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BIBLE COURSE SYLLABUS,
VOL. III.
—
SENIOR COURSE.

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BIBLE COURSE SYLLABUS,
PREPARED BY
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ERN PRESBYTERIAN UNIVERSITY,
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—
COMPLETE IN THREE VOLUMES.

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VOLUME III.,

FOR THE USE OF THE SENIOR CLASS OF THE
“BIBLE COURSE PROPER,” FOR SCHOOLS,
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BIBLE CLASSES.

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THE AUTHOR'S PREFACE.

The two previous volumes bring the history down to the birth of Christ. The Senior Course, which is found in this volume, is more extended than those preceeding. The methods of treatment are somewhat different, and the range of subjects treated is much more difficult to the ordinary student. Many subjects postponed in the two former courses are now taken up and considered. The greater maturity of the class, their larger familiarity with the Scriptures, and their more extended general knowledge, enable them to discuss these subjects with interest and enthusiasm.

In the early part of this volume the four Gospels are taken up and the life of Christ is presented as a connected biography on the principle of the Harmony. Certain matters are passed over at first in order to be presented and studied in group. Miracles, parables, prophecies fulfilled and typology are successively

grouped and studied in the light of careful and approved definitions. The Sermon on the Mount is discussed exhaustively on the principle of the absolute unity of the Old and New Testaments in morals, as against Phariseeism, and as the basis of a sound system of theoretic and practical morality.

After concluding the life and teachings of Christ, review studies in the Old Testament are taken up, and the attempt is made to realize more fully that all sound human thought and learning find a common unity in the Scriptures, and all heresy, its refutation.

This part of the course, and indeed almost all of the Senior Course, is given to the class in the form of lectures, of which the printed syllabuses are mere outlines to indicate the drift and force of the argument, with necessary references. A large part of this course may possibly be printed, some day, in expanded form, if the way shall ever be open to elaborate and perfect that which is now presented in crude and imperfect outline.

Some of the views presented will no doubt be objected to in this day of advanced liberal thought and criticism. It would be strange if the author has made no mistakes. He is assured, however, of certain facts,

and deeply grateful for them, to-wit: that the whole trend of this course is in the direction of the old paths and towards a common sense interpretation of Scripture; and, that the genius and spirit of the course exalt the Scriptures to their place of paramount authority. This last statement is made from a happy experience of the results of these teachings upon his classes.

A large number of topics of great interest is left untouched in this Senior Course, partly for want of time in the class-room, and partly because they have already been touched parenthetically in cognate or analogous discussions, or else have been definitely and briefly handled, as occasion suggested, in the progress of the class over the text of Scripture.

Next comes the study of the Book of Acts, tracing the early growth and triumphs of Christianity among Jews and Gentiles; the slow decay and discontinuance of Jewish ritual worship; the growth of Christianity out of Judaism, and the full fruitage of the Abrahamic covenant through the synagogue into the church without violence or revolution.

The Evidences of Christianity are studied in the closing part of the course, in the use of judicious textbooks, rather than lectures. Only a limited amount

of time is given to this part of the course. because the class are already in possession of the Evidences in detail, both external and internal, and they only need a brief summing up of the whole.

If the Master shall use these volumes to further a knowledge of His word, and as a help to teacher and pupil, I shall feel that my imperfect work has been doubly rewarded.

J. B. SHEARER.

CLARKSVILLE, TENN., July 15th, 1885.

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TO THE TEACHER.

In handling this volume my method shall be to require the class to study out as best they can each succeeding syllabus, and then at the next meeting of the class to discuss it with the class, either on the Socratic method of mutual conference, question and answer and full exposition, or else in a formal lecture. In either case the class will be required to take full notes of the discussion, to be transferred in condensed form to the blank leaves of this volume, or else written out in full in a larger book.

It may seem presumption to offer to another teacher, for his use, notes of my own class-room lectures, but I

may be excused of indelicacy, on these grounds: I am doing a pioneer work in putting into form a Bible course as a necessary part of a liberal education, and I am often asked to furnish methods and tools; besides, these helps are furnished mainly for the classes, while the teacher will add, abridge or modify according to his own views of truth and its proportions. A little experience in teaching on this plan will, I am sure, vindicate its value, till something better is prepared by wiser hands to the same end.

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TEXT-BOOKS AND REFERENCES.

The class will still use a reference Bible, Concordance, Bible Dictionary, and Coleman's Historical Text-Book of Biblical Geography. Besides these, they will need Rawlinson's Origin of Nations, Alexander's Evidences of Christianity, and Butler's Analogy. Also a scratcher for rough notes, and perhaps a larger blank book for the fully expanded lectures.

SYLLABUS I.

Who is the LORD?

1. Hebrew, "Jehovah." English, I AM. Ex. 3: 7, 14.
2. Called The Angel of the LORD. Ex. 3: 2. Also the Angel of the Covenant. Cf. Ex. 19: 5. Why?
3. Called a man. Gen. 18: 1, 2, 13; 32: 24. Josh. 5: 13; 6: 2.
4. He was the Creator of all things. Gen. ch. 2.
5. The expounder and the object of the earliest worship. The ruler and the judge. Gen. ch. 4.
6. The God of Providence. Gen. 4: 1, 15. His people were named for Him. Gen. 4: 26.
7. He claims to be Divine. Ex. 3: 6; 20: 1, 2, 3, usque ad infinitum.
8. He was the lawgiver on Sinai and the leader of the the people out of Egypt. Ex. 20: 2.
9. Israel so understood it. He punished or pardoned their sins. They saw His glory.
10. They mourned His threatened withdrawal. Ex. 33: 1-17. They wanted a Divine leader or none.
11. He is therefore the Second Person in the Trinity.
12. The New Testament identifies Him with Christ both in His person, names and works. Jno. 1: 1-14; 8: 56; Acts 2: 34-36; 1 Cor. 10: 4, 9; Heb. 3: 14-19; 4: 2.
13. He was the seed of the woman. Abraham's seed. The one mediator of two covenants. Prophet, Priest and King.

SYLLABUS II.

The Unities of Scripture.

1. Unity of **AUTHORSHIP** with a variety of authors. Heb. 1:1, 2. Effected by inspiration. 2 Pet. 1:21.
2. This unity is constantly assumed. Gal. 3:8; Heb. 4:12; Ps. 19:7-11. Often asserted. 2 Tim. 3:16.
3. The Author is the **LORD**. The prophets' formula, "Thus saith the **LORD**." Is. 22:14, 15; Rev. 1:8; Ex. 4:22.
4. Unity of **AIM, PLAN** and **PURPOSE**. Rev. 22:13; Acts 15:18; Heb. 13:8.
5. *a.* To preserve and vindicate the old truth against all comers. Cf. Ex. 20:3, 8; Rom. 3:2.
6. *b.* To record the history of the conflict and its issues down to the close of the canon. Rom. 9:17; Jas. 5:11.
7. *c.* To expound the way of life from Eden to the Resurrection. S. S. *ubique*.
8. Unity of **DOCTRINE**. Nothing added, modified or revoked. And not a mere development.
9. Every prophet and teacher, even Christ and Paul, appeal to previous authority rightly understood. S. S. *ubique*.
10. The superior light of later Scriptures is due to the fact of controversy arising from new heresies.
11. Unity of **MORALS**. The New and Old Testaments equally pure, benignant, liberal and Christian. To be shown further.

SYLLABUS III.

Introduction to the Life of Christ.—Coleman.

1. A brief account of Herod the Great. Col. p. 165.
2. Herod's sons and their governments. Col. pp. 165–167; map 4. Fate of Archelaus. How superseded? p. 167.
3. Galilee. Its location; fertility; populousness and surroundings. pp. 167, 168; map 4. B. D.
4. Samaria. Its location, population, etc. p. 168.
5. Judea. Its position, topography and government. pp. 168, 169.
6. The four Gospels. When written? p. 172. Their authors. B. D. In what language?
7. The object of the harmony? Its difficulty. pp. 169, 170. Robinson's Eng. Harmony, p. 166.
8. The length of Christ's ministry. How shown? E. H. pp. 165, 166.
9. The relations of John's Gospel to the others. E. H. p. 166. Which ones are nearly chronological in their order of narration?
10. What corrections necessary in the accepted chronology of the Christian Era? pp. 170, 171.
11. The advantages of a parallel study of these Gospels. E. H. p. 166.
12. The value of four narratives and their diversities. Sketches of the several authors? B. D.

SYLLABUS IV.

The Harmony—Life of Christ.

1. The angel's visit to Zacharias. Luke 1: 4-25. To Mary. 1: 26-38. Her visit to Elizabeth. Their prophecies. 1: 39-56.
2. Who were the parties? B. D. Col. p. 171. Birth of John the Baptist. Prophecies of his father. Luke 1: 57-80.
3. The birth of Christ. Luke 2: 1-7. What course did Joseph pursue and why? Matt. 1: 18-25.
4. The date and time of the birth. E. H. pp. 167-169. The night vision of the shepherds. Luke 2: 8-20.
5. The circumcision, the purifying and the presentation in the temple. Simeon and Anna. Luke 2: 21-38.
6. The visit of the Magi. Who were they? The star in the East. Matt. 2: 1-12; Col. pp. 172-174; E. H. p. 169.
7. The flight into Egypt. Herod and the innocents. The return to Nazareth. Matt. 2: 11-23; Luke 2: 39, 40.
8. What prophecies fulfilled? Matt. 2: 17, 18, 23; Jer. 31: 15; cf. 40: 1; Is. 53: 2, 3; Zech. 6: 12; Rev. 5: 5.
9. Dr. Durbin's description of Nazareth. Col. pp. 174-178.
10. Jesus at His first Passover. What do we know further of His minority? Luke 2: 41-52.
11. The genealogy of Christ. Matt. 1: 1-17; Luke 3: 33-38. The difficulties and how solved? E. H. pp. 169-173.
12. The personality and mission of Jesus. Jno. 1: 1-18.

*SYLLABUS V.***Life of Christ—Continued.**

1. The preaching and baptism of John. Matt. 3: 1-12; Mark 1: 1-8; Luke 3: 1-18. Note localities. Col. pp. 177, 178.
2. Christ's baptism. Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21-23. The date? E. H. p. 169. Apparent discrepancy. E. H. p. 173.
3. Christ tempted of the Devil. Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13. Note localities. Col. p. 179.
4. John's witness for Christ. Jno. 1: 19-34. Where? Col. p. 179. Compare v. 21; Matt. 17: 12; Luke 1: 17. Also v. 33; Matt. 3: 14; E. H. pp. 173, 174. Also v. 23; Is. 40: 3.
5. The calling of Disciples. Where? Jno. 1: 35-51. Notices of each in Bible Dictionary.
6. Christ's first miracle. When and where? Jno. 2: 1-12; Col. p. 180; E. H. p. 174.
7. His first Passover. He cleanses the temple. Jno. 2: 13-25; cf. Matt. 21: 12, etc.; E. H. p. 174.
8. The routes between Jerusalem and Galilee. Col. pp. 179, 180.
9. Nicodemus with Christ. Where? Jno. 3: 1-21; cf. 7: 50; 19: 39; B. D.
10. Jesus and John in Judea. 3: 22-36. Where and when? Col. pp. 180, 181; E. H. p. 175; B. D.
11. John in prison and Jesus' departure to Galilee. Matt. 4: 12; 14: 3-5; Mark 1: 14; 6: 17-20; Luke 4: 14; 3: 19, 20; Jno. 4: 1-3.
12. Length of John's ministry. Locate Machærus, etc. Col. pp. 181, 182.

*SYLLABUS VI.***Life of Christ—Continued.**

1. Christ at Jacob's well. Jno. 4: 4-42; cf. Gen. 33: 19; 43: 22; Josh. 24: 32; Col. pp. 182, 183. When? E. H. p. 175.
2. His teaching in Galilee. Jno. 4: 43-45; Matt. 4: 17; Mark 1: 14, 15; Luke 4: 14, 15. Date? E. H. p. 175.
3. His second recorded miracle. Jno. 4: 46-54. Note localities. Col. p. 183.
4. His discourse, rejection and persecution at Nazareth and His removal to Capernaum. Luke 4: 16-31; Matt. 4: 13-16.
5. Note the localities named and also neighboring places. Col. pp. 183, 184; B. D.
6. The call of Peter, Andrew, James and John as apostles. Luke 5: 1-11; Matt. 4: 18-22; Mark 1: 16-20; E. H. p. 175.
7. Several miracles. Mark 1: 21-34; Luke 4: 31-41; Matt. 8: 14-17.
8. Christ's first circuit through Galilee. Mark 1: 35-39; Luke 4: 42-44; Math. 4: 23-25; Col. p. 185, map 6.
9. The healing of a leper and a paralytic. Luke 5: 12-26; Matt. 8: 2-4; 9: 2-8; Mark 1: 40-45; 2: 1-12; Luke 5: 12-26.
10. The call of Mathew. Matt. 9: 9; Mark 2: 13, 14; Luke 5: 27, 28.

NOTE.—Many of the miracles and parables will not be cited in regular course, except as necessary to the harmony. Both miracles and parables will be separately discussed, and the principles of their interpretation illustrated.

*SYLLABUS VII.***Life of Christ—Continued.**

1. Christ's second Passover and its incidents. Jno. 5: 1-47. The Pool of Bethesda. Col. p. 185; E. H. pp. 176, 177.
2. His Sabbath controversies. Matt. 12: 1-14; Luke 6: 1-11; Mark 2: 23-28; 3: 1-6; E. H. pp. 177, 178.
3. The choice of the twelve. Mark 3: 13-19; Luke 6: 12-19; Matt. 10: 2-4. Where and when? Col. p. 185; E. H. p. 178.
4. The Sermon on the Mount. Where and when? Matt. 5: 1-8: 1; Luke 6: 20-49; E. H. pp. 178, 179. (To be studied hereafter.)
5. He heals the Centurion's servant. Matt. 8: 5-13; Luke 7: 1-10; E. H. p. 179.
6. John's message to Jesus from prison. Matt. 11: 2-19; Luke 7: 18-35; Col. p. 186.
7. The anointing in a Pharisee's house. Luke 7: 36-50.
8. The second circuit of Galilee, with the twelve. Luke 8: 1-3; Col. p. 186; E. H. p. 179.
9. The Pharisees blaspheme against the Holy Ghost. Mark 3: 19-30; Matt. 11: 22-37; Luke 11: 14, 15, 17-23.
10. They seek a sign. Matt. 12: 38-45; Luke 11: 16, 24-36; E. H. p. 180.
11. Christ's relations. Luke 8: 19-21; Matt. 12: 46-50; Mark 3: 31-35.
12. Christ at the Pharisee's table. Luke 11: 37-54.
13. the slaughter of certain Galileans, etc. Luke 13: 1-9.
14. Jesus and His disciples in the storm on the lake. Matt. 8: 18-27; Mark 4: 35-41; Luke 8: 22-25; 9: 57-62.

*SYLLABUS VIII.***Life of Christ—Continued.**

1. The Sea of Galilee and its surroundings. Col. pp. 187-189.
2. The two demoniacs of Gergesa. Matt. 8: 28-34; Mark 5: 1-21; Luke 8: 26-40; Col. p. 189; E. H. pp. 180, 181.
3. Levi's feast. Matt. 9: 10-17; Mark 2: 15-22; Luke 5: 29-39; cf. E. H. p. 181.
4. Jesus again rejected at Nazareth. Matt. 13: 54-58; Mark 6: 1-6.
5. His third circuit of Galilee. The twelve sent forth. Matt. 9: 35-38; 10: 1, 5-42; 11: 1; Mark 6: 6-13; Luke 9: 1-6.
6. The death of John the Baptist and Herod's superstitious fears. Matt. 14: 1, 2, 6-12; Mark 6: 14-16, 21-29; Luke 9: 7-9; cf. E. H. p. 181.
7. The return of the twelve and the feeding of the five thousand. Mark 6: 30-44; Luke 9: 10-17; Matt. 14: 13-21; Jno. 6: 1-14.
8. Jesus walks on the water. Matt. 14: 22-36; Mark 6: 45-56; Jno. 6: 15-21. Bethsaida and its memories. Col. pp. 190, 191.
9. Christ at Capernaum. His discourse. Many desert Him. Why? Peter's confession. Jno. 6: 22-71; 7: 1.
10. Locate and describe Tiberias. Col. pp. 191, 192.
11. Christ's third Passover. Jno. 6; 4. Why did He not attend it? Jno. 7: 1; E. H. p. 182.
12. He discusses Pharisaic baptisms and other traditions. Matt. 15: 1-20; Mark 7: 1-23.

