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Princeton Theological Seminary
Stone lecture syllabi
1879 - 1926/27.

Lacking 110/08, 1922/23, 1923/24,
1924/25.

PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE LECTURES FOR 1879.

IN THE

First Presbyterian Church,

BY

REV. R. S. STORRS, D.D.

*BERNARD OF CLAIRVAUX: THE TIMES,
THE MAN, AND HIS WORK.*

-
1. THE TENTH CENTURY: THE DAY OF DARKNESS.
7:30 P. M., Monday, February 17th.
 2. THE ELEVENTH CENTURY: THE REVIVING LIFE AND PROMISE.
12 M., Tuesday, February 18th.
 3. BERNARD, IN HIS PERSONAL CHARACTERISTICS.
7:30 P. M., Monday, February 24th.
 4. BERNARD, IN HIS MONASTIC LIFE.
12 M., Tuesday, February 25th.
 5. BERNARD, AS A THEOLOGIAN.
7:30 P. M., Monday, March 3rd.
 6. BERNARD, AS A PREACHER.
12 M., Tuesday, March 4th.
 7. BERNARD IN HIS CONTROVERSY WITH ABELARD, AND THE
SCHOLASTIC PHILOSOPHY.
7:30 P. M., Monday, March 10th.
 8. BERNARD IN HIS RELATION TO THE PUBLIC AFFAIRS OF
EUROPE, AND HIS GENERAL INFLUENCE.
12 M., Tuesday, March 11th.

L. P. STONE LECTURES FOR 1880,

IN THE

First Presbyterian Church,

BY

REV. W. M. TAYLOR, D.D.

THE GOSPEL MIRACLES IN THEIR RELATION TO CHRIST AND CHRISTIANITY.

1. THE NATURE AND POSSIBILITY OF MIRACLES.

7:30 P. M., Monday, February 9th.

2. THE SUPERNATURAL IN CHRIST.

12 M., Tuesday, February 10th.

3. THE CREDIBILITY OF THE MIRACLES AS AFFECTED BY THE ARGUMENTS OF HUME, RENAN AND HUXLEY.

¹²
~~7:30~~ P. M., Tuesday, February 17th.

4. THE TESTIMONY IN BEHALF OF THE GOSPEL MIRACLES.

7:30 P. M., Monday, February 23rd

5. THE MYTHICAL THEORY.

12 M., Tuesday, February, 24th.

6. THE EVIDENTIAL VALUE OF THE MIRACLES.

7:30 P. M., Monday, March 1st.

7. THE SPIRITUAL SIGNIFICANCE OF THE MIRACLES.

12 M., Tuesday, March 2nd.



PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE LECTURES FOR 1880-81,

IN THE

First Presbyterian Church.

BY

REV. ROBERT FLINT, D.D.,

PROFESSOR IN THE UNIVERSITY OF EDINBURGH.

MODERN AGNOSTICISM.

1. NATURE OF AGNOSTICISM.

7:30 P. M., Tuesday, September 21st

2. EARLIEST REPRESENTATIVES OF MODERN AGNOSTICISM.

7:30 P. M., Wednesday, September 22nd.

3. PHILOSOPHICAL AGNOSTICISM OF HUME.

7:30 P. M., Monday, October 4th.

4. RELIGIOUS AGNOSTICISM OF HUME.


7:30 P. M., Tuesday, October 5th.

5. AGNOSTICISM OF KANT AS TO SENSE AND UNDERSTANDING.

7:30 P. M., Wednesday, October 6th

6. AGNOSTICISM OF KANT AS TO REASON AND RELIGION.

7:30 P. M., Thursday, October 7th.

 *Keep this to the close of the Course.*

PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE LECTURES FOR 1882,

IN THE

First Presbyterian Church,

BY

Rev. Samuel C. Bartlett, D. D., LL. D.,

PRESIDENT OF DARTMOUTH COLLEGE.

SOURCES OF HISTORY IN THE PENTATEUCH.

LECT. I. Wednesday, Feb. 15th, 8 P. M.

THE EARLIEST COSMOGONY.

LECT. II. Thursday, Feb. 16th, 12 M.

PRIMITIVE AND PRIMEVAL MAN.

LECT. III. Wednesday, Feb. 22nd, 8 P. M.

THE EARLY ARTS.

LECT. IV. Thursday, Feb. 23rd, 12 M.


THE EARLY CONSANGUINITIES.

LECT. V. Wednesday, March 1st, 8 P. M.

THE EARLY NATIONAL MOVEMENTS.

LECT. VI. Thursday, March 2nd, 12 M.

THE EARLY DOCUMENTS.

 *Keep this until the end of the Course.*



PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE LECTURES, MARCH, 1883.

IN THE

FIRST PRESBYTERIAN CHURCH,

BY

Rev. Mark Hopkins, D. D., LL. D.

THE SCRIPTURAL IDEA OF MAN.

I. MAN CREATED.

Wednesday, March 7th, 12 M.

II. MAN IN THE IMAGE OF GOD ; KNOWLEDGE.

Friday, March 9th, 12 M.

III. MAN IN THE IMAGE OF GOD ; KNOWLEDGE, FREEDOM,
CAUSATION.

Tuesday, March 13th, 12 M.

IV. MAN IN THE IMAGE OF GOD ; THE MORAL NATURE.


Friday, March 16th, 12 M.

V. MAN IN THE IMAGE OF GOD ; DOMINION, MAN, MALE AND
FEMALE.

Tuesday, March 20th, 12 M.

VI. MAN IN HIS PRESENT STATE ; THE MAN CHRIST JESUS.

Friday, March 23d, 12 M.

 *Keep this until the end of the Course.*

PRINCETON THEOLOGICAL SEMINARY

L. P. STONE LECTURES, 1884

- by -

Pres. D. S. Gregory, D. D.,

of Lake Forest University

THE TEST OF PHILOSOPHIC SYSTEMS

Postponed to 1885



PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE LECTURES, 1885.

—BY—

†PRES. D. S. GREGORY, D. D.,†

Of Lake Forest University.

THE TESTING OF PHILOSOPHIC SYSTEMS.

1. THE NATURE, METHOD, AND SPHERE OF PHILOSOPHY.
2. THE TESTS OF PHILOSOPHIC KNOWLEDGE.
3. THE PSYCHO-PHYSICAL PROBLEM OF MAN, AND THE SUPREMACY OF SPIRIT.
4. THE PSYCHICAL PROBLEM OF MAN, AND THE SUPREMACY OF WILL.
5. THE ETHICAL AND RELIGIOUS PROBLEM OF MAN, AND THE SUPREMACY OF RIGHTEOUSNESS.
6. THE PROBLEMS OF THE COSMOS AND THE FIRST CAUSE, AND THEIR SOLUTION IN GOD.
7. "THE MODERN ARISTOTLE," JOHN STUART MILL, VERSUS A FIRST CAUSE.
8. HERBERT SPENCER, VERSUS THE KNOWN GOD.

The first lecture will be delivered in the FIRST PRESBYTERIAN CHURCH, on FRIDAY, MARCH 27, at 12 M.



PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE LECTURES, 1886,

BY

REV. JAMES F. M'CURDY, PH. D.

OF UNIVERSITY COLLEGE, TORONTO.

*The Assyrian and Babylonian Inscriptions with
special reference to the Old Testament.*

I. WEDNESDAY, Feb. 24, at 12 m.

Peoples, Countries and Cities of the Old Testament, and the Monuments: to illustrate chiefly Gen. x.

II. THURSDAY, Feb. 25, at 12 m.

General Sketch of Babylonian and Assyrian History.

III. FRIDAY, Feb. 26, at 7 p. m.

Civilization, Art, Language and Literature of Assyria and Babylonia; Biblical parallels: illustrating chiefly the opening chapters of Genesis.

IV. MONDAY, March 1, at 12 m.

Old Testament History and Prophecy and the Monuments. Abraham: the kingdom of Israel: to illustrate Gen. xii, xiv: I Kings xv II Kings xviii, 12; Hosea; Amos; Micah i-v; Isaiah vii ix. xv-xvii, xxviii.


V. WEDNESDAY, March 3, at 12 m.

Old Testament History, etc. The Kingdom of Judah to the Retreat of Sennacherib: II Kings xv-xx; II Chron. xxvi xxxii; Isaiah i-x, xx, xxii, xxix-xxxii, xxxvi-xxxix.

VI. FRIDAY, March 5, at 12 m.

Old Testament History, etc., to the end of the Babylonish Exile. II Kings xxi-xxv; II Chron. xxxiii-Ezra i; Isaiah xiii, xiv, xviii, xix, xxi, xxiii, xl-xlvi; Jeremiah xxi xl, xlvi lii; Ezekiel xxvi-xxxii; Daniel i-vi; Nahum; Zephaniah.

THE LECTURES WILL BE DELIVERED IN THE CHAPEL OF THE SEMINARY.

 Keep this until the end of the course.

Syllabus
of the
Lectures for 1887
on the
“L. P. Stone Foundation”
in the
Princeton Theological Seminary
by
Rev. Alfred H. Kellogg, D.D.

Abraham, Joseph and Moses in Egypt

In the first two lectures, the attempt is made to ascertain the Egyptian and the Hebrew chronologies of the period under review. In the remaining lectures, a comparison is instituted between the two, in order to ascertain the points of contact of the two histories.

I. (Thursday, February 17.)

The monumental chronology of the period covered by Dynasties XII. to XX.

II. (Friday, February 18.)

The chronology of the corresponding period in the Hebrew tradition.

III. (Thursday, February 24.)

Points of contact of the two chronologies :
Part I., the era of Joseph.

IV. (Friday, February 25.)

Part II., the eras of Abraham and Moses.

V. (Thursday, March 3.)

Part III., the Anarchy at the close of Dynasty XIX., and the Exodus.

VI. (Friday, March 4.)

Part IV., the Pharaoh of the Exodus.



SYLLABUS

Lecture I. Sources for reconstructing the Egyptian chronology—
their relative value.

A :—Dynasty XII.—its eight Pharaohs—its collapse—its
period.

B :—Dynasty XVIII.—the Manetho lists—the monumental
history, with regnal periods.

C :—Dynasty XIX.—confusion of Manetho lists—monu-
mental reconstruction.

D :—Dynasties XIII. to XVII.—an obscure section—monu-
mental light only at its beginning and end—Manetho
lists contradictory—necessity of reconstructing these,
particularly those of the Shepherd Dynasties (XV.,
XVI. and XVII.)—a possible basis for the reconstruc-
tion to be found in two suppositions, viz.: (1) a con-
tinuous native line throughout the section—(2) that
the Dynastic divisions simply mark crises in its history
—supposed outline of the original Manetho story—
contradictions of the abbreviators explained thereby
—in harmony with monumental and historic hints.

The *Chronology*: The length of the Shepherd era—a clue derived from the position of the names of Shepherd Kings in the Manetho lists—corroborated by the “Set Era” of the Tanis tablet—place of the “Set Era” in Egypt’s history—bearing of Numbers 13: 22.

Lecture II. The Scripture time-indications of the period two-fold, viz.: genealogical and a definite time-period—their relative value. The four forms of the Hebrew time-period. (1) What is the period? The view of the LXX.—Lepsius and the number 430—St. Paul’s view—limitations of the Hebrew registers—solution to be found in the Genesis prediction, which regards Abraham in his representative character—Abram and his “seed” one. (2) How is the time-period to be measured? Its initial year—the calling of Abram a strategic point in the Hebrew tradition.

Lecture III. The certain and uncertain time-elements in the two chronologies indicated in the chart of comparative chronology.—Why five Egyptian registers are furnished for comparison—Joseph’s fourteen-year period in the five—the last three Registers discarded—the Reg. I. presents a shorter chronology than Reg. II.—Either could be adjusted to the Hebrew story—the date of Jacob’s death in each—the rise and progress of the religious revolution of Dynasty XVII.—Joseph’s probable connection therewith—Joseph and Heliopolis—the influence of the Heliopolite dogma on the Hebrews—Joseph’s Pharaoh a native sovereign—his elevation explicable—is there any monumental reference to Joseph or his famine in either of the reigns indicated by the two Registers?

Lecture IV. **A**:—Abram's Pharaoh a Shepherd King—favored by the Hebrew story—who may he have been?—why was Isaac forbidden to go to Egypt? (Gen. 26: 1, 2)—corroborative evidence that Abram's Pharaoh was a Shepherd furnished by the presence of Hittites in S. Palestine as early as his day—also supported by the "Set Era" of the Tanis tablet.

