left that article at large, intending a latitude, *ib.* the belief of hell a fundamental doctrine, VIII. 101.
- Helvicus, Christopher, IV. 222.
- Hemmingius, — II. 388. *n.*
- Henry VIII., X. 363. 368.
- Henry, Matthew, X. 424.
- Herbert, Edward lord, I. i. 154. 156. V. 307. VIII. 119. *n.* 122. *n.* IX. 466. *n.* X. 471.
- Hereford, Nicholas, X. 354.
- Heresy and infidelity, their common origin, I. i. 153. have often appeared together, 154.
- Heresy worse than immorality, V. 102. bishop Taylor's opinion to the same effect, 357. further observations respecting it, 367.
- Heresy did not vacate holy orders, according to St. Austin, X. 147.
- Heresies arose even in the time of the Apostles, some denying the divinity, others the humanity of our Lord, II. 2.
- Heretic, who to be considered such, V. 81. objections to Dr. Whitby's addition to this definition, 82. 86. heretics not innocuous, 102. the plea of sincerity in their favour, considered, III. censures of heretics not to be forborne for fear of retaliation, 144. 145. what

- cautions necessary, 148. popish persecutions not hereby sanctioned, 153.
- Hermantius, Godfredus, IV. 148.
- Hermas, I. ii. 68. II. 93. *n.* III. 80. 214. 216. 312. *n.* V. 216. *n.* VIII. 230. *n.* his interpretation of the exaltation of Christ by the Father, Phil. ii. 9., 103. *n.* his opinion of the need and efficacy of baptism, IX. 443.
- Hermippus, the pagan biographer, VIII. 7. 12.
- Hermogenes, asserted matter to be *self-existent*, III. 101.
- Herodian, VI. 322.
- Herodotus, VI. 53. 322.
- Herveus Dolensis, see *Anselm*.
- Hesiod, VI. 317. said to have borrowed from the scriptures, VIII. 6. 10.
- Heskins, — X. 519.
- Hester, Andrew, X. 329. 330. 350.
- Hesychius, VII. 40. *n.* 241. *n.* 376. *n.* VIII. 198. *n.* 273. *n.* IX. 484. *n.* notice of preparations for a new edition of his Lexicon, X. 429. 430. *n.*
- Hett, Richard, V. 164. *n.* 218. *n.* X. 413.
- Hetto, see *Hatto*.
- Heylin, Dr. Peter, II. 375. 378. 380. *n.* 381. *n.* 382. *n.* 385. VIII. 173. IX. 433. *n.*
- Hickes, George, I. i. 265. IV. 185. *n.* 208. 239. *n.* V. 257. *n.* 319. *n.* 326. *n.* VII. 326. *n.* VIII. 168. *n.* 202. 208. *n.* 343. *n.* X. 18. *n.* 96. 158. 176. 295. *n.* 297. 432. observation on his notions of the eucharistic sacrifices, VIII. 175. 176.
- Hickman, — VI. 324.
- Hierocles, VIII. 47. said to have borrowed from the scriptures, 19.
- Higden, Ranulph, or Ralph, a monk of Chester, X. 276. 356. his Polychronicon translated by Trevisa, IV. 176. 177. *n.*
- Hilary, bishop of Arles, I. i. 10. reasons in favour of his

being the author of the Athanasian Creed, IV. 261, &c. his Life written by Honoratus, 262. though some doubt whether Ravennius, bishop of Arles, wrote it, 262. *n.* was a great admirer and follower of St. Austin, 263. had first been abbot of Lerin, *ib.* notice of his Life of the elder Honoratus, *ib.* objections against his being the author of the Athanasian Creed considered, 265. reasons for his concealing his name, 266. disapproved St. Austin's doctrines about grace, *ib.* sum of Waterland's opinion respecting this Creed, 268. his high opinion of it, 269. the original Creed, with parallel passages and various lections, 269—281.

Hilary, bishop of Poitiers, I. ii. 10. 15. 100. *n.* 145. *n.* 146. 172. 201. 240. 253. *n.* 260. *n.* 262. 326. 328. *n.* 330. 332. II. xix. *n.* 5. *n.* 6. *n.* 14. *n.* 18. *n.* 32. *n.* 42. *n.* 72. *n.* 93. *n.* 97. *n.* 116. *n.* 155. 156. 159. *n.* III. ix. *n.* 16. *n.* 37. 58. *n.* 60. 100. 104. 107. 147. *n.* 148. 154. 197. *n.* 277. 278. 279. 284. *n.* 286. 295. *n.* 296. 297. 320. *n.* 361. *n.* 384. 385. 386. 395. *n.* 403. 404. 458. *n.* 459. *n.* 464. *n.* IV. 26. 27. 63. *n.* 197. 267. V. 16. 169. 197. *n.* 226. *n.* 236. *n.* 256. *n.* 298. VII. 42. 376. *n.* 382. VIII. 151. *n.* 157. *n.* 188. *n.* 230. *n.* 232. *n.* IX. 441. *n.* X. 476. 482. his explanation of Heb. i. 8, 9. as not excluding Christ's divinity, I. ii. 40. resolved the Unity into Sonship, or unity of principle, 60. considered *ante tempora* to be the same as *semper*, 99. his declaration as to the equality of the Son, 204. misinterpreted by Dr. Whitby, 306. his reasoning that the Word is a person, because it is said to be *with* God, not *in* God, as would have been said were it an attribute or quality only of the Father, 7. *n.* one of the greatest bishops of the west, and may justly be called the western Athanasius, III. viii. charged Eusebius with Arianism, 142. once judged kindly of the council of Sirmium, but afterwards altered his sentiments, 277. endeavoured to interpret the confession of the false Sardican council to a catholic sense,

280. forced to apologize for his well-meant endeavours, being in consequence suspected himself, *ib.* uses the expression *tres substantiæ*, 416. did not believe that the Father is *naturally* governor over the Son, IV. 110. reasons against his being the author of the Athanasian Creed, 265. by what names he calls the eucharist, VII. 23. how he understood John vi., 131. proved the real union of the Father and the Son from the sacraments against the Arians, VIII. 136.
- Hilary, the deacon, VII. 269. *n.* 278. *n.* X. 90. 161. his opinion of the need and efficacy of baptism, IX. 448. perhaps the author of the Commentary on St. Paul's Epistles, under the name of St. Ambrose, X. 56. 131. (see *Pseud. Ambrose.*) a stiff and rigid Luciferian, 131. whether he considered the office of baptizing and preaching separable, *ib.*
- Hildeburtus Cenomanensis, VII. 182. *n.*
- Hildegarde, IV. 182. the celebrated abbess of St. Rupert's Mount near Bingen on the Rhine, wrote explications of St. Benedict's Rule, and the Athanasian Creed, IV. 171. to be seen in *Bibl. PP.*, *ib.*
- Hill, — tutor of Magd. coll. Camb., I. i. 8. *n.*
- Hill, Nicholas, printer, X. 336. 400.
- Hill, William, printer, X. 333. 372. 399.
- Hincmar, archbishop of Rheims, IV. 134. 146. 151. 153. 167. 205. 218. 258. *n.* 262. 293. the first writer that gave the Athanasian Creed the name it bears at this day, 152.
- Hippolytus, I. ii. 7. *n.* 13. *n.* 23. *n.* 92. 95. 100. *n.* 105. *n.* 107. *n.* 111. *n.* 131. *n.* 140. *n.* 190. *n.* 233. *n.* 236. *n.* 241. 261. 273. *n.* 274. 279. *n.* 291. 293. *n.* 297. *n.* 320. II. 4. *n.* 10. *n.* 29. 41. *n.* 42. *n.* 92. *n.* 93. *n.* 101. 105. *n.* 114. *n.* 125. *n.* 130. 133. *n.* 136. *n.* 138. *n.* 146. *n.* 147. 165. *n.* 272. *n.* III. 38. 61. *n.* 71. *n.* 122. 147. *n.* 179. *n.* 184. 200. *n.* 201. 215. 228. 257. *n.* 263. *n.* 293. 312. *n.* 347. 414. 435. *n.* IV. 17. 18. 27. 92. V. 218. 228. VII. 70. VIII. 135. *n.* 230. *n.* 336.

vindicated, III. 40. 41. 62. time of his writing, 102. 136. his declaration of the Trinity, I. ii. 16. *n.* his Comment on Phil. ii. 9., 69. his book against Noëtus still extant, 79. how he interpreted *κατὰ σάρκα*, as applied to the Son, 91. *n.* made the generation of the Son *temporary*, 104. III. 268. 273. IV. 26. and supposed it to be posterior to the creation, I. ii. 112. explaining this generation, however, by manifestation, 114. III. 266. yet did not make the Word an attribute only before the procession, 273. considered the filiation not *completed* till he had run through the last sort of sonship, in becoming man, I. ii. 113. his belief that the one God consists of Father, Son, and Holy Ghost, 238. his doxology, 238. *n.* his declarations for Christ's divinity, 257. *n.* and against Sabelians, *ib.* Comments upon them, 259. doubtful whether his piece *de Antichristo* be genuine, II. 130. *n.* his declaration concerning the Trinity, 185. no doubt of his piece being genuine at least in part, III. 102. how far interpolated, 103. his testimony as to the Father and Son being one God, *ib.* vindicated, 104. a text relative to creation applied by him to Christ, 136. did not believe that the Father is *naturally* governor over the Son, IV. 101. the Appendix of Tertullian's book of Prescriptions supposed by some to be little else but an extract from Hippolytus's Treatise against Heresies, V. 227. was a disciple of Irenæus, VII. 70.

Historical Vindication of the Naked Gospel, in support of Anti-Trinitarianism, ascribed to Le Clerc, I. i. 37.

Hoadley, Benjamin, bishop of Bangor, I. i. 80. 185. 213. 217. 218. 265. 300. 332. II. 291. 311. VI. 315. 317. notice of his *Plain Account of the Lord's Supper*, I. i. 208. 210. X. 418. 419. lowers the importance of that sacrament, I. i. 208. by whom controverted, 211. X. 455. 456. Waterland considered it as Socinianizing the sacrament, I. i. 211. gained celebrity by his writings against church-authority, 209.

- Hobbes, William, I. i. 154. V. 304. VI. 140. *n.* VIII. 40. 50. 55. 58. 74. 78. 80. *n.* the first or principal man that introduced deism into England, VIII. 41. little more than a disciple of Epicurus, 55.
- Hodius, Humphrey, IV. 198. *n.*—202. *n.* 229. *n.* VIII. 5. *n.* 6. *n.* 7. *n.* 14. *n.* 20. *n.* X. 200.
- Holiness, relative, its meaning under the Old Testament, and the various degrees of it, VII. 90. the rabbins reckon ten degrees, 91. *n.*
- Hollybushe, John, X. 328. 368. 399.
- Holstein, duke of, IV. 234. *n.*
- Holy*, the ancient spelling for *wholly*, IV. 282. *n.*
- Holy Ghost, consideration of his divinity waved, for if the Son's divinity be sufficiently cleared, the Holy Spirit's may be admitted without scruple, I. ii. 235. *n.* II. 4. 26. 113. supposed by the ancients to be implied in Gen. i. 26. Psal. xxxiii. 6, 9. and cxlviii. 5., 41. 42. various names of the Holy Ghost in scripture, 111. his operations, gifts, and graces, with the glory of them, ascribed to Christ, 113. his person, character, and offices, according to the scriptures, 114. the procession of the Holy Ghost, whether temporal or eternal, left undecided by our church in the opinion of Dr. Bennet, 310. Waterland considers that the church has determined it, *ib.* is God in the same sense, but not in the same emphatical manner as the Father, III. 55. instances of worship being paid to him in the scriptures, V. 379. proof that it was also offered by the primitive Christians, 380. proofs of his personality and divinity, 406. observations on his operations in the two sacraments, 467. 468. VIII. 229. 232. his sanctifying grace conferred in the eucharist, VII. 266. testimonies of the fathers to the point, 277. what the ancients taught concerning the descent or illapse of the Holy Spirit upon the symbols, or upon the communicants, 278. two or three forms of invocation for the Holy Spirit in baptism, 289. when this practice

- commenced, VII. 292. his divinity and assistance fundamental doctrines, VIII. 99. his divinity proved from the form of baptism, 137. what he is considered by the ancients to do to the eucharistic elements, 318. a sermon on the nature and manner in which the Holy Spirit may be supposed to operate upon us; and on the marks and tokens of such operation, IX. 325. another on the springs and motives of false pretences to the Holy Spirit; with the rules and marks of trying and detecting them, 336. another on the precise nature of the blasphemy against the Holy Ghost, 349. see *Procession*.
- Homer, VI. 113. n. 310. 319. 320. 322. said to have borrowed from the scriptures, VIII. 6. 8. 10.
- Honoratus, the elder, archbishop of Arles, his life written by Hilary, his successor, IV. 263.
- Honoratus of Marseilles, wrote the life of Hilary bishop of Arles, IV. 262. though some doubt whether Ravennius, bishop of Arles, was the author, 262. n.
- Honorius, VIII. 355. n. a scholastic divine of the church of Autun, IV. 155. notice of his *Pearl of the Soul*, *ib.* his testimony as to the use of the Athanasian Creed, *ib.* to whom he ascribes it, *ib.* a chronological error of his, *ib.*
- Honour, how it differs from worship, III. 354.
- Honours to be proportionate to the excellency of the object, II. xxxv.
- Hooker, Richard, I. i. 218. II. 377. 383. V. 525. VI. 342. n. 355. n. 356. n. VII. 5. n. 94. 147. n. 182. n. 437. n. VIII. 254. 274. n. IX. 451. n. 456. n. X. 12. 39. 62. 66. 67. 481. 517. observation on his assertion that we have properly now no sacrifice, VIII. 169. see *Webster*.
- Hoole, Joseph, notice of, X. 426. n. 430. 441.
- Hooper, John, bishop of Gloucester, II. 382. VII. 52. n. 272. n.
- Hoornbeck, John, I. i. 255. VII. 273. n. 274. n. 312. n.

316. *n.* VIII. 87. *n.* 89. *n.* 90. *n.* 91. *n.* 93. *n.* 96. *n.* 98. *n.* 106. *n.* 109. *n.* 113. *n.* 119. *n.* 121. *n.* 123. *n.* X. 476. 480—487. 501.
- Hophni, VIII. 71. 77.
- Horace, VI. 319.
- Horbery, Matthew, fellow of Magdalen college, Oxford, I. i. 316. 331. X. 416. *n.* 437. 440. his theological writings of great excellence, *ib.* I. i. 152. notice of his promotion, 316. X. 426. praise of his posthumous Sermons, I. i. 316. *n.* published a dissertation on the Eternity of future Punishments, *ib.* author of the Animadversions on Jackson's Christian Liberty asserted, 152. X. 422. praise of his Animadversions, 422. 416. 418.
- Hormisdas, pope, IV. 248.
- Horneius, Joannes, IV. 238. *n.*
- Hosius, condemned by the false Sardican council, III. 280.
- Hospinian, Ralph, VII. 44. VIII. 194. *n.* 249. *n.* 258. *n.* 322. *n.* 342. *n.* 353. *n.* IX. xxiv.
- Hottinger, John Henry, VII. 316. *n.* X. 501.
- Hours, the old way of reckoning, X. 432.
- Howe, — V. 22.
- Huber, Samuel, II. 390.
- Huet, Peter Daniel, bishop of Avranches, II. 211. 269. 277. 278. III. xviii. 12. *n.* 260. 275. 326. *n.* V. 208. *n.* VI. 56. *n.* VII. 172. 281. 282. *n.* VIII. 5. *n.* 14. *n.* 23. *n.* 25. *n.* 26. *n.* notice of a posthumous work of his, V. 359. went too far in deducing all the heathen mythology from scripture history, VIII. 18.
- Hugh, king of France, IV. 154.
- Hugo, VI. 356. *n.*
- Hugo, one of Gregory IX.'s legates in the conferences with the Greeks at Constantinople, IV. 158.
- Hugo, cardinal, VIII. 198. *n.*
- Hulsemannus, — IV. 307. *n.*
- Human sacrifices, by what learned men considered to

- have been before Abraham's time, IV. 67. who have been of a contrary opinion, *ib.* Waterland's view of the matter, *ib.*
- Human sacrifices, by what countries offered, VI. 98.
- Humphrey, Dr., VI. 328. *n.*
- Huntlæus, Gordon, VIII. 172. *n.*
- Hutcheson, Dr. Francis, VI. 320. 321.
- Hutchins, John, I. i. 328. *n.*
- Hutchinson, bishop, X. 437.
- Huygens, Christian, VI. 318.
- Hyde, Dr. Thomas, VI. 47. *n.* 67. 176. *n.* 180. *n.*
- Hydruntinus, Nicholas, IV. 210. 238. native of Otranto, 157. sided with the Greeks, and wrote in Greek against the Latins, *ib.*
- Hymenæus, VIII. 116. excommunicated by St. Paul for denial of a future resurrection, V. 10.
- Hypostasis, or Person of the Father and Son, one and the same, according to the Sabellian doctrine, I. ii. 79. 272. in what sense the catholics professed either three, or one only, I. ii. 248. 271.
- Hypostasis signified *person* during the time of the Sabellian controversy, III. 226. a debate respecting hypostasis begun at Antioch, 415. the Arian use of the phrase, *ib.* the Sabellian, *ib.* the difference, how compromised in a synod at Alexandria, *ib.* the phrase *τρῆς ὑποστάσεις* long a bone of contention among the Greeks, but at last prevailed, 416. with what signification, 417. see *Substantia* and *ὑπόστασις*.
- I.
- Iberia, woman of, X. 31. 94.
- Icellam, Laurence, X. 398.
- Idatius Lemicensis, III. 60.
- Idle words, in scripture phrase, what, IX. 352.
- Idol-mediators, Dr. Clarke's notion of, disproved, III. 346.
- Idolatry, the true notion of, III. 429.

ispeis, who are deemed such among protestants, VIII. 342.

Ignatius, I. ii. 100. 140. *n.* 230. II. 6. *n.* 22. 32. III. 225. 245. 328. IV. 82. 292. V. 108. 203. 262. 271. 403. 414. 477. VII. 271. 277. 292. VIII. 131. *n.* 133. *n.* 211. 252. *n.* IX. xxiii. X. 29. 45. 105. 473. time of his writing, III. 239. ordained bishop of Antioch by St. John, V. 198. when he probably died a martyr, *ib.* 109. Polycarp his scholar, 109. his smaller Epistles genuine, III. 263. Fabricius's censure of Whiston's attempt to substitute the larger for the smaller, 262. *n.* his declaration of the Son's omniscience, I. ii. 77. his assertion that "Christ is the Son of God, according to the will and power of God," explained, 91. styled the Son *ἀγέννητος*, 109. was the disciple of St. John, II. 22. III. 239. IV. 381. V. 108. proof of his holding the necessary existence of the Son, III. 239. reasons why the word he uses should be read *ἀγέννητος*, not *ἀγέννητος*, *ib.* in the hypothesis of the temporal generation of the Son, IV. 25. what he understood by generation, III. 263. 265. did not believe that the Father is *naturally* governor over the Son, IV. 97. observations on a passage of his respecting heresies, V. 198. 199. 200. his testimony respecting Christ's divinity, 239. used the phrase *breaking bread*, for the communion, VII. 22. the first that applied the term *eucharist* to the communion, 35. probably did not interpret John. vi. of the eucharist, 112. his sentiments respecting the eucharistic elements, 158.

Illustrations, see *Similitudes*.

Image, a medium of worship, III. 343. use of them disproved from the eucharist, VIII. 140. bishop Peacock's defence of them, X. 252.

Imbonatus, IV. 218. *n.*

Immensus, its sense in the Athanasian Creed, IV. 285.

Immersion, observation respecting, VIII. 468.

- Immutability, a divine attribute ascribed to Christ in scripture, II. 150.
- Impanation, what tenet respecting the eucharistic elements implied by this term, VIII. 249.
- Imposture, Prideaux's marks and characters of, VIII. 78. *n.* chargeable on infidels, 80.
- Imprecations in scripture, defence of, VI. 209. 215.
- Incarnation*, doctrine of, as expressed in catholic writers from 373 to 431, IV. 253.
- Incomprehensible, its sense in the Athanasian Creed, IV. 285.
- Incursion, sins of daily, what, IX. 266.
- Indefectibility of the church cannot subsist without episcopal succession, X. 15.
- Individual, whether any thing individual can be communicated, I. ii. 123. Dr. Clarke's notion of individual substance, III. 299. the school definition of individual, 302.
- Individuation, no certain principle of, II. 215. III. 298.
- Infallibility, the papists maintain that without infallibility there can be no proper certainty, V. 123. Chillingworth's answer, *ib.* popish infallibility contrasted with protestant certainty, 129.
- Infant communion, reason and time of its origin, VII. 136. and *adv.* Clarke's observations on Waterland's tract upon Infant Communion, IX. xvii. bishop Bedell recommended the revival of infant communion, xxi. Mr. Peirce also published an essay in its favour, xxii. opinions of learned moderns on this point, *ib.* practised in the Greek church, xxiv. view taken by the council of Trent, xxv. what handle has been made of the ancients practising it, 473. St. Austin's sentiments on the subject considered, 475. pope Innocent the First's, 492. Marius Mercator's, 494. Faustus Reiensis's, 496. Gelasius's, *ib.* Fulgentius's solution of the very case, when proposed to him, 497. the

- first rise of the doctrine of the strict necessity of infant communion, 500. archbishop Lanfranc disowned and argued against it, 501. modern Greeks in favour of it, 502. at what age the ancients admitted children to the communion, and why, *ib.* the question, whether infant communion be necessary at the present day, considered, 507. notice of the conduct of both Romanists and protestants with regard to the charge against the ancients on this point, 508.
- Infants, justified in baptism, IX. 463.
- Inferior worship, see *Worship*.
- Inferiority, and subordination, difference between, II. xvi.
- Infidel writers, arguments in favour of, enforcing the law against them, in defence of Christianity, VI. 276—298.
- Infidelity and heresy, their common origin, I. i. 153. have often appeared together, 154. four species of infidelity, according to Roger Boyle, X. 492.
- Infinite powers, whether necessary to the work of redemption, III. 233. imply eternal duration, *ib.*
- Infinity, remarks on the idea of, IV. 467.
- Infirmity, two sermons upon the nature and kinds of sins of, IX. 123.
- Inhabitation, or *περιχώρησις*, its meaning, as applied to the Trinity, II. 212.
- Innocent I., pope, VII. 374. *n.* IX. xxiii. xxiv. xxvi. xxxi. xxxiii. 508. 510. when made bishop of Rome, VII. 136. introduced the doctrine of infant communion, *ib.* his sentiments touching it, IX. 492.
- Innocent III., pope, IV. 210.
- Innocent V., pope, see *Tarentinus*.
- Innys, William, V. 338. *n.* X. 279. 413.
- Insincerity, why so prevalent, IX. 195.
- Insolence, what, IX. 186.
- Inspiration, used in a just and sober sense in the Liturgy, VI. 369.

Integrity of manners, a sermon on the true wisdom of, IX. 194.

Intelligent Being, or Agent, is with the Arians equivalent to *Person*, II. 350. *n.* shewn not to be so, III. 338. 341. the true meaning, 409.

Interpretation of scripture divided into literal, figurative, and mystical, VI. 4. literal interpretation, *ib.* subdivided into historical and doctrinal, *ib.* figurative interpretation, *ib.* different kinds of it, 6. mystical interpretation, 7. the words bear one sense, but the thing is expressive of something spiritual or sublime, *ib.* is distributed into parabolical, symbolical, typical, and allegorical, 8. parabolical, *ib.* symbolical, 10. particularly the language of prophecy, 11. hardly differs from parabolical, 12. a distinction between them, *ib.* typical interpretation, *ib.* allegorical, 13. examples, 14. *n.* distinguished into didactical, tropological, and anagogical, 14. their meaning, *ib.* to allegorize well a nice affair, 19. Waterland's opinion of it, *ib.* St. Austin and Vitranga proper allegorists, *ib.* Origen and Burnet injudicious, *ib.* a sketch of the several divisions and subdivisions of scripture interpretation, 21. literal interpretation, when preferable, VI. 224. 240.

Intuition, not demonstration, belongs to first principles and axioms, IV. 470.

Irenæus, I. ii. 7. *n.* 16. 21. *n.* 22. *n.* 23. *n.* 28. 39. *n.* 61. 103. 131. *n.* 135. 137. *n.* 140. *n.* 230. 240. 290. 310. 323. II. 4. *n.* 5. *n.* 10. *n.* 14. *n.* 22. 28. *n.* 29. 41. *n.* 42. *n.* 43. *n.* 45. *n.* 58. *n.* 59. *n.* 63. *n.* 71. *n.* 82. *n.* 96. *n.* 101. *n.* 104. *n.* 105. *n.* 114. *n.* 121. *n.* 122. 123. *n.* 125. *n.* 126. *n.* 131. 132. *n.* 145. *n.* 153. *n.* 160. *n.* 162. 165. *n.* 173. *n.* 182. 192. *n.* 227. *n.* 243. 244. 267. III. xix. 38. 61. 62. 68. 74. 82. 105. 115. *n.* 122. 178. *n.* 182. 214. *n.* 215. 217. 225. 245. *n.* 246. 256. 291. 297. 311. *n.* 312. *n.* 328. 341. *n.* 347. 351. 358. 365. *n.* 366. 379. 397. 428. 434. 452. 462. IV. 17. 18. 35.

85. V. 84. *n.* 91. 108. 109. *n.* 163. 164. 175. 176. *n.* 177. 181. *n.* 184. *n.* 185. *n.* 187. 190. *n.* 191. 197. *n.* 203. 229. 262. *n.* 263—267. 271. 272. 273. 274. *n.* 328. 345. 379. 380. 414. VI. 266. 357. *n.* 366. *n.* 371. *n.* VII. 25. *n.* 36. 87. *n.* 89. *n.* 96. 100. 114. 220. *n.* 277. 293. 362. *n.* 369. 378. *n.* 401. VIII. 132. *n.* 133. *n.* 134. *n.* 157. *n.* 159. *n.* 183. *n.* 222. 230. *n.* 231. 232. *n.* 252. *n.* 262. 313. 321. 324. *n.* 326. *n.* 331. *n.* 336. 341. *n.* 346. *n.* IX. 263. *n.* 441. *n.* X. 476. vindicated and explained, III. 61. 67. 68. 221—224. different supposed eras of his birth, V. 364. the time of his writing, III. 78. 133. 251. his Comment on Exod. iii. 6. which he understood as spoken by Christ, I. ii. 25. vindication against his Comment on Matth. xxiv. 26. and Mark xiii. 22. about ignorance in Christ's being misinterpreted, 72. 73. 74. how he interpreted *κατὰ σάρκα*, as applied to the Son, 91. *n.* frequently asserted the eternity of the Word, and also the eternal generation, by necessary implication, 96. expressly styled the Son *ἀγέννητος*, 109. *n.* declared the whole Trinity to be concerned in the creation, 134. *n.* 135. his declaration that worship is due to God alone, 177. therein including the Son, 183. assigned the creation to the Word, 190. *n.* maintained that the Logos was worshipped of old, together with the Father, 192. his sentiments respecting the Son vindicated against Dr. Whitby and Mr. Emlyn, 292. 293. another passage of his cleared from misrepresentation, 305. 348. his notion of God, II. 12. considered the Septuagint as an *inspired* performance, 131. his testimony as to the Father and Son being one God, III. 78. vindicated, *ib.* styles the Father *only God*, in opposition to the Valentinian Æons, never in opposition to the Son, 83. his argument that the Son is the true and only God from his forgiving sins, 84. declares that the Son has no God above him, 86. texts mentioning God applied by him to Christ, 133. objections answered, *ib.*

- proof of his holding the necessary existence of the Son, III. 251. seems from hints to have asserted his eternal generation, 273. IV. 25. 28. reasons for reading *ἀγέννητος*, not *ἀγέννητος* in a certain passage of his, III. 463. the passage explained, 464. did not believe that the Father is *naturally* governor over the Son, IV. 100. his censure of the Ebionites, V. 212. 214. 215. miracles and prophecies had not ceased in his time, 213. Alexander's Essay on this father commended, 218. his testimony respecting Christ's divinity, 242. notice of his calling the eucharist an oblation, VII. 28. Hippolytus a disciple of his, 70. did not interpret John vi. of the eucharist, 115. his sentiments respecting the eucharistic elements, 160. his opinion of the gospel sacrifices, 361. his opinion of the need and efficacy of baptism, IX. 444.
- Isaiah, X. 336.
- Iscah, generally considered another name of Sarai, VI. 47. *n.*
- Ischyras, X. 164. 165. usurped the office of presbyter, 64. called to account by Athanasius, *ib.* fled to the Eusebian faction, who made him bishop of Mareotis, *ib.* excommunicated by the Sardican council, *ib.* and why, *ib.*
- Isidorus Hispalensis, (of Seville,) IV. 136. 145. 318. *n.* 321. *n.* 324. *n.* 328. *n.* 329. *n.* VIII. 201. *n.* X. 29. 62. his definition of sacrifice explained, VIII. 355.
- Isidorus Mercator, VII. 420.
- Isidorus Pelusiota, VII. 43. 155. *n.* 176. *n.* 390. 413. *n.* VIII. 157. *n.* 198. *n.* 201. *n.* 310. 315. 341. *n.* X. 491. was a disciple of Chrysostom, VIII. 294.
- Isocrates, VI. 317.
- Italy, church of, when it received the Athanasian Creed, IV. 226.
- Ittigius, Thomas, III. 262. *n.* V. 109. *n.* 197. *n.* 224. *n.* 241. *n.* VII. 113. *n.* 289. *n.* X. 424. 501. a learned Lutheran, VII. 344.

Ivo, Carnotensis, IV. 315. IX. 500. n.

J.

Jackson, — I. i. 10. n.

Jackson, Cyril, dean of Christ Church, Oxford, I. i. 10. n.

Jackson, John, I. i. 3. 73. 128. 133. 145. 146. 155. 292. 301. 332. 334. II. 107. n. IV. 4. 53. 116. 352. n. 355. n. 357. n. 358. n. 364. n. 365. n. VIII. 202. n. 347. n. X. 462. n. notice of his scurrilous invective under the title of "Memoirs of the Life and Writings of Dr. Waterland, &c. by a Clergyman," I. i. 4. how he forced Waterland to take a public part in the Trinitarian controversy, 55. 56. and pref. to vol. I. ii. Dr. Clarke bore a considerable part in his Answer to Waterland's Queries, i. 57. notice of his *Reply to Dr. Waterland's Defence of his Queries*, 88. how far he was assisted in it by Dr. Clarke, 88. n. this Reply a more elaborate and able performance than his Answer, 91. answered by Waterland in his *Second Vindication of Christ's Divinity*, &c. *ib.* and considered by him to contain the whole strength of the Arian cause, III. iii. put forth his *Remarks on Dr. Waterland's second Defence of some Queries*, under the title of *Philalethes Cantabrigiensis*, I. i. 95. object of these Remarks, 96. how executed, 97. not noticed by Waterland, and why, 100. put forth *Farther Remarks* (under the same title) on *Dr. Waterland's Farther Vindication*, 105. which Dr. Waterland did not answer, *ib.* publishes his *Christian Liberty asserted*, and his *Memoirs of the Life and Writings of Dr. Waterland*, which were not answered by Waterland, 151. his *Christian Liberty* answered by Horbery, 152. X. 422. n. Waterland's remarks on his *Christian Liberty*, 407. 413. his *Plea for Human Reason* answered by Browne, 413. n. list of his publications, 413.

Jacobus, R., VIII. 361.

- Jamblichus, said to have borrowed from the scriptures, VIII. 19.
- James, St., founder of the church of Jerusalem, X. 241.
- James I., king of Great Britain, II. 293. 311. X. 68. 393.
- James, — regius professor of divinity at Cambridge, I. i. 12.
- James, Richard, X. 213. 358.
- Jane, queen, X. 347. 363.
- Jansenius, bishop of Ghent, VIII. 172. *n.* 196. 199. *n.*
- Januensis, Johannes, IV. 175. 301. *n.* sometimes styled Jo. Balbus, IV. 159.
- Jarchi, Solomon, VI. 243.
- Jefferies, judge, VI. 284.
- Jehovah, meaning of the term, I. ii. 41. 43. 44. II. 19. III. 166. 167. applied to Christ in his own person, and in his own right, I. ii. 41. 43. II. 135. the Arian explanation of the word, 44. disproved, 45. Jehovah the incommunicable name of the one true God, 47. the Son of God considered as such by St. John, 17. instances of the one true God insisting upon his being Jehovah, 20. Jehovah, the Hebrew for Lord in Deut. vi., 4—68.
- Jehovah Elohim*, the incommunicable name of the one true God, II. 121. the corresponding name in the New Testament, *Lord God*, given to Christ, *ib.*
- Jekyll, sir Joseph, master of the rolls, the Mortmain Act brought into parliament by him, X. 457. *n.*
- Jenkin, Robert, I. i. 331. V. 299. *n.* VI. 16. *n.* 69. *n.* 98. *n.* 119. *n.* 120. *n.* 134. *n.* 153. *n.* 171. 175. *n.* 177. *n.* 179. 184. 185. *n.* 208. *n.* 209. *n.* 231. *n.* 245. 253. 268. *n.* 321. VII. 397. *n.* VIII. 5. *n.* 26. *n.* 29. *n.* X. 486.
- Jeroboam, VIII. 70. 71.
- Jerome, I. ii. 13. 19. 156. *n.* 310. *n.* 320. *n.* 332. II. 18. *n.* 19. *n.* 126. *n.* 127. *n.* 131. 136. *n.* 137. 138. 139. 144. *n.* 194. 223. 277. *n.* III. xvi. 41. *n.* 59. 61. *n.* 147. *n.* 225. 226. 227. 256. *n.* 261. 263. *n.* 321. 323.

