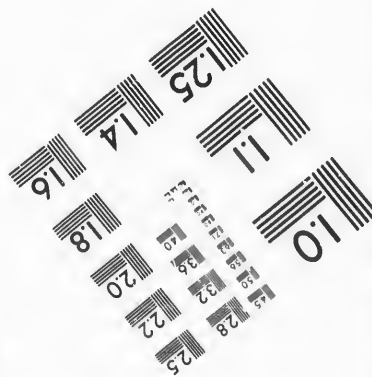
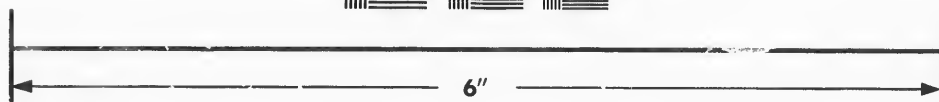
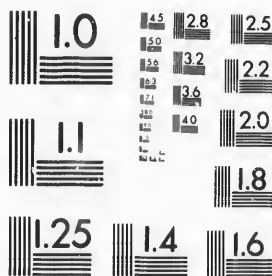


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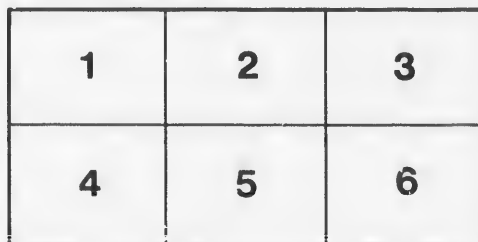
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COURSE OF STUDY
IN
SYSTEMATIC AND
PASTORAL THEOLOGY
AND
ECCLESIASTICAL HISTORY,

FOR STUDENTS ATTENDING
THE THEOLOGICAL SEMINARY OF THE
PRESBYTERIAN CHURCH OF
NOVA SCOTIA.

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NATURAL THEOLOGY.

LECTURE I.

NATURE AND ITS LAWS.

THE light of nature and the works of creation and providence manifest the being, the wisdom, goodness and power of God, so far as to leave men inexcusable. The will of God in nature, and the will of God in Revelation harmonize. From the economy of nature, apart from the Scriptures, we can never learn the method of salvation. Nature and nature's laws not to be placed in antithesis with revelation. The Bible recognizes a decisive and emphatic revelation from God in his works. Natural Theology is the knowledge of the being and attributes of God, which is derived from the study of his works, as distinguished from the knowledge of them communicated in the Scriptures. The field of Natural Theology is widely extended and exhaustless. The meaning of the word nature and its various applications. The meaning of the term law. What meant by the words law and nature, when combined into one general phrase, the law of nature. The laws of nature divided into four general classes. By contemplating these and their operation, we may arrive at the knowledge of Natural Theology. The laws which are given to inanimate matter.

BOOKS OF REFERENCE.—Paley's Natural Theology; Darglison's Psychology; Lawrence's Lectures; Bentley's Boylean Lectures; Cudworth's Intellect. Syst.; Cumberland's Law of Nature; Grove's Mor. Phil.; Gill's Body of Div.; Wollaston's Religion of Nature delineated; Wishart's Theol.; Grotius DeJure Belli et Pacis; Selden, DeJure naturali.

LECTURE II.

THE LAWS OF CAUSATION AND GRAVITATION.

The presence and wisdom of God discovered chiefly in the adaptation of the parts and laws of matter to each other. The

law of causation or the connection between cause and effect. Examples for illustration taken from Mill's Logic. The discovery of the Torricellian Vacuum. The three separate uniformities or causes which are present and co-operate to the production of a single phenomenon, or effect in the case of water rising in a pump, or of mercury in a barometer. The law of an effect of combined causes may be resolved into the separate laws of these causes. Generalization, or the gathering up of several laws into one more general law, which includes them all. Instances by way of illustration. The most splendid example of generalization is to be found in the law of gravitation. This is the law by virtue of which particles and masses of matter attract each other. Essential to all matter. This force inherent in matter by the Divine will. Is the the cause of the falling or drawing of bodies downward towards the earth. Celestial and terrestrial phenomena brought under this one law of gravitation. Order, adaptation, or aptitude of appointment everywhere observable among the celestial phenomena. The theistic conclusion is impressively forced upon us by this order.

BOOKS OF REFERENCE.—Chalmers' Natural Theology, book 2; Dwight's Theology, vol. 1, serm. 1; Dick's Theology, vol. 1, lect. 1, 2; Knapp's Theology; Brown on Cause and Effect, Stapferi Theologia, vol. 1, chap. 3; Tulloch's Theism; Christian Theism, by Thompson; Mill's Logic, book 3, chap. 4, 5.

LECTURE III.

ANIMATED OR ORGANIZED MATTER.

All created things that exist are comprehended under matter and mind. Matter unorganized and organized. The laws assigned to animated or organized matter. Two classes of organized matter, animal and vegetable. Both exhibit forms and obey laws in some respects similar. All creatures, whether animal or vegetable, endowed with a power of generating or propagating their own kind. Not easy to draw the line between the animal and vegetable kingdoms. A gradation in all the parts of the creation. Organic laws are the creative and preserving will of God. The laws which regulate matter when organized, both with respect to animals and vegetables, are varied and numerous. All are the expression of the Divine agency, and the continual going forth of the

Divine efficiency. Clearly evidence the being and perfections of God. Illustrative examples in special organic animal phenomena. In special organic vegetable phenomena. Descriptions in the Bible, taken from the book of nature, with evident reference to the laws assigned to matter when animated and organized.

BOOKS OF REFERENCE.—Cuvier's Animal Kingdom; Paley's Natural Theology; Charnock's Sermons, vol. 1, page 1; Foster's Natural Religion; Beattie, vol. 8, page 6; Tinctin, vol., page 52; Abbadie de la Religion Chretienne, Tom. 1, sec. 1; Chalmers' Natural Theology, vol 1.

LECTURE IV.

INSTINCT.

Meaning of the word Instinct. Common to man with the inferior animals. The difference between them. Animal instincts comprehended under two classes. The instinctive faculties and the instinctive emotions. The power of voluntary motion an instinctive faculty. A species of spontaneous motion in plants. All animals endowed with this faculty. The power which causes motion in material substance twofold. Corporeal and spiritual. The vital principle. The human soul, the animal mind, and the vegetable living principle. All the instinctive faculties and emotions exhibit undeniable marks of design. Examples illustrative of the laws which regulate animals guided by instinct. Natural affection. The natural sagacity of animals in preparing their habitations. The migration of some animals. The conclusion to which we are led is that of the Divine intelligence working in and through the animal. The immediate operation of the Divine mind.

BOOKS OF REFERENCE.—Paley's Natural Theology; Lord Brougham's Dialogues on Instinct, p. 25, 26; Chambers' Papers for the People, No. 182; Fergus's Testimony, book 2, chap. 5.

LECTURE V.

THE LAW GIVEN TO RATIONAL AND ACCOUNTABLE CREATURES.

The law of nature when applied to moral agents only. The nature and character of man. The constituent parts of

human nature. Body and soul. Matter known by its properties. The real nature of matter unknown. The Idealists admit the ideas only of material things, but deny their existence. How they reason on the subject. Berkely. Hume. Something perplexing and intricate with respect to the nature of matter. The divisibility of matter. Difficulties on both sides of the question. The doctrine that matter consists in simple elementary atoms. Matter formed into the various definite and diversified organizations which now exist. The account given in Scripture of the creation and formation of matter. The human body matter in a state of organization. Is but organized matter. Organized animated matter or bodies possessed of a reproducing power. Matter not annihilated though changed. The dispositions of matter, and the constitution of the human body afford evidence of the existence and perfections of God.

BOOKS OF REFERENCE.—Chalmers' *Natural Theol.*, vol. 1, book 2, chap. 1, 2, 3; Euler's *Letters*, by Brewster; Tulloch's *Theism*, sec. 2, chap. 5, 6, 7; Works of Kant, Remarus, Werenfels, and Dahlenberg; Derham.

LECTURE VI.

THE HUMAN SOUL OR MIND.

The nature, importance, and dignity of the human soul. Possessed of a capacity of improvement. The soul and body distinct and separate, yet actually united in man. By virtue of this union the mind affected by the bodily senses. The powers or faculties of the mind. Their operations. Perception. Sensation. Reflection. Thinking. Attention. Conception. Memory. Abstraction. Judgment. Intuition. Reasoning. The law of the association of ideas. Active and moral as well as intellectual powers. Conscience.

BOOKS OF REFERENCE.—Locke, on the Human Understanding; Brown's lectures on the Philosophy of the Mind; Reid, Stewart, Abercrombie, and Chalmers; Watts, on the Mind; Jackson, on Matter and Spirit; Hartley, on Man; D vight's Theology, sermon 22, 23.

LECTURE VII.

ON CONSCIENCE, OR THE MORAL SENSE.

Mankind so constituted that they necessarily make a distinction among their different affections and actions, approving of some and disapproving of others. This sentiment of approbation or disapprobation arises instantaneously in the mind. A fundamental intuitive principle. Forms part of the very faculties of the human mind. An ultimate principle which cannot be resolved into anything more simple. The great fact or phenomenon of mind in this case is what is commonly called conscience, or the moral sense. The meaning of the word. Definition, Dr. Dick. McCosh. Butler. Conscience viewed under the three-fold aspect of a law, a faculty, and that power which gives rise to the emotions of joy and anguish. It is just the mind acting according to this three-fold aspect. The supremacy of conscience as illustrated by Dr. Chalmers. The faculty or law of conscience part of the human constitution. The universal possession of mankind. Retrospective in its operations. Its power seen, felt and known even in this life. Is eternal. Is susceptible of perversion. The constitution and phenomena of the human mind afford evidence of the being and character of God.

BOOKS OF REFERENCE.—Butler's *Analogy and Sermons*; Stewart and Mackintosh, on *Moral Philosophy*; Abercrombie, on the *Moral Feelings*; Chalmers' *Natural Theol.*, and *Bridgewater Treatise on the Moral and Intellectual Constitution of Man*; Tulloch's *Theism*, book 2, chap. 12, 13; sect. 3, chap. 1, 2, 3.

LECTURE VIII.

THE MORAL CONSTITUTION OF THE WORLD.

Man a spiritual, rational, immortal and accountable being. Subject of moral government. Conscious of his own existence. Necessarily led to the first cause of his existence. The two great principles of natural religion. That God is, and that he governs the world. The visible creation bears marks of the invisible Creator. The argument for the existence of a God from a cause being indispensable to the effect. An universally acknowledged and self-evident maxim. Atheism. Its absurdities. The perfections as well as the being of God to be seen from his works. Self-existence. Independence. Eternity. Immutability. Power. Knowledge. Wisdom. Omnipotence. Goodness. Justice. The unity of God.

BOOKS OF REFERENCE.—Wolloston's Religion of Nature delineated; Wishart's Theology; Dick's Theol.; Dwight's Theol.; Thompson's Christian Theism.

LECTURE IX.

THE MORAL GOVERNMENT OF GOD.

Man a responsible being. This principle assumed in Scripture. Evidence of God's moral government, and man's responsibility in the distribution of happiness and misery. Bishop Butler quoted. Seeming contradictions reconciled. Man actually and necessarily under law to God. The character of the Divine government, and man's responsibility ascertained by conscience. The exercise of conscience and the reasoning of sinners with one another, prove the truth of man's responsibility.

BOOKS OF REFERENCE.—Charnock on Providence; Gill's Body of Divinity; Bishop Hopkins' works; Scott's works; Dick's Theology, lect. 41, 42, 43; Dwight's Theology.

LECTURE X.

PROVIDENCE OR THE GOVERNMENT OF GOD.

The doctrine of the Epicureans on this point. They denied Providence. The Platonists, Stoics and others maintained that the power and providence of God extend to all things. This the natural deduction of reason from the idea of a Deity. From its very nature the creature is necessarily dependent on the Creator. A divine overruling Providence evident from the order that prevails in the universe. The same thing to be seen in the effects produced, and in the events which happen in the world. That all things are controlled by a power superior to that of nature is the common voice of mankind, and the basis of all religion. This has been the sentiment of the best and wisest of men. The manner in which God rules and governs all things. The means, principles and laws by which He governs his creatures. God's government of his creatures is by general laws, comprising also particulars. Is conducted according to the respective natures of the creatures. Bishop Butler quoted. Man as a moral agent distinguished from the lower animals. Endowed with reason

and conscience. According to man's rational and moral nature God's government of him is conducted. Man a being in a state of moral obligation, and governed accordingly.

BOOKS OF REFERENCE.—Charnock, Flavel, Hopkins, Sherlock and Faucet on Providence; Dick's Lectures on Theology; Wollaston's Religion of Nature delineated, sec. 5; Chalmers' works; works of Robert Hall.

LECTURE XI.

MORAL OBLIGATION.

What is meant by obligation when the term is applied to the material universe. The distinction of a physical and moral nature. The ground of moral obligation. The conflict of opinion prevailing among philosophers on this subject. The declared will of God as the moral governor, the sole rule and standard of all our qualities and actions, religious and moral. How the will of the Supreme Governor is made known. The principle of moral obligation. The nature of God the great formal reason of obedience to his will. This not inconsistent with the will of God as the rule of duty. The glory of God and the enjoyment of him the chief end of man.

BOOKS OF REFERENCE.—Wardlaw's Ethics; Witherspoon's Moral Philosophy; works of Robert Hall; Chalmers, on the Intellectual and Moral Constitution of Man; Warburton's Legation, vol. 1, page 38, 43; Mason's Christian Morals; Paley's Moral Philosophy; Doddridge's Lectures, lect. 32.

LECTURE XII.

THE FOUNDATION OF RELIGION, VIRTUE AND MORALITY.

What is truth. All things must be resolved into one and the same great principle. The supreme will of God. The knowledge of the will of God the foundation of religion, virtue and morality. These import one and the same thing under different specifications. Religion a term of great comprehensive import, including all the duties we owe to God, to our fellow-men and to ourselves. Various definitions and descriptions of true religion given in Scripture. Religion is love, and this love is keeping God's commandments. The

terms virtue and morality, when analyzed, import the same thing as religion. The virtues classified. Morality is conformity to the Divine will. True religion, virtue and morality cannot be learned from the light of nature and reason, without a Divine revelation. The world by wisdom knew not God. The insufficiency of the light of nature acknowledged by some of the wisest characters of the heathen world. Acknowledged even by the enemies of revelation themselves, and in spite of themselves.

BOOKS OF REFERENCE.—Edwards, on Virtue; Paley's Moral Philosophy; Cumberland's Law of Nature, chap. 1, sec. 4; Beattie's Elements of Moral Science; Dwight's Theology.

LECTURE XIII.

THE SCRIPTURES COMMEND TO OUR NOTICE THE DISCOVERIES OF NATURE.

The law of nature distinguished from the light of nature. The Scriptures commend to our notice the discoveries of nature. Unfold the ignorance of men notwithstanding these discoveries. The Scriptures teach us that the works of creation and Providence declare the being and perfections of God, and in various ways manifest his will. Passages to the purpose cited, both from the Old and New Testament Scriptures. One important design of Divine revelation, especially in early times, was to awaken men to perceive the discoveries of God made in his works. Passages quoted from Scripture to this purpose. The light of nature and the works of creation and Providence not sufficient to supply all the knowledge which a sinner needs. The impiety and immorality of men rendered inexcusable.

LECTURE XIV.

THE INSUFFICIENCY OF THE LIGHT OF NATURE.

The views entertained by Deists and Socinians of the subject of the light of nature. The Scriptures warrant the conclusion that the light of nature is utterly insufficient to guide men to happiness. Facts and experience confirm this conclusion. The knowledge of the true God cannot be attained

from the light of nature in the present sinful condition. The light of nature cannot show men how to worship God in an acceptable manner. The light of nature insufficient to discover in what the true happiness of men consists. The light of nature insufficient to show the real condition and character of men as sinners, and how they came to be in this condition. The light of nature not sufficient to discover how the evil can be remedied and the disease removed. The light of nature cannot discover the rule of duty, and afford motives to enforce obedience. The light of nature not sufficient to discover a future state.

BOOKS OF REFERENCE.—Halyburton's Inquiry into the principles of Modern Deists. Brown's View of Natural and Revealed Religion, book 1, chap. 2. Leland's View of Deistical writers, and also his Advantages and Necessity of the Christian Revelation. Halyburton's Natural Religion, insufficient. Butler's Analogy, part 2, chap. 1. Clarke's Nat. and Rev. Religion, prop. 1, 7. Warburton's Div. Leg. Ridgley's Body of Div., vol. 1. Appleton's Lectures, lect. 1, 6. Boylian Lectures, vol. 1, page 155. Boyle's works, vol. 3, page 1.

CHRISTIAN THEOLOGY.

LECTURE I.

THEOLOGY.

Theology defined. The application of the word by the ancient Heathen writers. By the ancient writers of the Christian Church. Employed sometimes in a restricted and at other times in a more extended sense. Applied to some of the Christian Fathers. Theology variously distinguished. True and false. Natural and supernatural. Christian Theology arranged under various divisions. Positive and scholastic. Exegetical. Historical. Pastoral. The more common divisions of Theology are didactic or systematic Theology. Polemic Theology. Practical Theology. Theology, a subject of universal interest. Directions for the right study of Theology. Make divine truth itself the object of inquiry, and seek it sincerely. Pursue this object with earnest attention and intense application of mind. Make the Holy Scriptures the only standard of moral and religious truth. Search them with eager, painful, and persevering diligence, making use of all proper means for ascertaining their meaning, in order to the attainment of Theological knowledge. Seek the illumination of the Holy Spirit by earnest, instant, and persevering prayer. To attain the knowledge of Theology, it must be sought with a free judgment, and a sanctified mind, or in the exercise of unfeigned piety, and the teaching of the Holy Spirit. The case of Spinoza and Huss, as adduced by Dr. Woods, in illustration of the subject.

BOOKS OF REFERENCE.—Dwight's Theology. Dick's Theology. Hey's Lectures, vol. 1, chap. 10. Leighton's Lectures, Introduction. Campbell, on Syst. Theol., Intro. Disc. and Lect. 1, 6. Brown's Intro. to the Bible, chap. 2. Stapferi, tom. 1, chap. 1, 2. Wood's works, vol. 1. Owen's Theology, 1, 13. Ridgeley's B. D., vol. 1, 6, 11. Edwards' God's Last End in Creation. Wishart's Theol., page 440, 526. Picket's Theol., lib. 1, chap. 28. Witherspoon's works, vol. 4, Introd. Lecture.

LECTURE II.

THE STANDARD OF THEOLOGY.

Theology is conversant about God and his works. Is independent of faith and reason as to its nature and foundation. Is not contrary to either, but susceptible of both. Various opinions held with respect to the standard by which all matters of faith and practice in religion are to be tried. Romanists maintain that the Church is an infallible judge. They also place the apocryphal books, and unwritten tradition, upon an equal footing with the Holy Scriptures. Quakers, and other enthusiasts, who pretend to new revelations of the Spirit, make these revelations, or the light within them, the standard. Socinians contend that reason is the standard by which we are to judge of the doctrines of revelation. What is and what is not the province of reason in matters of religion. The Scriptures are the supreme standard of religious truth. The infallible judge by which all doctrines are to be tried, and the rule by which all controversies in religion must be determined.

BOOKS OF REFERENCE.—Witsius' Miscel. Locke. Brown's Nat. and Rev. Religion. Campbell's Pref. to the Gospels. Ridgeley's B. D., vol. 1; p. 33, 96. Gill, 41, 63. Dick's Theol. Lec., 2, 3.

LECTURE III.

CREEDS AND CONFESSIONS OF FAITH.

The subject of making a profession important. A duty incumbent upon all. Ought to be performed in the most direct, decided and unequivocal manner. Creeds and Confessions of Faith have been abused. The right of private judgment in matters of religion, asserted and vindicated at the time of the Reformation. This principle, at first insisted on by Protestants, was afterwards denied by them in practice. In England the anti-Christian notion of the king's supremacy in matters of religion was established. The connection of church and state in Scotland. The magistrates' power in matters of religion. Creeds and Confessions substituted in place of the Scriptures. This an abuse, but no argument against their lawfulness. An argument in their favor, and renders them necessary. The adoption of Creeds has been found necessary in all ages of the Church. The Westminster

Confession of Faith. Has been generally adopted by Presbyterians. The Church of Nova Scotia has adopted this Confession of Faith. To declare adherence to a Confession, not a mere formality, but a very weighty transaction. We should guard against a superstitious veneration for what is ancient on the one hand, and against an innovating and accomodating spirit on the other.

BOOKS OF REFERENCE.—Harmony of the Confessions of Faith of the Christian and Reformed Churches. Watts' Rational Foundation of a Christian Church. Graham, on Establishments. Paley's Philosophy Miller, on Creeds.

LECTURE IV.

THE AUTHENTICITY, PURITY, AND CREDIBILITY OF THE SCRIPTURES.

The canonical books contained in the writings of the Old and New Testaments, to the exclusion of the Apocryphal books. The Apocryphal books of the Old Testament. Were never received into the sacred canon by the Jewish Church. The testimony of Josephus. Were not sanctioned by Christ and his Apostles. Nor by the Christian Fathers. Pronounced canonical by the Council of Trent. Evidence that the Apocryphal books are not canonical. The Apocryphal books of the New Testament. The sacred Scriptures as distinguished from the Apocryphal books, are the writings contained in the Old and New Testaments. Called canonical. The meaning of the word canon. The verification of the canon a matter of great importance. The integrity of the canon of the Old Testament attested by the whole nation of the Jews. Sanctioned by Christ and his Apostles. The canon rests upon Divine authority, conveyed by ordinary means. A number of questions respecting the canonical books which require to be answered. The authenticity of the Scriptures of the Old and New Testaments. Proved by various arguments. The purity of the Scriptures. A pure, entire, and uncorrupted rule of faith and manners. Evidence in support of this point. The credibility of the sacred Scriptures. Arguments in support of their credibility stated. The Bible a remarkable book.

BOOKS OF REFERENCE.—Horne's Introduction. Alexander, on the canon. Wilson's Lectures on the Evidences of Christianity. Dick's Theol., vol. 1, lect. 3, 13. Hill's Lectures on Divinity. Leland's view of Deistical writers. Watron's Apology for the Bible and for Christianity. Macknight, on the Probability of the Gospel History. Watson's Tracts, vol. 1, 3, 4, 5. Grotius de Veritate. Stillingfleet's orig. Sac. Wether- spoon's works, vol. 4. Barrow's works, 171, 183. Jorlin, on the Christian Religion, 76—116. Butler's Analogy. Sherlock's Sermon, 3, 5, 9, 10, 12. Doddridge's 10 Ser. Bogue's Essay. Bates's works. Origin contra Celsum. T. A. Tarretin, vol. 1.

LECTURE V.

INSPIRATION OF THE SCRIPTURES.

The nature of Inspiration. Several kinds of Inspiration enumerated. Different theories with respect to the extent of Inspiration. Definition of Inspiration. All the penmen of Scripture were under a Divine impression or impulse when employed in the composition of Holy Writ. This Divine impression or impulse was such as made it certain to the persons inspired that it came from God. This Divine impression, impulse or influence, was of different kinds or degrees, suited to the nature of the communications made. The Divine impulse or influence did not deprive the inspired penmen of the use of their mental faculties. The sacred writers were under the infallible direction of the Spirit, in their words and expressions as well as in their sentiments. A wonderful union of Divine and human agency observable in the Inspiration of the Scriptures. Wilson and Gaussen quoted.