B:—Hints of the Heb. story as to the status of the Hebrews as long as "Joseph's generation" survived and of a change soon thereafter—the "new king"—his "knowing not Joseph"—Rameses II. and the Hebrews (the store-city Pithom).

C:—The Pharaoh of Moses' birth ("Pharaoh's daughter")—the Pharaoh of Moses' flight—of his 80th year—the Pharaoh who "died in the process of time," not Rameses II., and consequently his successor not Mineptah—the general harmony of the two stories.

Lecture V. Dynasty XIX. ended in disaster, and anarchy ensued—testimony of the "Great Harris Papyrus of Rameses III."—translations by Eisenlohr, Brugsch and Chabas of a passage in the historical part of the papyrus—a veritable reference to the Hebrew Exodus—this view supported (1) on philological grounds (2) by historical reasons, viz.: in accord with the Hebrew chronology and history; no known *Egyptian* "emigration" of that or any other era; the history of the reign of Rameses III. (his 8th year an important factor).

Maspero's view of the papyrus story criticised.

Lecture VI. The Dynasty of the Exodus Pharaoh settled by M. Naville's discoveries—the inquiry is, virtually, who was the last Pharaoh of Dynasty XIX.? Egyptologists divided as to the order of the last three reigns and why—Champollion and the perplexing fragments in Siptah's tomb—Chabas' view—Dr. Eisenlohr's—Lefebure's—All monumental indications other than the tomb-fragments, are in opposition to Champollion's interpretation of them, and support the order of the Manetho lists. A solution of the perplexing problem suggested by the relations of the parties concerned—who Queen Tauser probably was, and who Siptah, Amenmes and the "Seti, Prince of Cush"—whichever of the two Pharaohs concerned may have been the last Pharaoh of the Dynasty, he would answer to the indications of the Hebrew story—Setnekht's curious usurpation of the tomb suggestive.

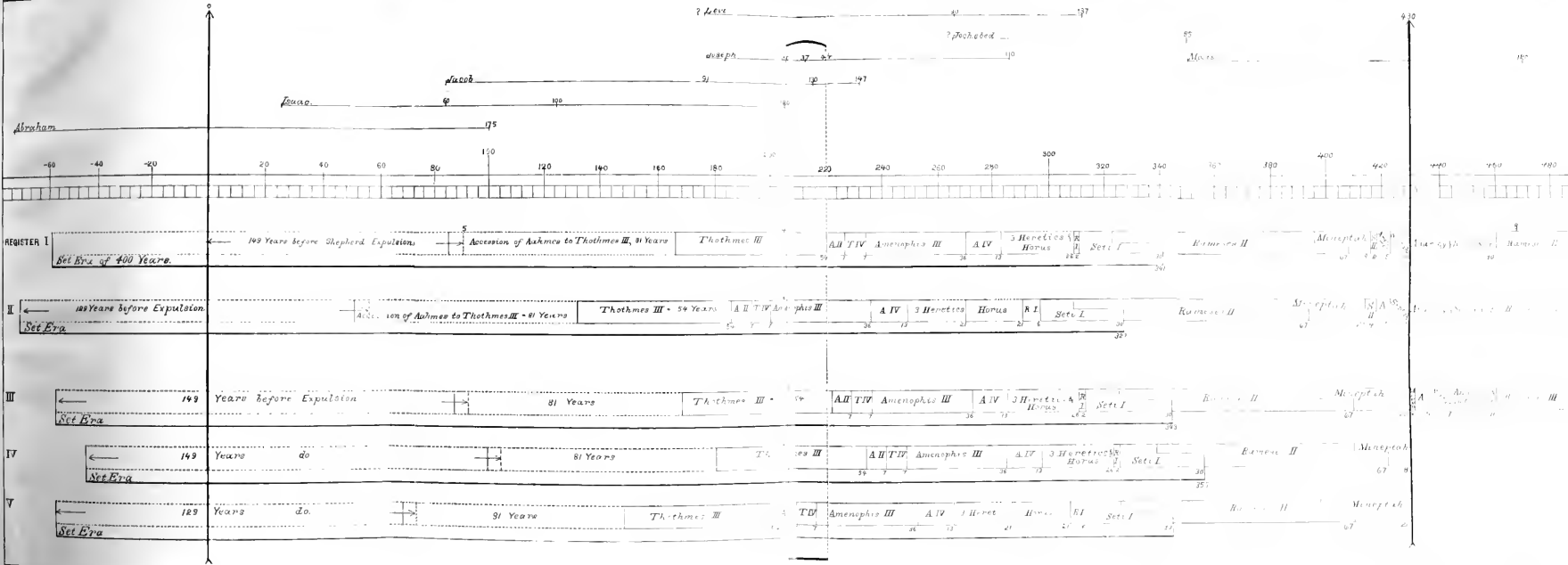


NOTICE

It is respectfully intimated that Messrs. A. D. F. RANDOLPH & CO., of NEW YORK, have undertaken the publication of this Course of Lectures. It is expected that the volume will be ready by the end of March.

The volume will contain, besides the six lectures, numerous references and notes and some historical charts, also a special essay on the question whether the original for the proper name "Hebrews," is to be identified with the monumental proper name "Aperiu."

CHART of COMPARATIVE CHRONOLOGY of HEBREW and EGYPTIAN REGISTERS.



L. P. STONE FOUNDATION

SYLLABUS

OF THE

LECTURES FOR 1888

BY

Rev. George Tybout Purves, A. M.

IN THE

PRINCETON THEOLOGICAL SEMINARY

SUBJECT.

The Testimony of Justin Martyr to Early Christianity.

SYLLABUS.

LECTURE I.—TUESDAY, MARCH 6, AT 7 P. M.

The Importance of Justin's Testimony for the History of Early Christianity.

Importance of the study of the first three-quarters of the second century;—rationalistic theories of the origin of Christianity;—the Canon of the New Testament;—the origin of the Christian ministry;—the nature of the Church. Justin and his genuine writings;—his importance as a witness for this age;—the character of his books;—variety of opinions concerning his position in the early Church.

LECTURE II.—THURSDAY, MARCH 8, AT 7 P. M.

Justin's Testimony to the Civil and Social Relations of Early Christianity.

Popular and legal objections to the early Christians;—attitude of the government to Christianity during the second century;—line of defence taken by Justin;—the more successful plea of the moral power of Christianity itself.

LECTURE III—TUESDAY, MARCH 13, AT 7 P. M.

Justin's Testimony to the relations of Gentile and Jewish Christianity.

Importance of this testimony;—review of the critical theories of the Apostolic and Post-Apostolic periods. Justin's use of the Old Testament;—his attitude towards Judaism and Jewish Christianity;—his alleged Anti-Paulinism.

LECTURE IV—FRIDAY, MARCH 16, AT 7 P. M.

Justin's Testimony to the Influence of Philosophy on Christianity.

Contact of Philosophy and Christianity;—Justin's theology and the influence of Philosophy upon it;—forces which modified Gentile Christianity in this age.

LECTURE V—MONDAY, MARCH 19, AT 7 P. M.

Justin's Testimony to the New Testament.

His testimony to the Gospels;—recent discovery and criticism; his testimony to the existence and limits of a New Testament Canon.

LECTURE VI—TUESDAY, MARCH 20, AT 12 M.

Justin's Testimony to the Faith and Origin of the Church.

His testimony to the usages of the church;—to its belief;—to its unity. Nature of the preceding period;—source of power in early Christianity.

- LECTURE I. TUESDAY, MARCH 6—7 P. M.
- LECTURE II. THURSDAY, MARCH 8—7 P. M.
- LECTURE III. TUESDAY, MARCH 13—7 P. M.
- LECTURE IV. FRIDAY, MARCH 16—7 P. M.
- LECTURE V. MONDAY, MARCH 19—7 P. M.
- LECTURE VI. TUESDAY, MARCH 20—12 M.

L. P. STONE FOUNDATION.

SYLLABUS

—OF THE—

LECTURES FOR 1889,

—BY—

Rev. Charles Marsh Mead, Ph.D., D.D.

—IN THE—

PRINCETON THEOLOGICAL SEMINARY.

SUBJECT.

Supernatural Revelation.

LECT. I.—MONDAY, FEBRUARY 25TH.

The Premises of Revelation.

Theism. Origin of the theistic belief. The belief as transmitted. General conditions of knowledge. Grounds of the theistic belief. Theistic impulses. Theories of the original ground of Theism. Atheism tested by its logical result. Aimlessness and meaninglessness of the world on the atheistic hypothesis.

LECT. II.—TUESDAY, FEBRUARY 26TH.

The Province of Revelation.

A confirmation of Theistic tendencies. Analogy of testimony in relation to ordinary cognition. The question of a primeval revelation. Dr. Fairbairn's and Prof. Pfeiderer's objections. The objections equally good against any revelation.

LECT. III.—WEDNESDAY, FEBRUARY 27TH.

The Marks of Revelation.

Revelation limited in time and place. Requires us to trust individuals. Involves the supernatural. Miracles defined. Overstatements in the definitions. Understatements. The explanation of miracles as acceleration of natural processes, or as wrought through natural forces. Absolute and relative miracles.

LECT. IV.—THURSDAY, FEBRUARY 28TH.

The Marks of Revelation.

Evidential value of miracles. General statement. Skeptical attitude respecting the use of miracles. Reply. Denial of the use of miracles logically leads to a denial of Christianity as a special revelation. Miracles not evidential apart from the character of the revelation and the organs of it.

LECT. V —FRIDAY, FEBRUARY 29TH.

The Record of Revelation.

Inspiration. Relative importance of inspiration and revelation. Proofs of inspiration. Authority of the Bible. Alleged conflict between the Bible and the "Christian consciousness." In what sense the Bible is perfect.

LECT. VI.—SATURDAY, FEBRUARY 30TH.

The Record of Revelation.

Relation of criticism to the Bible. Prepossessions unavoidable. Religious belief must affect one's view of the Bible. Criticism and the canon. Certain critical judgments to be *a priori* rejected.

The lectures will be delivered in the Oratory in Stuart Hall, at 5 P. M., except the one on Saturday, which will be delivered at 9.30 A. M.

PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE FOUNDATION.

SYLLABUS

OF THE

LECTURES FOR 1890

BY THE

Rev. Henry J. Van Dyke, D.D.

SUBJECT :

THE MINISTRY AND THE SACRAMENTS OF THE CHURCH.

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LECTURE I.—WEDNESDAY, FEB. 26, AT 5 P. M.

The Church, invisible and visible.

Etymology in the exposition of Scripture. No one definition can cover all the facts. Doctrine of the Westminster Confession. The "vegetable theory." The Church of the first-born written in Heaven. The extraordinary possibilities of salvation. The salvation of infants. The cosmic relations of Christ. The visible Church a reality; what it includes. The doctrine of the Apostles' Creed. The visible Church the true Church. Its inauguration. Christ's promise to Peter. The visible Church, the Jerusalem above, "which is the Mother of us all."

LECTURE II.—THURSDAY, FEB. 27, AT 5 P. M.

The visible Church is the Kingdom of Christ.

Its independence of all human governments. Its inclusion of all who profess the true religion together with their children. The testimony of Christ and his Forerunner. The parable. The kingship of Christ. The Church and the kingdom of Christ. Church and State. The moral influence theory. The theory of anticipation. The Millenarian theory. The identity of the Church and the Kingdom. How demonstrated and realized.

LECTURE III.—FRIDAY, FEB. 28, AT 5 P. M.

The Unity of the visible Church.

Vague and false theories on the subject. Paul's definition and defence of Church unity in First Corinthians. The visible Church the body of Christ. Exposition of Ephesians iv. 4-12. Christ's prayer in John xvii. 21. The unity of the visible Church does not depend upon human creeds, forms of government or modes of worship. Its essential conditions the confession of Christ, the living ministry, the preaching of the gospel and the administration of the Sacraments. The divisions of Christendom. Responsibility of the Roman Catholic Church. Her anathemas. She is only one denomination. The evils of denominationalism. The desire for union. The Episcopal overtures. The obstacles. The practical remedies. Recognition. Co-operation. Federation. Unity must grow, it cannot be manufactured. Anticipations of "the good time coming."

LECTURE IV.—MONDAY, MARCH 3, AT 5 P. M.

The Church-membership of Infants.