SYLLABUS IX.

Life of Christ—Continued.

1. Christ's fourth circuit on the borders of Tyre and Sidon, Decapolis, Magdala, Bethsaida and Cæsarea Philippi. Col. pp. 191-194; E. H. p. 182.
2. The discussion of his personality with his disciples. Matt. 16: 13-20; Mark 8: 27-30; Luke 9: 18-21.
3. He foretells his own death and resurrection and their trials. Matt. 16: 21-28; Mark 8: 31-38; Luke 9: 22-27.
4. The transfiguration on Hermon. Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36. Their discussion of Elias.
5. Was this resurrection glory? Cf. Rev. 1: 13-18; 2 Kings 2: 11, and Jude 9.
6. Locate and describe the Mount of Transfiguration. Col. pp. 194-196.
7. He returns to Galilee and speaks of His approaching death, etc. Matt. 17: 22, 23; Mark 9: 30-32; Luke 9: 43-45.
8. The disciples' strife for precedence. Matt. 18: 1-35; Mark 9: 33-50; Luke 9: 46-50.
9. The sending out of the seventy disciples. Luke 10: 1-16. Their probable route. E. H. pp. 182, 183; Col. p. 196.
10. He starts to the feast of Tabernacles and is rejected by the Samaritans. Jno. 7: 2-10; Luke 9: 51-56.
11. The ten lepers in Samaria. Luke 17: 11-19; E. H. p. 183.

SYLLABUS X.

Life of Christ—Continued.

1. Jesus at the feast of Tabernacles and in the temple. Jno. 7: 11-53; Col. pp. 195-197.
2. Jesus in the temple the next day. The woman taken in adultery. Jno. 8: 1-11.
3. He vindicates His claims against the Jews. Their spite and rage. Jno. 8: 12-59.
4. The difficulties of the remaining harmony until the fourth Passover. E. H. pp. 183-188.
5. Jesus at Bethany with Mary and Martha. Luke 10: 38-42; Col. p. 197; E. H. p. 188.
6. Lessons in prayer. Luke 11: 1-13. The return of the seventy disciples. Luke 11: 17-24.
7. The blind man healed by Christ and persecuted by the Jews. Jno. 9: 1-41; 10: 1-21.
8. Jesus at the feast of Dedication. When? Jno. 10: 22-42; Col. p. 197; E. H. pp. 188, 189.
9. The death and the raising of Lazarus. Jno. 11: 1-46.
10. Christ's withdrawal to Ephraim. The prophecy of Caiaphas. Jno. 11: 47-54; Col. pp. 197, 198; E. H. p. 189.
11. The journey through Perea on the route of the seventy. E. H. pp. 187, 188; sections 94-111.

SYLLABUS XI.

Life of Christ—Continued.

1. Jesus in Perea. Heals a woman on the Sabbath and confutes His adversaries. Mark 10: 1; Luke 13: 10-21.
2. His teachings on the way to Jerusalem. Luke 13: 22-35.
3. Dinner with a chief Pharisee. Luke 14: 1-24.
4. The cost of true discipleship. Luke 14: 25-35. Several parables. Luke ch's 15 and 16.
5. He teaches the suddenness of his coming. Luke 17: 20-37.
6. Discussion of divorce and marriage. Matt. 19: 3-12; Mark 10: 2-12.
7. The blessing of little children. Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.
8. The rich young man. Matt. 19: 16-30; Mark 10: 17-31; Luke 18: 18-30.
9. He shows His death and resurrection a third time. Matt. 20: 17-19; Mark 10: 32-34; Luke 18: 31-34.
10. A request for preeminence in His kingdom. Matt. 20: 20-28; Mark 10: 35-45.
11. Healing of two blind men near Jericho. Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43; E. H. pp. 190, 191.
12. Zaccheus entertains Him. Where? Luke 19: 2-28.
13. His arrival at Bethany. When? Jno. 11: 55-57; 12: 1, 9-11; E. H. p. 191.

SYLLABUS XII.

Life of Christ—Continued.

1. Christ's public entry into Jerusalem. The date? Jno. 12: 12-19; Matt. 21: 1-11, 14-17; Mark 11: 1-11; Luke 19: 29-44.
2. Schedule of the days of the last week. Col. p. 199; E. H. p. 192.
3. Tuesday. The second cleansing of the temple. Matt. 21: 12, 13, 18, 19; Mark 11: 12-19; Luke 19: 45-48; 21: 37, 38.
4. Wednesday. The fig tree withered. Matt. 21: 20-22; Mark 11: 20-26.
5. Insidious questions concerning tribute, the resurrection, etc. Matt. 22: 15-40; Mark 12: 13-34; Luke 20: 20-40.
6. Christ's retorting question concerning Himself. Matt. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44.
7. His warnings and woes against Scribes and Pharisees, etc. Matt. 23: 1-39; Mark 12: 38-40; Luke 20: 45-47.
8. The widow's mite. Mark 11: 41-44; Luke 21: 1-4.
9. The witness from Heaven. John 12: 20-36. His final departure from the temple. E. H. p. 193.
10. John's comments on their unbelief. Jno. 12: 37-50.
11. Christ foretells the destruction of the temple and city. Matt. 24: 3-42; Mark 13: 1-37; Luke 21: 5-36.
12. He also foreshows his second coming and the scenes of the final judgment. Matt. 24: 43-51; 25: 1-46; Col. pp. 200, 201; E. H. pp. 193, 194.

*SYLLABUS XIII.***Life of Christ—Continued.—Parables.**

1. Parable and proverb are one word in Hebrew. Bib. Dict. Define and distinguish from fable and allegory. Webster's Dict.
2. Christ's parables are stories told for illustration by comparison. Cf. Matt. 13: 31, 33, 49; 18: 23; 20: 1, et usque.
3. In argument they have the force of analogy. Liable to abuse and dangerous. Prov. 26: 7; Matt. 13: 10-16; Mark 4: 11, 12.
4. The abuse is the hearer's fault. Luke 8: 10; Jno. 12: 39-41; cf. Acts 28: 27. Judicial blindness. 2 Thess. 2: 10-12.
5. The moral or point of a parable is often stated. E. G. "The Laborer's in the Vineyard." Cf. Matt. 19: 30; 20: 16.
6. It is sometimes gathered from the surroundings. E. G. "The Hundred Sheep." Cf. Luke 15: 1, 2.
7. Sometimes self evident. Matt. 13; 31-33.
8. Some parables are compound, with one general and several specific morals. E. G. "The Sower." Mark 4: 3-20.
9. A few of the parables are allegorical. E. G. "The Tares in the Field." Matt. 13: 24-30, 38-43.
10. Some parables are presumably histories. E. G. Luke 16: 19-30.
11. Only the point or moral of a parable may be used for doctrine. Illustrate.
12. The drapery of a parable may be used to illustrate doctrine elsewhere taught. Danger here. Illustrate.

SYLLABUS XIV.

Life of Christ—Continued.—Miracles.

1. Miracles—called signs, wonders, mighty works, the finger of God, the works of the Father, the Holy Ghost, etc.
2. Define a miracle in its relations to nature's laws, and to creature agency. Cf. B. D.; Web. Dict.
3. It embraces only so much of the supernatural as is connected with a revelation. Explain.
4. They were wrought primarily and mainly for confirmation. A prophet's testimonials.
5. Christ so represents them. Matt. 11: 20-24; Jno. 5: 36, 37; 10: 37, 38; 14: 10, 11.
6. The Jews so understood it. Jno. 3: 1, 2; Matt. 16: 1-4; Jno. 11: 45, 47, 48; 12: 10-12; 9: 30-33.
7. Christ's miracles were numerous and varied for obvious reasons. Compare with impostors' miracles.
8. Miracles illustrate the Divine character just as do His works of creation and providence.
9. In Christ's miracles we realize Heb. 1: 3; Jno. 1: 14; Col. 1: 15.
10. Are the miracles "parables in action?" The difficulties of such a theory. Cf. 1 Kings 11: 29-31; Is. ch's 27, 28.
11. The incidents and drapery of the miracles may be used cautiously for illustration, within the limits of the analogy of Scripture. Illustrate.

SYLLABUS XV.

Life of Christ—Continued.—Typology.

1. Define type and antitype. Types had a use and meaning of their own, while pointing to the future from which their value was derived. E. G. The Passover.
2. The ceremonial and ritual system of Moses was typical of Christ. Col. 2: 16, 17; Heb. 10: 1-14.
3. This was prophecy in symbol. The Gospel in elaborate object lessons. Heb. 9: 1-14.
4. The priesthood a type of Christ. Heb. 6: 20; 7: 24-27; 5: 1-6; 4: 14-16.
5. The bloody sacrifice a type. Heb. 10: 4, 10, 14; 9: 13, 14.
6. The manna a type. Jno. 6: 30-35.
7. The brazen serpent a type. Jno. 3: 14, 15; 8: 28; 12: 32; 19: 18.
8. Moses a type of the true prophet. Deut. 18: 15, 18, 19; Acts 3: 22, 23; 7: 52.
9. David a type of the true king. Is. 55: 3, 4; Ps. 89: 20-29; Acts 13: 33, 34; Jer. 30: 9; Ezek. 34: 23, 24; Hos. 3: 5.
10. The types of the great day of Atonement. The scape goat, etc. Levit. 16: 6-22; cf. Heb. 9: 8, 13.
11. Historic types—the bondage in Egypt—the possession of Canaan, etc.
12. A fanciful typology, not fairly warranted by Scripture, is to be avoided. Illustrate.

*SYLLABUS XVI.***Life of Christ—Contin'd.—Prophecies Fulfilled.**

1. His miraculous conception and His dual nature plainly foretold. Is. 7: 14; 9: 6; cf. Matt. 1: 18-23; Jno. 1: 1-14.
2. The time and the place of His birth. Gen. 49: 10; Micah 5: 2; Dan. 9: 24; cf. Matt. 2: 1, 2; Luke 2: 4, 5, 7.
3. The mission of John the Baptist. Mal. 3: 1; 4: 5; cf. Matt. 3: 1-3; 11: 14.
4. Christ should preach glad tidings and work miracles. Is. 61: 1; 35: 5, 6; cf. Matt. 4: 23; 15: 30; 11: 5; Is. 29: 18, 19.
5. He should be opposed and rejected by Jews and Gentiles. Ps. 2: 2; Is. 53: 2, 3; cf. Acts 4: 27; Jno. 1: 11.
6. His betrayal and the purchase of the Potter's field. Zech. 11: 12, 13; cf. Matt. 26: 14, 15; 27: 3-7.
7. His peaceful submission, scourging, and other indignities. Is. 53: 7; 50: 6; cf. Matt. 27: 13, 14, 26; 26: 67.
8. His crucifixion with others. Ps. 22: 16; Zech. 12: 10; Is. 53: 12; cf. Matt. 27: 35; Mark 15: 27, 28.
9. The mocking, the vinegar, the gall, the lot. Ps. 22: 7, 8, 18; 69: 21; cf. Matt. 27: 39, 43, 48; Luke 23: 34; Mark 15: 24.
10. His intercession and death for sinners, and His burial. Is. 53: 12, 5, 6, 9; cf. Luke 23: 34; 1 Pet. 2: 24; Matt. 27: 57, 59, 66.
11. His resurrection, ascension, glorification, and gifts to men. Ps. 16: 10; 68: 18; 110: 1, 4; Joel 2: 28, 29; Acts 1: 3; 7: 55, 56; 2: 1, 4; Luke 24: 50, 51.

*SYLLABUS XVII.***Life of Christ—Continued.**

1. The supper at Bethany and Judas's treachery. Date? Matt. 26: 1-16; Mark 14: 1-11; Luke 22: 1-6; Jno. 12: 2-8; E. H. pp. 194, 195.
2. The preparations, the Passover and its incidents. Matt. 26: 17-35; Mark 14: 12-31; Luke 22: 7-38; John 13: 1-38.
3. For details necessary to the harmony consult E. H. pp. 196-205.
4. The institution of the Lord's supper. Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19-20; 1 Cor. 11: 23-25; E. H. 205, 206.
5. Christ's last teachings and final prayer with His disciples. Jno. ch's 14-17.
6. Christ in Gethsemane. Matt. 26: 30, 36-46; Mark 14: 26, 32-42; Luke 22: 39-46; Jno. 18: 1; Col. pp. 201-203; E. H. p. 206; Heb. 5: 7.
7. The arrest early Friday morning. Jno. 18: 2-12; Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53.
8. Christ before Annas, then Caiaphas. Peter's three denials. Matt. 26: 57, 58, 69-75; Luke 22: 54-62; Mark 14: 53, 54, 66-72; Jno. 18: 13-18, 25-27; E. H. p. 207.
9. Christ before the Sanhedrim before light. Jno. 18: 19-24; Luke 22: 63-71; Matt. 26: 59-68; Mark 14: 55-65.
10. Christ before Pilate. Matt. 27: 1, 2, 11-14; Mark 15: 1-5; Luke 23: 1-5; John 18: 28-38; Col. p. 203; E. H. p. 207.
11. Before Herod. Pilate proposes to release him. Luke 23: 6-25; Matt. 27: 15-26; Mark 15: 6-15; Jno. 18: 39, 40; 19: 4-16.

*SYLLABUS XVIII.***Life of Christ—Continued.**

1. He is condemned, scourged and mocked. Matt. 27 : 26–30 ; Mark 15 : 15–19 ; Jno. 19 : 1–3.
2. Judas's remorse and fate. Matt. 27 : 3–10 ; Col. p. 204 ; Acts 1 : 18, 19 ; E. H. p. 208.
3. Incidents on the route to Calvary. Matt. 27 : 31–34 ; Mark 15 : 20–23 ; Luke 23 : 26–33 ; Jno. 19 : 16, 17 ; E. H. pp. 208, 209.
4. The crucifixion—9 o'clock A. M. Matt. 27 : 35–38 ; Mark 15 : 24–28 ; Luke 23 : 33, 34, 38 ; Jno. 19 : 18–34 ; Col. p. 204.
5. The mockeries. His filial affection. Matt. 27 : 39–44 ; Mark 15 : 29–32 ; E. H. p. 209 ; Luke 23 : 35–37, 39–43.
6. The darkness from 12 o'clock to 3 P. M. His death. Matt. 27 : 45–50 ; Mark 15 : 33–37 ; Luke 23 : 44–46 ; Jno. 19 : 28–30 ; E. H. p. 209.
7. The rending of the temple vail and other portents. The centurion's testimony. Matt. 27 : 51–56 ; Mark 15 : 38–41 ; Luke 23 : 45, 47–49.
8. Jewish usages in public executions. E. H. p. 209.
9. The precautions to insure the death of all three. The delivery of the body and the burial. Jno. 19 : 31–42 ; Matt. 27 : 57–61 ; Mark 15 : 42–47 ; Luke 23 : 50–56.
10. The setting of the watch and other precautions. Matt. 27 : 62–66.