BOOKS OF REFERENCE.—Dick's Theol., lec. 11. Dick, on Inspi- ration. Calamy's Sermons, 2, 5, and Appendix. Hartley's Chr. Relig., pages 18, 22. Wilson's Lectures on the Evidences of Christianity. Ridgeley, vol. 1, page 47. Campbell's Gospels, vol. 1, diss. 1, part 2. Lowth, on Inspiration. Michaelis, on New Test., vol. 1, chap. 3. Scott's Essays, essay 1. Carson's works, vol. 3.

LECTURE VI.

INSPIRATION OF THE SCRIPTURES CONTINUED.

The revelation of the mind of God to the church was given out gradually, by divers parts, and at sundry seasons. Im- mediately after the fall, and to those who lived before the flood. To Noah. To Abraham. And to Moses, by whom

it was first committed to writing. To David. To Solomon. And to the prophets, down until the time of Malachi, the last of the prophets under the Old Testament. The New Testament Scriptures. Those who were divinely inspired and sent to reveal the mind of God to the church, obtained their revelations in various ways. Though the Scripture is the word of God, yet every thing that is contained in it is not the word of God, or to be ascribed to God as its author. All Scripture inspired. Those passages in which Paul is thought to disclaim Inspiration considered. The great practical importance of the doctrine of the Inspiration of the Scriptures.

BOOKS OF REFERENCE.—Owen, on the Hebrews, vol. 1, 3. Wardlow's Disc., note 1, p. 418; note 50, p. 423. Wood's works, vol. 1. Henderson's Lectures on Inspiration. Parry, on Inspiration. Lamp, on Inspiration. Edward, on Rev.

LECTURE VII.

PROOFS OF THE INSPIRATION OF THE SCRIPTURES.

Both reasonable and necessary that the Scriptures should be inspired. The Scriptures lay claim to Inspiration. The testimony of the writers themselves that they were inspired. Passages in the New Testament which directly assert the fact of the Inspiration of the Old Testament Scriptures. Testimony of the penmen of the New Testament that they themselves were inspired when they wrote that part of Scripture. The character of the penmen furnishes evidence of the divine original and authority of the Scriptures. They were persons both of capacity and integrity, the two qualifications requisite to make testimony credible. The absurdities to which Infidels must be reduced in rejecting the testimony of the sacred penmen. The Scriptures could come from none but God himself. Impossible that they can be the contrivance and invention of man. The Scriptures have been recognized as given by Inspiration of God, in every age.

BOOKS OF REFERENCE.—Benson's Reasonableness of the Christian Religion. Saurin's Disc., vol. 1, 1—70. Storr and Flatt's Biblical Theol. Calvin, book 1, chap. 7. Townson's works. Tillotson's Sermon, vol. 1, serm. 21. Zacharia's Bible Theol., vol. 1, sect. 19, 41. Horne's Introduction. Knapp's Christian Theology, vol. 1.

LECTURE VIII.

EXTERNAL EVIDENCE OF INSPIRATION.—MIRACLES.

Argument from Miracles stated. Is plain, short, simple, and decisive, and commends itself to the judgment of all men. A Miracle is a supernatural work. An effect which is produced, or an event which takes place in a manner not conformed to the common laws of nature, and which cannot be accounted for according to these laws. None but God can perform Miracles, or empower creatures to perform them. The question whether Miracles have ever been wrought, or can be consistently supposed to be wrought, by apostate spirits. Opinions on both sides stated. The case of the Egyptian Magicians. Quotation from Dr. Wardlaw's Essay on Miracles. Miracles are possible, and not only possible, but probable. Quotation from Dr. Woods' Dissertation on Miracles.

BOOKS OF REFERENCE.—Wardlaw, on Miracles. Wood's works, vol. 4. Farmer, on Miracles. Campbell's Ans. to Hume, part 2. Paley's Evid., prop. 2, chap. 2. Butler's Anal., part 2, chap. 7. Brown, on Cause and Effect. Lectures on the Evidences of Christianity in the University of Virginia, lect. 3.

LECTURE IX.

EXTERNAL EVIDENCE.—MIRACLES CONTINUED.

Miracles a sign of the interposition of the Almighty. They are supernatural works, and can be performed only by God. Miracles are credible, being matters of fact which are capable of being proved. The Miracles recorded in Scripture are attested by a great cloud of witnesses. These witnesses were fully competent to bear testimony. Their testimony worthy of credit. Its credibility not impaired by any want of agreement among the witnesses. No counter testimony. Hume's argument against Miracles. Answered by Campbell and others. Quotation from Dr. Woods' exposing Hume's sophistry. The Miracles recorded in Scripture are distinguished by their number, variety, manner of performance, and all the characters necessary to indicate Divine inspiration. The evidence for the Miracles of Scripture com-

pared with that which can be offered in favour of any other Miracles Things that must be laid out of the case in this comparison.

BOOKS OF REFERENCE.—Those referred to on the preceding lecture, with the addition of the following:—The article Miracle, *Ency. Brit.* Doddridge's Lectures, lect. 101 and 135. Harrison, on the Spirit, p. 299. Natural History of Enthusiasm. Douglas's Criterion. Brown's Essay on the Characteristics, p. 171. Jortin's Remarks on Eccl. Hist.

LECTURE X.

EXTERNAL EVIDENCE OF INSPIRATION.—PROPHECY.

The religion of the Bible founded on Prophecies as well as on Miracles. The argument arising from Prophecy for the inspiration of the Scriptures stated in 2 Peter i. 16—21, in connection with Rev. xix, 10. The word of God contains a system of Prophecy, commencing with the fall, and extending to the final consummation of all things. The entire volume of prophetic writings called a sure word of Prophecy. Confirmed in its accomplishment. To give attention to this sure word of Prophecy is the duty of Christians. The rule for interpreting Prophecy. The meaning of the term Prophecy. Foretelling future events. Events which no created sagacity could foresee. Which none but God could reveal. The system of Prophecy of vast extent. Prophecy has a spirit or spiritual sense. This spirit the testimony concerning Jesus. The design of Prophecy. Affords evidence of the truth of Revelation. A growing evidence. Quotation from Bishop Newton. Examples of the fulfillment of Prophecy. The first and grand prediction fulfilled. Other predictions which have been fulfilled, and the evidence of which is found in the Bible itself.

BOOKS OF REFERENCE.—Hard's Lectures. Paley's Evid., part 2, chap. 1. Hartley's Chr. Relig., p. 109—118. Chalmers' Evid., chap. 6. Horsley's Sermons, vol. 2, serm. 15—18. Dr. McGill's Lecture on Prophecy in the Virginia University Lectures. Marsh's Lectures, lect. 20, 21. Boyle's Fulfillment of Scrip. Proph. Fuller's Gospel its own Witness, part 2, chap. 1. Simpson's Key to the Prophecies. Dr. J. P. Smith, on the interpretation of Prophecy. Keith, on the Evidence of Prophecy, and on the Signs of the Times.

LECTURE XI.

EVIDENCES OF INSPIRATION.—SUCCESS OF THE GOSPEL.

This argument for the divine authority of the Christian religion stated, and illustrated by the Apostle in 1 Cor. i. 18—28. The rapid and extensive progress of the Gospel in its first publication, a fact beyond all dispute. Proved by the inspired writings of the New Testament. Testimonies from Heathen writers. Testimonies from the Apostolic Fathers. The circumstances under which Christianity was so rapidly and extensively propagated. The doctrine of the cross was opposed by Jewish prejudices—by human learning—by heathenish superstition—by the influence and agency of Satan—and by persecution. The weakness and insufficiency of the agents employed in publishing the Gospel. The argument from the rapid and extensive propagation of the Gospel to be estimated from the circumstances under which it was propagated. The success of the first preachers of the Gospel cannot be accounted for on natural principles. Can be accounted for only by admitting that they had the countenance of God.

BOOKS OF REFERENCE.—Hodge's Lecture on the Success of Christianity, in the Virginia University Lectures. MacKnight's argument from the Conversion of the World. Hey's Lectures, vol. 1, chap. 18. Wither-
spoon's works, vol. 4, lect. 7. Sermon at Boyle, lect. p. 323. Lytleton, on Conversion of St. Paul. Dick's Theol., lect. 87. Hill's Lectures on Divinity, vol. 1, book 1, chap. 9.

LECTURE XII.

INSPIRATION OF THE SCRIPTURES.—INTERNAL EVIDENCE

The Scriptures have in themselves satisfactory evidence of their divine original. It is not impossible that this should be the case. It is not only possible but highly probable that this evidence should be in the Scriptures. The Scriptures demand our assent upon this evidence. The Scriptures are designed for the illiterate as well as for the learned; who are commanded to believe them. The testimony and the experience of the Saints in all ages are in favor of this internal evidence. The fact is plainly and expressly declared in the Scripture itself. The nature and qualities of this internal evidence. This evidence called internal; both as it subsists in

the Scriptures themselves, and in the minds of believers. The characters of divinity stamped upon the Bible itself. The sublimity, piety, purity, efficacy, and harmony of the Scriptures, attest their divine original. The internal evidence of the Scriptures as it subsists in the mind of the believer. The believer has the witness in himself. This a thing possessed by every believer. Peculiar to believers. A thing much mistaken and misrepresented. A fact clearly revealed. The work of the Spirit in bringing the internal evidence of the Scriptures into the believer's mind. Figurative representations of it in Scripture.

BOOKS OF REFERENCE.—Paley's Evid., part 2, chap. 2—6. Jenyns's View. Gospel its own Witness. Hartley's Chr. Relig., p. 130—162. Clarke's Evid. of Nat. and Rev. Relig., prop. 10—14. Dr. Brackinbridge's Lecture in the Virginia University Lectures. Dick's Theol., lect. 9. Erskine's Internal Evid. Wilson's Lect., vol. 2. Turretini Theol., pars. 1, sec. 2, qu. 16. Mure, on the Parable of the Sower. Appleton's Lectures, p. 382—395.

LECTURE XIII.

THE EXISTENCE OF GOD.

This the foundation or basis of Theology, or the primary article of all religion, natural and revealed. The belief of the existence of God a principle, as it were, interwoven with our very nature. The ground of all truth, and of the very conception of all truth. Atheism and Pantheism. Systems of Pantheism. Spinoza's Pantheism. The general tone of thinking in the present age favorable to Atheism. The *a priori* argument for the existence of God. The arguments *a posteriori*. God has made himself known to us by the innate principles of our nature. By the works which he hath made and daily performs. The existence of the creature proves the existence of the Creator. The beauty, order, and harmony of the works of nature show that there is a God. The preservation of all things—universal consent—and some things which have occurred in the history of the world prove the existence of God. The evidence which exists for the being of God, from intuitive principles, and the works of creation and providence utterly inadequate to produce any abiding and operative faith. The being of God affirmed, assumed, defended, argued from, and in every way implicated in the

texture of the Bible. On the testimony of God in his word, all matters of faith must rest, and those who have not this testimony are, according to the Apostle, Atheists.

BOOKS OF REFERENCE.—Pearson, on the Creed. Witsius, on the Creed. Charnock, vol. 1, 1—46. Barrow, vol. 1 and 2. Bates' works. Burnet, on the 39 Articles. Wolloston's Religion of Nature Delineated. Boyle, on Final Causes. Gill, Brown, Dick, Redgely and Dwight's Theology. Cudworth's Intellect. Syst. Woods' works, vol. 1.

LECTURE XIV.

THE MODE IN WHICH THE HUMAN MIND ACQUIRES THE KNOWLEDGE OF GOD.

To know God the sum of true religion. What the Scriptures teach us to believe concerning God. Summary account of the nature and perfections of God given in the Westminster Confession of Faith and Catechisms. Comparison or analogy is the medium by which we acquire the knowledge of God. There is an obvious similitude between our intellectual and moral nature and the nature of God. Quotations from Dr. Seiler, Beecher, and Neander. Anthropopathy. Man's unlikeness to God. As to the mode of existence. As to the nature and extent of the divine attributes. The knowledge of God obtained by analogy very imperfect, and also very incomplete. Difference between understanding that which may be known of God and fully comprehending the infinity of his attributes.

BOOKS OF REFERENCE.—The article in the Bibliotheca Sacra, for July, 1850, entitled Man the Image of God. Seiler, Neander and Mosheim, as quoted by Dr. J. P. Smith, in his Testimony.

LECTURE XV.

THE NAMES AND SPIRITUALITY OF GOD.

God, one pure and perfect Spirit. The various ways in which the divine perfections have been divided or classed. The names by which God has made himself known to us in his word. God known to the Patriarchs, not only by his name God Almighty, but also by his name Jehovah. God a

perfect being. His perfections systematically enumerated in his name, as proclaimed to Moses, *Exod. xxxiv. 6, 7*. How God pardons sin without clearing the guilty. Of the nature or essence of Spirit we are ignorant, yet not more ignorant than we are of the nature or essence of matter. Anthropomorphism. The spirituality of God imports that he is a real—living—intelligent—incorporeal—incorruptible—invisible Being.

BOOKS OF REFERENCE.—Calmet's Dict. Owen, on the Heb., vol. 3. Charnock, vol. 1, p. 109—129. Dick's Theol., lect. 17. Ridgley's B. D. Tho. Watson, question 4.

LECTURE XVI.

NECESSARY EXISTENCE, ETERNITY AND IMMUTABILITY OF GOD.

God necessarily and self-existent. Proof from reason and Scripture. God eternal. The eternity of God results from, and is necessarily implied in, his uncaused, underived, and necessary existence. Proof from reason and Scripture. God immutable in his existence, and in his nature or essence. In his knowledge. In his will and purpose. In his love and special favors. With respect to space. And in all his moral perfections. Quotations from Dr. Blair, and from Dr. Dick. Objections to the immutability of God answered. God said to repent—God withdraws his favor from the sinner, and restores it to the believer. Success in prayer no proof of God's mutability.

BOOKS OF REFERENCE.—Dwight's Theol., vol. 1, serm. 5. Saurin's Serms., vol. 1, serm. 2. Paley's Natural Theol. Charnock, on Div. Perf. Ridgley, vol. 1, p. 57. Turretin, tom. 1, loc. 3, qu. 10. Dick's Theol., lect. 17, 20. Clarke, on the Attr.

LECTURE XVII.

INDEPENDENCE AND OMNIPOTENCE OF GOD.

That God is absolutely independent and all-sufficient proved both from reason and Scripture. God independent in his essence. In his understanding and knowledge. Independent in his will, which is absolute. Independent in his power,

which none can control. Independent in his holiness—in his goodness—and in all his perfections. The omnipotence of God proved from reason and Scripture. Displayed in the works of creation—providence—and redemption. The power of God inexhaustible. Irresistible—and extends to all things. Quotations from Dr. Woods, defining the different senses of power, or the want of it, when spoken of God.

BOOKS OF REFERENCE.—Dwight, vol. 1, serm. 7. Dick's Theol., lect. 23. Edwards, on God's Last End. Turretin, tom. 1, loc. 3, qu. 14 to 21. Charnock, vol. 1, 417—493.

LECTURE XVIII.

THE OMNIPRESENCE OR IMMENSITY OF GOD.

Omnipresence of God declared in Scripture. Cannot be limited. Incomprehensible. A fact not to be doubted. Both reason and Scripture give ample evidence in support of it. Notions entertained by Heathen philosophers. Passages quoted from their writings. Ancient error revived in the Infidel philosophy of modern times. Pantheism. The doctrine of the divine immensity or omnipresence, as maintained in opposition to the conceptions formed by philosophers, ancient and modern. Difficulties and objections stated to the doctrine of the divine omnipresence. The presence of God described in Scripture from the manner of operation and manifestation. God's presence in the human nature of Christ. His special and peculiar presence with the church on earth. His glorious presence in heaven. His presence with the wicked in this world. God's vindictive presence in hell.

BOOKS OF REFERENCE.—Dwight, vol. 1, serm. 6. Charnock, vol. 1, p. 148. Ridgley, vol. 1, p. 64. Saurin's Sermon, vol. 1, serm. 3. Foster's Nat. Relig., chap. 3. Dick's Theol., lect. 19. Turretin, tom. 1, loc. 2, qu. 9.

LECTURE XIX.

THE OMNISCIENCE OF GOD.

The Omniscience of God closely connected with his Omnipresence. Proofs of God's Omniscience from reason.

Testimonies from Heathen writers. Proofs from Scripture. Omniscience a perfection directly ascribed to all the persons in the Holy Trinity. The object of the divine knowledge. God himself and all things besides. All things possible and real. The manner or mode of the divine knowledge. God knows all things by one single act of his infinite understanding. The knowledge of God is eternal. Immutable. Independent. The knowledge of God consistent with human liberty. The foreknowledge of God. God's knowledge particular and distinct. Perfect and infallible. Improvement of the doctrine.

BOOKS OF REFERENCE.—As on the preceding Lecture, with the following in addition: Owen's Vind. Evang., p. 79—100. Gill, p. 112—119. Wishart's Theol. Watson's B. D. Clarke's Dem., prop. 3. Woods' works, vol. 1.

LECTURE XX.

THE WISDOM OF GOD.

In what divine wisdom consists. Includes infinite knowledge. Cannot be comprehended in any adequate manner. God possessed of infinite wisdom. Its nature and properties. Proof of God's infinite wisdom from the works of creation. Examples illustrative of the subject taken from the starry heavens—from the atmosphere—the light—the terraqueous globe—the animate part of the creation. The beautiful variety and diversity, and no less remarkable resemblance and uniformity spread over the whole creation. Proofs of the wisdom of God from the works of providence. In the preservation and government of the creatures. Proofs from the work of redemption. In the contrivance, execution, and application of the wonderful plan.

BOOKS OF REFERENCE.—Dwight, vol. 1, serm. 13. Ridgley, vol. 1, p. 71. Charnock's works, vol. 1, p. 207. Dick's Theol., lect. 22. Saurin's Sermon, vol. 1, 5. Turretin, tom., loc. 3, qu. 12. Ray's Wisdom of God. Hopkin's Syst., vol. 1, chap. 2.

LECTURE XXI.

THE HOLINESS OF GOD.

Consists in perfect freedom from all sin. In perfect love of goodness and rectitude. In moral excellence. God essentially—perfectly—immutably—universally—and perpetually holy. Proofs of God's holiness from the declarations of Scripture. Instances of the display of God's holiness in his works and dispensations. Objections to the holiness of God from the permission of sin answered. Practical uses.

BOOKS OF REFERENCE.—Dick's Theol., lect. 27. Charnock, Gill, Ridgley, Polhill, chap. 3. Wishart, v. 1. Brown's View Nat. and Rev. Relig., book 2, chap. 1, sect. 5.

LECTURE XXII.

THE JUSTICE OF GOD.

In what the justice of God consists. Distinguished into absolute and relative. Commutative and distributive. The nature of God's justice. The properties of divine justice. Proofs of God's justice, from the declarations of Scripture. From the dispensations of Providence. From the redemption of sinners. Manifestation of justice at the last judgment. The rule of God's justice. Objections to the justice of God. Use of the doctrine.

BOOKS OF REFERENCE.—Witsius' Economy, book 11, chap. 8. sect. 11. Dr. Owen, on the Justice of God. Dwight's Theol., sermon 10. Dick's Theol., lect. 25. Magee, on Aton. Edwards' works, vol. 7, p. 326. Fuller's works. Woods' works, vol. 2.

LECTURE XXIII.

THE TRUTH AND FAITHFULNESS OF GOD.

Explanation of terms. Truth. Faithfulness. Nature of the divine veracity. Properties. Proofs of God's truth—from the declarations of Scripture. From the predictions of Scripture. Faithfulness of God in his promises. Faithfulness in his threatenings. Objections. Use of the doctrine.

BOOKS OF REFERENCE.—Dick's Theol., lecture 26. Dwight, vol. 1, serm. 9. Ridgley, vol. 1, p. 9. Edwards' works, vol. 7, 412. Gill. Polhill.

LECTURE XXIV.

THE GOODNESS OF GOD.

The nature of the divine goodness. Properties of God's goodness. Display of goodness in the creation of the universe. In the dispensations of providence. In redemption. Objections against God's goodness. From the entrance of sin into the world. From the existence of physical evil. Use and improvement of the doctrine.

BOOKS OF REFERENCE.—Dick's Theol., lect. 24. Dwight, vol. 1, serm. 8, 9. Charnock. Wishart. Balguy, on Div. Know. Davis's Sermons, vol. 1, serm. 18. Turretin, tom. 1, loc. 3, qu. 20. Stapfer, vol. 1. p. 129—137.

LECTURE XXV.

THE UNITY OF GOD.

In what sense God is one. Scripture evidence in proof of the divine unity in opposition to idols. Not in opposition to Christ. The unity of God inferred from the unity of design and agency observable in the works of creation and providence. The various properties in the divine nature prove the unity of God. More Gods than one would be the destruction of all true religion. The sense of the human mind everywhere has been against the admission of more than one infinite God. Unity consistent with a trinity in the Godhead.

BOOKS OF REFERENCE.—Wishart's Theology, vol. 2, 637—764. Pearson, on the Creed. Boston's B. D. Dwight's Theol., vol. 1, serm. 4. Dick's Theol., lect. 18. Horsley's Tracts. Paley's Theol., chap. 25. J. P. Smith's Scrip. Test., vol. 1, chap. 1, and Notes. Gill's Body of Div., vol. 1, page 183. Turretin, Theol., tom. 1, loc. 3.

LECTURE XXVI.

THE TRINITY.

We should approach this subject with devotional reverence and profound humility. Explanation of the terms employed in speaking on the subject. Godhead. Person. Trinity.—*Homausios*. The doctrine of the Trinity a glorious incomprehensible mystery. A doctrine wholly supernatural. Traces of it found among the Heathen. A fundamental article of the Christian religion, upon the knowledge and belief of which our eternal salvation depends. A doctrine which has been violently opposed in all ages of the church. Cerinthians. Sabellians. Arians. Socinians. Unitarians. The doctrine of the Holy Trinity of great practical use in religion.

BOOKS OF REFERENCE.—Owen, Waits, Jones, S. Browne, Fawcett, A. Taylor, J. Scott, and Simpson on the Trinity. Wishart's Theology. Pearson, on the Creed. Waterland's Discourses,

LECTURE XXVII

THE TRINITY—CONTINUED.

The Trinitarian doctrine does not involve self contradiction as Socinian writers affirm. The boasted argument of Dr. Priestley proceeds on false assumptions. God not one and three in the same respect. One in respect of essence, three in respect of persons. The Scriptures reveal the fact that there is a distinction in the Godhead. We are unable to comprehend the nature and mode of the distinction. Professor Stewart quoted on the subject. The Scriptures frequently announce an indefinite plurality. They also teach us that the persons in the Godhead are precisely three in number. The three in the Godhead, Father, Son, and Holy Spirit, are persons, and not bare names, attributes or modes of action. The Father, Son, and Holy Ghost, are distinct persons. Distinguished from the Divine essence and from one another.

BOOKS OF REFERENCE.—Those referred to on the preceding lecture, together with the following:—Ridgley, vol. 1, p. 114, 115. Bulli Opera,

Calvin's Inst., book 1, chap. 13. Stuart's Letters. Storr's Doct. Chr., lib. 2, chap. 3. Panoplist, vol. 2, 10. Venn's Sermons, vol. 1, serm. 8. Wardlaw's Discourses, disc. 1, do. reply, part 2, chap. 5.

LECTURE XXVIII.

THE TRINITY—CONTINUED.