Baptism based on Church-membership, and the presumption of Regeneration. The identity and perpetuity of the Church under all dispensations. The Covenant with Abraham the perpetual charter of the Church. The Church-membership of Infants an essential element of the covenant. Baptism identical with circumcision. The Lord's Supper the antitype of the Passover. The great commission. The Baptism of Households by the Apostles. The incarnation of Christ in its relation to infancy. What profit is there in the Baptism of infants?

LECTURE V.—TUESDAY, MARCH 4, AT 5 P. M.

Ordination to the Christian Ministry.

Apostolic succession; in what sense we believe in it. What is ordination? Its Scripture authority, and what it confesses. The outward form of ordination. What is essential to its validity? Who have a right to ordain? The precise point of difference be-

tween Episcopalians and other denominations. The *prehistoric* Episcopate. No Scripture warrant for the existence of Diocesan Bishops as a distinct order. The consensus of modern scholars on this point. No proof that the Apostles claimed the exclusive right to ordain, or that they transmitted it to successors in the *apostolic* office. The only Bishops recognized in Scripture are Presbyters. The doctrine of exclusive Episcopal ordination a modern dogma even in the Episcopal Church. Hopes of a return to the teaching and practice of the Reformers.

LECTURE VI.—WEDNESDAY, MARCH 5, AT 5 P. M.

The Lord's Supper.

A wide-spread defection from the doctrine of the Reformers. Need of a Revival. The four theories of the Lord's Supper: Roman Catholic, Lutheran, Zwinglian, and Calvinistic. The Zwinglian theory rationalistic. Rejected by all Reformed Confessions. Agreement of the Westminster Standards with the Thirty-nine Articles and the Episcopal Prayer Book. The Calvinistic theory. The real presence; what believers receive; and in what sense we feed upon the body and blood of Christ.

LECTURE VII.—THURSDAY, MARCH 6, AT 5 P. M.

The Administration of the Sacraments.

The necessity for outward forms. Definition of a Sacrament. Only two. Their universal obligation. In the same category with Prayer and the Word of God. Neither of them "to be dispensed by any but a minister of the Word lawfully ordained." The mode of Baptism. Immersion not necessary. Forms and ceremonies in the Lord's Supper left to Christian discretion. The use of wine at the Lord's Supper. Admission to sealing ordinances. Regeneration always to be assumed—never authoritatively declared. The education of baptized children. Their admission to the Lord's table.

THE LECTURES WILL BE DELIVERED IN THE
STUART HALL ORATORY.

PRINCETON THEOLOGICAL SEMINARY.

L. P. STONE FOUNDATION.

SYLLABUS

OF THE

LECTURES FOR 1891

BY THE

Rev. Robert E. Thompson, D.D.

Professor of History and English Literature
in the University of Pennsylvania.

SUBJECT :

CHRISTIAN SOCIOLOGY IN THE LIGHT OF THE BIBLE.

LECTURE I.—MONDAY, FEB. 16.

INTRODUCTORY. Present pressure of social problems. The Bible a sociological book. The reaction against mere Individualism in religion. The theocratic convictions of the early Reformed Church. Contrast of Christian with Agnostic sociology.

LECTURE II.—TUESDAY, FEB. 17.

THE FAMILY "the Institute of the affections." A primitive institution. Monogamy. The Family in Pagan, Jewish, Moslem and Christian society. Its Christian ideal connected with divine relations. The exaltation of celibacy and its evil effects. The teachings of the Reformers.

LECTURE III.—MONDAY, FEB. 23.

MATERIALIST theories of the Family. The place and influence of Heredity. Fathers and Children. Brothers and Sisters. Family discipline and education. The Family in the Church. Divorce laws and the Family. Orphan Asylums. The Tribe, or the Family trying to be a State.

LECTURE IV.—FRIDAY, FEB. 27.

THE NATION “the institute of the rights.” Its historic origination. Its foundation in the Divine Will and in human nature. Its moral personality and responsibility. “In covenant with God.” The ancient and modern forms of the State. Teutonic loyalty to leaders the basis of representation. Jural development. The *lex talionis* the true basis of punishment. The divine sanction of law. The meaning and permanence of Theocracy.

LECTURE V.—MONDAY, MARCH 2.

THE NATION as defined by Mazzini. “The will to be one” and its cause. The sacraments of national life. The throne. The divine guarantee of liberty. Agnosticism and Materialism the enemies of liberty. The authority of the Nation delegated and therefore limited. National responsibility to God for the realization of rights, especially of liberty and person. The rights of property and their Socialist and other critics. The conflict of labor with capital. Public education and other problems.

LECTURE VI.—FRIDAY, MARCH 6.

THE SCHOOL. Jewish, Spartan and Athenian education. Historic origination of our present system. Its earlier American history. Its present problems. Church or State? Secular or Religious? The Bible in the School. Compulsory or voluntary? The assimilation of foreigners by education. Education of adults.

LECTURE VII.—MONDAY, MARCH 9.

THE CHURCH “the institute of humanity.” The Empire, or the State trying to be the Church. Other substitutes. Church versus sect. Our American situation and its outlook. The threefoldness of Church life. The activities of the Church. Worship, word and doctrine. The care of the poor. Woman’s work in the Church. Excessive organization of parallel societies.

LECTURE VIII.—FRIDAY, MARCH 13.

THE CHURCH and its social problems. Relations to the Family and the State. Relations to education. A social mediator between conflicting classes and interests. The consummation of the Church. The social character of the future life. Influence of this ideal on earthly conditions.

THE LECTURES WILL BE DELIVERED IN THE SEMINARY CHAPEL AT 7 P. M UPON THE DAYS INDICATED, SUBJECT TO CHANGE OF DATE AS TO THE LAST FOUR LECTURES.

PRINCETON THEOLOGICAL SEMINARY

L. P. STONE FOUNDATION

SYLLABUS

OF THE

LECTURES FOR 1892

BY THE

Rev. S. H. Kellogg, D.D.

Pastor of St. James' Sq. Presbyterian Church,

Toronto, Canada.

SUBJECT :

MODERN THEORIES OF THE ORIGIN AND DEVELOPMENT OF RELIGION.

LECTURE I.—TUESDAY, FEB. 9, 5 P. M.

WHAT IS RELIGION? Origin and growth of religion. Definition ; must include atheistic faiths, Buddhism, &c. Definitions of Spinoza, Kant, Fichte, Reville, Flint ; of Feuerbach, Gruppe. Definitions grounding religion in feeling : Goethe, Teichmüller, Schleiermacher. Religion not merely a sense of dependence. Definitions centering religion in the will : Hegel, Caird, Max Müller. Definition in these lectures ; relates religion to the intellect, the emotions, and the will.

LECTURE II.—WEDNESDAY, FEB. 10, 5 P. M.

RELIGION AND "NATURAL DESCENT:" FETICHISM AND ANIMISM. Naturalistic theories deny primitive monotheism, assuming "natural descent." Testimony of Virchow ; of A. R. Wallace. Fetichism and animism. Tiele's theory. His argument for primitive animism. Low intellectual capacity of primitive man unproved. Modern savages not primitive types. Proof from their language ; Kongo, Erga, Santali. Admissions of Max Müller ; Herbert Spencer. Belief in personal God coexists with animism and fetichism. Sir John Lubbock's mistake. African fetichism. Fetichism and animism not most common among most ancient peoples. Ideas of God, responsibility, sin, unaccounted for.

LECTURE III.—THURSDAY, FEB. 11, 5 P. M.

MR. HERBERT SPENCER'S GHOST THEORY. Ancestor worship, the earliest form of religion. Spencer's explanation of belief in spirit and in its survival after death. Idea of God evolved from the idea of a ghost. Theory applied to fetich-worship ; to nature-worship. Spencer's admission. A dilemma. Mr. Spencer's *a priori* primitive man ; a *petitio principii*. Theory denies innate ideas ; does not account for phenomena of sin ; or whole content of idea of God. Primitive ancestor worship not most common among lowest people. Idea of God coexists with ancestor worship. Spencer's argument from names of God. His appeal to the Old Testament.

LECTURE IV.—FRIDAY, FEB. 12, 5 P. M.

MAX MÜLLER ON THE ORIGIN OF RELIGION. Attitude toward Christianity and its records. Religion began with sense-perception of the infinite. Classification of sense percepts; "tangible, semi-tangible, intangible." Primitive Indo-Aryan religion; progress from henotheism to monotheism. Origin of religion explained by origin of language. Erroneous definition of the infinite; sensationalism assumed. Argument from Indo-Aryan religion. Religious development in India. Its terminus pantheism. Hindoo appreciation of Max Müller's views.

LECTURE V.—SATURDAY, FEB. 13, 8:30 A. M.

THE TRUE GENESIS OF RELIGION. Two factors. *Subjective* factor: the constitution of man's nature. Universality of religion. Dependence on a superior invisible Power. The laws of thought constrain belief in such a Being; conditioned being, implies a Being unconditioned, and conditioning. Conscience. Craving for fellowship with the unseen Power. Universality of these facts. Objections: Many races without religion; Individual cases of atheism. *Objective* factor: Revelation; else religious beliefs not so spontaneous, universal, strong and persistent. Buddhism. Denial of revelation involves denial of the possibility of knowledge. Revelation of God in conscience; in the mind; in the universe of matter and force. Admission of Reville. Recapitulation.

LECTURE VI.—MONDAY, FEB. 15, 5 P. M.

DEVELOPMENT OF RELIGION: SIN AS A FACTOR. Development not inconsistent with supernaturalism. Primitive religion elementary. Reville's misunderstanding. The elementary not necessarily erroneous. Order of development. Monotheism its beginning or termination? Reville: "polytheism original." Order not ascertainable historically. Argument from antecedent probability. Phenomena of sin; involves degradation of man's conceptions of Deity; predisposition toward atheism, agnosticism, and pantheism, etc. Polytheism, as pantheism, lowers ideal of the Divine character. No tendency in sin to self-improvement.

LECTURE VII.—TUESDAY, FEB. 16, 5 P. M.

ORDER OF RELIGIOUS DEVELOPMENT: HISTORIC FACTS. Coexistent polytheism and monotheism of Egypt. Testimony of Rouge and Renouf. India. Earliest deities of Indo-Aryans. Henotheism. Vedic monotheism. Development of pantheism: The Upanishads; the "Six Systems;" triumph of the pantheism of the Vedanta; modern Puranic Hindooism. Zoroastrianism. Dualism of the Zendavesta. Monotheism of the Gâthâs. Parsee dualism. Modern Parsee monotheism. Babylonians. Animism of "the Magical Texts." "The Penitential Psalms." Nature-worship. No tendency to monotheism in ancient Babylonia. China. Worship of Heaven and earth; of ancestors. Professor Legge. Confucius; Lao Tze. Beliefs of savage tribes: Santâls; Kolhs; Aimares; West African negroes; American Indians. Conclusion: No Indo-Germanic or Turanian people has ever shown a monotheistic tendency. Inference as to primitive religious faith.

LECTURE VIII.—WEDNESDAY, FEB. 17, 5 P. M.

HEMITIC MONOTHEISM: CONCLUSION. Religious degeneration. Asserted exception; the Shemitic race. Renan. Monotheism of Shemitic origin. Shemitic conceptions of Deity. Egyptians; Bactrians. Tendency to decline from monotheism. The Euphrates Shemites. Primitive Arabian Sabaism. Worship of trees and stones. Arabian tendency downward. Mohammedan concessions. Alleged natural evolution of monotheism by the Hebrews; not according to historic facts. Patriarchal times; Israel in Egypt; in the wilderness; under the Judges; the kings; total lapse of the ten tribes. Hebrew monotheism since, in spite of nature. Recapitulation. Facts irreconcilable with gradual evolution of theism from low form of primitive faith. Relation of historical monotheism to supernatural revelation.

THE LECTURES WILL BE DELIVERED IN THE
ORATORY IN STUART HALL.

PRINCETON THEOLOGICAL SEMINARY

L. P. STONE FOUNDATION

SYLLABUS

OF THE

LECTURES FOR 1892-93

BY THE

Rev. James O. Murray, D D., LL.D.

Dean of Princeton College.

SUBJECT:

SKEPTICISM IN LITERATURE.

LECTURE I.—WEDNESDAY, DEC. 7.

SKEPTICISM IN CLASSICAL LITERATURE. LUCRETIUS. Differing forms of skeptical attack. Three modes of discussing the subject. Two main currents of thought in classical antiquity as to truths of natural religion. Period of Lucretius. Scanty records of his life. Object of his poem, *De Rerum Natura*. Its main topics. His atomic theory. Motive leading to its composition. Its negations of Final Cause and of Immortality. Contrasted with the beliefs of Cicero. Some of the moral teachings in Lucretius considered.