*SYLLABUS XIX.***Life of Christ—Concluded.**

1. The forty days after the resurrection. Col. p. 205; E. H. pp. 210, 211.
2. The resurrection. Mark 16: 1; Matt. 28: 2-4; E. H. p. 211.
3. The women at the sepulchre. The angels. Matt. 28: 1, 5-7; Mark 16: 2-7; Luke 24: 1-3; Jno. 20: 1, 2; E. H. pp. 212, 213.
4. Jesus meets the women returning. Peter and John at the sepulchre. Mary Magdalen sees Him. E. H. pp. 213, 214; Matt. 28: 8-10; Mark 16: 8-11; Luke 24: 9-12; Jno. 20: 11-18.
5. The story told by the watch. Matt. 28: 11-15.
6. Peter meets Him. The two disciples near Emmaus. 1 Cor. 15: 5; Luke 24: 13-35; Mark 16: 12, 13; Col. p. 207.
7. His first appearance to the eleven. Thomas absent. Mark 16: 14-18; Luke 24: 36-49; Jno. 20: 19-23; 1 Cor. 15: 5; E. H. p. 214.
8. His second appearance. Thomas present. Jno. 20: 24-29.
9. He meets seven disciples at the Sea of Galilee. Matt. 28: 16; Jno. 21: 1-24; cf. Matt. 26: 32; Mark 16: 7; E. H. p. 214.
10. He meets the apostles and the five hundred. Matt. 28: 16-20; 1 Cor. 15: 6; Col. p. 207, 208; E. H. pp. 214, 215.
11. He appears to James. Then to the eleven at Jerusalem. 1 Cor. 15: 7; Acts 1: 3-8; Col. p. 208; E. H. p. 215.
12. The ascension, near Bethany. Luke 24: 50-53; Mark 16: 19, 20; Acts 1: 9-12; E. H. pp. 215, 216.
13. Conclusion of John's Gospel. Jno. 20: 30, 31; 21: 25.

*SYLLABUS XX.***The Sermon on the Mount.**

1. Note the unity of doctrine and morals in the entire Scriptures. Syllabus 2: 8-11.
2. Christ was the law giver on Sinai and the law expounder in Galilee. Syl. 1: 7, 11.
3. Christ came under the law to keep it, not to modify it. Matt. 5: 17; Gal. 4: 4, 5. As a subject.
4. A priori, a moral code of Divine origin is necessarily perfect. Gen. 18: 25; Rom. 7: 12; Ps. 19: 7-11.
5. The Decalogue is perpetually binding as the sum of a perfect moral code. Matt. 5: 18; Gal. 3: 10.
6. The Pharisees had made void the moral law by their traditions. Matt. 15: 3-6; Mark 7: 7-13.
7. Where was this sermon delivered and to whom? Matt. 4: 23-25; 5: 1, 2; E. H. p. 179.
8. Its object, to expound the law against the traditions of the elders; Matt. 5: 17, 18; and to show the futility of Pharisaic teaching. Text, v. 20.
9. An exhaustive discussion of Phariseeism. Quotations made from the traditions and exposed. vv. 21, 27, 33, etc.
10. The introduction includes Math. 5: 3-19; Theme, v. 20.
11. The body of discourse includes 5: 21 to 7: 6.
12. The conclusion embraces 7: 7-27.

SYLLABUS XXI.

Sermon on the Mount—Continued.

1. The introduction consists of four parts all germane to the theme. Matt. 5: 3-12; 5: 13-16; 5: 17, 18; 5: 19.
2. *a.* By the Beatitudes Christ conciliates the better part of his audience. Why important to do so? v. 20.
3. The characters blessed are the antipodes of the Pharisees. Illustrate in detail? vv. 4-9.
4. He incidentally nerves his disciples against unavoidable antagonisms. vv. 10-12.
5. *b.* He next shows the importance of the discussion to them under three figures. vv. 13-15.
6. This he follows with appropriate exhortation. v. 16.
7. *c.* He next defines His own relation to the subject. vv. 17, 18. See Syl. 20: 2, 3, 5.
8. *d.* He then states His own sense of responsibility in handling such a subject. v. 19.
9. The theme, v. 20. Argue the connection of sound doctrine and practice.
10. The implied fate of Pharisees and their followers. v. 20; cf. Matt. 15: 14; 23: 16; Luke 6: 39.
11. The "Kingdom of Heaven" is used variously. 1st. The true spiritual kingdom or church. 2nd. The visible church.
12. Or 3rd, some prominent feature of one or the other.

SYLLABUS XXII.

Sermon on the Mount—Continued.

1. Christ discusses Phariseeism under four heads. **LITERALISM.** Matt. 5: 21-48. **FORMALISM.** 6: 1-18. **COVETOUSNESS.** 6: 19-34. **CENSORIOUSNESS.** 7: 1-6.
2. Define **LITERALISM.** The relation of motives and disposition to action and the heresies on this subject.
3. Is written law the basis and limit of moral obligation? Cf. Rom. 2: 12, 14, 15. Compare positive precepts.
4. He first refutes the heresy that sin consists only in actions by two illustrations.
5. *a.* Shows that causeless anger (vv. 21, 22), an unforgiving temper (vv. 23, 24), and a litigious spirit (vv. 25, 26) are the **VIRUS** of murder and deserve punishment.
6. *b.* Shows that **LUST IS ADULTERY** (vv. 27, 28), and that natural appetencies are no excuse. vv. 29, 30.
7. He shows the false and destructive tendencies of their doctrine of **DIVORCE.** vv. 31, 32; Matt. 19: 3.
8. Moses and Christ put the permanence of the family on the same basis. Cf. Deut. 24: 1-4; Matt. 19: 3-12; Mark 10: 2-12.
9. He discusses the mischief of **SOCIAL PROFANITY.** vv. 33-37. How justified by the Pharisees? Cf. v. 33.
10. The widespread violations of the third commandment and their effects on truth and integrity.

SYLLABUS XXIII.

Sermon on the Mount—Continued.

1. The "lex talionis" not applicable to private life. Matt. 5:38, 39; cf. Deut. 19:21. Pharisees allowed **PRIVATE REVENGE**.
2. Argue the difficulties and absurdity of private revenge. The reign of law is absolutely necessary. Prov. 24:29.
3. Christ shows next that **HONESTY** goes beyond the mere demands of law. v. 40; cf. Ex. 22:26, 27; Deut. 24:6.
4. Discuss popular fallacies concerning laws for the protection of debtors and their effect on honesty.
5. He shows next that **PATRIOTISM** is not limited by mere legal provisions. v. 41. Explain.
6. Phariseeism in this respect debauches patriotism and is unequal to national exigencies. Illustrate.
7. He shows next that personal relief is not to be measured by the legal rights of the creditor. v. 42; cf. Deut. 15:7-11.
8. The traditions applied the **LAW OF LOVE** inadequately. vv. 43, 44; cf. Ex. 23:4, 5; Luke 10:25-37.
9. The motive to a universal application of the law of love. v. 45; 1 Jno. 4:7.
10. The absurdity of a limited application. vv. 46:47; 1 Jno. 4:20.
11. Divine perfection is the standard for imitation. This is the true "Higher Law." v. 48; cf. Levit. 19:2.

SYLLABUS XXIV.

Sermon on the Mount—Continued.

1. **FORMALISM.** Define the opus operatum doctrine of worship. The spirit wanting. Mere **HYPOCRISY.**
2. **Ostentatious righteousness** is worthless before God. Matt. 6: 1. Three illustrations, **ALMS, PRAYER** and **FASTING.**
3. **Ostentatious almsgiving** is mere self-righteous parade. v. 2, True alms. vv. 3, 4.
4. **Secret prayer** in place of ostentatious private devotions. vv. 5, 6. Compare Moslem usages.
5. Mere formal repetitions worthless. vv. 7, 8. Papal and heathen usages for illustration.
6. Proper matter and the true spirit of prayer both necessary. Pharisees failed in both these. v. 9.
7. **THE LORD'S PRAYER.** Strange that formalists should seize upon it so eagerly, when it only condemns them.
8. The childlike humility and faith of the preface (v. 9), and the ascriptions of the conclusion (v. 13) are non-Pharisaic.
9. Phariseeism equally excludes, the self-renunciation and submission of the first three petitions. vv. 9, 10. Illustrate.
10. So also with the thankful dependence of the fourth (v. 11), the forgiving temper of the fifth (v. 12), and the sense of spiritual need of the sixth (v. 13). Cf. Luke 18: 9-14.
11. A Pharisee's prayers are futile. Cf. vv. 14, 15.

*SYLLABUS XXV.***Sermon on the Mount—Continued.**

1. A merely FORMAL FAST is also worthless. Matt. 6: 16. The true manner and spirit. vv. 17, 18.
2. Define fasting. Its Divine origin. Levit. 23: 27-29. Was often practiced. Josh. 7: 6; Judg. 20: 26; 1 Sam. 7: 6.
3. Its fit seasons. Jonah 3: 6, 7, 8; Luke 5: 33, 34, 35.
4. Explain the psychological and physiological relations of fasting and mourning. Their reciprocal influence.
5. Fasting and repentance bear common fruits. Is. 58: 3-7.
6. The third feature of Phariseeism is COVETOUNESS. Discussed and rebuked in vv. 19-34. Luke 16: 14.
7. Covetousness is the inspiration of hypocrisy. Cf. Luke 12: 1; 16: 14; 1 Cor. 6: 10; Col. 3: 5. The two make the bigot.
8. Covetousness makes a false estimate. vv. 19-21. It is incompatible with honesty of purpose. vv. 22, 23.
9. Mammon is God's enemy and is a usurper. v. 24; 1 Tim. 6: 10, 9; Isa. 5: 8; Jas. 5: 1.
10. Faith in Providential care is the antidote to covetous cares and anxieties. vv. 25-30; Ps. 55: 22.
11. A Father's loving care fortifies the heart against inordinate cares and anxieties. vv. 31, 32, 34.
12. The Kingdom of God, sought first, secures all the rest. v. 33; 1 Kings 3: 13; Ps. 37: 25; 1 Tim. 4: 8.

SYLLABUS XXVI.

Sermon on the Mount—Continued.

1. The fourth feature of Phariseeism is CENSORIOUSNESS. 7: 1-6. He shall be judged by his own standard. vv. 1, 2.
2. His own greater sins disqualify for judging rightly. vv. 3-5. Ill-timed judgments are dangerous. v. 6.
3. Formalism, covetousness and censoriousness constitute the bigot. Add literalism and you have the Pharisee.
4. CONCLUSION. In six applications. vv. 7-11; v. 12; vv. 13, 14; vv. 15-20; vv. 21-23; vv. 24-27.
5. *a.* Prayer solves all these apparent riddles and opens all difficulties, for we pray to a Father. vv. 7-11.
6. *b.* The golden rule is the square and plummet. The sum of the law and test of duty. Explain. v. 12.
7. *c.* The issues of life and death call for effort and diligence from the very nature of the ways. vv. 13, 14.
8. *d.* False teachers enhance the dangers. To be discovered by their fruits. vv. 15-20.
9. *e.* False teachers and false professors will be unmasked in the judgment. vv. 21-23.
10. *f.* The contrasted fate of the two classes of hearers. vv. 24-27.
11. The effect of Christ's teaching on the multitudes as contrasted with the scribes. vv. 28, 29.

SYLLABUS XXVII.

[NOTE.— At this point we take up resume studies of the Old Testament, Scriptures, and a large number of topics will be discussed in the light of the entire Scriptures.]

Origin of Sacrifices..

1. Two classes. Bloody offerings and meat offerings. Both date back to the beginning. Gen. 4: 3, 4; cf. 3: 21; 1: 29.
2. One or both are found in all forms of religion and so are coextensive with the race. Illustrate.
3. They carry a common significance of atonement and thanksgiving wherever found.
4. The bloody offering is really typical and prophetic of the Lamb of God. Trace in detail.
5. Both classes were subsequently enjoined in great minuteness of detail. Leviticus, passim.
6. They were discontinued when the true Lamb was slain, that is Christ. Hebrews, passim.
7. We therefore conclude their Divine origin.
8. Cain and Abel's feud was based on rival theories of the authority and value of these offerings. Gen. 4: 2-8.
9. Abel confessed sin and in faith offered the sacrifice of God's appointment and was accepted. v. 4.
10. Cain denied his need of atonement and patronized God with a thank-offering. vv. 3, 5, 7. The reproof.
11. They and their factions are typical classes in all ages. Illustrate.

SYLLABUS XXVIII.

The Deterioration of the Race.

1. Cain and his adherents went into voluntary exile. and thus left the true worshippers. Gen. 4: 16-24,
2. The righteous are called "Sons of God." 4: 26; cf. Acts 11: 26; Jno. 1: 12. The wicked, "Sons of Men," and "Men." 6: 1, 2.
3. This separation was both social and national. Its Providential intent, to preserve true religion.
4. The mischiefs begun with intermarriages of the righteous and the wicked. 6: 2, 4.
5. This led to conflict of national interests. How?
6. This produced organized war, mighty men, and men of renown. v. 4.
7. Then came universal violence, bloodshed, and the reign of iniquity. vv. 5, 11, 12.
8. The righteous became extinct by deterioration and by other causes, except Noah. vv. 8, 9, 13; 7: 1.
9. Such intermarriages were again forbidden in the Mosaic Economy. Ex. 34: 15, 16; Deut. 7: 3, 4.
10. Disasters always attended them. Instance the cases of Solomon and Ahab. 1 Kings 11: 1-13; 16: 30-33.
11. Such marriages are still forbidden. 1 Cor. 7: 39; 2 Cor. 6: 14. Apparent limitations. 1 Cor. 7: 10-17.
12. The object of the family. Mal. 2: 15. The logic of facts sustains the rule. Missionary marriages are quixotic and suicidal. Illustrate.

SYLLABUS XXIX.

The Earliest Civilization.

1. The false theory of the "Primeval Savage" and the evolution of civilization. Science has not proved it.
2. History notes both progression and retrogression in the race. The first is most apparent for obvious reasons. Unfold.
3. Comparative philology assists in tracing the higher origin of the most degenerate races.
4. Tradition of a "Golden Age" in Zendavesta, among Chinese, Mexicans, Peruvians and Greeks.
5. The Bible gives the only account of primeval man.
6. The original pair dressed and kept a garden of God's planting. Gen. 2: 15.
7. The first generation cultivated the ground, and tended flocks and herds. 4: 2.
8. They lived in houses and even cities. 4: 17.
9. Their worship, the naming of animals, and converse with God indicate high intelligence.
10. A modest but solid and substantial civilization is indicated by these facts.
11. In Cain's family we note deterioration into Nomadic life. 4: 20.
12. Also a higher material civilization and æsthetic culture. 4: 21, 22. Along with polygamy and a lower morality. 4: 19, 23.

SYLLABUS XXX.

Creation and the Creator.

1. Creation is a doctrine of pure revelation and is held as a matter of faith. Gen. 1: 1; Heb. 11: 3.
2. The Creator is a person and Divine; the Second Person in the Trinity. Gen. 2: 18; Jno. 1: 1-3; cf. Syl. 1.
3. His character may be learned from His works. This is the teleological argument. Unfold. Ps. 19: 1-3; Rom. 1: 20.
4. Distinguish Creation and Providence. Creation is a direct agency; Providence works through second causes.
5. Both these are supernatural, not miraculous. Syl. 14: 1-4.
6. The SUPERNATURAL is both the logical and chronological condition of the NATURAL. S. S. ubique.
7. ABSOLUTE creation originated all finite being out of nothing. Matter and spirit with their laws.
8. RELATIVE creation formed and fashioned existing materials into new and higher forms.
9. Both these kinds of creation are ascribed to the Creator. Gen. ch's 1 and 2; Col. 1: 16; Heb. 11: 3; Ex. 20: 11.
10. The various steps in creation are logically coherent and preparatory for man in this world. Gen. ch's 1 and 2.
11. Man's creation. His dual nature, above creatures, in God's image. Gen. 1: 26-28; 2: 21-24.
12. The relations of other created spirits to the material universe is almost wholly unrevealed.

SYLLABUS XXXI.

Relations of the Bible and Science.