There is in the divine nature a foundation for such a distinction as authorizes the application of the personal pronouns I, Thou, and He, to the Father, Son, and Holy Spirit. The persons in the Godhead are distinguished from each other by their personal properties. The personal property of the Father to beget the Son from all eternity. The personal property of the Son to be begotten of the Father. The personal property of the Spirit to proceed from the Father and the Son. The eternal generation of the Son by the Father. What it is not. Not the communication of the divine essence to the Son by the Father. The language of the fathers, and of modern divines on the subject. The doctrine of the eternal generation of the Son of God clearly and abundantly taught in Scripture. The Sonship of Christ. The personal property of the Holy Ghost, the third person is procession. The order of the subsistence of the persons in the Godhead. The order of operation. The Father, Son, and Holy Ghost, divine persons. The characteristics of Deity ascribed to each person. The Father divine.

BOOKS OF REFERENCE.—Dwight, vol. 2, serm. 29, vol. 3, serm. 71. Dick's Theol., vol. 1, lect. 28—33. Knapp's Theol. Gill's Body of Div., book 1, p. 190—205. Stapfer, vol. 1, loc. 16.

LECTURE XXIX.

THE TRINITY, DIVINITY OF CHRIST.

Divinity of Christ a fundamental article of religion. Of great practical influence. A point that has been controverted. The names and exclusive titles by which the true God is distinguished are ascribed to Christ. God—Jehovah. Objected that the name Jehovah is given to an angel. This angel to whom the name Jehovah is given is Christ. The passages of Scripture where the angel Jehovah is introduced. No created

being. The second person of the Godhead. Called an angel because he took on himself the office and ministry of mediator. The angel of the covenant. The essential and incommunicable perfections of Deity ascribed to Christ. Eternity. Omnipresence. Omniscience. Omnipotence. Immutability. Christ has all the fullness of the divine perfections, really, and in deed, and truth, so that he who hath seen him hath seen the Father.

BOOKS OF REFERENCE—Abbadie, on the Divinity of Christ. Wypersse, on the Godhead of Christ. Dwight, vol. 2, serm. 35. Scott's Essays, 6. Woods' works, vol. 1.

LECTURE XXX.

THE TRINITY, DIVINITY OF CHRIST.

Works peculiar to Deity ascribed to Christ. The argument for his divinity arising from his works brought clearly into view by our Lord in his discourse with the Jews, John, chap. 5, 17--30. Our Saviour claims a community of operation with the Father. In vindicating his claim he sometimes speaks of himself with respect to his mediatory character, and at other times with respect to his original and divine character as the Son of God. To Christ are ascribed the works of universal Creator. Of the preservation of all things. Universal dominion and government. The work of giving and restoring life. The work of building the Church—to which he stands in the relation of proprietor. The act of forgiving sin expressly ascribed to Christ. The all comprehensive work of salvation. The work of universal judgment. The history of Christ proves that he did the works of God.

BOOKS OF REFERENCE.—Dwight, vol. 1, serm. 36, 37. —Mieson's Vindicat., vol. 1, book 3, chap. 6, 7. Bradbury's Myst., vol. 2, 103. Ridgley, vol. 1, p. 170. Wardlaw, Disc. 4; do. reply, part 2, chap. 7. Stuart's Lett. to Chan., p. 67—76, 93. Smith's Scrip. Test., vol. 2, p. 93, 392, 249, 608, 668.

LECTURE XXXI.

THE TRINITY, DIVINITY OF CHRIST.

Religious worship to be given to God alone. Arians charged with idolatry in worshipping a being whom they consider to be a creature. Endeavor to vindicate themselves by making a distinction between supreme and inferior religious worship. Papists make use of the same distinction. *Latreia* and *douleia*. Socinus founded Christ's title to worship on the dominion to which he is exalted. Religious worship is the ascribing to him who is worshiped all infinite perfections. Not to be given to any who is not God by nature. Jesus Christ entitled to the same honor with the Father, because God by nature. Proofs that Jesus Christ is the object of religious worship. The command of God. Was worshiped before his assumption of human nature under the Old Testament. Worship paid to him and accepted by him during his abode on earth. After his ascension. The Epistles. The Book of Revelation. Internal and external worship. Calling upon the name of Christ.

BOOKS OF REFERENCE.—Dick's Theol., lect. 32. Watts, vol. 5, p. 77. Jamieson's Vind., vol. 1, book 3, chap. 4. Scott's Essays, 7. Smith's Scrip. Test., vol. 2, p. 589, 617. Wood's works, vol. 1. Horsley's Tracts, let. 12. Dwight, vol. 2, serm. 37. Abbadie, chap. 5, sec. 2. Waterland's Def., vol. 2, p. 410—433.

LECTURE XXXII.

THE TRINITY.—THE DIVINITY OF THE HOLY GHOST.

The Holy Ghost a divine person. The names and titles by which God is distinguished ascribed to the Spirit. The essential perfections of Deity ascribed to him. Works competent to God only performed by the Holy Ghost. Worship proper to God only required and given to the Spirit. The Father, Son, and Holy Ghost, one true and proper God. One in nature and essence. Equal in all essential perfections, in influence and in glory. Unity of love, of will, and of operation. Real and mutual. In being in one another. The distinction in the Godhead, though real, does not imply a plurality

of Gods. The three persons one and the same God. The omnipotence, omniscience and entire divine perfections of Father, Son, and Holy Ghost, one and the same. Cannot determine in what the personality consists. Nothing in nature that resembles it. Some of the errors into which men have fallen on the doctrine of the Trinity specified.

BOOKS OF REFERENCE.—Dwight, vol. 3, serm. 70. Ridgley, vol. 1, 192. Barrow's works, vol. 2, p. 358. Wardlaw Disc. 9. Storr's Doct. Ch., sec. 45. Mastricht, lib. 2, cap. 25. Calvin's Inst., book 4, chap. 18. Guyse, on the Holy Ghost, p. 21, 223. Doddr. Lect., vol. 2, p. 279. Witherspoon, vol. 4, lect. 11. Howe's works, vol. 5, p. 208. Turretin, tom. 1, loc. 3, qu. 30, 31. Bates' works, ch. 5, p. 74. Hill's Divinity. Wood's works, vol. 1. Smith, on the Trinity, lect. 8.

LECTURE XXXIII.

THE TREATMENT OF THE SCRIPTURES BY SOCRINIANS, AND THEIR OBJECTIONS TO THE DOCTRINE OF THE TRINITY.

The Scriptures profess to be divinely inspired, and to be the standard by which all controversies in religious matters are to be decided. The Scriptures should be regarded with the most profound reverence. Socinians have very little respect for the Scriptures. Specimens of their treatment of the Scriptures produced from their writings. Priestly. Slunbart. Smalcus. Belsham. The Bible claims to be absolute and final authority. This authority rejected by Socinians. They object that the doctrine of the Trinity involves a contradiction. That it is inconsistent with the Divine unity—and that it is a mere speculative point, which can have no practical influence in religion. These objections answered, and the practical influence and importance of the doctrine pointed out.

BOOKS OF REFERENCE.—Cal. and Soc. Systems compared by Fuller. Priestly's Early Opin., vol. 1, sect. 4, vol. 2, book 2, chap. 2. Yates's Vindication, part 3, chap. 1, 3. Unitarian Tracts, p. 74, 145, 175, &c. Clarke, on the Trinity. Belsham's Essays, vol. 1, essay 6. Lindsey's works. Crelli Op., tom. 5, pars. 1. Dwight, vol. 2, seria. 39—41.

LECTURE XXXIV.

THE DECREES OF GOD.

The agency of a three-one God prior to all created existence. Intrinsic acts in God, having a relation to things without himself. These intrinsic acts commonly denominated the Decrees of God. The phrase, Decrees of God, has been rather unfortunately used in Theological writings to express the doctrine intended. What are called the Decrees of God, spoken of in Scripture under various designations, such as the will, the counsel, the purpose, the determination, the prescience or foreknowledge of God. The doctrine as taught in our standards. A connection between the knowledge and decree or purpose of God. In his purpose or decree, God has fixed the whole plan of his works. The foreknowledge or decree of God extends to all future things, without exception. The Decrees of God are marked by certain distinguishing properties. They are eternal—wise—free—unconditional. The Scriptures expressly assert the doctrine of the Divine Decrees. The truth of the doctrine evident from the character of God, as described in Scripture. The truth of the doctrine evident from the difficulties and absurd consequences that result from the denial of the doctrine. The whole series of Scripture prophecy a proof of the doctrine.

BOOKS OF REFERENCE.—Pearson, on the Creed. Charnock, vol. 1. Hopkins, vol. 1, page 106—224. Burnett, 145—170. Ridgley. Gill. Wishart's Theology, vol. 2, p. 203—211. Edward's Remarks, chap. 3. Dwight, vol. 1, serm. 14, 15. Calvin Op., tom. 8, pars. 2. Dick's Theol., vol. 1, lect. 34, 35, 36. Leighton's Lectures, 10. Calvin's Inst., book 3, chap. 20—24. Turretin, tom. 1, loc. 4. Lime Street Sermon, vol. 1, p. 141.

LECTURE XXXV.

PREDESTINATION. — ELECTION.

Predestination not different from the decrees of God in general, but only as a part is different from the whole. The meaning of the word. Predestination viewed as having a reference to angels. As embracing the destinies of the whole

human race in general. In this point of view is the decree or purpose of God respecting the last end and final state of all men, with all the means thereof. Is eternal—free—sovereign—wise—independent—immutable—and effectual. The doctrine of Predestination stated in the Westminster Confession of Faith, and 17th Article of the Church of England. Election is the choice which God, in the exercise of his sovereign grace, has made of certain individuals of mankind to enjoy salvation by Jesus Christ. The different meanings of the word in Scripture. The doctrine of Election, as it is the choice of some persons, in preference to others, expressly taught in the Word of God. An eternal act of God's will. An act of Divine sovereignty—free and unconditional—personal and particular—immutable and infallible. The elect chosen in Christ. Election known by the fruits of it in effectual calling.

BOOKS OF REFERENCE.—Witherspoon, vol. 4, p. 75. Brown's B. D., p. 140. Brown's View of Nat. and Rev. Relig., book 2, chap. 3. Fuller's Gospel Worthy, p. 105. Chalmers' Sermons, 11. Burton's Essays, ess. 23—25. Witsius's Œcon., vol. 2, chap. 4. Bellamy, vol. 1, p. 124—370.

LECTURE XXXVI.

REPROBATION.

Election confirmed by the Divine call. God's decree of Reprobation as it respects men. In it something negative, and something positive. The doctrine of Reprobation very awful, but clearly taught in the Word of God. Founded in the sovereign will of God. Sin not the cause of Reprobation, but the cause of damnation. Supralapsarians and Sublapsarians. Difficulties in the doctrine of Predestination. May be abused. Is of practical use, and ought to be publicly taught in the church. Objections. It lays man under the necessity of sinning, and makes God the author of sin. It makes God to be partial, and a respecter of persons. An objection from those declarations, of Scripture in which salvation is supposed to be suspended on faith, obedience, and perseverance in holiness. It supersedes the use of means, and encourages sloth and wickedness. Inconsistent with the invitations of the Gospel, and with the character of God, especially his sincerity and love.

BOOKS OF REFERENCE.—Edwards' works, vol. 5, p. 356—359. Woods' works, vol. 1 and 4. Calvin's Inst., book 3, chap. 21—24. Witsius, on the Covenants, book 3, chap. 4. Bellamy, vol. 1, page 390. Dickinson, on the Five Points, p. 1. Whitby, on the Five Points, desc. 1. Newton's works, vol. 1, page 162. Cole, on the Sover. of God, page 59. Toplady, vol. 5, 249.

LECTURE XXXVII.

CREATION.

The sentiments of the ancient philosophers concerning the origin of the world. The moderns have more correct views on the subject, because they have been favored with divine revelation. The creation of the world out of nothing must be a matter of pure revelation. Made known by God to Adam, and transmitted from generation to generation, until the time of Moses. The account of the Creation recorded in the beginning of the book of Genesis. The object of the Creation, or that which has been produced. The act of Creation with respect to this object. God alone the great agent in this act of Creation. Ascribed to God under one of those names by which he has made himself known as a three-one God. Father, Son, and Holy Ghost.

BOOKS OF REFERENCE—Ray, on the Creation. Derham's Astro. and Physico. Theology. Sturm's Reflections. Good's Book of Nature. Dwight's Theol., vol. 1, serm. 2. Dick's Theol., lec. 37. Blair's Sermons. Pearson, on the Creed. Ridgley. Gill. Witsius, on the Creed.

LECTURE XXXVIII.

DATE OF THE CREATION.

It was in the beginning that God created the heavens and the earth. The meaning of the phrase—in the beginning. Eternity admits of no limitation or succession, no beginning, no end. It is with regard to time, and the existence of the creature, that the phrase is employed. The thing to be ascertained is, when all things began to exist, or how long, according to the idea of limited existence, it is since the beginning, when God created the heavens and the earth. Moses does not profess to give the precise date when he says,

that it was in the beginning that God created all things. To ascertain how long the world has existed, we must have recourse to other parts of the inspired writings. The chronology of the Chinese, Chaldeans, Egyptians, and Hindoos. The different calculations in Scripture chronology. Evidence in confirmation of Scripture chronology with respect to the age of the world, arising from the comparative lateness of invention. The discoveries of modern science, particularly of Geology, supposed to be inconsistent with the Scripture account of the date of the Creation. No inconsistency.

BOOKS OF REFERENCE.—Article Creation, in Kitto's *Cyclop. Biblical Liter.* Lyell's *Elements and Principles of Geology.* Dr. J. Pye Smith's *Relations of Scripture to Geology.* Dr. Buckland's *Bridgewater Treatise.* Dr. Hitchcock's *Religion of Geology.* Fairhalme's *Geology of Scripture.* Dr. Young's *Scriptural Geology.* Rev. R. Wilson's *Strictures on Geology and Astronomy.* *Scripture Evidences of Creation and Geology.* *Scripture Cosmogony.* Dr. Anderson's *Course of Creation.* Dr. Harris. Dr. King. Dr. Chalmers, &c.

LECTURE XXXIX.

CREATION OF ANGELS.

Angels a part of God's creation. The highest order of intelligent creatures. Possessed of great power—activity—knowledge. Holiness. Are very numerous. Angels hold the first employments and offices in the universe. Are God's ministers—perform his purposes—study and admire his works—particularly the plan of redemption—watch over believers. Are employed in praising God. Part of them confirmed in a holy and happy state, while others have fallen from that state.

BOOKS OF REFERENCE.—Dwight's *Theol.*, serm. 18, 19. Dick's *Theol.*, lecture 38. Scott's works. Gill. Ridgley. Ambrose, on Angels. Works of Robert Hall, vol. 3. Moses Stuart's *Sketches of Angelology.*

LECTURE XL.

FALLEN ANGELS.

Angels, though created holy, were capable of defection, or fallible. That there are Fallen Angels or Evil Spirits, is

evident from the Scripture. Two principles, good and evil, light and darkness, do exist in the universe. The Bible speaks much both of the existence and influence of Evil Spirits. They are represented as a great multitude under one leader. This leader designated by a variety of names, descriptive of the character of Fallen Angels—the old Serpent—the Devil—Satan—Beelzebub. We cannot tell how angels fell, but we are assured that it has taken place. The present situation and employment of Fallen Angels. Their future doom. Heathen oracles--Demoniacs--Witchcraft.

BOOKS OF REFERENCE.—Dwight's Theol., serm. 20. Dick's Theology, lect. 39. Gilpin, on Temptation. Howe's works, vol. 2. Works of Robert Hall. Bishop Porteus' Sermons, vol. 2. Brooks, on Satan's Devices.

LECTURE XLI.

THE CREATION OF MAN.

Man made last. Made immediately by God. Created male and female. Man a compound being, consisting of body and soul. Man made in the image of God. This includes spirituality—immortality—rectitude—dominion—happiness.

BOOKS OF REFERENCE.—Ridgley. Gill. Boston. Hopkins. Blair's Sermons. Pearson, on the Creed. Fraser's Translation of Witsius, on the Creed, vol. 1. Edwards' Last End of G ' in Creation. Dick's Theol., lect. 40. Dwight's Sermons, 22, 23, 24.

LECTURE XLII.

PROVIDENCE.

God has dominion over all things. Symbolically represented as seated upon an exalted throne, ruling all his creatures. That there is a Providence that guides and governs the world is evident from reason. A necessary connection between the belief of the being of God and of a Providence. The Providence of God evident from its effects. See in the order and harmony of all things. In the constitution and revolutions of kingdoms—deliverances, and judgments--prophecies, and miracles. A creature can no more prolong than produce its own being. The attributes of God prove a Providence. The universal consent of mankind proves it. Divine revelation

clearly testifies that there is a superintending Providence. Providence comprehends all the actions of God which have a respect to his creatures. Includes his purpose, presence, and operation in time. Providence is God's preserving, governing, and disposing of all things. Providence is universal. It extends to the sinful actions of wicked men. Particular providence.

BOOKS OF REFERENCE.—Dick's Theol., lect. 41, 42, 43. Calvin's Institutes, book 1, chap. 16—18. Goodwin, on Atheism. Sherlock, on Providence. Flavel, Charnock, Bishop Hopkins, and Ridgley, on Providence.

LECTURE XLIII.

PROVIDENCE—CONTINUED.

The providence of God exercised about his creatures according to their respective natures, and the general laws which he has established for their government. The church or people of God the peculiar objects of providence. All ruling and disposing providence assigned to Christ for the good of the church. Providence distinguished as immediate and mediate—ordinary and extraordinary—common and special—universal and particular. Under the direction of infinite wisdom—exercised by a being of almighty power—founded on equity—often dark and mysterious—manifestive of the divine glory. Objections answered. That it is beneath God. Detracts from his blessedness. The disorders and confusion which take place in the world. The prosperity of the wicked and the sufferings of good men.

BOOKS OF REFERENCE.—Blair's Sermons, vol. 5, serm. 18. Wollaston's Religion of Nature Delineated, sec. 5. Chalmers' works. Works of Robert Hall. Works of H. More. Dwight's Theology. Fuller's works. The Natural History of Enthusiasm. Boston's B. D. Scott's works.

LECTURE XLIV.

THE PROVIDENCE OF GOD TOWARDS MAN IN HIS PRIMITIVE STATE.

The works of God comprehended in creation and provi-

dence. To man, in his primitive state, as the common and natural root of all his posterity, God, in his holy and wise providence, granted three important privileges. One respects the human species, and provides for its multiplication and continuation. Marriage. The other two respects the individual. Dominion over the creatures. Provision for man's subsistence. The providence of God towards Adam as the federal and law, or covenant head of his posterity. A special act of providence—after man was put into the garden. Everything adapted for the accommodation of our first parents in the garden. The tree of life, and the tree of knowledge, of good and evil. Symbolical, or designed to give instruction by way of positive institution. Man placed in a state of probation. The dispensation under which Adam was placed highly favorable for himself, personally, and for his posterity. The covenant of works.

BOOKS OF REFERENCE.—Dwight's Theol., vol. 1, serm. 26. Dick's Theol., lect. 44, 45. Ridgley, Gill, Hopkins, Wilkins, on the Cov. Boston's B. D., and on the Covenant of Works. Meikle's Edenic Dispensation. Witsius' OEconomy, vol. 1, book 1. Strong, on the Covenants.

LECTURE XLV.

THE VIOLATION OF THE COVENANT OF WORKS.

By the abuse of his free will, man did actually fall, or violate the covenant. The character of the tempter. A serpent the instrument used. The tempter himself, who made use of the serpent, was Satan. The matter of the temptation. The art and skill with which the temptation was conducted. The character and circumstances of the persons tempted. The success of the temptation. The consequences of the temptation. The cause of the fall of our first parents. The end of Satan in tempting man to sin. The aggravations of the sin of our first parents in eating the forbidden fruit.

BOOKS OF REFERENCE.—Dwight, vol. 1, Sermon 27. Dick's Theol., lect. 44—46. Holden, on the Fall of Man. Fletcher's Appeal to Matters of Fact. Berry Street Lectures, vol. 1, page 180—189. Boston's Fourfold State, part 1. Witsius, book 1, chap. 8. Witherspoon, vol 4, lect. 14. Calvin's Inst., book 1, chap. 15; also book 2, chap. 1. Stapfer, tom. 1, chap. 3, sec. 9. Turretin, tom. 1, loc. 8, qu. 6—11.

LECTURE XLVI.

ORIGINAL RIGHTEOUSNESS AND ORIGINAL SIN.

Original righteousness, or that upright state in which God made man. Original sin, or human nature now in its apostate and corrupt state. The doctrine of original sin connected with, and has a necessary dependence on, the doctrine of original righteousness. The enemies of the first of these doctrines also oppose the last. They endeavor to make innocent and corrupt human nature meet, by lowering the one and exalting the other. The confused and inconsistent assertions and reasonings of Arminians. Nothing in man's nature to render it necessary that he should fall. Man being created a free agent, might refuse good and choose evil. This what our first parents did when they sinned against God in eating the forbidden fruit.

BOOKS OF REFERENCE.—Taylor, on Original Sin. Edwards, on Original Sin. Dick's Theology. Dwight, vol. 1, serm. 22—27. Gill, vol. 1, book 3. Whetby, on Original Sin. Chauncy's Diss., 1 and 2. Emmon's Sermon, vol. 1, serm. 12. Ridgley, vol. 1, qu. 15, 16. Mastricht, book 3, chap. 9. Princeton Theol. Essays. Bates' works, chap. 1, 2, 3. Toplady, vol. 3, p. 348. Pearson, on the Creed. Dickinson, on the Five Points. Appleton's Lect., p. 89—112. Strong's Sermon, 6, 7. Smalley's Sermon, vol. 1, serm. 9, 10. Scott's Essays, ess. 5. Wilberforce's View, chap. 2. Burgess, on Original Sin. Magee, on Atonement, p. 96. Fuller's Essays, p. 46. Turretin, vol. 1. Mordecai's Apology, vol. 2, p. 632.

LECTURE XLVII.

SIN.

The nature of sin. Want of conformity to, or transgression of, the laws of God. The law of God the rule of duty. Sin is a missing the mark. Falling short of the demands of the law. Acting in direct opposition to it. Sin an infinite evil. An offence against the infinite Jehovah. Opposition to this infinitely great and glorious being. Opposition to his sovereign authority and greatness. Opposition to the character of God as revealed in respect of the riches of his grace and goodness. And in respect of the holiness of his nature, and the terrors of his justice. Sin is the violation of infinite obligations. Sin offers the vilest indignity to all the perfections of

God. It dishonors God in all his relations. Sin is a breach of that order which God has established in the universe. Sin is accompanied by the most dreadful effects and consequences.

BOOKS OF REFERENCE.—Gill's Body of Divinity—article Sin. Goodwin's Aggravations of Sin. Owen, on Indwelling Sin. King's Origin of Evil. Burrough's Exceeding Sinfulness of Sin. Fuller's works. Howe's Living Temple.

LECTURE XLVIII.

ORIGINAL SIN.

The effects of the sin of our first parents in eating the forbidden fruit, in regard to their posterity, is what is generally understood by original sin. Distinguished into original sin imputed, and original sin inherent. Adam's first sin makes his posterity guilty, and is the proximate cause of original sin inherent. This is what is commonly called original sin. Consists in a want of original righteousness. Corruption or depravity of nature. This depravity is universal. Total as well as universal. The original sinfulness or depravity of mankind, is natural, native or innate. Original sin not contracted from corrupt habits, but inherent in man's nature as a fallen creature. Man shapen in iniquity and conceived in sin. Evidences of its being natural or innate.