References: Munro's Lucretius. Sellar's Roman Poets of the Republic. Masson's Atomic Theory of Lucretius. Veitch's Lucretius and the Atomic Theory. Simcox's History of Latin Literature. Mayor's Ancient Philosophy, Mayor's Ed. of *De Natura Deorum*. Lange's History of Materialism. Papers of Fleeming Jenkin, Vol. I. Martha's *La Poeme de Lucrece*. Ueberweg's History of Philosophy.

LECTURE II.—THURSDAY, DEC. 8.

SKEPTICISM IN FRENCH LITERATURE. MONTAIGNE. BAYLE. VOLTAIRE. Rabelais and Montaigne, disciples of the Renaissance. Period of Montaigne. His *Essays*. Their characteristics. Type of his Skepticism. Montaigne as a progenitor of Skepticism in French Literature. Bayle's *Critical Dictionary*. Influenced by Montaigne. His Pyrrhonism. Bayle—the connecting link between the earlier and later Skepticism in French Literature. Voltaire's early career. His Skepticism derived from Bolingbroke. His place in French Literature. His Skepticism intensified by certain outward causes. Main objects of his attack. Voltaire's great weapon, mockery.

References: Montaigne's *Essays*. Besant's French Humorists. Hallam's Literary History of Europe. Buckle's History of Civilization. Henri Martin's History of France. Bayle's *Critical Dictionary*. Vinet's History of French Literature, Parton's Life of Voltaire. Morley's Life of Voltaire. Taine's Ancient Regime. Carlyle's *Essays*.

LECTURE III.—FRIDAY, DEC. 9.

SKEPTICISM IN FRENCH LITERATURE.—Continued. ROUSSEAU AND DIDEROT. Three-fold type of Skepticism in French Literature. Rousseau's early life. Personal characteristics. *Political Discourses*. His Sentimental Deism. His Savoyard Vicar's Confession of Faith, found in the *Emile*. Diderot's relation to Shaftesbury. His *Philosophical Thoughts*. *Letter on the Blind*. The Encyclopedia. Mode of its attack on religion. Power of the attack. Diderot as the leader of the Encyclopedists.

References: Morley's Rousseau. Rousseau's Confessions. His *Emile*; *Social Contract*. Sir James Stephens' *Lectures on History of France*. Pressense's *Church in the Reign of Terror*. Henri Martin's *History of Decline of French Monarchy*. Morley's *Diderot*. Scherer's *Diderot*. Maurice's *History of Moral Philosophy*. Saintsbury's *French Literature*.

LECTURE IV.—WEDNESDAY, DEC. 14.

SKEPTICISM IN ENGLISH LITERATURE; EIGHTEENTH CENTURY. BOLINGBROKE. POPE. GIBBON. Rise of English Deism. Bolingbroke's position as a man of letters. Concealment of his Skepticism. His Deistical views. Marks transition to the critical method of attack on Christianity. Pope influenced by Bolingbroke. *The Essay on Man*. His Deism as set forth in the poem. Gibbon's use of History in the service of Skepticism. Origin of his Skepticism. Aim of his attack on Christianity. Method of his Assaults.

References: Collins' *Life of Bolingbroke*. Farrar's *History of Free Thought*. Elwin's *Edition of Pope's Works*. Bagehot's *Essays*. St. Beuve's *Causeries du Lundi*. Morrison's *Life of Gibbon*. Caird's *Unbelief in Eighteenth Century*. Collins' *Life of Bishop Butler*.

LECTURE V.—THURSDAY, DEC. 15.

SKEPTICISM IN GERMAN LITERATURE. GOETHE. HEINE. Goethe's Position in Literature. Periods in his Literary Career. His Religious History. The Weimar Residence. His Religious Belief. What is meant by his Paganism. Influence of Spinoza on Goethe. Heine's tragic history. His residence in Paris. His literary position. His shifting skeptical tendencies. Renunciation of Pantheism. His change of religious views.

References: Grimm's Life of Goethe. Lewes' Life of Goethe. Blackie's Wit and Wisdom of Goethe. Boyesen's Essays. Goethe's Conversations with Eckermann. Wilhelm Meister. Wahrheit und Dichtung. Carlyle's Essays. Seeley's Essays in Contemporary Review, Vol. 46. Stigand's Life of Heine. Evans' Life of Heine. Sharp's Life of Heine. Matthew Arnold's Critical Essays

LECTURE VI.—FRIDAY, DEC. 16.

SKEPTICISM IN ENGLISH LITERATURE; NINETEENTH CENTURY. SHELLEY. CARLYLE. ARNOLD. Shelley's Pamphlet on the *Necessity of Atheism*. The Atheism in *Queen Mab*. Changes in Shelley's philosophical belief. His nature-worship. Carlyle's relation to Goethe. Changes in his attitude on religious questions. His rejection of Christianity. His protests against materialism. Belief in immortality. Carlyle as a moral teacher. Reaction from the Oxford movement in Arthur Clough and Matthew Arnold. Type of Arnold's Skepticism. In part agnostic, in part rationalistic. Its type seen in *Literature and Dogma* and in his poems. His power seen in literary, not biblical nor theological criticism.

References: Dowden's Life of Shelley. Symond's Life of Shelley. Shairp's Aspects of Poetry. Bayne's Essays. Froude's Life of Carlyle. Nichol's Life of Carlyle. Tullock's Movements of Modern Thought. Essay of J. Lewellyn Davis in Contemporary Rev., Vol. XXI. Hutton's Literary and Theological Essays.

THE LECTURES WILL BE DELIVERED IN THE
SEMINARY CHAPEL AT 5 P. M.

SYLLABUS

OF A COURSE OF LECTURES, ON THE L. P.
STONE FOUNDATION, BEFORE THE STUDENTS
OF PRINCETON THEOLOGICAL SEMINARY, AT
5 P. M. IN THE CHAPEL, COMMENCING TUES-
DAY, MARCH 6, 1894.

THE CHURCH AND THE WORLD,

OR

SOME THOUGHTS OF CHRISTIAN SOCIOLOGY

BY THE

REV. FREDERICK HOWARD WINES,

*Ex-Secretary of the Illinois State Board of Public Charities, and Expert
Special Agent of the Tenth and Eleventh United States Censuses
for the collection of statistics of the defective, dependent and
delinquent classes, and of crime, pauperism and benevolence.*

Parallelism between the study of nature and of mankind. Identity of substance under variety of form. Structural and functional alterations; analysis and synthesis; statics and dynamics; atoms and cells. Heredity and environment as factors in the production of the individual. Transmissibility of acquired characters by inheritance. The Neolamarckians and the Neodarwinians. Atavism. Heredity and the reproductive system. Physical, intellectual and moral elements in environment. Influence of nature upon man, and of social surroundings upon the individual. Conservative and progressive elements in the formation of character. Isolation and association; town and country life. A third factor in the evolution of the individual: habit.

Three-fold relation of the individual: to nature, to mankind, and to God. The three departments of human activity. The three great temptations, learned professions, branches of knowledge, aims of education, etc. Balance of faculties and activities. Preservation of this balance by the influence of social institutions. Development of the power of self-control the inherent aim of institutions and the test of progress.

The people and the land. Forms of attachment to the soil. Man's works an integral part of the social organism.

Relation between the sexes. Marriage. The institution of the family. Kinship. Various modes of reckoning kinship. The "matriarchal" age. The tribe founded upon community of blood, and an extension of the family. Persistence of racial affinities, and subsidence of the sense of near relationship. Adoption. Territorial contiguity and its effect in the transformation of a race into a nation.

Evolution of the nation from the tribe. *Patria potestas*. Common property in land. Subordination of the wife and children. Status of woman in primitive and savage communities. Origin of the conception of private property by tribal war. Dawn of the conception of government. Relation of law to progress. Law is the imposition upon any being of a determination objective to itself. Natural, human and divine law. Law and freedom. Institution of the council. Eldership.

Primitive superstitions. The priesthood and its influences as a check on tyranny. The priests the first observers of nature and repositories of knowledge. The priesthood and the church. Church and State as ethical institutions.

Evolution of the State. Substitution of self-control for control *ab extra*. Substitution of principle for passion and self-interest as governing forces. Indebtedness of the world to the legal profession. Experimental nature of much legislation. Equity. Rights and obligations. Liberty. War as a factor in social evolution. Subordination in social organization. Factions and parties. Modification of the struggle for existence, by the introduction of the element

of freedom of choice by sentient, intelligent beings. What war means. Human slavery as a factor in social evolution. Origin of slavery. Slavery as a substitute for cannibalism and human sacrifice. Influence of slavery upon the development of private property and of law. Pride of citizenship. Serfdom. Peonage. The feudal system. Change from condition of status to one of contract. Separation of legislative, executive, and judicial functions. Rise of representative government. The ballot. Freedom, peace and prosperity. Advanced position of the United States in history. Distinction between the nation and the state. The constitution: its growth and progressive alteration the result of enlarged experience. Its conservative power. Revolution.

Politics. Statesmanship. Practical politics. The caucus and the convention. Necessity for a wise selection of public officials. The remedy for the corruption of politics lies in the elevation of the moral tone of the community and in the more general interest in politics on the part of good citizens. Politics of the Bible. The Bible and its sociological teaching. Mr. Spencer's mythological theories. Zootheism, physitheism, and psychotheism. Theocratic and democratic principles of the Word of God. The brotherhood of man; the kingdom of God; love and justice; the perfect law of liberty; progress in righteousness; the ideal of life.

LECTURE V.—SOCIAL EVILS.

The normal and the abnormal in nature and in life. The nature of evil. Not simple limitation, nor the elimination of effete organic elements. Evil a relative term. It involves the abnormal. The normal and the abnormal defined. The unusual may be abnormal. The abnormal is not necessarily evil. Physiological illustrations. Evil involves pain or loss. Evil is such a disturbance of the correlation between the parts of an organism as to threaten the continuance of organic life or seriously to impair the performance of the functions essential to organic health and the fulfillment of the specific purpose of the existence of any organic being.

What are social evils? Dangers to public health. Hindrances to the advancement and diffusion of knowledge. Vice and immorality. Assaults upon established institutions. Upon marriage, the family and the home. Upon government. Upon property. Poverty and wealth. Commonly accepted list of social evils. Absence of any clear line of demarcation between evils, or between evil and good. Evil by excess and by defect. Want of balance and of self control. Subordination of the lower to the higher element in human nature. Relativity of natural law. Accidents. Self-limitation of evil. Sin the greatest of all social evils. Unscientific character of the soci-

ology which would ignore it. Proof of human depravity. Moral unconsciousness of its victims. Sin, crime and insanity.

The amelioration of social evils. Reforms and reformers. Causes of evil; their complications, and the impossibility of controlling them. Social sciolism and quackery. Social therapeutics. The heroic and expectant treatment. Remedial treatment by opposites. Persistence of evil. Pessimism, optimism, and fatalism. Meliorism. The Christian view. Eden and Paradise. Humanitarianism and philanthropy.

LECTURE VI.—PUBLIC AND PRIVATE CHARITY.

The nature of charity. The love of complacency and of benevolence. Love as a natural and a gracious sentiment. Position of love among the graces. Love manifested in sacrifice. Influence of Christianity upon the development of charity. Liberality not charity. Absence of love in the ancient heathen world. Public relief in Athens and in Rome. The *annona*; the *congiaria*; the Roman colonies; the *clientela*; the *alimentationes*; the *collegia*; the *stips*. Vanity, bribery and political ambition as motives. Sayings of Aristotle and Seneca contrasted with those of Christ and Paul. Scientific charity, and its resemblance to heathenism.

The objects of charity. Distress and dependence. Forms of suffering. (1) Physical: the sick or maimed or lame; the blind; the deaf; the homeless, destitute and starving; captives and prisoners; the bereaved; the burial of the dead. (2) Mental: the insane and idiotic. (3) Moral: the victims of intemperance, vice, and crime. The worthy and the unworthy. Classification as defective, dependent, and delinquent. Comparative claims of different classes, and how estimated. The helpless; children; the aged and infirm.