1. The Scriptures are God's infallible word both in direct statement and necessary inference therefrom.
S. S. ubique.
2. Science is knowledge systematised by man and therefore fallible.
3. Particular science embraces a limited department.
4. True science is based on accurate observation and real experience and must embrace all possible data.
5. Failure in any point here is unscientific and gives a science incomplete and presumptively false.
6. All truth is a unit in its correlations and presents essential harmony at all overlapping points.
7. The Scriptures do not teach science, but every statement is accurate. Their data may not be ignored.
8. Ethics, psychology, sociology, philology, ethnology, etc., are incomplete and false if Bible data are ignored.
9. The Scriptures are to be interpreted by the laws of language solely.
10. Science may suggest mistaken exegesis, but cannot convict. Sound exegesis convicts science.
11. The "Book of Nature" is not a book and has no exegete.
12. Were a book of infallible science once written, the exegesis of it and of the Scriptures would be co-ordinate and mutually corrective.
13. Faith therefore remands all the contradictions of an agnostic science with instructions to revise and introduce Bible data as of paramount authority.

SYLLABUS XXXII.

Geology—State of the Question.

1. Geology is the science of the earth's formation and growth and is based on observed facts.
2. Stratified rocks and fossils indicate great age. Argue.
3. There are two leading theories, Uniformitarian (excluding evolution) and Catastrophist. Define and illustrate.
4. Both have their difficulties. "In mediis tutissimus ibis."
5. The order of succession of life as indicated by fossils is much like Moses' account in Genesis.
6. Geology proper classifies rocks and fossils into periods of formation variously sub-divided.
7. La Place's Nebular Hypothesis is used in outlining the origin and earlier formation of worlds.
8. Of the six geological periods, four are hypothetical, and two are generalizations from observation.
9. Gen. 1: 1 is prefatory on any theory of creation.
10. The difficulties of the Nebular Hypothesis are conceded.
11. Also the meagerness of geological exploration.
12. The laws of simultaneity and succession are not settled.
13. Mere science can take no account of the supernatural in world making, nor recognize its limits.
14. The data given in Revelation are therefore determinative of any cosmogonic theory.

SYLLABUS XXXIII.

The Six Days of Creation.

1. An infidel theory rejects Moses. This we dismiss.
2. Two leading Christian theories. Six cosmogonic days and six natural days. Named for Tayler Lewis and Thos. Chalmers.
3. The first seeks to convert geology into infallible science. Syl. 32: 7, 8. Originated with Hugh Miller.
4. The parallel is best stated in Dawson's *Origin of the World*, p. 353, and Guyot's *Creation*, pp. 137, 138. State.
5. This theory makes the "seventh day" the Period of Human History. It also adds an eighth day. Cf. Heb. 4: 9; 2 Pet. 3: 13.
6. Chalmers' theory limits Moses' account to the creation of the present cosmos in six natural days, allowing the geologist all his periods, if proven, prior to the Mosaic history beginning Gen. 2: 2, 3.
7. A pure question of exegesis. Both theories equally scientific.
8. The Tayler Lewis theory has three schemes of exegesis. *a.* That Moses' account is rather poetic than historic. *b.* That Moses received his revelation in panoramic vision, possibly in six natural days. *c.* That Moses' days are real periods and the details accurate science.
9. All use *a* and *b* but insist mainly on *c*.
10. We reject *a* as without evidence, and *b* as a gratuitous assumption; while *c* excludes them both.

*SYLLABUS XXXIV.***The Six Days—Continued.**

1. Recapitulate Syl. 33: 8, 9, 10. Discussion limited to *c.*
2. They argue that yom (day) is often an adverb of time, of undefined duration. Cf. Gen. 2: 4; 5: 1. Conceded.
3. They make darkness and light, evening and morning, etc., of Gen. 1: 4, 5, to signify beginning and progress, quiescence and activity in nature's forces in each period (day).
4. They rely mainly on the coincidences in the parallel to confirm the theory. Syl. 33: 4. Not pure exegesis.
5. Per contra, Gen. 1: 2, gives darkness, deluge, desolation and death just prior to day one. Also no atmosphere. Cf. v. 6.
6. These conditions cohere with each other, with the theory of the catastrophists and of a recent glacial epoch.
7. Gen. 1: 4, 5, expresses a natural day exhaustively. Universal usage is confirmatory.
8. Figurative language appears so, from the context or from prescriptive usage.
9. The same words in the same context mean the same thing unless indicated by context or prescription.
10. Complex figures are unsuited to scientific statement.
11. The seventh day is necessarily a natural day. Gen. 2: 2, 3. Note the pronoun *IT* in v. 3. Cf. Ex. 20: 8-11.
12. The fourth day presents the only difficulty. Not insuperable. The difficulty is greater under the other theory. How?
13. Dawson admits an Adamic group of animals. Why not more?

SYLLABUS XXXV.

Evolution.

1. This hypothesis attempts to account for organic nature as the resultant of mere natural laws. .
2. Distinguish from growth-development and its variations. E. G. From the egg to the eagle. So called cosmic evolution is growth-development.
3. Distinguish from variations within the limits of species. E. G. The horse and the dog.
4. MATERIALISTIC (Atheistic?) evolution originates life from dead matter by some unknown law.
5. It then evolves all species, including man, by purely natural processes.
6. It coheres with the atomic theory of Democritus and the ontology of Epicurus. How?
7. It rejects the Scriptures as testified to by miracles. We therefore dismiss it. It is practical Atheism.
8. THEISTIC evolution concedes the origin of matter to ABSOLUTE creation. Cf. Syl. 30: 7.
9. It concedes the origin of life and of a few primordial forms to RELATIVE creation. Cf. Syl. 30: 8.
10. It accouuts for all subsequent life by evolution. .
11. Some require a direct creative act for the body of man.
12. All require the absolute creative act for the soul of man.

SYLLABUS XXXVI.

Evolution—Continued.

1. Theistic evolution is **UNSCIENTIFIC**, because unproven. The analogies relied on for proof may and do have other significance. It omits Scripture data. Cf. Syl. 31: 4.
2. Its bare possibility requires the certainty of other unproven hypotheses. Unfold. Calculation of probabilities.
3. It is **UNSCRIPTURAL** in every aspect. It contradicts the common sense exegesis of Gen. ch's 1 and 2.
4. It confounds creation and Providence. Cf. Sly. 30: 4. "Mediate creation" is a contradiction in terms.
5. It confounds creation and natural generation. Cf. Gen. 1: 21, 22, 27, 28; 5: 1-3. Even supernatural generation is not a creation. Cf. Luke 1: 34, 35.
6. Plants, animals and man are formed of the ground in the same sense. Gen. 1: 11, 20, 21; 2: 7, 9, 19, 22; 3: 19; Eccl. 3: 20.
7. Each species was complete of its kind when created and self-propagating. Gen. 1: 11, 12, 22, 29; 2: 9; 5: 3.
8. Other Scriptures confirm this exegesis, either directly or by implication. Cf. Gen. 7: 1-3; Ex. 20: 11; Job ch's 39-41; Ps. 94: 9; Is. ch. 40; Matt. 6: 30; Ps. 33: 6.
9. Evolution elevates natural law into a supreme intelligent force in the place of a personal creator, and is so far pantheistic.
10. It also reduces the supernatural to a minimum and explains away the miraculous, and is so far Atheistic.

SYLLABUS XXXVII.

The Family.

1. The family is of Divine origin and sanction. Gen. 2: 24; 1: 27. S. S. *ubique*.
2. It meets the necessities of man's nature and condition. Gen. 2: 18, 19, 20.
3. The object is a Godly seed. 1: 28; Mal. 2: 15; 1 Cor. 7: 14.
4. Monogamy was the law from the beginning. Mal. 2: 15; Matt. 19: 4. Polygamy arose in Cain's family. Gen. 4: 19.
5. It is a Divine bond and an indissoluble unity. Matt. 19: 5, 6; Gen. 2: 24.
6. Marriage is not a sacrament, nor subject to ecclesiastical regulation. A priesthood originated in it.
7. Civil law can only conserve, defend or annul according to Divine law. Matt. 19: 1-9; Deut. 24: 1-4; Matt. 5: 31, 32.
8. The man is the head of the family by right. Gen. 2: 18, 21, 23; 1 Cor. 11: 3, 8, 9. Both of children and servants.
9. He may not surrender his authority. Gen. 18: 19; Ex. 20: 10; 1 Sam. 3: 11-14.
10. The family is the primordial unit in church and state.
11. Family corruption and disintegration undermines both church and state.
12. "Woman's rights" opposes the Divine plan, subverts all law and authority, defeats its own aims, degrades woman, and promotes infidelity. More anon.

SYLLABUS XXXVIII.

The Sabbath.

1. Sabbath means rest for religious purposes. **THE SABBATH** is the seventh day of the week.
2. All religious festal days and years are called Sabbaths. Levit. 25: 2, 4; 19: 3, 30; 23: 6, 7, 8, 21, 24, 32, 35, 36; Ezek. 20: 12, 20.
3. The Sabbath dates back to the creation. Gen. 2: 2, 3.
4. Hebdomadal periods were observed by Noah. Gen. 8: 10, 12. The rain began on the Sabbath. 7: 10, marg. ref.
5. If so, the ark rested, the dry land appeared, the doves were sent forth, the earth was dry, Noah went out and offered his sacrifice and God made the covenant on a seventh day Sabbath. Calculate.
6. The Hebrews observed the day before reaching Sinai, against orders and experience. Ex. 16: 9-26. Cf. v. 4. This was a test of their obedience.
7. It is found in the Decalogue, not a Jewish, nor a ceremonial code, but a universal moral code.
8. Traces found in Babylon and widely elsewhere.
9. It seems to be a law of nature as well.
10. It is necessary to Bible religion and piety.
11. We therefore argue its perpetual binding force.
12. State the continental view as based on Gal. 4: 9-11; Rom. 14: 5, 6; Col. 2: 16, 17; Matt. 12: 1-12. Expound and refute.

SYLLABUS XXXIX.

The Christian Sabbath or Lord's Day.

1. The day was changed by Apostolic usage. Argue the value of such usage. In all else the day is the same.
2. The Apostles met on resurrection day. Jno. 20:19. On the next Lord's day. v. 26. Christ with them.
3. They met also on Pentecost (Lord's Day), and the day was specially honored. Acts 2:1 et seq.
4. Paul at Troas on the Lord's Day. Acts 20:6, 7.
5. Worship by alms was enjoined on Lord's Day. 1 Cor. 16:2.
6. John on Patmos on the Lord's Day. Rev. 1:10.
7. Apostles frequented synagogues on seventh day to reach the Jews. Acts 13:5; 18:4, 26, etc. Explain. No evidence of Christian meetings.
8. This change of day was foretold and provided for. Ps. 118:22-24. Cf. Matt. 21:42: Acts 4:11. Also see Is. 65:17, 18. Explain.
9. Messianic prophecies exalt the Sabbath specially. Is. 56:2-6; 58:13, 14, etc.
10. Post-Apostolic authorities. Justin Martyr affirms and argues the change. Tertullian, Clemens of Alex, and most of the fathers note the change. Pliny's "Stato die." Eusebius is very full in arguing it.
11. The reformers' rejection of Sabbath obligation. Why?
12. Dr. Bound revived the orthodox theory in England. Archbishop Laud persecuted it.

SYLLABUS XL.

The Covenant with Noah.

1. A covenant implies two parties, one of whom may be a beneficiary. Cf. Gen. 17: 7, 8.
2. This covenant is a sort of bill of rights and fundamental law for the race. Gen. 9: 1, 9.
3. In part new, and in part a renewal.
4. Adam's blessing is repeated in exact terms, with dominion over creatures. 9: 1, 2. Cf. 1: 28.
5. Flesh was given for food. New. 9: 3. Cf. 1: 29.
6. Blood was forbidden as food. Why? 9: 4. Cf. Levit. and Deut. passim. Cf. Acts 15: 28, 29.
7. Capital punishment was enjoined for murder. 9: 5, 6. Cf. 4: 14. The reason. 9: 6.
8. A guaranty was given against another flood. 9: 8-11. The permanency of the seasons. 8: 22.
9. The BOW. Its significance as a SEAL. 9: 12-17.
10. Was there no bow before? Irrelevant to its value.
11. Speculations as to a rainless Antediluvian world. Cf. Gen. 2: 5. The earliest Post-diluvian civilizations sought rainless regions, Egypt, Chaldea, Peru, Mexico.
12. The race still live under and are bound by this covenant.
13. All attempts to set aside any part have signally failed. E. G. Capital punishment, Dietetic rules, etc.

*SYLLABUS XLI.***The Calendar.**

1. Moses followed the Egyptian or Solar year. Eleven months of thirty days, and the twelfth, thirty-five. Cf. Gen. 7 : 11, 24 ; 8 : 3, 4.
2. The Jewish civil year began in October and the sacred year in March, six months apart. Why? Ex. 12 : 2.
3. After the captivity they adopted the lunar month and retained the solar year. Why?
4. These lunar months were twenty-nine and thirty days alternately.
5. Eleven days short. A month, Ve-Adar, was intercalated every third year.
6. Numa's year was the same, only the Pontifex Maximus intercalated eleven days every year.
7. By neglect an error of several months grew up.
8. The Julian year, 44 B. C., 365½ days, corrected it, and began seven days after the Winter Solstice, on a new moon.
9. About eleven minutes long. Had gained twelve days in 1582 when Pope Gregory XIII. corrected ten days, to bring the Vernal Equinox on same day as in 325 A. D. Why?
10. His calendar omits three leap years in four centuries. This is the origin of "old and new style."
11. The English Government counted old style till 1752, when Parliament made the 3rd of Sept., the 14th.
12. Adherents of the Greek church still count old style, and their year begins fifteen days later.
13. No year has been lost in these changes of calendar.

SYLLABUS XLII.

Chronology.

1. The data are, Biblical, historical, monumental and astronomical.
2. Three systems: Hales', Newton's and Usher's. Usher's and Newton's differ only sixteen years.
3. Usher's is in use. Hales' is nearly 1400 years longer.
4. Usher follows the Text. Recep. Hebraicus. Hales follows the Septuagint.
5. The Flood, by Usher, A. M. 1656. 'By Hales, A. M. 2262. Abraham, by Usher, P. D. 352. By Hales, P. D. 1072.
6. The LXX. makes the patriarchs older at the birth of their first born. It also interpolates one generation after the Flood. Luke follows the LXX. Luke 3: 36. Cf. Gen. 11: 12.
7. Strength of nations in Abram's day favors the LXX.
8. The tendency has been to discredit the LXX. as a witness. This is changing. Compare.
9. Rawlinson and others favor it on historic grounds.
10. Usher loses 101 years. Compare 1 Kgs. 6: 1 and Acts 13: 20, and compute. 480 should be 581. Confirmed by calculations from Judges.
11. Monumental data connect Grecian with Eastern chronology.
12. Recorded eclipses verify the chronology of Rome and of Herodotus, and thus connect sacred and profane chronology.

SYLLABUS XLIII.

Unity of the Human Race.

1. The Scriptures everywhere assume it, and sometimes assert it. Gen. 10 : 32; Acts 17 : 26. Cf. Gen. 9 : 1, 2.
2. Necessary to the coherency of all Scripture and the pertinency of all doctrine. Cf. Rom. 5 : 12-21; Luke 24 : 47.
3. The unity of the Genus Homo in physical features and class essentials is now unchallenged. It has been challenged.
4. His mental qualities and habitudes are universal and unique. Compare with brute instinct.
5. His moral nature is universal and peculiar. Prov. 27 : 19.
6. His religious nature, though perverted, is universal and distinguishing. Rom. 1 : 20-23. Illustrate.
7. Language and its universal laws pervade the genus.
8. His very imperfections and sins have one origin.
9. The laws of his civil and social life are unvarying in essential details.
10. The same joys and sorrows, pleasures and pains, hopes and fears, pervade the race. Prov. 27 : 19.
11. History, ethnology and philology agree in one result.
12. No other genus or species is so well marked or so universally recognized.
13. Skepticism on this point ends in the rejection of the whole scheme of Revelation.

SYLLABUS XLIV.