BOOKS OF REFERENCE.—Watts' *Ruin and Recovery*. Burnett, on the 39 Articles. *Lime Street Lectures*. Polhill, chap. 9. Hill's *Lect. in Div.*, book 4, chap. 1, lect. 1, 2. Bellamy, vol. 1, p. 199. Calvin's *Inst.*, book 2, chap. 3. Dwight, vol. 1, serm. 31, and vol. 2, serm. 32. Bates' works, p. 104, 105. Turretin, tom. 1, loc. 3. Woods' works, vol. 2.

LECTURE XLIX.

ORIGINAL SIN—CONTINUED.

The doctrine of original sin of great practical importance. Universally received by the Church until the beginning of the fifth century, when it was denied by Pelageus. In opposition to the tenets of Pelageans, Socinians and Arminians, the doctrine of original sin has been held by all orthodox churches and admitted into all their creeds. The confessions of the reformed churches in France. Of the Scottish

Reformers. The Westminster Confession. The Council of Trent. Evidence in support of the doctrine. From human conduct. Quotations from Dr. Chalmers. From Dr. Beecher. From President Edwards. Proofs of original sin from Scripture. Rom. 5, 12; Job 14, 4, chap. 15, 4; Psalms 51, 5; John 3, 6; Gen. 8, 21; Prov. 22, 15; Psalm 58, 3; Gen. 6, 5; Eccl. 9, 3; Rom. 3, 9—20, chap. 5, 6—10; Eph. 2, 1—9; Col. 3, 5—7; Tit. 3, 3. Passages which speak of salvation. Passages which speak of regeneration. Passages which speak the language of the redeemed. Passages with reference to the vicarious death of Christ, and the agency of the Holy Spirit. Historical evidence, and evidence of facts and experience.

BOOKS OF REFERENCE.—Calvin's Inst., book 2, chap. 3. Wilberforce's View, chap. 2, Dwight, vol. 1, serm. 31. Edwards, on Sin. Chalmers' Sermons. Ridgley, qu. 23—26. Robinson's Chr. Syst., vol 1. Medulla Theol., lib. 1, cap. 12.

LECTURE L.

ORIGINAL SIN—CONTINUED.

All mankind are in a state of sin and misery. The cause of this inherent in human nature. Infants in their very first existence, as they come into the world, are sinners. How or upon what grounds are they sinners. Various theories upon the subject. The theory of a mixture of moral good and evil in the character of man. The theory advanced by Dr. John Taylor in his book on original sin. The theory of Coleridge, or the self-determining power of the will originating its own acts. The theory of pre-existence. The theory of those who contend that infants are active moral agents, and so actual sinners from their first existence. This theory founded on a wrong principle—namely, that there is no sin but what is actual. The doctrine as stated in our standards. On what grounds infants are regarded and treated as sinners. Dr. Dwight, Professor Stuart, Barnes, and New School Divines. How mankind came to be in a state of sin and misery. Authorities quoted on the Protestant doctrine of imputation.

BOOKS OF REFERENCE—Boston's B. D. Hopkins' B. D. Gill. Watts. Baxter, on Original Sin. Limestone Sermon. Boston's Fourfold State, state 2, head first. Appleton's Lectures, p. 129. Dr. Smith's Sermon on the Permission of Evil. Williams' Answer to Beisham.

LECTURE LI.

ORIGINAL SIN—CONTINUED.

The error of those who hold that all sin consists in voluntary action. 'The sense in which the doctrine of original sin is taught in the standards of the Church.' The doctrine to be proved is, that the guilt of Adam's first sin is imputed to all mankind, descending from him by ordinary generation. The meaning of the words imputation and impute. Quotations from the writings of orthodox divines. The doctrine of imputation, as taught in our standards and by Calvinists, does not imply that there is a literal transfer of moral character or personal attributes from one to another. The doctrine of the imputation of sin a matter of pure revelation. Adam's posterity all condemned on account of his sin. The representation made in Rom. 5, 12—21 with regard to death and condemnation as the consequence of Adam's offence. The parallel between Adam and Christ. Quotation from the British and Foreign Evangelical Review for June 1854.

BOOKS OF REFERENCE.—West, on Moral Agency, part 2, sec. 5. Doddridge's Lectures, vol. 2, p. 210. Edwards, on Sin, part 2, chap. 3, 4. Glass's works, vol. 3, page 68. Woods' works, vol. 2.

LECTURE LII.

THE MISERY OF FALLEN MAN BY REASON OF HIS APOSTACY.

Destruction and misery are in the way of mankind by the fall. They have lost communion with God. They are under his wrath and the curse of the law. They are exposed to the miseries of this life. To both temporal and spiritual evils. They are exposed to endless misery in a future state. The punishment of loss, and the punishment of sense. Man is utterly unable to set himself free from this misery. He cannot atone for the guilt of sin. He cannot restore himself to the divine image. He is unable to yield perfect obedience for the future. The certainty of this misery appears from express declarations of Scripture. From the established connection between sin and misery. This connection established by the divine law. The character of God infallably ascer-

tains the execution of this threatening of his law. Sin deserves punishment. The sufferings and death of Christ, &c.

BOOKS OF REFERENCE.—Gill, Ridgley. Boston's Cov. works; Do. B. D. Howe's Living Temple, part 2, chap. 6.

LECTURE LIII.

THE COVENANT OF GRACE, OR DIVINE PLAN FOR THE SALVATION OF MAN.

The deplorable condition of mankind. Sinners in their natural state, under the broken covenant of works. All mankind not left to perish in a state of sin and misery. Salvation by a Redeemer. This salvation declared in its nature, author, original spring, means, causes, and ends. The nature and character of the divine purpose. The purpose of mercy accomplished by means of what is commonly called the Covenant of Grace. This covenant a subject of great importance, which demands our most diligent study and closest attention. The chief subject of divine revelation. The key to open the Holy Scriptures. The way to comfort and happiness. In this covenant is laid the foundation of all true, experimental, and practical religion. From the Covenant of Grace we learn our obligations towards God, and are furnished with motives to holiness. The Covenant of Grace was designed from eternity. Originated in the sovereign grace and everlasting love of God. The great comprehensive object to which it has a reference is the salvation of those who were chosen in Christ before the foundation of the world. The glory of God the ultimate end of the Covenant of Grace. The covenant viewed both as a federal transaction and a testamentary deed.

BOOKS OF REFERENCE.—Flavel, Fountain of Life, Sermon 3. Morning Exercises, 216—232. Boston, on the Covenant of Grace. Boston's Body of Divinity. Ridgley's Body of Divinity. Dick's Theology, Lectures 48, 49, and 50. Strong, on the Covenants. Russel's Familiar Survey of the Old and New Covenants. Witsius' Economy of the Covenants. Bennet's Christian Oratory. Owen, on the Heb., and Excer. 29. Gill's Body of Divinity. Charnock.

LECTURE LIV.

THE MEANING AND APPLICATION OF THE TERM COVENANT.

The etymology and radical meaning of the Hebrew word usually rendered Covenant. It is of more extensive meaning and diversified application in the Scriptures than the word Covenant in common use. It is used both in a civil and sacred sense. Its import not the same in both these applications. The original word first occurs in Scripture, and is employed to express the ordinance of God, or his promise made to Noah—Gen. 9, 8—11. It next occurs when God made with, or gave his covenant to Abraham, and must be understood as signifying a promise confirmed by sacrifice—Gen. 15, 18. The Abrahamic Covenant the Covenant of Grace. The thing intended by the original Hebrew term, virtually taught when the term is not used to express it. The term used to denote the dispensation of the Covenant of Grace in time. In what sense the word is employed to be learned from the subject matter treated of, and not from the simple occurrence of the term. The Greek word employed in the Septuagint and by the inspired writers of the New Testament, like the Hebrew, is of general signification and varied application. Its derivation and signification. Its application in the New Testament Scriptures. The thing intended to be expressed by both the Hebrew and Greek terms. Distinguished by various other names and epithets.

BOOKS OF REFERENCE.—Besides those mentioned on the preceding Lecture, may be consulted the Hebrew and Greek Lexicons in common use. Campbell, on the Gospels. Bloomfield's Greek Testament. MacKnight, on the Gospels and on the Epistles. Granville Pen's Annotations on the Book of the New Covenant. Russell's Compendious View. Horne's Introduction. Michaelis' Introduction to the New Testament, translated by Bishop Marsh. Bengel's edition of the Greek New Testament.

LECTURE LV.

THE ESTABLISHMENT OF THE COVENANT OF GRACE IN
THE COUNSEL OF PEACE.

The whole trinity, Father, Son, and Holy Ghost, concerned in the divine plan of redemption. Each of the divine persons

has a distinct part about man's salvation. The three distinct parts always performed towards the very same objects. Each of the three parts are divine acts. Have an order and dependence one upon another. The power and operations of the divine persons are not divided. The contrivance appropriated to the Father, the purchase to the Son, and the application to the Spirit. Not indebted for any part of redemption to one of the persons alone, to the exclusion of the others. Personal and federal transactions in the Counsel of Peace. The Covenant entered into with the Son in a peculiar manner as head of the elect, and as mediator between God and men. Christ called, sanctified, and sent into the world in prosecution of the Covenant. All things required to the complete establishment of a Covenant found in the voluntary concurrence of the Father and the Son.

BOOKS OF REFERENCE.—Trail's Sermons. Boston, on the Covenant of Grace. Colquhoun's Treatise on the Covenant of Grace. Petto's Great Mystery of the Covenant of Grace. Witsius' Econ. of the Covenants, vol. 2, book 2. Brown's View of Natural and Revealed Religion, book 3, chap. 2. Charnock's works. Doolittle.

LECTURE LVI.

THE PARTIES CONCERNED IN MAKING THE COVENANT.

Creatures can have no fruition of God as their blessedness and reward but by voluntary condescension on God's part, expressed by way of Covenant. It was by voluntary condescension on God's part, expressed by way of Covenant entered into with Christ, as the mediator, that his righteousness was wrought out in the room of the elect. Psalm xvi., v. 1—3, explained with reference to this point. God, in the person of the Father, established the Covenant with his own Son and the elect in him. In this transaction he is to be viewed as a God of infinite wisdom. As a God of infinite love. As Sovereign Lord, purposing from all eternity to manifest the exceeding riches of his grace and mercy, in the redemption of a part of lost sinners of mankind. He acted as an infinitely, holy, and just God. The other party in the Covenant was the Son of God, the second person in the Godhead. Altogether free and independent. Condescended to become the head and representative of the elect. Union between Christ, the representative, and those whom he repre-

sented, was formed by the decrees of election. The Covenant thus made with Christ in the elects' name.

BOOKS OF REFERENCE.—Witsius' Econ. of the Cov. Dick's Theol., lect. 48—50. Shaw's Exposition of the Con., chap. vii. Hopkins' Doctrine of the two Cov. Boston. Brown. Colquhoun. Gib. Petto.

LECTURE LVII.

THE CONDITION OF THE COVENANT.

The Son of God consented to accept the character of the head and representative of all the elect. Christ and Adam compared as two public heads and representatives. The Covenant made with Christ in the name of the elect. The oneness of the Covenant with Jesus Christ and believers. Required in the Covenant that the Son of God should become incarnate, and take upon him the nature of those whom he represented. That he should in human nature vindicate the honor of the divine law, by yielding that obedience which it required of his spiritual seed. That he should make atonement for the sins of his people by suffering the penalty of the law. Sin cannot pass without adequate satisfaction. Christ's sufferings a necessary part of the condition of the Covenant. Christ suffered the whole amount of the penalty incurred by the violation of the law. This required as a conditional article in the Covenant. The distinction between Christ's active and passive obedience.

BOOKS OF REFERENCE.—Dick's Theology. Witsius, on the Cov., vi., book ii., chap. 2, 3. Turretin. Ridgley, Body of Divinity. Watson's Body of Divinity. Boston, Colquhoun, Strong, on the Cov. Baxter's Theology. Brown's View, book iii., chap. 2.

LECTURE LVIII.

THE PROMISES OF THE COVENANT OF GRACE.

The condition of the Covenant of Grace is the work which was given Christ to do, comprehending his active and passive obedience, and is one great whole, incapable of separation. The promissory part of the Covenant corresponds to the conditional part. The conditional part was Christ's, the

promissory part was the Father's. Promises which more immediately relate to Christ himself. It was promised that he should be fitted for the work given him to do. That he should be supported in his work. That his work should meet with acceptance as soon as it should be finished. That he should have a glorious reward for his work. Promises which more immediately relate to Christ's people. Made primarily to Christ himself, as the representative and surety of the elect. The performance of them was suspended upon his fulfilling the condition of the Covenant. The great comprehensive promise of the Covenant is eternal life. It was promised that Christ should have a seed—that they should enjoy all the blessings of grace in time. The knowledge of God. Justification—adoption—regenerating and sanctifying grace—preservation—comfort, &c. It was promised that the elect should have eternal glory. The promises of the Covenant exceeding great and precious, and are freely given to us by God.

BOOKS OF REFERENCE.—Colquhoun's Treatise on the Cov. of Grace, chap. iv. Boston, on the Cov. of Grace. Clark, on the Promises. Dick's Theology, lecture 49, 50. Gill, Doolittle, Richard Taylor, Charnock.

LECTURE LIX.

THE ADMINISTRATION OF THE COVENANT OF GRACE.

The entire management of the Covenant for putting the redeemed in possession of all its blessings devolved upon Christ. Christ's supreme dignity, fulness and sufficiency in his official character, as administrator of the Covenant. The object of the administration. In some things administered indefinitely to sinners of mankind. The call of the Gospel general and unlimited. Illustrated from the similitude of Moses lifting up the serpent in the wilderness. The Gospel exhibition or lifting up of Christ is by way of record, gift, and promise. Is founded on the intrinsic value and sufficiency of the death of Christ, his relation of Redeemer in human nature, and the moral character of all men. The general and unlimited administration of the Covenant gives a right, title, and sufficient warrant to every sinner to receive Christ and salvation in him. Absolute and conditional promises. Faith not the condition of the Covenant. Faith

necessary to an interest in Christ and the blessings of the Covenant. All the promises directed in offer to sinners of the human race indefinitely. The revelation of the Grace of the Gospel brought near in the promise, under the form of a free gift, to guilty and ruined sinners.

BOOKS OF REFERENCE.—Colquhoun's Covenant of Grace, chap. v. Hopkins, on the two Covenants. Boston's Covenant of Grace. Witsius' Econ, book iii. Brown's View, book iii. Petto's Great Mystery, chap. xi—xiv. Gib's Display, period iii. Dick's Theology, lecture 4.

LECTURE LX.

THE ADMINISTRATION OF THE COVENANT OF GRACE— CONTINUED.

Although the Covenant of Grace is administered indefinitely to sinners in general, yet the elect only are the objects of the special and important administration of it. The ends for which it is administered. To bring the elect personally within it. To secure to them all the blessings which they need while in this life. To complete their eternal happiness in Heaven. The administration of the Covenant testamentary in its nature and form. All the blessings of the Covenant committed to Christ in trust. Christ disposes or bequeathes them by his last and immutable will, confirmed by his death. All the essentials of a testament to be found in the Covenant as administered by Christ. The Covenant has no stipulations or conditions, properly so called. Consists of absolute and unmixed promises, confirmed by the death of Christ. The Covenant has no penalty. The elect or spiritual seed of Christ are the legatees of the Covenant. Yet in its external revelation and exhibition, it is administered to mankind sinners indefinitely. Christ executes his own testament in effectually conferring upon his elect seed the blessings promised. The different dispensations under which the Covenant has been administered. The way of coming into the actual possession and enjoyment of the blessings of the Covenant.

BOOKS OF REFERENCE.—The same as on the preceding Lecture, with the addition of Ridgley, Dwight, Turretin, Gill.

LECTURE LXI.

THE PERSON OF THE MEDIATOR.

The incarnation of the Son of God mysterious. A subject of great importance. The divinity and distinct personality of Christ. He existed from eternity a distinct divine person in the Godhead. Did actually take human nature into union with his divine person, and become man. Human nature consists in a true body and a reasonable soul. This human nature the Son of God assumed. Proofs that Christ had a body and a soul. The Arian and Appollinarian heresies. Human nature as assumed by the Son of God, was sinless. Some, both in ancient and modern times, have denied the sinlessness of Christ's human nature. Christ assumed human nature into his own divine person. The Nestorean and the Eulychian heresies.

BOOKS OF REFERENCE.—*Union's Christ Crucified.* Hopkins' works. Ridgley, Gill, Boston's Body of Divinity. Horsley's Tracts. Abbadie, on the Divinity of Christ. Dick's Theology, lecture xxx., xxxi., xxxii., and liii. Dwight, vol. 2, serm. 42. Bradbury's Mystery, vol. 1, p. 290, 315, 328, 332. Calvin's Inst., book 1, chap. 13; book 2, chap. 12—14. Owen, on the Person of Christ. Watts' works, vol. 5. Pearson, on the Creed. Turretin, tom. 2, loc. 13. Stapfer, tom. 1, p. 344.

LECTURE LXII.

THE PERSON OF THE MEDIATOR—CONTINUED.

The union of the divine and human natures in the Mediator is a subject of eternal admiration. All the properties which belong to, or are the result of either nature, are ascribed to the one person of Christ. Identity of person and distinction of natures with what has been called communication of properties, the doctrine held by the church in early times. Several passages of Scripture which otherwise would appear unintelligible, explained on this principle. The effects of the hypostatical union with regard to the human nature and to the person of Christ. The hypostatical union different from other unions. Effected by the peculiar agency of each person in the Godhead. Its distinguishing properties. The constitution of Christ's mediatorial character necessary for the

accomplishment of the work that was given him to do. Required that the Mediator should be man—that he should be holy—that he should be God—and that he should be both God and man.

BOOKS OF REFERENCE.—The same as on the preceding Lecture, with the addition of Bulli Opera. Magee, on the Atonement. Bates' works. Woods' works, vol. 1. Priestley's Early Opinions. Sherlock's Sermon, vol. 4, disc. 1. Tillotson's Sermon, vol. 1. Waterland's Def. Witsius, on the Covenant, vol. 1, book 2, chap. 4. Mastricht, book 5, chap. 10. Christ God and man.

LECTURE LXIII.

THE PERSON OF THE MEDIATOR—CONTINUED.

The true and proper humanity of Christ. Fit to speak of him as man, and to ascribe to him all human properties, relations, and actions. His divinity. The unity of his person. The opinion of those who hold that Christ suffered in his divine nature. It was in his human nature that Christ suffered and died, yet his sufferings and death attributed to his complex person, God—man. The time of our Saviour's incarnation. The incarnation of the Son of God intended to serve many important ends.

BOOKS OF REFERENCE.—Woods' works, vol. 1. Jamieson's Vind. Witherspoon's works. Glass's works, vol. 3. Wardlaw's Lect. Doddridge's Lect. Hopkins' Syst. Smith's Script. Test. Gill's Body of Divinity.

LECTURE LXIV.

THE MESSIAH PROMISED.

Traditions of a great deliverer of mankind found in all nations. Found among the Persians, Hindoos, Egyptians, Northern tribes of Europe, Greeks and Romans. These traditions have had their origin in primeval revelation. The knowledge of a Saviour imparted to our first parents by revelation. Communicated by them to their children. Committed to writing in the Old Testament. The first promise. The promise to Abraham. The blessing pronounced by

Jacob upon his son Judah. The prediction of the Prophet like unto Moses. The prediction in the book of Job. The prediction of Balaam. The predictions and promises in the book of Psalms. The last words of David.

BOOKS OF REFERENCE.—Jortin's Remarks on Eccl. Hist., vol. 3. Glass's works, vol. 3. Kidder's Demonstration of the Messiahs. Kitto's Cyclop., vol. 2, p. 330—332. Harris' Sermons on the Messiahs. Simpson's Key to the Prophecies. Maclaurin, a Predictions relating to the Messiah.

LECTURE LXV.

JESUS OF NAZARETH THE MESSIAH PROMISED.

Messiah the great subject of the Scripture. The term Messiah or Christ an official title. The advent of our Lord Jesus Christ agrees to the time fixed in the Old Testament Scriptures. The characteristics given of the Messiah in the Old Testament exactly agree to Jesus of Nazareth. The Messiahship of Jesus manifest from the doctrines which he taught. The double state of humiliation and exaltation applied to the promised Messiah agrees to Jesus. The miracles performed by Jesus prove that he is the promised Messiah. The success of the Gospel, and his own declarations concerning his death and resurrection, are proofs of the Messiahship of Jesus of Nazareth.

BOOKS OF REFERENCE.—The same as on the preceding Lecture, with the addition of Fuller's Jesus the true Messiah. Dick's Theol., lect. 52. Owen, on the Heb., vol. 1, exerc. 8—17. Cassel's Christ and Antichrist.

LECTURE LXVI.

THE MESSIAHSHIP OF CHRIST—CONTINUED.

The things concerning the person of Christ are mysterious. Seeming contradictions in Scripture with reference to Christ. To reconcile what is contradictory and to justify their unbelief, the Jews have invented two Messiahs. Christ exhibited in the Scriptures in the two-fold states of humiliation and exaltation. He is thus spoken of in the 8th Psalm, which is applied to him by the Apostle in his Epistle to the Heb.

The expressions, Man and Son of Man, explained. The title Son of God. Daniel 7, 13, explained, where one like the Son of Man is spoken of as coming to the ancient of days. The condescension of the Son of God.

BOOKS OF REFERENCE.—To those mentioned on the preceding Lectures may be added Woods' works, vol. 1, lect. 29, 30. Kidd, on the Eternal Sonship. Pictet's Theol., book 6, chap. 5. Brown's Compen. View of Nat. and Revel. Religion, book 4, chap. 1. Hill's Lectures, vol. 2, book 3, chap. 1—8. Campbell's Gospels, vol. 1, disser. 5, part 4.

LECTURE LXVII.

CHRIST'S MEDIATORIAL OFFICE.

The meaning of the word rendered Mediator. A person in the middle between two parties. What Socinians affirm on the subject. Mediator a general title, comprehending the particular offices of prophet, priest, and king. A Mediator was necessary in the Covenant of Grace. Christ in all respects a suitable Mediator. Possesses all qualifications requisite for the discharge of the office of Mediator. His work as Mediator consists in acting between God and men, to unite them in a Covenant of peace and reconciliation. Particularly in ratifying and confirming the Covenant—in going between the parties, receiving and imparting the discoveries of the Covenant, and in making intercession.

BOOKS OF REFERENCE.—Hurrian's Christ Crucified, Flavel's Fountain of Life, serm. 6—8. Barrow, vol. 1, p. 504—522. Mor. Ex., p. 262—266. Pearson, on the Creed. Mason, vol. 4. Hopkins, vol 1, p. 359—386. Scott's Life of Christ, chap. 7, sec. 1. Scott's Essays.

LECTURE LXVIII.

CHRIST'S MEDIATORIAL OFFICE—CONTINUED.

Christ was consecrated or divinely called and appointed to the office of Mediator. Furnished for the performance of its duties. Christ is Mediator according to both natures, divine and human. His mediatory acts ascribed to his person. Christ Mediator only for men. The only Mediator between

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God and men. Mediator both for Old and New Testament Saints. Commencement and character of Christ's mediatory office.

BOOKS OF REFERENCE.—Dick's Theol., vol 1, lect. 51. Gill's Body of Divinity, vol. 1, oct. p. 336. Witsii Econ. Faed, lib. 2, chap. 4. Fuller's Gospel its own Witness, chap. 4, page 2. Owen, on the Person of Christ. Dr. Goodwin's works, book 3. Maclaurin's works. Butler's Analogy. Dwight's Theol. Works of Robert Hall.