324. *n.* 326. *n.* 395. *n.* 396. 414. 415. *n.* IV. 17. 252. *n.* 255. 328. *n.* V. 53. *n.* 84. *n.* 107. *n.* 150. *n.* 178. 187. 196. 197. *n.* 213. *n.* 233. *n.* 236. 237. 262. *n.* 300. *n.* 363. VI. 209. *n.* 224. *n.* 225. *n.* 231. *n.* 240. 241. *n.* 242. 252. 258. *n.* 268. 343. *n.* 360. *n.* VII. 157. *n.* 167. 203. *n.* 253. *n.* 320. *n.* 402. 432. VIII. 151. *n.* 157. *n.* 159. *n.* 198. *n.* 201. *n.* 211. *n.* 250. 317. 324. *n.* 341. *n.* 343. *n.* IX. 500. *n.* X. 18. 19. 29. 56. 59. 86. 130. 154—157. 159. *n.* 160. 206. 338. 489. 494. 496. 500. 501. 505. 507. his proof that the Son is not excluded by 1 Cor. viii. 6. from being the one God, I. ii. 7. *n.* his Comment on the form of baptism, II. 178. *n.* charged Eusebius with Arianism, III. 142. translated Didymus in defence of the divinity of the Holy Ghost, 325. at first a great admirer and defender of Origen, *ib.* afterwards a vehement impugner, *ib.* concerned in the Roman, Gallican, and Hebraic Psalters, IV. 198. 199. 200. observations respecting a passage of his contradicting himself and all antiquity, V. 222. notice of the threefold method of commenting on scripture laid down by him, 366. how he interpreted John vi., VII. 133. his opinion of the Aaronical and Melchizedekian sacrifices, VIII. 336. whether for or against lay-baptism, X. 143. once a scholar of Gregory Nazianzen, VII. 42. taught grammar by Donatus, X. 237.
- Jerusalem, church of, St. James its founder, X. 241.
- Jerusalem, council of, notice of, I. ii. 331.
- Jerusalem Creed, see *Creed of Jerusalem.*
- Jesse, bishop of Amiens, IX. 500.
- Jesus college library, Cambridge, X. 396.
- Jewel, John, bishop of Salisbury, VII. 141. *n.* 145. *n.* 186. 376. 377. *n.* VIII. 202. *n.* 232. *n.* 233. *n.* 234. *n.* 240. *n.* 244. *n.* 247. *n.* 250. *n.* 254. 256. 272. *n.* 304. *n.* 322. *n.* 342. *n.* IX. 457. *n.* 466. X. 511. notice of his challenge to the Romanists, V. 325. his statement of

- the different opinions touching the work of the Holy Ghost upon the elements in the eucharist, X. 507.
- Jews, after Christ's time, corrupted some copies of the Septuagint, II. 131. notice respecting their population, VI. 173. standing evidences of the truth of divine revelations, 187. notice of their being considered a contemptible people, VIII. 17. well vindicated by Josephus, *ib.*
- Job, book of, observation on its structure, VI. 203. Job himself probably the author of the main part, *ib.*
- Jobius, I. ii. 199. *n.* II. 18. *n.* III. 119. *n.* 485. *n.*
- John, St., the undoubted author of the Gospel that bears his name, II. 1. was the youngest of the apostles, and survived the rest, *ib.* would have suffered in Domitian's persecution had he not been miraculously preserved, *ib.* banished to Patmos, where he was favoured with revelations, *ib.* spent the short remainder of his days, after his exile, at Ephesus, *ib.* for what purpose, and at whose request, he wrote his Gospel, 2. 126. his first chapter establishes the divinity, personality, and incarnation of the Son, *ib.* which chapter has been the more tampered with for its very plainness, *ib.* four interpretations given to it, 3. observations on the Sabellian interpretation, *ib.* reasons for the personality of the Logos, 6. the name expressly applied by St. John in Rev. xix. 13. to Christ, 8. observations on the Socinian interpretation, *ib.* and on the Arian, 9. the catholic construction, 10. asserted and maintained, 11. *et seq.* reasons for believing that St. John, in calling the Word God, meant one that is *truly* God, 13. considered the Son of God as the true Jehovah, 17. wrote his Epistle particularly against the error of Cerinthus, 126. *n.* anecdote of his retiring from a bath on meeting Cerinthus, V. 91. and of his reclaiming a robber, 108. that he wrote his Gospel and his first Epistle against Cerinthus and

- Ebion, shewn to be probable from external evidence, 177. 186. and from internal characters, 180. 187. founder of the church of Ephesus, X. 241. his Gospel rejected by the Alogi, and by Theodotus, V. 341.
- John, patriarch of Antioch, his Creed respecting the *incarnation*, IV. 256.
- John of Jerusalem, IV. 150. a defender of Origen, III. 326.
- John II., pope, IV. 248.
- Johnson, — X. 207.
- Johnson, Dr. H. B., X. 113.
- Johnson, John, I. i. 211. 300. 333. V. 421. VII. 21. *n.* 27. *n.* 70. *n.* 105. *n.* 112. *n.* 113. *n.* 114. *n.* 119. *n.* 123. *n.* 127. *n.* 129. *n.* 130. *n.* 133. *n.* 134. *n.* 135. *n.* 166. *n.* 171. *n.* 180. *n.* 181. *n.* 194. *n.* 206. *n.* 249. *n.* 282. *n.* 283. *n.* 292. 319. *n.* 326. *n.* 327. *n.* 328. *n.* 351. *n.* 357. *n.* 359. *n.* 364. *n.* 372. *n.* 376. *n.* 377. *n.* 400. *n.* 437. *n.* VIII. 252. *n.* 270. *n.* 278. *n.* 297. 303. *n.* 306. *n.* 307. *n.* 309. *n.* 314. *n.* 322. *n.* 327. *n.* 347. *n.* 354. *n.* 356. *n.* X. 158. 432. 451. 453. the intimate friend of Dr. Brett, I. i. 215. notice of the peculiarities of his *Unbloody Sacrifice*, 216. and of Waterland's MS. censures on it, *ib.* his *Unbloody Sacrifice* defended by Dr. Brett against Waterland, 265. observation on his notion of the eucharistic sacrifice, VIII. 176. the excesses of his scheme in depreciating spiritual sacrifices, 182. in overvaluing material sacrifices, 186. some excesses in relation to our Lord's supposed sacrifice in the eucharist, 194. and in relation to the sacrifice of the cross, 207. a brief analysis of his system, 218.
- Jones, Dr., X. 424.
- Jones, Jonathan, *Instructions to the Bishop of St. David's in Defence of Religious Liberty*, published under that name, probably assumed, I. i. 174. notice of the Instructions, and of Waterland's *Defence* of the bishop, in answer to it, *ib.*

- Jones, John, I. i. 287.
- Jortin, John, archdeacon of London, an intimate acquaintance of bishop Law, I. i. 147. n.
- Josephus, VI. 57. n. 177. n. 185. n. VIII. 22. 24. 29. IX. 416. vindicated the Jews from the charge of being contemptible, VIII. 17.
- Jovian, emperor, III. 420. 422.
- Joye, G., fellow of Peter college, Cambridge, X. 280—285. 291. 302. 336. 352. 368. 388. 390. 399.
- Judaizers*, the impugnors of Christ's divinity, anciently so called, V. 240.
- Judaizing Christians, their error, V. 8. St. Paul's censure of them, *ib.*
- Jude, Leo, his Exposition of the Apocalypse, translated from German into English by E. Alen, X. 375. 384.
- Judgment committed to the Son not the sole foundation for the honour due to him, I. ii. 197. the Socinian foundation for the worship of Christ, III. 376. adopted by Dr. Clarke, 381. this opinion confuted, 382.
- Judgment, why assigned peculiarly to Christ, III. 214.
- Jugge, Richard, X. 290. 317. 323. 332. 344. 349. 350. 358. 372. 397. 400. 401. notice of his New Testament, 337.
- Julian, emperor, II. 190. III. 419. V. 179. 264. 304. 415. VI. 53. VIII. 20. 55. 315. his death, III. 420.
- Julianus, cardinal, IV. 212.
- Julius, condemned by the false Sardican council, III. 280.
- Julius, pope, IV. 161. 212. 243.
- Julius Firmicus, VIII. 201. n. 252. n. 334. n.
- Junius, Franciscus, IV. 290. n. 314. VI. 127. n. 233. 268. n. X. 387. 436. 438.
- Jurieu, Peter, V. 168. VIII. 196. n.
- Justification, bishop Van Mildert's observations on Waterland's tract upon, I. i. 287. Clarke's account of this treatise, IX. v. Waterland's explanation of the

11th, 12th, and 13th Articles touching justification, ix. good works may precede justification but not grace, xv. justification of sinners comes to the same with remission, VII. 235. distinction to be made between present and final justification, 237. what St. Paul meant by justification by faith, IX. 280. 281. what the name imports, 427. active and passive, *ib.* what the thing contains, 429. how distinguished from renovation and regeneration, 431. sanctification and justification near allied, but not the same thing, *ib.* distinction between them, 432. and between regeneration and justification, *ib.* concurring causes on God's part, and on man's, to produce and to preserve justification, 434. the Trinity, *ib.* baptism, 435. proved from scripture, *ib.* and the ancients, 442. some moderns have considered justification as antecedent to baptism, 450. faith, emphatically the instrument whereby we receive the grant of justification, 451. 455. conditions of justification, 457. faith, in an enlarged sense, *ib.* 459. good works, 459. why the latter have been objected to, as conditions, 460. extremes that have been run into respecting justification, 464. how the following have fallen into the proud extreme, as disdaining to accept the grace of God, or the merits of Christ; viz. pagans, *ib.* pharisaical Jews, 465. Pelagians, *ib.* schoolmen and Romanists, *ib.* Socinians, 466. deists, *ib.* all who boast of a sinless perfection in this life, 467. those who think their good deeds will atone for their evil deeds, *ib.* the libertine extreme, 464. 468. 469. Bull's distinction between it and regeneration, X. 496.

Justin, VI. 315.

Justin Martyr, I. ii. 21. n. 22. n. 94. 100. n. 105. 141. 230. 233. n. 261. 271. 273. n. 291. 310. 320. n. II. 4. n. 28. n. 35. n. 38. n. 41. n. 43. n. 114. n. 123. n. 131. 138. n. 145. n. 159. n. 165. n. 173. 198. n. 224. 242. 267. III. 73. 105. 122. 182. 185. 215. 286. 288. n. 292. n.

293. 294. n. 312. n. 318. 351. 357. 404. 413. 434. n. 452. 453. 462. 470. IV. 27. 84. V. 107. n. 109. n. 185. n. 216. n. 229. 239. 263. 273. 327. 328. 345. 380. 417. 477. VI. 185. n. VII. 36. 38. 51. 60. 61. 62. n. 87. n. 88. n. 94. n. 95. 99. 105. n. 277. 293. 298. 318. n. 368. 369. 394. n. VIII. 138. n. 148. n. 151. n. 157. n. 162. n. 221. n. 230. n. 231. 252. n. 313. 315. n. 319. 340. n. 341. n. X. 507. explained, III. 68. 131. time of his writing, 72. 125. his declaration that Christ was the Lord and God who appeared to Moses, Abraham, and Jacob. I. ii. 27. resolved his divinity into his Sonship, and his Sonship into communication of the same divine substance, 27. 60. to prove Christ's divinity was his avowed design throughout his dialogue, 28. the conclusion he draws from the whole, 29. his reading of Exodus vi. 3., 46. n. in what sense he made the generation of the Son *voluntary*, 92. considered Christ to be a Son, *κατὰ βούλην*, but not God, *κατὰ βούλην*, 93. n. this passage vindicated from Whitby's misinterpretation, II. 273. made the Son's generation *temporary*, I. ii. 104. some passages cited from him, proving the *coeternity* of the Son, with observations on them, 108. n. 109. interpreted generation by *manifestation*, 114. his declaration that worship is due to God alone, 175. but then he maintains the Son to be God, and therefore also to be worshipped, 182. a passage of his respecting the God of Abraham, and the divinity of the Son, vindicated from Dr. Whitby's misinterpretation, 305. II. 249. and another from Dr. Clarke's, I. ii. 348. his notion of God, II. 12. his Comment with respect to the Trinity, 179. his testimony as to Father and Son being one God, III. 72. texts of scripture belonging to the one God supreme, applied by him to God the Son, 125. objections answered, 126. his account and testimony of Christ's divinity, 157. V. 241. proof of his holding the necessary existence of the Son, III.

246. speaks of no generation higher than that voluntary antemundane generation, otherwise called manifestation, 265. vindicated from making the Son God by voluntary appointment, 266. 267. in what sense his words *κατὰ βουλὴν* may be understood, *ib.* his explanation of the Father's being Lord of the Son, 268. the Son proceeded, in time, according to him, *ib.* IV. 25. his maintaining the worship of the Son defended and explained, III. 365. did not believe that the Father is *naturally* governor over the Son, IV. 97. a passage of his considered by some as proving that the impugnors of Christ's divinity were received as brethren by the primitive church, V. 201. bishop Bull's vindication of the passage, and solutions to objections, 203—207. remarks on Le Clerc's observations, 207—211. terms applied by him to the eucharist, VII. 27. Mede's explanation of *ἀνάμνησις* in a passage of his, disputed, 38. 39. his sentiments respecting the eucharistic elements, 160. his opinion of gospel sacrifices, 353. an apparent inconsistency of his considered, 356—359. considered Christian sacrifices to be immaterial, VIII. 298. seems to have led the way in the distinction of bloody and unbloody sacrifice, 303. maintained that pagan writers borrowed from the scriptures, 8. his opinion of the need and efficacy of baptism, IX. 444. Tatian his scholar, VIII. 9.

Justinian, emperor, III. xvii. 326. IV. 248.

Juvenal, VI. 319.

K.

Kale, Richard, X. 400.

κατὰ φύσιν, in what sense commonly used by the ancients, III. 249.

Kaye, John, bishop of Bristol, I. i. 5.

Keach, Benjamin, X. 420.

Kejll, John, VI. 16. *n.* 315—320.

Kelsall, Edward, I. i. 293. 294. 297. X. 6. 7. his answer

- to Dr. Waterland's first letter against lay-baptism, X. 11. why inclined to consider lay-baptism a question only of discipline, not of doctrine, 30. summary of the defence of his opinion in favour of lay-baptism, 75. Waterland's second letter in reply to him, 79. objection to the method of his treatise, 83.
- Kempis, Thomas à, VI. 305.
- Kennett, Basil, of Corpus Christi college, Oxford, I. i. 297. VI. 309. X. 3.
- Kettlewell, John, VI. 323.
- Key, Thomas, X. 373. 379.
- Kidder, Richard, bishop of Bath and Wells, VI. 151. n. VIII. 159. n. 194. n. 195. n. 202. n. 323. n.
- Kimchi, David, VI. 243. 255. n.
- King, — of Pembroke-hall, Cambridge, a Jacobite, I. i. 18.
- King, Peter, chancellor of England, VI. 321.
- King, William, archbishop of Dublin, his *Essay on the Origin of Evil*, translated by Law, X. 461. n. his *Sermon on the Fall*, appended to the translation, *ib.* praise of the sermon, 461.
- King, John Tregonwell, I. i. 328. n.
- King of kings*, a divine title given to Christ in scripture, II. 139.
- Kirkham, Walter de, bishop of Durham, IV. 159.
- Knapton, James, IV. 4. V. 433. VI. 171.
- Knapton, John, VI. 171.
- Knight, Dr. James, I. i. 132. n. 307. II. xxxix. III. 312. n. V. 273. n. 348. n. 400. n. 406. n. 415. n. was the author of *The Scripture Doctrine of the Trinity, vindicated from the Misrepresentations of Dr. Clarke*, I. i. 49. notice of it, *ib.* and its character, *ib.* replied to by Dr. Clarke, 50. further maintained by him, *ib.* again answered by Dr. C., *ib.*
- Knighton, — X. 354. 361.
- Knyghtes*, its meaning in old English, X. 354.
- Koburger, Antonius, IV. 168.

- κοινωνεῖν* and *μετέχειν*, distinction between, VII. 197.
 Korah, VIII. 71.
 Kortholtus, Christian, VIII. 50. n. 51. n. 58. n. 80. n.
 120. n.
 Kromayerus, Jerome, IV. 307. n.
Κύριος δυνάμεων, and *Κύριος παντοκράτωρ*, used indifferently
 in the Septuagint for the same Hebrew words, II.
 138.
 Kynaston, sir Francis, X. 199.

L.

- Labbe, Philip, III. 138. n. 312. n. IV. 137. 148. 217.
 289. n.
 Lactantius, I. ii. 16. 23. n. 24. n. 241. II. 83. n. 125. n.
 217. 239. III. xix. 12. 122. 147. n. 184. 237. 256. n.
 283. 347. n. 394. 395. n. V. 217. n. VI. 170. 188. n.
 190. n. VII. 381. n. VIII. 44. n. 65. n. 157. n. 162. n.
 185. n. 230. n. 272. n. 292. n. 293. 295. 299. n. 305.
 313. 315. n. 319. X. 278. 485. time of his writing, III.
 III. 140. asserted the Father and Son to be one
 substance and one God, I. ii. 60. *κατὰ σάρκα* how ap-
 plied by him to the Son, 91. n. had absurd notions
 of the Deity, supposing God to have had a begin-
 ning, and to have made himself, 289. II. 239. III.
 116. his testimony as to the Father and Son being
 one God, 112. never laid much stress on by Water-
 land, on account of expressions hardly defensible, *ib.*
 an examination which side he most favours, *ib.* was
 a catechumen only, and not fully instructed, and
 therefore not altogether accordant with catholic prin-
 ciples, 117. little stress therefore to be laid on a few
 incautious expressions, 373. texts respecting God ap-
 plied by him to Christ, *ib.* objections answered, 141.
 whether he believed that the Father is *naturally* go-
 vernor over the Son, IV. 107. his opinion of gospel
 sacrifices, VII. 378. maintained that pagan writers
 borrowed from the scriptures, but only through cor-

- rupt tradition, VIII. 13. what has been thought of this opinion, 14. considered Christian sacrifices to be incorporeal, 301.
- Lælius, V. 283.
- Lakemacher, — VI. 142. *n.* 197. *n.* 209. *n.* 253. *n.* 266. *n.*
- Lambecius, Peter, IV. 160. *n.* 190. 206. 207. 225. *n.* 272. drew up the catalogue of the Vienna library, 190.
- Lambert, — master of St. John's college, Cambridge, I. i. 33.
- Lambeth Articles drawn up by Whitaker on the foot of Calvinism, II. 379. of what use were these, if the Thirty-nine Articles were considered Calvinistic, *ib.* the Lambeth Articles were disliked by queen Elizabeth and the court, 380. were inserted in the Irish confession of 1615, 381.
- Lambeth degrees, an instance of their validity being objected to, I. i. 30. the objection overruled by the king's bench, 31.
- Lambeth library, IV. 207. X. 206. 274. 358. 362. has a MS. Commentary on the first eighty-nine Psalms, IV. 178. *n.* notice of its MS. of the Gallican Psalter with the Athanasian Creed, 193. 200. *n.*
- Lampe, Fridericus Adolphus, V. 175. *n.*
- Lampridius, Ælius, or Actius, VII. 57. *n.*
- Lamy, — I. i. 319. *n.*
- Lancaster, — VI. 11. VII. 105. *n.*
- Lande, Peter le, IV. 148.
- Lanfranc, archbishop, disowned and argued against infant communion, IX. 501.
- Langbaine, Gerard, of Queen's college, Oxford, IV. 175. X. 282. 430. *n.*
- Lany, — master of Pembroke-hall, Cambridge, I. i. 31. 32.
- Lany, bishop, VII. 365. *n.* VIII. 272. *n.* X. 502. 504. a very learned divine, and of great acumen, VIII. 167. his notion of the eucharistic sacrifice, *ib.*

- Laodicea, council of, VII. 425. *n.*
- Lapide, Cornelius à, VIII. 176. *n.* X. 24.
- Lardner, Nathaniel, VII. 26. *n.*
- Lateran council made transubstantiation an article of faith, VII. 182. *n.*
- Latimer, Hugh, bishop of Worcester, II. 388. *n.* VII. 186. J. Olde obtained preferment at his request, X. 375. 384.
- Latin church held the Apostles' Creed to be really written by them, and therefore of as great authority as the inspired writings, IV. 146.
- Laud, William, archbishop of Canterbury, II. 311. 385. VI. 284. VIII. 361. *n.* observations on his notion of the eucharistic sacrifice, VIII. 165.
- Laughton, J., X. 203. *n.*
- Laurence, — author of *Lay-Baptism invalid*, I. i. 293. 294. 297. X. 4. 8. 22. 24. 32. 37. 38. 45. 54. 55. 58. 70. 74. 82. 97. 103. 109. 129. 144. 146. 166. 173. 179. 180. 184. 186. vindicated, X. 83. 189.
- Laurentius, Gaspar, VIII. 274. *n.* 276. *n.*
- Law, — bishop of Chester, I. i. 6. X. 461.
- Law, arguments in favour of enforcing the law against infidel writers, VI. 276—298.
- Law, Edmund, I. i. 6. 318. 319. 331. of Christ's college, Cambridge, afterwards master of Peter-house, and bishop of Carlisle, 300. an intimate friend of Waterland, Jortin, and Taylor, 147. *n.* Waterland's *Dissertation upon the argument à priori for proving the existence of a First Cause*, added anonymously to his *Enquiry, &c. ib.* translated archbishop King's *Essay on the Origin of Evil*, X. 461. encomium of it, 462.
- Law, William, I. i. 211. X. 462. *n.*
- Lay-baptism, Dr. Waterland's first letter on, X. 3. scripture confines the administration of baptism to the clergy, 4. lay-baptism therefore invalid, 5. condemned also by antiquity, 6. but heretical, or schismatical baptisms, allowed to stand good, and why, 7.

Mr. Kelsall's answer to this letter, X. 11. his arguments from reason in favour of lay-baptism, 13. its non-admission would make ordination doubtful, *ib.* scripture considered with respect to it, 27. why, perhaps, a question only of discipline not of doctrine, 30. 73. the judgment and practice of the ancient church, 44. Tertullian's testimony considered, 46. the practice allowed to prevail in cases of necessity, in both the eastern and western churches, after St. Austin's time, 62. also practised in the modern Greek church, *ib.* practice of the church of England, 65. Kelsall's summary account of the defence of his opinion, 75. Waterland's second letter in reply to Mr. Kelsall, 79. lay-baptism distinguished into authorized and unauthorized, 81. three cases of the latter, *ib.* the point at issue is, whether persons baptized by dissenting laymen are really and validly baptized or no, 83. Kelsall affirms it, Waterland denies it, *ib.* scripture proofs against such lay-baptism, 84. bishops only have the original power of baptizing, how they can delegate that power, 87. 105. the decision of the church not effective or operative upon disputed baptisms, but only declarative of what they were before, 88. lay-baptism not a question only of discipline, but of doctrine, 91. lay-baptism implicitly, virtually, or consequentially condemned by the church for more than three or four hundred years, 104. proofs, 107. Tertullian, *ib.* observations on his opinion produced in favour of it, 114. Cyprian, 116. council of Elvira, 125. of Arles, 128. and of Nice, *ib.* Hilary the deacon, 131. Pacian, 134. Basil, 137. Gregory Nazianzen, 139. Apostolical Constitutions, 142. Jerome, 143. Austin, 146. the evidence of the ancients summed up, 153. the doctrine of lay-baptism being valid, gradually crept into the western church from the time of St. Austin, 153. does not appear to have prevailed in the Greek church so early as the twelfth cen-

- tury, *ib.* no universal standing principle among the ancients whereon to found the validity of lay-baptism, 154. some general standing principles by consequence against it, 156. reasons against lay-baptism, 166. this doctrine does not necessarily condemn all that lived and died with only lay-baptism, 178. judgment and practice of the church of England, 185. Calvinists and Zuinglians considered it invalid, 26.
- Lay-praying, what, X. 94.
- Lay-preaching, what, X. 94.
- Learning, notice of a bill brought into parliament for the encouragement of learning, but dropped, X. 439.
- Lee, — VI. 367. *n.*
- Leicester, Robert Dudley, earl of, X. 318. 337.
- Leipsic library, its catalogue compiled by Fellerus, IV. 173. has a MS. of Bruno's, with Hampole's Comment on the Athanasian Creed, *ib.*
- Lemker, — of Lunenburg, translated into German, Delany's *Revelation examined with Candour*, X. 460.
- Leo I., pope, surnamed *The Great*, IV. 248. 257. 266. VI. 345. *n.* VIII. 153. 201. *n.* 211. *n.* 229. *n.* 241. *n.* 341. *n.* 343. *n.* IX. 503. X. 494. his works published by Quesnel, IV. 136.
- Leo III., pope, IV. 150. 229.
- Leo X., pope, VIII. 77.
- Leodegarius, or St. Leger, bishop of Autun, held the council there in the seventh century, IV. 145. 147. objections against his having done so answered, 147.
- Leporius, a man of the same principles, in the main, as Nestorius, but some years before him, IV. 256. 260. obliged to fly from Gaul, 260. his recantation treatise supposed to be drawn up by St. Austin, 256. 260. an application made for permitting him to return, 260.
- Lepusculus, Sebastian, IV. 216.
- Leslie, Charles, I. i. 211. 264. 297. VIII. 207. *n.* X. 503. 505.

- Leusden, John, VI. 163.
- Lewis, king of France and emperor, X. 264. 265.
- Lewis IX., IV. 195.
- Lewis, John, I. i. 308. 315. 331. IV. 205. VII. 359. *n.* 400. *n.* VIII. 202. his literary productions, I. i. 298. what works he left unpublished, *ib.* Waterland's letters to him, X. 199. met with ill treatment for his Life of Wiclif, 231. notice respecting his History of our Liturgy, which was never printed, 238. *n.* Waterland's observations upon it, 239. notice respecting his MS. Antiquities of Favresham, 277. had been under the tuition of Mr. Russell, 395. *n.* who introduced him to archbishop Tenison, who preferred him in the church, *ib.* notice respecting his Lives of Pecoock and Wiclif, 427. his History of the English translations of the Bible first prefixed to his edition of Wiclif's New Testament, 433. when published separately, 433. *n.*
- Lhuyd, Edward, the best etymologist next to G. Vossius, X. 436. 439.
- Libanius, V. 304. *n.*
- Liberius, pope, I. ii. 332. *n.* 333. *n.* IV. 161. 243. 268. *n.*
- Liberty, human, consistent with the doctrine of grace, VII. 310.
- Light, Magian notion of, V. 183. 362.
- Lightfoot, Dr. John, II. 176. *n.* VI. 152. 231. *n.* 342. *n.* VII. 51. *n.* 52. *n.* 53. *n.* 108. *n.* VIII. 325. *n.* 345. *n.*
- Limborch, Philip, I. i. 145. V. 354. 466. one of the chief Dutch remonstrants, 55. a kinsman and follower of Episcopius, 68. his opinion on the doctrine of the Trinity, *ib.* and on the necessity of believing it, 69. probably not well acquainted with the fathers, 73.
- Lincoln cathedral, library of, X. 443.
- Lintot, B., IV. 441. *n.*
- Linus, VIII. 21. *n.* said to have borrowed from the scriptures, 6. 10. perhaps through the Phœnicians, 21.
- Lisle, Samuel, X. 430. 438. chosen prolocutor of the

- lower house of convocation, 1735, 412. *n.* when made bishop of St. Asaph, 431. when translated to Norwich, *ib.* his death, *ib.*
- Litchfield and Coventry, bishop of, see *E. Chandler.*
- Liturgy of the church of England, owing to what mistake it probably pays so much respect to the Apostles' (or Roman) Creed, V. 393. names of some ancient liturgies, VII. 251. why called by the names of the Apostles' and Evangelists', X. 241. their probable age, *ib.*
- Livius, notice of, IV. 262.
- Livy, VI. 321.
- Lobb, — a nonconformist, V. 5. 67.
- Locke, John, I. i. 145. III. 391. *n.* IV. 427. 465. *n.* V. 491. VI. 108. 164. 316. 317. 318. VII. 215. 269. *n.* 396. *n.* VIII. 108. *n.* 115. *n.* 116. *n.* X. 480. 481.
- Λόγος*, or *Word*, a name for the divine preexistent nature of Christ, V. 402. the *coeternity* of the *Λόγος*, though not considered precisely under the formality of a *Son*, asserted by those who maintained a *temporary* generation, I. ii. 104. proof that they did not mean by *Λόγος* any *attribute*, *power*, *virtue*, or *operation* of the Father, but a real subsisting person, 105. the eternity of the *Λόγος* evaded by the Arians by the invention of a *twofold Λόγος*, 115. the signification of *Λόγος*, II. 3. what was the design of this name according to the catholic writers, *ib.* what they meant by *Λόγος ἐνδιάθετος*, and *Λόγος προφορικὸς*, 5. how they conceived the Logos to be both eternal and in time, *ib.* their notion abused by the Sabellians, *ib.* reasons for the personality of the Logos, 6. the name expressly applied by St. John, in Rev. xix. 13., to Christ, 8. the Socinian notion of the Logos, *ib.* the Arian, 9. the catholic, 10. reasons for believing that St. John, in calling the Word God, meant one that is *truly* God, 13. 36. dominion, or vicegerency, will not account for his being so called, 15. a Gnostic conceit respecting the

- Word, III. 254. implied by *δύναμις ἰψίστου* in the opinion of many of the ancients, V. 400.
- Lollards, X. 222. bishop Peacock's censure of, 217. 219.
- Lombard, Peter, VIII. 360. n.
- Lombardy, long corrupted with Arianism, IV. 227.
- London, archdeacon of, — Pott, VIII. 278.
- London, bishop of, see *E. Gibson*.
- Long, James le, IV. 168. 198. n. 202. 204. n. 207. X. 274. 341. 346. notice of an error of his, IV. 169.
- Longinianus, V. 304. n.
- Longinus, VI. 322.
- Lord; Tertullian's distinction between Lord and God, III. 171. meaning of the title as applied to Christ, V. 403.
- Lord God, Lord of glory, Lord of lords*, divine titles given to Christ in scripture, II. 121. 139.
- The Lord our God is one Lord*, Mark xii. 29. Deut. vi. 4., II. 67. 68. *Jehovah* is the Hebrew for *Lord* in Deut., 68. three constructions of this sentence, *ib.* the true one, 70.
- Lord's Prayer, when to be used, V. 379. observation respecting it, VII. 400. called by St. Austin a *quotidian baptism*, IX. 484.
- Lord's supper*, notice respecting this title of the eucharist, VII. 23. see *Eucharist*.
- Love of desire, and love of good-will, distinction between, IX. 40.
- Love-feast and the eucharist, though distinct, were both celebrated at one meeting, VII. 23.
- Loveday, — fellow of Magdalen college, Oxford, I. i. 4. X. 405.
- Loveday, John, of Magdalen college, Oxford, I. i. 211. X. 405. notice of Dr. Waterland's correspondence with him, I. i. 5. supplied many materials for a new edition of Dr. Cave's *Historia Literaria*, X. 423. n.
- Lowth, William, bishop of London, IV. 24. n. VI. 222.

- n.* 248. *n.* 251. *n.* 252. 257. *n.* 264. *n.* 265. *n.* 267.
VIII. 22. *n.*
- Luca, council of, VII. 434.
- Lucanus, VI. 322.
- Lucas, Richard, VI. 323. 324.
- Lucian, I. ii. 100. *n.* 230. *n.* 237. *n.* II. 181. III. xi. 397.
IV. 98. V. 260. *n.* 264. VI. 315. time of his writing,
III. 72.
- Lucifer, bishop of Caralis, head of the Luciferian
schism, X. 143.
- Luciferians, X. 156. why so called, 143. reason of their
separation from the catholic church, *ib.* St. Jerome
wrote against them, *ib.*
- Lucretius, VI. 166. *n.* 167. *n.* 184. 322. VIII. 48. *n.*
- Ludolph, Job, IV. 233. 240. *n.* 312. *n.* VI. 57. *n.* 178.
- Ludolphus, Saxo, a Carthusian, IV. 160. 301.
- Lunn, — I. i. 322.
- Lupton, — VI. 319.
- Lupus of Troyes, IV. 167.
- Luther, Martin, II. 387. *n.* VII. 251. VIII. 174. *n.* IX.
459. *n.* called the Athanasian Creed a bulwark to the
Apostles' Creed, IV. 301. how far he discarded tran-
substantiation, VII. 182.
- Lutheran and reformed churches, distinction of these
terms, I. i. 241. *n.*
- Lutheran notion of the eucharist, observations upon,
VII. 165. *n.*
- Lutherans and Calvinists, differ more in words than in
ideas as to the eucharist, VII. 231.
- Lycurgus's laws borrowed in part from the scriptures,
VIII. 11.
- Lyra, Nicholas de, or Lyranus, IV. 175. 414. VI. 267.
n. X. 362.
- Lyttelton, George, lord, VI. 324.

M.