**Ethnic Affinities.—Gen. Ch. 10.—Rawlinson's
Origin of Nations, Part 2.**

1. This chapter gives the subdivisions of the race in Moses' day, both near and remote. v. 32.
2. The names in genealogical order are partly personal, partly patronymic and partly national, by a natural and easy transition.
3. There are three great families of peoples: the Shemitic, the Hamitic and the Japhetic. Ethnology confirms this division, though sometimes mixed.
4. The value of the genealogies, especially the Toldoth Beni-Noah. Ch. 1 (Origin of Nations).
5. The chief Japhetic races. Gen. 10: 2.
6. Trace and locate Gomer or the Kimmerians (Cymry). Ch. 1. Coleman p. 15.
7. Trace and locate Magog, or the Scythians. Ch. 1. Col. pp. 15, 16. Madai or the Medes.
8. Javan or the Greeks; Meshech and Tubal or the Moschi and Tiberani; Tiras or the Thracians. Ch. 1.
9. Compare these divisions with the divisions of the Indo-Europeans as made by ethnologists. Ch. 1.
10. Trace and locate subdivisions of Gomer and Javan. Class will read and prepare Chapter 2. Cf. Col. pp. 15-17.

SYLLABUS XLV.

**Ethnic Affinities—Continued.—Raw. O. of N.
Part 2.**

1. The sons of Ham. Gen. 10 : 6.
2. Cush and his migrations. Ch. 3 ; Col. p. 17.
3. Mizraim or the Egyptians. Ch. 3 ; Col. p. 17.
4. Identify and locate Phut. Ch. 3 ; Col. p. 18.
5. Locate and identify Canaan. Ch. 3 ; Col. p. 18.
6. Argue the difficulties of distinct identification of all these, owing to proximity and admixture by conquest and otherwise. Ch. 3.
7. The negative conclusions touching Caanan. Ch. 3.
8. The principal Cushite races. Gen. 10 : 6, 7. Trace and locate them severally. Ch. 4 ; cf. Col. pp. 17, 18.
9. Evidences of two races in Arabia. Ch. 4.
10. Nimrod's Cushite kingdom. Gen. 10 : 8-10 ; ch. 4.
11. The enforced migration of Shemites from Shinar, including Abram, at this time. 10 : 11, 12, 22 ; ch. 4.
12. The general result of this discussion. Ch. 4.
13. The subdivisions of Mizraim. 10 : 13, 14 ; ch. 5. Especially the Philistim and Caphtorim. Ch. 5.
14. Subdivisions of Canaan. 10 : 15-19. Why so minutely mentioned ? Ch. 5.
15. Discuss especially Sidon, Heth and the Amorite. Ch. 5.

*SYLLABUS XLVI.***Ethnic Affinities—Concluded.—Raw. O. of N.
Part 2.**

1. Shem was the firstborn. The birth-right of the race is his through Abraham and Christ, though Japhet dwells in his tents.
2. The sons of Shem—a personal genealogy. Gen. 10: 22; cf. vv. 24, 25. Here Rawlinson “nods.” Ch. 6.
3. Elam the father gives name to the Persians. Locate and give the evidence. Ch. 6; Col. p. 19.
4. Asshur gives name to the Assyrians. 10: 11, 12, ch. 6. Lud, the Lydians (?). Ch. 6; Col. p. 20.
5. Aram—the Syrians. Ch. 6. Four subdivisions. 10: 23; ch. 7. Trace and locate. Cf. Col. pp. 20, 21.
6. General summary of these races and the conclusion. Ch. 6 (conclusion).
7. Two lines from Arphaxad through Eber. “The sons of Eber.” 10: 21; cf. 41: 12.
8. The name “Hebrew” was afterwards limited to a branch of Abram’s family. Ch. 6.
9. The descendants of Joktan. The Joktanite Arabs. 10: 26–30; ch. 7.
10. The division in Peleg’s time at Babel. 11: 1–9.
11. Conclusion from this Ethnic discussion. Ch. 7.

SYLLABUS XLVII.

Origin of Language and of Alphabetic Writing.

1. Three theories of the origin of language. Invention, Imitation and Inspiration.
2. That man invented language and developed it by natural processes is the so called scientific theory.
3. This theory traces all variations to natural laws and ignores the stories of creation and of Babel.
4. The earliest languages were the most perfect in scientific form and structure.
5. Did Adam learn language by being taught it as now, or by imitation? Discuss.
6. That he acquired language by direct inspiration seems simplest. Cf. Gen. 1:28; 2:15-25; 3:1-24; Acts 2:1-12. Was it Hebrew?
7. Three systems of writing, cuneiform, hieroglyphic, and alphabetic. Where used?
8. The cuneiform consists of wedge-shaped, arrow-headed characters. See cyclopædia.
9. The hieroglyphic was ideographic and phonetic. The phonetic was syllabic and alphabetic. Cyclopædia.
10. The alphabetic is called Phœnician. Why? There is no proof they invented it.
11. Used by Moses at Sinai 1600 B. C. Ex. 24:4; 34:28.
12. Identity of names, forms and significance of letters indicate an Egyptian inventor. Why not Moses?

SYLLABUS XLVIII.

The Book of Genesis.

1. It is history, not legend, nor fiction, nor allegory, nor fragments, as claimed by agnostics. Argue.
2. Not a mere collection of biographies for lessons, as some maintain. Argue.
3. It is a necessary introduction to the entire Scriptures, which are a headless trunk without it.
4. Analysis, before the Flood. The origin of the race. The fall. The plan of redemption.
5. The separation into two classes. The corruption of both and the destruction.
6. After the Flood. The second separation. The decay of religion. The calling of Abram.
7. A new experiment of a special covenant dispensation in order to save piety.
8. The growth of Abram into a nation in Egypt.
9. The genealogies are necessary to connect the nations with each other and with the Hebrews.
10. It shows how they became God's peculiar people.
11. Not for their own sake, but for the race.
12. The entire scheme was designed to preserve the truth and to save the elect.
13. The divine sovereignty and their lack of special merit are illustrated at every step.

SYLLABUS XLIX.

The Four Other Books of Moses.

1. **EXODUS.** Analysis. The birth and education of Moses. The miraculous deliverance from Egypt.
2. The theocratic covenant. The giving of the moral law. The civil law. The ceremonial law, in part.
3. The building of the Tabernacle. Its theocratic, civil and religious uses.
4. **LEVITICUS.** Ceremonial and social laws in full detail. Why interlaced?
5. Analysis. Rules for offerings of all kinds. Consecration of priests and personal rules for them.
6. Dietetic laws. Laws for leprosy and for all personal and ceremonial defilements.
7. The annual festivals and the festal years.
8. **NUMBERS.** The thirty-nine years in the wilderness.
9. Analysis. The census. The rebellion at Kadesh, and the consequences. Other rebellions.
10. The settling of the state in all its phases and details.
11. The march to Canaan and the conquests East of Jordan.
12. **DEUTERONOMY.** A series of addresses by Moses just previous to his death, and the succession.
13. A recapitulation of the history, and of civil, social and religious laws with modifications for the future.
14. These five books logically cohere as one book, written in the same period and by one author.

SYLLABUS L.

The Higher Criticism.

1. Originated in Germany. Professes to ascertain the sources, dates, authorship and value of the sacred books.
2. It relies on criticism of the text, its style, complexion, use of words, etc., as settling dates and authors.
3. It professes to test the Scriptures, on the comparative method, by science, history and archaic research.
4. It charges anachronisms, compilations and pious frauds and forgeries. Illustrate.
5. It professes to trace Scripture statements to legendary sources, to local color, to the prejudices and ignorance of the times. Illustrate.
6. The Tübingen school of critics eliminated almost all the Scriptures, endorsing the residue.
7. Scholarship has been met with scholarship, science with science, and archaic research is confirming Scripture in the most surprising way.
8. The latest phase is the Kuenen, Wellhausen theory of the Post-exilic origin of the Pentateuch.
9. It was impossible to impose on Pharisees, Sadducees, and Samaritans in the name of Moses. Why?
10. The subsequent history of Jewish institutions is meaningless without the Pentateuchal legislation.
11. It is quoted as Moses' work both in the Old and New Testament. Jno. 5: 46; Mark 12: 19; Acts 15: 21; 2 Chron. 23: 18; Ezra 6: 18.

SYLLABUS LI.

Extermination of the Canaanites.

1. Infidels object and blaspheme, while tyrants quote and approve in self-justification.
2. Both are wrong. Tyrants have no Divine commission as did the Jews.
3. The seven nations were under a righteous sentence. Cf. Gen. 15: 16; Levit. 18: 24, 25.
4. The Jews were the appointed executioners and the Lord was their helper. Deut. 7: 1, 2.
5. He destroyed Sodom and Gomorrah with fire and brimstone. He judges the nations in righteous providence.
6. Divine wisdom chose the sword of the Jews in this case.
7. The executioner of a righteous sentence is not brutified, while a tyrant's hangman is.
8. Nor do righteous wars degrade or brutify a people, but rather ennoble. Illustrate from history.
9. The military hero and patriot is the just admiration of all men, and is perhaps the highest type.
10. Unholy wars foster rapine and lust and make their leaders tyrants and despots.
11. These wars taught the Jews to abhor the vices and sins of the condemned nations.
12. Their laws for division of spoil prevented the rapine and lust common to wars of conquest. Unfold.

*SYLLABUS LII.***Laws of Marriage and Incest.—Levit. 18.**

1. These are laws of marriage and not mere prohibitions of incestuous lust. If not, there are none.
2. They are social and not ceremonial laws, and antedate Moses. 18: 3, 24–30. Of universal recognition. 1 Cor. 5: 1.
3. Founded on the necessities of society and guarded by Providential visitations on incestuous offspring.
4. The moral and politic reasons are universal. Not original, but made necessary by man's sinfulness.
5. Nearness of relationship is the principle of prohibition. v. 6. Cf. Gen. 2: 24.
6. From concrete prohibitions we deduce regulative rules by necessary generalization.
7. Rule 1. Degrees within first cousin are forbidden.
8. Rule 2. Prohibition of the more remote includes that which is nearer. It is a question of nearness. v. 6.
9. Rule 3. Special precepts in one sex bind both sexes. Still a question of nearness. v. 6.
10. Rule 4. Relationships by marriage are treated as legal and real, and as such, prohibited. vv. 8, 14, 15, 16, 6; cf. Gen. 2: 24.
11. Rule 5. It is wickedness to take the wife's near kins-woman, even to the fourth degree of blood. v. 17.
12. May a man marry his wife's sister? No!!! Apply the five rules of interpretation in reverse order.
13. Advocates seek to parry by quoting v. 18, which forbids polygamy. See next Syllabus.

SYLLABUS LIII.

Is Polygamy Lawful?

1. Advocates of marriage of wife's sister teach the lawfulness of polygamy and other absurdities from Levit. 18: 18.
2. If lawful under Moses, it is still lawful, for there is no subsequent legislation. Amen, says Mormon and Turk.
3. Blood sister in the marriage laws is specially defined. 18: 9, 11.
4. Sister has a wider meaning in Hebrew, as also in the old English—"one of a pair," as sisters in machinery. Cf. Canticles 4: 10; 5: 1, etc. "Fellow," "mate."
5. Levit. 18: 18, prohibits polygamy. Marg. ref. Cf. 26: 3. A proper conclusion of marriage laws.
6. Polygamy was forbidden to the king, lest he imitate Eastern usage. Deut. 17: 17.
7. Malachi, a prophet under Moses' system, argues definitely against it, enforcing law. Mal. 2: 14, 15.
8. Polygamy is smirched in its origin. Gen. 4: 19-24.
9. One argument against it is family peace. 18: 18; cf. 1 Sam. 1: 6-8.
10. The experience of Jacob, David and Solomon is in point.
11. The family nomenclature of the race argues the same.
12. Even in the harem, one is chief and but one is queen, and her children alone are legitimate.
13. Polygamy is a better system than promiscuous whoredom or easy divorce. Argue.

SYLLABUS LIV.

Religious Institutions of Moses.

1. Two classes, the moral (or spiritual) and the ceremonial.
2. The moral was essential and permanent, while the ceremonial was accidental and temporary. Gal. 3: 17; Heb. 8: 13.
3. The ceremonial is given in minute detail. It is prophecy in symbol. Elaborate object lessons.
4. Its substance was the moral and the spiritual. The mere forms were valueless. Is. ch's 1 and 53; Hebrews, *passim*.
5. Parents, priests and prophets were the ample expounders.
6. The ceremonial was local and occasional. Limited to the tabernacle. Three times a year for all the people.
7. Types and symbols supplemented a partial canon of Scripture and specially suited a prospective faith.
8. Provision for moral and spiritual doctrine and worship vastly preponderated over the ceremonial, to wit—
9. Forty-nine Sabbaths, the Sabbatical year, the teachings of priests and prophets, family religion, traditional truth and a partial canon of Scripture. Cf. Levit. 25: 1-7; Deut. 6: 6-9.
10. The spiritual character of the Psalms and Prophets and of the prayers of O. T. saints is apparent.
11. Christ and His apostles base all their teachings on O. T. Scriptures rightly understood. N. T. *passim*.
12. The O. T. church was probably as pure, holy and spiritual, and as faithful, as the Christian. Jewdom vs. Christendom.

SYLLABUS LV.

Ministers of Religion—The Priesthood.

1. Levi was exchanged for the first born of all Israel. Numb. 3: 39-47. About one-fiftieth of the population.
2. Their authority was confirmed by extraordinary sanctions. Numb. ch's 16 and 17. Had the care of holy things.
3. Priesthood limited to Aaron's family. Define. They administered the ritual, typically. Heb. 5: 1-10.
4. Levites were exempt from military duty. Had no political status and no purely civil functions.
5. They were primarily the priest's assistants; then genealogists, teachers, expounders of the law, and judges. Deut. 21: 1-6; 1 Chron. 23: 2-5.
6. Their support was one-tenth of the increase, including spoils of war. Numb. 18: 20-24; cf. 31: 28-47; Gen. 14: 20.
7. Woodlands, fleece, peltry, butter, etc., not tithed. Levit. 27: 30-33.
8. Priests received one-tenth from Levites, besides offerings of all kinds, and gave a tithe to the Lord. Numb. 18: 26-29; 31: 36-40.
9. The tithe was voluntary, not enforced, often withheld, and depended on official fidelity and consecration. Enforced only by Providence.
10. Priestly domination was thus prevented. Compare with Egypt, Rome, and all false religions.
11. Note the wisdom of a hereditary, cultured, religious caste, with no civil authority and with a voluntary support.
12. The obvious evils of such a system were corrected by the prophets. How?

*SYLLABUS LVI.***Ministers of Religion—Prophets.**

1. Define. "Mouthpiece." "Spokesman." "Foreteller." "Legate." "Interpreter." They spoke by inspiration. Ex. 4: 16; 7: 1; 2 Pet. 1: 21.
2. They were accredited messengers from the Lord. Their credentials were miracles of power or knowledge.
3. A succession were promised. Deut. 18: 15-19; cf. Acts 3: 22. They were a type of Christ, the great Prophet. Acts 7: 37.
4. Sometimes very numerous. Cf. 1 Kings 18: 4. Often trained in schools. Taught others also. 2 Kings 2: 3, 5, 7; 4: 1, 38; 1 Sam. 19: 18-24.
5. In their CIVIL function, they supplied a means of intercourse between the civil ruler and the Theocratic King, with full powers. 1 Kings 22: 7; 2 Kings 3: 11; cf. 1 Sam. 9: 6, 20.
6. In their MORAL function, they were inspired teachers of righteousness and expounders of the law.
7. They supplemented a partial canon and completed it; and corrected the defects of parental and Levitical teaching.
8. Many false prophets. False religions abounded in them. False prophecy was treason. Deut. 18: 20-22.
9. No gap till the close of O. T. canon. Then more rare.
10. Did they cease from Judaism ad interim? No. Anna and Simeon were ad interim prophets. Luke 2: 25-33.
11. Josephus mentions Sameas, Pollio, Simon and others.
12. The spirit of prophecy remained with the high priest till Christ. Jno. 11: 49-52. Explain.

SYLLABUS LVII.

The Tithe—Is It Binding ?