The agencies of charity. Illustrated by the history of charity in the early Christian centuries. Christian communism in the primitive church. Congregational giving, and almsgiving as an act of worship. The *corban*. Breadth of early Christian charity. Its organization; the bishops and the deacons. The apostolical constitutions. Julian and the *xenodochia*. Irruption of the barbarians. Wholesale pauperism and almsgiving. Institutional charity. Private benevolence, the charity of the church, and state aid and relief. Advantages and disadvantages of each. Private charity most natural, kindly and sympathetic; but inadequate, unsystematic, and liable to breed imposture. Almsgiving in the Middle Ages, and the monastic spirit; evils growing out of the monastic system. Modern state or public charity. Its justification. Its proper limits. Not a substitute for private and individual benevolence. The combination of different forms of charity.

Principles and methods of charity. Forms of relief: pecuniary, in kind, employment, and in institutions. Indoor and outdoor relief. Classification of

institutions: the almshouse; the labor colony; hospitals; educational institutions; refuges. Investigation. The labor test. Registration. Relief must be adequate. The preservation of self-respect in the recipient. Prevention better than relief.

Limitations of charity. Help and self-help. Encouragement of beggary and imposture by street almsgiving. The suppression of beggary. Simplicity and economy in charitable work.

The organization of charity. Its necessity. It does not destroy the individual character of charity. Evil of too great multiplication of charitable agencies. Mixed motives in their founders. State aid to private charities. Coöperation. Central supervision. Mutual acquaintance and conference. Central registration. The friendly visitor. The slums and charity or college settlements. State and national organizations. Education of the public. Value of organization in emergencies.

Charity in its application to the treatment of crime and the criminal.

LECTURE VII.—THE LABOR QUESTION.

Ownership by conquest contrasted with ownership by creation. Labor as a factor in social evolution. The division of labor. Cain and Abel; Jabal; Nimrod and Asshur. The religious obligation of labor.

Political economy in relation to the labor question. Economics, sociology, and ethics. Political economy in the pulpit

Conflict with nature the essential nature of all labor. Skilled and unskilled labor. Solitary and in association. Simplicity of labor under primitive conditions. Increase of population the condition of industrial progress. Connection between the increase of the food supply, the evolution of tools and the development of skill in their use and the further growth of inventions. Industrial history of the world. Political differences consist largely in disagreements as to the distribution of the accumulated wealth of the world. Combination of labor, of capital, and of labor and capital, to produce results. Conscious and unconscious coöperation between scattered toilers. Schiller's Bell. Wealth consists chiefly in the multiplication and accumulation of instruments for wresting nature's treasures. The capitalist and the laborer. Invention and machinery. Partnership. Corporations. Wealth a guaranty of peace.

Industrial rivalry. Struggle between nations and individuals over the distribution of earnings and profits. Illustrations from history: the American and French revolutions; the American Civil War. Present conflict between employers and employed. Condition of slave labor one of status; that of free labor one of contract. Necessary limitations of the doctrine of contract. Equity in contracts. Commercial and moral honesty. Freedom of contract.

The labor question stated. Opposing views of the parties to the dispute. Unscrupulous nature of the contest. Causes of the present situation in the invention of labor-saving machinery, the overgrowth of corporations, and the tendency of labor to remove from rural localities to great industrial and manufacturing centers. Advantages and disadvantages of labor-saving machinery. Cheapening of products, multiplication of products, and advancement of civilization. Disappearance of trades, overthrow of the apprentice system, attachment of the mechanic to a machine, and his imperfect development. Rise and progress of the factory system. Its connection with the growth of the transportation system. Enormous aggregation of capital required. Its collection by the agency of corporations. Necessity for corporations, and benefits derived from their creation. Evils attending and springing out of this system. The first corner in grain and the establishment of the Pharaonic dynasty. A warning, in the interest of popular freedom. The factory system in its relation to the home. Assimilation of rural and town life.

The workingman's grievance and complaint. Rent. Interest. Taxation. Wages. Charges for transportation. Necessity for a settlement of the dispute. Right of both parties to a fair hearing and fair play. Labor unions, strikes and lockouts, and combinations to keep up the price of labor and of commodities. Socialism. Its historic insight, destructive criticism, and lack of constructive ability. Its opposition to theoretical, and tendency in the direction of practical, anarchy. Resistance to the tyranny of wealth.

Transitional character of the present industrial system. Probable decline of the corporation and overthrow of the wage system. Profit-sharing, and the sharing of commercial losses. Need of a better mutual understanding, coöperation between labor and capital, and the cessation of the present struggle. Dangers growing from selfishness and greed on both sides. Competition and monopoly. The workingman's demand for justice and not for charity.

LECTURE VIII.—THE CHURCH AND ITS SOCIAL OBLIGATIONS.

The Kingdom of God in its relation to Christian civilization. The church an organism. Antiquity of the church. The old and the new dispensations. The pillar and ground of the truth. Witnessing to the truth. The gospel the remedy for social ills. Love the principle of the gospel. The church an ethical teacher. Ethics and sociology. Sociological teaching of Christ and the apostles. National sins and national repentance. The sphere of the Christian ministry. The church and charity. The church and the social question. Attitude toward plutocracy and socialism. External relations of the church: to the state; to ecclesiastical aggression. Signs of peril. Internal relations of the church: its unity. Promise of the future. The church's highest function and duty. Conclusion.

PRINCETON THEOLOGICAL SEMINARY

L. P. STONE FOUNDATION

SYLLABUS

OF THE

LECTURES FOR 1894-95

BY THE

Rev. James O. Murray, D.D., LL.D.,

Dean of Princeton College.

SUBJECT :

RELIGION IN LITERATURE.

LECTURE I.—THURSDAY, DEC. 6.

RELIGION IN GREEK LITERATURE, HOMERIC POEMS, GREEK DRAMA, PLATO. Religion appears in literature under three categories, (1) As mixed with the errors of polytheism or philosophy. (2) As an imperfect and distorted Christianity. (3) As Christianity in its true form and spirit. The Vedic Hymns. The religious spirit and religious ideas of the Homeric Poems. Two extremes as to the religious truths they embody. The Athenian drama as a religious teacher. "Æschylus, the prophet of Greek tragedy." Depth and solemnity of his religious teaching. Its influence. Substantial unity in that of the three, Æschylus, Sophocles, and Euripides. Plato belongs to literature as much as to philosophy. Contrast between Plato's teaching on immortality and that of the dramatists. The Platonic myths, and truths they contain. The extent to which literature has been influenced by Plato.

LECTURE II.—FRIDAY, DEC. 7.

RELIGION IN ROMAN LITERATURE. VERGIL, CICERO, SENECA. Reverence felt for Vergil by the Early Church. Its foundation in his Fourth Eclogue. Religious ideas underlying the Æneid. Vergil's belief in the Supernatural. His faith in immortality. His religious spirit. Introduction of religious ideas to Rome through the Stoic philosophy. Seeming resemblance between Stoicism and Christianity. Cicero, as an exponent of the religious ideas in Stoicism. Strength of his faith in immortality. The testimony of Erasmus to the worth of the religious element in Cicero. Character of Seneca. Parallel between Seneca's teachings and those of Christianity. Seneca and St. Paul. The true significance of this parallelism. Seneca, a literary rather than a philosophic mind. Epictetus and Marcus Aurelius. Importance of recognizing to the full whatever religious truth is found in Pagan literature.

LECTURE III.—MONDAY, DEC. 10

RELIGION IN ITALIAN LITERATURE. DANTE. The barrenness of literature in the early Christian centuries. How literature took on a Christian element. Leading facts in the career of Dante. His years of exile. Beginning of the *Divine Comedy*. The main design of the poem. Its religious spirit characterized. Special religious elements discussed. Dante's exaltation of the spiritual over the commercial. His treatment of sin and holiness in human character. His celebration of the triumph of Christianity.

LECTURE IV.—TUESDAY, DEC. 11.

RELIGION IN ENGLISH LITERATURE. THE ELIZABETHAN PERIOD. SPENCER AND SHAKESPEARE. Traces of Christianity in the early literature of England. The Puritanism of Spencer in his poems. Main purpose of the *Faery Queen*. Nature of its allegory. Religious ideas embodied in it. Ruskin's exposition. Influence of the poem.

Attempt to class Shakespeare with modern skeptics. View of Mr. J. R. Green considered. Scanty knowledge of Shakespeare's life. The opening clause of his will. Shakespeare's great familiarity with the English Bible. Wide range of references to Scriptural facts or statements in his plays. Specific Christian teachings found in them. Shakespeare's views on immortality, on the moral government of the world, attractive power of goodness as there presented.

LECTURE V.—WEDNESDAY, DEC. 12.

RELIGION IN ENGLISH LITERATURE. PERIOD OF THE RESTORATION. MILTON AND BUNYAN. Some characteristics of the age of Milton. His religious spirit. Its connection with his view of the poet's mission. The two periods of his poetic work. Christian element in the poetry of the first period. Differing views of the fitness of the theme in *Paradise Lost* as to its poetic capability and worth. Elements of religion developed in *Paradise Lost*. The lyrical elements in the poem. Its alleged "coldness."

Bunyan and Milton as representing the Puritan element in our literature. The training of Bunyan for his work as an alle-

gorist. The three works, which belong to literature. *The Pilgrim's Progress*, *Life and death of Mr. Badman*, *The Holy War*. The diversity of power in his allegory. The difference of conception in the *Pilgrim's Progress* and *The Holy War*.

LECTURE VI.—THURSDAY, DEC. 13.

RELIGION IN ENGLISH LITERATURE. THE VICTORIAN PERIOD.

WORDSWORTH, TENNYSON, BROWNING. The spiritual crisis in Wordsworth's life. The poetic treatment of the Divine Life in Nature—a main feature in his poetry. His alleged Pantheism. The Christian element in his view of human life. Religious influence of his poetry.

“Tennyson as prophet” Influence of the Bible in his poetry. His “higher Pantheism.” The Christian element in his view of human life. Differences between the religious element in his earlier and later poems.

Browning's Theism. Views of the human soul. His doctrine of immortality. Of life as a moral discipline. His view of Christ as a personal Saviour.

THE LECTURES WILL BE DELIVERED IN THE
SEMINARY CHAPEL AT 5 P. M.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1896

BY THE

REV. HUGH M. SCOTT, D.D.,

Professor of Ecclesiastical History in Chicago
Theological Seminary.

SUBJECT :

The Origin and Development of the Nicene Theology ; with some reference to the Ritschlian view of Theology and History of Doctrine.

LECTURE I.—MONDAY, JAN. 20.

CRITICAL AND BIBLICAL PROLEGOMENA TO THE DEVELOPMENT OF THE NICENE THEOLOGY OF THE DIVINE CHRIST. What Christianity is. The issues involved in the Nicene Theology. Monistic and Ritschl Schools. Divine Christ central. Historical argument. Deism and the Neo-Kantian theology. Christ's consciousness of Himself. Various estimates of the same. Titles of Christ. Christ and the Kosmos Christ and the Kingdom. Christ and final judgment. Christ and Missions. The Apostles and Christ. Worship of Christ. The Apostles and Revelation of Christ.

LECTURE II.—TUESDAY, JAN. 21.

LAYING THE FOUNDATIONS OF THE NICENE THEOLOGY, CENTERING IN THE DIVINE CHRIST, AND IN OPPOSITION TO PAGAN CULTURE REPRESENTED BY GNOSTICISM, UNTIL THE FAITH OF THE CHURCH WAS SETTLED BY THE ANTI-GNOSTIC THEOLOGIANS UPON A NEW TESTAMENT BASIS. Christ and the Fullness of time. Christian philosophy of history. Christianity and Natural Theology. Jewish and Gentile Christianity. Hellenistic Judaism. Early Christian literature. New Testament theology and History of Doctrine. Theology of the Apostolic Fathers. Conflict with Gnosticism. Errors of Gnosticism. Irenaeus and Tertullian. Results of Gnosticism. The Church and the Rule of Faith. The Church and the New Testament Scriptures.

LECTURE III.—WEDNESDAY, JAN. 22.

DEVELOPMENT OF THE DOCTRINE OF THE DIVINE CHRIST UPON THE GROUND OF THE CHRISTIAN TRADITION, USE OF THE OLD TESTAMENT, CONTACT WITH GREEK THOUGHT, APPEAL TO THE COLLECTED NEW TESTAMENT, AND OPPOSITION TO HERESY. Christology and Judaism. Mystery of the Incarnation. Expectation of a Mediator among Jews and Greeks. The Memra and the Logos. The Christian Logos idea. Christianity of the Apostolic Fathers. "Adoption" and "Pneumatic" Christology. Logos doctrine of the Apologists, of Irenaeus, of the Monarchians. The Christology of the Alexandrian School Arianism.