- Mabillon, John, IV. 190. 199. *n.* 220. 223. VII. 247. *n.*

251. 253. *n.* 290. *n.* 291. *n.* 296. 376. *n.* 410. 427. *n.* 428. *n.* X. 200.
- Macarius, archbishop of Antioch, VII. 132. VIII. 234. IX. xxvii.
- Macedonians, IV. 311. VII. 286. *n.* their pretence of tradition refuted by St. Basil, V. 324. why called Pneumatomachi, VIII. 137. their baptisms admitted by the church, X. 123.
- Macedonius, bishop of Constantinople, an Arian, III. 422.
- Maclaurin, Colin, VI. 316.
- Madox, Isaac, bishop of Worcester, published an examination of Neal's first volume of his History of the Puritans, X. 452.
- Maffei, Scipio, VII. 293. *n.*
- Magdalen college library, Oxford, IV. 176. particular notice of its copy of Hainpole's Comment on the Athanasian Creed, 174. the catalogue ascribes it to Januensis, owing to what, 173.
- Magdalene college, Cambridge, the mastership of, is in the gift of the possessor of the estate at Audley End, Essex, who is also visitor of the college, I. i. 10. *n.* lord Braybrooke now possesses the estates, *ib.* founded by lord Audley, X. 430. its statutes chiefly drawn up by sir T. Pope his executor, *ib.* has Pepys's library, 207. 230.
- Magdalene college library, Cambridge, IV. 208. X. 356. 392. 395. 397. 398. 443. see *Pepys*.
- Magian notion of light and darkness, V. 362.
- Magistrates not appointed to dispense vengeance, VII. 405.
- Magnes, VIII. 236. *n.*
- Mahometans do not circumcise earlier than at thirteen years of age, VI. 57. what opinion they entertained of Christ, VII. 58.
- Maimbourg, Louis, V. 27. *n.* his History of Arianism, translated by Dr. Webster, I. i. 319.

- Maimonides, Moses, VI. 110. 227. 232. 242. *n.* 252. 268. IX. 402.
- Malbranch, — X. 481.
- Maldonate, John, a Jesuit, VI. 342. *n.* VII. 25. VIII. 172. *n.* 199. *n.* IX. xxiv. xxix. xxx. 451. *n.* 509. attacked the protestants for calling the eucharist a supper, answered by Casaubon, VII. 24.
- Mallet, Francis, X. 374. 376. 380. 381.
- Man, the creation of, a proof of Christ's divinity, II. 49. his state before the fall, according to bishop Bull, VI. 34.
- Manby, R., IX. i. *n.*
- Mandamus*, usual for the heads of houses in Cambridge to apply for a degree by *mandamus*, I. i. 11.
- Mangey, Thomas, V. 380. *n.* X. 437.
- Manichæus, I. ii. 210. V. 260. *n.*
- Manichees imposed upon St. Austin, VIII. 47. some of their absurd tenets, 49.
- Manifestation, voluntary antemundane generation, so called, III. 265. proof that a manifestation might be called a generation, *ib.*
- Manilius, Marcus, VI. 322.
- Mankind, see *Dealing*.
- Manton, Dr. Thomas, a nonconformist, V. 5.
- Mapletoft, John, VII. 324. *n.*
- Marcellus, I. ii. 49. *n.* III. vii. xv. 31. Eusebius's work against him very celebrated, I. ii. 79. too scrupulous about admitting three hypostases, III. viii. strengthened the Arian cause by his injudicious solution of the Homoousian doctrine, 154. Eusebius's charge against him, 177.
- Marcellus, Julius, IV. 218. *n.*
- Marcion, III. 2. V. 249. 260. *n.* VI. 124. *n.* X. 485. thought to have taught in reality that this lower world was made by angels, II. 58. maintained the doctrine of two principles, III. 404. held the soul to be the substance of its Creator, IV. 90. anecdote of

- Polycarp's retiring upon meeting him, V. 91. *n.* disbelieved the resurrection of the body, VIII. 132. *n.*
- Marcionites, assert three absolute, original, coordinate divinities, I. ii. 235. III. 109. their pretence of tradition refuted, V. 323. the humanity of Christ proved against them from the eucharist, VIII. 134.
- Marckius, John, VI. 45. *n.* 345. *n.*
- Marcus, Ephesius, X. 510.
- Marcus, Moses, VI. 153. *n.*
- Maresius, — VII. 271. *n.* 274. *n.* X. 501.
- Marius Mercator, his sentiments touching infant communion, IX. 494. the Hypognosticon, sometimes ascribed to St. Austin, now believed to belong to him, 495.
- Marius Victorinus, I. ii. 7. *n.* 91. 334. *n.* III. 104. 147. *n.* 264. *n.* 286. IV. 17. 26. X. 511. an obscure and perplexed writer, III. 281. his opinion of the Son's generation explained, *ib.*
- Mark, St., founder of the church of Alexandria, X. 241.
- Marriage ceremony, whether necessary to be performed by a minister, X. 34. 98—101.
- Marriage, a second, unqualified a man for holy orders in the ancient church, X. 48. Tertullian's arguments against it, 110.
- Marsh, Herbert, bishop of Peterborough, I. i. 5.
- Marshall, — VII. 258. *n.* IX. xxvi.
- Marsham, sir John, VI. 52. 53. 67. 96. *n.* VIII. 14. *n.* 24. *n.* slighted the opinion that pagan writers borrowed from the Jews, 16. answered by Witsius, *ib.*
- Martene, Edmund, IV. 239. *n.* VII. 411. *n.* IX. 500. *n.* 505. *n.*
- Marter, Anthony, X. 328.
- Martial, VI. 322.
- Martianay, John, X. 200. editor of Jerome, IV. 198: 200. *n.*
- Martin, — X. 411.

- Martin, David, II. 128. *n.* 129. *n.*
 Martin, George, one of the Rhemish translators of the New Testament, X. 398.
 Martinus, Braccarensis, VII. 434.
 Martyr, Peter, VII. 109. *n.* 233. *n.* 269. *n.* VIII. 176. *n.* 202. *n.* 278. *n.* 322. *n.* 342. *n.* 346. *n.* X. 518. how he understood John vi., VII. 142.
 Marvell, Andrew, V. 137.
 Mary II., VI. 328.
 Mary, princess, X. 374. 376. 380. 381.
 Mascon, second council of, VII. 434.
 Masius, Andrew, or Dumas, X. 24.
 Mason, Francis, VIII. 164. *n.* 170. 183. 194. *n.* 195. *n.* 202. *n.* 322. *n.* 331. *n.*
 Mass, notice respecting this title of the eucharist, VII. 43. its original meaning, *ib.*
 Masse Crede, title of, of some antiquity, X. 210.
 Massuet, René, III. xix. 69. 221. 254. *n.* 291. IV. 85. *n.* 86. *n.* 363. 364. 366. *n.*
 Masters, Robert, I. i. 3. X. 238. *n.* 394. *n.* 395. *n.* 427. *n.*
 Mathematics, how far they admit reasoning *à priori*, IV. 458.
 Matilda, X. 265.
 Matter, why incapable of thought, according to Dr. Clarke, IV. 50. *n.*
 Matthew, St., founder of the church of Æthiopia, X. 241.
 Matthew, Thomas, X. 280. 289. 291. 303. 312. 314. 339. 342. 347. 349. 362. 363. 366. 371. 372. 388. 389. 399. 400. notice respecting his Bible, 289. 308. 333. this Bible most pleased the puritans till the Geneva Bible succeeded in its room, *ib.*
 Matthias, St., V. 324.
 Maunsell, — X. 282. 316. 329. 336. 337. 374. 375. 376. 382.
 Mawson, Matthias, bishop of Ely, I. i. 33. 34. 320.
 Maximin, II. 130. III. 352. *n.* IV. 72.

- Maximus, Madaurensis, V. 304. *n.*
 Maximus Taurinensis, III. 107. *n.* 237. *n.* VII. 288. *n.*
 293.
 Maximus Tyrius, said to have borrowed from the scrip-
 tures, VIII. 19.
 Mayler, John, X. 303.
 Mayo, Richard, notice of his *Plain Argument against*
Dr. Clarke's Doctrine concerning the Trinity, I. i. 53.
 Mede, Joseph, I. i. 214. 255. 265. III. 402. V. 494. *n.*
 VI. 136. VII. 21. *n.* 93. 145. *n.* 315. 337. *n.* 341. *n.*
 342. 376. *n.* 400. VIII. 87. *n.* 104. 351. *n.* 356. *n.* his
 explanation of *ἀνάμνησις*, in a passage of Justin, dis-
 puted, VII. 39. observations on his scheme of consi-
 dering the eucharist a material sacrifice, VIII. 172.
 Mediator, considered two ways, by nature or by office,
 III. 63. 347. how Christ is both, *ib.*
 Mediatorial office of Christ, why no ground of worship,
 II. xxxiii. xxxvi. his mediatorship, as God-man, a
 fundamental doctrine, VIII. 97.
 Mediatorial worship considered at large, III. 343. in
 what sense assigned by Arians to Christ, 348.
 Medium of worship explained, III. 343. its four senses,
ib. 344.
 Megasthenes, a pagan writer, VIII. 6. 10.
 Meisner, Balth., VI. 266. *n.* 267. *n.* VII. 63. *n.*
 Melancholy, see *Religious Melancholy*.
 Melancthon, Philip, II. 387. *n.* 388. *n.* III. 433. VIII.
 149. *n.* 346. *n.* his definition of God, I. ii. 267. drew
 up the Augustan Confession, IX. xi.
 Melchizedekians, V. 228.
 Meletius, IV. 232. *n.* X. 510. Chrysostom bred up under
 him, III. 326.
 Melito, I. ii. 100. *n.* 279. *n.* III. 179. *n.* 215. 321. 347.
 V. 229.
 Mellierus, Lucas, see *S. Crellius*.
Memorial, notice respecting this title of the eucharist,
 VII. 38. VIII. 363.

- Menander, taught that this lower world was made by angels, II. 58.
- Menandrians, V. 190.
- Menardus, Nicholas Hugues, VII. 295. *n.* 351.
- Menophantus, III. ix.
- Mentz, Carthusian monks of, IV. 195.
- Mersennus, — X. 491.
- Merton college library, Oxford, has a MS. of S. Bruno's Comment on the Athanasian Creed, IV. 170.
- Messenger, or angel, applied to the Son, concerns only his office, not his nature, IV. 371.
- Metaphysics, true use of, in revealed religion, I. i. 337. the catholics falsely charged with the abuse of them, ii. 212. 228. the last resort of the Arians, III. 4. 63. 65. 105. 307. 391. 399. 448. 467. 470. 475. instances of their false metaphysics, 4. true metaphysics, true divinity, 5. first brought in by heretics, 470. used by the catholics in necessity and in self-defence, V. 54. 55.
- μετέχειν* and *κοινωνεῖν*, distinction between, VII. 197.
- Methodius, I. ii. 140. *n.* II. 234. 245. III. 45. 257. *n.* 265. 275. 297. 318. 328. IV. 27. 106. 329. *n.* used *δύο δυνάμεις*, with respect to the Father and the Son, meaning two Persons, I. ii. 14. his Comment on Psalm ii. 7., 102. 114. 288. what he meant by calling the Father *ἀναρχος ἀρχῆ*, II. 235. how he interpreted *ἐν ἄρχῃ* in the beginning of Genesis, 236. his *Symposion* considered by Photius to be very much corrupted and adulterated, III. 275. a man of orthodox principles, 322. the first that began to impugn some of Origen's doctrines, *ib.* express for the eternal generation of the Son, IV. 25. 28.
- Methodius, a Greek, he and Cyrill first planted Christianity in Servia, IV. 236. are said to have invented the Sclavonian letters, *ib.* and to have translated the scriptures into Sclavonian, *ib.*
- Metrophanes Critopulus, IV. 238.

- Meyer, — VIII. 24. *n.*
- Michaelis, Henricus, VI. 250. *n.*
- Middleton, Dr. Conyers, I. i. 28. 29. 301. 323. 326. 332. 335. his unworthy insinuations on Waterland being appointed a chaplain to the king, 22. and *n.* the origin of his hostility to him uncertain, *ib.* bore a personal ill-will to Waterland, from his being his too successful competitor in literature and public esteem, 161. notice of his rash anonymous letter to Dr. Waterland, containing Remarks on his *Scripture Vindicated*, *ib.* considers the Mosaic account of the fall as a mystical fable, 162. circumcision not to rest upon divine authority, *ib.* qualifies the divine origin of the Jewish religion, *ib.* gives up the account of the confusion at Babel, *ib.* his plan of answering Tindal, *ib.* Dr. Pearce (anonymously) the first who published a reply to this letter, 163. against which he published a Defence, to which Pearce put forth a Reply, 164. upon which he published *Some Remarks*, 165. notice of them, *ib.* holds the scriptures are not of absolute and universal inspiration, 166. his views, *ib.* he also published *Remarks on some Observations* addressed to him by some other writer, 168.
- Middleton, Mrs., I. i. 102. *n.*
- Mighty God*, a divine title given to Christ in scripture, II. 131.
- Milevis, council of, IX. 492.
- Militiere, alias Brachet, VIII. 273.
- Mill, John, II. 111. *n.* 133. 158. *n.* 227. *n.* III. 102. V. 39. *n.* VII. 65. *n.* 176. *n.* 274. *n.* X. 477.
- Millius, David, VI. 57. *n.* VII. 58. *n.*
- Millington, — tutor of Magdalene college, Cambridge, I. i. 9. *n.*
- Milnes, — VI. 317. 318.
- Miltiades, V. 229.
- Mincha, its meaning, VIII. 288. *n.*
- Mind, see *Dejected Mind*.

- Minister, his part in the marriage ceremony not essential, X. 98—101. see *Clergy*.
- Minos's laws borrowed in part from the scriptures, VIII. 11.
- Minucius Felix, VII. 371. VIII. 157. n. 301. n. 315. n. 346. n. maintained that pagan writers borrowed from the scriptures, 11.
- Miracles had not ceased in the church in the time of Irenæus, V. 213. lasted for three centuries, 303. how to be distinguished, VI. 106.
- Myrror of Chastite*, X. 203.
- Mode, one remove further off than attribute from substance, IV. 460.
- Modes of existing*, as applied to the Trinity, what it was designed to denote, II. 213.
- Modest Plea*, II. 21. 69. n. 81. n. 124. n. 128. n. 129. n. 133. n. 135. n. 143. n. 147. n. 151. n. 307. 321. n. 332. I. i. 80. II. 347. 348. 349. 351. 352.
- Modest Plea continued*, or *An Answer to Dr. Waterland's Queries*, II. 140. n. Waterland's strictures upon, xi. 34. n. 36. n. what he considers the sentiments of its author, xii.
- Molina, Lewis, IV. 417.
- Μοναρχία*, in what sense used by pope Dionysius, IV. 92. and by Athanasius, 92. n.
- Monk, — dean of Peterborough, I. i. 5.
- μονογενής*, the divinity of Christ implied by this title, V. 172.
- Montague, Richard, bishop of Chichester, II. 375. 383. VIII. 154. n. 159. n. 194. n. 272. n. his notion of the eucharistic sacrifice, 166.
- Montanists, their baptisms rejected by the church, X. 123.
- Montanus, VI. 367. n. X. 485.
- Montanus, Benedict Arias, X. 431.
- Montfaucon, Bernard de, I. ii. 109. n. 332. III. xix. 49. 121. 142. 148. 149. 150. 170. 246. n. 436. n. IV. 143.

148. 170. 184. 188. 191. 192. 195. 196. *n.* 197. 206. 209. 213. *n.* 214. 215. 223. 250. *n.* 259. *n.* 289. *n.* VII. 320. *n.* X. 201. his censure of Eusebius, III. 293. perhaps too severe, *ib.* edited Athanasius, IV. 140. high character of his Dissertation on the Athanasian Creed, *ib.* his opinions respecting the Creed, *ib.* 144.
- Moore, John, bishop of Ely, X. 281. 287. 316. 333. 341. 352. 362. 367. 396. 398. his library presented by George I. to the university of Cambridge, I. i. 14. consisted of about 30,000 volumes, bought for 6000 guineas, 14. *n.*
- Moral good and evil constituted by the divine law, V. 443.
- Moral evidence, observations respecting, V. 130.
- Moral proofs, if not so strictly demonstrative as metaphysical, are yet better suited to common capacities, IV. 465.
- Moral probabilities have sometimes an irresistible strength little short of the strictest demonstration, II. 49. 52.
- Moral goodness, some thoughts upon, X. 462.
- Moral obligation, see *Obligation*.
- Moral virtues and positive institutions, a comparison between, V. 425. should not be opposed, 426. distinction between moral virtues and moral duties, 435. and between moral and positive duties, 437. the terms not the most proper, *ib.* the meaning of moral law in a restrained sense, *ib.* and of positive divine law, 438. doubtful whether some laws in scripture should be called natural or positive, *ib.* a better division would be into natural and supernatural, 440. in what sense, *ib.* subdividing supernatural into constant and occasional, *ib.* or into moral and positive, *ib.* in what sense, *ib.* difference of supernatural moral duties considered materially and formally, *ib.* instances of transient and permanent positive precepts or duties, *ib.* under the permanent may be classed the Christian

sacraments, *ib.* positive precepts, though considered merely as prescribed, yet are always founded on reasons, though perhaps but partially known to us, 441. 462. of the comparative value, excellency, or obligation of moral and positive precepts or duties, *ib.* what constitutes an action morally good, 442. in positive duties, though the matter in itself considered is indifferent, yet the obedience is moral, *ib.* positive commands of God are as strictly obligatory as any other commands for the time being, 443. there may be as great virtue (or greater) in obeying positive precepts, as in obeying moral ones, 445. there may be as great, or greater, iniquity and impiety in disobeying positive precepts, than in disobeying moral ones, 448. the comparative value of any duties, above other duties, depends not upon their positive or moral nature, but upon their relation to and connection with the general good of the whole intelligent system, considered in its largest compass, both of extent and duration, 449. any pretence of setting up moral duties in opposition to religious duties, is undermining morality instead of serving it, 451. objections to the foregoing principles from scripture answered, *ib.* those also from the nature or reason of the thing answered, 459. it is begging the question to say, that all positive duties are instrumental parts only of religion, 460. they may be as direct religion, or even more direct religion, than any moral performances, *ib.* of the two sacraments considered as positive institutions, 464. the occasion and rise of this famed distinction between moral and positive duties, 488. deism sprang from thence, 489. moral and positive duties both spring from God's command, 510. 511. but in moral duties we see the reasons first, and then come at the knowledge of the law; in positive duties, we know the laws themselves first, and afterwards the reasons, so far as we at all know them, 511. God's liberty is greater in matters

- of a positive than of a moral nature, ours is not, V. 512. necessity sometimes alters both moral and positive precepts, 513. the disobeying a positive precept is immoral, as well as the disobeying a moral one, 514. the question of preference depends not upon the moral or positive nature of the precepts, but upon the time and other circumstances, 515. positive precepts may in certain cases be greater virtue, though not more truly virtue, than moral duties, 519. obedience to God in positive instances shewn to be moral, 520. virtuous practices want Christ's expiation, 527. pagan virtues not so valuable as evangelical, 528. what sort of virtues pagan virtues are, 530. the mischief of depreciating positive duties, 547.
- Morality can never subsist in practice, but upon a scripture foot, V. 490. cannot subsist without God, 508. 548. morality without religion, on the whole, does more harm than good, 516. the best part of pagan morality probably derived from tradition, VI. 185. *n.*
- Morality improved after Christianity appeared, VIII. 19.
- More, Dr. Henry, VI. 374. *n.* X. 503.
- Morgan, — I. i. 133. 154. 156. 335. IV. 364. *n.*
- Morinus, — VII. 249. *n.* 258. *n.*
- Morland, — X. 429. 430. *n.*
- Mornæus, — VIII. 195. *n.* 272. *n.*
- Mortmain act, by whom brought into parliament, X. 457. *n.* account of its passing, *ib.* Waterland's notice of it, 457.
- Morton, Thomas, bishop of Durham, VII. 108. *n.* 132. *n.* 145. *n.* 157. *n.* 177. *n.* 303. *n.* 389. *n.* VIII. 159. *n.* 164. *n.* 194. *n.* 195. *n.* 198. *n.* 202. *n.* 347. *n.* 361. *n.* his distinction respecting the eucharistic sacrifice, 171.
- Mosheim, John Laurence, V. 197. *n.* 198. 208. *n.* 215. *n.* 222. *n.* 244. *n.* 247. 262. 271. 327. *n.* VII. 57. *n.* 223. *n.* 316. *n.* 331. *n.* 332. *n.* 335. *n.* 337. *n.* 338. *n.*

344. *n.* his explanation of I. Cor. x. 16, &c. censured, 226—230. his objection to Eudworth's notion of the Lord's supper considered, 332. 334.
- Moulin, Peter du, III. 142. VIII. 278. *n.* 322. *n.*
- Mount Olivet, Latin monks of, notice of their Apologetical Letter to pope Leo III., IV. 150.
- Moyer, lady Rebecca, I. i. 307. of the parish of St. Andrew's, Holborn, extract of her will, founding the lectures named after her, 65. *n.* consulted the bishop of London for a fit lecturer, who recommended Dr. Waterland, 67.
- Moyer, Eliza, I. i. 65. *n.*
- Moyer, Lydia, I. i. 65. *n.*
- Moyne, Stephen le, III. xviii. 48. *n.* 72. *n.* 77. *n.* 120. 257. *n.* 328. 365. *n.* VIII. 138. *n.*
- Mullerus, Mattheus, VI. 202. *n.*
- Munich library, part of the Palatine library transferred to it, IV. 212.
- Muratorì, Lewis Anthony, I. i. 107. IV. 143. 146. 148. 181. 182. 184. 188. 223. 232. 259. *n.* 314. VII. 369. 370. *n.* published Anecdota out of the Ambrosian library at Milan, IV. 141. and therein an ancient Comment on the Athanasian Creed, ascribed to Venantius Fortunatus, *ib.* 164. whom he conjectures might have been the author of the Creed itself, *ib.* his conjecture groundless, 166. disapproves of Quesnel's persuasion, but speaks favourably of Antelmi's, 141. when he published Tertullian's Book of Prayer, VII. 369.
- Musæus, X. 65. 165. said to have borrowed from the scriptures, VIII. 10.
- Muscovite and Russian church, notice of its divine service, IV. 234. 235. received the Athanasian Creed, 234. without the article of the procession from the Son, *ib.* its rule respecting the age for receiving the communion, IX. 505.
- Musschenbroeck, Peter de, VI. 322.

Mysteries, what meant by the term, V. 14. what meant by believing them, I. ii. 218. reduced to seven cases, 219. and illustrated, 222.

N.

Naked Gospel, written by Dr. Bury in favour of Anti-Trinitarianism, I. i. 37.

Napier, John, notice of his two Treatises on the Apocalypse, X. 333.

Nary, Cornelius, made a popish translation of the Bible after the Doway version, X. 393.

Narcissus, III. ix. condemned as an enemy to the Nicene faith, X. 165.

Nation, — V. 1. *n.*

National visitations are for the most part chastisements for national sins, VIII. 454.

Natural religion unable to teach *how* God is to be worshipped, V. 534. or reconciled to man, 535. or to prove the certainty of a future state of rewards and punishments, 537. or to show the duties we are to practise to one another, 539. reason insufficient to be a guide in matters of religion, 540. the religion of nature imperfect, *ib.* men were never left to the mere law of nature, no not in paradise, 541. Christianity more than a republication of the original law of nature, 543. cannot subsist in any vigour without revealed, VI. 22. set up to rival supernatural, both by ancient and modern infidels, VIII. 4. apologists maintain that it borrows from divine revelation, 5. *viz.* Aristobulus the Jew, *ib.* Josephus, 7. Justin Martyr, 8. Tatian, 9. Theophilus, *ib.* Clemens of Alexandria, 10. Tertullian, 11. Minutius Felix, 12. Origen, *ib.* Lactantius, 13. Eusebius, 14. Theodoret, 15. in what instances it has borrowed, 8—11. 23. notice of those who have too much slighted this opinion, 16. a fair statement of the case, 18. the various ways through which the pagans might derive supernatural notices and revealed light,

ib. by reading of the scriptures, 19. by conversing with Jews, 20. or with those that had conversed with them, *ib.* or by public edicts, 21. or by tradition from Abraham, 22. or from Noah, 23. the insufficiency of natural light, 26. 67. *n.* revelations not considered needless by pagans, 28. the old and well tried principles of the ancient apologists, *ib.*

Nazaræans, uncertain who or what they were, V. 209.

Neal, Daniel, X. 420. *n.* an Examination of the first volume of his History of the Puritans published by Dr. Madox, 452. and of the rest by Dr. Grey, *ib.*

Neander, Michael, IV. 216.

Nebuchadnezzar, VI. 179. VIII. 21.

Necessaries distinguished from fundamentals, VIII. 92.

Necessary acts, called acts by the ancients, III. 14.

Necessary agents, no absurdity, I. ii. 117.

Necessary doctrines, a phrase, why disapproved of by Waterland, V. 6. how to be ascertained, 62. 68. 74.

Necessary existence, what, IV. 469. not the same as self-existence or as eternity, I. ii. 86. how proved not to be the same as that of eternity, *ib.* but may be implied in it, 86. 87. necessary existence essential to God, 263. how expressed by the ancients, II. xix. (*necessary existence* being a school term, and none of the most proper, xviii.) how asserted of the Son by the catholics, xix. 153. *n.* III. 238. 239. denied by the Arians, II. xvii. distinct from unoriginateness, III. 162. signified by ἀγέννητος by the ancient philosophers, 243. also by φύσει, or κατὰ φύσιν, 249. if the same as self-existence it could not serve the Arian cause, 287. no medium between it and creature, 330.

Necessary generation how expressed by the fathers, II. xix.

Necessitas, see Ἀνάγκη.

Necessity, its meaning among the fathers, III. 236. 237. the very name rejected by the ancient fathers, as not

- applicable to the Deity at all, understanding it constantly in its ancient *compulsive* sense, IV. 396. when the word first came into use, 397. the various acceptations of this word, 429. divided into logical, moral, physical, and metaphysical, *ib.* logical necessity, 430. *necessitas consequentis* to be referred to this head, *ib.* moral necessity, *ib.* is conditional or hypothetical, 431. physical necessity, *ib.* often called *absolute* necessity, *ib.* in what sense, 433. when called casual, 431. what meant by necessity antecedent, or *à priori*, and *à posteriori*, *ib.* metaphysical necessity imports immutable existence proper to God only, *ib.* sometimes called by Cudworth a *necessary schesis*, *ib.* why it may be called modal necessity, 432. in what sense it may be termed *absolute*, 433. difference between *modal* and *causal* necessity, 432. observations on these different kinds, *ib.*
- Necessity of nature, why neither the Father nor the Son were ever said by the ancients to exist by necessity of nature, III. 236.
- Neckham, Alexander, abbot of Cirencester, IV. 172. two MSS. of his Comment on the Athanasian Creed in the Bodleian, *ib.*
- Nectarius, bishop of Constantinople, II. 238. *n.* III. xii.
- Needham, Peter, preached a sermon at Cambridge against popery, which was printed at Waterland's desire, I. i. 18. edited Theophrastus, *ib.*
- Negative, subsequent in order of nature to the affirmative, IV. 469.
- Negatives put for comparatives in scripture, instances, VI. 237. *n.*
- Neighbour, a sermon on the duty of loving our neighbour as ourselves, IX. 23. what neighbour means, 25. what this love is, 27.
- Nelson, Robert, I. i. 38. I. ii. 5. 8. II. 277. *n.* 290. 401.

- III. xviii. *n.* xix. *n.* 164. 487. *n.* V. 69. *n.* 207. *n.* 257. *n.* VI. 305. 323. VII. 268. *n.* what part he took in the controversy with Dr. Clarke, I. i. 49.
- Ness*, most of our abstract words, which now terminate in *ness*, anciently had the termination of *hede*, X. 227. 294.
- Nestorian heresy, catholics charged with tenets similar to it by the Apollinarians, IV. 252.
- Nestorians, IV. 304. 311. the division of Christ's manhood from the Godhead disproved against them from the eucharist, VIII. 139.
- Nestorius, I. ii. 210. IV. 142. 250. 255. 258. V. 20. IX. 494. maintained that two *natures* could not make one *person* in Christ, I. ii. 251.
- Neumannus, Georgius, VI. 9. *n.* 10. *n.*
- Neville, Hon. George, master of Magdalene college, Cambridge, I. i. 5. 10. *n.* 301. *n.* 305. *n.* 310. *n.*
- New Testament, objections against those who would set aside the Epistles as of no weight in deciding fundamentals, V. 391.
- Newton, sir Isaac, VI. 11. 176. *n.* 180. *n.* 321. 322. 452. 458. *n.* his observations on the prophecies of Daniel censured, X. 454. 458. the fourteenth chapter answered by Dr. Grey, 455. *n.*
- Nice, council of, VII. 22. 177. *n.* 424. *n.* 425. *n.* X. 125. 148. 163. 510. notice of this council, I. ii. 330. 334. when held, X. 128. by how many bishops, *ib.* the Arian attempt to prove this council chargeable with Arianism on Waterland's principles, disproved, III. 10. it may be questioned, whether it maintained the eternal generation of the Son, IV. 23. received by the Greeks with the greatest veneration, 238. condemned Arius, V. 235. comparison between this council and that of Ariminum, *ib.* vastly esteemed by Gregory Nazianzen, 303. its opinion respecting the eucharistic elements, VIII. 246. 248. its canon touching the Novatian clergy, X. 128. and the Paulianists, 129.

- Nice, second council of, III. 142. VII. 182. *n.* VIII. 312. *n.* its method of eluding the argument drawn from the eucharist against the use of images, 140. gave rise to transubstantiation, 141.
- Nicene Creed, *πρὸ πάντων αἰώνων* inserted in that Creed by the Constantinopolitan council, IV. 23. intending thereby the eternal generation of the Son; *ib.* Papebrochius's opinion that the expression *faith of Athanasius*, in the confession of the Autun council, means the Nicene Creed, opposed, 146. this Creed prevailed in the east, and the Apostolical or Roman Creed in the west, *ib.* when received into France, 147. the only general Creed common to all the churches, 241. order of the council of Ephesus concerning it explained, 304. the Constantinopolitan Creed is the Nicene interpolated, *ib.* see *Creed of the Apostles*.
- Nicephorus, III. 142. VIII. 245. IX. xxiv. X. 510.
- Nicetas Serron, VI. 347. *n.*
- Nicholls, Dr., rector of St. Giles, Cripplegate, I. i. 292.
- Nicholls, John, I. i. 3. 287. 316. *n.* 334. X. 277. *n.* 336. *n.* 395.
- Nicholls, William, IV. 306. VI. 15. *n.* 35. *n.* 36. *n.* 37. *n.* 42. *n.* 173. *n.* 174. *n.* 184. *n.* 185. *n.* 324. VIII. 26. *n.* 39. *n.* 59. *n.* 62. *n.* his censure of those who denied the importance of the doctrine of the Trinity, V. 5. his defence of the church of England, shewing wherein it differs from the remonstrants, commended, 466. observation on his notion of a sacrifice, VIII. 172.
- Nicolaitans, V. 368. VIII. 117. the same as Balaamites, VI. 111. import of their name, IX. 405. notice of them, 367. some of their false tenets, V. 92. 108.
- Nicolson, James, X. 328.
- Nicolson, William, bishop of Carlisle, X. 238.
- Nimpfell, — of Breslaw, X. 429. 430. *n.*
- Ninevites, observation on their repentance, as recorded in scripture, VIII. 22.

- Nisselius, Georgius, IV. 211. 218. *n.*
- Nithardus, IV. 205.
- Noah, I. i. 171.
- Noëtians, V. 228. VIII. 134.
- Noëtus, I. ii. 18. 210. 248. III. 18. 201. 228. 413. V. 227. 230. 412. Hippolytus's book against him still extant, I. ii. 79. maintained there was only one hypostasis, 214. 236. 248. and charged the catholics with tritheism, 236. asserted that the Logos was not a distinct Person from the Father, II. 5. III. 40. 41.
- Noldius, Christian, VI. 127. *n.* 209. *n.* 225. *n.* 230. *n.* 245.
- Nominal God, Christ not excluded from worship as such, I. ii. 5.
- Nominalists, or nominal Trinitarians, to which party in the Trinitarian controversy applied, I. i. 42.
- Noon, J., IV. 3. V. 38. *n.* 484. *n.*
- Norfolk library, now belongs to the Royal Society, IV. 193. notice of its MSS. of the Gallican Psalter, with the Athanasian Creed, 193. 194. 195.
- Norfolk MS. of the Gospels in English; Wharton is positive this version is by Wickliff, IV. 176. 206.
- Norris, John, III. 142. IV. 382. 386. 388. V. 14. *n.* 437. *n.* VI. 319. 320. 324. IX. 459. *n.* 509. *n.* X. 504. his explanation of faith, V. 49. sometimes trifles in what relates to his World of Ideas, VI. 320.
- North, lord, X. 430.
- Nottingham, lord chancellor, I. i. 32. *n.*
- Nottingham, earl of, I. i. 93. 307. III. xxi. 470. *n.* wrote two tracts in defence of the Trinity, in answer to Whiston, I. i. 31. for which he received a vote of thanks from the university of Cambridge, 32. was the son of lord chancellor Nottingham, 32. *n.* why he himself declined the post of lord high chancellor, *ib.* was appointed one of the principal secretaries of state, *ib.*
- Nourry, Nicholas le, III. xix. 95. 101. 114. *n.* 116. 117.

