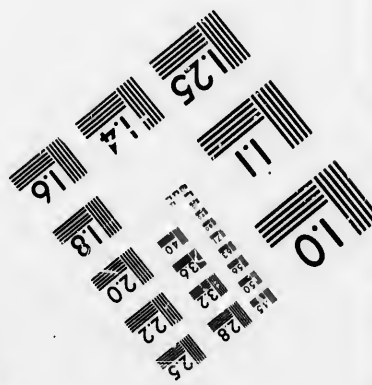
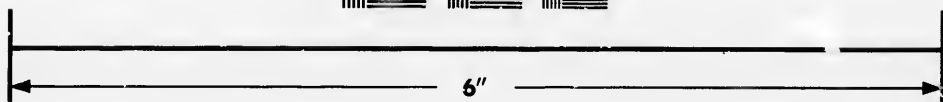
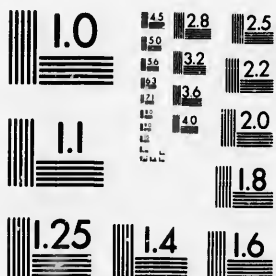


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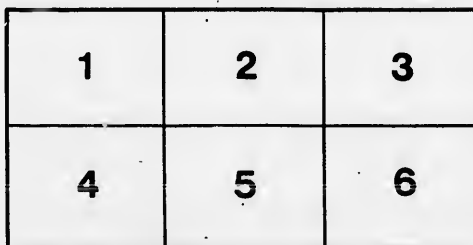
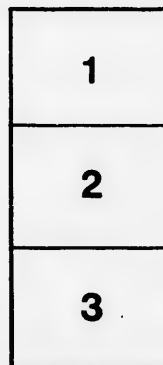
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SYLLABUS,

OF

LECTURES,

TO BE DELIVERED AT ST. JAMES'S CHURCH.

WEEKLY DURING LENT. 1835

DIVINE SERVICE TO COMMENCE EACH WEDNESDAY.

AT ELEVEN O'CLOCK, A. M.

B. STANTON, PRINTER.

Lent Lectures.

LECTURE 1st.—MARCH 11th, 1835.

THE course embraces the progress of Religious knowledge, from the creation to the Birth of Christ. The great importance of the subject falls naturally under three great divisions—1st. The progress of Religious knowledge before the flood.—2nd. From the flood to the death of Moses.—3rd. From the death of Moses to the Birth of Christ. The two first divisions formed the subject of our Lent Lectures in 1833, and 1834; and the third was left for our consideration this season—but a brief notice of the substance of the two former seems necessary, to enable us to proceed satisfactorily with the remaining part. The religious knowledge of our first Parents and their descendants consisted of certain facts which they saw, or which were revealed unto them, and their reflections and reasoning on the same. The facts were fourteen in number.—1st. Adam and Eve found themselves made in a state of maturity; 2nd. To them it was revealed that one God created the Universe; 3rd. They were placed in Paradise; 4th. The Sabbath was consecrated; 5th. The history of the Creation was revealed; 6th. In Paradise a law was enjoined them, and the penalties announced which were to follow its transgression; 7th. They were tempted, seduced, and fell; 8th. They were expelled from Paradise; 9th. The promise of their triumph over their enemy; 10th. Appointment of public worship after the fall; 11th. Divine institution of Sacrifice; 12th. The death of

Abel ; 13th. The flight of Cain ; 14th. Birth of Seth.

These remarkable facts furnished such principles both of faith and practice as proves the Patriarchal religion a rational service. First, a knowledge of the divine Being and perfections. Second, Adam and Eve's relation to God as their Creator. Third, their duty to Him as Creatures. The Law concerning the Tree of Knowledge ; their disobedience, and the consequences taught them—1st. God's just authority—2nd. Their responsibility—3rd. The certainty of punishment for transgression—4th. The mercy, and gentleness, and long suffering of God's government ; 5th. The divine purity—6th. The misery and destructiveness of sin.

The Institution of the Sabbath proved—1st. The worship of God to be the duty of mankind—2nd. The privilege of devotion or prayer, instead of the visible intercourse with God before the fall—3rd. The sentence pronounced on the Serpent evinced the supreme power of God—4th. The promise of victory to mankind encouraged the hope of a new dispensation of Grace—5th. The immortality of the soul evinced by man's creation, &c. From all which it appeared that the Religion of Adam and Seth, and their posterity, was of God's teaching, and that ample provision was made for the instruction and improvement of the world before the flood ; and this not only by the facts and reflections known to our first parents and their posterity, but by the frequent appearance of Angels.—By the spirit of prophecy hereditary in some families ; by uninterrupted tradition, &c. In fine, the Antidi-

luvians were in possession of such a degree of religious knowledge as might, through the grace of God, have stemmed the tide of iniquity: but the good were corrupted by the wicked, and the whole world presented a field of violence and blood. The dispensation of the deluge became, therefore, necessary for the regeneration of mankind; and was sent in mercy to preserve and advance virtue and religion on the earth.

SECOND DIVISION.