1. Define. A tenth of increase set apart for religious or charitable uses. Josephus. Cruden.
2. Moses enjoined three tithes, to-wit : *a.* The LEVITICAL tithe—for the support of ministers of religion. Syl. 55 : 6–9.
3. *b.* The SANCTUARY or festal tithe. Deut. 14 : 23–27 ; 12 : 5, 6, 7, 17, 18, 22. Laid up at home.
4. It supplied the expenses of self and family in attending the three annual feasts.
5. *c.* The POOR tithe, for charity. Laid up at home twice in seven years and disbursed at discretion. Deut. 14 : 28, 29 ; 26 : 12–15.
6. The third is essentially Jewish in form and has ceased. Its principle remains. S. S. ubique.
7. The second has ceased for the same reason. The principle remains. Illustrate.
8. The first antedates Moses and even the Abrahamic covenant. Gen. 14 : 20. Jacob's vow. Gen. 28 : 20–22.
9. The exact analogue of the Sabbath. Not ceremonial.
10. It needed no reenactment in the New Testament. Recognized in 1 Cor. 16 : 1, 2. The New Testament reenacts nothing.
11. Christianity abounds in larger graces and calls for larger work. Shall the minimum of liberality be less ?

SYLLABUS LVIII.

Distinctions of Clean and Unclean.

1. The distinction was made for sacrificial purposes from the beginning. Cf. Gen. 4: 4.
2. It was further recognized at the Flood and in Noah's great sacrifice. Gen. 7: 2; 8: 20.
3. Not made the rule of diet in Noah's covenant. Gen. 9: 3.
4. Moses extended the distinction to diet, and unclean meats were forbidden. Levit. 11: 1-47.
5. Things strangled, torn, or dying naturally were equally forbidden to Noah. Gen. 9: 4; Acts 15: 20-29.
6. Is the distinction based on sanitary principles? A plausible scientific theory. Illustrate.
7. If so, why not enjoined on Noah? Gen. 9: 3. And why revoked? Cf. Acts 10: 9-16; 15: 28.
8. Intended for social separation, a bar to idolatrous feasts and usages at table. A sufficient reason. Levit. 20: 22-26.
9. Unclean meats are still abominable to the Jew and conduce to his separateness to-day. Explain.
10. Legal defilements of persons and things and their purifications were purely ceremonial and typical.
11. Defilements by contact, by disease, and by acts lawful and unlawful. Purifications were baptismal and sacrificial. Cf. Heb. 9: 10, 13. Levit. passim.
12. Jewish traditions vastly increased and complicated questions of defilement and purification. Mark 7: 1-9.

SYLLABUS LIX.

The Spirit of Mosaic Institutions.

1. Socinians make them harsh, cruel, exclusive, bigoted, imperfect, impure, and semi-barbaric.
2. This view comports with their defective view of Christ's work and mission. Argue.
3. True doctrine is that both Testaments are equally pure, moral, benignant and perfect. Ps. 19: 7-11.
4. The Decalogue is the perfect standard of morality with Moses and Christ. Rom. 7: 12; Ps. 19: 7-11.
5. The purity of Moses' civil and social laws is amply vindicated in the Sermon on the Mount. Matt. 5: 21-42.
6. So with the perfection of worship, in matter and spirit. Matt. 6: 1-18.
7. The law of love is pervasive of both. Levit. 19: 18.
8. The duties of hospitality and kindness to strangers shine in the Old Testament. Levit. 19: 33, 34; Ex. 22: 21, etc.
9. Mosaic provisions for the poor and the poor stranger are unique. Enumerate.
10. Exclusiveness is not Mosaic, but Pharisaic. One law to home born and stranger. Ex. 12: 48, 49.
11. Evidences of foreign proselytes in the time of David and the Asmonean princes; and by the synagogues everywhere.
12. The missionary spirit of Christianity is Abrahamic and Mosaic, fully expressed in Psalms and Prophets, *passim*.

SYLLABUS LX.

Jewish Civil Institutions—Fundamental Principles.

1. The object was to adjust the family and the church to the state, and to maintain true worship as against Polytheism. Ex. 20: 3; 32: 8; Deut. 6: 4.
2. The priests were made servants instead of masters as in Egypt and elsewhere.
3. No civil caste, blood or birth. No servile class except foreign slaves. Jewish slaves were freed every seventh year.
4. The release of lands at Jubilee precluded a landed aristocracy.
5. Release of debts precluded a monied aristocracy.
6. Prohibition of cavalry precluded a military aristocracy.
7. Universal distribution of lands favored the general equality of the people.
8. No family remained long below a freehold.
9. Ex. 20: 2; Levit. 26: 13; 19: 18, and Matt. 7: 12, are essentially republican in spirit.
10. The whole scheme tended to the liberty and equality of all.
11. Promoted further by a wise judiciary system and a perfect code of laws.
12. So far, we class their government as constitutional republicanism.

SYLLABUS LXI.

The Elective Features of the Republic.

1. In pure patriarchy, birth and age gave authority. Hence the term "Elders."
2. This was modified in the commonwealth and election substituted.
3. God himself was elected king. Ex. 19: 3-8: Deut. 26: 16-19; Josh. 24: 15-22. They often renewed the covenant.
4. Special obligations arose from this voluntary election. Enforce. Josh. 24: 22-25.
5. The graded judiciary was elective. Ex. 18: 23-26; cf. Deut. 1: 9-18. Moses only installed them.
6. The spies from Kadesh were probably elected. Deut. 1: 22.
7. Joshua's succession was confirmed in assembly. Josh. 1: 16-18.
8. The dividers of the land were elected. Josh. 18: 4.
9. At least one judge was elected. Judges 11: 11.
10. The king had a divine nomination and election by the people. 1 Sam. 10: 24, 25; 11: 14, 15; et omnes.
11. The kingdom was part of the original plan. Deut. 17: 15-20. And constitutional. 1 Sam. 10: 25.
12. The divine origin and warrant for free government. Ex. 18: 21. Argue.
13. Choice of improper rulers violates the warrant and works a forfeiture. Unfold and illustrate.
14. Distinguish Jewish republicanism from a pure democracy.

SYLLABUS LXII.

The Genius and Spirit of the Civil Institutions.

1. They discouraged extremes of wealth and poverty. Syl. 60 : 4, 5, 7, 8.
2. They exalted agriculture as the leading pursuit and as the basis of the nation's power.
3. In this they differed from Sparta, Egypt, Hindoos, Rome, Athens, etc., etc.
4. They discouraged foreign commerce and naval enterprises. Their mischiefs in Solomon's time.
5. Contrast agriculture and commerce in their effects on patriotism, morals, simplicity of habits, independence, equalities of fortune, solid distribution of wealth, etc.
6. They discouraged standing armies and relied on local militia for defense.
7. The absence of chariots and horsemen made foreign aggressive wars impossible. Deut. 17 : 16.
8. So their enforced attendance on the three feasts every year.
9. Republican institutions are essentially non-aggressive and peace loving.
10. Their military ambition in Saul's and David's times was severely rebuked. 1 Sam. 8 : 19, 20 ; 13 : 19, 20 ; 2 Sam. 24 : 1-25.
11. David's splendid kingdom was short lived, because it violated their spirit at so many points. Recount.

SYLLABUS LXIII.

Nature of the Hebrew Republic.

1. The twelve tribes were twelve equal units. Levi and Joseph were not counted. Why? Gen. 48:5; Josh. 14:3, 4.
2. These had each local self-government, in full detail, by cities and by tribes, to-wit:
3. Each had a phylarch or governor, called "head," "prince," "chief," etc. Josh. 19:51; 22:14; cf. Numb. 1:5-15.
4. They were the civil and military heads of the tribes. Numb. 1:16; 7:2; 17:6. First patriarchal; then by analogy, elective.
5. Below these, were heads of families, captains of thousands, hundreds, etc., besides "officers and scribes."
6. Each city had its local government. Judges 8:6, 8, etc.
7. Each tribe was sovereign in local affairs. They took separate and combined action in making war, peace, and in other matters implying sovereignty. Josh. 22:10; Judges 4:10; 1:3; 6:35; 11:29.
8. A confederated republic of sovereign states. David's election by one tribe and Jeroboam's by ten were both constitutional. 2 Sam. 2:1, 4; 1 Kings 12:20, 24.
9. The tabernacle, the ritual, and the festivals formed a moral bond.
10. The priests and Levites constituted an ecclesiastical bond.
11. A chief magistracy and a national assembly were a civil bond.
12. The theocracy served to weld all into one.

SYLLABUS LXIV.

The Theocracy.

1. God (the Lord) was the civil head of the Hebrew commonwealth and the final source of authority.
2. This is the significance of the national covenant so often renewed. Ex. 19: 5-9; 1 Sam. 8: 7, etc.
3. The judge and the king were simply viceroys.
4. The tabernacle was the royal pavilion; the temple His palace; the mercy-seat His throne, and the Shekinah His visible presence. Ps. 24: 7-10; 80: 1; Ex. 25: 22; Levit. 16: 2.
5. The spirit of prophecy and the oracle were the medium of communication. How? False prophecy was treason.
6. The viceroy needed a divine nomination and election by the people. Syl. 61: 7-10.
7. He had exclusive use of the oracle, for peace or war, to direct him. Numb. 27: 18-21; Josh. 1: 1-9.
8. The oracle guided him in judgment. Deut. 17: 8-12.
9. He had no retinue, state, revenues, nor salary, but lived as a private citizen. Rules and qualifications found in Deut. 17: 14-20.
10. The theocracy was not superseded by the kingdom, but directed it. Cf. 1 Sam. 8: 7; 12: 16-22.
11. This was the only true theocracy ever in the world and not to be imitated in essential features.
12. Almost all unions of church and state are bastard theocracies. Jacobites, Legitimists, Papists, etc., have no grounds for their claims. Their Jewish analogies are false.

SYLLABUS LXV.

The Hebrew Judiciary.

1. The Hebrews as slaves in Egypt seemed to have no judiciary, for Moses was overburdened at first. Ex. 18: 18.
2. Jethro suggested and God commanded a graded system of appellate courts. Moses was the apex. Ex. 18: 26.
3. The judges were elected by the people and installed by Moses. Syl. 61: 5. Righteous judgment was enjoined. Deut. 1: 16, 17.
4. These judges were limited to their respective lists, and therefore local and tribal. A "state judiciary."
5. The Levites served also as judges. 1 Chron. 23: 4. So also priests in certain cases. Levit. ch. 13; Numb. ch. 5.
6. The high priest was a supreme judge and held his court at the tabernacle. His authority certainly included ecclesiastical matters, and was declarative.
7. Levites and priests and high priest were certainly a federal judiciary as opposed to tribal. The chief civil magistrate was at the apex as final judge. 2 Kings 3: 16-28.
8. Judicial authority was often delegated. E. G. 1 Sam. 8: 1. Absalom aspired to be deputy judge. 2 Sam. 15: 1-6.
9. Officers (shoteri) and scribes seem to have been executive officers as opposed to judges (shophetim).
10. The federal no doubt encroached on the tribal in the time of the kingdom. Such is the usual tendency.

*SYLLABUS LXVI.***The Senate and the Congregation.**

1. Each tribe had its independent local legislature. 2 Sam. 2: 1-4.
2. Moses found seventy elders in Egypt acting as a Senate, with powers necessarily limited. Ex. 4: 29-31; 24: 1, 9, 11.
3. They included the twelve phylarchs. Numb. 1: 4-16. And fifty-eight heads of families. Numb. ch. 26.
4. They were recognized at Sinai and their power was increased. Numb. 11: 16, 17.
5. The congregation probably also came out of Egypt. Cf. Ex. 33: 7, 8. Not a mass meeting. Argue.
6. A popular representative body of many hundreds. Cf. Numb. 16: 2, 24, 41-46. Called "All Israel." Josh. 23: 2.
7. "All Israel" contained four elements, "heads," "elders," "officers" (shoteri), and "judges" (shophetim). Deut. 29: 10; Josh. 23: 2; 24: 1. Tribal rulers in aggregated council.
8. The Senate (seventy) sat sometimes separately. Numb. 11: 16, 17. Also either jointly or co-ordinately with the Congregation.
9. As a federal congress they made compacts. Josh. 9: 15; Ex. 19: 7, 8. They interpreted and settled laws, etc. Numb. 27: 1, 2; 36: 1, 2. And enjoyed the Divine guidance. Numb. 27: 5, 6.
10. The membership was guarded. Deut. 23: 1-8. They met in the "tabernacle of the congregation," before the Lord. Levit. 8: 3; Numb. 14: 10.
11. Much confusion has arisen from confounding the "congregation" with the church, the synagogue and a mass meeting.

*SYLLABUS LXVII.***The Sacred Oracle.**

1. The Holy of Holies was called the oracle. Why? 1 Kings 6: 19; Ps. 28: 2: cf. Syl. 64: 4.
2. Divine communications are called oracles. Why?
3. These were sometimes given in dreams. Gen. 37: 5-10.
4. Sometimes given in visions and ecstasies. Gen. 15: 1; 46: 2.
5. Sometimes viva voce and face to face. Numb. 12: 8; Matt. 3: 17; 17: 5; Jno. 12: 28-30; 2 Pet. 1: 17, 18.
6. The oracle proper was given by Urim and Thummim. It might be consulted at any time. 1 Sam. 23: 9, 10; 30: 7, 8. Describe the U. and T. Ex. 28: 15-30.
7. Literally, "lights and perfections," probably from the stones in the breastplate.
8. The oracle was obtained through the high priest in an audible voice. Numb. 27: 18-21. The voice sometimes came without the priest. 1 Sam. 3: 1-18.
9. The oracle was accessible only to a supreme judge, high priest and chief civil ruler. Numb. 7: 89. And was consulted to solve practical difficulties. Deut. 17: 8-12.
10. It was the nexus of the human and the Divine in the theocracy. Syl. 64: 4-8.
11. Paganism had its oracles and penetralia. E. G. Baal-zebub. 2 Kings 1: 2, 3, 6, 16. Delphi, etc. Compare. "Croesus transgressus Halym maxima regna perdet." "Aio te, Æacida, Romanos vincere posse."

SYLLABUS LXVIII.

**How Far Are Jewish Civil Institutions Binding
or Imitable ?**

1. Essentially theocratic features are not imitable. Why ?
2. The death penalty for idolatry, false prophecy, etc., is justified by civil relations to God in the theocracy.
3. Distinguish between sin (as such) and crime, and the jurisdiction over it. When is sin crime ?
4. The right of religious persecution is based on a false analogy. Cf. Syl. 64 : 11, 12.
5. All of Moses' civil law is right both in principle and in its applications, for the legislator was Divine.
6. Contrast human and Divine legislation. Ps. 89 : 14 ; Prov. 16 : 11. S. S. ubique.
7. The principles of civil jurisprudence are permanent and are embodied in all systems ; notably in the *Corpus Romani Juris Civilis*. Illustrate.
8. The details may be imitated, *ceteris paribus*, or may be modified, *secundum opus*.
9. The merely positive institutions are not binding. Distinguish the positive and the moral.
10. Positive institutions may or may not be imitated, *ceteris paribus*. They involve no moral question. Cf. 1 Cor. 8 : 8. Therefore innocent *per se*.
11. Many civil and social institutions are of this character in all governments.

SYLLABUS LXIX.

The Scripture Doctrine of Slavery.

1. Define slavery as a social institution. Also the anti-slavery view—"slavery a sin per se."
2. Slavery has prevailed in all ages and in all nations in some form, from bondage to clientelage.
3. Jewish slavery antedates the theocracy. Gen. 14: 14.
4. Slaveholding is to be classed as a positive and not as a moral institution. Cf. Syl. 63: 9, 10.
5. Abraham's slave-holding was recognized in the Abrahamic covenant. Gen. 14: 14; 17: 13. This is a universal covenant. Cf. Acts 2: 39; Gal. 3: 29.
6. The master's right and authority are recognized in the fourth and tenth Commandments. Cf. Gen. 18: 19. The decalogue is also a universal "covenant."
7. Moses' law forbade permanent Jewish slavery, but encouraged pagan slavery. Ex. 21: 2, 3; Levit. 25: 40-46.
8. Moses' law recognized, defined, limited and defended the rights of master and slave, minutely. Ex. 21: 20, 21, 26, 27, 32, etc.
9. Captives in war, were divided as spoil by Divine direction; and in the tithing, the Lord's portion was duly set apart. Numb. 31: 28-40.
10. Slavery was in its origin a merciful system. "Servus quia servatus." The weaker were protected in the family, first by the master's interest and then by his affection. Then freedmen became citizens.