136. *n.* 142. 328. 365. *n.* 470. *n.* IV. 87. 98. *n.* 99. *n.* 107. V. 244. *n.* 298. *n.* VII. 308. *n.* VIII. 5. *n.* 14. *n.* Novatian, I. ii. 9. 11. 12. 21. *n.* 22. *n.* 23. *n.* 28. 70. *n.* 92. 93. *n.* 103. 192. *n.* 230. *n.* II. 28. *n.* 29. 35. *n.* 63. *n.* 92. *n.* 93. *n.* 114. *n.* 121. *n.* 123. *n.* 125. *n.* 165. *n.* 198. *n.* III. 44. 56. 122. 155. 161. 181. 217. *n.* 256. *n.* 275. 297. 347. 361. *n.* 373. 384. 397. 404. 434. *n.* IV. 91. V. 9. *n.* 172. 191. 206. *n.* 217. *n.* 240. VII. 222. *n.* VIII. 230. *n.* 232. *n.* X. 485. presbyter of Rome, III. 120. vindicated, 57. time of his writing, 139. his remark on John xvii. 3., I. ii. 6. considered Christ not excluded by Isaiah xlv. 5. from being the one God, 9. his proof of Christ's divinity, *ib.* his Comment on Phil. ii. 6. vindicated from misinterpretation, 10. his reasons for interpreting the angel that appeared to Agar, Gen. xvi., of Christ, 26. resolves the divinity of Christ into his Sonship, and Sonship into communication of the same divine substance, 27. applied *God* to the Son, in its strict sense, 30. resolved the Unity into communion of substance, 59. how he interpreted *κατὰ σάρκα*, applied to the Son, 91. *n.* his reason why the Son must have *always* existed in the Father, as properly understood, 97—100. asserted a temporary and eternal *generation*, 104. considered the Logos to have existed in, before he proceeded from, the Father, 106. distinguished between *procession* and *creation*, 108. his reasoning that Christ could not be a mere man, having made the world, 190. *n.* his Comment on Gen. xxxi. in proof of Christ's divinity, 193. his arguments for Christ's divinity, and against Sabellians, 256. Comment on them, 258. vindicated from Dr. Whitby's misrepresentation, 306. his interpretation of *οὐχ ἀρκαγμὸν ἠγγήσατο*, &c. as applied to Christ, II. 98. how reconcilable with the catholic sense, 99. he and Novatus began the Novatian schism in the year 251, III. 120. orthodox, in the main, as to the Trinity, *ib.* admitted an higher

- and lower sense of the word *God*, *ib.* to what extent, *ib.* texts respecting God applied by him to Christ, 139. not consistent with his own principles in solving the Unity, yet orthodox as to the Son's essential divinity, *ib.* was none of the most judicious, nor without his singularities, *ib.* objections answered, 140. his account of Christ's divinity, 158. 455. V. 249. a schismatic, and of no considerable authority, III. 161. defended from misrepresentation, 215. notice of his principles, 454. loved to imitate Tertullian in many things, 459. probably believed the eternal generation of the Son, IV. 25. probably did not believe that the Father is *naturally* governor over the Son, 103. how he understood John vi, VII. 125.
- Novatians, IX. 354. orthodox in the doctrine of the Trinity, V. 249.
- Novatus of Carthage, he and Novatian began the Novatian schism, III. 120.
- Nowel, Alexander, IX. 457. *n.*
- Numa, VIII. 68. 70. said to have borrowed from the scriptures, VIII. 10.
- Numbers are purely intellectual, and beyond all imagery, V. 14.
- Numenius, a Pythagorean, VIII. 10. 12. 15. said to have borrowed from the scriptures, VIII. 16. 19.
- Numerical, in the phrase *one numerical essence*, equivocal, V. 71.
- Nursing, observations respecting, VIII. 469.
- Nye, — II. 57. *n.* VIII. 50. *n.* condemned the catholic scheme of the Trinity as tritheism, I. ii. 242. and called the Arian heresy "a more absurd and less defensible tritheism," *ib.*

O.

- ὁ*, (the article,) its addition or omission makes no alteration in the sense of the word Θεός, I. ii. 49. II. 16.

- why $\delta \Theta\epsilon\delta\varsigma$ was generally applied to the Father only, II. 50.
- $\delta \Theta\epsilon\delta\varsigma$ and $\Theta\epsilon\delta\varsigma$ in general not distinguished by the fathers, III. 174. 178. how distinguished by Eusebius, 177.
- $\delta \acute{\omega}\nu$, what, III. 168.
- Oaths, observations respecting, VI. 112. general definition of an oath, 113.
- Oblation*, notice respecting this title of the eucharist, VII. 26.
- Obligation: the objection answered, that if obligation be resolved into the arbitrary will of God, he might have commanded vice instead of virtue, V. 507. not antecedent to all law, but resolvable into some divine law, 443. 500.
- Ocellus Lucanus, III. 241.
- Ockley, Simon, III. 263. n.
- Oddy, Obediah, X. 430. n.
- Odo Cameracensis, VIII. 249. X. 206.
- Œcumenius, I. ii. 13. V. 350. n. VII. 40. n. 107. n. 396. n. 397. n. VIII. 201. n. X. 496.
- Offerre*, its signification in church writers, when absolutely put, X. 113.
- Olearius, Gottofredus, a learned Lutheran of Leipsic, V. 245. n. VI. 347. n. VII. 223. VIII. 269. n.
- Old Whig*, ill character of this periodical, I. i. 335.
- Olde, John, X. 375. 376. 382. 383.
- Olivet, (Mount,) monastery of, in Jerusalem, founded by Charlemagne, IV. 226. notice of the Apologetical Letter of the monks to pope Leo III. respecting the procession of the Holy Ghost, 229.
- Omnipresence, a divine attribute ascribed to Christ in scripture, II. 165.
- Omniscience of the Son, one and the same with the Father's, I. ii. 70. asserted by Ante-Nicene writers, 77. the absurdity of the distinction of *absolute* and

- relative omniscience*, 71. a divine attribute ascribed to Christ in scripture, II. 153. defended, III. 219. 221.
- ὁμοιούσιον* and *ὁμοούσιον* distinguished between by Athanasius, I. ii. 290. *n.*
- ὁμοούσιος*, as used by the Nicene fathers, expresses their sense of Christ's divinity, but not their whole sense, I. ii. 327. 329.
- Onatus III. 16. *n.*
- One God, or only true God, not ascribed to the Father in opposition to, or exclusive of the Son, either in scripture or by the ancients, I. ii. 6. 16. in what sense to be understood, II. 75. 77. IV. 29. the expressions used in the same manner by the primitive writers, II. 81. III. 357. why these titles are mostly applied to the Father, II. 83.
- Only-begotten*, applied to Christ, declared him to be of the same nature with God the Father, according to the ancients, II. 198.
- Ophitæ, V. 260. *n.*
- Optatus, bishop of Melevia, VII. 284. VIII. 252. *n.* 309. 331. *n.* 343. *n.* X. 27. 58. 154. 157. 159. *n.* 161. his idea respecting baptism, 136.
- Oratores Græci*, VI. 322.
- Order, the word, how used, IV. 41. its meaning, 42.
- Orders, not vacated by heresy, according to St. Austin, X. 147.
- Ordination rendered doubtful in the opinion of some by the non-admission of lay-baptism, X. 13. whether null, by a previous invalidity of baptism, 172.
- Ordo Romanus, IX. 505.
- Oriental churches, whether they received the Athanasian Creed, IV. 232. why they frequently address their prayers to the Son, 313.
- Origen, I. ii. 13. *n.* 14. 16. 21. *n.* 22. *n.* 49. 69. *n.* 100. *n.* 102. 103. 107. *n.* 112. 178. 183. 206. *n.* 230. 240. 262. 273. *n.* 274. 279. *n.* 320. II. 4. *n.* 6. *n.* 14. *n.* 39. 41. *n.* 42. *n.* 43. *n.* 59. *n.* 63. *n.* 82. *n.* 91. *n.* 93. *n.* 96. *n.*

100. n. 101. 108. n. 114. n. 125. n. 130. n. 136. n. 137. 138. n. 145. n. 146. n. 147. 149. n. 151. n. 153. n. 155. 156. n. 157. 159. n. 165. n. 211. 240. 244. 276. 390. III. x. xi. xvi. 12. n. 16. 57. 122. 174. 177. 178. 179. n. 184. 211. 215. 225. 228. 229. 263. n. 274. 293. 297. 312. n. 314. 315. 316. 318. 328. 359. 386. 402. 466. IV. 25. 76. 77. 199. 281. 318. n. V. 180. n. 181. n. 197. n. 239. n. 265. 267. 324. 361. 380. 381. 414. VI. 53. n. 57. n. 183. n. 191. n. 233. n. 342. n. 347. n. VII. 36. 39. 41. 62. 77. n. 96. 100. 102. n. 157. n. 169. 247. 259. n. 277. 281. 293. 298. 362. n. 391. n. 395. 401. VIII. 29. 58. n. 151. n. 156. n. 157. n. 162. n. 188. n. 198. n. 201. n. 211. n. 223. n. 232. n. 236. n. 252. n. 292. 301. n. 305. 313. 315. n. 316. 321. 326. n. 327. 331. n. 340. 341. n. 346. n. 349. n. IX. xxvii. 354. vindicated and explained, III. 47. 69. IV. 90. time of his writing, III. 106. 137. 257. his Comment on Heb. i. 3., I. ii. 15. resolved the Unity into communion of Godhead, 60. using the word *Θεότης*, by which he generally, if not constantly signifies *substance*, ib. asserted the Son's omniscience, 78. how he understood *κατὰ σάρκα*, as applied to the Son, 91. n. his Comment on Psalm ii. 7. in favour of the Son's eternal generation, 97. styled the Son *ἀγέννητος*, 100. n. called both the Father and the Son *δημιουργός*, (with what distinction, 133. n. 134. n.) and yet denied there were more Creators than one, 131. 135. his orthodoxy effectually defended by bishop Bull, 140. vindicated against the charge of reckoning the Son among the *δημιουργήματα*, 141. 142. 144. another passage of his, wherein he distinguishes the Son from the *δημιουργήματα*, by ascribing worship to him, 177. 183. his book against Celsus, the most valuable and uncorrupt of all his works, and almost the only one to be entirely depended on, as giving his own true sense, or that of the church in his time, 184. II. 277. III. 69. the sum of his doctrine with regard to the Son's divinity, I. ii. 184. 236. n. 256. n.

259. his distinct statement of the Sabellian notion, 248. *n.* his notion as to the Logos, II. 4. *n.* seems to have indulged some fanciful conjectures, as to ascribing any part of creation to any creature, in some of his looser writings, if they be his : but in his more accurate and certainly genuine works nothing appears of it, but the contrary, 58. *n.* his interpretation of *ὁὐχ ἀρπαγμὸν ἠγάσαστο*, &c. as applied to Christ, 98. how reconcileable with the catholic sense, 99. his observations on the form of baptism, 186. in what sense he denied Christ to be *God over all*, 227. his declaration respecting the Unity, 228. his book against Celsus proves him plainly to be Anti-Arian, 277. a remark on his opinion as to the Son being a second hypostasis, III. viii. one of the most learned and considerable writers of his age, 106. his testimony as to the Father and Son being one God vindicated, *ib.* his less accurate or interpolated writings of no weight, any further than they agree with his piece against Celsus, 108. the first writer now extant that makes mention of two or more *hypostases* in the Trinity, 109. two texts respecting God applied by him to Christ, 137. proof of his holding the necessary existence of the Son, 257. much clamoured against by the Eustathian party, and why, 261. 324. why, perhaps, he was obliged to purge himself to pope Fabian, *ib.* greatly admired by Eusebius, 211. and by Gregory Thaumaturgus and Dionysius of Alexandria, 322. and by Gregory Nazianzen, VII. 42. Methodius first began to impugn some of his doctrines, III. 322. other assailants, 324. 325. Athanasius stood up for him, 324. his different apologists, 323. 324. Jerome at first his defender, afterward his impugner, 325. his faith in the Trinity proved to be correct by bishop Bull from his treatise against Celsus, 327. observations on his use of the word *δημιουργός*, 313. in what sense he uses τὸ Θεῖον, 359. and ἀγένητον, 360.

his assigning worship to the Son, defended and explained, III. 366—372. his account of the Sabellian notion of the Father and Son, very distinct and accurate, 410. express for the eternal generation of the Son, IV. 25. 28. did not believe that the Father is *naturally* governor over the Son, 102. considered damnation not to be eternal, 299. and its fire not to be real, *ib.* his censures of the Ebionites, V. 220. recovered Beryllus from his error respecting Christ's divinity, 233. an injudicious allegorist of scripture, VI. 19. his doctrine as to the consecration of the elements in the eucharist, VII. 97. 98. what were his sentiments respecting John vi., 121. also respecting the eucharistic elements, 171. his opinion of gospel sacrifices, 371. maintained that pagan writers borrowed from the scriptures, VIII. 12. some account of that great man and his writings, and their hard fate in the world, III. 322. his works much corrupted, 47. when he wrote his homilies on St. Matthew, VII. 97. *n.* and his book against Celsus, *ib.* when he died, *ib.*

Original, unity of, why necessary in unity of Godhead as well as unity of substance, III. 195.

Original sin, proved from the ancient practice of baptizing infants, VIII. 138.

Origination, what use made of, by the ancients, III. 403.

Orleans, council of, VII. 427. 428.

Orleans, F. J. d', VIII. 404. *n.*

Orosius, Paul, IV. 299.

Orpheus, VIII. 21. *n.* said to have borrowed from the scriptures, 6. 8. 10. 16.

Osma, Peter d', called in Latin Petrus de Osoma, or Petrus Oxomensis, or Uxomensis, IV. 180. notice of his Latin Comment on the Athanasian Creed, 180. 181. was professor of divinity at Salamanca, 180. one of the most learned and valuable men of his time, 181. fell under the censure of a provincial

- synod for certain positions against the corruptions of popery, *ib.* forced to submit, and abjure his positions, *ib.*
- Ostervald, John Frederic, V. 308. VI. 324.
- Otfridus, IV. 160. *n.* 224. monk of Weissenberg, a MS. of his German version of the Athanasian Creed in the royal library at Vienna, IV. 206.
- Otho, bishop of Frisinghen, IV. 155. 160. the first who pretends to name the place where Athanasius is supposed to have made his Creed, Triers, or Treves, IV. 155. Antelmi's conjecture of the ground of this supposition, *ib.*
- Ottius, Joannes Baptista, X. 274.
- Oudin, Casimir, I. i. 106. IV. 147. 148. 172. 223. 259. *n.* V. 212. *n.* 213. *n.* VII. 288. *n.* VIII. 312. *n.* IX. 505. *n.* X. 212. 229. 236. 424. 432. 509. published a Commentary to the ecclesiastical writers, IV. 143. ascribes the Athanasian Creed to Vigilius Tapsensis, *ib.* a mistake of his respecting the Athanasian Creed, 152.
- Ὀυίας*, in what sense used by the ancients with respect to the Trinity, I. ii. 14.
- ὄτρος*, notice respecting, in John i. 2., IV. 383.
- Outram, — VI. 40. *n.* VII. 72. *n.* 108. *n.* 316. *n.* 330. *n.* 376. *n.* VIII. 202. *n.* 288. *n.* 325. *n.* 344. *n.*
- Overall, John, bishop of Norwich, II. 380.
- Ovid, VI. 317. 322.
- Owen, Dr. John, a nonconformist, V. 5.
- Oxford, bishop of, see *B. Kennet* and *J. Potter*.
- Oxford, lord, X. 287. 308. 326. 335. 336. 337. 347. 367. 400. see *Harleian library*.
- Oxford, university of, their controversy with the college of physicians about university graduates in medicine, I. i. 16. said to have defended the validity of lay-baptism, X. 72.

P.

- Pacian, remarks proving his testimony to be against lay-baptism, X. 135.

Pagans, see *Natural religion*.

Pagi, Anthony, III. 143. IV. 148. 194. 218. 219. his opinion respecting the Athanasian Creed, 140. 144.

Pain, Thomas, X. 238. *n*.

Pains, strictly speaking, are all felt in the mind, IX. 162.

Palatine library transferred partly to the Vatican, the rest to Munich, IV. 212.

Paley, William, I. i. 147.

Pamelius, James, IV. 90. *n*. X. 50.

Pamphilus, I. ii. 103. 273. *n*. II. 146. *n*. 277. *n*. III. 215. 260. *n*. 263. *n*. 275. 297. 454. *n*. V. 221. clear and full for the eternal generation of the Son, I. ii. 102. IV. 25. his comment on the form of baptism, II. 186. *n*. apologized for Origen against the charges of Methodius, III. 322.

Pantheistic system, notice of, VIII. 63. its origin, 64.

Παντοκράτωρ, imperfectly rendered by *Almighty*, a divine title given to Christ in scripture, II. 136. III. 230. does not necessarily prove him to be the Jehovah in the strict sense of that name, 43.

Papebrochius, his opinion that the expression *Faith of Athanasius*, in the confession of the Autun council, means the Nicene Creed, opposed, IV. 146.

Paper came not into frequent or common use before the thirteenth century, IV. 211. yet *cotton* paper was sometimes used as early as the tenth century, *ib*.

Papists maintain that there can be no proper certainty without infallibility, V. 123. Chillingworth's answer to papists, *ib*. fomented the rebellion in 1715, VIII. 400.

Pappus, Johannes, IV. 313. *n*. V. 223. *n*. VI. 267. *n*.

Parables, how distinguished, VI. 9. how different from a continued metaphor, 10. from allegory, 13.

Paris, royal library of, notice of its Latin MS. of the Athanasian Creed, IV. 191. 271. *n*. and of its MS. Greek version of the same, 213.

Pardie, Ignatius, Gaston, VI. 315.

- Pareus, David, IV. 167. 308. *n.* VI. 268. *n.*
 Pareus, Philip, IV. 308. *n.*
 Parker, — X. 281. 346. 386.
 Parker, Matthew, archbishop of Canterbury, IV. 191.
 463. *n.* V. 501. 502. VIII. 41. *n.* 55. *n.* X. 281. 290.
 319. 322. 331. 343. 345. 355. 397. 401. notice of his
 Bible, X. 316. 337.
 Parmenides, III. 241.
 Parr, Dr., IX. xxi. *n.*
 Participles ending in *ing*, in old English anciently ended
 in *ande*, X. 290. 294.
 Parts, necessarily included in extension, III. 300.
 Paschasius, Radbertus, VII. 182. *n.* VIII. 201. *n.* 249.
 355. *n.* IX. 441. *n.* X. 508. 510. 511. 514. 517.
 Passover, a federal rite, VII. 316. notice respecting it,
 as a title of the eucharist, 41.
 Pateshul, — X. 385.
 Patricius, his pretended writings of suspected credit,
 VIII. 355. *n.*
 Patrick, Simon, bishop of Ely, V. 281. *n.* 317. *n.* 319. *n.*
 VI. 37. *n.* 44. *n.* 57. 67. 99. 110. *n.* 120. *n.* 130. *n.*
 134. *n.* 142. *n.* 152. 162. *n.* 205. *n.* 323. VII. 208. *n.*
 209. *n.* 316. *n.* 321. *n.* 337. *n.* VIII. 190. *n.* 272. *n.*
 330. *n.* 361. *n.* X. 458. *n.* his notion of the eucha-
 ristic sacrifices, VIII. 166.
 Patripassians, Sabellians, why so called, IV. 283.
 Paul, St., III. 8. IV. 452. 453. 454. V. 120. 324. his wish
 that he were accursed from Christ for his brethren,
 explained in a sermon, IX. 252. his case in persecut-
 ing the church, considered in a sermon, 374.
 Paul of Samosata, bishop of Antioch, I. ii. 210. 249.
 330. III. 18. 380. 424. *n.* 435. V. 229. 234. 240. 412.
 X. 129. his heresy, I. ii. 237. III. 423. maintained
 that the Logos was not a distinct Person from the
 Father, II. 5. his doctrine respecting two hypostases,
 268. deposed for heresy in denying Christ's divinity,
 V. 233.

- Paul, father, VI. 324. IX. xxxi. *n.*
- Paulianists, why so called, X. 129. denied Christ's divinity, *ib.* their baptism or orders not allowed by the council of Nice, *ib.*
- Paulinus, V. 354.
- Paululus, Robertus, presbyter of Amiens, IV. 156.
- Paulus diaconus Aquileiensis, X. 511. 512.
- Pausanias, III. 237. *n.*
- Payne, — VII. 342. *n.* 384. *n.* VIII. 159. *n.* 194. *n.* 195. *n.* 202. *n.* 347. *n.* 361. *n.* X. 487. 488. resolved the Unity (with respect to the Father and the Son) into Sonship, or unity of principle, I. ii. 60.
- Peaceableness, a sermon on the nature of, IX. 1. its foundation, 2. its extent, 4. its particular duties and offices, 10.
- Peacock, Reginald, bishop of Chichester, X. 207. 212. 229. twelve letters of Waterland to Lewis, chiefly relating to the bishop's life and writings, X. 197. his English books or tracts, 213. those that were promised only, so far as appears, 215. his published Latin works, 218. those that were promised, *ib.* his censure of the Lollards, 219. maintained that the church had not erred in matter of faith, *ib.* his character, * 218. 428. his principles, and the turn of his thoughts touching the disputes with the Lollards, 222. his judgment as to the deference due to scripture, or to papal authority, 224. notice of his being abjured as heretic, imprisoned, and his books burnt, 234. reason of his fall, 428. his reasoning to prove that the law of nature is prior to all scripture, and therefore not grounded thereupon, 246—251. his defence of images, 252. and pilgrimages, 254. his statement respecting Constantine's donation to the see of Rome, 264. and concerning divers orders of clergy, 266. a summary of his replies to divers objections against the church of Rome, 271.
- Pearce, Zachary, bishop of Rochester, I. i. 213. 332.

- his literary character, 164. wrote an anonymous reply to Dr. Middleton's letter on Waterland's *Scripture Vindicated*, 163. against which Middleton put forth a Defence, *ib.* to which he published a Reply, 164. notice of it, *ib.* upon which Middleton published *Some Remarks*, 165. notice of his amicable dispute with Waterland respecting the eucharist, I. i. 213. remarks thereon, 214.
- Pearson, John, bishop of Chester, I. ii. 13. 92. 290. n. II. 96. n. 121. 122. n. 133. 134. 158. n. 298. 299. III. 45. 57. 166. 169. 184. 190. 196. 361. 379. 396. 403. 404. 408. 409. 486. 487. IV. 13. 43. n. 72. 298. 382. 427. V. 224. n. 239. n. 240. 271. n. 395. 403. n. 405. 407. n. 409. 415. n. VI. 313. 321. 347. n. VII. 21. n. 65. n. 239. n. IX. 439. n. X. 211. 473. 489. corrected, IV. 387. resolved the Unity (with respect to the Father and the Son) into Sonship, or unity of principle, I. ii. 60. his opinion respecting the Athanasian Creed, IV. 136. 144. his Exposition of the Apostles' Creed one of the best books in our language, V. 411. abridged by Dr. Bishop for the use of common readers, 412.
- Peck, Francis, X. 449. 450. 456.
- Peckham, John, archbishop of Canterbury, VII. 393. n.
- Peirce, James, I. i. 133. 291. IV. 355. n. 366. n. VII. 136. n. IX. xxvi. xxvii. xxxi. n. xxxii. xxxiii. 502. n. 508. n. a dissenting teacher at Exeter, espoused the cause of the Arians, I. i. 129. published an Essay in favour of Infant Communion, IX. xxii. 474. n. objections to his notion of its antiquity, xxvi., &c.
- Pelagius, IV. 247. 271. 272. 276. 278. 280. VII. 203. n. 269. n. 396. n. VIII. 198. n. 201. n. X. 494. his declaration respecting the incarnation, IV. 255. original sin proved from the practice of baptism against him, VIII. 138.
- Pelagius I., pope, IV. 248.

- Pelling, Dr., VII. 215. *n.* 244. *n.* 317. *n.* 337. 339. 340.
n. 342. *n.* VIII. 254. *n.*
- Pembroke, earl of, X. 387. 389.
- Pepin, king of France, IV. 147. 209. X. 264.
- Peploe, Samuel, afterwards bishop of Chester, I. i. 30.
 31.
- Pepuzians, V. 260. *n.* their baptisms rejected by the
 church, X. 123. allowed women to be priests, 51.
- Pepys, Samuel, president of the Royal Society, and se-
 cretary to the Admiralty, X. 449. *n.* bequeathed his
 library to Magdalene college, Cambridge, 449.
- Pepys's library at Magdalene college, Cambridge, IV.
 208. *n.* X. 207. 209. 230. 323. 344. 362. 395. 396.
 398. 400.
- Pererius, — IX. 451. *n.*
- Perfection, see *Regenerate state*.
- Perfections of the Father and of the Son are equal, and
 the same in kind and in number, though differing in
 the manner of existing, III. 15. 364.
- Περίχώρησις, see *Inhabitation*.
- Perizonius, James, V. 299. *n.* 310. *n.* VI. 45. *n.* VIII.
 47. *n.*
- Perkins, William, VI. 364. *n.* VIII. 166.
- Perron, James Davy du, cardinal, III. xvii. 142. V. 257.
n. VIII. 278. *n.*
- Persecutions not sanctioned by allowing of censures
 against heretics, V. 153.
- Persians had, or might have had, a true notion of reli-
 gion from the Jews, VIII. 21.
- Persius, VI. 319.
- Person, when this term was first introduced respecting
 the Trinity, III. 201. how understood by Sabellius,
ib. the true notion of it, 338. not reciprocal with in-
 telligent agent, II. xxxviii. III. 338. precise differ-
 ence between divine Person and divine intelligent
 Agent, I. ii. 232. IV. 343. see *Hypostasis*.
- Personality of the Son, whilst in and with the Father,

- and before his temporary generation, asserted by the ancients, I. ii. 105.
- Pervie, or Purvie, John, X. 384. 395. Wickliff's disciple, 361. aided him in his studies, *ib.* wrote a famous Comment on the Apocalypse, *ib.* probably the author of the version of the Bible commonly ascribed to Wickliff, *ib.*
- Petavius, Dionysius, I. i. 36. ii. 77. 89. n. 90. 131. n. 201. II. xix. n. 3. n. 14. n. 19. n. 28. n. 42. n. 91. n. 92. n. 178. n. 190. n. 211. 212. 269. 277. 278. III. xvii. 12. n. 57. n. 58. n. 104. n. 140. 142. 179. n. 246. n. 264. n. 347. 385. 394. n. 424. n. IV. 250. 252. V. 68. 73. 257. n. 380. n. VIII. 157. n. X. 476. when he flourished, IV. 417. declares against the Divine existence being demonstrable *à priori*, 418. published Epiphanius, 134. notice of his opinion respecting the Athanasian Creed, *ib.* 144.
- Peter, St., V. 323. founder of the church of Antioch, X. 241.
- Petit, Thomas, VIII. 111. n. X. 327. 400.
- Petrus, one of Gregory IX.'s legates in the conferences with the Greeks at Constantinople, IV. 158.
- Petrus Chrysologus, III. 266. n.
- Petrus Comestor, X. 431.
- Petrus Florissiensis, or Floreffiensis, otherwise called Petrus de Harentals, IV. 175. wrote in 1374, *ib.*
- Petty, sir William, VI. 173. n.
- Peutinger, Charles, IV. 170.
- Peutinger, Conrad, IV. 170.
- Paffius, John Christopher, V. 420. 494. n. VII. 27. n. 29. n. 49. n.—53. n. 65. n. 93. 96. n. 99. 159. 165. n. 171. VII. 234. n. 292. 293. 301. n. 329. 335. 344. 345. n. 351. 352. n. 356. 357. n. 364. n. 384. n. 401. n. VIII. 133. n. 195. n. 202. 249. n. X. 506. 507. 510. 511. 514. 516. 518. his opinion of the rise of infant communion, IX. xxv.
- Pfeiffer, Augustus, VI. 6. n. 7. n. 18. n. 30. n. 31. n. 33. n.

73. n. 134. n. 152. 202. n. 259. n. 266. n. 267. 268.
an eminent Leipsic divine, 265.
- Phædrus, VI. 315.
- Phantasiastæ, see *Docetæ*.
- Pharisee, see *Publican*.
- Pherecydes, said to have borrowed from the scriptures,
VIII. 15.
- Philelethes Cantabrigiensis*, a title assumed by Mr.
Jackson, whom see.
- Philastrius, III. 289. IV. 272. n. V. 175. 181. n. 190. n.
196. n. 197. n. 223. n. 225. n. 234. n. 240. n. 341. n. VI.
191. n. 349. n. VIII. 15. 20. n. 134. n. 157. n. 201. n.
241. n. 319. 340. X. 425. 483. 484. a favourer of Ori-
gen, III. 326.
- Phileleutherus Lipsiensis*, the name under which Dr.
Bentley answered Collins's Discourse on Free-think-
ing, I. i. 13.
- Philetus, VIII. 117. excommunicated by St. Paul for
denial of a future resurrection, V. 10.
- Phillips, — a painter, I. i. 328. n.
- Philo Judæus, I. ii. 110. n. II. 41. III. 119. n. 157. n.
241. 244. 314. 380. IV. 84. VI. 88. n. VIII. 24. 29. n.
148. n. X. 437.
- Philosophical principles, why scarcely admissible to
argue upon such, with respect to the Trinity and
such like mysteries, I. ii. 231.
- Philostorgius, I. ii. 217. III. 155. 372. V. 352. n.
- Phinehas, VIII. 71. 77.
- Phocas, emperor, X. 265.
- Phœbadius, I. ii. 10. II. 7. n. 136. n. 148. n. III. 100. n.
227. 295. n. IV. 27. 108. n. his interpretation of Phil.
ii. 6. as applied to Christ, II. 98. n.
- Photinians, IV. 296. 311. V. 231.
- Photinus, III. 18. 380. maintained that the Logos was
not a distinct Person from the Father, II. 5. his doc-
trine respecting two hypōstases, 268. condemned by
the council of Sirmium, III. 277.