LECTURE LXIX.

THE PROPHETICAL OFFICE OF CHRIST.

The three particular offices of Christ included in the general office of Mediator are those of prophet, priest, and king. The natural order of these offices in their dependence upon one another. The order of their execution different from their natural order. This order inverted by Arminians. The meaning of the term Prophet. Christ a Prophet in the utmost latitude of the meaning of the term. Christ fulfills the office of a Prophet in teaching outwardly by his word. A summary of the things which he taught. Christ taught or revealed the will of God under the Old Testament. He taught immediately in his own person. By the intervention of others. Under the New Testament. Christ fulfills the office of a Prophet by the inward teaching of his Spirit. The agency of the Spirit distinct from the mere natural operation of the word. This involves no imputation on the word. The Spirit does not give new revelations.

BOOKS OF REFERENCE.—Chandler's Sermons, vol. 1, serm. 1—3. Ridgley's, Gill's and Boston's Bodies of Divinity. Limbork, p. 262—274. Flavel's Foun. of Life, serm. 9, 10. Scott's works, p. 376—387. Doolittle, pages 148—152. Hopkins' B. D. Bellamy, on the Glory of the Gospel.

LECTURE LXX.

THE PROPHETICAL OFFICE OF CHRIST—CONTINUED.

Christ's qualifications as the Prophet of the Church. Not taken up into Heaven and instructed before he entered on his public ministry, as Socinians contend. Christ a Prophet raised up by Jehovah in the character of a gracious Covenant

God. Raised up unto the Church. The constitution of his mediatorial character as God—man. A Prophet as Moses was a Prophet. Christ's personal preaching. What he taught. Did not correct and perfect the moral law, as Socinians affirm. The manner of Christ's teaching. Its character and properties. He taught instructively—infallibly—plainly—faithfully and boldly—authoritatively—fully.

BOOKS OF REFERENCE.—Dick's Theol. vol. 2, lect. 54. Dwight's Theol., vol. 2, lect. 44—49. Green's Lectures on the Catechism, lect. 21. Pictet's Christian Theol., lect. 13, 14. Stevenson's Offices of Christ, lect. 3—7. Calvin's Inst., book 2, chap. 15. Brown's View, book 4, chap. 2. Taylor's Life of Christ, vol. 2. Hunter's Obser. on the History of Jesus Christ, vol. 1, 2.

LECTURE LXXI.

THE METHOD OF RECONCILIATION WITH GOD, AND THE DOCTRINE OF THE PRIESTHOOD IN GENERAL.

The method of reconciliation with God can only be learned from Scripture. The plan of grace worthy of God. Adapted to the lost condition of sinners. Many have recourse to false methods of reconciliation. The Heathen—the Jews—the Church of Rome—Arians—Socinians—all mistake on this point. The atonement of Christ. Connected with and depends on his priesthood. The atonement of Christ connected with his priesthood—the doctrine illustrated in the Epistle to the Hebrews. The Priesthood in general. There could be no room for the exercise of the priestly office till after the entrance of sin. The office was early instituted. The two great duties of it are offering sacrifice, and making intercession. The Old Testament Priesthood and sacrifices realized in Christ and his sacrifice. Apostolic succession.

BOOKS OF REFERENCE.—Owen, on the Heb., exerc. 23—25. Ricalton. Ridgley. Scott's works. Gill. Dwight's Theol., vol. 2, serm. 50. Stratten's Book of the Priesthood. Dick's Theol., lect. 56. Dr. J. P. Smith's Discourses on the Sacrifice and Priesthood of Christ. Wilson, on the same subject. Vitringa Observ. Sacrae 2, 33. Outram De Sacrif. 1, 4. Brown's Puseyite Episcopacy. Pictet's Theol., book 6, chap. 15.

LECTURE LXXII.

THE PRIESTHOOD OF CHRIST, IN PARTICULAR.

The reality of Christ's Priesthood. Proved from the Old and New Testament Scriptures. He is frequently called a Priest. The whole character and qualifications of a Priest sustained by Christ. The work of a Priest ascribed to him. Offering sacrifice and making intercession. Christ the great antitype of the whole typical Priesthood.

BOOKS OF REFERENCE.—Dick's Theol., lect. 56. Owen, on the Heb. vol. 1, exerc. 25, 33, 34. Dwight's Theol., vol. 2.

LECTURE LXXIII.

THE ORIGIN AND EXCELLENCE OF THE PRIESTHOOD OF CHRIST.

The eternal, sovereign, wise and gracious purpose of God in regard to man. In this purpose the Priesthood of Christ originated. The ruined condition of mankind present to God from all eternity. God purposed to save a definite number of the race from sin and misery, and bring them to glory. This purpose of mercy to be accomplished by means of covenant transactions between the Father and the Son. The Son of God undertook to perform the condition of the Covenant. In this undertaking he became the High Priest of the Church. He was pre-ordained and invested with the office in the everlasting Covenant before all worlds. In this respect Christ's Priesthood excels and is superior to all others. Christ's Priesthood according to the order of Melchisedec. He excels all other Priests in personal dignity and holiness. In the value of the sacrifice which he offered. In its efficacy and perfection. And in its extent. The necessity of Christ's Priesthood.

BOOKS OF REFERENCE.—Owen, on the Heb., vol. 2, exerc. 26, 27, 29. Dwight's Theol., serm. 50—54. Calvin Inst., book 2, chap. 1, 6, 8. Turretin, tom. 2, loc. 11 and 14. Selections on the Atonement, p. 290. Witsius, on the Cov., vol. 1, book 1, 2.

LECTURE LXXIV.

ATONEMENT.

The state of fallen man a state of legal and spiritual bondage. A state of wrath and a state of helplessness. In this deplorable condition of mankind sinners a remedy is provided, and help laid upon one mighty to save. The eternal Son of God was set up from everlasting as surety. Mediator, and constituted the great High Priest of the Church. Manifested in the flesh. By his obedience unto the death, he rendered the deep Atonement. What meant by the Atonement of Christ. The Atonement a subject of pure revelation. The Scriptures teach that Christ, by offering up or giving himself a sacrifice to God, made satisfaction to divine justice, and obtained our eternal redemption. This offering up of himself unto God a sacrifice of a sweet-smelling savor, was a priestly act. The nature of this act ascribed to Christ as a priest consisted in a bloody expiatory sacrifice making atonement for sin. This proved from the legal sacrifices, and from the same terms which are used with respect to them being applied to the sacrifice of Christ.

BOOKS OF REFERENCE.—Princeton Theol. Essays. Woods' works, vol. 2, lect. 72, and vol. 4, letter 9. Gilbert, on the Christian Atonement. Magee, on the Atonement. Gill's Body of Div., vol. 2, p. 193. Portal, on Sacrif., part 1.

LECTURE LXXV.

THE ATONEMENT, CONTINUED—TERMS EMPLOYED.

Reconciliation to God the effect of the sacrifice of Christ. This proves the propitiatory nature of that sacrifice. The use and sense of the words by which the doctrine of reconciliation is expressed. Passages of Scripture where the terms occur explained. These passages present Christ as a propitiatory sacrifice. This what is meant by the death of Christ making Atonement for sin.

BOOKS OF REFERENCE.—Storr's Bible Theol. Schleusner. Wahl. Robinson. Meikle's Media. Dispen. page 174—186. Owen's works. Symington, on the Atonement, lect. 8. Wardlaw Diss. 7. Weston, on the Atonement, chap. 3—6, 7.

LECTURE LXXVI.

THE ATONEMENT, CONTINUED—SUBSTITUTIONARY NATURE
OF CHRIST'S SACRIFICE.

Perfection, not by the Levitical Priesthood and Sacrifices, but by the Sacrifice of Christ. The substitutionary nature of Christ's Sacrifice. Our sins laid upon Christ. He suffered the punishment due to sin. The consequence reconciliation. The message of peace addressed to sinners. Christ's substitution by the will of the Father and his own consent. Christ discharged the obligation under which he came as the substitute of his people.

BOOKS OF REFERENCE.—Dick's Theol., lect. 57, 58. Witherspoon, vol. 4, lect. 16. Bates, p. 80, 146—190. Veysie's Bamp., Lect., serm. 2—5. Ridgley's Body of Div., vol. 2, p. 275—288. Balguy, on Redemp., p. 12—16, and 56—78. Stampfer, tom. 3, p. 543. Gill's Body of Div., vol. 2, p. 202. Turretin, De Satisfactione Christi.

LECTURE LXXVII.

THE ATONEMENT, CONTINUED—SURETYSHIP OF CHRIST.

The suretyship of Christ proves the substitutionary nature of his Sacrifice. Christ not a surety for God to men. Christ a surety for sinners to God. Christ did not engage for sinners to God that they should perform the condition of the Covenant. The vicarious or substitutionary nature of Christ's Sacrifice appears from the comparison stated between it and the Sacrifices under the law. The substitutionary nature of Christ's Sacrifice proved from the signification and force of the Greek prepositions.

BOOKS OF REFERENCE.—Stillington, on the Sufferings of Christ. Trueman's Great Propitiation. Grotius, on the Satisfaction of Christ. Taylor and Hampton, p. 48, 108—233. Murdoch, Stuart, and Dana's Sermon on the Atonement. Hopkins, vol. 1, part 2, chap. 3. Fuller's Essays, p. 146—161. Predinaux's Lectures, lect. 9.

LECTURE LXXVIII.

TEXTS BEARING ON THE ATONEMENT BY THE DEATH OF CHRIST.

Historical appellatives of the death of Christ. Commercial appellatives. The Atonement a moral, not a commercial transaction. Atonement and reconciliation distinguished. Difference between Atonement and Redemption. Sacrificial appellatives of the death of Christ. The phrases borrowed from the Jewish economy. Terms of objective, occasional, and personal relation descriptive of the death of Christ. Terms of remote relation or final decision. Terms expressive of divine action. All prove the reality of the Atonement.

BOOKS OF REFERENCE.—Allinga, on the Satisfaction of Christ. Cumming's Lectures on Daniel, lect. 23. Turretin *De Satisfactione Christi*. Woods' works, vol. 2 and 4, lect. 74, 75. Dick's Theol., lect. 57, 57. Magee, on Atonement. Ridgley. Wardlaw. Witherspoon, vol. 4, lect. 14. Balguy, on Redemption. Fuller's Ess., p. 146—161. Scott's Essays, ess. 9. Princeton Essays. Meikles' Mediatorial Dispensation.

LECTURE LXXIX.

THE NECESSITY OF THE ATONEMENT.

The nature and reality of the Atonement clearly and fully taught in Scripture. This has been shown in preceding Lectures. The necessity of the Atonement is also taught in the word of God. This not an absolute but a moral necessity. Proved from the consideration of the perfections of God and the principles of the divine government. From the fact that a full and perfect Atonement has been made by the Son of God in human nature. From those passages of Scripture which assert or clearly imply that there was a necessity for the sufferings of Christ. From the universal consent of mankind with regard to the connection between sin and punishment, and the impressions which rest on the human mind that satisfaction for sin is necessary. The necessity of Atonement or satisfaction for sin proved from the very nature of sin itself, and from the inefficiency of every other scheme except the Atonement by the death of Christ, to secure its pardon.

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BOOKS OF REFERENCE.—Calvin's Inst., book 2, chap. 1 and 6. Appleton's Lectures, p. 136—144. Magee, on Atonement, diss. 1, note 4, 5. Veysie's Bamp. Lect., serm. 6. Portal, on Sacrif., part 1. Dwight's Theol., vol. 2, serm. 55. Gill's Body of Div., vol. 2, p. 193. West, on the Atonement, chap. 2. Turretin, tom. 2, loc. 14. Balguy, on Redemption, p. 24—56. Woods' works, vol. 2, lect. 77, and vol. 4, lett. 9. Jonathan Edwards' Remarks. Owen, on the Heb., exer. 5 and 6. Witsius, book 2, chap. 8.

LECTURE LXXX.

THE SUFFICIENCY AND EFFICACY OF THE ATONEMENT.

What meant by the sufficiency or value of the Atonement? Its sufficiency arises from its absolute perfection, including all that law and justice required. The perfection of Christ's obedience unto death, in which the value of the Atonement consists, includes its voluntary character. The perfection of the work of Christ, and consequently the value of the Atonement proved. The infinite value or sufficiency of the Atonement arises from the dignity of Christ's person. The efficacy of the Atonement. The distinction between the sufficiency and efficacy of Christ's work. The efficacy of the death of Christ as means to an end, arises from the divine appointment. Christ's death efficacious to the establishment of the mediatorial form of moral government among mankind. The efficacy of the Atonement to this end, arises from the relation in which Christ stands to mankind. The efficacy of the Atonement to secure the actual salvation of the elect, arises from the representative and substitutionary character of Christ.

BOOKS OF REFERENCE.—Edwards' works. Witsius, on the Cov., vol. 1, book 2, chap. 9. Dwight's Theol., vol. 2, serm. 58. Bellamy's works, vol. 1, page 390. Magee, on the Atonement. Ridgley's Body of Divinity, vol. 2, p. 281 and 299. West, on Atone., chap. 5 and 16. Faller's Essays, p. 173. Dick's Theol., lect. 57—59. Burge, on Atone., p. 250. Cole, on the Sov. of God. Owen's Sa'us Electorum. Woods' works, vol. 2 and 4. Symington, on the Atone. Meikle, on the Mediatorial Dispensation.

LECTURE LXXXI.

THE EXTENT OF THE ATONEMENT.

The meaning and application of the word Atonement. Other metaphorical expressions employed on the subject.

Satisfaction to divine justice. Paying the debt of sinners. The extent of the death of Christ, and the extent of the Atonement not precisely the same thing. The question respecting the extent of the death of Christ or of the Atonement, has been agitated in the Church from a very remote period. The doctrine on the point as taught in the Westminster Confession and Catechisms. The extent of the Atonement constitutes a prominent feature in the controversy between Arminians and Calvinists. Agitated in an early period in the Secession Church. Has of late been agitated in the American and British Churches. The old and the new Schools. Different theories on the subject. The theory of exact equivalent. The theory of indefinite or universal Atonement with gracious sovereignty in its effectual application. The theory of infinite sufficiency but limited destination. This the theory held in our standards, and by Calvinistic divines in general. Restriction on the designed application of the death of Christ admitted by those who hold that Christ died for all. The universality of the death of Christ in certain respects not denied by those who advocate the doctrine of particular redemption. How far admitted by them.

BOOKS OF REFERENCE.—Griffin, on the Atonement. Scott's History of the Synod of Doct. Owen, on the Satisfaction of Christ. Lime Street Lectures. Watts, on Redemption. Witsius, book 2, chap. 9. Durham, on Rev., p. 299—325. Gill and Ridgley's Bodies of Divinity. Symington, on the Atonement, p. 184—234. Cole, on the Sov. of God, p. 145. Owen's *Salus Electorum*. Woods' works, vol. 2, lect. 79, 80 and 81.

LECTURE LXXXII.

THE EXTENT OF THE ATONEMENT—CONTINUED.

The advocates of particular Atonement admit that Christ in a certain sense died for all. Dr. Owen, Symington, and Candlish quoted. All men placed under the mediatorial government. The question stated. Whether God designed the salvation of all men by the death of Christ. Redemption by the blood of Christ not universal, but special and particular. Redemption by price the result of paction or covenant stipulations. The doctrine of particular redemption proved from the uniform connection established in the whole plan of

salvation. Proved from the characters under which Christ died: From the characters of the persons for whom he died. From the effects ascribed to his death. From the extent of his intercession. And from the character of the redeemed, and their exercise in the kingdom above. The death of Christ has secured the actual salvation of a definite number of the human race. This proved from the very nature of Atonement. The salvation of God's people being the effect of the death of Christ, proves the truth of the doctrine from the connection between cause and effect. The gospel offer of Christ, and the universal terms employed in Scripture, urged as objections against the definite and limited view of the Atonement. These objections considered and answered. The principles upon which the passages of Scripture in which universal terms occur are to be explained.

BOOKS OF REFERENCE.—Dwight's Theol., vol. 2, serm. 56. Witsius, vol. 1, book 2, chap. 9. Bellamy's works, vol. 1, page 390. Ridgley, vol. 2, p. 299. Smalley's Sermon., vol. 3, page 18. Barrow's Sermons on Universal Redemption. Whitby, on the Arminian Points. Woods' works, vol. 2 and 4. Fairchild's Great Supper. Symington, on the Atonement.

LECTURE LXXXIII.

THE INTERCESSION OF CHRIST.

The Son of God was manifested that he might take away sin, the work of the Devil. This he did on earth as a priest when he actually offered himself to God a sacrifice for sin. Sin still in the Saints while in this life. Provision made for indemnity in this case in the advocacy of Christ. The meaning and application of the word rendered advocate. The nature of Christ's advocacy or intercession in general. Its reality proved. The objects of Christ's intercession, or the persons for whom he intercedes. Christ an advocate not only in type but in substance, from the first erection of the Church. The subject matter of Christ's intercession, or the blessings which he intercedes for in behalf of his people. These as extensive as the blessings which he procured by his satisfaction. The foundation of Christ's intercession, or the ground on which his advocacy proceeds. The qualifications of Christ for the office of intercessor. The properties of Christ's intercession. The difference between the intercession of Christ and the in-

tercession of the Holy Spirit. The ideas of the Church of Rome on the subject of intercession. Reasons for Christ's intercession.

BOOKS OF REFERENCE.—Charnock's works, vol. 2. Flavel's works, vol. 1. Doddridge's Lectures, vol. 2. Dick's Theol., lect. 59. Symington's Atone. and Intercession of Christ. Gill's Body of Divinity, vol. 2. Brown's Natural and Revealed Religion, page 348. Ridgley's Body of Divinity. Dwight's Theol., serm. 58. Scott's Essays. Saurin's Sermons, 207—271.

LECTURE LXXXIV.

THE KINGLY OFFICE OF CHRIST.

Christ the king and head of the Church. He is the head in point of covenant representation. The head in point of vital and saving influence. The head in point of example to the Church. The head in point of rule and government. Christ the immediate, the only, and the absolute king and head of the Church. Christ possesses every qualification that can fit him for his office as king. The doctrine of Christ's kingly office holds a prominent place in the Christian system. Has always occupied a distinguished place in the testimony of the Church. Proofs that Christ is a king from those passages of Scripture in which he is expressly called a king. From those passages which ascribe to him titles which imply kingly authority, the ensigns of royalty, or the symbols of kingly honor and power. The works and all the other characteristics of a king ascribed to Christ. Christ the great antitype of all the typical kings under the Old Testament Dispensation. Christ's essential or natural kingdom. His mediatorial kingdom. This last kingdom given him by the Father. No inconsistency between Christ being truly and properly God, and yet receiving a kingdom from another, or being exalted to universal dominion.

BOOKS OF REFERENCE.—Dwight's Theol., serm. 59. Edwards, on Redemption. Glass's King of Martyrs. Owen, on the Heb. chap. 1, 1, 2. Boston's Body of Divinity. Colquhoun, on the Covenant of Grace, page 351—367. Harris, on the Messiah, serm. 8, 19. Watson. Ridgley. Gill. Charnock. Hewe.

LECTURE LXXXV.

THE KINGLY OFFICE OF CHRIST—CONTINUED.

The mediatorial kingdom of our Lord Jesus Christ in its extent Scheme of the whole dominion of Christ as mediator by Dr Owen. Proper view of the subject by Dr. Dick. Christ's mediatorial dominion fully declared in Scripture. The constitution by which Christ's mediatory kingdom extends to all things at once suited to the glory of God, to the case of sinners, and to the honor of Christ. Our Lord's dominion as mediator does not subvert his essential dominion as God. It does not subvert God's physical government of all things. The proper object of Christ's mediatorial kingdom is the Church. Represented by a variety of similitudes, such as the Church, the body of Christ, the household of God, a kingdom. The Church visible and invisible. The regal acts of Christ, or the method of administering the affairs of his kingdom. He has founded the Church, and appointed ordinances, officers, and all necessary means of grace, and renders these effectual by his Spirit. Christ executes his kingly office by giving a supernatural direction to the established laws of nature and the ordinary instruments of providence for the benefit of the Church. Christ's administration coeval with the revelation of mercy, and shall have no end. What meant by Christ's delivering up the kingdom to God, even the Father, and how will he then be king over his people?

BOOKS OF REFERENCE.—Besides those mentioned on the preceding Lecture, may be consulted Reynold, on the 110th Psalm. Scott's works, vol. 1, p. 422—560. Stevenson, on the offices of Christ. Calvin's Institutes, book 2, chap. 15. Brown's View of Nat. and Rev. Religion, book 4, chap. 2. Pictet's Theol., book 6, chap. 16. Storr and Platt's Theol., book 4, part 2, sect. 94—104.

LECTURE LXXXVI.

CHRIST'S STATE OF HUMILIATION.

The pre-existence of Christ. He who existed in the form of God became man. Humbled himself in his birth. In his life. In his death. In what passed on him after his death

The burial of Christ. Christ's descent into hell. This expression used in the creed commonly called the Apostles' Creed. The meaning of the expression, and of what is stated in Scripture on the subject. Has given rise to much discussion. The different views which have been entertained on the point. Explanation of the Scriptural doctrine.

BOOKS OF REFERENCE.—Pearson, on the Creed. Gill, Ridgley, King, on the Creed. Boston. Witsius, on Symb. Lightfoot's works. Flavel, serm. 37. Burnett, on the Articles. Tillotson's Sermons. Works of Robert Hall, vol. 3.

LECTURE LXXXVII.

CHRIST'S HUMILIATION—CONTINUED.

The nature of Christ's humiliation may be learned from its properties or qualities. It was voluntary. Obediential. Of the deepest and lowest kind. Acceptable to God. Vicarious. Penal. Meritorious. Victorious. The causes of Christ's humiliation. The necessity and ends of Christ's humiliation. To accomplish the purposes and declarations of God. That Christ might be perfected. To satisfy justice. To bring in an everlasting righteousness. To glorify the divine perfections. To bring forth a seed. To glorify himself. Improvement.

BOOKS OF REFERENCE.—Dick's Theol., lect. 60. Brown's Natural and Revealed Religion, page 357. Maclaurin's Sermons. Pietet's Theology, book 6, chap. 7—11. Green's Lectures on the Catechism, lect. 24.

LECTURE LXXXVIII.

CHRIST'S STATE OF EXALTATION—RESURRECTION.

The hypostatical union is the key which opens to us much of the phraseology of Scripture concerning Jesus Christ. By it are to be explained those passages which speak of his humiliation and exaltation. Christ's humiliation and exaltation were conjoined between his death and resurrection. It is with reference to his human nature that Christ is said to

be exalted. As in his humiliation, so in his exaltation, there were several steps. The first step of Christ's exaltation is his rising again from the dead on the third day. The resurrection of Christ is a fact of supreme importance in the Christian system. A well authenticated fact. It was predicted. The conduct of Christ's enemies affords corroborating proofs of the truth of his resurrection. The evidence of the witnesses of Christ's resurrection. The supernatural witness of the Holy Spirit. Christ rose from the dead as a public person. The history of Christ's resurrection as recorded by the Evangelists. The ends, the import, and the influence of the resurrection of Christ.

BOOKS OF REFERENCE.—Ditton, West, and Dore, on the Resurrection. Eclectic Review, vol. 4. Dwight's Theol.; vol. 2, serm. 61 and 62. Dick's Theol., lect. 61. Fuller's works, Works of Robert Hall. Douglas, on the Truths of Religion. Pearson and Witsius, on the Creed. Saurin's Sermons.