What additions were added to Noah's religious knowledge? His character—a preacher of righteousness, acquainted with all knowledge, religious and civil, before the flood. Divine wisdom adopted similar methods for the instruction of the new as the old world. Certain facts and events were attended with corresponding revelations to Noah, from which he reasoned as our first Parents had done. The deluge manifested the supreme Sovereignty of God, as a judgment on the world, for its wickedness; 2nd. The certainty and very time were revealed 120 years before the event; 3rd. It confirmed the faith of the righteous as to the malignant nature of sin; 4th. It proved God's unchangeable displeasure with sin, and his watchfulness over it, and determination to punish it; 5th. The preservation of one family an affecting lesson of divine pity and compassion;—even the preservation of the lower animals displayed God's benignity and wisdom; 6th. The covenant made with Noah; 7th. The dispersion. Great additions made to the religious knowledge of Noah by the destruction of the ancient world. The apostasy before the

flood was a proud rejection of the expected Redeemer. The apostacy after the flood was such a gradual and spreading corruption of this expectation, that it seemed good in the sight of God to separate one family from among the nations, as a depository of the fundamental truths of revelation. The Patriarch Abraham; his call; enters into a covenant with God; implies three distinct promises; 1st. The grant of the land of Canaan; 2d. The whole world; 3d. The kingdom of Heaven—justified by faith in offering Isaac; revelation respecting the Messiah, Sodom and Gomorah; Isaac, the child of promise, prefigured Christ; deceived by Jacob, who obtained his benediction; Jacob chosen of God; his vision at Bethel; wrestled with God; his blessings and prophecies at his death, Joseph and his Brethren a striking illustration of the watchful providence of God; Moses called at Mount Horeb; his miracles; destruction of the Egyptian army; promulgation of the law; circumstances with which it was attended; the law, moral and ceremonial—the former eternal—the latter temporary; substance of the moral law; Moses prophesied of Christ; his death—a type of the Redeemer.

THIRD DIVISION.

LECTURE 2nd—MARCH 18th.

State of Religion among the nations at the giving of the law; rapid decay of tradition after the dispersion; letters never mentioned before the law; discovered to Moses by revelation; often mentioned after his death; additions to religious knowledge in the time of Joshua; his interview with Jesus Christ,

as Captain of the Lord's Hosts ; the passage of Jordan ; the seige of Jericho ; the standing still of the sun and moon ; the fulfilment of the promise made to Abraham in taking possession of the land of Canaan ; election of Jehovah by the congregation as their King ; the character of Joshua typical of Jesus Christ ; fundamental law of the Mosaic institutions ; state of Religion during the time of the Judges ; the tabernacle at Gilgal, at Shiloh ; the prophetic hymn of Samuel's mother, Hannah ; the death of Eli, and capture of the Ark of God by the Philistines ; the restoration of the Ark ; the reformation of divine worship, and repentance of the people at Mizpeh ; Saul chosen king ; his reign, death, and character ; history of David ; his zeal for true religion ; his grievous sins and deep repentance ; his life presents the strength and prevalence of human corruption on the one hand—the extent and efficacy of divine grace on the other ; death and character ; reign of Solomon ; building and dedication of the Temple ; reformation and improvements of the Jewish Church during the reigns of David and Solomon ; the worship more spiritual.

LECTURE 3rd—MARCH 25th.

Progress of religious knowledge from the death of Solomon to the captivity ; revolt and wickedness of Jeroboam, and division of the nation into two kingdoms ; idolatry prevalent in both ; extraordinary ministry of the Prophet Elijah ; of Elisha ; total ruin of the kingdom of Israel ; the destruction of the Temple and City of Jerusalem ; the Jews carried

into captivity to Babylon; the Prophets who flourished during this period—Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk; their general design—threefold; 1st. To reprove the Jewish people for their wickedness, and threaten them, as well as Gentiles, with the severe judgments of God; 2nd. To invite all nations to repentance, both Jew and Gentile; 3rd. To encourage the faithful with promises of divine support; to assure them of the coming of Christ, and future enlargement and permanent glory of the Church.

LECTURE 4th—APRIL 1st.

From the captivity to the birth of Christ; return of the Jews; re-building of the Temple; the arrival of Ezra the Priest, and the reformation made by him; Haman and Esther; preservation of the Jews; re-building the walls of Jerusalem by Nehemiah; his reformation of the people; the Prophets that flourished during and after the captivity—Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Malachi; difference betwixt the first and second Temples; the Synagogue; its worship and power; Scriptures supposed to have been collected by Ezra; canon of the Old Testament completed; state of religion among the Jews at the Birth of Christ.

LECTURE 5th—APRIL 8th.

The Jewish Theocracy is the divine government seen in operation as to one particular nation; similar results happen to all nations, in modern as well as ancient times, though unexplained, (or the secret things of God) in their progress; this proved, from the light

thrown by revelation on the neighbouring nations ; the Egyptians, Babylonians, Medes and Persians, Tyre and Sidon, &c. idolatrous nations of old, punished by divine judgments ; so are christian nations now ; examples ; the first christian nations have disappeared ; the seven Churches of Asia ; what qualifications does religion demand on the part of Rulers ? on the part of the people ? what principles give strength and stability to nations ? how far the Jewish revelations enlightened the nations around them.

LECTURE 6th—APRIL 15th.

Three great principles established by the Jewish dispensation—1st. That an intimate alliance ought to subsist between Church and State ; 2nd. That an Ecclesiastical Establishment is necessary and essential to the happiness and well-being of every people or nation ; 3rd. That it should be supported at the public expense, and the form of public worship such as the people are capable of understanding.

The same principles enforced by the Christian dispensation ; the wickedness, infidelity and guilt, of professing Christians, who try to separate Church and State ; civil and religious institutions inseparably connected by the appointment of Heaven, and the constitution of human nature ; infidel nations can neither be durable nor prosperous ; and all nations infidel who do not recognize an established form of Christian Worship ; the piety, virtue, order and freedom of nations, can only flow from the practice of Gospel principles.