- Photius, patriarch of Constantinople, I. ii. 331. *n.* II. 255. 277. *n.* III. xvii. 48. 93. 102. VI. 353. *n.* VII. 188. *n.* charged Eusebius with Arianism, III. 142. considered Methodius's *Symposion* to be very much corrupted and adulterated, 275. judged too severely sometimes of the ancients, 323.
- Phurnutus, III. 237. *n.*
- Φύσει, in what sense commonly used by the ancients, III. 249. opposed to θέσει, 255.
- φύσει Θεός, its meaning, III. 428. 429.
- φύσει, or κατὰ φύσιν, whether it expresses necessary existence, IV. 97.
- Φύσις, see Ἀνάγκη.
- Physicians, college of, in London, notice of their controversy with the two universities about their graduates in medicine, I. i. 16.
- Picherellus, a Romanist, VIII. 195. 196. his character, *ib.*
- Piedmont, a MS. history of, by Baldensal, in the duke of Savoy's library, IV. 160.
- Pierius, III. 45. called the Father and the Son οὐσίας δύο, meaning only two distinct Persons, I. ii. 14.
- Piers Plowman, X. 231. 233.
- Piety not instrumental to social virtues, but the source and fountain of them, V. 461.
- Pilgrimages, bishop Peacock's defence of, X. 254.
- Pin, M. du, II. 255. III. xix. IV. 148. VI. 313. 323. VII. 307. *n.* X. 13. *n.* 150. ascribes the Athanasian Creed to Vigilius Tapsensis, IV. 139. his opinion respecting its age, &c. *ib.* 144.
- Pindar, said to have borrowed from the scriptures, VIII. 10.
- Piscator, — VI. 233. *n.*
- Pithœus, IV. 259. *n.*
- Pitts, — X. 238.
- Pius V., pope, IV. 199. 200. VII. 182. *n.* X. 201.
- Placette, John de la, V. 308. 539. *n.* 541. VII. 399. *n.*

- Plaisere, — II. 375. 382. *n.* 386. *n.* 388. 389.
Plain, its signification, V. 285. *n.*
 Planudes Maximus, IV. 211.
 Plato, I. ii. 86. II. 257. III. 26. 237. 241. 242. VI. 322.
 VII. 307. *n.* 347. VIII. 10. 149. *n.* his distinction between ποιητής and δημιουργός; according to Justin Martyr, II. 243. the first who attempted to prove the immortality of the soul by argument, VI. 184. said to have borrowed from Moses's Law, VIII. 5. 8. 10. 12. 15. 20. Lactantius's opinion, 13. 14.
 Platonists, what opinion they entertained of Christ, VII. 57.
 Plautus, VI. 322.
 Pliny, the elder, III. 256. *n.*
 Pliny, the younger, V. 264. VI. 322. VII. 31. 339. *n.* 415.
 Plotinus, I. i. 43. III. 16. *n.* 237. 242. 244. 283. *n.* 431. *n.* said to have borrowed from the scriptures, VIII. 16. 19.
 Plumtre, — professor of physic at Cambridge, I. i. 323. *n.* 324. 325.
 Plusiadenus, Johannes, (afterwards Josephus,) a Latinizing Greek, IV. 161. wrote a Dialogue in defence of the Latins, *ib.*
 Plutarch, III. 245. VI. 322. VIII. 15. 19. 58. *n.* 69. said to have borrowed from the scriptures, VIII. 16.
 Pneumatomachi, another name for the Macedonians, VIII. 137.
 Pocock, Edward, VI. 265—268. X. 437.
 Polanus, Amandus, VI. 268. *n.* a learned Calvinist, VIII. 163. considered the eucharist a true sacrifice, *ib.*
 Pole, Reginald, cardinal, IV. 208. 285. *n.*
 Polidore Virgil, X. 345.
 Polycarp, I. ii. 287. II. 226. 231. 248. III. 373. V. 91. 177. 190. *n.* 262. 271. X. 479. a disciple of Ignatius, V. 109. anecdote of his retiring upon meeting Marcion, 91. *n.*

- Polytheism, two kinds of, II. xxviii. what sort the First Commandment has chiefly respect to, *ib.*
- Pomp in religious services, observations upon, X. 242.
- Pontius, two derivations of, X. 204.
- Pool, Matthew, VI. 205. *n.* 221. *n.* 248. *n.* 262. 263. *n.* 343. *n.*
- Poole, — X. 426.
- Pope, Alexander, I. i. 323. 325. 326.
- Pope, sir Thomas, founder of Trinity college, Oxford, one of lord Audley's executors, X. 430. had the chief hand in compiling the statutes of Magdalene college, Cambridge, *ib.*
- Porphyry, I. ii. 165. V. 304. VIII. 15. 19. 55. 148. *n.* 185.
- Porto*, what its signification may be in Irenæus, III. 86.
- Positive institutions or duties, see *Moral virtues*.
- Post-oblation in the eucharist, called also commemoration, what, VIII. 222.
- Pote, — X. 424.
- Potho Prumiensis, VIII. 201. *n.*
- Pott, — archdeacon of London, I. i. 6. 300. X. 467.
- Potter, Edward, of Emanuel college, Cambridge, I. i. 46. ii. 9. *pref.* his *Vindication of our Blessed Saviour's Divinity, chiefly against Dr. Clarke*, was one of the ablest answers to Dr. C., I. i. 52. notice of it, *ib.*
- Potter, John, archbishop of Canterbury, I. i. 332. II. 330. 401. V. 80. *n.* 95. *n.* 145. *n.* VI. 309. 324. VII. 33. *n.* 88. *n.* 311. *n.* 315. *n.* 318. *n.* 323. 337. *n.* X. 163. 430. *n.* 476. 477. 482. the offer of a bishopric to Waterland probably owing to him, I. i. 320. his tribute to Waterland's memory, 330. explanation of his statement respecting the eucharistic sacrifice, VIII. 362.
- Powers, (divine,) in what sense ascribed to Christ by modern Arians, III. 310.
- Pownall, Thomas, X. 443.
- Poynet, Ponet, John, bishop of Winchester, IX. 461. *n.*

- died in exile at Strasburg, VIII. 254. object of his drawing up his *Diallacticon*, *ib.* edited after his death by Sturmius, 255. a brief account of his main principles touching the eucharist, *ib.*
- Prayer, how to be understood in its most proper sense, III. 369. prayer and thanksgiving, what founded upon, II. xxxiv. in what light considered as parts of religious worship, xxxiv. xxxv.
- Prayers, why generally to be offered rather through the Son than to him, III. 363. most of them, but not all, addressed to the Father in ancient liturgies, and in the English Liturgy, V. 381. 382. 383.
- Prayer Books of king Edward, IV. 282. *n.*
- Praxeans, V. 228. 231. VIII. 134. men of the same principles with those of Sabellius, III. 31.
- Praxeas, I. ii. 58. *n.* 79. 210. III. 18. 99. 201. 413. IV. 89. V. 230. 240. 412. his heresy, I. ii. 236. of the same principles, in the main, with Noetus and Sabellius, 18. made one single hypostasis the one God, with three names, 214. 248. charged the church with tritheism, but was answered by Tertullian, 236. 271. maintained that the Logos was not a distinct Person from the Father, II. 5.
- Precarious being, modern Arians charged with making the Son to be such, III. 206. the proper and full notion of the term, 207.
- Precepts, affirmative and negative, the former admit of intermissions, the other not, V. 518.
- Predestination and original sin, church of England doctrines of, unanswerably vindicated from a Calvinistic sense by bishop Bull, II. 311. remarks on the meaning of the seventeenth Article, 384.
- Propositions, what may be inferred from the scripture usage of them with respect to the Father and the Son, II. 28.
- Prescience, notice of the seeming repugnancy between it and free-will, III. 391. *n.* divine prescience of fu-

- ture contingents not considered by Episcopius necessary to be believed, V. 65. proofs in favour of such a prescience, 67.
- Presumptuous sins, a sermon on the nature and danger of, IX. 147.
- Pride, reflections upon, IX. 11. 49. a sermon, shewing shame and contempt to be the end of pride, 183. what pride is, 184. the scripture doctrine of the unprofitableness of man's best performances, an argument against spiritual pride, 275.
- Prideaux, Humphrey, dean of Norwich, V. 362. VI. 122. n. 169. n. 180. n. 279. VII. 307. n. VIII. 6. n. 21. n. 26. n. his marks and characters of imposture, 78. n.
- Priest, its proper meaning, IX. 388. how far ministers are strictly priests in the service of the eucharist, VII. 349. who are deemed such among protestants, VIII. 342.
- Priestcraft, not the cause of Christianity, VIII. 69. 70. meaning of the term, 71.
- Priesthood held by women among some ancient sects, X. 51.
- Primasius, VII. 40. n. 107. n. VIII. 198. n. 201. n.
- Prime*, at what hour performed, IV. 151. 231.
- Primitive church, of what authority in controversy, I. ii. 321. 322. 324. a safer rule to go by than private reasoning in a matter above our comprehension, 326. the three ways of ascertaining its sentiments relative to any doctrine, V. 158. miracles and prophecies still continued with it in the time of Irenæus, 213.
- Primmers, IV. 282. n. 285. n.
- Principles, first, and axioms perceivable by intuition, not demonstration, IV. 470. see *Religious principles*.
- Priority of order, in the Father, does not imply that the Son is a subordinate God, I. ii. 51. n. consistent with coequality, III. 94.
- πρὸ αἰώνων*, or *πρὸ πάντων αἰώνων*, meaning of, as applied by the ancient writers to God the Son, I. ii. 99.

- Probable*, misconceptions arising from its being in its philosophical but unusual sense, V. 130.
- Procession of the Holy Ghost, whether temporal or eternal, left undecided by our church in the opinion of Dr. Bennet, II. 310. Waterland considers that the church has determined it, *ib.*
- Procession from the Son, entertained both by Greeks and Latins, IV. 246. expressed frequently in sense, though rarely in terms, *ib.* asserted and cleared by St. Austin, *ib.* notice of the dispute respecting it between the Greeks and Latins, 290. opinion of the Greek church respecting it, V. 52.
- Proclus, III. 237. *n.* 249. *n.* 431. *n.* said to have borrowed from the scriptures, VIII. 19.
- Procopius, VIII. 162. *n.* 188. *n.* 302.
- Prolation*, or *generation*, used as equivalent words by Irenæus, I. ii. 97.
- Proper, its various meanings, VIII. 349. *n.*
- Propertius, VI. 322.
- Prophecies had not ceased in the church in the time of Irenæus, V. 213.
- Prophets, see *False prophets*.
- Propitiatory, its larger sense, VIII. 346.
- πρόσωπον*, in what different senses used by the ancients, III. 200. the ancient catholic sense of the word, 201. difference between it and *ὑπόστασις*, 202.
- Prosper, IV. 263. VI. 347. *n.* 359. *n.*
- προσφέρειν*, its signification in church writers, when absolutely put, X. 113.
- Protagoras, “punished by the Athenians for doubting “of the being of a God,” VI. 280.
- Protestant churches vindicated for imposing creeds and articles, V. 140. 141. what power they claim over men’s faith or consciences, 142.
- Protestantism endangered by popish princes, VIII. 403.
- πρωτος Θεός*, expression of, borrowed from pagan writers, and why used, III. 186.

- πρωτότοκος πάσης κτίσεως, in Coloss. i. 15. how these words should be interpreted, II. 35.
- Providence, notice of, in the government of human affairs, VIII. 450. 451. see *Dealing*.
- Prudentius, I. ii. 98. n. 106. n. III. 100. n. 123. n. 268. n. 295. n. VIII. 185. n.
- Przypcovius, Samuel, VII. 80. n. 276. n. 399. n.
- Psalm, or hymn, a title formerly commonly given in England to the Athanasian Creed, IV. 158. 159. and even sometimes to the Creeds and the Lord's Prayer, 159.
- Psalms, a translation of, by Hampole, X. 275.
- Psalters, notice of the different kind of Psalters, and the names they have gone under, IV. 198. *the Italic Latin Psalter*, *ib.* used before Jerome's time, *ib.* and by the Africans down to the sixth century, 199. *the Roman Psalter*, *ib.* the Italic corrected by Jerome, *ib.* why called Roman, *ib.* superseded in Gaul in the sixth century by the Gallican Psalter, *ib.* 200. obtained at Rome till the time of Pius V., 199. where still used, *ib.* *the Gallican Psalter*, *ib.* Jerome's more correct Latin translation, *ib.* in what countries it came into use, 200. authorized by the council of Trent, *ib.* *the reading Psalms* in the English Liturgy taken from this version, 201. *the Hebraic Latin Psalter*, *ib.* Jerome's own translation immediately from the Hebrew, *ib.* never used in the public church offices, *ib.* specimens of old English Psalters, X. 299. 301.
- Psathyrians, an Arian sect about the year 394, III. 336.
- Pseud-Alcuin, IX. 500. n.
- Pseud-Ambrose, II. 4. n. 9. n. 41. n. 100. n. 103. n. 148. n. 156. n. 236. n. III. 100. n. 204. n. 266. n. 295. n. IV. 329. n. VII. 26. n. 40. n. 298. n. 307. n. 391. n. 396. n. VIII. 198. n. 201. n. 229. n. 252. n. 326. n. 339. n. X. 507.
- Pseud-Athanasius, VIII. 201. n.
- Pseudo-Basil, VII. 385. n.

- Pseudo-Chrysostom, VII. 385. *n.*
 Pseudo-Cyprian, VIII. 201. *n.* 335. *n.*
 Pseudo-Dionysius, III. 90. *n.* VII. 155. *n.* 318. *n.*
 Pseudo-Hieronymus, VII. 220. *n.*
 Pseud-Ignatius, II. 192. *n.* 227. *n.* IV. 276. *n.* 281.
 Pseudo-Justin, II. 41. *n.* 110. *n.* 160. *n.* III. 205. *n.* IX.
 503. *n.*
 Pseud-Origen, VII. 159. *n.* VIII. 134. *n.*
 Pseudo-Tertullian, V. 181. *n.* 196. *n.* 223. *n.* 225. *n.*
 351. *n.*
 Ptolemy Philometor, Aristobulus's preceptor, VIII. 5.
 Ptolomæus, V. 260. *n.* VIII. 20. *n.*
 Publican and Pharisee, parable of, explained in a sermon, IX. 228.
 Puffendorf, Samuel, I. i. 255. V. 305. 500. 502. 504. *n.*
 VI. 140. *n.* 147. *n.* 319. 320. VII. 92. *n.* 234. *n.* 311.
n. 312. 313. VIII. 67. *n.* 88. *n.* 95. *n.* 97. *n.* 98. *n.*
 99. *n.* 100. 104. 106. *n.* 118. *n.* IX. 429. *n.* 434. *n.* 454.
n. X. 100. 472. 474. 475. 477. 482. 486. 489. 491.
 his treatise *de Jure Naturæ et Gentium* translated
 into French by Barbeyrac, I. i. 124. V. 294. an able di-
 vine as well as a consummate statesman, VII. 231. his
Divine Feudal Law, translated by Dorrington, 231. *n.*
 Puller, — V. 130. *n.* 319. *n.*
 Purvie, see *Pervie*.
 Puteanus, Johannes, VIII. 350. *n.* when he flourished,
 IV. 415. maintained that the Deity could not be de-
 monstrated *à priori*, but that some of his attributes
 might, 416.
 Putschius, Elias, X. 237.
 Pyle, Thomas, rector of Lynn, I. i. 293.
 Pynson, Richard, X. 235.
 Pythagoras, I. ii. 86. said to have borrowed from Moses's
 law, VIII. 5. 7. 8. 10. 12. 15. 20. Lactantius's opin-
 ion, 13. 14. some have thought that he fetched his
 knowledge from Zoroastres and the Persian magians,
 21.

Q.

- Quadring, Gabriel, master of Magdalene college, Cambridge, I. i. 9. *n.* notice of his death, 9.
- Quarto-decimans, VII. 420.
- Quesnel, Paschasius, IV. 139. 140. 143. 148. 194. 196. 218. 219. 222. 250. 262. *n.* 264. published pope Leo's works, 137. considered Vigilius Tapsensis to be the author of the Athanasian Creed, *ib.* his opinion respecting its age, &c., 144. his opinions attacked by Antelmi, 140. disapproved by Muratori, 141. adopted by Tillemont, 140. and Natalis Alexander, 142.
- Quien, Michael le, III. 416. *n.* IV. 143. 150. 184. 220. 229. 249. 250. 252. 259. *n.* 293. *n.* 305. *n.* V. 166. 208. *n.* 209. *n.* 228. VII. 299. VIII. 138. *n.* IX. 503. *n.* the learned editor of Damascen, III. 256. IV. 141. inclined to ascribe the Athanasian Creed to pope Anastasius I., 141. his opinions respecting the age, &c. of the Creed, *ib.* 144.
- Quintilians, their baptisms rejected by the church, X. 123. allowed women to be priests, 51.

R.

- Rabanus Maurus, VIII. 355. *n.* IX. 501.
- Racovian Catechism, VII. 85. 205. *n.* 206. *n.* 261. 262. 321. express both for adoration and invocation of Christ, V. 386.
- Radolphus, one of Gregory IX.'s legates in the conferences with the Greeks at Constantinople, IV. 158.
- Rainbow, observations respecting, VI. 42. 43.
- Rainolds, John, VIII. 168. *n.* 194. *n.*
- Rapin de Thoyras, Paul, VI. 319.
- Ratherius, IV. 226. 227. bishop of Verona, 153. afterwards of Liege, *ib.* restored to his see of Verona, *ib.*
- Ratram, see *Bertram*.
- Ravenna, council of, X. 13. *n.*
- Ravennius, bishop of Arles, IV. 262. *n.*

- Ravius, Christian, IV. 238. *n.*
- Rawlinson, Richard, I. i. 7. 216. 301. 303. X. 435. *n.*
- Raynolde, Thomas, X. 333. 372. 399.
- Read, Anthony, master of the free school at Lincoln, I. i. 8.
- Real presence, a phrase of some latitude, VII. 330.
- Reason insufficient to be a guide in matters of religion, V. 540. VI. 190.
- Reasoning, private, not safer to go by than the primitive church in a matter above our comprehension, I. ii. 326.
- Rebellion, a sermon against, VIII. 387. notice of the rebellion against Charles I., 455. and of that in 1715, 400. fomented by papists, 401.
- Redemption, whether it requires infinite powers, consequently eternal duration, III. 233.
- Redman, Robert, X. 327. 336. 399.
- Reductio ad absurdum*, the lowest kind of demonstration, and why, IV. 425.
- Reed, Dr., I. i. 301.
- Reeves, judge, X. 424.
- Reeves, William, V. 292. *n.* 294. *n.* VII. 60. VIII. 300. *n.* X. 144.
- Reformed churches, whether the title be just, X. 185. reformed and Lutheran churches, distinction of these terms, I. i. 241. *n.*
- Regenerate state, a sermon to prove that a sinless perfection and security of salvation are no prerogatives of a regenerate state, IX. 263.
- Regeneration, its meaning, passively considered, VI. 343. the name, or the notion, probably not altogether new in our Lord's time, 344. how used there, *ib.* how our Lord improved the notion, 345. the ancients took in baptism to their notion of regeneration, 346. and used the word for baptism, *ib.* so that according to them regeneration was either baptism itself, or a change of man's spiritual state, wrought by the Spirit

- in or through baptism, *ib.* the blessings it carries with it, 348. renovation how distinguished from regeneration, 349. their difference drawn out into distinct articles, 352. 362. these general principles applied to four special cases, 354. without baptism a person is not regenerate, 355. observations respecting the misapplication of the term *regeneration*, 363. mischief arising therefrom, 365. censure of pretended marks of regeneration, 370. regeneration and justification, distinction between, IX. 432. bishop Bull's distinction, X. 496. short outline of regeneration, 493. sometimes expressed by *ἀνακαίνωσις*, 496. what it is in adults, 498. seemingly applied to a birth into a life of glory above, Matth. xix. 28., VI. 347.
- Regino, abbot of Prom, IV. 149. IX. 500. n.
- Reimman, — VIII. 50. n. 60. n. 64. n. 69. n.
- Rejoice, its ancient meaning, X. 266.
- Reland, Hadrian, VI. 57. n. 58. n. VII. 316. n. 358. n.
- Relations, unknown, create no obligation, infer no duty, V. 543. relations do not always continue the same, *ib.*
- Religion, Kelsall's opinion how all questions in matters of religion should be decided, X. 12.
- Religious melancholy, observations upon, IX. 167.
- Religious principles, a sermon on the care required in choosing them, and the steadiness in retaining them, IX. 287.
- Rembertus, IV. 225. monk of Corbey, and afterwards archbishop of Hamburg and Bremen, 152. wrote the Life of Ansharius, his predecessor in the see, *ib.*
- Remembrance, scriptural notion of, archbishop Tillotson's explanation of, VII. 81. n.
- Remigius Antissiodorensis, VII. 107. n. VIII. 198. n. X. 513. his opinion respecting the eucharistic elements, VIII. 251.
- Remission of sins conferred by God alone, VII. 235. justification of sinners comes to the same with remis-

- sion, VII. 235. God often confers it in this life, 236. such present remission ordinarily conferred in baptism, 239. and in the communion, 240. proved from scripture, 243. corroborated by the ancients, 247. taught by the reformers, 251. the judgment of the English church, 252. objections answered, 255. difference of the remission in baptism and in the eucharist, 257. remission of sins a considerable part of justification, IX. 429.
- Remonstrants, Episcopius their founder, V. 4. 55. believed the doctrine of the Trinity, but denied its importance, 4. object of this view, *ib.* censures of this opinion, 4. *n.* 5. 27. *n.* Limborch one of the most celebrated of this party, 55. objected to them that they made blasphemers of the Calvinists, but easily passed over the Socinians; 61. distinguish in practice (though they often confound in theory) between fundamentals of communion and fundamentals of salvation, VIII. 94.
- Renaudot, Eusebius, IV. 232. 235. *n.* 312. *n.* 313. *n.* VII. 32. *n.* 179. *n.* 251. 253. *n.* 296. 299—302. 304. *n.* 307. *n.* 424. *n.* VIII. 185. *n.* IX. 501. *n.*
- Renovation, how distinguished from regeneration, VI. 349. their difference drawn out into articles, 352. 364. these general principles applied to four special cases, 354. its meaning, IX. 431.
- Repentance, what it means, and wherein it consists, VII. 399. a fundamental doctrine, VIII. 98.
- Repenting sinner, a sermon explaining the joy in heaven over one, more than over ninety and nine just men, IX. 206.
- Reply to Dr. Waterland's Defence of his Queries*, see *Jackson*.
- Restoration of Charles II., a sermon on that festival, VIII. 449.
- Resurrection, a fundamental doctrine, VIII. 100. interpreted in a metaphorical sense by some ancient here-

- tics, 114. proved from the eucharist, 132. the nature and force of Christ's argument against the Sadducees, for a resurrection, explained in a sermon, IX. 302.
- Revealed religion, why a denial of its utility is by consequence a denial of its truth, VIII. 3. how usually attacked by modern infidels, 47.
- Revelation, the statement controverted, that the world was without a revelation for four thousand years, excepting only a thousandth part of the whole, VI. 171. not considered needless by the pagans, VIII. 28. cannot be proved to be needless, 32.
- Reynolds, — VI. 41. *n.*
- Rhemish Testament, notice of, X. 352. 397. 398.
- Ribera, VI. 267. *n.*
- Ricaut, sir Paul, IV. 240. *n.* 312. *n.* IX. xxiv.
- Richard II., X. 355.
- Richardus de Media Villa, IV. 414. 447. *n.* Richard of Middleton, when he flourished, 402. famous in his time, and styled the *solid* doctor, *ib.* declares the Divine existence not to be demonstrable *à priori*, *ib.* but that we may reason *à priori* from existence to attributes, or from attribute to attribute, 403.
- Riculphus, bishop of Soissons, IV. 153.
- Ridley, Dr. Gloucester, I. i. 211. his sermons on the divinity and offices of the Holy Ghost, reprinted, 127. recommended to all divinity students, *ib.*
- Ridley, Nicholas, bishop of London, VII. 186.
- Rigaltius, Nicholas, VII. 169.
- Rimini, see *Ariminum*.
- Rivetus, Andrew, V. 311. *n.* 319. *n.* VI. 268. *n.* VIII. 250. *n.* 256. *n.* 273. 274. *n.* 278. *n.* 279. *n.* 322. *n.* X. 517.
- Robert, king of France, IV. 154.
- Robert of Gloucester, I. i. 317. X. 227. 231. 232. 290. 434. 435. 443. Waterland laboured much to improve Hearne's edition, I. i. 303. a MS. of his book in Tri-

- nity college library, Cambridge, more correct than the one Hearne printed from, X. 233.
- Roberts, — V. 23. *n.* 254. *n.*
- Robinson, John, bishop of London, I. i. 178. 307. 332. VI. 329. opposed the attempt of the Arians to alter the Doxology in the singing Psalms, I. i. 64. II. iv. rudely attacked by Whiston, Sykes, and others in consequence, I. i. 65. appointed Waterland the first lady Moyer's lecturer, 65. 67. the sermons dedicated to him, II. iii.
- Roccha, Angelus, X. 237.
- Rogers, (alias Matthew,) John, X. 309. 342. 343. 356.
- Rogers, Dr. John, II. 284. 366. V. 80. *n.* 88. 114. *n.* 117. *n.* 120. *n.* 142. *n.* 148. *n.* 152. 160. *n.* 258. *n.* VI. 298. his rules for interpreting scripture, V. 290. *n.*
- Rohault, James, VI. 317. 318.
- Rolle, see *Hampole*.
- Roman Creed, see *Apostles' Creed*.
- Roman Psalter, notice of certain MSS. of, with the Athanasian Creed, IV. 185. 194.
- Romanensis lingua, or Rustica Romana, the language spoken in France in the ninth century, IV. 205.
- Rome, church of, notwithstanding its corruptions, retains the divinity of Christ, III. 7. when it received the Athanasian Creed, IV. 228. 231. backward in admitting any alteration, 228. when it used the Nicene Creed, *ib.* its method of treating scripture and the fathers, V. 318. observations respecting its pretence of tradition, 325. pleads for two or more true constructions of scripture, VI. 5. destroys the outward sign of the eucharist, VII. 35. its view of remission of sins in the eucharist considered, 264. sometimes distinguishes between excluding men absolutely from Christian communion, and peremptorily sentencing the same men to eternal damnation, VIII. 93. motives of belief in that church, according to Chillingworth, X. 469.

- Rome, see of, bishop Peacock's statement respecting Constantine's donation to, X. 264.
- Ross, — VI. 133. 135. *n.* 235. *n.*
- Rotharis, IV. 227.
- Rowning, John, VI. 318.
- Royal library, IV. 207. 272. *n.* 277. *n.* 280. *n.* X. 294. 328. notice of a MS. Commentary there of the Psalms and Hymns of the Church, and of the Athanasian Creed, IV. 178. and of a Roman Psalter, with the Athanasian Creed, 192. and of a MS. there of the Athanasian Creed that belonged to Lewis IX., 195.
- Royal Society library, IV. 86. X. 275. 298. possesses the Norfolk library, IV. 193.
- Ruarus, VIII. 142. *n.* one of the shrewdest and learnedest of the Socinians, VII. 263.
- Rubric of the commissioners for reviewal of the Liturgy, 1689, respecting the Athanasian Creed, IV. 305. *n.*
- Ruelius, Joannes Ludovicus, his opinion respecting the Athanasian Creed, IV. 136. 144.
- Ruffinus, II. 277. *n.* III. xvi. 16. *n.* 46. *n.* 227. 321. 323. 326. *n.* 386. IV. 106. 315. 320. *n.* 323. *n.* 324. *n.* 327. *n.* 329. *n.* V. 167. 169. 197. *n.* 221. 395. 404. VIII. 241. *n.* X. 56. 94. *n.* 129. 130. Cave's censure of his History, 130.
- Ruinart, Thierry, III. 48. *n.* 70. 119.
- Rupertus Tutiensis, III. 100. *n.* 296. *n.* VIII. 249.
- Russel, John, IV. 178. X. 274. 277. 279. 294. 346. 348. 384. 391. 392. minister of Poole, Dorset, and preacher of St. John's, Wapping, 395. *n.* his service to Mr. Lewis, *ib.*
- Russian church, see *Muscovite church.*
- Rymer, Thomas, VII. 15. X. 342.

S.

- Sà, Emanuel de, VIII. 199. *n.*
- Sabbath, probably instituted soon after the creation, VI. 175.

- Sabellianism was, that Father and Son were one and the same *hypostasis*, or *Person*, I. ii. 79. 272. III. 405. its essence, 423. the Sabellian doctrine of the Trinity, 109. Origen's account of it very distinct and accurate, 410. the catholic doctrine the medium between it and Arianism, I. ii. 235. Sabellianism and Arianism how near akin, 251. where they differ, 252. Socinianism near to Sabellianism, *ib.* Sabellianism more consistent than Arianism, but Arianism more pious, 253.
- Sabellians, IV. 311. V. 228. 231. 232. VIII. 134. in the controversy between the catholics and Sabellians, what point alone was necessary for the catholics to prove, I. ii. 295. their interpretation of John i. 1, with observations on it, II. 3. 25. 37. how they explained away the personality of the Logos, 3. 5. their meaning of *hypostasis*, III. 415. their peculiar tenet, 200. IV. 283. 284. called in consequence *Patripassians*, 283.
- Sabellius, I. ii. 18. 210. III. 109. 120. 178. 409. 413. 417. 419. 424 *n.* IV. 258. V. 230. 314. 343. 412. his heresy, I. ii. 236. IV. 318. maintained that there was one hypostasis only, under three names, 214. 248. charged the catholics with tritheism, 236. 271. how thought to have refined on the Noëtian scheme, 236. maintained that two *real* persons cannot be one *being* or *substance*, 251. asserted that the Logos was not a distinct Person from the Father, II. 5. how he misinterpreted Person, as applied to the Trinity, III. 201. 202. for what condemned by the ancients, 436.
- Sacrament*, notice respecting this title of the eucharist, VII. 31.
- Sacramenta*, in the plural, often used by the fathers for a single sacrament, IX. 478. *n.*
- Sacraments and duties, distinction between, VII. 213. the Jewish sacrifices also sacraments, VIII. 335.
- Sacraments, the two, considered as positive institutions,

V. 464. shewn to be, in some sense, means to moral, to Christian virtue, both naturally and supernaturally, *ib.* the right and worthy use of them is not only a means to virtue, but is virtue, is part of our moral and Christian holiness, piety and perfection, 469. they are further the instituted ordinary means of applying the benefit of the great atonement to every worthy receiver, 472. they may be compared to moral duties, and in some cases preferred to them, according as the circumstances direct, 479. the two sacraments shewn on scripture grounds to be federal rites, 492. essential to the Christian covenant, VIII. 99. are in fact its seals, *ib.* their subserviency to true and sound faith, 129. are standing monuments of the truth of Christianity, 130. are also of service for the supporting of particular doctrines against various unbelievers, *ib.* the humanity of Christ proved against the Docetæ and the Marcionites from the eucharist, 131. 134. also the creation of the visible world by God most high against the Valentinian Gnostics, *ib.* also the resurrection of the body, 132. also the use of wine against the Encratitæ, or Aquarians, 134. also the doctrine of the Trinity, from the form of baptism, against various heretics, *ib.* also the divinity of Christ, against the Arians, 135. also the real union of Father and Son from both the sacraments, 136. also the divinity of the Holy Ghost, from the form of baptism, against the Macedonians, 137. also the non-absorption of Christ's manhood in his Godhead, from the eucharist, against the Apollinarians and Eutychians, *ib.* 139. also original sin, from the ancient practice of baptism, against Pelagius, 138. also the non-division of the manhood of Christ from the Godhead, from the eucharist, against the Nestorians, 139. also the non-use of images, 140. also the falsehood of Socinus's tenets from both the sacraments, 141. 142. *Sacrifice*, notice respecting this title of the eucharist,

- VII. 36. how understood, 37. what the fathers really meant by the word, and in what sense they applied it to the eucharist, 344. *n.* what they judged to be the truest sacrifice, 347. man's duty to offer up spiritual sacrifice, enforced in a sermon, IX. 386.
- Sacrifice, spiritual, true sacrifice, VIII. 148. what is meant by it, *ib.* Plato's definition of sacrifice, 149. *n.* St. Austin's, 149. Aquinas's, *ib.* this notion admitted by the early reformers, and even by the Romanists, *ib.* how material things came to be considered essential to a true sacrifice, 150. how the protestants answered the charge of the Romanists, that they had no sacrifice, *ib.* 151. spiritual sacrifices proved to be true sacrifices against Bellarmine, 152. his artful contrivance to evade the old definitions of sacrifice, refuted, 156. his definition of a sacrifice, 159. *n.* irreconcilable with the sacrifice of the cross, 159. archbishop Sandys's definition, 161. *n.* references to testimonies of the ancients against material sacrifice, 162. *n.* notice of protestants who adhered to the old definitions, 163. and of those who used different language in explaining it, 168. and of those who considered it a material sacrifice, 172. excesses of Johnson's scheme in depreciating spiritual sacrifices, 182. in overvaluing material sacrifices, 186. his excesses in relation to our Lord's supposed sacrifice in the eucharist, 194. and in relation to the sacrifice of the cross, 207. a brief analysis of his system, 218. why the eucharist is particularly called a *sacrifice*, 223. authors who have owned external sacrifices, 272. *n.* meaning of extrinsic and intrinsic sacrifices, *ib.* distinctions of sacrifice, 287. patriarchal, pagan, Mosaic, and Christian, *ib.* the two oldest names of sacrifice, 288. *n.* active and passive, 289. this distinction of use in explaining the fathers, 290. extrinsic and intrinsic, 291. self-sacrifice the greatest sacrifice, 292. visible and invisible, 294. material and immaterial, or corporeal

- and incorporeal, 298. bloody and unbloody, 303. a distinction borrowed from the Pythagoreans, *ib.* Justin Martyr seems to have led the way, *ib.* testimonies of the ancients, to shew that unbloody sacrifice was never a name for the eucharistic elements, 304. smoky and unsmoky, 313. false and true, 319. the preceding distinctions discriminate Christian from Jewish and pagan sacrifices; the following respect only the Jewish and Christian, 320. old and new, *ib.* legal or literal, and spiritual or evangelical, or carnal and spiritual, or earthly and spiritual, or typical and true, or symbolical and true, 323. 324. the legal sacrifices shewn to be typical of our Lord's sacrifice, and symbolical of ours, 325. Aaronical and Melchizedekian, 330. testimonies of the fathers to this distinction, 333. 335. the Jewish sacrifices also sacraments, 335. the following distinctions regard Christian sacrifices alone, 340. external and internal, *ib.* private and public, 341. lay and clerical, *ib.* gratulatory and propitiatory, 345. sacrifice in a large, general sense, and sacrifice in a more restrained, eminent, or emphatical meaning, 347. the Lord's sacrifice eminently *the sacrifice*, 348. the eucharist emphatically *the sacrifice* of the church, *ib.* real and nominal, 350. comprising, instrumental and real, *ib.* verbal and real, 354. material things considered as sacrifices under the law but not under the gospel, 356. commemorative and real, 358. what meant by terming the eucharist *a commemorative sacrifice*, 360.
- Sacrificers, who are deemed such among protestants, VIII. 342.
- Sacrifices, probably of divine appointment, VI. 40. 175. 184. 238. VIII. 24. their object, VI. 40.
- Sadducees, their distinguishing principles, IX. 303. disputable whether they received only Moses's books as canonical scripture, 306.
- Sadeel, Anthony, X. 517.