*SYLLABUS LXX.***Slavery—Continued.**

1. The anti-slavery man concedes Syl. 69: 8, 9, and says that Moses only did the best he could under the circumstances in the way of compromise.
2. Answer by Syl. 68: 5, 6. God made no compromise with idolatry or any prevalent sin. Hab. 1: 13; cf. Acts 17: 30.
3. They cite goelism, divorce and polygamy as parallel cases of compromise with evil. Cf. Matt. 19: 7, 8; Deut. 19: 6-12; Josh. 20: 5-9.
4. Polygamy has already been shown to be unlawful. Syl. 53.
5. It has already been shown that Moses and Christ taught the same doctrine of divorce. Syl. 22: 7, 8.
6. Was Jewish goelism a blemish? Describe the blood avenging of the East to this day.
7. The cities of refuge stayed the course of private and family revenge and substituted law. How?
8. The goel thus became the mere executioner of law.
9. So slavery must stand alone as a blemish, if so.
10. The New Testament has no new legislation on moral questions.
11. It recognizes and enforces the rights and duties of master and slave. Col. 4: 1; 1 Tim. 6: 1; Eph. 6: 5, 6; Col. 3: 22; Tit. 2: 9; 1 Pet. 2: 18.
12. Paul sent a runaway slave to his master. Epistle to Philemon. Expound. Cf. Deut. 23: 15, 16; 1 Kings 2: 39, 40.
13. Abolitionist agitators confound gain and godliness. 1 Tim. 6: 1-6. Confirm historically.

SYLLABUS LXXI.

Abolitionism—Its Tendencies and Affiliations.

1. Abolition is of rationalistic origin and of skeptical tendency. 1 Tim. 6:4, 5. Quote Barnes and others.
2. It professes an advanced Christian ethics, evolved out of the golden rule and the law of love, and treats Bible ethics as obsolete. It formulates a "higher law."
3. Trace the historic origin, career and spirit of modern abolitionism. The humanitarian phase is recent.
4. Its humanitarianism is proved by the logic of events to be deceitful, selfish, cruel and self-contradictory.
5. A pantheistic rationalism strikes at all authority of man over his fellow man, in the name of liberty.
6. It makes the ruler a mere servant of the people, destroying republicanism and setting up a licentious democracy.
7. It has struck family government in the authority of the master over his slave.
8. Its aim now is to strike down the headship of the man over the woman. So far consistent.
9. It further strikes at all human rights, based on law, custom, birth, or personal achievement, breeding Socialism, Nihilism and Internationale.
10. Atheism, the sworn confederate of all these, de-thrones a personal God, and exalts reason as the universal standard of truth, and force as the universal agent.
11. The full fruitage of all this is not yet in sight.

SYLLABUS LXXII.

Influence of Judaism on Ancient Civilization.

1. Palestine was geographically the centre, and it lay in the highway of nations. See maps.
2. The Jews were central in the Divine plan. Gen. 12: 2, 3; Eph. 1: 22.
3. They were centre of learning and culture in Solomon's day. 1 Kings 4: 29-34.
4. Failing of their mission under the kingdom, the dispersion made them missionaries to the race.
5. Few ever returned to Palestine. They became cosmopolites, always prominent, and petted or persecuted.
6. Asia, Asia Minor, Egypt, North Africa, Sicily, Rome, Spain, Gaul, Britain and the Lower Danube were pervaded by Jews. Give details.
7. Their integrity, thrift, piety, intelligence and pure monotheism won them position and influence.
8. Strabo says, "They occupy and possess every place." Juvenal says, "The Jews sell every thing."
9. Seneca says, "The vanquished have given laws to the victors." The Roman civil law is the work of Jewish lawyers.
10. The synagogue organization gave them great power for offence and defence. Illustrate.
11. Immense numbers of pagans became proselytes, especially women.
12. Their monotheism and pure morality served to break down a waning paganism and to check a growing skepticism.
13. They prepared the world for Christ and furnished the matrix for the Gospel.

SYLLABUS LXXIII.

Judaism and Ancient Religions.

1. There are wonderful identities in all religions, both in form and substance, and in their obvious modifications.
2. False religions contain much of value to conserve society and the state, but nothing to save the soul.
3. Argue the necessity of a faith and of natural virtues to the permanency of human institutions.
4. False religions derive something from a common tradition. This has been overestimated. Cf. Rom. 1 : 20-23.
5. The light of natural religion and of natural conscience has also been overestimated. Rom. 1 : 20, 22, 25, 28, 32.
6. The only other source of these identities is Judaism. Concede its Divine origin and the argument is easy.
7. The priest, temple, sacrifices and offerings, oracle, divining cup, dance, feasts, etc., of pagans are imitations or corruptions of Divine institutions.
8. Archaic research finds identities in the names, titles, attributes, etc., of the chief gods of the ancients.
9. Besides, there are extraordinary historic identities and literary imitations.
10. These all argue community of origin, beyond all question.
11. Agnostics have taken the lead in pointing out these identities in order to find another origin for the Scriptures and thereby discredit them.

*SYLLABUS LXXIV.***Judaism and Ancient Religions—Continued.**

1. Magianism and Brahminism, taught in sacred books, pervaded Central and Eastern Asia.
2. A large part of Magianism in the Zendavesta is literally copied from the Old Testament Scriptures. Vol. 2, Syl. 41 : 8-13.
3. The Jews carried their learning and their Scriptures everywhere, in the dispersion.
4. Brahminism in its various forms still prevails over one-third of the race. The Vedas are in Sanscrit.
5. It presents religious, moral and philosophic systems, in great completeness.
6. Infidels like Jacolliot and Edwin Arnold seek to find the source of Judaism and Christianity in the Vedas. Unfold.
7. They show identities which prove a common origin.
8. E. G. The creation and fall of angels ; the creation and fall of man ; Noah and the flood ; Abraham ; Moses ; civil, social and religious usages ; the birth of Christ ; His miracles, parables and moral teachings, etc., etc.
9. The greater age of the Vedas is not proven. Argue.
10. The variations from Scripture are either fanciful, explanatory or natural corruptions.
11. The same philosophic schemes are found as in Christendom, especially the false. Illustrate.
12. Many corruptions of Christianity are found in the Vedas and may have been copied as charged. Illustrate.
13. The copied morals of Moses and Christ are sadly corrupted in the moral system of the Brahmins.

SYLLABUS LXXV.

Judaism and Greek Philosophy—Pythagoras.*

1. Pythagoras—the father of Greek philosophy—born at Samos; lived at Crotona, Italy; taught 540–510 B. C.
2. He traveled many years in the East and received much from Jews, Magians and Egyptians. Vol. 2, Syl. 42: 1.
3. His god was a unit (a monad), eternal and spiritual, the anima mundi or soul of the universe.
4. Superior and inferior gods (demons) and human souls emanated from God and are of His essence.
5. All created spirits had a residence or body, some grosser and more corrupting than others.
6. He made man three-fold, the rational soul, the animal soul, and the material body, from which came corruption.
7. Asceticism and a heroic life purified the soul and exalted man to the superior gods.
8. In case of failure, purgatory after death, and transmigration, through animals and men, secured the same result.
9. He made matter eternal, in chaos, till moved upon by the creative Spirit.
10. His cosmos consisted of concentric spheres. He applied mathematics to music, weights and measures.
11. The doctrine of transmigration made him a vegetarian. His successors are all Pythagorean.
12. It is easy to trace much in his system to Scripture truth and its natural corruptions.

SYLLABUS LXXVI.

Judaism and the Greek Philosophies—Plato.

1. Plato; born 430 B. C.; a disciple of Parmenides, then of Socrates. He traveled in the East several years after the death of Socrates. Taught at Athens.
2. He taught the eternity of matter as an uncreated substrate for created properties and qualities.
3. His god was a self-existent, quiescent unity, the source of all intelligence and power.
4. The Platonic trinity—Nous, Logos and Psuche. The Logos emanating from Nous, and Psuche from both.
5. The Logos was the creator of all things. The Psuche was the anima mundi.
6. He taught the same as Pythagoras about superior and inferior demons and their corruption.
7. The human soul a trinity; the Nous, a sinning demon from a previous state; the Psuche, or animal soul; the Thumos, or active energy uniting soul and body and securing volition.
8. This division corresponds to the popular Scotch analysis, the intellect, sensibilities and will.
9. Death liberated the Nous, and the Psuche was re-absorbed.
10. Ascetecism, self-control, meditation, self-culture, a placid and quiet and philosophic temper exalted man after death.
11. Purgatory and migrations purified the masses.
12. Here originated esoteric and exoteric systems of morals. Discuss.

SYLLABUS LXXVII.

The Epicurean and Stoical Schools.

1. Epicurus and Zeno taught rival schools at Athens about 300 B. C. The Epicurean and the Stoical.
2. Epicurus taught evolution from atoms having a tendency to aggregation. Zeno taught an eternally organized matter.
3. The former school was atheistic in tendency; the latter was pantheistic, making God the principle of life and motion and the agent in all phenomena.
4. Epicurus—a pure materialism and annihilation. Zeno—a finite separate existence and reabsorption.
5. Epicurus makes accident the universal law. Zeno makes fate determine all events. Unfold.
6. Epicurus makes natural enjoyments (both the lower and the higher) the summum bonum and the rule of virtue and vice.
7. Stoical virtue is a resigned self-possession and contempt for pleasure or pain.
8. Both present a high moral code of different phases. Why?
9. They offer accident and fate for the doctrine of Divine Providence.
10. Both practically ignore rewards and punishments as the basis of sound morals.
11. One tends to licentiousness and the other to recklessness.
12. The Pharisees, Sadducees and Essenes suggest these philosophies.
13. Solomon and Horace, Seneca and Marius are types.
14. Imitations of both are still found among Christian teachers.

SYLLABUS LXXVIII.

The World at the Christian Era.

1. The Roman Empire had broken the barriers and established a universalism of language, manners and accessibility.
2. Paganism had proven a failure and was growing effete.
3. Ancient sturdy virtues were disappearing before a growing immorality.
4. The family was unstable, divorce easy, and marriage mercenary.
5. Infanticide was common, fornication was justified, and sodomy was a boasted iniquity. Paul's picture is not overdrawn. Rom. 1: 24-32.
6. Lust flourished under religious sanctions. Witness the temple of Venus at Athens, the Bacchanalia and Floralia, their revellings and prostitutions.
7. Human sacrifices and gladiatorial shows were practiced and patronized.
8. Philosophy had run a shorter career of failure and was fostering a universal skepticism. It had no power to renovate a decaying social and religious life.
9. All man's devices and hopes were set aside by the logic of results and looked vainly for vindication.
10. Judaism like salt averted universal decay.
11. Having served its temporary purpose, it now unfolds out of its own protecting sheath into Christianity.
12. The synagogue and its proselytes largely accepted Christ.
13. So the fullness of time was come. Gal. 4: 4.

SYLLABUS LXXIX.

The Acts of the Apostles—Ch. 1.

1. The author. His other book. His profession. His relation to Paul and the evangelistic work. Luke 1: 3; Col. 4: 14; 2 Tim. 4: 11; Acts 13: 1; Rom. 16: 21; Philemon 24; Bib. Dic.
2. The promise of the Holy Ghost and the Ascension. 1: 4–11. The ten days before Pentecost. 1: 13, 14.
3. Peter's address and proposal concerning Judas. 1: 15–22. Who was elected and how? 1: 23–26. The object? vv. 22, 26.
4. Was this a legitimate appointment? v. 20; Ps. 109: 8. State and answer objections.
5. Note the double election, human and Divine. Why were both necessary in this case? vv. 23–25.
6. The significance of this election in church government.
7. Two "lots," the ordinary and the extraordinary, are found in use in the Scriptures.
8. The extraordinary lot was for revelation. Josh. 7: 14–18; Jonah 1: 7.
9. The ordinary lot secured impartiality in civil administration. Prov. 18: 18; 1 Chron. 24: 5, 7; Luke 1: 9.
10. Both lots were Divinely disposed. Prov. 16: 33. The first has ceased for obvious reasons.
11. The ordinary lot still remains in full warrant and force. The analogue of the oath for civil purposes. Illustrate.
12. The profane use of the lot is the analogue of profane swearing and the real basis and virus of gambling. Cf. Ps. 22: 18; Matt. 27: 35.

SYLLABUS LXXX.

Lessons from Pentecost—Acts Ch. 2.

1. Review the Jewish Pentecost. See Coleman p. 209.
2. The baptism with the Holy Ghost and with fire. 2: 1-4; cf. 1: 5; Matt. 3: 11. Compare the three baptisms.
3. Its immediate manifestations. 2: 4, 5. Its effect on the multitudes. 2: 6-13.
4. Peter's explanation of prophecy fulfilled. 2: 14-21; Joel 2: 28-32.
5. His argument to prove Jesus both Lord and Christ. 2: 22-36; cf. Ps. 16: 8-11. The effect. v. 37.
6. Peter's exhortation. vv. 38-40; cf. Luke 24: 47; Joel 2: 32; Gen. 12: 3.
7. The result of the preaching that day. v. 41. The general and permanent results. vv. 42, 43, 46, 47.
8. Their unprecedented liberality, and the reason of it. vv. 44, 45; cf. 4: 32-37; 5: 1-11.
9. Is this communism? Peter recognized the right of ownership both before and after the sale. 5: 3, 4.
10. The "Holy Ghost" in Acts expresses technically the miraculous gifts or Charisms of the period. 2: 1-18; Mark 16: 17, 18; Acts 10: 44-46; 19: 1-6, etc.
11. The "Holy Ghost" came directly, or by the laying on of an apostle's hands. 2: 2; 10: 44-46; 8: 6-19; 19: 1-6.
12. The ordinary agency of the spirit in "effectual calling" is common to all dispensations.
13. Much confusion and absurdity have arisen from confounding this miraculous Spiritual agency with His ordinary operations in the hearts of men.

*SYLLABUS LXXXI.***Acts of the Apostles—Ch's 3-7.**

1. Peter and John heal the lame man. 3 : 1-11. The effect. Peter's explanation of the miracle. 3 : 12-26.
2. He offers repentance and remission as a covenant right and promise through Christ. 3 : 19, 25, 26.
3. The attempt of the Sadducees to stop this preaching. The vindication. 4 : 1-22.
4. The thanksgiving, prayer, Divine vindication and further consecration. 4 : 23-35.
5. What of Barnabas? 4 : 36, 37. See Bib. Dic.
6. The death of Ananias and Sapphira. Why? 5 : 1-11.
7. The mighty works of the Apostles. 5 : 12-16 ; cf. Jno. 14 : 12.
8. The Sadducees' second attempt to stop the preaching. 5 : 17-28. Peter's manly defiance. 5 : 29-33.
9. Gamaliel's plea and counsel. 5 : 34-39. The beating and the result. 5 : 40-42. Who was Gamaliel? v. 34 ; cf. 22 : 3.
10. The murmuring about distribution and the election of seven DEACONS. 6 : 1-6.
11. Stephen's preeminence, disputations and arraignment on false charges. 6 : 8-15. Increase of believers. v. 7.
12. In defense, he reviews their privileges as a people and their past and still continuing rejections. 7 : 1-53.
13. The mob. Stephen's witness to Christ's resurrection glory, and His triumphant death. 7 : 54-60.
14. Who was Saul? v. 58 ; 8 : 1 ; Col. pp. 216, 217.