LECTURE IV.—THURSDAY, JAN. 23.

IMPERFECT APPREHENSION OF THE DIVINE CHRIST IN HIS WORK OF SALVATION, AND, CONNECTED THEREWITH, AN INADEQUATE VIEW OF SIN, A DEFECTIVE THEORY OF FREE-WILL, AND THE CONSEQUENT GROWTH OF LEGALISM, SACERDOTALISM AND ASCETICISM IN THE EARLY CATHOLIC CHURCH. Soteriology of the Greek Church chiefly Johanneic, Baptismal Regeneration. Consequent Legalism. Loss of Pauline view of Justification by faith. Reason of this. Greek view of sin. Its relation to free-will, to Adam. Its ignorance and weakness. Views of Origen and Athanasius. Fatalism and free-will. Human ability. Non-reality of evil. Reference of sin to Satan. Christology and views of guilt. The Apologists and the doctrine of Redemption. Salvation according to Irenaeus, Origen and Athanasius. Influence of Athanasius. Hindrance of the Church System, of Sacraments, of gnostic and ascetic ideas.

LECTURE V.—FRIDAY, JAN. 24.

THE DOCTRINE OF THE HOLY SPIRIT AND THE TRINITY AS NECESSARILY INVOLVED IN THAT OF GOD AND THE DIVINE CHRIST. The Apostolic Church of the Holy Ghost. What this meant. Ritschl view of the Spirit. Monist doctrine of the Spirit. The Spirit in history of doctrine. Deposit of this doctrine received from New Testament Church. Change in the view of the Spirit right. The Apostolic Fathers and the Spirit. The Spirit and the Incarnation. The Apologists and the Spirit. Effects of controversies upon the doctrine of the Spirit. Ebionites and

Gnostics. The Fourth Gospel and the Spirit. Montanism, Monarchianism and the Spirit. The Spirit and Trinity in the anti-Gnostic Fathers, in Origen and Athanasius. Reasons for the incidental references to the Spirit in the theology of the first three centuries. Conception of Christ by the Spirit and Personality of the Spirit as found in the earliest Creed. Elaboration of the doctrine of the Spirit by Nicene and post-Nicene theologians. This doctrine not a product of Hellenism.

LECTURE VI.—MONDAY, JAN. 27.

THE DOCTRINE OF THE DIVINE CHRIST IN ITS RELATION TO THE RULE OF FAITH AND TO DOGMA. Christ and the baptismal formula. What this formula was. Its history. First baptismal confession. Its contents. Testimony of the Apostolic Fathers. The first Creed. Harnack's view of "only begotten" Son and "Father" in this Creed. Apologists and the Creed, Irenaeus, Tertullian and the "Rule of Faith." The Creed and the Scriptures. Theological exposition of the Rule of Faith. Letter of the Bishop of Jerusalem. The Creed not Hellenised. Council of Nicæa and Christology. Ritschl criticism of Logos Christology. Reply. Test of doctrinal truth. Faith and knowledge. Christ and Christology, doctrine and life inseparable. Reasons for a dogmatic statement at Nicæa. Two views of dogma—both defective. False alternative set by Hatch. Conclusion.

THE LECTURES WILL BE DELIVERED IN THE
SEMINARY CHAPEL AT 5 P. M.

SYLLABUS

... OF THE ...

Stone Lectures for 1897.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1897

BY

WALTER W. MOORE,

Professor of the Hebrew Language and Literature in
Union Theological Seminary, Hampden-Sidney, Va.

The Lectures will be delivered in the Seminary Chapel at 5 o'clock p. m.

SUBJECT:

THE BEGINNING OF HEBREW HISTORY IN THE LIGHT OF RECENT ARCHÆOLOGICAL RESEARCH.

LECTURE I.

INTRODUCTORY.

The Inspiration of the Scriptures the pre-eminent theological question of the day.—In what sense a new question.—Skeptical appeal to recent developments in Comparative Religion, Physical Science and Historical Criticism.—Our chief concern with the last.—The real question.—Have we in the Old Testament a true history, or a farrago of myths, legends and forged codes of law?—Importance of the question, the divine authority of the Bible bound up with its historical truth.—True of Old Testament as well as New.—Yet it is the most fundamental portion of the Old Testament to which the negative critics most strenuously deny the character of true history.—The period from Abraham to Moses, which the Biblical writers describe as the genetic period of Hebrew history, and to which they refer the great ideas and institutions of the Hebrew race, is the period which the negative critics pronounce to be practically a blank so far as Israel's literature and religion are concerned.—Sketch of the Biblical Theory.—Sketch of the Modern Theory.—The two most pronounced and significant differences between them: (1) The tendency of the latter to bring the beginnings of Hebrew history, literature and religion down to much later dates than those to which they are assigned by the former, and (2) The tendency of the latter to eliminate from that history, literature and religion the supernatural element to which the former attaches supreme importance.—As to the first, it is evident that a full knowledge of the era comprising the alleged migration of the patriarchs and the alleged sojourn and exode of Israel would settle the question.—But, as both theories appeal to the same Scriptures (though with a difference), the testimony of an extra-Biblical witness has been a *desideratum*.—Now supplied by the science of Oriental Archæology.—Testimony not so full as we could wish, but conclusive as to the general character of the age, and its literary attainments and political conditions.—Before considering it, note two facts already established by Archæology, which raise a presumption in favor of the traditional theory,

(*a*) the trustworthiness of that portion of the Biblical records which extends from the Disruption to the end of the Exile, and the general correctness of the Biblical representation of the patriarchal age, and (*b*) the antiquity of the art of writing and of historical records—Parallel between the criticism of Homer and that of the Pentateuch.

The tendency of modern criticism to bring down the beginnings of Hebrew history, literature and religion to late periods really determined by a theory of natural evolution.—The second main difference between the two theories, viz. : the tendency of one to eliminate the supernatural—Discredited (*a*) by the failure of all the naturalistic theories to account for the beginnings of religious faith, (*b*) by the unique character and influence of the religion of Israel, (*c*) by the predictive prophecies of the Old Testament.—One of these (Gen. xv. 13-16) fixes the Exodus as the first goal of Hebrew history.—If we could show by contemporary extra-Biblical records, not only that the period from Abraham to Moses was such a period in point of civilization and literary attainments as the Biblical theory implies, but also that there was such an adjustment of the nations as to promote and secure the fulfilment of that prophecy, it would go far towards proving both the trustworthiness of the Hebrew records and the divine direction of all the interplay of the contemporary nations.—This the aim of these lectures.

LECTURE II.

THE BABYLONIAN ORIGIN OF THE HEBREWS.

The mythical Abraham of Goldziher—The legendary Abraham of Wellhausen, Kuenen, Meinhold, and Stade.—Their arguments rest upon the two assumptions referred to in Lect. I., viz. : the impossibility of direct revelation and the late origin of all national records.—A theory which makes the patriarchs to be merely personifications of the constituent clans of Israel is irreconcilable with the character of the narrative itself and with the conditions of that “later age” which is said to have invented these figures—Ewald, “solid background of fact” to the primitive histories.—Their accuracy of detail.—Their representation of Babylon as the birth-place of human civilization.—Babylonian civilization older than Egyptian.—Its beginnings thrown back to an enormously remote antiquity by the discoveries of the last fifteen years.—Cylinder of Nabonidus, 550 B. C.—Sargon I., 3800 B. C.—Hilprecht says earliest

ruins at Nippur not of later date than 6000 B. C.—Bearing of assured results upon the Biblical representation.—Babylonia the original home of the Hebrews, affirmed by Scripture, denied by Meinhold and others.—Archæology confirms Scripture (1) By showing that the Babylonians and the Hebrews have the same traditions, (2) By showing, from Hebrew names on Babylonian contract tablets of the time of Abraham, that Hebrews were then living there, (2) By showing that the names of the kings of the Amraphel dynasty are South Arabian and Hebrew.—Inference, the South Arabians and Hebrews had a common ancestor—Gen. x. 25 says they had.—Eber was the father of Peleg, the ancestor of the Hebrews, and of Joktan, the ancestor of the South Arabians.—Other features of Gen. x. incompatible with the modern theory, *e. g.* Canaan was a younger brother (*i. e.* a political dependency) of Mizraim (Gen. x. 6), in the age of Moses, but not in any later age.—Elam had the political supremacy in Babylonia (Gen. x. 22) in the age of Moses.—But apart from the date of Gen. x., the Biblical statement of the Babylonian origin of the Hebrews is vindicated.—The call of Abraham fits the time of the Amraphel dynasty.

LECTURE III.

THE AGE OF ABRAHAM.

Ur, gulf port, border of Semitic Arabia.—Significance of the fact that the Biblical forms of “Ur,” “Chaldees” and “Shinar” are older than those on the Assyrian tablets.—Connection between Ur and Harran.—Babylonian domination of the West—Gen. xiv. not a projection into the past of the campaigns of Assyrian kings.—Western Asia subjugated by Babylonians centuries before Abraham: Lugal-zag-gi-si (*c.* 4000 B. C.); Sargon I. (*c.* 3800 B. C.); Gudea (*c.* 3000 B. C.) imported building materials from Syria; Ine-Sin (*c.* 2500 B. C.)—As to Gen. xiv. extraordinary concurrence of proofs—Names of all four of the Eastern kings found in Babylonian inscriptions.—Eri Aku of Larsa=Arioch of Ellasar; Kudur-Lagamar=Chedorlaomer; Khammurabi=Amraphel; Tudghul of Gutium=Tidal of 𐎠𐎢𐎩—Domination of Elam proved—Why “in the days of *Amraphel*” rather than Chedorlaomer?—Proof of accuracy complete.—Desperate hypothesis of Meyer.—Unavailing.—Antiquity of the material stamped upon the face of the narrative.—Abraham’s attitude towards Chedorlaomer, towards Khammurabi.—Topographical accuracy of the narrative (*e. g.* cities of the Plain) inexplicable by modern theory.—Intimate relations between Babylonia and Canaan—Culture.—Is “Nomadic Abraham inconceivable” in a country so highly civilized as Canaan then was?

LECTURE IV.

THE CONNECTION BETWEEN EGYPT AND PALESTINE DURING THE SOJOURN.

Political adjustments in relation to the fortunes of Israel.—Apparently overruled to secure fulfilment of prediction in Gen. xv. 13-16.

1. Hyksos conquest prepared the way for the first step, viz.: settlement in an alien land.—By no other Pharaohs save the Shepherd Princes would the Shepherd sons of Jacob have been *so* received.—Every shepherd an abomination to the native “Egyptians.”—This prevented Israel’s being sent up the country, and cut off from communication with Canaan.

2. Israel kept in an expectant attitude towards Canaan.—Jacob buried there, but not Joseph.—Way blocked temporarily by expulsion of Hyksos (c. 1580 B. C.)—Way reopened and Palestine made an Egyptian province by 18th Dynasty.—Monumental and Scriptural intimations of an Israelitish sense of proprietorship in Canaan, and of premature attempts to make settlements there.—1 Chron. vii. 20-24.—Prof. Bennett’s interpretation impossible.

3. The land prepared for Israel.—Necessary to God’s plan that Egypt should succeed Babylonia in the domination of the Land of Promise, yet so as that neither great antagonist should retain permanent possession of it.—Balancing of the powers (Babylon, Egypt, Mitanni, Hittites) so as to reserve and prepare Canaan for occupancy by Israel.—Marriage of Asiatic princesses by the Pharaohs.—Queen Taia—Her son, Amenophis IV., or *Khuenaten*, “the heretic king.—His religious reformation.—Removal of capital from Thebes to site now called Tel el-Amarna.—Cuneiform tablets found there in 1887 —Diplomatic correspondence: Egypt and Babylonia, Egypt and Mitanni.—Letters from Egyptian viceroys in Syria and Palestine.—Results: (1) This use of the Babylonian language implies that the Babylonians had once occupied all Southwestern Asia; (2) This use of the Babylonian script implies general acquaintance with the art of writing in Syria a century or so before Moses; (3) The Hebrews of the Exodus not barbarians, incapable of skilled workmanship in textile fabrics, metals and precious stones; (4) Free intercourse between these ancient peoples; (5) The account of Othniel’s campaign against a king of Mesopotamia does not “involve too wide an outlook”; (6) Khuenaten’s reformation produced confusion and strife at home, disorganization and weakness in the provinces; Egypt’s hold upon Canaan loosened; native princes revolting and fighting one another; way paved for Israel.