- Salisbury, bishop of, see *G. Burnet*.
 Salisbury, William, X. 338. *n.*
 Sallust, III. 244. *n.* 431. *n.*
 Sallustius, Caius Crispus, VI. 317.
 Salmasius, Claude, VII. 273. *n.* 320. *n.* VIII. 190. *n.*
 195. *n.* X. 507—518.
 Salmasius, alias Simplicius Verinus, VIII. 347. *n.*
 Salmeron, — VIII. 121. *n.* 172. *n.* 198. *n.* X. 471.
 Salmon, — VI. 315. 322.
 Saltmarsh, — VI. 169. *n.*
 Salvation, necessary terms of, somewhat less strict than
 those of church-communion, VIII. 93. and why, *ib.*
 see *Regenerate state*.
 Salvian, V. 119. *n.*
 Sameness made by union, III. 302. 364. 410. 411.
 Sameness, common to the Trinity, how far explicable,
 III. 204. 219.
 Samonas, X. 510.
 Samuel, sermon upon his appearance to Saul at En-dor,
 IX. 411.
 Sanchoniatho, VI. 53.
 Sancta Clara Franciscus à, X. 483. published a book
 to make the Thirty-nine Articles speak popish senti-
 ments, V. 150.
 Sanctification and justification near allied, but not the
 same thing, IX. 431. distinction between them, 432.
 see *Holy Ghost*.
 Sancto Victore, Hugo de, VIII. 230. *n.* X. 506.
 Sandius, Christopher, I. i. 36. ii. 291. II. 261. III. xviii,
 142. 316. V. 208. *n.* the famous Arian, IV. 137.
 falsely maintained that the opinion of the Homo-
 ousians and Sabellians respecting the Son of God
 was the same, I. ii. 283. *n.* ascribes the Athanasian
 Creed to Athanasius, bishop of Spire, IV. 137. his
 opinion respecting its age, &c., *ib.* 144.
 Sandys, Edwin, archbishop of York, X. 515. his defini-
 tion of sacrifice, VIII. 161. *n.*

- Saporis, king, VIII. 306.
- Saracens circumcised at about thirteen years of age, VI. 57.
- Sardican council, the false one, III. 297. or synod of Philippopolis, in the year 347, condemned Athanasius, Hosius, and Julius, as they themselves had been condemned by the true Sardican council, 280. Hilary endeavoured to interpret their confession to a catholic sense, *ib.*
- Sarum MS. of an Anglo-Saxon version of the Athanasian Creed, IV. 207.
- Saturnilians, V. 190.
- Saturnilus, III. 245.
- Saturninus, V. 260. *n.* X. 138. taught that this lower world was made by angels, II. 58.
- Saul, see *Samuel.*
- Saulien, St., X. 501.
- Saunderson, Nicholas, VI. 320. 322.
- Saurin, James, VI. 44. *n.* 53. *n.* 57.
- Savoy, library of the duke of, at Turin, had Baldensal's MS. History of Piedmont, IV. 161.
- Saxon Gospels, notice of, X. 344.
- Saywell, — V. 319. *n.*
- Scaliger, — VII. 21. *n.* 49. 51. *n.*
- Scandret, — VII. 15. VIII. 208. *n.*
- Scepticism, its creed, V. 359.
- Schaffmannus, — VI. 268. *n.*
- Scharpius, — VIII. 272. *n.* a learned Calvinist, 163. when he published his *Cursus Theologicus*, *ib.* considered the eucharist a true sacrifice, *ib.*
- Schelstrate, Emanuel, VII. 419. 420. *n.* 421.
- Schlicting, Slichting, — VII. 11. 56. *n.* 63. *n.* 205. *n.* 211. *n.* 212. *n.* 261. 263. 321. *n.* 399. *n.* X. 501.
- Schmidius, Erasmus, IV. 65.
- Schoolmen, inclined to theism, IV. 398. great masters in abstract reasoning, *ib.* their characters vindicated in that respect, 399. testimonies from many of them

- that the existence of the Deity is not demonstrable *à priori*, IV. 399. &c. how they undesignedly hurt the doctrine of the Trinity, V. 53.
- School-notions, a term of art applied by the Arians to the catholic prevailing notions of the Trinity, I. ii. 318.
- Schroerus, Joannes Fridericus, VI. 45. *n.* VIII. 22. *n.*
- Sclavonian letters, said to be invented by Cyrill and Methodius, IV. 236.
- Scortia, Baptist, VIII. 156. *n.* 172. *n.*
- Scott, Dr. John, VI. 315. 317. 323.
- Scotus, Joannes Duns, IV. 413. *n.* 414. X. 514. when he flourished, IV. 404. styled *doctor Subtilis*, *ib.* a rival of Aquinas, *ib.* founder of a new sect among the schoolmen, *ib.* declares the Divine existence not demonstrable *à priori*, *ib.*
- Scotus, Michael, IV. 398. *n.*
- Scripture, the use and value of ecclesiastical antiquity in interpreting scripture, V. 254. objections answered, 282. the rule of truth, but not the rule of interpretation for church forms, 388. notice respecting the fathers allegorizing scripture, 312. 364. the three-fold method of interpreting scripture laid down by St. Jerome, 366. the ancient fathers the best comment on it in the estimation of the church of England, 429. how disparaged by enthusiasm, VI. 333. scripture alone our complete rule of faith and manners, VII. 3. for the right understanding of it, it is of great moment to know what the most eminent writers or teachers, ancient or modern, have thought before us on the same subject, 3—10. more especially to observe what they unanimously agreed in, 3. divine law is the authentic rule of action, but the common reason of mankind is the rule of interpretation, *ib.* the novelty of any interpretation is of itself a strong presumption against it, 9. the fact of extracts of scripture being translated into Greek before

- the time of Alexander the Great not now commonly admitted, VIII. 5. bishop Peacocke considered that the pope could change any ordinance of an apostle, but not of Christ, contained in holy writ, X. 225. his reasonings to prove the law of nature prior to all scripture, and therefore not grounded thereupon, 245 —251. see *Authorized version and Interpretation*.
- Scrivener, — V. 5. 279. n. 292. n. 294. n. 319. n. 326. n. IX. xix. n. X. 485.
- Scriverius, Peter, X. 237.
- Secker, Thomas, (afterwards archbishop of Canterbury,) succeeded Potter in the see of Oxford, X. 430.
- Sedulius, Cælius, or Cæcilius, VII. 107. n. VIII. 198. n.
- Seed, Jeremiah, I. i. 3. 12. 95. 320. 326. 343. VI. 324. IX. i. n. minister of Twickenham chapel, I. i. 311. his Moyer's Lectures commended, *ib.* his high character, 311. n.
- Selden, John, V. 502. VI. 48. n. 95. n. 134. n. 344. n. VIII. 14. n. 26. n.
- Self-condemnation, two kinds of, V. 85.
- Self-existence, or aseity, is negative, III. 395. its meaning, 396. idea of self-existence, not the same with that of necessary existence, or of eternity, I. ii. 86. its difference from that of necessary existence shewn, *ib.* not an essential character of God, 263. considered as negative and relative, and called a personal character, *ib.* III. 205. as distinct from necessary existence, expressive only of the order and manner in which the perfections are in the Father, 164. 205. confounded with necessary existence by the Arians, 314. question upon which the learned have differed concerning it, 394.
- Self-love, a sermon upon the nature and kinds of, IX. 35.
- Self-sacrifice, the greatest sacrifice, VIII. 292.
- Selfishness, reflections upon, IX. 30.
- Semi-Arianism, perfect nonsense and contradiction, I. ii. 159.

- Semi-Arians and Arians, both come to one at last, I. ii. 146.
- Seneca, Lucius Annæus, V. 531. n. VI. 322. VIII. 19. 80. n.
- Sensuality, reflections upon, IX. 50.
- Septuagint, VIII. 20. a very unusual freedom employed in the version of Isaiah ix. 6., II. 131. how probably it arose, *ib.* the Septuagint considered as an *inspired* performance by Irenæus, 131. Clemens of Alexandria equally an admirer of it, 132. uses *Κύριος δυνάμεων* and *Κύριος παντοκράτωρ* indifferently for the same Hebrew words, 138.
- Serapion, bishop of Antioch, III. 215. X. 30. 91. anecdote of Dionysius, bishop of Alexandria, his sending the eucharist to him when dying, VII. 248.
- Serarius, Nicolaus, IV. 216. n. 313. n.
- Seres, William, printer, X. 312. 313. 399.
- Sermons of the eighteenth century vindicated, I. i. 284.
- Servia, now a province of Turkey, IV. 235. its first reception of Christianity, 236.
- Sethoites, V. 260. n.
- Seventh day, observations respecting the origin of its sacredness, VIII. 24.
- Severians, V. 260. n.
- Severus, Alexander, VII. 57. n.
- Sextus Empiricus, III. 256. n. VIII. 68. n. 69.
- Seymour, queen Catharine, X. 372. 373. 374. 376. 378. —381.
- Seymour, Thomas lord, X. 373. 378.
- Shaftesbury, earl of, VI. 53. n. 63. n. 95. n. 260. VIII. 54. n. 63. n. retailed by Tindal, I. i. 158.
- Sharpe, John, archbishop of York, VI. 312. 315. 317. 344. n. 346. n. 351. n. 372. n. VII. 143. 271. 342. n. 371. n. 384. n. 389. n. as judicious a divine as any our church has had, VII. 389. his observations upon the computations by weeks, VIII. 33.
- Sharrock, — V. 502. 528. n. 532. n. VI. 67. 169. n. VIII. 66. n. IX. xv. n.

Sheba, queen of, uncertain whether she became a Jewish proselyte, VI. 178.

Shepherd's Almanack, or Calendar, when first composed in French, X. 207. twice translated into English, when the last time, *ib.*

Sherlock, Thomas, bishop of London, son of dean Sherlock, I. i. 13. 40. 83. 255. 331. II. 361. V. 6. n. 37. n. 45. 52. 172. n. 266. n. 272. n. 314. n. 331. n. 400. n. 401. n. VI. 91. n. 94. n. 324. VII. 438. n. VIII. 34. 95. n. 97. n. 98. n. 99. n. 104. n. X. 419. 421. 472. 473. 476. 480. 484. probably drew up, as vice-chancellor of Cambridge, their address of thanks to George I. for his present of bishop Moore's library, I. i. 14. n. his politics suspected of being against the Hanoverian succession, 17. supposed to be the author of the Vindication of the Defence of Dr. Stillingfleet, X. 102.

Sherlock, Dr. William, afterwards dean of St. Paul's, father of bishop Sherlock, I. i. 40. 257. VI. 324. VIII. 87. n. an answer to what tracts he wrote, his *Vindication of the Doctrine of the Trinity*, I. i. 41. his method of explaining the mystery disapproved even by many of the advocates of the same doctrine, *ib.* Dr. Wallis considered some of his illustrations as approaching to tritheism, *ib.* Dr. South attacked him on the same grounds, *ib.* (these two in turn were charged with Sabellianism, *ib.*) his view of the doctrine publicly prohibited at Oxford, *ib.* the royal authority interfered to check the heat of this controversy, *ib.*

Shuckford, Samuel, VI. 57. 62. n. 67. 87. n. 176. n. VIII. 24. n.

Sidney college library, Cambridge, I. i. 6. X. 275. 292. 294. 296. 297. 298. 355. 356. 359. 392. 395. 397. 398. has a very old copy of Hampole's Commentary of the Psalms and Hymns of the Church, IV. 179.

Sidonius, VIII. 343. n.

- Silvester, pope, X. 265.
- Silvius, Eusebius, IV. 264. *n.* VIII. 96. *n.*
- Simeon Thessalonicensis, IX. 506. *n.*
- Similitudes, or illustrations used by the ancients to denote the connection between the Father and the Son, notice of them, III. 292.
- Simon Magus, II. 2. V. 186. VIII. 116. X. 499. 500. borrowing Platonic sentiments, asserted that this lower world was made by angels, II. 58. his followers called Docetæ, V. 187. taught that men are saved by grace only, without any regard to good works, IX. 263.
- Simon Tornacensis, priest of Tournay, taught divinity at Paris, IV. 171. his MS. works in many libraries, *ib.* amongst them an Exposition of the Athanasian Creed, 172. of which Oudin gives an account, *ib.*
- Simon, Richard, IX. 507. *n.* X. 510. 511.
- Simonians, V. 190. 350. one of their tenets, VI. 371. *n.*
- Simplicity of God, why a mystery, I. ii. 223. how beset with difficulties, 224.
- Simplicity of mind, a sermon on the true wisdom of, IX. 194.
- Simplicius, III. 243.
- Simplicius Verinus, see *Salmasius*.
- Simpson, Thomas, VI. 316. 317. 318.
- Sin, material and formal, V. 120.
- Sincerity divided into two kinds, V. 111. the plea of sincerity, in behalf of teachers of false doctrines, considered, *ib.*
- Sinner, see *Repenting Sinner*.
- Sins in general, their nature, kinds, and measures, IX. 148. definition of sin, *ib.* sins of commission and omission, what, *ib.* sins of ignorance, what, 150. of infirmity, what, 151. of presumption, what, 152. sins reducible to three heads, 352. see *Infirmity, Presumptuous sins, Remission, and Venal sins*.
- Sion college library, X. 280. 386. 392.

- Siricius, pope, VII. 426.
- Sirmium, council of, III. 286. 297. composed mostly of men of Arian principles, 277. Hilary once judged kindly of them, yet afterwards altered his sentiments, *ib.* Tillemont's opinion of them, *ib.* condemned Photinus, *ib.* their opinion of the Son's generation, 278.
- Sirmondus, Jacobus, IV. 148. 150. 152. 258. *n.* 259. *n.*
- Sisinnius, of the Novatian sect, I. ii. 99. II. 238. *n.* III. xii. xiv.
- Skuish, Squisius, or Squisus, John, X. 238.
- Slade, — V. 549. *n.*
- Slichting, see *Schlicting*.
- Smalbroke, Richard, bishop of St. David's, I. i. 316. III. 262. *n.* 263. *n.* V. 30. 311. *n.* X. 423. 501. notice of Waterland's Defence of him in relation to the charge of persecution, in answer to J. Jones, I. i. 173. 174.
- Smalcius, Valentine, VII. 34. 56. *n.* 80. *n.* 83. *n.* 84. 88. 210. 211. 212. *n.* 261.
- Smith, — II. 293.
- Smith, John, VI. 227. 243. 249. 253. 256. *n.* 268. *n.* VIII. 58. *n.*
- Smith, Robert, VI. 322.
- Smith, Thomas, IV. 185. *n.* 186. *n.* 232. VII. 113. *n.* VIII. 121. IX. xxiv. 507. *n.* X. 278. 425. drew up a catalogue of the Cotton MSS., IV. 189.
- Smith, Thomas, X. 471.
- Smyth, Richard, X. 518.
- Snake, Leslie, VI. 369. *n.*
- Socinian congregations now in England were formerly Unitarian, which had sprung from Arian, I. i. 132. *n.*
- Socinianism, near to Sabellianism, I. ii. 252.
- Socinians, V. 231. VII. 399. interpret those texts of scripture, which speak of the Son's power of creating, of a *metaphorical* creation, I. ii. 137. why they adopted this idea, II. 60. those who deny the personality of the Logos are rather Photinians, or Sabel-

- lians, II. 6. the Socinian interpretation of the beginning of St. John's Gospel, with observations on it, 8. 24. 37. the later Socinians have rather closed in with the Sabellian construction, 8. 60. found the worship of Christ on his power of judging, III. 376. notice of their pretence of tradition, V. 326. either ignorantly or artfully confound the Ebionites and Nazaræans, *ib.* reject the invisible grace of the eucharist, VII. 35. their scheme of the eucharist, 204. their objections against remission of sins in the eucharist answered, 255—264. their objections against sanctification being conveyed in the eucharist groundless, 308. mischief of their view of the eucharist, 391.
- Socinus, Faustus, II. 6. V. 264. 283. 314. 320. *n.* 329. 342. VII. 5. 9. 11. *n.* 35. 63. *n.* 71. 202. *n.* 204. *n.* 260. 261. 272. 273. 274. 321. 339. VIII. 211. allowed that St. John, as well as the Jews, understood that our Lord had declared himself *equal* with God, in John v. 17., I. ii. 201. his unhappy conduct, V. 100. why he interpreted *ἀνάμνησις*, with reference to the eucharist, *commemoration*, VII. 64. his character, VIII. 141. his heresy, *ib.* his attempts against the sacraments, and why, 142.
- Socrates, said to have borrowed from the scriptures, VIII. 6. 10. 15. perhaps through the Phœnicians, 21. his virtues inferior to the same virtues in any saint, V. 533. Critias, one of the thirty tyrants of Athens, an unworthy pupil of his, VIII. 69.
- Socrates, I. ii. 16. 88. *n.* 145. *n.* 156. *n.* 217. *n.* 278. 331. *n.* 332. II. 192. *n.* III. vi. *n.* vii. *n.* xii. xiv. xv. 118. 142. 215. 278. *n.* 324. *n.* 328. 336. 436. *n.* V. 53. *n.* 236. *n.* 262. *n.* 325. *n.* VII. 422. *n.* VIII. 136. *n.* defends Origen's orthodoxy, III. 326.
- Solidians, V. 488.
- Solomon, V. 334.
- Solon, said to have borrowed from the scriptures, VIII. 8. 11. 15.

- Somerset, Anne, duchess of, X. 375. 383.
 Somerset, duke of, when beheaded, X. 334.
 Somerset, duke of, chancellor of the university of Cambridge, I. i. 15. *n.*
 Son, see *Christ*.
 Song of Songs, IX. 467. *n.*
 Sophianus, Nicolaus, IV. 216. *n.*
 Sophocles, VI. 319.
 Souls, the Marcionite and Manichæan notion of souls was, that they were the very substance of God, III. 115. universally held by the ancients that Christ had a human soul, 215. strictly speaking, all pains are in the soul, IX. 162.
 South, Robert, I. i. 83. II. 213. 214. 361. VI. 169. *n.* 315. 317. VIII. 66. *n.* attacked dean Sherlock's Vindication of the Trinity as approaching to tritheism, I. i. 41. was himself charged with Sabellianism, *ib.* his party called *Nominalists*, 42.
 Sozomenes, I. ii. 145. *n.* 146. *n.* 156. *n.* 157. *n.* 278. 331. *n.* 332. II. 224. III. xiv. xv. 336. V. 236. *n.* 325. *n.* VII. 381. *n.* 426. X. 56. 65. 129. 130. defended Origen's orthodoxy, III. 326.
 Space, remarks on the idea of, IV. 467. 468.
 Spagne, M. de, VI. 248. *n.*
 Spain, church of, when it received the Athanasian Creed, IV. 220. their offices much the same as the Gallican, *ib.* 221. 223.
 Spain, council of, IV. 135. notice of an interpolation in its confession, 135. *n.*
 Spalatensis, VIII. 164. *n.* 187. *n.* 194. *n.* 195. *n.* 202. *n.* 234. *n.* 250. *n.* 272. *n.* 347. *n.* 361. *n.* 363. *n.* X. 507. 517. observation on his denying the eucharist to be a true sacrifice, VIII. 169.
 Spanheim, Frederic, I. i. 255. VI. 202. *n.* VIII. 88. *n.* 89. *n.* 90. *n.* 101. *n.* 103. *n.* 106. *n.* 109. *n.* 120. *n.* 121. *n.* 123. *n.* 138. *n.* 331. *n.* IX. 457. *n.* 460. *n.* X. 472. 475. 479. 483. 485. 486. 488.

- Spanheim, Frederic, the son, IX. 429. *n.*
- Sparrow, Anthony, bishop of Norwich, V. 317. *n.* X. 62. 73.
- Speech, see *Thought*.
- Spelman, sir Henry, VII. 393. *n.*
- Spencer, John, V. 273. *n.* VI. 260. VII. 315. *n.* 319. *n.* VIII. 17. *n.* 24. *n.* 26. *n.* slighted the opinion that pagan writers borrowed from the Jews, 16. answered by Witsius, *ib.*
- Spinkes, — VII. 151. *n.*
- Spinoza, Benedict de, I. i. 154. VI. 140. *n.* VIII. 40. 50. 51. *n.* 53. *n.* 55. 58. 74. 78. 80. *n.* originally a Jew, 64.
- Spirit, secret feelings or impulses of, warnings against entertaining this idea, VI. 372. 376.
- Spirits, a sermon on the trial of, IX. 336.
- Spiritual, sometimes means the same with mystical, VIII. 329. *n.*
- Spondanus, John, IV. 232.
- Sprat, Thomas, bishop of Rochester, VI. 315. 317.
- Squisius, Squisus, or Skuish, John, X. 238.
- St. George, — archdeacon, VI. 324.
- St. German de Prez, library of, has a MS. of S. Bruno's Comment on the Athanasian Creed, IV. 170. also a MS. of the Creed itself, 190 271. *n.* 275. *n.*—280. *n.*
- St. James, library of, see *Royal library*.
- St. John's college library, Cambridge, IV. 179. X. 203. 323. 330. 343. notice of its MS. containing an English version of the Psalms and Hymns of the Church, the Athanasian Creed, Latin and English, and Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Ecclesiasticus, in English, IV. 175. notice of its MS. of a triple Psalter, with the Athanasian Creed, 194. 275. *n.* has a MS. of the three versions of the Psalter by Jerome, 202.
- St. John's college library, Oxford, I. i. 6. 295. 301. has a MS. of S. Bruno's Comment on the Athanasian Creed, IV. 170.

- St. Leger, see *Leodegarius*.
 Stackhouse, Thomas, VI. 324.
 Stafford, Thomas, X. 400.
 Stanhope, George, dean of Canterbury, VI. 323. 351. n.
 Stanley, — dean of St. Asaph, and canon residentiary
 of St. Paul's, I. i. 307.
 Stapleton, Thomas, IX. 451. n.
 State-craft, not the cause of Christianity, VIII. 69.
 Stationary days, Wednesdays and Fridays, VII. 416.
 Stationers, companay of, notice of a renewal of a lease
 for printing granted to them by the university of
 Cambridge, I. i. 32.
 Staunton, — notice of his three anonymous tracts
 against the divinity of Christ, I. i. 134. 135. a man
 of mean literary attainments, with an obliquity in his
 understanding, 136. notice of Waterland's letters to
 him, 134. the letters, IV. 377, &c. his scheme ac-
 cording to Waterland, 377.
 Stebbing, Dr., I. i. 211. 301. 307. 334. II. 284. V. 152.
 n. 468. 485. 520. n. VI. 369. n. IX. iv. n. X. 419. 421.
 478. 489.
 Steele, sir Richard, V. 128. n.
 Stephen, pope, III. ix. V. 148. X. 53. 511.
 Stephens, Henry, IV. 213. 216. 285. n.
 Stephens, Robert, X. 303.
 Steuberus, — VI. 266. n. 267.
 Stillingfleet, Edward, bishop of Worcester, I. i. 255. ii.
 324. II. xxxi. 198. III. xix. 15. n. 226. 396. V. 32. n.
 74. n. 126. n. 173. 240. n. 270. n. 278. 287. 319. n.
 325. n. 327. n. 417. n. VI. 45. n. 93. 231. n. 245. 253.
 268. n. 319. 324. 332. VIII. 69. n. 87. n. 92. n. 106. n.
 111. n. 135. n. 148. n. IX. 460. n. X. 434. 472. 483.
 488. notice of his *Vindication of the Trinity*, I. i. 43.
 his opinion of the use and value of the ancient fathers,
 V. 275.
 Stoics, said to have borrowed from the scriptures, VIII.
 10.

- Strabo, V. 57. *n.*
 Strabo, Walafrid, IV. 199. *n.* VIII. 338. *n.* IX. 506. *n.*
 Strauchius, Ægidius, VI. 320.
 Strype, John, II. 376. *n.*—380. *n.* X. 282. 316. 326. 337.
 . 369. 370. 371. 376. 381. 384.
 Student, advice to a young student at the university,
 VI. 299. directions for a religious and sober life, 304.
 a method of study, 307. directions for the study of
 philosophy, *ib.* of classics, 308. of divinity, 310. a
 course of studies, 314.
 Sturmius, edited bishop Poyne't's Diallacticon, VIII.
 255.
 Suarez, Francis, III. 417. *n.* IV. 413. 417. 422. VIII.
 156. *n.* 158. *n.* 172. *n.* 199. *n.* the famous schoolman
 and Jesuit, when he flourished, IV. 408. condemned
 all reasoning *à priori* to the existence of the Deity,
ib. yet by a kind of artificial turn conceived he had
 done the thing, *ib.* his reasoning on the subject, 410.
 remarks upon it, 411. Gillius censured it, 414. and
 bishop Barlow, 420.
 Subordinate, its meaning, III. 180.
 Subordinate God, the absurdity of calling Christ so, I.
 ii. 3. 38. 39. he being not subordinate in nature or
 power, but only in order, 130.
 Subordination in order does not imply inferiority of na-
 ture, I. ii. 212. II. xvi.
 Subordination of order, which is natural, and subor-
 dination in office, which is economical, allowed by
 Waterland, III. 94.
 Subordination proves nothing but a distinction of per-
 sons, order, and offices, no difference of nature, or
 perfections, or Godhead, III. 164.
 Subordination and coordination respect order, IV. 39.
 40. 41.
 Subordination of the Son, how consistent with his co-
 equality, III. 23. observations upon it, 484.
 Subscription to forms, if not in the true and proper

sense of the words, and the known intent of the imposers and compilers, is a dangerous prevarication, I. ii. 5. *pref.* not a term of lay-communion, but of ministerial conformity, or acceptance of trusts and privileges, II. 362.

Subsistentiæ tres, a term invented instead of *tres substantiæ*, III. 417.

Substance, according to the common use of language, when used in the singular number, is supposed to be intrinsic to the thing spoken of, whose substance it is; and indeed to be the thing itself, I. ii. 35. *n.* meaning of substance as applied to the Godhead, II. 119. when this term was introduced respecting the Trinity, III. 201. one eternal substance, not three, professed by the catholic church, I. ii. 248. Dr. Clarke's notion of individual substance, III. 299. singular identical substance, what, 411.

Substantia, the Latins could hardly bear the phrase of *tres substantiæ*, III. 415. and why, *ib.* what it was understood to mean, *ib.* therefore *una substantia* became common, 416. though *tres substantiæ* was used by some, *ib.* *una substantia* did not obtain without difficulty, *ib.* see *Hypostasis*.

Suetonius, VI. 322.

Suffolk and Bindon, earl of, I. i. 9. 10.

Suicer, John Gaspard, I. ii. 100. *n.* 109. *n.* II. 14. *n.* III. 214. *n.* 246. *n.* IV. 240. *n.* V. 77. *n.* 84. *n.* 149. *n.* 186. *n.* 297. VI. 346. *n.* 351. *n.* 364. *n.* VII. 21. *n.* 23. 44. 92. *n.* 155. *n.* 247. *n.* 370. *n.* 384. VIII. 244. *n.* IX. xxiv. 508. *n.* X. 483. 496.

Suidas, VIII. 45. *n.*

Sulpicius Severus, I. ii. 332. II. 223. V. 236. *n.* a kind of neuter in the controversy about Origen, III. 326.

Superstition, its proper import, VIII. 57. shewn to belong more to infidels than to Christians, *ib.*

Superstition and idolatry better than atheism or no religion, VI. 185.

- Supposita tria*, a term invented instead of *tres substantiæ*, III. 417.
- Supremacy of order or of office, consistent with equality of nature, I. ii. 205. III. 165. *negatively* considered in opposition to any *superior nature*, one of the characters of any Person that is *truly* God, II. 12. so that he is not *truly* God who is not *supreme* God, *ib.*
- Supremacy of nature*, or supremacy of *perfection*, what, III. 23. supremacy of *dominion* and *sovereignty* included therein, *ib.* *supremacy of order*, what, and in whom existing, *ib.* *supremacy of office*, what, *ib.*
- Supremacy of the Father, how believed by the ancients, III. 466. 467. 471. the Arian view of supremacy, IV. 10. how maintained by the ancients, II. there may be some difficulties to their way of reconciling the equality and supremacy together, *ib.* supremacy of *dominion*, why voluntary, and an extrinsic relation, 12. how far it may be called natural and necessary, *ib.*
- Supreme God, what, III. 159. 384. an improper phrase, *ib.* how mostly used by the ancients, *ib.* not used instead of one God by the sacred writers, 185. the expression borrowed from pagan writers, 186. the expression why used by modern Arians, 329.
- Supreme God, Christ such, or not at all, I. ii. 2. 39.
- Supreme God, and subordinate God, argument to prove them two Gods, II. xxvii.
- Surenhusius, William, I. ii. 40. *n.* 41. *n.* 42. *n.* 50. 67. VI. 208. *n.*
- Sutcliffe, Matthew, VIII. 342. *n.* 347. *n.*
- Swynderby, William de, X. 354. *n.*
- Sykes, — I. i. 8.
- Sykes, Arthur Ashley, I. i. 76. 128. 133. 155. 332. 334. V. 544. was the author of *A Modest Plea for the Baptismal and Scripture-notion of the Trinity*, I. i. 55. its object, 62. *n.* Dr. Clarke probably assisted in its

- composition, *ib.* notice of his *Case of Subscription to the Thirty-Nine Articles considered, occasioned by Dr. Waterland's Case of Arian Subscription*, 82. the fallacy that runs through it, 84. notice of Waterland's Reply, entitled, *A Supplement to the Case of Arian Subscription considered*, 85. and of Sykes's Reply to this Supplement, 87. which was not noticed by Waterland, *ib.* his way of evading arguments drawn from the Liturgy against Arianism, II. 343. did not allow the distinction of divine and human nature in Christ, 351. *n.* wrote a defence of Clarke's *Exposition of the Church-Catechism* in answer to Waterland's *Remarks*, I. i. 189. the most exceptionable part of his *Answer* relates to the Lord's Supper, 191. and in consequence Waterland published his tract, *The Nature, Obligation, and Efficacy of the Christian Sacraments considered*, 192. notice of it, *ib.* notice of Sykes's Defence of his *Answer*, 201. and of its Appendix, 205. and of Waterland's Reply in his *Supplement* to his former treatise, 205. and of Sykes's rejoinder in his *True Foundations of natural and revealed Religion*, 208. and of Waterland's notice of this in his *Postscript* to his second part of *Scripture Vindicated*, 169. and of Sykes's short answer to this *Postscript*, 171. Waterland pursued this controversy no further, 172. his *Innocency of Error* answered by Dr. Webster, I. i. 319. *n.* see *Modest Plea*.
- Sylburgius, Frederic, III. 241.
- Sylvius, IV. 240. *n.*
- Symbol, difference between type and symbol, VIII. 288. *n.*
- Symmachus, VII. 320. *n.*
- Synesius, III. 395. *n.* X. 431.

T.

- Table, the Lord's, why so called, and why called an altar, VIII. 331. *n.*

- Tacitus, VI. 322. wittily styled by Tertullian *mendaciorum loquacissimus*, VIII. 17.
- Tacquet, Andrew, VI. 315.
- Tanner, — IV. 417.
- Tapper, Ruardus, VIII. 172. n.
- Tarentinus, Joannes, X. 207. 227. 243. very probably Pater of Tarentum, a noted scholastic divine, 202. when made archbishop of Lions, *ib.* and pope under the name of Innocent V., *ib.* published a Compendium of Theology, *ib.*
- Tarnovius, Joannes, VI. 266. n.
- Tatian, I. ii. 49. n. 92. 95. 106. n. III. n. 230. 271. 273. n. 297. n. II. 4. n. 245. 272. n. III. 77. 272. 294. n. 297. 318. 358. V. 229. 260. n. Justin's scholar, III. 270. VIII. 9. speaks only of a temporal generation, or procession, I. ii. 104. III. 270. IV. 26. yet did not make the Word a mere attribute before his procession, III. 270. asserted Christ to be *Creator*, I. ii. 134. n. confined worship to God alone, yet did not exclude the Son, 176. 182. maintained that pagan writers borrowed from the scriptures, VIII. 9.
- Taverner, Richard, X. 280. 289. 310. 351. 372. 399. notice of his Bible, 310. 366. the dedication, 363.
- Taylor, Abraham, V. 30. n. 39. n. 74. n. 165. n. 175. n. 193. n. 348. n. 380. n. 397. n. 417. n.
- Taylor, John, editor of Demosthenes, an intimate acquaintance of bishop Law, I. i. 147. n.
- Taylor, Jeremy, bishop of Down, V. 331. n. 357. VI. 305. VII. 214. n. 244. n. 266. 411. 437. VIII. 166. 353. n. IX. 508. n. X. 71. 485. his opinion respecting the Athanasian Creed, IV. 134. 144. notice of his false suppositions respecting the Apostles' Creed, 308.
- Temple*, is the house of God, not the house of a creature as such, V. 410.
- Temple, sir William, VI. 311. VIII. 400. n.
- Tenison, Thomas, archbishop of Canterbury, X. 395. n.