LECTURE LXXIX.

THE ASCENSION OF CHRIST.

That he who died for the sins of his people is alive again, and lives for evermore, is matter of strong consolation to believers. The second step of Christ's exaltation is his ascension. That the promised Messiahs should ascend was foretold. As foretold, Christ did really ascend to heaven. Our Lord Jesus Christ ascended in human nature. The ascension of Christ took place on the fortieth day after his resurrection. The place from whence Christ ascended. The place to which Christ ascended. Christ's ascension was glorious, magnificent and triumphant. The necessity of Christ's ascension. The end and design of Christ's ascension. The influence of Christ's ascension.

BOOKS OF REFERENCE.—Dick's Theol., lect. 62. Green's Lectures on the Catechism, lec. 26. Pictet's Theol., book 6, chap. 12. Flavel, serm. 40. Ridgley, Barrow, King, Ambrose. Dr. Owen's works. Tillet's works.

LECTURE XC.

CHRIST SITTING AT GOD'S RIGHT HAND.

Christ's exaltation to the right hand of God represented typically, and expressly foretold under the Old Testament. Being exalted to the right hand of God denotes the highest honor and dignity. Distinction between the honor which belongs to Christ as God, and that to which he is advanced as mediator. Christ being at the right hand of God implies that he is invested with all power and authority. It denotes also that he is highly favored and respected of God. The mediator not only at the right hand of God, but sitting on his right hand. God in the relative character of the Father, the original source and author of all the dignity, power and fullness which Christ now possesses as mediator. Not Christ's essential glory as God, but his mediatorial glory as God-man that is intended by his sitting on God's right hand. The present glory of Christ.

BOOKS OF REFERENCE.—Trail's Sermons. Flavel, serm. 41. Gill. Ridgley. Witsius, on the Creed. Pearson, Doolittle, Ambrose.

LECTURE XCI.

THE CALL OF THE GOSPEL.

All who are chosen of God and redeemed by Christ, must also be changed by the Holy Spirit. This change variously represented in Scripture. Sometimes denominated a vocation or calling. The external and internal call. The external call of the Gospel universal. Some conceive that it is limited to sensible sinners, and should be addressed only to the elect. The subject disputed from an early period in the Church. To confine the Gospel call exclusively to the elect, at variance with the grace of the Gospel. In opposition to Scripture and the practice of Christ and his Apostles. The inability of man in his natural state to comply with the call. Inability no excuse for disobedience. The inability of man denied by Pelagians and Arminians. The indispensable duty of sinners to comply with the call. The call addressed to helpless

sinners not inconsistent with the sincerity of God. We ought to rest satisfied with the testimony of God, though we may not be able to solve every difficulty. The external call by the word of God. No revelation of grace in the dispensations of providence.

BOOKS OF REFERENCE.—Green's Lectures on the Catechism, lect. 27. Pictet's Theology, book 7, chap. 1, 2, 3. Dick's Theology, lect. 65, 66. Shaw's Exposition of the Confession of Faith, chap. 9, 10. Edwards, on the Will. Gib, on Liberty and Necessity. Belamy's True Religion.

LECTURE XCII.

THE CAUSES OF MEN'S REJECTING THE CALL OF THE GOSPEL.

All men now in a lapsed state. Innately and inherently depraved. Mankind free and responsible agents, altogether inexcusable in this their fallen and depraved condition. Man, though a free and responsible agent, has yet no power in his unregenerate state to choose or to do that which is really good and acceptable to God. Mankind divided into two general and distinct classes, essentially different from each other in their relationship to God, and the principles by which they are governed. The term vocation or calling employed to describe the eventful change which takes place when men are brought from the one class into the other. The external call given in the Gospel and addressed to all. All to whom the call of the Gospel is given do not comply with it. This not from any active energy from God—not from compulsion from Satan—not from any invisible external cause, nor from any hindrance extrinsic to man's will. The nature of the will. Arises from the free bent and inclination of the sinner's own will. The choice of the will depends upon the disposition of the soul. The will chooses freely, yet necessarily.

BOOKS OF REFERENCE.—Dwight, vol. 4, serm. 133. Edwards, on the Will, part 1, sec. 3, 4. Day, on the Will. Abercrombie's Intellectual Philosophy. Hopkins, vol. 1, chap. 4. West, on Agency, part 2, lect. 1—5. Woods, vol. 2. Fuller's Gospel Worthy, page 118. Gib's Contemplations, part 3.

LECTURE XCIII.

FREEDOM OF THE WILL.

Different opinions on the subject. Views of the Fathers. Pelagians — Semi-Pelagians — Socinians — and Arminians. Choice in a state of indifference impossible. Self-determining power of the will. Power of originating a state or act. Coleridge. Edwards. The choice of the will must be regulated by motives in a rational nature. What the immediate cause of determining the will. The disposition or state of the heart. Adam created in a holy state of mind. Necessarily though freely inclined only to good. How can a holy mind become sinful? Difficult to account for the origin of moral evil. The advocates for the self-determining power of the will endeavor to account for it upon the principle that the will of itself can originate a state. Three kinds of Freedom of Will. Freedom only to good. Freedom only to evil. Freedom to both good and evil. This last kind of freedom belonged to the first parents of mankind. A state of probation only applicable to man in innocence. Dr. Whitby. The doctrine which regards man as placed in a state of probation since the fall does not accord with the grace of the Gospel. Our first parents, left to the freedom of their own will, sinned. Influenced by motives. Natural and supernatural principles.

BOOKS OF REFERENCE.—Calvin's Inst., book 2, chap. 2—5. Hartley, on Man, vol. 3, chap. 11, 12. Reid's Essays, vol. 2, ess. 4. Butler's Anal., part 4, chap. 6. Toplady, vol. 6, chap. 1—7. Warburton's Div. Lega., part 1, p. 46—55.

LECTURE XCIV.

FREEDOM OF THE WILL—OBJECTIONS ANSWERED.

Some contend for a necessity subversive of moral obligation. Fatalists and Antinomeans. Hyper-Calvinists. The doctrines of liberty and necessity not opponents, but inseparably connected. The will follows the dictates of the understanding. What is meant by necessity, and what by liberty, as the terms are employed on this subject. Moral necessity perfectly consistent with liberty of volition. It is objected to

the doctrine as it has been stated, that it makes God the author of sin. This objection bears upon the doctrine of Arminians equally as upon that of Calvinists. Dr. Hill and President Edwards quoted. What meant by the expression, author of sin. God permits and overrules sin, and uses the agency of the wicked without the least stain of his purity. Proved from Scripture examples. The same action ascribed to God, to Satan, and to men, in the first chapter of Job. The crucifixion of Christ a wicked action, yet ordered by God. An influence or operation ascribed to God with respect to wicked actions. Blinding and hardening. How God operates on the hearts of the wicked. The cases of Pharaoh, the Canaanites, and others. While men are transgressing the revealed will of God they are unintentionally fulfilling his secret will. God disposes of the sins of moral agents while he is perfectly pure, and they are responsible. Another objection is, that commands and exhortations are useless if man is unable to obey. Founded upon an erroneous principle. Implies either the denial of the corruption of human nature, or the perfection and obligation of the divine law. Repels the evidence, calls, and invitations of the Gospel. Sets aside all use of means, and confounds natural and moral ability. It is God's plan to command and exhort sinners who are unable to obey. Illustrated by examples. Other objections noticed. The commission of sin necessary—sinners are not to blame. The doctrine tends to licentiousness. The promises of God a mockery.

BOOKS OF REFERENCE.—West, on Mor. Ag., part 1, sec. 1. Edwards, on the Will, and on Liberty and Necessity. Upham, on the Will. Priestley, on Liberty and Necessity. Locke, on the Understanding. Turretin, tom. 1, loc. 10. King's Origin of Evil. Dwight, vol 1, serm. 15. Burton's Essays, ess. 12, 17—22

LECTURE XCV.

THE GRACE OF THE HOLY SPIRIT.

Christ, the wisdom of God, expostulates with sinners, and calls upon them to turn at his reproof. The character of those to whom the call is given. The call itself is to turn, or to be converted. Sinners in their natural state averse to turn. Divine power necessary to turn them. This power promised in the Gospel. The doctrine of the grace of the

Holy Spirit in the application of redemption a matter of great importance, which enters deep into the Christian system. The opinion of Pelageans, Semi-Pelagians, Socinians, and Arminians. A special manifestation of the omnipotent power of the Spirit of God in every instance of a sinner's conversion. God works both to will and to do of his good pleasure. The operation internal. By the word as the means, but distinguished from the mere influence of outward means. This internal operation indispensable to all believers. A continued operation. An excitement to diligence. The truth of the doctrine of the Spirit's operations proved. In general the Scriptures, both of the Old and New Testaments, are full of this doctrine. Particularly, the truth of the doctrine appears from the representations given in Scripture of the dreadful depravity of human nature. From the greatness of the work effected. Called a creation, a resurrection, a regeneration. From the whole of man's salvation being ascribed to the grace of God. From divine grace being necessary to the reception of the word. And from the testimony of Christians.

BOOKS OF REFERENCE.—Guyse, on the Holy Spirit. Owen, on the Spirit, Edwards' Remarks. Scott's Essays, Maclaurin's Essay. Maclean's works, vol. 2. Hill's Divinity. Dwight, vol 3, serm. 70. Dodridge, on Regeneration. Cole, on the Sover. of God. Woods' works, vol. 2, 3, 4, and 5.

LECTURE XCVI.

THE OFFICE AND AGENCY OF THE HOLY SPIRIT.

In the economy of redemption the three persons in the Godhead sustain certain characters and act distinct parts. The part of God the Father—of God the Son—and of God the Holy Ghost. The name Spirit denotes both the nature and operations of the third person. A distinct divine person. The office which he sustains and the part which he performs described when he is called the quickening Spirit. The spring and fountain of all quickening both in the old and new creation. The agency of the divine Spirit in the work of the new creation extensive and diversified. Viewed particularly with respect to the formation of the human nature of Christ, the head of the Church, and with respect to the endowments bestowed upon him in this nature. A conformity between Christ the head, and all the members of his mystical body,

both in point of formation and endowments. The Holy Spirit the immediate efficient cause of all grace and gracious effects towards the members as well as towards the head of the Church. The nature and properties of the operations of the Spirit. Spiritual—internal—common—sovereign—supernatural—and efficacious.

BOOKS OF REFERENCE.—Books as above, and also Dewar, on the Spirit. Jamieson, on the Spirit. Harrion's Sermons on the Spirit. Wardlaw's Lectures. Hinton, on the Holy Spirit. Robert Hall, on the Work of the Spirit. Hawker's Sermons on the Holy Ghost. Dickinson, on the Five Points, and Letters. Appleton's Lectures, p. 216—230.

LECTURE XCVII.

REGENERATION.

All who are saved undergo a great radical and permanent change. This change variously represented in Scripture. Sometimes under the idea of a calling. At other times under the idea of regeneration or a new birth. Mistaken notions entertained on the subject. What regeneration is not. The nature of regeneration. A new and divine life infused into the soul. The names and different figures under which it is described express its nature. Differs from conversion, justification, adoption, and sanctification. The necessity of regeneration. The author of regeneration. Not man, but God. A three-one God, Father, Son, and Holy Ghost. The new nature of which believers are made partakers in regeneration, communicated to them from the fullness of Christ. The Holy Ghost the immediate author and cause of regeneration. Altogether of free and sovereign grace. The instruments and means of regeneration. The properties, effects and evidences of regeneration. The uniformity and diversity as to the manner which are apparent in the work of regeneration. Improvement.

BOOKS OF REFERENCE.—Charnock, on Regen. Witherspoon's works, vol. 1. Doddridge's Ten Sermons on Regeneration. Gill's Body of Divinity. Owen, on the Spirit. Lime Street Lectures, sermon 8. Dwight's Theol., vol. 3, serm. 74, and vol. 4, serm. 135—139. Fuller's works. Works of Robert Hall. Scott's Essays, ess. 12. Princeton Theol. Essays. Bellamy, vol. 1, p. 226. Backus, on Regen., dis. 1. Witsius, on the Cov., vol. 1, book 3, chap. 6. Mastricht, lib. 6, chap. 3. Dick's Theol., lect. 66. Calvin, book 3, chap. 3. Woods' works, vol. 2, 3, 4, and 5.

LECTURE XCVIII.

UNION TO CHRIST.

Union with Christ the foundation of communion with him in the benefits of his purchased redemption. The union between Christ and his people is not essential and necessary. Is not personal. Is not merely apparent. Is more than a mere relative, civil, and political union. The peculiar properties of this union discover its nature. Federal and reciprocal. Spiritual and mysterious. Near and intimate. Vital and influential. Indissoluble and endless. The nature of this union may be learned from expressions of Scripture which describe it. And from expressions drawn from those unions that are most familiar to us and most close. The bonds of this union are the Holy Spirit on the part of God, and faith on the part of believers. The effects of this union. Union with Christ the first vital grace of which believers are made partakers, and the principle and measure of all other saving benefits.

BOOKS OF REFERENCE.—Polhill, on Union. Reynold's works. Goodwin, Ridgley, Gill, Flavel, Boston. Dickinson's Letters, let. 17. Brown's Compend., book 5, chap. 1. Owen, on Heb., chap. 3, 12. Charnock's works, vol. 2.

LECTURE XCIX.

JUSTIFICATION.

Justification a doctrine of great importance, and requires our most serious consideration. The proper signification of the words used to express the doctrine. The Hebrew and Greek terms employed in the Old and New Testaments. Used in a forinsic sense. Never means making just by a change of disposition, but declaring to be just or righteous according to law. Justification stands opposed to condemnation. The sense which the divines of the Church of Rome put on the word is to make a person just. Passages of Scripture which are brought forward as proofs that justification includes the idea of an internal change considered. The word justification of varied application. Sometimes applied to things, and

sometimes to persons. The application of the term by the Apostle James. The most common application is to persons guilty in themselves, but considered as righteous through the righteousness of Christ imputed to them. This justification is called evangelical, in distinction from legal justification. It is not by a personal, but by an imputed righteousness received by faith.

BOOKS OF REFERENCE.—Owen, on Justification. Rawlinson, on Justification. Booth's Reign of Grace. Calvin's Inst., book 3, chap. 11. Ridgley, vol. 2. Gill, vol. 2. Turretin, tom. 2, loc. 16. Dwight, vol. 2, serm. 64.

LECTURE C.

JUSTIFICATION—CONTINUED.

The nature and constituent parts of justification. It is an act or sentence including in it the pardon of sin and acceptance with God. Pardon of sin an essential ingredient in the blessing of justification. The imputation of righteousness, or a right to eternal life, also a part of justification. The author of justification is God. This is his peculiar province. The objects or subjects of justification are ungodly sinners. The way and manner in which justification is bestowed and enjoyed. The foundation of a sinner's justification must be a righteousness commensurate to all the demands of the law. The justification of sinners in the sight of God is utterly unattainable by any righteousness of their own. The righteousness which is the alone ground of justification before God, is the surety-righteousness of the Lord Jesus Christ. This righteousness becomes available to the justification of sinners before God by imputation. Justification before God through the surety-righteousness of the Lord Jesus Christ, is enjoyed by faith. How faith justifies. Why we are justified by faith, and by faith alone. Properties of justification. The blessed effects of justification. The views of different sects with regard to justification.

BOOKS OF REFERENCE.—Books as on the preceding Lecture, with the following in addition:—Witherspoon, vol. 4. Stapfer, vol. 1, page 359. Dick's Theol., lect. 69, 70, 71, and 72. Edwards, on Justification, works, vol. 7. Witsius, vol. 1. Barrow's works, vol. 2, p. 41. Dickinson, on the Five Points, page 151, and also Letters, page 210. Fuller's Gospel Worthy, page 139. Cooper's Sermons, vol. 2, serm. 28, 29.

LECTURE CI.

ADOPTION.

Adoption described. A custom generally prevailing in all nations. As practised among men. As an act of God. In what God's adoption and man's agree, and in what they differ. The sons of God, a title given on different grounds. Believers the sons of God, both in respect of regeneration and adoption. These blessings, though distinguished, not to be separated. The previous state and character of those whom God adopts. The family to which they are united when adopted. Properties of adoption. Privileges of adoption. Obligations arising from adoption. The connection between adoption and regeneration, and the agreement of the former with the latter, and with justification, reconciliation, and sanctification, and in what it differs from them. Evidences of adoption.

BOOKS OF REFERENCE.—Dwight's Theol., vol. 3. Dick's Theol., lect. 73. Charnock's works, vol. 2. Flavel's works, vol. 2. Brown's System of Nat. and Rev. Religion, page 442. Ridgley and Gill's Body of Divinity.

LECTURE CII.

SANCTIFICATION.

Importance of the doctrine. Meaning and import of the term. Difference between justification and sanctification. Sanctification a divine privilege and a moral duty. It has a peculiar relation to the truth, grace and promise of the Gospel. Is distinguished from bare morality and pharisaical righteousness. It is in some respects mysterious, hid from carnal reason, and is foolishness to the natural man. Sanctification has in it a spiritual and heavenly beauty, glory and excellence, worthy of admiration, and which shall never end.

BOOKS OF REFERENCE.—Owen, on the Spirit. Marshall, on Sanctification. Witsius' Econ., book 3, chap. 12. Brown's Nat. and Rev. Religion, book 5, chap. 4. The works of Scougal, Fuller, Robert Hall, Henry More, Jay, and Chalmers. Dick's Theol., lect. 74 and 75.

LECTURE CIII.

SANCTIFICATION—CONTINUED.

Mistakes with respect to the nature of sanctification. Mere moral virtue; outward and temporary acts of obedience; a profession of religion; gifts; and an acquired habit to the outward duties of piety; do not constitute sanctification. Habitual and actual sanctification. The renewal of the whole man after the image of God the principle of holiness or sanctification. This principle a spiritual nature wrought in the soul. Such a principle a spiritual nature requisite to all acts of holy obedience. How it operates in sanctification. This principle of grace or holiness variously represented in Scripture. Though simple in itself, yet diversified in its agency. Actual sanctification consists in the mortification of sin, and in the practice of holiness, or living unto righteousness. The author and causes of sanctification. Its subjects and extent. Its means. Motives. Necessity, and end.

BOOKS OF REFERENCE.—Books as on the preceding Lecture, with the following in addition:—Edwards' *Nature of True Virtue*. Edwards' works, vol. 2, page 396. Hopkins, on Holiness, sec. 1. Butler's *Analogy*, Diss on the Nat. of Vir. Paley's *Mor. Phil.*, chap. 7. Price, on *Morals*, chap. 7, 8. Dwight's *Theol.*, serm. 78—80. Brown's *Phil.*, lect. 73—81. Newton's works, vol. 1, p. 171. Goodwin's *Treat. on Growth in Grace*. Owen, on *Mortif. of Sin*, and on *Spiritual Mindedness*. Fraser, on *Sanctif.* Calvin, book 3, chap. 6—9. Turretin, tom. 2, loc. 17, qu. 1, 2. Mastricht, lib. 6, chap. 8. Woods' works, vol. 4.

LECTURE CIV.

PERSEVERANCE.

The cardinal point of difference in the creeds of Arminians and Calvinists. They differ with respect to the perseverance of the Saints. Arminians hold that the Saints may fall totally and finally from grace. Calvinists maintain that they shall be preserved, and persevere to eternal salvation. Statement and explanation of the doctrine. Who the persons are whom God preserves, and who shall persevere and be saved. Not those who make a profession of religion, but are still in their

natural state. The Saints who shall persevere are elected—redeemed—called—adopted—faithful—regenerated—justified—and sanctified persons. They are Saints in truth, and not in name only. To these the privilege of perseverance is limited. Not meant that their grace may not languish and decline. Nor that they shall not fall into sins. Nor that, considered in themselves, and with no strength but their own, they shall be able to stand. The doctrine of perseverance includes the ideas of both duty and privilege. The doctrine abundantly taught in Scripture. In support of the doctrine we do not reason from the nature of grace absolutely considered. Nor from the nature of God apart from his word. The first argument from the attributes of God.

BOOKS OF REFERENCE.—Whitby and Gill, on the Five Points. Cole, on the Sovereignty of God. Booth's Reign of Grace. Doddridge's Lectures, lect. 179. Witsius' Econ. of the Cov., book 3, chap. 13. Toplady's works, vol. 5, page 476. Fuller's works. Newton's works. Dick's Theol., lect. 79.

LECTURE CV.

PERSEVERANCE—CONTINUED.

The argument for the perseverance of the Saints derived from the purposes of God. Illustrated by several passages of Scripture. The argument grounded on the promises of God. The argument which is founded on the covenant of grace. Argument derived from the mediation of Christ. The argument founded on the inhabitation and work of the Holy Spirit in believers. The appointed means of perseverance. Objections to the doctrine of the perseverance of the Saints answered.

BOOKS OF REFERENCE.—Besides the books mentioned on the preceding Lecture, may be added Dickinson, on the Five Points. Wesley's Sermons, vol. 1. Hopkins, vol. 2. Ridgley, vol. 2, p. 100. Stapfer, tom. 4, page 460. Turretin, pars. 2, loc. 15, qu. 16. Woods' works, vol. 3 and 4. Scott's works, vol. 2, page 521.

LECTURE CVI.

ASSURANCE.

The meaning of the original word rendered full assurance. The nature of assurance. The assurance of faith. The assurance of sense or of hope. The difference between these two. The distinction sufficiently obvious, yet the two inseparably connected. The assurance of hope distinguished from presumptuous confidence. Not invariably the same in all believers. Nor in the same person at all times. Not incompatible with fear. Productive of the choicest effects. Assurance is attainable, being the privilege of the Saints, which ought to be carefully sought after. This proved from the commands of Scripture to examine ourselves, and to give all diligence to attain to assurance. From express declarations of Scripture. From the experience of Saints recorded in Scripture.

BOOKS OF REFERENCE.—Saurin's Sermon, vol. 3, serm 10. Hervey's Theron. and Aspasio Dialogue, 17. Howe's works, vol. 1, p. 342—348. Case's Sermons, serm. 13. Lambert's Sermons on John 9, 35. Brooks, Burgess, Roberts, Baxter, Polhill, and Ridgley, on Assurance. Boston's B. D., Mor. Exer., serm. 12.

LECTURE CVII.

DEATH.

Death commonly distinguished into death spiritual, death natural or temporal, and death eternal. What is death spiritual. Consists both in the deprivation of the soul of the image of God, and consequent corruption of nature; and also in the extinction of happiness, or the death of enjoyment. The subject of this Lecture is natural or temporal death. Death eternal will be considered in a subsequent Lecture. In what does temporal death consist. Represented in Scripture under a variety of figurative expressions. Viewed in reference to the past, the instant of time in which it takes place, and the future. The cause of death and its entrance into the world. The consequence and penal effect of Adam's disobedience. The sin of Adam, and not personal transgressions,

the cause why death passes on all men. Death not an act of God's sovereignty but of justice. The instruments and manner of death. The universality of death. The certainty of death. The destruction of death, and of him that had the power of death.

BOOKS OF REFERENCE.—Bates' Four Last Things. Hopkins, Drelincourt, Sherlock, and Fellows, on Death. Saurin's Sermons on the Fear of Death. Watts' World to Come. Dwight's Theol., serm. 167. Meikle's Edenic Dispensation. Russell's Compendious View, part 1.

LECTURE CVIII.

THE IMMORTALITY OF THE SOUL.