*SYLLABUS LXXXII.***Acts of the Apostles—Ch's 8-13.**

1. The succeeding persecution and dispersion. 8: 1-4. Stephen's burial. Who were these "devout men?" Cf. 10: 2.
2. Philip at Samaria. Simon Magus. 8: 9-12. Peter and John go down. Why? 8: 14-17. Simon's infamous proposal. 8: 18-24.
3. Philip and the Eunuch. The baptism. 8: 26-40; cf. Is. 52: 15.
4. Saul's miraculous conversion and call to the Apostleship. His baptism and preaching. 9: 1-22: 1 Cor. 15: 8, 9.
5. The Jews seek to kill him; he flees to Jerusalem; then to Tarsus. The end of the persecution. 9: 23-31.
6. Peter at Lydda, Sharon and Joppa. His miracles. 9: 32-43. Give an account of Joppa and Sharon. Col. pp. 213-215.
7. Cornelius directed by vision to send for Peter. His character. 10: 1-8. Give an account of Cæsarea. Col. pp. 211, 212.
8. Peter's vision. He goes to Cornelius. Their meeting. The explanations. 10: 9-33.
9. Peter's sermon. The gift of the Holy Ghost and its effects. The baptism. 10: 34-48.
10. Herod's persecution. Death of James. Peter's imprisonment and miraculous deliverance. 12: 1-19.
11. Herod's blasphemous pride and death. 20: 20-23; cf. Vol. 2, Syl. 56: 8. The result. v. 24.
12. Barnabas and Saul are called to preach to the gentiles. Significance of this laying on of hands. 13: 1-3.
13. Give an account of Antioch. Col. pp. 218, 219.

SYLLABUS LXXXIII.

Paul's First Missionary Tour—Acts Ch. 13.

1. Paul, Barnabas and John Mark went first to Seleucia. 13: 4. Locate and describe. Col. p. 219. Map.
2. Next, to the isle of Cyprus, landing at Salamis. 13: 4, 5. Locate and describe both. Col. p. 220. Map.
3. Next, to Paphos. Describe. Col. p. 220. Sergius Paulus and Elymas the sorcerer. 13: 6-12.
4. Next, to Perga in Pamphylia. See Col. pp. 220, 221. Map. Mark leaves them here. Cf. 15: 38.
5. Next, to Antioch in Pisidia. Give an account of Pisidia and of Antioch. Col. pp. 221-223. Map.
6. Paul's sermon in the synagogue. 13: 14-41. The effect on Jews and Gentiles. 13: 42-52. Map.
7. Paul and Barnabas, driven out, reach Iconium. Locate and describe. Col. p. 223. Map.
8. After great success they are driven to Lystra of Lycaonia. 14: 1-6. See Col. pp. 223, 224. Map.
9. The movement to worship them there. 14: 8-18. The stoning of Paul and the departure to Derbe. 14: 19, 20; Col. p. 224.
10. From this point they return over the same ground confirming the disciples and ordaining elders in every city. 14: 21-25. Explain terms.
11. From Attalia (Col. p. 225) they reach Antioch and report their work, after two years absence. A. D. 46, 47. 14: 25-28.

*SYLLABUS LXXXIV.***The Council at Jerusalem—Acts Ch. 15.**

1. Dissentions at Antioch raised by Jewish converts concerning circumcision. 15: 1, 2.
2. They send delegates to Jerusalem for an authoritative settlement. 15: 2.
3. Their tidings on the route. 15: 3. Their report at Jerusalem and the adverse criticism. 15: 4, 5.
4. The council to "consider;" a deliberative body; "Apostles and Elders." 15: 6.
5. Peter's argument from his experience. 15: 7-11.
6. Barnabas and Paul argue the case from their own experience. 15: 12.
7. The summing up by James, confirming it by prophecy. 15: 13-21; cf. Amos 9: 11, 12.
8. The decree of the council. 15: 28, 29. The preamble. 15: 24.
9. The commissioners to bear the decree, in the form of a letter. 15: 22, 25, 26, 27.
10. This was a genuine decree, reached in council, after discussion, and confirmed by the Holy Ghost. v. 28.
11. It was sent as authoritative and received as final. vv. 30, 31; 16: 4, 5.
12. Nothing of Jewish ceremonial in this decree. It recognizes the covenant with Noah and forbids idolatrous feasts and lusts.
13. The commissioners at Antioch. 15: 33-35.

*SYLLABUS LXXXV.***Paul's Second Tour—Acts Ch's 15-17.**

1. Barnabas taking Mark goes to Cyprus. Paul and Silas pass through Syria and Cilicia. 15: 36-41; Col. pp. 225, 226.
2. Timothy joins Paul at Lystra on the old route. His circumcision. Why? 16: 1-3.
3. Thence through Galatia and Phrygia. Col. p. 227; cf. Gal. 4: 13.
4. Diverted from Proconsular Asia they go to Troas. Col. p. 228. There Luke joins them. Cf. v. 10.
5. Called into Macedonia they reach Philippi. See Col. pp. 228, 229; cf. v. 12.
6. Lydia and her house; the sorceress; the uproar; the scourging and imprisonment; the miraculous deliverance; the jailor's conversion; the discharge. 16: 13-40.
7. Next, to Thessalonica. Their great success there. The prosecution of Jason and others. 17: 1-9; Col. p. 230.
8. Great success at Berea till Jews came. 17: 10-15.
9. Paul at Athens. 17: 14-18; Col. pp. 230, 231. Paul on Mars' Hill. His preaching and the effect. 17: 19-34.
10. Paul at Corinth. Col. p. 232. Aquila and Priscilla. Rejected he turns to the Gentiles. 18: 1-6.
11. He remained here a year and a half and wrote his Epistles to the Thessalonians and Ephesians. 18: 7-11; Bib. Dic.
12. The Jews' attempt against him before Gallio. 18: 12-17.
13. They returned to Antioch via Cenchrea, Ephesus and Cæsarea A. D. 54, after three years absence.

*SYLLABUS LXXXVI.***Paul's Third Tour—Acts Ch's 18-21.**

1. A. D. 54, Paul revisited the churches of Galatia and Phrygia and reached Ephesus. 18: 23; 19: 1; Col. p. 233.
2. Apollos at Ephesus and Corinth. 18: 24-28; 19: 1; Bib. Dic.
3. Paul was at Ephesus three years. Col. pp. 233, 234. His miracles and preaching, reaching all of Proconsular Asia. 19: 1-20. Here he wrote First Corinthians. He wrote Second Corinthians at Philippi.
4. His impulse to go to Jerusalem and to Rome. 19: 21, 22.
5. The uproar of Demetrius the silversmith. 19: 23-41.
6. After visiting the Macedonian churches he spends three months at Corinth. Wrote Galatians and Romans. 20: 1-3.
7. He returned again through Macedonia. Why? v. 3. Seven days at Troas. 20: 6-12.
8. He took shipping at Assos, touching at Ephesus and other points. 20: 13-38; Col. pp. 235, 236.
9. Then touching at Rhodes, Tyre and Ptolemais, they reached Cæsarea A. D. 58. 21: 1-9; Col. pp. 236-238.
10. The prophecy of Agabus. 21: 10-14. He reaches Jerusalem. 21: 15-17; Col. p. 238. At Pentecost.
11. His report to James and the Elders. 21: 18, 19. What precautions did he take and why? 21: 20-26.
12. The disturbances and the mob. The rescue by the chief captain. 21: 27-36; Col. pp. 238, 239.
13. Paul's request to speak from the stairs of the castle.

*SYLLABUS LXXXVII.***From Jerusalem to Rome—Acts Ch's 22-28.**

1. Paul's address on the stairs of the castle. 22: 1-21. Its effect. 22: 22, 23.
2. His narrow escape from torture. 22: 24-29.
3. He stands before the sanhedrim. 22: 30; 23: 1-11.
4. The conspiracy to kill him. How was it thwarted? 23: 12-33.
5. Paul and his accusers before Felix. His defence. 23: 34, 35; 24: 1-22.
6. The delays of justice. 24: 22-27.
7. Paul and his accusers before Porcius Festus. He appeals to Cæsar. 25: 1-12.
8. Paul before King Agrippa and Bernice. The purpose? 25: 13-27.
9. His oration before them. Its effect. 26: 1-32.
10. The voyage toward Rome. The storm. The shipwreck. 27: 1-44; Col. pp. 240-243.
11. The sojourn on Malta. 28: 1-11. The arrival at Rome A. D. 60. 28: 11-16.
12. His interview with the chief Jews at Rome. 28: 17-22. His preaching. 28: 23-29.
13. A prisoner in his own house, he preaches two years. 28: 30, 31. Here he writes his Epistles to the Ephesians, Hebrews, Colossians, Philippians and Philemon.

*SYLLABUS LXXXVIII.***Further Notes of the Apostles—Bib. Dic.**

1. After Paul's release he made a fourth tour A. D. 63.
2. He revisited his churches in Asia. Philemon 22. Phil. 2: 24. Then spent two years in Spain and Britain (?).
3. He went again to Asia Minor and Macedonia. Wrote First Timothy. Then to Crete and Ephesus. Wrote Titus, A. D. 67.
4. Then to Miletus. 2 Tim. 4: 20. Then to Corinth and wintered at Nicopolis in Epirus. Tit. 3: 12; Col. p. 245.
5. Arrested at Nicopolis and carried to Rome. Wrote Second Timothy, which gives a few hints. 1: 16; 2: 9; 4: 6-18, 21.
6. He was no doubt beheaded, in the Neronian persecution, A. D. 68, just outside the city. See B. D.
7. Peter labored in Judea, Asia Minor and Central Asia. Cf. 1 Pet. 1: 1; 5: 13. Wrote two epistles. Was crucified at Rome early in the Neronian persecution. Cf. Jno. 21: 18, 19.
8. John remained long at Jerusalem and founded churches in Asia Minor, Parthia and India. B. D.
9. Banished to Patmos A. D. 95. Recalled A. D. 96. Died at Ephesus A. D. 100. Very old. Wrote five books.
10. James the Less was martyred at Jerusalem about A. D. 61.
11. Andrew labored on the Black Sea; Philip in Phrygia; Thomas in the far East; Bartholomew in Arabia; Thaddeus in Syria; Matthew in Persia.
12. But little further is known of the Apostles and their colaborers. Later traditions are not trustworthy.

*SYLLABUS LXXXIX.***Patmos and the Seven Churches—Rev. Ch's 1-3.**

1. John the Apostle and Evangelist is the author of Revelation. Cf. Syl. 88: 8, 9; Rev. 1: 4, 9. Describe Patmos. Col. pp. 247, 248.
2. Given directly from Christ in vision on the Lord's Day. 1: 10-20; cf. Matt. 17: 1, 2.
3. Note the symbolism of the vision. 1: 11-13, 16, 20. Locate the seven churches. Col. pp. 248, 249.
4. The letter to the church at Ephesus. 2: 1-7; cf. Col. p. 249. Who were the Nicolaitans? Cf. v. 15. Bib. Dic.
5. The letter to the church at Smyrna. 2: 8-11; cf. Col. pp. 249-251.
6. To the church at Pergamos. 2: 12-17; cf. Col. pp. 251-253.
7. What was the doctrine of Balaam? v. 14; cf. Numb. 24: 14; 25: 1; 31: 16.
8. To the church of Thyatira. 2: 18-29; cf. Col. p. 253.
9. The influence and doom of the symbolical Jezebel and her followers. vv. 20-23; cf. 1 Kings 16: 31; 21: 25; 2 Kings 9: 22, 30.
10. To the church in Sardis. 3: 1-6; cf. Col. pp. 253-255.
11. To the church in Philadelphia. 3: 7-13; cf. Col. p. 255.
12. To the church in Laodicea. 3: 14-22; cf. Col. pp. 256, 257.
13. Give an account of Colosse and Hierapolis associated by Paul with Laodicea. Col. 1: 1; 4: 12, 13, 15, 16; Col. pp. 257-259.
14. Gibbon's sketch of the condition of these seven churches, confirming these prophetic letters. Col. pp. 259, 260.

SYLLABUS XC.

God in History.

1. In the Divine mind all history is a unit, a single Divine plan or scheme. Rev. 22: 13; Acts 15: 18; Is. 41: 4; 46: 9-11; 48: 12.
2. Prophecy and its fulfillment, spanning the arc of time, make manifest this unity of purpose and control.
3. The obvious and necessary connections of nations and events are but means to this end.
4. God—the Lord—Christ is the universal king, law-giver and judge of the race. S. S. ubique.
5. He claims to control the greatest and smallest events alike, in supreme wisdom. Is. 40: 22-31; Luke 12: 6, 7.
6. He judges nations as well as individuals. E. G. Egypt, Babylon, Moab, Tyre, etc., etc.
7. Gen. 3: 15, 13: 3, and Eph. 1: 22, furnish the clue to all history, in one threefold proposition, to-wit: The seed of the woman, Abraham's seed, is head over all things to the church.
8. The Scriptures unlock the secrets and the principles of the Divine administration.
9. All history which ignores His guiding hand is so far partial and misleading.
10. The distinctions of sacred and profane, civil and ecclesiastical, give rise to confusion and misapprehension.
11. Compare with the material universe in its numerous forces, perfect adjustments and unity of results.

NOTE.—The Evidences of Christianity are treated in a brief summary in the remainder of the course, with the use of Alexander's Evidences and Butler's Analogy as text-books. The pupil who has gone over the preceeding courses is already in possession of almost all the material gathered in detail. There is neither time nor necessity for more than a mere summing up. The Professor reserves to himself the right to restate and supplement the text-book to suit the necessities of the class. The blank pages serve for notes and analyses. The headings of chapters are copied as found in Alexander.

SYLLABUS XCI.

Alexander's Evidences.

Chap. 1. The right use of Reason in religion. Discuss the nature and tendencies of rationalism.

Chap. 2. It is impossible to banish all religion from the world, and if it were possible, it would be the greatest calamity which could befall the human race.

SYLLABUS XCII.

Alexander's Evidences.

Chap. 3. If Christianity be rejected, there is no other religion which can be substituted in its place, at least no other which will at all answer the purpose for which religion is desirable.

Chap. 4. Revelation necessary to teach us how to worship God acceptably—the nature and certainty of a future state—and especially, the method by which sinners may obtain salvation.

SYLLABUS XCIII.

Alexander's Evidences.

Chap. 5. There is nothing improbable or unreasonable in the idea of a revelation from God, and consequently nothing improbable or unreasonable in such a manifest Divine interposition, as may be necessary to establish a revelation.

Chap. 6. Miracles capable of proof from testimony. Hume's argument against their credibility. More modern forms of the same objection,

SYLLABUS XCIV.

Alexander's Evidences.

Chap. 7. The miracles of the Gospel are credible. Discuss the laws of testimony and the criteria of miracles and apply.

SYLLABUS XCV.

Alexander's Evidences.

Chap. 9. Prophecies respecting the Jewish nation which have been remarkably fulfilled.

Chap. 10. Prophecies relating to Nineveh, Babylon, Tyre, etc.

Chap. 11. Prophecies respecting Messiah—predictions of Christ respecting the destruction of Jerusalem.

SYLLABUS XCVI.

Alexander's Evidences.

Chap. 8. The rapid and extensive progress of the Gospel, by instruments so few and feeble, is a proof of Divine interposition. Discuss Gibbon's five causes.

Chap. 12. No other religion possesses the same kind and degree of evidence as Christianity; and no other miracles are as well attested as those recorded in the Bible.

SYLLABUS XCVII.

Alexander's Evidences.

Chap. 13. The Bible contains internal evidence that its origin is Divine.

SYLLABUS XCVIII.

Alexander's Evidences.

Chap. 14. The Scriptures of the Old and New Testament were written by the inspiration of God ; and this inspiration, however it may be distinguished, was plenary ; that is, the writers were under an infallible guidance, both as to ideas and words ; and yet the acquired knowledge, habits, and peculiar dispositions, of the writers, were not superseded.

Chap. 15. The inspiration of the books of the New Testament.

SYLLABUS XCIX.

Butler's Analogy.

The nature, object and scope of the analogical argument for revealed religion. See Introduction. Illustrate by Chapter 1.

SYLLABUS C.

Butler's Analogy.

Illustrate further by discussion of Chapters 4 and 5. The further unfolding of this argument to be continued as long as the time of the class will allow at this stage of their course.