- Tentzelius, Ernestus, IV. 125. 127. 136. 143. 148. 152. 156. 173. 184. 197. 207. 232. n. 234. n. 238. n. 307. n. VII. 32. n. VIII. 314. n. a learned Lutheran, notice of his *Judicia Eruditorum de Symb. Athanas.*, IV. 139.
- Terence, VI. 309. 315. 316.
- Tertullian, I. ii. 6. n. 16. 20. n. 21. n. 23. n. 28. 30. 92. 95. 106. n. III. n. 131. n. 178. 194. n. 206. n. 208. n. 230. 240. 241. n. 271. 273. 274. 292. 297. n. 310. n. 323. II. 5. n. 6. n. 14. n. 22. 28. n. 32. n. 35. n. 41. n. 42. n. 59. n. 63. n. 80. n. 82. n. 91. n. 92. n. 95. 97. 114. n. 118. 121. n. 123. n. 125. n. 126. n. 136. n. 138. n. 145. n. 146. n. 147. 153. n. 161. n. 165. n. 169. n. 173. n. 188. 191. n. 192. n. 198. n. 268. n. 270. n. 272. n. III. xix. 12. 31. 45. 62. 70. 74. 80. 115. 122. 123. n. 124. 126. n. 141. n. 147. n. 184. 199. n. 200. n. 201. 215. 228. 229. 246. 257. 263. n. 273. 291. 294. n. 295. n. 311. n. 312. n. 341. n. 347. 351. 358. 366. 384. 397. 409. 413. 414. n. 434. n. 459. n. 464. n. IV. 18. 37. 38. 41. 68. 76. 78. 86. 92. V. 83. n. 107. n. 150. n. 151. n. 159. n. 161. 164. 175. 185. n. 187. 188. n. 197. n. 203. 217. n. 218. n. 228. 231. 240. 262. n. 265. 266. 267. 268. n. 273. 280. n. 327. 334. n. 367. 412. n. VI. 32. n. 41. n. 88. n. 94. n. 112. n. 121. n. 124. n. 185. n. 219. n. 345. n. 355. n. VII. 18. n. 25. 32. 36. 37. 218. n. 225. n. 257. n. 277. 279. 292. n. 318. n. 391. n. 401. 416. VIII. 132. n.—135. n. 151. n. 157. n. 162. n. 185. n. 199. 201. n. 210. 222. 229. n. 232. n. 299. n. 304. 313. 315. n. 322. n. 323. n. 324. n. 332. n. 341. n. 346. 351. IX. 441. X. 29. 34. 50. 52. 59. 154. 155. 157. 473. 485. time of his writing, III. 95. 135. vindicated and explained, 68. 69. 88. 89. 90. his Comment on Phil. ii. 6, I. ii. 12. n. his argument that Isaiah xlv. 5. does not exclude the Son from being the one God, 17. interprets Isaiah i. 18. and Micah vii. as spoken by Christ in his own Person, 25. a passage of his brought forward by the Arians in disparagement of Christ's

divinity, explained, I. ii. 31. his declarations that there is but one supreme God, 39. *n.* 58. another passage of his explained, 58. *n.* resolved unity of Godhead into unity of substance and original, 59. his sense of *Divinitas*, 60. encountered the notion of one hypostasis in his book against Praxeas, 79. *κατὰ σάρκα*, how understood by him, as applied to the Son, 91. *n.* made the generation of the Son *temporary*, 103. 104. III. 99. IV. 26. his distinction between *ratio* and *sermo*, I. ii. 107. III. 101. seems to have considered the *generation* of the Son to be posterior to the creation, at the same time believing his prior existence, I. ii. 112. what he conceived to be the *perfecta natiuitas sermonis*, 113. his declaration that worship is due to God, the Creator, alone, 176. but he must therein include the Son, 182. answered Praxeas's charges of tritheism against the catholics, 236. his declaration as to the *unity of substance*, 255. 256. 258. a passage of his misrepresented by Dr. Whitby, 292. 294. ascribed ignorance to the Son, in respect only of his humanity, 294. applied Rev. i. 8. to the Son, 320. his notion as to the Logos, II. 4. *n.* 10. *n.* his argument for the personality of the Logos, from all things having been made by him, 7. *n.* his notion of God, 13. his declaration and testimony respecting the Trinity, 112. *n.* 184. III. 192. V. 246. two passages of his vindicated from Whitby's misrepresentation, II. 262. 264. his testimony as to the three Persons being one God, III. 95. vindicated, *ib.* was a Montanist when he wrote against Praxeas, but probably wrote his Apology before he was a Montanist, *ib.* uses *gradus* in the sense of order, 99. conceived that the Sonship commenced with the procession, 101. what use he made of this idea, *ib.* texts mentioning God applied by him to Christ, 135. objections answered, *ib.* his account of Christ's divinity, 158. his distinction between God and Lord, 171. rejects

- the notion of an inferior God as a pagan dream, 192. makes the Son subordinate in order or office, not in dominion, 193. his opinion respecting the *summum magnum*, *ib.* into what he resolved the unity of God, 195. did not believe that the Father is *naturally* governor over the Son, IV. 101. his censures of the Ebionites, V. 218. 219. notice respecting the Appendix to his book of Prescriptions, 227. observation of his preferring tradition to scripture in certain controversies, 268. notice of his calling the eucharist an oblation, VII. 28. and of his applying the title of sacrament to the eucharist, 32. did not interpret John vi. of the eucharist, 118. his sentiments respecting the eucharistic elements, 169. his opinion of gospel sacrifices, 367. his opinion respecting Abel's sacrifices explained, VIII. 328. his Book of Prayer, when published by Muratorius, VII. 369. maintained that pagan writers borrowed from the scriptures, VIII. 11. wittily styled Tacitus *mendaciorum loquacissimus*, 17. his opinion of the need and efficacy of baptism, IX. 445. certain particularities of his on the point of delaying it, 446. his testimony touching lay-baptism, X. 6. 47. observations on his opinion of lay-baptism in cases of extreme necessity, 107. good reasons to prove that he did not speak the sense or practice of the church, 113. observations in relation to him, 114.
- Test act, a motion respecting, lost in the house of commons, X. 457. *n.* Waterland's notice of it, 457.
- Thales, III. 240. said to have borrowed from the scriptures, VIII. 10. 15.
- Thanksgiving, *see* *Prayer*.
- Θείον, τὸ, its difference from θεότης, I. ii. 279. τὸ, its signification, III. 359. 360.
- Theocritus, VI. 317.
- Theodades, V. 323.
- Theodoret, I. ii. 88. *n.* 99. 100. *n.* 157. *n.* 217. *n.* 236. *n.* 237. *n.* 332. 333. *n.* II. 127. *n.* 192. *n.* III. vi. 103.

107. *n.* 237. *n.* 241. 245. 292. *n.* 319. *n.* 336. 372. IV. 92. 254. V. 91. *n.* 106. *n.* 107. *n.* 181. *n.* 190. *n.* 197. *n.* 213. *n.* 223. *n.* 224. *n.* 226. *n.* 228. *n.* 229. *n.* 234. *n.* 240. *n.* 350. *n.* 352. *n.* 385. *n.* VI. 240. 251. 267. 371. *n.* VII. 25. *n.* 40. *n.* 107. *n.* 155. *n.* 258. *n.* 396. 397. VIII. 30. 134. *n.* 136. *n.* 198. *n.* 201. *n.* 244. *n.* 252. *n.* IX. 263. *n.* X. 94. *n.* 485. 494. defended or excused Eusebius from the charge of Arianism, III. 142. a favourer of Origen, 326. maintained that pagan writers borrowed from the scriptures, VIII. 15.
- Theodorus, VI. 191. *n.* VII. 435. *n.* VIII. 136. *n.* 268. *n.*
- Theodorus Abucara, III. 179. IV. 42. *n.*
- Theodorus Graptus, X. 510.
- Theodorus Heracleotes, VIII. 236. *n.*
- Theodorus Mopsuestenus, III. ix. VI. 345. *n.* VIII. 236. *n.* X. 509. condemned as an enemy to the Nicene faith, 165.
- Theodorus Raithu, when he flourished, VIII. 242. *n.*
- Theodosius, emperor, III. xii.
- Theodotians, V. 228.
- Theodotion, the Ephesian, V. 214. 215. VII. 320. *n.*
- Theodotus, III. 435. *n.* V. 224. 230. 240. 260. *n.* VII. 117. a carrier of Byzantium, V. 223. what led to his denying the divinity of Christ, *ib.* name of his heresy, 224. how he may be said to have been the founder of it, *ib.* 225. excommunicated, 226. Hippolytus's notice of him, *ib.* Theodotus Trapezita, his disciple, 228: and Artemon, 229. rejected St. John's Gospel, 341.
- Theodotus, *Trapezita*, a disciple of Theodotus the carrier, V. 228. his conceit, *ib.*
- Theodulphus, bishop of Orleans, IV. 138. 152. VIII. 338. *n.*
- Theognostus, I. ii. 140. *n.* 273. *n.* II. 255. III. 257. *n.* 293. 328. IV. 25. 107. V. 324. *n.*
- Theophilus, laid severe charges against Origen, III. 325.
- Theophilus, bishop of Alexandria, VII. 281.

- Theophilus, bishop of Antioch, I. ii. 107. *n.* 271. II. 31. *n.* 35. *n.* 41. *n.* 123. *n.* 145. *n.* 198. *n.* III. xvi. 77. 122. 245. *n.* 268. *n.* 294. *n.* 311. *n.* 312. *n.* 318. 358. 365. V. 345. VI. 342. *n.* VII. 278. *n.* VIII. 24. *n.* 29. 69. *n.* time of his writing, III. 131. a passage of his vindicated from Arian misinterpretation, I. ii. 30. made the generation of the Son *temporary*, 104. IV. 26. declared the Logos to be *διαπαντός*, I. ii. 106. his statement that God alone is to be worshipped, 176. yet he owns the Son to be God, and therefore to be worshipped, 182. how to be understood where he speaks of *λόγος ἐνδιάθετος*, and *λόγος προφορικός*, II. 4. *n.* proved to have acknowledged God the Son to be the true God, III. 131. his account of Christ's divinity, 158. bishop Bull's reasons for Theophilus's believing the Son to be a real Person before the procession, 271. objections against them answered, 272. the first writer extant that uses the word Trinity, 413. did not believe that the Father is *naturally* governor over the Son, IV. 99. maintained that pagan writers borrowed from the scriptures, VIII. 9.
- Theophrastus, VI. 315. VIII. 29. *n.*
- Theophylact, I. ii. 13. 20. *n.* V. 350. *n.* 361. 400. VI. 353. *n.* VII. 40. *n.* 88. *n.* 107. *n.* 269. *n.* 396. *n.* 397. *n.* VIII. 198. *n.* 201. *n.* 241. *n.* X. 210. 510. his derivation of Pontius, 204.
- Θεός is not altered in sense by the addition or omission of an article, I. ii. 49. why *ὁ Θεός* was generally applied to the Father only, 50. Θεός and *ὁ Θεός* in general not distinguished by the fathers, III. 174. 178. how distinguished by Eusebius, 177.
- Θεότης, meaning of, according to the ancient fathers, I. ii. 59. 60. 279. III. 199. 200. its difference from *τὸ θεῖον*, I. ii. 279. *n.*
- Theotimus, a defender of Origen, III. 326.
- Θεοτόκος applied to the Virgin Mary by the primitive Christians, V. 414.

- Theyerus, Carolus, X. 213.
- Thirlby, Styian, I. ii. 330. n. III. 48. n. 143. n. V. 203. n. 206. n. 211. 228. n.
- Thomassin, Lewis, III. xix.
- Thorndike, Herbert, V. 294. n. 314. n. VII. *adv.* 29. n. 136. n. 295. n. 303. n. VIII. 347. n. IX. v. n. 429. n. 434. n. 510. n. X. 62. his notion of the eucharistic sacrifice, VIII. 166. n.
- Thorpe, — X. 336.
- Thought and speech, how far, and in what capacities, the Logos may be resembled to them, II. 3. this resemblance how abused by the Sabellians, 4.
- Thuanus, Jacobus Augustus, notice of a MS. of the Athanasian Creed in his library, IV. 196.
- Thucydides, VI. 321.
- Tibullus, VI. 322.
- Tillemont, Lewis Sebastian le Nain de, III. 102. 418. n. IV. 143. 148. 184. 187. 223. V. 364. X. 424. his unfavourable opinion of the council of Sirmium, III. 277. his History of Arians recommended, 277. n. commends Antelmi's work on the Athanasian Creed, but inclines rather to Quesnel's view of it, IV. 140. his opinion respecting the Creed, *ib.* 144.
- Tillotson, John, archbishop of Canterbury, I. ii. 12. V. 19. n. 30. n. 331. 339. n. 357. n. VI. 317. 319. VII. 399. n. 405. n. VIII. 65. n. 66. n. 69. n. III. n. 408. n. IX. 451. n. 460. n. when he flourished, IV. 424. a great and good prelate, *ib.* thought neither the existence nor the attributes of God could be proved *à priori*, *ib.* his opinion of the inferiority of positive duties to moral ones, controverted, V. 459. specimens of his looseness of expression, 461. shewn to be inaccurate in drawing an opposition between *Do not kill*, and, *Receive the sacrament*, 487. his opinions, respecting *hell torments* and the *satisfaction*, exceptionable, VI. 319. his explanation of the scripture notion of remembrance, VII. 80. n.

- Timæus Locrus, III. 237. 241.
- Time, the word used by Dr. Clarke and the Arians in an equivocal sense, I. ii. 155. remarks on the idea of time, IV. 467. 468.
- Timothy, bishop of Alexandria, VII. 393. *n.* 426. *n.* IX. 503. *n.* 505. *n.*
- Tindal, Dr. Matthew, I. i. 154. 301. VI. 369. *n.* the object of his *Christianity as old as the Creation*, I. i. 156. Waterland published *Scripture Vindicated* in answer to it, 157. his character of Tindal's book, *ib.* VI. 22. indebted to Lord Shaftesbury not only for the substance, but the expression of many of his sentiments, I. i. 158. noticed Waterland's first part in his Reply to Bishop Gibson's Second Pastoral Letter, 160. this publication Waterland deemed unworthy of a reply, *ib.*
- Tindale, William, IX. 457. *n.* X. 280. 310. 313. 314. 317. 322. 337. 342. 352. 356. 363. 382. 388. 389. 390. 398. 399. 401. an account of his seven editions of the New Testament, chiefly from Joye's Apology, X. 282. 350.
- Titelmannus, — VIII. 198. *n.*
- Tithe, Prideaux's observations respecting its origin, VIII. 25.
- Titles, divine, given to Christ in scripture, II. 111. *God*, 118. *God with us*, or, *Emmanuel*, 120. *Lord God*, 121. *true God*, 123. *great God*, 128. *mighty God*, 131. *over all*, *God blessed for ever*, 133. *Jehovah*, 135. *Almighty*, 136. *Lord of glory*, 139. *King of kings and Lord of lords*, *ib.* *First and Last*, *Alpha and Omega*, *the Beginning and the Ending*, *ib.*
- Titles, reserved by way of eminency to distinguish the first Person of the Godhead by the Post-Nicene fathers, III. 59.
- Titus of Bostra, an orthodox man, III. 324. an advocate of Origen, *ib.*
- Todd, H. J., I. i. 6. 33. X. 281. *n.*

- Toland, John, I. i. 154. V. 208. *n.* VIII. 58. 59. *n.* his Creed as drawn out by Fay, 51. *n.*
- Toledo, first council of, VII. 430. 431. fourth, IV. 221. eleventh, IX. 504.
- Toletanus, III. 237. *n.*
- Tomson, Laurence, X. 343. 386. 401.
- Tonstal, Cuthbert, bishop of Durham, IV. 201. VIII. 355. *n.* X. 281. 306. 325. 326. 343. 372. 399.
- Toutée, — IV. 94. V. 163. *n.* VII. 176. *n.* 179. *n.* 180. *n.* 295. *n.* 299. IX. 510.
- Towerson, Gabriel, VII. 15. *n.* 16. 21. *n.* 243. *n.* 316. *n.* 320. *n.* 405. *n.* 406. *n.* VIII. 194. *n.* 195. *n.* 361. *n.* IX. 508. *n.* X. 517.
- Townshend, viscount, I. i. 15. *n.* 19. *n.* X. 457. 459. secretary of state, I. i. 310.
- Tradition, divided into oral and written, III. 468. written tradition of what use, *ib.*
- Tradition preferred to scripture by Tertullian in certain controversies, V. 268. defended from the censure of Buddæus, 270. notice of several pretences of tradition, 323.
- Traheron, Bartholomew, librarian to Edward VI., X. 342. notice of his Exposition of part of St. John's Gospel, 341. and of his Exposition of the fourth chapter of the Revelations, *ib.*
- Transubstantiation, the seeds of this error, how first sown, VIII. 141. its origin, 248. when the term first came into use, VII. 182. *n.* when the doctrine was first made an article of faith, *ib.* and reestablished, *ib.* objections against it, 200. cannot be disproved by arguments drawn from the word *remembrance* applied to the eucharist, 81.
- Trapp, Joseph, I. i. 307. 314. V. 74. *n.* X. 472. 474. 479.
- Tregonwell, sir John, I. i. 328.
- Tregonwell, John, of Anderston, I. i. 328.
- Tregonwell, Jane, married to Dr. Waterland, I. i. 328. her death, *ib.*

- Tremellius, Immanuel, VI. 127. *n.* 233. *n.*
- Trent, council of, VIII. 151. authorized the Gallican Psalter, IV. 200. reestablished the doctrine of transubstantiation, VII. 182. *n.* its view of infant communion, IX. xxv. xxx.
- Treves Latin MS. of the Athanasian Creed, notice of, IV. 187. the Colbert MS. copied from it, *ib.* 190.
- Trevisa, John, X. 200. 276. 279. 290. 342. 356. a Cornish man, vicar of Berkely, IV. 176. flourished temp. Richard II., *ib.* translated Higden's Polychronicon, 176. *n.* 177. how far he carried it down, 178. *n.* and Bartylmew *de Proprietatibus Rerum*, 177. *n.* Wharton was of opinion that the version of the Bible, ascribed to Wickliff, was really done by him, 176. his reasons unsatisfactory to others, and in part confuted, *ib.* Waterland's observations on the subject, 177. Caxton and Bale both assert that he did really translate the Bible, *ib.*
- Trinity, controversy respecting, some account of, previous to Waterland's writings, I. i. 36. Dr. Sherlock charged with tritheism in his defence of the doctrine, 41. and Drs. Wallis and South with Sabellianism, *ib.* Dr. Clarke's view of the doctrine, 44. Ephes. iv. 6. *One God and Father of all, who is above all, and through all, and in you all*, generally understood of the whole Trinity by the ancients; *above all*, as Father; *through all*, by the Word; and *in all*, by the Holy Ghost, ii. 7. the ancients considered the Trinity to be concerned in concert in the creation of the world, 112. 131. II. 46. 58. 65. III. 311. 312. with what design, I. ii. 131. the Trinity as fully and clearly to be apprehended (perhaps more so) as eternity, omnipresence, or the like, 227. III. 392. *n.* certain terms and expressions applied to the Trinity, not to enlarge our views, but to secure the plain fundamental truth, I. ii. 227. the Trinity in Unity, how proved by scripture, 234. 235. what heretics against

this doctrine sprung up in the primitive church, I. ii. 236. Dr. Clarke's notion of the Trinity as unintelligible as the orthodox notion, 244. the catholic doctrine of the Trinity, 277. not probable that the primitive church should mistake in so material a point as the Trinity, or that the catholic writers should all mistake in their account of it, 323. supposed by the ancient fathers to be intimated in the Old Testament, II. 44. 45. their arguments from some texts barely probable, 45. this doctrine the only security against a plurality of Gods, or against Sabellianism, 66. no pronouns strictly applicable to the Trinity in Unity, 84. in what sense perhaps pronouns may primarily refer to the Father, 84. *n.* Tertullian's declaration respecting the Trinity, 112. *n.* and Cyril's of Jerusalem, *ib.* the three Persons distinguished by their modes of existing, 213. the article of our church on the Trinity shewn to have only one sense, and not four according to an Arian explanation, 301. the doctrine of the Trinity, according to Dr. Clarke and his followers, contrasted with the same doctrine according to the church of England, 347. the four hypotheses concerning the Trinity intimated in the fragment of Dionysius of Rome, III. 109. all condemned but the true one, *ib.* the fact of three Persons being one God may be known from scripture, although we are ignorant of the *manner* of their union, 303. analogous illustrations, *ib.* the catholic doctrine, 400. metaphysical objections against this doctrine are not so much owing to any difficulty in the conception of the doctrine, but to the difficulty of defining what the words and phrases employed shall import, 412. proof of it, 413. upon what occasions the distinction of Persons, and unity of substance, began to be expressed, *ib.* 414. who first used the terms, 413. Theophilus the first writer extant, in whom the word Trinity is found, *ib.* other terms how applied, 414. 415. the difficulty of

finding appropriate terms shewn, 416. 417. what terms were adopted, 417. a short method of ending the controversy respecting the Trinity, 478. what the doctrine is, *ib.* whether it be possible, *ib.* and whether it be true, 480. observations on the substance and Persons of the Trinity, IV. 22. what the ancients thought of the reference of one Person to the other, as Head, 30. 47. none of the three Persons entirely independent of each other, 71. the sense in which the term *God* is used in scripture does not militate against the doctrine of the Trinity, 339. an inability to explain the *modus*, or manner, how three Persons are one Being, or one God, no objection against the Trinity, 343. notice respecting those who deny the importance of the doctrine of the Trinity, V. 2. their chief reasons, 11. general principles on which they build who assert its importance, 6. the doctrine shewn to be sufficiently clear to be a fundamental article, both as to the matter of the doctrine, and as to the proofs on which it rests, 13. how proved not to be unintelligible to common Christians, 15. 16. 17. two arguments to evince the irresistible force of scripture proofs of the Trinity, 24. 25. the same doctrine shewn to be not speculative but practical, 26. how undesignedly hurt by the schoolmen, 53. further shewn to be sufficiently insisted upon in scripture to be deemed an article of prime importance, 55. Episcopius's sentiments on this subject, 56. the form of baptism a proof of the importance of the doctrine, 74. shewn, that communion ought not to be held with men that openly reject the fundamental doctrines of Christianity, 75. objections answered, and vulgar mistakes rectified, 97. a view of the judgment and practice of the primitive churches as to the necessity of believing the doctrine of the Trinity, 157. this doctrine always a part of ancient creeds, 158. proofs, 163. 164. 165. although all are not equally explicit, 163.

- why, V. 166. yet even the shorter creeds contain the sum and substance of this doctrine, if fairly interpreted, 167. the doctrine proved to be considered important by the ancients from the censures passed upon the impugners of it, 174. the Trinity in Unity a fundamental doctrine, VIII. 99. the Trinity proved from the form of baptism against ancient heretics, 134. a familiar discourse on the doctrine of the Trinity, 431. cause and time of one Sunday being set apart as Trinity-Sunday, 433. 434. the nature of the three divine Persons, 436. their distinction, 437. their union, 438. their offices, 439. the importance and use of these great articles of our Christian faith, 441.
- Trinity, a Modest Plea for the Baptismal and Scripture Notion of*, written by Dr. Sykes, I. i. 55.
- Trinity, Remarks upon Dr. Clarke's Scripture Doctrine of*, the work of bishop Gastrell, I. i. 50.
- Trinity, Scripture Doctrine of, vindicated from the Misrepresentations of Dr. Clarke*: the author of this pamphlet was Dr. J. Knight, I. i. 49.
- Trinity college library, Cambridge, X. 203. 212. 214. 227. 231. 232. 233. 275. 294. 337. 343. 396. 398. 443. notice of a MS., (*Rythmus Anglicus*), IV. 160. n. has a MS. of S. Bruno's Comment on the Athanasian Creed, 169. its probable age, *ib.* notice of a MS. Commentary there of the Psalms and Hymns of the Church, and of the Athanasian Creed, 178. has a MS. of the three versions of the Psalter by Jerome, 202. notice of its Normanno-Gallican version of the Athanasian Creed, 206.
- Tritheism, the catholic doctrine the medium between it and Sabellianism, I. ii. 235. refuted as charged on the catholics, 215. 234. fixed upon the Arians, 238. the ancient fathers' sense of it, *ib.* charge of tritheism constantly denied by the ancients, III. 66.
- Tritheists, or real Trinitarians, to which party in the Trinitarian controversy applied, I. i. 42.

- Trommius, Abraham, I. ii. 48. II. 138.
True God, a divine title given to Christ in scripture, II.
 123.
 Trulla, council of, VII. 25. 425. n. X. 49. n.
 Truman, — IX. 433. n. 451. n. 465. n.
 Turner, Dr., VIII. 181. n. 203. n.
 Turner, Robert, III. 262. n. 263. n. V. 327. n. VI.
 289. n.
 Turretinus Alphonsus, I. i. 255. V. 59. n. 72. n. 306. n.
 VII. 44. 241. n. VIII. 88. n. 89. n. 90. n. 95. n. 101. n.
 106. n. 108. n. 109. n. 110. n. 113. n. 119. n. 121. n.
 123. n. X. 472.
 Turrianus, — IV. 161.
 Turribius, of Spain, IV. 247.
 Twells, Leonard, I. i. 307. V. 192. n. VI. 150. n. VII.
 320. n. X. 437.
 Twisse, William, VIII. 173.
 Two Gods, the consequence of the Arian scheme, I. ii. 56.
 Two Gods, and two Masters, how to be understood, II.
 xxvi.
 Type, definition of, VI. 13. n. difference between type
 and symbol, VIII. 288. n.
 Tyrrell, — V. 502.
 Tyson, — of Pembroke-hall, Cambridge, a Jacobite,
 I. i. 18.

U.

- Udall, Nicholas, X. 302. 372. 373. 374. 378. 380. 381.
 399.
 Ullerston, Dr., IV. 175.
 Unbaptized persons, when not excluded from unco-
 venanted mercies, VIII. 124. n. opinions of some as
 to what will become of them after death, X. 42.
 Unbloody sacrifice, first mentioned by Athenagoras,
 VII. 361. in what sense, *ib.*
 Uncreated, the Son asserted to be so, in scripture, I. ii.
 140. and by the Ante-Nicene writers, *ib.* that he was
 created, not affirmed or supposed by Origen, 141.

- Union makes oneness, or sameness, III. 302. 364. 410. 411.
- Union of three Persons in one God may be known from scripture, although we are ignorant of the *manner* of their union, III. 303. analogous illustrations, *ib.* real union of the Father and the Son proved from both the sacraments, VIII. 136.
- Union, perfect, of all Christians improbable, VIII. 91.
- Unitarians at the reformation began with Arianism, and for the most part settled into Socinianism, which is near to Sabellianism, I. i. 132. *n.* ii. 252.
- Unitarians, or Socinians, a brief History of*, answered by dean Sherlock, I. i. 41.
- Unity of authority, and unity of Godhead, distinct things, I. ii. 59. unity of Godhead cannot be asserted but upon an equality of nature, and unity of principle, 240. the scripture-notion of the divine Unity, stated and cleared, II. 67. under what salvos, or qualifying considerations, we may reasonably understand the general doctrine of God the Father's being the only true God, or Lord, 72. objections against explaining those texts that assert him to be so, by supposing a supreme and inferior God, and supreme and inferior worship, 73. the other way of supposing that *one* only, or the like, may admit of some latitude of construction, shewn at large, 74. the Son shewn not to be excluded by those texts that declared the Father to be the one God, 76. indeed the word *God* may perhaps be understood in an *indefinite* sense, (as applicable to the whole Trinity,) as often as the context or other circumstances do not confine its signification and intent to one Person only, 78. why it was needless that a saving clause, such as, *except my Son and Holy Spirit*, should have been added to such texts, 79. why it might have been hurtful, 80. the primitive writers followed the same style with respect to the titles, *one*, or *only* God, 81.

- what to be inferred from the scripture declarations of the Unity, 85. in what sense bishop Bull denied a *specific* Unity, and maintained a *numerical* Unity, 211. 212. resolved by the ancients into *consubstantiality*, *inseparability*, and unity of *origination*, III. 66. 195. how solved by Dionysius of Rome, III. texts relating thereto, considered by the ancients as excluding idols, but not the Son, 67. what was anciently looked upon as the assertion of the Unity, 190. 191. whether demonstrable from natural reason, IV. 452—455. unity of kind and number, where inconsistent, and where consistent, 72. 73.
- Unity of God not inconsistent with the Divinity of Christ, being Remarks on Dr. Waterland's Vindication, &c.* strictures on this pamphlet, II. xxiii. its author takes the Arian hypothesis, xxiv. all he undertakes to prove is, that some of Dr. W.'s arguments against Arianism are not conclusive, *ib.* the sum of what he pretends to, xxv. observations on his opinions as to religious worship, xxxi.
- Unoriginateness distinct from necessary existence, III. 162.
- Unprofitableness of man's best performances, a sermon upon the scripture doctrine of, IX. 275.
- Unscriptural words made use of by the catholics to defend their doctrines, in answer to unscriptural objections made against them by their adversaries, I. ii. 229.
- ὑπερψύω* interpreted by *δοξάζω*, III. 210.
- ὑπόστασις*, difference between it and *πρόσωπον*, III. 202. see *Hypostasis*.
- Urban V., IV. 200. *n.* X. 354.
- Ursacius, III. ix. condemned as an enemy to the Nicene faith, X. 165.
- Ursinus, Zacharias, IV. 308. *n.*
- Usher, Ambrose, X. 370. 393. 401.
- Usher, James, archbishop of Armagh, II. 231. 232.

374. IV. 138. 143. 168. 175. 183—189. 195. 205. 214. 217. 235. *n.* 237. 290. 308. *n.* V. 160. VIII. III. *n.* 355. *n.* IX. xxi. *n.* X. 370. originally a professed Calvinist, II. 381. drew up the Irish confession of 1615, *ib.* afterwards renounced his Calvinian principles, *ib.* notice of his opinion respecting the Athanasian Creed, IV. 134. 144.
- Uxomensis, see *Osma*.
- V.
- Valens, emperor, III. xi.
- Valens, III. ix. condemned as an enemy to the Nicene faith, X. 165.
- Valentia, Gregorius de, see *Gregorius*.
- Valentinians, ascribed the creation of the lower world to a creature of their own devising, whom they called Demiurgus, or *Creator*, II. 58. some of their principles, III. 436. one of their errors, V. 185.
- Valentinus, II. 59. III. 2. V. 178. 231. 314. X. 485. his pretence of tradition refuted, V. 323.
- Valesius, Henricus, I. ii. 297. *n.* 331. *n.* II. 272. *n.* III. xviii. 51. 142. 147.
- Valla, Laurentius, smelt out that the Apostles' Creed was not composed by them, V. 393.
- Vanity, what, IX. 185. 186.
- Varimadus, IV. 250. *n.*
- Vasquez, Gabriel, IV. 417. VIII. 156. *n.* 172. *n.* 199. *n.* IX. 503. *n.* 509. *n.* X. 514. 519. when he flourished, IV. 408. declares there can be no demonstration *à priori* of the Divine existence, IV. 408. his reasons why the eucharistic elements might be called a sacrifice, VIII. 354. *n.*
- Vatican library, part of the Palatine library transferred to it, IV. 212.
- Velthuysius, Lambertus, VIII. 87. *n.* 89. *n.* 96. *n.*—99. *n.* 123. *n.*
- Venial sins, doctrine of, controverted, V. 523. sins of ignorance and infirmity the only slight sins, *ib.* all

- wilful sins deadly and damning, *ib.* the rule is, to make the estimate not barely by the matter of the offence, but the stress that God has laid upon his commandments, and the degree of wilfulness that goes along with the transgression of them, *ib.*
- Venn, Richard, I. i. 334.
- Vern, Daniel, X. 398.
- Verona, IV. 227.
- Viaticum*, its meaning, VII. 246.
- Victor, bishop of Rome, V. 148. 229. excommunicated Theodotus for his heresy, 226. blamed for misapplying the ecclesiastical censure in a case relating to the time for keeping Easter, *ib.*
- Victor Antiochenus, VII. 150. *n.*
- Victorinus Petavionensis, V. 178. 197. *n.* 221.
- Vienna, imperial library of, has the MS. of the Athanasian Creed presented by Charlemagne to pope Adrian I., IV. 191. and a MS. of Otrifridus's German version of it, 206. and two Greek MS. versions, 211.
- Vigilius, pope, IV. 221.
- Vigilius Tapsensis, I. i. 107. III. 60. 237. *n.* 240. *n.* IV. 142. 196. 259. *n.* 267. considered by Quesnel and others to be the author of the Athanasian Creed, 137. 144. by Dr. Cave, 138. Dupin, 139. Bingham, 142. and Oudinus, 143. denied by Montfaucon, 140. and Muratorius, 141. reasons for his not being the author of the Athanasian Creed, 250.
- Villerius, P. Loseler, X. 386.
- Vincentius Mart. III. 119. *n.*
- Vincentius Lirinensis, IV. 142. 247. 249. 257. 259. *n.* 263. 267. 268. 270. 271. *n.* 272. *n.* 277. *n.* 278. *n.* 279. *n.* V. 106. *n.* 334. *n.* 335. *n.* 367. *n.* X. 477. inclined to allow the plea of Origen's works being adulterated, III. 326. considered by Antelmi to be the author of the Athanasian Creed, IV. 140. doubted by Montfaucon, *ib.* reasons against his being the author of the Athanasian Creed, 261.

- Vines, — VII. 265. n.
- Viret, Peter, VIII. 41.
- Virgil, VI. 309. 310. 317. 319. 320. VII. 232.
- Virginia, see *J. Blair*.
- Virtue, the scripture account of, V. 506. its true meaning, 509. admits of degrees, 519. its own reward, remarks on the unsoundness of this maxim, VIII. 64. 65. 66.
- Virunius, X. 431.
- Visionaries, ancient, V. 190.
- Vitringa, Campegius, V. 63. n. 74. n. 76. n. 79. n. 177. n. 180. n.—186. n. 220. 224. n. 349. n. 402. n. 415. n. 417. n. 437. n. VI. 10. n. 11. 18. n. 111. n. 163. 181. n. 209. n. 220. n. 221. n. 224. n. 225. n. 226. n. 231. n. 233. 248. n. 259. n. 262. 263. n. 264. 270. n. 344. n. 357. n. 358. n. VII. 26. n. 32. n. 49. n. 65. n. 67. n. 269. n. 316. n. 317. n. 337. n. 344. 347. n. 350. n. 362. n. 366. n. 390. n. 391. n. VIII. 102. n. 148. n. 156. n. 184. 325. n. 331. n. 343. n. 344. n. IX. xv. n. 429. n. X. 477. 482. 488. a proper allegorist of scripture, V. 19.
- Voetius, Gisbert, VIII. 88. n. 94. n. 106. n. 109. n. 113. n.
- Volkelius, — VII. 34. 55. n. 205. n. 211. n. 212. n. 272. n. 273. 274.
- Vorstius, Joannes, VII. 21. n. 86.
- Vossius, Gerard John, I. i. 106. II. 196. n. IV. 134—138. 143. 197. 232. 233. 259. n. V. 315. n. 322. n. 326. n. 467. 525. VI. 43. n. 113. n. 184. n. 186. n. 317. 318. 345. n. 353. n. 355. n. 357. n. 358. n. VII. 15. n. 33. 95. n. 136. n. 168. n. 241. n. 242. n. 268. n. 284. n. 287. n. 310. n. 318. n. VIII. 57. n. 139. n. 142. n. 229. n. 274. n. 275. 335. n. 357. n. IX. 435. n. 460. n. X. 483. 495—499. led the way in a strict inquiry into the Athanasian Creed, IV. 133. the result of his inquiries, *ib.* 144. their character, 134. considered the unity of God, though not demonstrable from human reason, yet highly probable, 455. n. proved the tradition of

the Apostles' Creed having been composed by them to be fabulous, V. 393. the most judicious etymologist that the world has known, X. 436. 439.