The origin and nature of the soul. The meaning of the expression that the soul is immortal. Proofs of the immortality of the soul from reason. Its vast capacities, boundless desires, great improvements, dread of annihilation, the dictates of conscience, the consent of all nations, &c. The only sure ground to go upon to prove this doctrine is the word of God, where it is clearly established. The sentiments entertained concerning the immortality of the soul by the different sects of ancient philosophers. By the sects among the Jews. The opinions held in modern times. The practical influence of the doctrine.

BOOKS OF REFERENCE.—Flavel, on the Soul. Locke, on the Understanding. Doddridge's Lectures. Saurin's Sermon. Dwight's Theol. Hartley, on Man. Drew's Essay. Baxter, &c.

LECTURE CIX.

THE INTERMEDIATE STATE.

The soul not in a state of entire insensibility between death and the resurrection. The soul exists in a state of separation from the body. Proved from reason and the express testimony of Scripture. The place where departed souls dwell, a place of retribution. The state of the righteous immediately after death. At death the souls of the righteous enter heaven and dwell there. The souls of the wicked are cast into hell. Proofs of the happiness of the separate spirits of the righteous,

and of the misery of those of the wicked, immediately after death. The opinion of those who place the souls of the righteous not in heaven but in paradise. The doctrine of a purgatory maintained by the Church of Rome stated. The opinion proved false.

BOOKS OF REFERENCE.—Campbell's Dissertations, diss. 6, part 2. Bishop Sew's Theory of Religion—Appendix. Bennet's View of the Intermediate State. Watts' World to Come. Fuller's Letters on the Socinian Controversy. Archibald Campbell's View of the Middle State. Flavel, Ridgley, Gill, Edinour's Essays.

LECTURE CX.

THE RESURRECTION OF THE DEAD.

The word rendered resurrection used in different senses in Scripture. What is implied in the Scripture account of the resurrection. Proof of the resurrection. A resurrection not impossible. Not improbable nor unreasonable. The resurrection a thing absolutely certain. A doctrine of pure revelation, from which only can be derived the proof of it. Proved from passages of Scripture in the Old Testament. From plain declarations in the New Testament. Connection of the general resurrection with the resurrection of Christ. Resurrection of the body a future event. The properties of the bodies which shall be raised. All who die shall rise again, both good and bad. The author of the resurrection. The end and design of the resurrection. The doctrine of the resurrection has been denied both in ancient and modern times.

BOOKS OF REFERENCE.—Dwight's Theol., vol. 3, serm. 164. Dick's Theol., lect. 82. Ridgley, vol. 2, qu. 87. Gill, vol. 2, page 374. Chalmers' Sermons, serm. 7. Calvin's Inst., vol. 2, chap. 25. Doddridge's Sermon, vol. 2, page 443. Appleton's Lect., page 270—282. Witsius, on the Creed. Pearson, on the Creed. Lime Street Lectures, serm. 10. Watts' Ontology. Young's Last Day. Bishop Newton's works, vol. 3. Hody, on the Resurrection.

LECTURE CXI.

THE GENERAL JUDGMENT.

The certainty of a future judgment proved from reason and Scripture. The judge—God. The Lord Jesus Christ is

appointed judge of the universe. Reasons of the appointment. The manner of Christ's coming to judgment. The persons to be judged. For what they are to be judged. The manner of proceeding in judgment. The rule. The evidence. The trial. The sentence. The execution of the sentence. The consequences of judgment. The end and design of the general judgment. The day of judgment.

BOOKS OF REFERENCE.—Dwight, vol. 5, serm. 166. Calvin, book 3, chap. 25. Barrow's works, vol. 2, page 343. Ridgley, vol. 2, p. 198. Gill, vol. 2. Turretin, tom. 3, loc 30, qu. 6. Doddridge's Lec., vol. 2, p. 441. Boston's Fourfold State, p. 332. Bates' works, p. 449. Paley's, Hervey's, and Fuller's works. Stoddard, on the Last Judgment. Foster's *Essays*.

LECTURE CXII.

THE FINAL STATE AND BLESSEDNESS OF THE RIGHTEOUS.

Believers shall be openly acknowledged and acquitted in the day of judgment. Made perfectly blessed in the full enjoying of God in heaven. The happiness of the righteous expressed in Scripture by a variety of names and figurative representations. Includes freedom from all evil and sufferings. Perfection of human nature, soul and body, united in man. The nature of the place of blessedness. Heaven a place as well as a state. Communion with God in heaven. The enjoyment of Jesus Christ. The society of glorified beings. Employments in heaven. Duration of blessedness. Bestowed by God. Absolutely certain. Who shall enjoy it, their character and number. Degrees of glory in heaven. Reasons which are urged for and against this difference. Some questions respecting heaven, and the sentiments which have been entertained concerning a future state of happiness by different sects of religion.

BOOKS OF REFERENCE.—Gill's B. D., vol. 2, page 495. Saurin's Sermons, vol. 3, page 321. Toplady's works, vol. p. 471. Bates' works. Ridgley's B. D. Fuller's *Essays*. Works of Robert Hall. Dwight, vol. 5, serm. 169—171. Witherspoon, vol. 2, page 219. Baxter's *Saint's Best*. Howe's *Blessedness of the Righteous*.

LECTURE CXIII.

FUTURE PUNISHMENT.

The misery of the wicked in a future state described by a variety of names and figurative expressions. The original words rendered hell. Figurative expressions employed to describe the sufferings of the wicked in hell. The nature and greatness of these sufferings. The punishment of loss. The punishment of sense. The punishment of the wicked does not consist in annihilation. The duration of the misery of the wicked is strictly eternal. The various applications of the terms rendered eternity and everlasting. Though sometimes signifying a limited duration, yet when used to express the misery of the wicked, they denote a misery absolutely eternal, without intermission and without end. This proved to be the case by several arguments. The cause and the equity of the eternal misery of the wicked. Different degrees of misery among the wicked. The place where the wicked shall be punished. Objections. Various opinions on the subject of future punishment.

BOOKS OF REFERENCE.—Dwight, vol. 5, serm. 167, 168. Dick's Theol. Berry Street Lectures, vol. 2, p. 559—562. Dawes, on Hell, serm. 10. Tillotson's Sermons, serm. 25. Letters to Vidler. Edwards against Chauncy, chap. 7—14. Chauncy's Universal Salvation. Edwards' works, vol. 7, page 375. Spirit of the Pilgrims, vol. 2, No. 8. Hartley, on Man. Fuller's Gospel its own Witness, p. 215. Doddr. Lectures, 2, p. 464—482. Turretin, tom. 3, loc. 30, qu. 7. Goodwin, on the Punishment of Sin. Woods' works, vol. 3, lect. 107, 108.

LECTURE CXIV.

FAITH.

Faith, a matter of such vital importance as to demand a particular and formal treatment. The term is of various application in the holy Scriptures. Saving or justifying faith. Its object. The general object the whole word of God. The special, particular, and personal object of saving faith is the Lord Jesus Christ as he is offered in the Gospel. The nature and acts of faith. On this part of the subject Theologians have given different views. Figurative expressions

employed in Scripture in order to describe faith, from which its nature may be learned. The author of faith, God in Christ, working by his Spirit a saving grace in the human soul. The subjects of saving faith are elect sinners. The Holy Spirit works faith in the hearts of the elect by the ministry of the word. The foundation of faith in Christ. The necessity of faith in order to salvation. The consequences, fruits, or effects of saving faith. Encouragement to believe in Christ.

BOOKS OF REFERENCE.—Woods' works, vol. 3, lect. 93, 94. Pictet's Theol., book 7, chap. 4. Dwight, vol. 2, serm. 65, 66, 67. Dick's Theol., lect. 68. Colquhoun, on Faith. Hall's Treatise on the Faith and Influence of the Gospel. Fuller's works. Erskine, on Faith. Scott's Nature and Warrant of Faith. Booth's Glad Tidings. Dickenson's Letters, page 98—117. Witsius. Boston.

LECTURE CXV.

REPENTANCE.

The meaning of the original word rendered repentance. Repentance natural and legal. Evangelical repentance. Its nature. Supposes a spiritual illumination. A change of mind arising from this. The change of mind is followed by godly sorrow, confession, hatred of sins, self-loathing, and turning from sin unto God. Repentance is a moral duty. A divine privilege. The necessity of repentance. The author of repentance. Means by which repentance is produced. True repentance the fruit and consequence of saving faith. Accompanied with hope in the mercy of God through the blood of Jesus Christ. The means of repentance. Motives to repentance. Some questions relating to repentance.

BOOKS OF REFERENCE.—Calvin's Inst., book 3, chap. 3, also chap. 6—10. Ridgley, vol. 2, p. 84. Scott's works, vol. 4, page 1. Dwight, vol. 3, serm. 77. Turretin, pars. 3, p. 619. Saurin's Sermons., vol. 3, serm. 9. Dickenson's Letters, p. 129. Fuller's Gospel Worthy, p. 86. Woods' works, vol. 3, lect. 92. Owen, on the 130th Psalm. Campbell, on the Gospels, disc. 6.

LECTURE CXVI.

THE MEANS OR ORDINANCES OF RELIGION.

God uses means in all his works for the accomplishment of his ends. The means in grace, or in the work of religion on the soul under the different dispensations. The outward means appointed by God under the New Testament dispensation. The properties of the means. How they produce effects. For whom the means of religion are designed, and whom they oblige. All to be exhorted diligently to use the means, but in proper order. The principles in human nature to which means are addressed. Questions, objections, answers, and explanations on this subject.

BOOKS OF REFERENCE.—Griffin's Park Street Lectures. Dwight's Theol. Fuller's works. Dick's Theol., lect. 84. Green, on the Shorter Cat., lect. 64. Boston's B. D., vol. 3, page 204—291. Woods' works, vol. 2, lect. 47—58.

LECTURE CXVII.

THE WORD OF GOD.

The Word of God is contained in the Scriptures of the Old and New Testaments. This word divinely inspired. Plain in all things relating to salvation. And profitable for many important and blessed purposes. The ends which God proposes by his word. The excellency of the word of God to promote these ends. How it becomes effectual both on the part of God and the part of man. The exercises by which it becomes effectual are reading and hearing. The Word of God should be read both in public and private. In what manner it should be read. It must also be preached in order to be heard. How this is to be performed and how improved.

BOOKS OF REFERENCE.—Stennet's Parable of the Sower. Massellon's Sermon, vol. 2. Gill's B. D., vol. 3, p. 340, oct. ed. Works of Robert Hall, vol. 1, p. 249. Dwight's Theol. Dick's Theol., lect. 84, 85. Bennet's Chr. Orat., p. 16—95.

LECTURE CXVIII.

THE SACRAMENTS.

The name Sacrament not used in Scripture. The meaning of the word as applied among the Romans and in the Western Churches. The nature of the Sacraments. The parts, form and design of a Sacrament. The properties of Sacraments. Their necessity. The author or institutor of Sacraments. The Sacraments under the different dispensations. The minister of the Sacraments, or person by whom dispensed. How the Sacraments become effectual means of salvation.

BOOKS OF REFERENCE.—Witsius' Econ. Cov., book 1 and 4, chap. 6. Boston's B. D. Ridgley. Dick's Theol. Dwight's Theol. Green, on the Shorter Cat., lect. 66, 67. Shaw's Expos. of Confession, p. 304—308. Pictet's Christian Theol., book 11, chap. 1, 2, 3.

LECTURE CXIX.

BAPTISM.

Baptism the initiatory sacrament of the New Testament dispensation. Is a divine institution and of perpetual obligation in the Church of Christ. Baptism is to be administered with water, pure and unmixed, in the simple manner prescribed by Christ. Baptism must be administered expressly in, or into the name of the Father, and of the Son, and of the Holy Ghost, as three divine persons, the same in substance and equal in power and glory. Baptism ought to be administered by a minister of the word, lawfully ordained to that office, and by no other. Baptism ought to be administered publicly. Baptism ought to be administered with much gravity and serious solemnity. The things signified by baptism. A sign and seal of the covenant of grace. Denotes dedication to the Lord. Designed to exhibit the blessings of the covenant. And obligates to the manner of life required.

BOOKS OF REFERENCE.—Works of Peter Edwards, Pond and Judson, Jerrom, Clarke, Wall, Gale, West, Strong, Dick and Dwight, Henery, on Baptism, p. 1—65. Boston's B. D. Witsius and Ridgley.

LECTURE CXX.

SUBJECTS OF BAPTISM.

All adult persons who profess their faith in Christ and obedience to him, and who have not been baptized in infancy, are the proper subjects of baptism. The infants of such as are members of the visible Church, or of one or both believing parents are to be baptized. Arguments by which this is confirmed, in opposition to those who assume the name of Baptists and confidently assert that baptism ought to be confined to adults. Infants of believing parents are to be considered as within the covenant, being included in the Abrahamic covenant. Infants were the subjects of circumcision under the Old Testament dispensation, and have a right to baptism under the New. Infants in the Church till the term of Christ's coming. Infants not excluded by the new covenant. The apostolic commission to baptize all nations, includes infants. The apostolic practice with respect to infant baptism. The uniform practice of the Primitive Churches. Answers to the objections of Baptists.

BOOKS OF REFERENCE.—Dwight, vol. 5, serm. 185. Dick's Theol., lect. 88. Ridgley, vol. 2, qu. 166. Erskine's Sermon, vol. 2. Calvin's Inst., book 4, chap. 16. Turretin, tom. 3, loc. 19, qu. 20. Cavis' Prim. Chris., part 1, chap. 5. Bingham's Antiq., vol. 4. Gerhard. tom. 9, qu. 57—318. Janeway's Letters, 1—9. Hopkins, vol. 2. Witsius, book 4, chap. 16. Dodd. Lect., vol. 2. Woods' works, vol. 3. Wilson, on Infant Baptism, part 2. Pirie's works, vol. 5.

LECTURE CXXI.

MODE OF BAPTISM.

This a subject which has caused much controversy among Christians. Those who have assumed the name of Baptists contend that baptism can only be valid when performed by immersion, or by dipping the whole body under water. A variety of modes practised by the Church in the application of fluids to the body for a religious purpose under the Old Testament. These called divers baptisms. Not denied that baptism may be lawfully performed by immersion,

but maintained that it is rightly administered by pouring or sprinkling water on the person. This is what is professed with respect to the mode of baptism in the Westminster Confession of Faith. The meaning and application of the original terms employed to express the ordinance. From the use of the terms it appears that baptism consists in applying water to the body for a religious purpose, but how, or in what quantity, it does not particularly express. Evidence adduced from various sources.

BOOKS OF REFERENCE.—Ridgley, vol. 2, p. 416. Clarke's Defence, chap. 6. Dwight, vol. 5, serm. 159. Witsius, vol. 3, book 4, chap. 16. Tillotson's Sermons, vol. 1, p. 512. Woods' works, vol. 3.

LECTURE CXXII.

THE LORD'S SUPPER.

The nature of this ordinance may be learned from the names given to it in Scripture. The external and sensible signs appointed to be used in the Lord's Supper. The mystical signification of these external signs. The author of the sacrament of the supper. The time and place of its institution. The end and design of this divine ordinance. The proper subjects, and what is required to the worthy receiving of this sacrament. The exercise more especially incumbent upon communicants at a sacramental table. The benefits to be received at the Lord's Supper. The obligations that lie on all Christians to observe the ordinance of the supper. The sin and danger of eating and drinking unworthily. Controversies about the Lord's Supper. The improvement.

BOOKS OF REFERENCE.—Dwight, vol. 5, serm. 160. Dick's Theol., lect. 90, 91, 92. Calvin's Inst., book 3, chap. 17. Ridgley's B. D., vol. 2, qu. 168—175. Fathers of the Eng. Ch., vol. 6, page 474. Tillotson's Sermons, vol. 2, serm. 25. Witsius' Econ. Cov., book 4, chap. 17. Pictet's Theol., book 11, chap. 8, 6. Green's Lecture on the Cat., lect. 70, 71. Hill's Theol. Turretin, tom. 3, loc. 19, qu. 21, 22. Grove, on the Lord's Supper. Watts, on Com. Hall, on Com. Mason, on Com.

LECTURE CXXIII.

PRAYER.

The nature, design and efficacy of prayer. The object of prayer. We are to pray in the name of Jesus Christ. Our help in prayer is the Holy Ghost. The parts of prayer are invocation, adoration, confession, petition, intercession, and thanksgiving. Kinds of prayer. Proper dispositions in prayer. Prayer of faith. Influence of prayer. Posture in prayer. Forms of prayer. The gift of prayer. The duty of prayer.

BOOKS OF REFERENCE.—Dwight, vol. 5, serm. 140—143. Calvin's Inst., book 3, chap. 20. Dick's Theol., lect. 93, 94, 95. Green's Lectures on the Shorter Cat., lect. 72—77. Watts, on Prayer. Howe, on Prayer. Ridgley, vol. 2, page 445. Scott's Essays, ess. 23. Edwards, vol. 3. Witherspoon, vol. 2, page 7. Woods' works, vol. 3, 4. Spring's Essays, ess. 11. Owen, on the Person of Christ.

LECTURE CXXIV.

THE SABBATH.

The divine authority of the Sabbath. Is of perpetual obligation, and not a part of the ceremonial law. Is of vital consequence to the interests of mankind. From the beginning of the world, to the resurrection of Christ, the seventh day of the week was appointed to be the Sabbath, and then it was abolished. Since the resurrection of Christ, the first day of the week is to be observed as the Christian Sabbath, or Lord's Day. Reasons for keeping the Sabbath. The manner in which the Sabbath is to be observed. Opinions of different sects on the subject of the Sabbath.

BOOKS OF REFERENCE.—Dwight, vol. 4, serm. 105. Ridgley, vol. 2, qu. 115. Dick's Theol., lect. 104. Edwards, vol. 8, serm. 26. Calvin's Inst., book 2, chap. 8. Horsley's Sermons, vol. 2, serm. 21—23. Doddr. Lectures, vol. 2, page 356, prop. 151. Turretin, para. 2, loc. 11, qu. 13, 14. Glass's works, vol. 2, page 381. Wilson's Lectures. Humphrey, on the Sabbath. Maastricht, page 1240. Durham, on the Com. Owen, on the Lord's Day. Boston's B. D. Green's Lect. on Cat., lect. 42—45. Williams, on the Lord's Day.

LECTURE CXXV.

THE CHURCH.

Christianity has appeared in the world under three characteristic forms, distinguished as the ritual, the rationalistic, and the evangelical forms. In connection with each of these a different theory of the Church has obtained. In the present Lecture are considered the two first of these, and the theory of the Church connected with each. In the ritual system, or the religion of the priest, the Church or priesthood is every thing in religion, and everything is made to depend on the Church. This system with the theory of the Church which follows from it, not new, but of ancient date. Antichrist. Tractarianism. Prophetic intimations of renewed strength and extended dominion of Antichrist. The rationalistic system and the theory of the Church connected with it. The supporters of the priestly and rationalistic systems combine and coalesce against the true or evangelical Church.

BOOKS OF REFERENCE.—P inceton Theological Essays, first series. Preface to De Aubigne's History of the Reformation. Brown's Puseyite Episcopacy. Boardman's Christian Ministry not a Priesthood. Various writers on the Sixth Vial.

LECTURE CXXVI.

THE EVANGELICAL THEORY OF THE CHURCH.

The elements which form the sacred order of true religion and of the Church. The doctrine, the life, the form and design, or object of the erection of the Christian Church. The evangelical form prevailed during the apostolic age. The evangelical system of doctrine proceeds upon the assumption that all men are guilty, depraved, miserable, and helpless sinners. The method of recovery from this condition. All who believe are saved, and the saved become members of the Church.

BOOKS OF REFERENCE.—Hooker's Eccl. Polity. Dwight, vol. 5. Ridgley, vol. 1. Dodd. Lect., vol. 2. Dick's Theol.

LECTURE CXXVII.

THE CHURCH OR KINGDOM OF CHRIST.

Christianity in its origin as represented in the New Testament. The kingdom of Christ not of this world. Is absolutely unalterable. Cannot be incorporated with the kingdoms of this world without destroying its distinguishing characters. Without supplanting the authority of Christ. Without depriving the members of the Church of their rights. And without defeating the design of the erection of the Church.

BOOKS OF REFERENCE.—Works of Robert Hall. Glass's works, vol. 1. Graham, Ballantyne, and Marshall, on Establishments. Secession Magazine—new series—vol. 3, pp. 1, 49, 145, 294,

LECTURE CXXVIII.

THE CONSTITUTION OF THE CHURCH.

The Church as it appeared in its first erection at Jerusalem. A society called out of and separated from the world. A society called into a state of union and communion. The twofold aspect of the Church. Invisible and visible. Not two Churches.

BOOKS OF REFERENCE.—Baptist Noel, on the Union of Church and State. Rheinhard's Dogmat., loc. 11. Watts, on Communion. Dick's Theol. Dwight, vol. 5, serm. 149.

LECTURE CXXIX.

MODE OF ADMISSION INTO THE CHURCH.

Profession required and made in the Church from the beginning. Under the Old Testament. Under the New Testament. Predictions. Their accomplishment. Profession made in primitive times. Creeds. Three things required. Renunciation. Profession of faith. And vow of obedience. Those who make this profession are visible saints.

BOOKS OF REFERENCE.—Dunlap's Preface to Assemb. Catechism. Duncan, on Creeds and Confessions. Miller's Lect. on Creeds. Panoplist, vol. 2, p. 313—318, and 359—365. King's History of the Apostles' Creed.

LECTURE CXXX.

TERMS OF CHURCH COMMUNION.

Believers in profession and appearance to be received into the Church. True and false profession. What the profession is which is required in those who are admitted into the Church. The inspired representations made of the Church in Scripture prove that it ought to be composed of professed believers. The Church called the body of Christ. The spouse of Christ. The house of God. The flock or sheep of Christ. Competent measure of knowledge—credible profession of faith—and conversation becoming the Gospel, afford evidence of visible saintship. Not necessary to judge the heart in admitting members into the Church. The Apostle speaks of building up persons, not systems of religion in 1 Cor. 3, 12—15. The nature and design of the Sacraments of the New Testament, and the qualification requisite to the right participation of these strikingly illustrate and confirm the truth taught in this Lecture.

BOOKS OF REFERENCE.—Works of Robert Hall, vol. 2, page 267. Bunyan, Mason, Brooks, and Robinson, on Free Communion; and Andrew Fuller, Booth, J. G. Fuller, and Foster, on Strict Communion.

LECTURE CXXXI.

THE GOVERNMENT OF THE CHURCH.

Differences among professed Christians on the subject of Church government. Popish form. Episcopacy. Independency. Presbyterianism. Advantages and disadvantages of each. What to be understood by the Church of Christ. The constitution of the Church with respect to its members. The office-bearers appointed in the Church when completely organized. No lawgiver named in matters of religion but Christ, and no authority recognized but that of the sacred

oracles. Church power. Mode of inducting pastors and deacons into office. Their respective duties. Church discipline.

BOOKS OF REFERENCE.—In addition to the books referred to on the preceding Lectures on the Christian Church, the following may be consulted:—Gill, vol. 3, page 274. Potter's works, vol. 2, chap. 1. Hopkins, vol. 2, page 407. Aytown's Constitution of the Church, chap. 2, sec. 1. King, on the Primitive Church. Campbell's Lectures on Church History. Calvin's Inst., book 4. Owen's Inquiry, Rutherford's Right of Presbyteries, chap. 10. Calamy's Dioces. Episc. Dick, lect. 97, 98, 99, 100, 101. Skinner's Truth and Order. Miller's Letters on the Const. and Order of the Christian Ministry. Edwards, on Episcopacy. Woods' works, vol. 3, lect. 121—126. Smith's Lectures on the Sac. Office. Bingham's Antiq., vol. 1. Mastricht, lib. 7, chap. 2.