LECTURE V.

RAMESES II. AND THE OPPRESSION.

As the time appointed for the Exodus approached, necessity arose for the reversal of the pro-Semitic policy of 18th Dynasty.—Accordingly, 19th Dynasty anti-Semitic.—“Knew not Joseph.”—Oppression of Israel culminated under Rameses II.—Naville’s discovery of Pithom in 1883.—Store-chambers.—Inscriptions give the place three names: Pithom, Succoth, Heroöpolis.—Route of the Exodus determined *vis. the anti-Scriptural theory of Brugsch.*—Red Sea extended fifty miles farther North than now, place of crossing—Mummy of Rameses II.—Central figure of 19th Dynasty.—Three prominent features of that Dynasty: (1) Shifting of Egypt’s centre of gravity from the Thebaid to the Delta, (2) Temporary re-establishment of Egyptian suzerainty over Palestine, (3) Protracted but indecisive conflict with Hittites in North Syria.—All three support our contention that Providence was shaping the political movements of the time to one end, viz.: the Exodus of the Israelites and their settlement in Canaan.

LECTURE VI.

MERNEPTAH II. AND THE EXODUS.

Merneptah, generally regarded as the Pharaoh of the Exodus—An inscription concerning his repulse of the Libyan invasion of his fifth year discovered in 1896—Closing paragraph, describing certain consequences of this victory, contains an incidental reference to Israel—

“The chiefs bow down, making their salutations of ‘peace,’

Not one of the peoples of the bow (*i. e.*, hostile foreigners,) lifts up its head:

The Libyans are vanquished;

The Hittites keep peace;

Ravaged is Pa-Kanana (in Southern Palestine) with all violence;

Carried away is Ashkelon (on the Philistine coast);

Seized upon is Gezer (in North Philistia);

Venuam (near Tyre) is brought to naught;

The people of Isiraal are spoiled, they have no grain (or seed);

Khar (*i. e.*, Southern Palestine,) has become as helpless widows before Egypt.

All lands together are in peace,

Every one that was rebellious is subdued by the King Merneptah.’

Seven possible interpretations of the statement concerning Israel :

1. *Jesreel* not *Israel*. Disproved by orthography and by determinative for "people."
2. A subjugation of Israel in Palestine by Egyptians, out of which Biblical writers spun the legend of a bondage in Egypt, no actual sojourn having ever occurred. Impossible that a purely mythical occurrence should have given the key-note to the whole national life.
3. Destruction of male children described in Ex. i. Three objections : (1), This policy was inaugurated nearly a century before Merneptah's fifth year; (2), Mention of Israel between two places in Palestine shows that Israel was there too—Answer; (3). The last word in the line cannot here mean "offspring," but "grain."
4. A conquest of the twelve tribes after settlement in Canaan—Habiri, Jacob-el, Joseph-el—Inadmissible because no Biblical mention of subsequent Egyptian invasions—Argument from silence valid in this case for two reasons.
5. A defeat inflicted upon a *portion* of the Israelites who were in Canaan before Joshua's invasion. Rejected because inconsistent with Biblical indications.
6. A suppression of an incipient revolt of Israel in Goshen before the Exodus.
7. A disaster which befell Israel within a year or two after the Exodus—Deut. i. 44?—Two objections : (1), Israel had no stores of grain in the wilderness ; (2), Merneptah was drowned at Red Sea—Answers.

Troubles in Egypt and Palestine during Israel's wandering. Hittite power broken by northern invaders—Rameses III.—Egypt's final withdrawal from Palestine—Philistines, Amos ix. 7.—Canaan—No combined opposition to invasion of Israel.

CONCLUSION : The prophecy (Gen. xv. 13-16) and the historical adjustments which secured its fulfilment fit one another like lock and key—Those adjustments extend over a period of five hundred years, and involve the movements of various great nations—Accidental or designed? Recapitulation.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1897--98

BY THE

REV. MELANCTHON WILLIAMS JACOBUS, D.D.,

Hosmer Professor of New Testament Exegesis
in Hartford Theological Seminary.

SUBJECT:
Present Day Problems in New Testament
Criticism.

LECTURE I.—MONDAY, DEC. 6.

INTRODUCTORY.—New Testament not likely to be chosen for Course of Lectures. Other departments possessed of so many problems. And such vital ones. Old Testament Criticism. Historical Criticism. Systematic Theology. Apologetics. Sociology. Presence however of problems in New Testament Criticism. Synoptic Problem. Problem of Fourth Gospel. Problem of Apocalypse. Problem of II Peter. Problem of Epistle to Hebrews. Recent problem of Acts. Of Pauline Epistles. Larger problems beyond these. Formation of New Testament Canon. Relation of Apostles to Christ. Lectures to be in direction of latter problem. Significance of philosophical element in problem. Task remaining for Criticism.

LECTURE II.—TUESDAY, DEC. 7.

PROBLEM OF THE METHOD. Reason for placing this problem at front. Naturally introductory. Brings out spirit of work. Significance of Scientific method. Meaning of term. Plea for such method. Review of development. General Introduction. Horne. German reaction. Special Introduction. Before Tübingen. Tübingen's position. After Tübingen. Criticism of present methods. Holtzmann. Godet. Jülicher. Weiss. Salmon. Review of faults. Plea for right method justified. How to be supplied. General Introduction. Special Introduction. Four principles. Discussion.

LECTURE III.—WEDNESDAY, DEC. 8.

PROBLEM OF THE PHILOSOPHY. Importance of its discussion. Because (a) Philosophy conditions results of Criticism. (b) Criticism of to-day influenced by philosophy in special way. Review of philosophic development as affecting Criticism. Reformation period. Succeeding Rationalism. Kant. Schleiermacher. Fichte. Hegel. Modern Criticism. The philosophy standing behind it. Review of modern philosophic tendency in Germany. In England. Result as explaining modern Criticism. How far is this philosophy to be adopted? No a priori reason against development in thought and life of Apostolic Church.

Evident fact of it (a) In life of Church—as given in Acts. (b) In thought of Church—as given in Paul's Epistles. Questions involved. Statement of position.

LECTURE IV.—THURSDAY, DEC. 9.

RELATION OF APOSTOLIC TEACHING TO THAT OF JESUS. Claim of modern critics. Basis of discussing claim. Consideration of a comparison of the teaching of Paul with that of Jesus. Principles ruling in the consideration. (1) Doctrine of Relation of Man to God. Jesus teaches relation one of nature. Paul, one of law. Discussion of passages. Explanation of difference in teachings. (2) Doctrine of Condition of Salvation. Jesus teaches condition one of faith in Himself as Revealer. Paul, one of faith in Christ crucified and raised from the dead. Discussion of passages. Cause for difference in teachings.

LECTURE V.—FRIDAY, DEC. 10.

RELATION OF APOSTOLIC TEACHING TO THAT OF JESUS.—CONTINUED.

(3) Doctrine of Person of Christ. Jesus and Paul hold essentially same view. (a) As to Humanity (b) As to Divinity. Emphasis however in Jesus' teaching upon fact of his Heavenly Origin. Discussion of passages. Emphasis in Paul's teaching upon fact of Resurrection, Ascension and Session in Glory. Discussion of passages. Explanation of differences. Review of position taken in lectures. Question raised as to how the facts can be limited to those assured in the position. Answer given in peculiar character of facts. Question raised as to why authoritative interpretation of these facts should be limited to Apostolic Age. Answer given in peculiar relation of Apostles to Christ.

LECTURE VI.—MONDAY, DEC. 13.

DEVELOPMENT OF PAUL'S DOCTRINE OF CHRISTIAN UNITY. Belongs to teaching outside fundamental teaching of Christianity. Discussion of development in Apostolic teaching. Extreme view. Position taken. Situation at close of Paul's work in East. Success of struggle against Judaizing Party. Consequences. In East. In West. How affected motive of Epistle to Rome. Condition of Church at Rome. How affected Paul's idea of Christian Unity. Comparison between passages in Thessalonians and in Corinthians. Comparison of these with passages in Romans. Results. Paul's history after writing Romans. Troubles in Asia Minor Churches. Colossian and Ephesian Epistles. Relation of theme of Colossians to that of Ephesians. Advance in idea of Christian Unity from Romans. Resumé.

THE LECTURES WILL BE DELIVERED IN MILLER
CHAPEL AT 4.30 P. M.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1898-99

BY THE

REVEREND A. KUYPER, D.D.,

Professor in the Free University, Amsterdam.

Member of the States General, Holland.

SUBJECT: CALVINISM.

LECTURE I.—MONDAY, OCTOBER 10.

CALVINISM IN HISTORY.

INTRODUCTION.—Why Calvinism is to be the subject of these lectures. Division of the general subject into six lectures. What is to be understood by Calvinism; what not. Sectarian, confessional, and denominational use of the word. Its strictly scientific meaning. The domain of Calvinism, its centre and circumference. Calvinism as a general system, a life and a world-view, on a line with Paganism, Islamism, and Romanism. Why this all-embracing character of Calvinism is so little understood. The three conditions of a general life-system. *First*, a peculiar insight into our fundamental relations to God. This relation in Paganism, in Islamism, and in Romanism, and the same in Calvinism. Why not attributed to Protestantism in general. Luther and Calvin. The position of Modernism in this first relation. The fundamental thought of Calvinism, due to the work of God. *Second*, a peculiar conception of our relation, as man, to man. Paganism, Islamism, Romanism, Modernism, and over against all these, Calvinism. *Third*, a peculiar conception of our relation to the world. Antithesis between the Christian and the world. The theory of Rome. Common Grace. Calvinistic Theory. Antithesis to Anabaptism. Conclusion. Calvinism, a stage in the development of the human race, and a *higher* stage. Its development in America. The significance of the commingling of blood in all preceding phases of human development. The same in Calvinism. Calvinism, the general life-system for mankind, having arrived at maturity. Historical proof that Calvinism really brought about such a general change.

LECTURE II.—TUESDAY, OCTOBER 11.

CALVINISM AND RELIGION.

Conclusions drawn from first lecture. Great energy of Calvinism in producing a new religious standpoint, and realizing it in a new Church life. Comparison with the religious lethargy of Modernism. Divisions of this lecture. *First*, Calvinistic conception of Religion as such. Here four questions arise: 1. Does Religion exist for the sake of *God*, or for *man*? Modern view of the origin of Religion. Paganism. Fatal issue of egoistic religion. Calvinistic view. Religion impressed on the whole cosmos. Religion in man, fruit of the "Sensus Divinitatis" God wrought in him. The Lord's Prayer. 2. Is Religion *direct* or *mediate*? No Church religion. Rome. Lutheran Church Calvinistic view. No mediators-ship of the creature. Dogma of Election. 3. Is Religion *partial* or *universal*, as to its *organ*; its *sphere*; its *group*? Rome's view. Protestant opposition. Full development under Calvinism. Particular and Common Grace. 4. Must Religion be *normal* or *soteriological*? The present prevailing idea. An unconscious Religion. Religion developing itself from the lower to the higher stage. The Calvinistic idea. Degeneration by sin. Regeneration and revelation postulated. The authority of the Holy Scriptures. The "Testimonium Spiritus Sancti." Summing up of these four points. *Second*, Calvinism and the Church. 1. *The essence of the Church*. This essence is in Heaven. Rome's view, placing the real Sanctuary on earth. Sacerdotium and sacerdotalism. Mystical communion with the Church in Heaven, by means of the Spirit. 2. *The Manifestation of the Church on earth*. Institute or congregation of believers. Form of Church Government. Presbyterian. Synodical. Multififormity of the Churches. Principle of liberty thereby guaranteed. The children of believers. Church and Covenant; oecumenical and national. 3. *The purpose of the Church*. Not the sanctification of men, but the manifestation of eternal life and light to God's glory. Communion of saints. Spiritual cultus. Church discipline. The Diaconate. *Third*, The fruit in practical life. Antinomy between predestination and morality. Antinomianism. Religion outside the Church. God's ordinance for the whole cosmos and for the moral world-order. Willingness to follow these

ordinances. No Anabaptistical avoidance. Vocation in the world, for humanity and for nature. Threefold barrier: card-playing; theatre; dancing. Moral loquacity of our times, but lack of moral fixedness. The foundations of moral life are now giving way. Comparison of what Calvinism achieved in the corrupt "milieu" in which it made its appearance.

LECTURE III.—FRIDAY, OCTOBER 14.