W.

- Wade, — III. 361. n. 402. n.
 Wake, William, archbishop of Canterbury, I. i. 178. 292. V. 262. n. 263. n. 378. 494. n. VI. 324. 329. VII. 6. n. 138. 182. n. VIII. 138. n.
 Walchius, — I. i. 335. 336. n.
 Waldegrave, Robert, X. 333.
 Walker, — IX. xxvi.
 Wall, William, II. 175. n. 191. n. 196. n. III. 226. 257. n. IV. 255. V. 158. n. 393. n. 485. 493. n. VI. 342. n. 344. n. 346. n. VII. *adv.* 46. n. 136. n. 143. n. 239. n. VIII. 139. n. IX. xix. n. xxi. n. xxvi. xxviii. xxx. n. xxxi. xxxii. 439. n. 443. n. 444. n. 446. n. 473. n. 476. n. 487. n. 502. n. 510. n. X. 476. 485. 494. 495. erroneous in supposing the word *sacrament*, used by the younger Pliny in his account of the Christians, meant baptism, and not the eucharist, VII. 32. his opinion respecting the commencement of infant communion, IX. xxii.
 Wallis, John, Savilian professor of geometry at Oxford, I. i. 83. II. 361. IV. 307. VI. 315. X. 437. considered some of dean Sherlock's illustrations in his *Vindication of the Trinity*, as approaching to tritheism, I. i. 41. and was himself charged with leaning to Sabellianism, *ib.* his party called *Nominalists*, 42.
 Walsingham, Francis, X. 386.
 Waltherus, — VI. 267.
 Wanley, Humphrey, IV. 169. 185. 192. 193. 194. 206. 230. X. 204. n. 308. 309. 310. 317. 326. 327. n. 336. 337. 346. 347. 349. 356. 367. 368. 436. 439.
 Warburton, William, bishop of Gloucester, I. i. 323. 325. his animosity against Waterland, 334.
 Warcupp, — X. 415.

- Ward, Samuel, master of Sidney college, Cambridge, VII. 95. *n.* 234. *n.* 241. *n.* IX. xxi. X. 514—518.
- Ward, Seth, bishop of Salisbury, wrote a treatise on the existence and attributes of God, IV. 427.
- Warren, Dr. Richard, I. i. 211. VII. 224. X. 427. fellow of Jesus college, Cambridge, rector of Cavenish, and afterwards archdeacon of Suffolk, X. 455. *n.* published an Answer to Hoadley's Plain Account of the Sacrament, *ib.* Waterland's praise of it, 455.
- Waterland, Daniel, his high reputation as a theological writer, I. i. 1. yet there had been no entire collection of his writings before this edition, *ib.* the design of bishop Van Mildert's preliminary essay, 2. little known of Dr. W.'s personal history, *ib.* from what sources derived, 2—6. notice of "Memoirs of the Life and Writings of Dr. Waterland, &c. by a Clergyman," 4. which was nothing but a scurrilous attack by Mr. Jackson, *ib.* born at Walesby, Lincolnshire, Feb. 14, 1683, 8. second son of the Rev. H. Waterland, *ib.* his early talents, by whom cultivated, *ib.* admitted sizer of Magdalene college, Cambridge, 1699, 9. became successively scholar, fellow, tutor, and dean, *ib.* appointed by the earl of Suffolk and Bindon master of the college in 1713, *ib.* and presented by him to the living of Ellingham in Norfolk, 10. continued tutor some years after he became head of the college, *ib.* used to study late at night, *ib.* probably shortened his life by too intense application, 11. was one of the university examiners and moderators in 1710, *ib.* and employed, whilst yet a junior member of the senate, in several syndicates, *ib.* in Nov. 1712. he preached the commemoration sermon, *ib.* and in July 1713. the assize sermon, *ib.* graduated regularly in divinity, instead of applying for a degree by *mandamus*, as is usual with heads of houses in that university, *ib.* Seed's notice of his celebrated divinity act on the question, whether Arian

subscription was lawful, 12. this performance probably caused Dr. Clarke to omit a passage respecting subscription to the Articles in his second edition of his Scripture Doctrine of the Trinity, 13. drew up the vote of thanks by the senate to Dr. Bentley for his answer to Collins, *ib.* elected vice-chancellor in November 1715, 14. exerted himself in the arrangements for the university's reception of bishop Moore's library, *ib.* the controversy between the two universities and the college of physicians happened in his vice-chancellorship, 16. 17. was successful in allaying the political animosities that raged in the university respecting the Hanoverian succession, 17. made one of the chaplains in ordinary to the king, 21. probably at Dr. Bentley's suggestion, *ib.* Middleton's unworthy insinuations about his appointment, 22. the origin of his hostility uncertain, 22. *n.* prevented from opposing Bentley in the professorship of divinity from esteem for him, 24. anecdote of his observation on Bentley's prelection on 1 John v. 7, the correctness of this anecdote questionable, and why, 25. what, perhaps, was his and Bentley's opinion of the matter, 26. had the degree of D. D. conferred upon him when the king visited Cambridge, 26. the Biographia Britannica wrong in saying he was *incorporated* at Oxford, 27. *n.* was probably only admitted *ad eundem*, *ib.* avoided as much as possible the contest between the university and Dr. Bentley respecting his claim of additional fees for presenting to degrees, 27. 29. appointed to convey the university's vote of thanks to bishop Gastrell for maintaining the university degrees against the Lambeth degrees, 30. 31. and to the earl of Nottingham for writing in defence of the Trinity in answer to Whiston, 31. 32. concerned in certain negotiations between the university and the company of stationers in London, 32. in a political contest for the appoint-

ment of a vice-chancellor, I. i. 34. in maintaining the rights of the university against the town, *ib.* and in revising the list of benefactors to the university, *ib.* subscribed twenty guineas towards beautifying his college chapel, *ib.* notice of his *Vindication of Christ's Divinity, being a Defence of some Queries relating to Dr. Clarke's Scheme of the holy Trinity*, 36. Dr. W.'s own account of the cause of his drawing up these Queries, and afterwards publishing a Defence of them, ii. *pref.* i. 55. his defence of his general title, viz. *A Vindication of Christ's Divinity*, ii. 9. *pref.* Dr. Clarke's reputation perceptibly declined upon his taking the field, i. 57. bishop Van Mildert's observations on his Queries, and Jackson's answer, 58. his arrangement of scripture quotations superior to Dr. Clarke's, 60. notice of Dr. Clarke's tract in reply to him, entitled, *The Modest Plea continued, or a brief Answer to Dr. Waterland's Queries relating to the Trinity*, 62. appointed first lady Moyer's lecturer after the publication of his *Defence of the Queries*, 65. dedicated his lectures to the bishop of London, 67. the preface contains remarks upon the *Modest Plea continued*, and upon *Unity of God not inconsistent with the Divinity of Christ*, *ib.* character of both, *ib.* 68. these lectures, according to the author, (II. vii.) may be looked upon as a supplement to his *Vindication of Christ's Divinity*, 68. yet the work may be considered an entire and perfect treatise in itself, *ib.* the argument from *worship* omitted, having fully treated of it in the *Vindication*, II. vii. the *Vindication* chiefly upon the offensive, *ib.* the sermons proceed more directly, giving the direct scripture proofs, *ib.* his strictures on the *Modest Plea continued*, xi. why he wrote no particular reply to it, *ib.* what he conjectured was the object of Dr. Clarke's book, xviii. his strictures on a pamphlet entitled, *Unity of God not inconsistent with the Divinity of Christ*, &c. xxiii.

clears himself from the charge of making three Persons one Person, xxxvii. xxxviii. his short strictures on Whitby's Modest Disquisitions on Bishop Bull's Defence of the Nicene Creed, I.ii. 283. notice of Whitby's Reply to them, i. 71. and of his Answer to the Reply, 72. bishop Van Mildert's notice of Whitby's second Part of a Reply, 74. circumstances that induced Waterland to publish *The Case of Arian Subscription considered*, 75. 76. 77. bishop Van Mildert considers it one of his ablest productions, 78. answered by Sykes in *The Case of Subscription to the Thirty-Nine Articles considered*, 82. notice of this answer, *ib.* the fallacy that runs through it, 84. notice of Waterland's Reply, entitled, *A Supplement to the Case of Arian Subscription considered*, 85. his vindication of the Articles from the charge of admitting none but a Calvinistic construction completely satisfactory, 86. notice of Sykes's Reply to this Supplement, 87. not noticed by Waterland, *ib.* notice of Jackson's *Reply to Dr. Waterland's Defence of his Queries*, 88. how far Dr. Clarke was concerned in it, 88. *n.* answered by Waterland in his *Second Vindication of Christ's Divinity, &c.*, 91. the whole force of his intellectual powers and erudition collected in this work, 95. yet it was prepared in two months, *ib.* his chief object in this Vindication is to clear the sense of the Ante-Nicene church, III. v. his answer to Whiston's objection against the suffrage of the Ante-Nicene church being claimed in favour of the Athanasian doctrines, *ib.* his objections against a proposal for determining the controversy by scripture alone, laying aside not only antiquity, but also those texts of scripture that are disputed, xx. his defence for entitling his two tracts *Vindications of Christ's Divinity*, 2. what he principally intended by the motto prefixed to his first Vindication, 6. his remarks as to the sincerity of both parties, 8. his justification of his application of the

terms *Arians* and *Arianism*, III. 10. answers the charge of concealing the material point in question, 19. notice of Jackson's *Remarks*, and Clarke's *Observations* on his second Defence of some Queries, I. i. 95. why he did not notice Jackson's *Remarks*, 100. some particulars respecting his *Farther Vindication of Christ's Divinity*, in answer to Dr. Clarke's *Observations*, 100—105. which was answered by Jackson's *Farther Remarks, &c.*, 105. which *Remarks* remained unnoticed by Waterland, *ib.* and here this controversy ended, *ib.* between the publication of his *Second Vindication* and his *Farther Vindication* he wrote his *Critical History of the Athanasian Creed, ib.* object of this work, 106. IV. 129. method of it, I. i. 106. IV. 150. some information respecting the circumstances that gave rise to his *Answer to some Queries printed at Exon, relating to the Arian Controversy*, I. i. 129. notice of his tract, entitled, *The Scriptures and the Arians compared, &c.*, 133. occasion of his correspondence with Mr. Staunton concerning the Trinity, 134. his amiableness how shewn in this controversy, 137. origin of his *Dissertation upon the Argument à priori for proving the Existence of a First Cause*, 137. 145. at first added anonymously to Mr. Law's *Enquiry*, (who was his intimate friend,) 147. notice of this *Dissertation, ib.* his services in the Trinitarian controversy, 151. did not notice any of Jackson's further writings against him, *ib.* the *Memoirs of his Life and Writings* by Jackson, too scurrilous to be replied to, *ib.* outline of his work, entitled, *The Importance of the Doctrine of the Trinity asserted*, 112. when and where reprinted, 127. notice of his *Remarks on Clarke's Exposition of the Church Catechism*, 185. replied to by Sykes, 189. the most exceptionable part of whose answer being relative to the Lord's Supper, he in consequence published his tract on *The Nature, Obligation, and*

Efficacy of the Christian Sacraments, 192. notice of it, *ib.* notice of Sykes's Defence of his Answer, 201. and of Waterland's reply in his *Supplement* to his former treatise, 205. and of Sykes's rejoinder in his *True Foundations of natural and revealed Religion*, 208. and of Waterland's notice of this in his *Postscript* to his second part of *Scripture Vindicated*, 169. and of Sykes's short answer to this Postscript, 171. Waterland pursued this controversy no further, 172. his controversial writings in defence of Christianity against deists, 153. wrote the first part of his *Scripture Vindicated* in answer to Tindal's *Christianity as old as the Creation*, 157. notice of it, *ib.* 158. the first part extends only to the end of Genesis, 158. this part noticed by Tindal in his reply to bishop Gibson's second Pastoral Letter, 160. this publication he deemed unworthy of a reply, *ib.* anonymously but fiercely attacked by Dr. Middleton, 161. who bore him personal ill-will, from his being his too successful competitor in literature and public esteem, *ib.* Middleton's letter answered first by Dr. Pearce, 163. against which Middleton published a Defence, *ib.* notice of it, *ib.* Waterland took no part in these disputes, but went on with his second part of *Scripture Vindicated*, 168. notice of it, *ib.* and of his third part, 172. designed a fourth part vindicating the New Testament in like manner, which however never appeared, *ib.* the three parts subsequently published together with a general preface, 173. notice of his *Defence of the Bishop of St. David's*, *ib.* his *Advice to a Student*, drawn up for his university pupils, and not intended for publication, 178. notice of his *Recommendatory Preface to the second edition of Mr. Blair's Sermons*, *ib.* and of his *Discourse on Regeneration*, 179. why very seasonable at the time, 181. high encomium of it, 182. notice of his Charge on the doctrinal use of the sacrament, 212. 264. particulars of

his amicable dispute with Dr. Pearce respecting the eucharist, I. i. 213. Dr. Brett defended Johnson's *Unbloody Sacrifice* against him, 265. notice of his MS. censures of Brett's and Johnson's publications on the same subject, 216. general account of his *Review of the Doctrine of the Eucharist, &c.*, 218. its object, *ib.* Dr. Berriman his friend, 247. *n.* notice of his primary Charge on the alleged independence of natural religion upon that which is revealed, 247. notice of his second Charge in defence of revealed religion, 249. most of his observations therein were levelled against Toland's *Christianity as old as the Creation*, 254. notice of *Discourse of Fundamentals*, comprising the substance of two Charges, *ib.* and of his three Charges respecting the eucharist and sacrifices, with observations upon them, 267. notices respecting his five occasional sermons, 279. confided his papers to his former pupil, the Rev. J. Clarke, to publish such as he thought proper after his death, 281. who selected thirty-three sermons and two tracts, one on justification, the other on infant communion, 282. observations upon the sermons, *ib.* upon the tract on justification, 287. and upon that on infant communion, 290. Clarke's preface to these writings, IX. i. notice of his two Letters on lay-baptism, I. i. 292. was first in favour of it, but afterwards altered his opinion, X. 4. Mr. Kelsall's answer to the first, 11. notice of his letters to Mr. Lewis, I. i. 298. and to other correspondents, 299. observations respecting his MS. notes on his own and on other writings, 300. laboured much for the improvement of Hearne's edition of Robert of Gloucester, 303. his annotations on the holy scriptures inserted in Dr. Dodd's Commentary on the Bible, 304. his account of his declining to be prolocutor of the lower house of convocation, 1735, X. 412. 450. Browne's Animadversions on two pieces, and Alexander's Essay on Irenæus, passed through

his hands before they were printed, 413. how far concerned about the new edition of Cave's *Historia Literaria*, 423. 424. his thoughts on moral goodness, 462. his services as master of his college, and vice-chancellor of the university, I. i. 305. recommended by bishop Robinson as the first lady Moyer's lecturer, *ib.* presented by the dean and chapter of St. Paul's to the living of St. Austin and St. Faith, London, *ib.* promoted to the chancellorship of York, by sir W. Dawes, archbishop of York, 308. the archbishop's letter of thanks to him for his History of the Athanasian Creed, 309. through whom made canon of Windsor, 310. obtains the vicarage of Twickenham from that chapter, and resigns the living of St. Austin and St. Faith, *ib.* collated by bishop Gibson to the archdeaconry of Middlesex, 246. 310. intimate with Seed, 311. chosen prolocutor of the lower house of convocation, but declines the post, and why, 312. X. 412. 450. Dr. Cobden's intended address on his presentation, I. i. 312. *n.* his literary aid to other authors, 314. particularly to John Berriman's Moyer's Lectures, *ib.* Wharton's edition of Cave's *Historia Literaria*, 317. and Fiddes's *Body of Divinity*, *ib.* the offer of the bishopric of Llandaff made to him, probably through archbishop Potter, 320. why he declined it, *ib.* notice of an ill-natured story respecting him, 324. his patience and resignation in his last illness, 326. his interment, 327. had married Jane Tregonwell, 328. archbishop Potter's tribute to his memory, 330. his literary acquaintances, 331. deference paid to him, 332. character of his opponents, *ib.* Warburton's animosity against him, 334. praised by foreigners, 335. the good that his controversial writings produced, 336. his style, 341. his temper and disposition, 342. he and Dr. Clarke on good terms, notwithstanding their difference in religious points, 344. chronological order of his works, 345. *n.* the

- arrangement in this edition, I. i. 346. most of his books in Rawlinson's collection in the Bodleian, 324. *n.*
- Waterland, Henry, rector of Walesby and Flixborough, the father of Daniel Waterland by a second wife, I. i. 8. was the son of John Waterland, presbyter of Braughton, 8. *n.* and had been a scholar of Magdalene college, Cambridge, *ib.*
- Waterland, Henry, I. i. 329.
- Waterland, Henry, notice of, I. i. 329. his preferment, *ib.*
- Waterland, Isaac, I. i. 330. *n.*
- Waterland, John, presbyter of Braughton, grandfather of Daniel, I. i. 8. *n.*
- Waterland, Martin, his death, I. i. 330. *n.*
- Waterland, Samuel, I. i. 330. *n.*
- Waterland, Dr. Theodore, I. i. 3. 344. brother of Daniel, educated at Clare-hall, Cambridge, where he became fellow, I. i. 328. 329. afterwards fellow of Magdalene college, 329. his preferments, *ib.* preached lady Moyer's lectures, but did not publish them, *ib.* his only publication an accession sermon at Cambridge, *ib.*
- Waterland, Mrs., see *J. Tregonwell.*
- Watts, Isaac, VI. 324.
- Watts, J., VI. 46. *n.*
- Webster, William, I. i. 334. V. 27. *n.* translated Maimbourg's History of Arianism, I. i. 319. notice of the two Dissertations he prefixed, 319. *n.* editor of the *Weekly Miscellany*, under the name of Richard Hooker, 324.
- Weekly Miscellany*, see *Webster.*
- Weeks, computation by, archbishop Sharpe's illustration of, VIII. 33.
- Welchman, Edward, I. ii. 347. V. 9. *n.* 247. VII. 78. *n.* X. 423. author of an illustration of the Thirty-nine Articles, notice of his tract, entitled, *Dr. Clarke's Scripture Doctrine of the Trinity examined*, I. i. 51.

- Wells, Edward, V. 142. n. 427. VI. 205. n. 222. n. 235. 251. n. 264. n. 265. n. 267. 319. VII. 269. n. X. 497. notice of his *Remarks* on Dr. Clarke's Introduction to his Scripture Doctrine of the Trinity, I. i. 47. replied to by Dr. Clarke, who attacked some untenable positions he had advanced, 48. notice of his second letter in answer to Dr. Clarke, *ib.*
- Wendelinus, — X. 38. n.
- Werenfels, Samuel, VII. 333. n. X. 485. 504.
- Wesley, John, I. i. 180. 181. 288.
- Wesseling, — X. 415. 417.
- Wesselius, Joannes, VI. 344. n. IX. 453. n. 467. n.
- West, Gilbert, VI. 321. 324.
- Wharton, Henry, IV. 178. 205. 206. X. 207. 212. 214. 219. 225. 226. 275. 298. 346. 355. 356. 362. edited Cave's *Historia Literaria*, I. i. 317. was of opinion that the version of the Bible, commonly ascribed to Wickliff, was really done by Trevisa, IV. 176. is positive the Norfolk MS. of the Gospels belongs to Wickliff, *ib.* his reasons unsatisfactory to others, and in part confuted, *ib.* Waterland's observations on the subject, *ib.*
- Wheatly, Charles, I. i. 211. 295. 300. 301. 302. 314. 331. VII. 303. n. 437. n. X. 228. 229. 230. 339. once a fellow of St. John's college, Oxford, I. i. 301. notice of Waterland's MS. notes on his *Illustration of the Common Prayer*, 7. character of his Moyer's Lectures, X. 430. published an anonymous tract against Hoadley's *Plain Account of the Sacrament*, 456. well spoken of, *ib.*
- Whelock, Abraham, X. 204. n.
- Whiston, William, I. i. 3. 25. 45. 64. 76. 82. 83. 93. 133. 154. 211. 292. 333. II. 347. III. xxi. 60. 103. 259. 260. 306. 316. 336. 407. 418. 466. 469. IV. 352. n. 364. n. V. 328. n. VI. 173. n. 174. 297. 315. 319. VIII. 7. n. X. 392. 410. 421. 452. notice of his character, I. i. 155. his censure of Dr. Clarke's method

- of vindicating Arian subscription, II. 398. his objection against the suffrage of the Ante-Nicene church being claimed in favour of the Athanasian doctrines answered, III. v. Fabricius's censure of his attempt to substitute the larger for the smaller Epistles of Ignatius, 262. *n.* and of his attempt about the Apostolical Constitutions, 263. *n.* his proof of the Son being a creature from Prov. viii. 22. refuted, 316. 317. 318. his censure of Athanasius on this point answered, 319.
- Whitaker, William, II. 377. 378. 384. V. 326. *n.* VIII. 342. *n.* regius professor of divinity at Cambridge, furthered the growth of Calvinism there, II. 376. drew up the Lambeth Articles, 379.
- Whitby, Daniel, I. i. 118. 122. 124. 128. 133. 155. 300. 332. ii. 12. 91. 100. *n.* 228. 276. 324. III. 418. IV. 116. V. 76. *n.* 91. *n.* 105. 142. *n.* 282. *n.* 293. *n.* 325. *n.* 468. VI. 190. *n.* 215. *n.* 319. 323. 342. *n.* 351. *n.* 373. *n.* 375. *n.* VII. 21. 117. *n.* 123. 224. 376. *n.* VIII. 104. *n.* 111. *n.* IX. 455. 473. *n.* 499. *n.* X. 503. a quotation proving his former belief in Christ's divinity, I. ii. 11. an instance of his misquoting authorities, 93. his notion of mysteries exposed, 218. censured for his disbelief of the Trinity, 225. praised for his former good service to the church, 282. notice of his *Disquisitiones modestæ* on bishop Bull's Defence of the Nicene Creed, i. 69. his two preliminary maxims, 70. strictures on these Disquisitions, shewing their general fallacies and particular defects, ii. 283. his first fallacy is his making *essence* and *person* to signify the same, *ib.* further commented on in Waterland's *Answer to his Reply*, II. 208. his second is, in arguing from the expressions of Arians to those of Ante-Nicene writers, I. ii. 286. further noticed in the *Answer to his Reply*, II. 221. his third is, in arguing against the faith of the Ante-Nicene fathers in Christ's divinity, from their often distinguishing God from

- Christ, and calling the Father God absolutely, I. ii. 287. this fallacy enlarged upon, II. 225. his misquotations, I. ii. 287. II. 231. his misconstructions and misrepresentations, I. ii. 288. II. 234. 237. 241. 245. 249. 259. 262. 264. 268. 269. charged with falsely styling Barnabas's Epistle *spurious*, I. ii. 290. II. 246. and with giving a partial account of the ancient doxologies, I. ii. 291. II. 247. Waterland's Answer to his Reply, 205. bishop Van Mildert's notice of both the Reply and the Answer, I. i. 71. 72. why Waterland did not answer his Modest Disquisitions more fully in his Defence, &c., II. 229. his method of managing the controversy, according to Waterland, 276. bishop Van Mildert's notice of his second part of a Reply, I. i. 74. objections to his addition to the definition of the word *heretic*, V. 82. 87. his opinion of the use and value of the ancient fathers, 276. 277. *n.* his objections against the use of them in interpreting scripture answered, 284. observations on his censures of their scripture criticisms, 311. 316. 319. his view in disparaging them, 329. *n.* his explanation of 1 Cor. x. 16, &c. censured, VII. 216. 218.
- Whitchurch, Edward, X. 302. 310. 323. 327. *n.* 329. 348. 349. 368. 371. 372. 374. 375. 377. 382. 383. 399.
- White, Dr., II. 383.
- White, Francis, bishop of Ely, observation on his notion of the eucharistic sacrifice, VIII. 169.
- Whitfield, George, I. i. 180. 181. IX. iv. *n.* viii. *n.* ix. *n.* xii. *n.* xiv.
- Whitgift, John, archbishop of Canterbury, VII. 437. IX. 450. *n.* X. 12. 62. 66. 67. his opinion as to the proceedings at Cambridge against Barret for Anti-Calvinism, II. 376. 377. 378. though he countenanced the Lambeth Articles, yet he might not have understood them in so strict a sense as Whitaker, who drew them up, 369.
- Whole Duty of Man*, VI. 305.

- Wholly*, anciently spelt *holy*, IV. 282. *n.*
- Wicked men, the providential instruments of good, two sermons on this subject, IX. 75. 86.
- Wickliff, John, IV. 178. 294. X. 200. 203. 206. 209. 210. 211. 229. 231. 294. 297. 298. 345. 346. 352. 376. 377. 393. 394. 398. notice of an English Comment on the Athanasian Creed ascribed to him by Waterland, IV. 175. on what grounds, *ib.* a MS. of his Bible in Emanuel college library, Cambridge, 176. Wharton was of opinion that the version, commonly ascribed to him, was really Trevisa's, *ib.* his reasons unsatisfactory to others, and in part confuted, *ib.* Waterland's observations on the subject, 177. Wharton is positive that the Norfolk MS. of the Gospels is a version done by Wickliff, 176. two copies of his translation of the Testament in Magdalene college library, Cambridge, X. 232. a copy annexed to his Bible in Emanuel college library, *ib.* observations respecting MS. copies of his translation of the Testament, 274. 278. conjectures concerning his Bible, 353. 359. probably translated the New Testament only, 354. 359.
- Wickliffites, X. 217. 224.
- Wilkins, John, bishop of Chester, IV. 207. 452. *n.* VI. 169. *n.* 210. 324. VIII. 66. *n.* 81. *n.* X. 278. 281. 289. *n.*
- Will*, and *arbitrary will*, distinct, I. ii. 91. how the Son may be said to have been begotten with the will of the Father, 89. 348. how the ancients held eternal generation to be an act of the will, III. 262. in what senses used by the fathers, 264. its different meanings as applied to temporal and to eternal generation, 287.
- Will*, or *the Father's Will*, a name given by some of the ancients to the Son, III. 263.
- Willehad, St., bishop of Breme, IV. 224. 226.
- William III., VI. 328.

- William and Mary college in Virginia, Rev. J. Blair its original projector and first president, VI. 328.
- Williams, — I. i. 288. president of St. John's college, Cambridge, X. 459.
- Williams, Dr., VIII. 34.
- Willis, Browne, X. 458.
- Wimbledon, — X. 231.
- Windsor college library, X. 291. 303. 398. 399.
- Wingate, Edmund, VI. 315.
- Wise, Dr., VIII. 181. n.
- Witsius Hermannus, I. i. 255. V. 254. n. VI. 47. n. 53. n. 56. n. 57. n. 67. n. 131. n. 163. 183. n. 184. n. 185. n. 203. n. 208. n. 224. n. 225. n. 235. n. 251. 252. n. 259. n. 268. n. VII. 316. n. 317. n. 330. n. 376. n. VIII. 14. n. 21. n. 23. n. 24. n. 88. n. 111. n. 112. n. 156. n. X. 471. 472. 483. his censure of those who denied the importance of the doctrine of the Trinity, V. 4. n. and of the remonstrants for not considering the doctrine of the Trinity practical, 27. n. confuted the pretences of Marsham and Spencer against the opinion that pagan writers borrowed from the Jews, VIII. 16.
- Witty, — VI. 15. n. 16. n.
- Wolff, R., X. 337. 400.
- Wolfius, John Christopher, V. 49. n. 76. n. 78. n. 80. n. 361. 362. 363. n. VI. 153. 342. n. 344. n. 351. n. VII. 21. 51. n. 66. n. 108. n. 155. n. 189. n. 223. n. 224. 225. 318. n. 320. n. 330. n. 397. n. VIII. 6. n. 269. n. 325. n. IX. 439. n. 442. n. X. 473.
- Wollaston, William, IV. 427. 450. n. V. 505. n. VI. 324.
- Wolsey, Thomas, cardinal, X. 238.
- Wolzogenius, — VII. 63. n. 85. X. 501.
- Women had the priesthood among some ancient sects, X. 51.
- Wood, Anthony, X. 360. 361.
- Woolston, Thomas, VI. 285. 292.
- Word, see *Λόγος*.
- Worde, Wynkyn de, X. 235.

World, the upper and lower, not created by one Author, according to Cerinthus, II. 27. creation of the world by God most high proved from the eucharist, VIII. 131. see *Revelation*.

Worship, religious, appropriated to the supreme God only in scripture, I. ii. 162. creation the ground and reason of worship in scripture, 190. some probable reasons why God may have reserved divine worship to himself alone, 166. no distinction in scripture between absolute and inferior worship, 166. II. 73. the same proved also from the practice of the primitive martyrs, I. ii. 173. and from the doctrine of the ancient church, 175. proof that relative inferior worship may not be paid to any *creature*, 167. religious worship due to Christ, 178. upon what principles given to him by the primitive Christians, 181. how the worship, paid to him, redounds to the Father, 184. due to him, as Creator and Preserver, long before the commencing of his mediatorial kingdom, 189. proves Christ to be the one God, II. xxx. the Arian notion of worship refuted, xxxii. the only scriptural foundation of any religious worship is the divinity of the Person, xxxvi. the mediatorial office of Christ cannot be the foundation of his worship, and why, xxxiii. xxxvi. observations on the opinions of the author of *Unity of God not inconsistent with the Divinity of Christ*, with respect to religious worship, xxxi. xxxii. prayer and thanksgiving, as parts of religious worship, how considered, xxxiv. mediatorial worship considered at large, III. 343. only one, and has respect to the divinity of the Person to be worshipped, otherwise it is idolatry, 349. 350. how understood by the ancients, 357. who made no distinction of supreme and inferior worship, 360. why the worship of the Son, although terminating in the Father, cannot be an inferior worship, 361. why his worship may be considered, as ultimately resting in the Father, *ib.* in-

- ferior worship disproved, 363. how it differs from honour, 354. worship of the Son not founded on his power of judging, 376. this was the Socinian idea, *ib.* the old Arian foundation for his worship, 380. why principally required to be given to God, 429. scripture knows nothing of creature-worship, or inferior, relative or mediate, IV. 360. 362. observations on divine worship, V. 32. instances from scripture of worship being paid to the Son and Holy Ghost, 379. proof that it was also offered by the primitive Christians, 380.
- Wotton, William, II. 95. *n.* IV. 207. 208. *n.* V. 301. 305. *n.* VI. 45. *n.* 344. *n.* 345. *n.*
- Wrangham, archdeacon, I. i. 6.
- Wray, Christopher, I. i. 8. *n.*
- Wurtzburgh, library of, has the oldest MS. of S. Bruno's Comment on the Athanasian Creed, IV. 169. which was left by him as a legacy to that church, *ib.* its age, *ib.*
- Wyghte, John, X. 400.
- X.
- Xenophanes, III. 256. *n.*
- Xenophon, VI. 315. 316. said to have borrowed from the scriptures, VIII. 10.
- Ximenes, Francis, cardinal, X. 431.
- Y.
- York, archbishop of, see *sir W. Dawes.*
- York, cathedral library of, has a MS. of S. Bruno's Comment on the Athanasian Creed, IV. 170. its probable age, *ib.*
- Young, Dr., dean of Sarum, I. i. 136. VI. 315. 317. X. 454.
- Young, Patrick, IV. 214.
- Young, — canon residentiary of St. Paul's, I. i. 307.
- Z.
- Zach. Mitylen., III. 395. *n.*

- Zaleucus's laws borrowed in part from the scriptures, VIII. 11.
- Zanchius, Jerome, VI. 268. n. VII. 234. n. VIII. 272. n. 278. n. 346. n. 352. n. X. 39.
- Zeltner, — VIII. 171. n.
- Zeno Veronensis, I. ii. 100. n. 114. n. III. 100. n. 147. n. 256. n. 266. n. 268. n. 295. n. 395. n. 454. n. IV. 27. 110. V. 43. VIII. 293. n. 308. his statement as to the *procession* of the Son, I. ii. 106. n. and as to the *undivided* nature of the Father and the Son, 206. n.
- Zephyrin, pope, V. 229.
- Zialowski, Eustratius Johannides, Gundling wrote notes on his piece relating to the religion of the Greek churches, IV. 138.
- Zois, X. 138.
- Zoroastres, VI. 180. VIII. 21.
- Zornius, — V. 294. n. 323. n. VII. 52. n. 107. n. 312. n. 313. n. 319. n. 320. n. 344. 376. n. VIII. 138. n. 325. n. 326. n. IX. xix. n. xx. 502. n. X. 483. 486. 488. 511.
- Zuinglians, VII. 5. considered lay-baptism invalid, X. 26. contrary to Zuinglius, *ib.*
- Zuinglius, Ulricus, IX. xxiv. X. 26. his views respecting the eucharist how faulty, VII. 182. what apology made for him, *ib.*
- Zwicker, Daniel, I. i. 36. III. xviii. V. 208. n. bishop Bull's *Primitiva et Apostolica Traditio* written expressly against him, I. i. 37. rejected the proeme of St. John's Gospel, V. 342.

THE END.

89097215693



b89097215693a



89097215693



B89097215693A