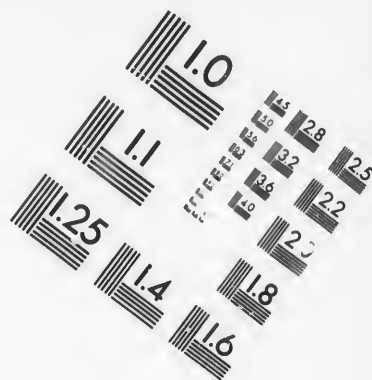
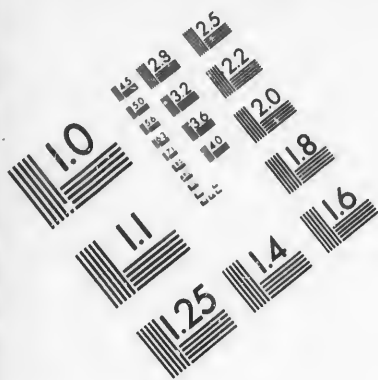
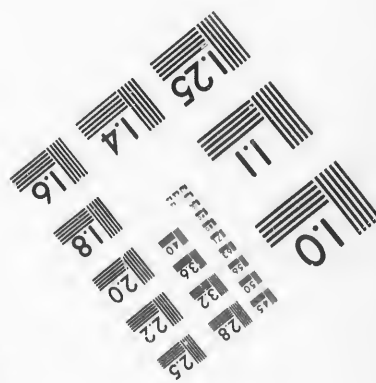
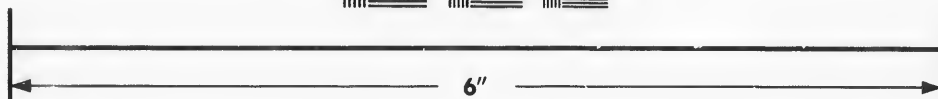
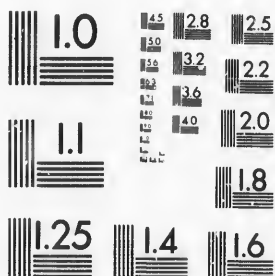


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PASTORAL THEOLOGY.

LECTURE I.

THE NATURE AND IMPORTANCE OF THE PASTORAL OFFICE.

A regular standing ministry of divine appointment, and an essential constituent of the Church of God. The nature of the ministry which Christ has appointed may be learned from the scriptural illustrations of it, and the names assigned to it. The name pastor or shepherd appropriated to Christian ministers in their official character. The language metaphorical. The grounds and reasons of it pointed out. Illustrated particularly from the pastoral office as exercised by our Lord Jesus Christ. The Christian ministry extraordinary and ordinary. In both respects pastoral.

BOOKS OF REFERENCE.—Bridge's Christian Ministry. Smith's Lectures on the Sacred Office. Gerard's Pastoral Care. Baxter's Reformed Pastor. Burnet's Pastoral Care. Dwight's Theol. Herbert's Country Parson.

LECTURE II.

THE CHRISTIAN MINISTRY EXTRAORDINARY AND ORDINARY.

The Christian ministry a pre-eminent gift of Christ the exalted mediator. Extraordinary and ordinary. To the extraordinary class of officers belong apostles, prophets, and evangelists. The apostles were immediately called to the office by Christ himself in an extraordinary manner. Office power communicated to those who were thus called. Prophets. Evangelists. Ordinary and permanent offices and office-bearers are comprehended in two classes, bishops and dea-

cons. The nature of the deacon's office. The ordinary standing Gospel ministry. Only one divinely constituted order of the Christian ministry. Called by various names. Bishop and presbyter employed as convertible titles for the same office.

BOOKS OF REFERENCE.—Miller, on the Christian Ministry. Pietet's Theology, book 10, chap. 7. Owen, on Church Government. Vinet's Pastoral Theology. Hill's Lectures in Divinity, vol. 3, book 6, chap. 2.

LECTURE III.

PASTORAL QUALIFICATIONS.

Full information on these qualifications given in the Epistles to Timothy and Titus. The first and most essential qualification for the pastoral office is personal religion. This indispensable in order to the welfare of the Church, and the salvation of men. Indispensable to enable a minister to perform the various duties of his office in a suitable manner. Indispensable to ministerial success. Indispensable in order to prepare a minister to encounter the trials and difficulties of his office. Ministerial trials. Supports under them. Soundness in the faith a second qualification necessary to the work of the ministry. A good natural capacity is a third qualification. Education. Prudence, and a studious disposition are also qualifications for the pastoral office.

BOOKS OF REFERENCE.—Quesnel. Baxter's Reformed Pastor. Woods' works, vol. 3 and 5. Whitefield's Sermon on Luke, chap. 1, 18, 19. Bowle's Pastor, lib. 1, chap. 13. Burder's Hints.

LECTURE IV.

THE CALL TO THE PASTORAL OFFICE.

This a subject of some difficulty, though of great importance. Ministers, and candidates for the ministry, should seek to make their call to the pastoral office evident. Christ the author of the pastoral office. Hath appointed the way and means by which persons are to be admitted to it. Endows them with the gifts and qualifications which are necessary to the discharge of its duties. Gives a disposition and inclina-

tion to the work of the ministry. God usually brings forward to the pastoral office by a series of providential dispensations in which his own hand is visible. The choice or election of the Church requisite to constitute the pastoral office. Ordination declarative of the call of God to the pastoral office.

BOOKS OF REFERENCE.—Vinet's Pastoral Theol., Introduction, sec. 7, part 1. Fraser's Memoirs. Young's Sermons, vol. 3, serm. 2. Bridge's Christian Ministry, page 90—102. Brown's Address to his Students. Mason's Student and Pastor.

LECTURE V.

HISTORY OF PREACHING.

Public preaching a great work, and the principal work of Gospel ministers. History of preaching before the flood. Enoch and Noah. After the flood in the patriarchal ages. The heads of families acted as preachers. Abraham—Jacob—Melchizedec—Moses—the Levites—the Schools of the Prophets. After the return from Babylon a more regular plan of public preaching set on foot in the Jewish Church. Ezra—the Synagogues. Preaching under the New Testament. Our Lord and his Apostles. The Apostolic Fathers. Preaching in the second, third and fourth centuries. In the Greek and Latin Churches. Chrysostom—Lactantius—Augustine. Preaching during the dark ages until the Reformation. The Reformers and Puritans. The strain of preaching in the period subsequent to the Puritans, and in modern times.

BOOKS OF REFERENCE.—Bingham's Church History. King, on the Constitution of the Primitive Church. Preface to Robinson's Claude. Hornbeek's Misc. Sac., p. 274—286. Shaw's Comparative View. Edwards' Preacher.

LECTURE VI.

PREPARATION FOR THE PULPIT.

The word the instrument of salvation. Becomes the instrument of salvation by preaching. This evident from the manner in which the preaching of the word is generally spoken of in Scripture. Preaching the first and principal

part of the duty of a Christian pastor. Necessary to make due preparation for the pulpit by careful study. Choice of texts—rules. A text should never be chosen as a mere motto of a sermon. There should be no affectation of peculiarity. A text should contain a complete sense in itself. Must include the complete sense of the inspired writer. Should be pertinent to the subject. The choice of subjects—doctrinal—practical—historical—applicatory or probatory. Preparation for the pulpit to be made by close meditation. And by fervent prayer.

BOOKS OF REFERENCE.—Claud's Essay. Vinet's Homilies and Pastoral Theology. Porter's Lectures on Homilies and Preaching. Mason's Student and Pastor, page 43—46. Miller's Letters on Clerical Manners.

LECTURE VII.

THE STRUCTURE AND COMPOSITION OF SERMONS.

The importance of engaging in the work of pulpit preparation with the heart of a devoted Christian. Prayer and study must go hand in hand. Expository discourses or lectures. Distinguished into critical and practical. Rules to be observed in preparing lectures. A sermon as distinguished from a lecture. The arrangement of parts in a regular sermon. Exordium or introduction. Should be simple, natural and easy. Pertinent and suitable. Delicate and judicious as to length. Should be of the same strain with the subject—lead to, and be connected with it. Explication the second thing required in a sermon. Both the terms and the subject must be explained if found necessary. The third thing in the structure of a sermon is the proposition or statement of the subject of discourse. Should be brief and clear.

BOOKS OF REFERENCE.—The same as on the preceding Lecture, together with Campbell's Rhetoric, and Lectures on Pulpit Eloquence.

LECTURE VIII.

DIVISION.

Division proper in a sermon. Division not inconsistent with unity. Unity different from sameness. Unity with and

without variety. Illustration. Quotations from Professor Brown and Dr. Porter. Importance of unity in a sermon. Unity of subject. Unity in design. Unity in adaptation of parts. And unity in illustration. Method or divisions in a sermon are useful. Promote perspicuity—beauty—brevity—energy—vivacity—assist memory. Illustrations. Divisions are of different kinds. Three kinds of method or division. The textual—the topical—the scholastic. Examples of each. Which kind to be adopted depends upon the nature of the subject and other circumstances. Subjects are something to be believed. Something to be done—something to be related—or a truth—a duty, a history. Illustrations of each. Rules by which divisions should be conducted. The parts should be distinct—well arranged and in proper order. Should comprehend the whole subject. Should not be very many. Should be of things rather than of words. Should be clearly and concisely expressed. Ought not to attach undue importance to artificial rules. Dr. Burder quoted. Examples of method.

BOOKS OF REFERENCE.—Doddridge's *Preaching Lectures*, 5, 7, 10. Blair's *Lectures*, pages 369—397. Blackwell, on *Preaching*. Delany, on *Preaching*. Fenelon. Wilkins.

LECTURE IX.

DISCUSSION AND CONCLUSION IN SERMONS.

The Gospel method of salvation as published by the ministers of religion. In preaching, the principal part of a sermon is the amplification or illustration. Peculiarities in the prosecution of the plan according to the different kinds of discourses. Difficult to accommodate the rules which have been laid down by Rhetoricians to all kinds of sermons. The first exertion of the mind necessary in every discourse is invention. Knowledge necessary, and supposed to be possessed by the preacher. Our Lord's instructive comparison of a preacher to a householder bringing forth out of his treasure things new and old. Besides his own treasure the preacher may avail himself of extrinsic help in the illustration of his subject. Sources of argument. Reason. The Scriptures the grand storehouse of argument. The human mind. Common sense. Proper arrangement of arguments. The con-

clusion of a sermon. Continual or perpetual application. Examples. Difficult mode of application. The method of concluding sermons by recapitulation. By inference—by remark—by address. Earnestness.

BOOKS OF REFERENCE.—Ency. Brit., at the word Oratory, p. 399—403. Mastricht, vol. 2, p. 1228—1235. Edwards' Preacher, vol. 1, page 98—145. Blair's Lectures. Le Roque, p. 22—222, and 437—440. Vitringa, page 52—63, and 82—111. Delany, on Good Preaching, page 16—21, and 282—336.

LECTURE X.

THE STYLE AND MANNER OF PREACHING.

Various kinds of style. Faults or defects of pulpit style. In words and phrases. Use and abuse of figure and allegory in discourses on moral and religious subjects. Examples of allegorical preaching. Metaphysical preaching. The first quality of preaching is simplicity. Involving in it perspicuity—precision—purity, and propriety of language. Seriousness or solemnity a second quality of pulpit style. Earnestness a third quality of style in preaching. The Gospel should be preached according to the scriptural rule, which is, if any man speak let him speak as the oracles of God. Preaching should be evangelical—instructive—and direct, and pointed to the conscience.

BOOKS OF REFERENCE.—Campbell's Phil. of Rhet., page 176—228. Harris' Hermes, page 172—2213. Rollin's Belle Letters, vol. 2, p. 140—173. Gibbons, on Rhet., page 1—98. Fenelon, on Eloq. Constable, on Style. Quintilian. Mason's Essay on Eloc.

LECTURE XI.

PASTORAL DUTIES, PUBLIC AND PRIVATE.

Prayer an important part of public worship. No forms of prayer used in our Church. But we have a directory for the public worship of God. It is proper to observe its instructions on prayer. Adoration—thanksgiving—confession—petition and intercession, the parts of prayer. Faults in public prayer which should be avoided. The administration

of the sacraments another part of the public duty of ministers. The manner in which baptism is to be administered. Suitable counsels and instructions to be found in the directory. Nature and importance of the ordinance of the Lord's Supper. The manner in which it is to be observed.

BOOKS OF REFERENCE.—Miller, on Public Prayer. Wilkins, Henery, and Watts, on Prayer. Mason's Student and Pastor. Smith's System of Prayer. Works of Robert Hall and Andrew Fuller. Bickersteth, on Prayer. Doddridge's Lectures, 18, 19. Newton, Vtringa, Hornbeek. Misc. Sac., 286—306. Osterwald. Mather's Student and Preacher.

LECTURE XII.

PASTORAL OVERSIGHT, OR CARE OF SOULS.

Under pastoral oversight we include everything belonging to the work of the Christian ministry, except public instruction and the celebration of worship, which have come under review in the preceding Lectures. The pastor must occupy himself not only with the whole flock, in the pulpit, but, descending from the pulpit, he must exercise his ministry towards individuals according to their internal state, and external circumstances. In detail in respect of their internal condition, he has to care for the souls of individuals, and to deal with them, in the exercise of his ministry, as unbelievers—as ignorant and careless—self-righteous—false professors—awakened sinners—under natural and spiritual convictions—as new converts—as backsliders—as confirmed and consistent Christians, and in a variety of other respects in which those under his charge may be found. In respect of the external situation of individuals, it is the duty of the Christian pastor to visit the sick, and to deal with them according to the different characters of the afflicted and the different kinds of affliction to which they are subjected, examining into their state, giving exhortations suited to it, and praying with and for them. Another part of the pastoral work with respect to individuals and families is, visiting the flock, and teaching from house to house. Catechizing is an important part of pastoral work, and ought to be performed as far as local circumstances will admit. Particularly towards the young, Christian ministers have an important part of pastoral duty to discharge, folding the lambs of the flock in the green pastures,

and beside the still waters of the Gospel of peace. And Christian ministers must also, in the discharge of their pastoral duties, use every private means of promoting religion among their flock, by conversation, sabbath schools, prayer meetings, distribution of tracts, and by employing the assistance of others in the congregation as helpers in the Lord. Thus the pastor is to be for a tower and a fortress among the people of his charge, that he may know and try their ways, and to be instant in season and out of season, reproving, rebuking, exhorting, with all long suffering.—Jer. 6, 27. 2 Jerm. 4, 2.

BOOKS OF REFERENCE.—Bridge's Christian Ministry, part 5. Vinet's Pastoral Theology, part 3, sect. 12, chap. 2, and sect. 3, chap. 1, 2, 3. Baxter's Reformed Pastor. Ostervald's Lectures on the Sacred Office. Seeker's Charges, p. 25, 229, 245. Burnet's Past. Care, chap. 6, 8. Clergyman's Instructor. Orton's Letters.

LECTURE XIII.

PAUL'S ADDRESS TO THE ELDERS OF EPHISUS.

Christian ministers must preach the Gospel and discharge the other duties of the pastoral office with humility—sympathy—fidelity—fortitude—diligence—self-denial, and simple dependence upon the power and grace of God for success. The nature, dignity, importance and duty of the pastoral office pointed out by the names given to those who are invested with it. Overseers, ambassadors, builders, laborers, stewards, watchmen, shepherds. Call to the ministry. Extraordinary and ordinary. The work to be performed. To take heed to themselves, and to the flock. The object in view—the glory of God and the salvation of man. The manner of attaining this end. Qualifications, encouragements and motives to the performance of pastoral duties.

BOOKS OF REFERENCE.—In addition to the books mentioned on the preceding Lectures on Pastoral Theology, the following may be consulted:—Macgill's Address to Young Clergymen. Augustine, on Preaching, and Chrysostom, on the Priesthood. Masselon's Charges. Dr. Edwards' Preacher. Gibbon's Christian Ministry.

ECCLESIASTICAL HISTORY.

In this department a full course of Lectures cannot be given, owing to the shortness of time, and the multiplicity of work required to be done in the other departments. Besides some occasional Lectures on the nature, worth, special importance, ends, &c., of Church history, all that can be accomplished must be by the student's reading, writing essays, and being examined on the subject.

In Edwards' Posthumous History of Redemption, we have an admirable outline of the history of the Church, which, if he had lived to fill up, would have been unrivalled by anything of the kind as yet to be found in the English language. Of this work and his intention in writing it, he himself gives a most striking sketch in his letter to the Trustees of Princeton College, when they invited him to be the President of that institution, which may be here quoted: "I have," says he, "on my mind and heart a great work, which I call a History of Redemption, a body of Divinity, in an entire new method, being thrown into the form of a history, considering the affair of Christian Theology, as the whole of it, in each part, stands in reference to the great work of redemption by Jesus Christ; which I suppose to be, of all others, the grand design of God, and the summum and ultimum of all the divine operations and decrees, particularly considering all parts of the grand scheme in their historical order; the order of their existence, or their being brought forth to view in the course of divine dispensations, or the wonderful series of successive acts and events; beginning from eternity, and descending from thence to the great and successive work of the infinitely wise God, in time; considering the chief events coming to pass in the Church of God, and revolutions in the world of mankind, affecting the state of the Church, and the affair of redemption, which we have an account of in history or prophecy, till at last we come to the general resurrection, last judgment, and consummation of all things, when it shall be said, 'It is done.' 'I am Alpha and Omega, the beginning and the end;' concluding my work with a consideration of that perfect state of things which shall be finally settled, to last for eternity. This history will be carried on with regard to all three worlds, heaven, earth and hell, considering the connected, successive events and alterations in each, so far as the Scriptures give any

light; introducing all parts of divinity in that order which is most scriptural and most natural; a method which appears to me the most beautiful and entertaining, wherein every divine doctrine which appear to the greatest advantage, in the brightest light, in the most striking manner, showing the admirable contexture and harmony of the whole."

Now, taking this contemplated work of President Edwards, which has been only partially carried out in his published History of Redemption, as a text-book, we shall give two or three examples of the manner in which the knowledge of Church History may be acquired by reading, writing essays, and being examined on the subject.

The history of the Church under the Old Testament is divided into six periods or parts. First, from the creation to the flood; second, from the flood to the calling of Abraham; third, from the calling of Abraham to Moses; fourth, from Moses to David; fifth, from David to the Babylonish captivity; and sixth, from the Babylonish captivity to the coming of Christ. Now, take one of these periods as an example to be followed in each and all of the others, in writing essays and being examined on the several parts of the history of the Church under the Old Testament dispensation. Take

THE SECOND PERIOD FROM THE FLOOD TO ABRAHAM.

The length of time. Revelations given to the Church during this period. Doctrines. Precepts. Rights and ordinances. Discipline and mode of government. Prophecies. Errors. Schisms. Idolatry. Remarkable persons during this period. Such as promoted the interests of religion by their learning, labors and sufferings. Such as opposed and injured the Church by errors, wickedness, persecutions. Events which took place in the Church during this period. Favorable. Unfavorable. Events which happened in the world, considered as affecting the Church. Favorable. Unfavorable. The building of the city and tower of Babel. Confusion of languages and dispersing the nations. Dividing the earth among its inhabitants. State of religion in the Church during this period. Preservation of the true religion in the line of which Christ was to come, when the world in general apostatized to idolatry. Increase or decrease of piety. Increase or decrease of persons professing religion. Particular instances of revival or decay of religion. False religions which sprung up during this period. Systems of philosophy as affecting religion.

BOOKS OF REFERENCE.—Edwards, on Redemption, page 46. Bogue's Theol. Lectures, page 540. Spanheim's Eccl. Hist. Buddie's Eccl. Hist. vol. 1. Calmet's Hist. Shukford's Con. Millar's works, vol. 1. Warburton's Div. Leg., vol. 1, 2. Sherleck, on Proph. Witsius' Econ. Lampiè's Hist. O. T. Turicax, Vitringa. Prideaux's Con. John Edwards' Dispen. Rollin, Josephus.

PERIOD FROM THE INCARNATION TO THE ASCENSION OF CHRIST.

State of the world at the time of Christ's coming. Gentiles—Jews. The history of Christ's life. Humiliation—conception—birth—time—circumstances and concomitants of Christ's incarnation. The employment of Christ's life before his public ministry and after he entered on his ministry. The nature of Christ's doctrine. The manner of his preaching. The success of Christ's teaching. The number of his disciples. Their general character. Their station in life. The manner of their call. Their general temper and conduct. The opposition made to Christ. By whom. Pharisees. Sadducees. The rulers. The multitude. The causes of the opposition. The manner in which it was manifested. The sufferings—death—resurrection—and ascension of Christ.

BOOKS OF REFERENCE.—Newton, on Eccl. His., page 1—73. Mosheim's Eccl. Hist., vol. 1. Miller's Hist. of the Propagation of Christianity, vol. 1. Jones' History of the Christian Church, vol. 1. Vitringa, Lampe, Spanheim. Weisman's Eccl. Hist. Bosuiss' Univ. Hist. Smith's Scrip. Test., vol. 2, book 3, page 333, and vol. 1, pages 290, 315, 328, 382, and Notes, chap. 4, book 4, page 543. Schaff's Apostolic Church, vol. 1, page 163—219.

The third period of Church history, or of the history of the work of redemption, according to the division adopted by President Edwards, is from Christ's resurrection to the end of the world. On this period, as far as it has already elapsed, we shall follow the common division of centuries, and give one century as an example to be observed in all the others.

FIRST CENTURY.—HISTORY OF THE APOSTOLIC CHURCH.

"State and progress of Christianity during this period. Among the Jews. Among the Gentiles. Doctrines of the Christian Church. Articles of faith—rules of duty. Internal state of the Christian Church. Gifts—ordinary—extraordinary. Manners. Imperfections. Government of the Christian Church. Officers in the Church. Extraordinary—ordinary. The nature and mode of worship. Manner of dispensing ordinances. Times of worship. Places of worship. Discipline. Managing affairs in the Church. Choice of pastors. Admission of members. Eminent men in the Church who promoted religion by their writings—by their sufferings. Heresies which sprang up in the Church during this century. Hymeneus and Philetus. The Nicolaitans—Gnostics—Ebionites—Cerintheans—Judaizers. Their tenets and leaders. Councils held in this period. At Jerusalem, Acts, chap. 15. Opposition made to Christianity during the Apostolic age. By the Jews. Misrepresentation. Open persecution. By the Gentiles. Nero-Domitian. State of the world during this age, as it affected the Christian religion. State of the Jews and the Jewish religion. Their political state. Religious state. State of the Pagan religion. Systems of philosophy as they affected Christianity. By composition, or by being blended with it."

BOOKS OF REFERENCE.—Dr. Bogue's Outlines of Lectures on Church History, from which the above syllabus has been selected, and where will be found a similar abstract for every century. To the books before mentioned may be added Eusebius' Eccl. Hist. Baronii Annales Eccl. Dupin's Eccl. Hist. Parei Universale's Hist. Eccl. Jortin's Remarks on Eccl. Hist. Gillis's Historical Collections. Dr. Erskine's Sketches. Robinson's Researches. The Church History of Waddington. Dr. Campbell, Gregory, Milner, Dr. Haweis, Neander, and Gieseler. Neale's Hist. of the Puritans. Wharey's Church Hist. History of the Church of Christ by the Religious Tract Society, in 6 vol.