CALVINISM AND POLITICS.

Calvinism not only a religious, but also a political force. Source of liberty in Holland, England and America. Source and warrant of constitutional rights. A threefold sovereignty. 1. *Sovereignty in the sphere of the State*—Organic creation marred by sin, hence world-empire an impossibility. Institution of magistrates necessitated by sin—Battle of the ages between authority and liberty. Dark side of state life. Mechanical authority easily degenerates into despotism—Bright side. State order preservative. The Cosmos created for God's good pleasure. No authority except by divine institution. God alone the supreme authority. The magistrate an instrument of common grace. Calvin's views on government. Highest result attained when the people themselves choose their own magistrates—Atheistic popular sovereignty of France, and pantheistic state sovereignty of Germany, contrasted with Calvinistic conception. *Sovereignty in the sphere of social life*. Business; Science; Art; Agriculture; Industry; etc., all have their own existence, independent of the State. Personal sovereignty of genius, not mechanical. Sovereignty of the Academy in the domain of Art; of the University in the realm of Science; of Guilds in the technical domain; of trades-unions in the sphere of labor; of parental authority in family life. All these "kingships" organic. Autonomous social existence of cities and villages. Limitation of the power of the State. Social rights may not be ceded to the government. Law combines both authorities. Absolute sovereignty of God. 3. *Sovereignty in the sphere of the Church*. Difficulty of the problem. Restrictions of liberty. "Civil disabilities." Ancient duty of the State to protect the Church from idolatry, not immediately abolished by Calvinism. Ancient unity of Church life. Multiplicity of Church formations the result of Calvinism. Free Church only found in Calvinistic countries. Calvinistic Holland, a refuge for

the persecuted. A defence of tolerance, and liberty of conscience, in opposition to Rome's system of Church unity. Calvinistic conception of the duty of the magistrate, in things spiritual. (1) Toward God. To govern the State in accordance with His ordinances; no subjection to the Church. (2) Toward the visible Church. To tolerate the multiform complexity of denominations. To maintain the freedom of the Church in matters of religion. To control the Church in civil questions. Sovereignty of Church and State parallel. (3) As regards the sovereignty of the individual. The State must respect liberty of conscience as the fruit of mature development. This conception not always maintained by Calvinistic Fathers. Liberty of conscience first established in the Calvinistic Netherlands. Liberty of the French Revolution, emancipating from God, and bringing man under man's yoke. Calvinistic liberty, allowing freedom *under God*, and thereby securing independence of man from man.

LECTURE IV.—WEDNESDAY, OCTOBER 19.

CALVINISM AND SCIENCE.

Calvinism fostered love for Science. The University of Sciences granted to Leyden in 1573, as the reward of its heroic defence against the Spaniards. How this University promoted the sciences, in every way. What is to be understood by Science? Not mere empiricism. The ascent from the phenomena to the law by which they are ruled, and from that law to the principle or idea embodied in the phenomena. Reduction of these various principles to one root-principle; hence the incredible progress of the idea of evolution. The conception of the unity of the Cosmos and predestination. Almost all modern philosophical systems in favor of Calvin's monism, against Pelagian atomism. Calvinism proclaims unity, stability, and fixed order in all things. In this soil Science flourished. The comprehensive view of life imparted by Calvinism to its adherents, even among the lower classes of society. *Calvinism restored to Science its domain.* The Græco-Roman conception of Science. The classical world, and the Roman-Catholic views upon nature, history, and life. The Islamistic view. Calvinism changed the *general opinion* by its dogma of Common Grace. The dualistic conception of grace and nature opposed. This dualism at the bar of the Bible. Cardinal Borromeo and Calvin in the time of the

Plague. Plancius, minister of the Gospel, and at the same time first geographer of his age. The theory of Common Grace expounded. Rome's theory of the "Pura naturalia." Deep consciousness of sin, nevertheless, placing a just estimate on this sinful world and its history. How practical life, in accordance with these principles, claimed a knowledge of history, nature, and economics, and thereby encouraged the sciences. *Calvinism, the promoter of the liberty of Science.* Liberty is not license. The free origin of the university in the Middle Ages. The "Respublica litterarum." These universities, in their connection with Church and State. The encroachment of the papal power. Luther handed over the universities to the magistrate. Calvinism, alone, took an independent stand. Liberty of Science impaired by criminal laws. Deadly endeavor of the conservatives to keep Science fettered. Des Cartes fled from rationalistic France to the Calvinistic Netherlands. One-sided spiritual conception of life antagonized by Calvinism. The conflict of principles; how to be solved in the scientific domain. The meaning of this conflict. Every Science built on faith. All real faith must lead to Science. The Normalists, over against the Abnormalists. The fundamental point of departure for both. Two scientific systems, each comprehending the whole of Science. In former ages, the Abnormalists masters of the situation. Now, on the contrary, the Normalists. Fruitless endeavours to unite both systems in a medial conception. The standpoint of Calvin in this conflict. A twofold consciousness. Cannot agree. Hence, a twofold science, on the basis of complete liberty. Need of a separate university life for Normalists and Abnormalists. The world-conception of the State, of the Church, and of Science. Calvinism broke with all these. Politics perplexed by the multiformity of Science. Religion by the multiformity of denominations.

LECTURE V.—THURSDAY, OCTOBER 20.

CALVINISM AND ART.

The democratizing of Art in our days. Its bright and its dark side. The mystical significance of Art. Want of originality in our century. Prejudice against Calvinism. Calvin's personal want of artistic talent. Calvin and Luther. The Apostles. The

Greek iconoclasts. Islamism. Natural and climatic differences.

1. *Calvinism not allowed to develop an art-style of its own.* Central realization of all former art-styles in the sanctuary, temple, cathedral, mosque. Connection between worship and Art. Denominational multiplicity. Symbolical worship. **Israel.** Connection between Religion and Art. Higher stage in this relation inaugurated by Calvinism. Symbolic worship excluded from this higher stage. Could a secular art-style develop itself? Roman Empire. Renaissance. No art-style conceivable but in direct connection with the root of all human life in God.

2. *What interpretation of the nature of Art flows from its principle?* Calvin's declaration about Art and the Beautiful. This opinion in accordance with the Calvinistic principle. Art no mimesis, but the manifestation of a higher reality. God's sovereignty and the Beautiful. Our artistic perception, a trait of the image of God.

3. *How Calvinism encouraged and advanced Art.* It put an end to the tutelage of the Church. The guardianship of the clergy indispensable in the first centuries of the Christian world; superfluous and noxious, as the goal of majesty was reached. Four powers eager to emancipate themselves. Renaissance in the domain of Art; Republicanism in Italian politics; Humanism in Science, and Reformation in Religion. Co-operation of these four powers, but within certain limits only. The Renaissance alone did not succeed, Rome accepting the classical rule. Luther wanted thoroughness. Calvin, first of all, broke the fetters. Calvinism reduced to so resolute a standpoint by its doctrine of Common Grace. Art and Common Grace. The classical school. The actual advancement of Art by Calvinism, shown in poetry, in painting, and in music. Why not in architecture, and in sculpture. Dutch school of painting. Its richness and world-wide fame. Its characteristics. Its Calvinistic origin. Predestination. The merits of Calvinism in music discovered by Douen. The Gregorian chant and the popular song. Secularizing of music. Bourgeois' important innovations. Goudimel, Palestrina's teacher, of no less importance than Bourgeois. The origin of the modern development of music in Geneva. Afterwards an anabaptistical dualism lowered the influence of Calvinism. Goudimel murdered in the massacre of St. Bartholomew.

LECTURE VI.—FRIDAY, OCTOBER 21.

CALVINISM AND THE FUTURE.

RECAPITULATION.—Sad prospect for the future. Material progress and spread of intellectual knowledge, but instability of moral social order. Complaints of approaching decadence from all sides. The question whether further evolution can warrant a higher development from the present decline. Two exceptional cures in the past. Almost total absence of receptivity of the Gospel. Diagnosis of the case. Spiritual degeneracy, in the second half of the last century. Attempt of the Deists in England, and of the Encyclopædists in France, to establish a new moral and social order. The reverse of the medal. Sad result of the attempt in France. German evolution of the same tendency. Modern life in a twofold form, in its ideal form in learned and artistic circles, and in its ruder shape among the masses. Nietzsche. Dualistic side-current traced in Altruism, Mysticism and the Mediating Theology. Weakening of the Christian element, even in orthodox theology. Comparison with the Apostolic Creed. The position of Rome. The points of controversy with Rome, in the days of the Reformation, remain on both sides what they were, but are not now at stake. The attack of modernism is directed against the common ground of all denominations, Rome included. Rome's scientific and social endeavours. Rome, therefore, a note-worthy ally, but not to be relied upon for final victory. The present political, social and moral conditions in the Roman-Catholic states of South America, and Southern Europe. The balance of power continually changing to the detriment of the Roman-Catholic influence. Moreover, restoration of Roman-Catholic hegemony would be a step backward in history. The Protestant line. The doctrinal standpoint of confessional Churches not to be abandoned for the practical and mystical. Trilemma. Lutheranism. The present German Emperor. Calvinism alone leads in a safe way. Is this to be understood as a declaration that every Church should join the Calvinistic Churches? Calvinism no longer to be ignored, but rather retraced. Demands scientific exposition. Asks application of its principles to every department of Science. Claims that Calvinistic Churches should cease being ashamed of their confession. The antithesis between election and selection. The problem of all problems in Science. Christianity and Paganism. God and idols.

The Lectures will be delivered in Miller Chapel
at 4 P. M.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1899-1900

BY THE

REV. FRANK HUGH FOSTER, Ph. D., D. D.,

Professor of Biblical and Systematic Theology in
Pacific Theological Seminary.



The Lectures will be delivered in Miller Chapel at 4.30 P. M., except Lecture VI, which will be delivered in the same place at 9.30 A. M.



Professor Foster will preach in Miller Chapel on Sunday, March 18, at 11 A. M., and will speak at the Conference on the same day in Stuart Hall, at 4 P. M.

SUBJECT :

THE CONTRIBUTION OF CHRISTIAN EXPERIENCE TO
THE SYSTEM OF EVANGELICAL DOCTRINE.

LECTURE I.—MONDAY, MARCH 12.

THE THEME DEFINED.

To be considered what experience can contribute, rather than what it has, the object of the course being constructive rather than historical. A review of the history of efforts at estimating the value and contribution of experience since Schleiermacher.

What principle shall be taken as the basis of the investigation? It must be some fact of consciousness. The value of consciousness, and the likeness of the consciousness of the Christian to that of every other man. The difference of the contents of his consciousness. The principle found in the ultimate fact of the Christian life, in faith, which on its subjective side is the ultimate choice of duty as such. Analysis of this fact. Supremacy of conscience. Responsibility, sin, its prevalence in the world. The Christian view of the world. The kingdom of evil. Summaries.

LECTURE II.—TUESDAY, MARCH 13.

THE ORIGINATING SOURCE OF THE NEW BIRTH.

Strangeness of such a fact as the New Birth in its actual surroundings. Its source not in the mere power of choice, or in the world, or in the course of evolution, or in the sinner himself. The power was exerted through finite agencies, but their combination infers a plan; hence a person, known by contact, holy and infinite. This doctrine, that of God, the first contribution of

experience to the system of theology. Further doctrines immediately following from the character of the proof, Justification by Faith, Prevenient Grace.

Examination of the Theory of Knowledge presented by Kaftan, by which he would invalidate our whole effort. This theory substantially the exploded theory of J. S. Mill.

Summary. The main doctrines of the evangelical system already gained.

LECTURE III.—WEDNESDAY, MARCH 14.

SOURCE OF CHRISTIAN EXPERIENCE OUTSIDE OF THE INDIVIDUAL.

The experience of the original group of apostles and their associates recorded in the New Testament. Ritschl's canon as to the normative character of the original documents of an historical movement. Its insufficiency. Has the Bible authority? The critical attitude of Ritschl's school. Yet, Ritschl a theologian of revelation. A sounder foundation for revelation needed than this school gives. Can experience add anything to its proof? The argument known as "the testimony of the Spirit." Critical objections to this argument.

History of Christian doctrine also a source of Christian experience. The fact of a development of doctrine in the church. Criteria of a sound development. The nature and limits of an argument drawn from history of a doctrine. The Ritschlian objections. Kaftan objects to the system of doctrine as developed in its details, but acknowledges the presence of the divine Spirit in the history. Outcome of the objection.

LECTURE IV.—THURSDAY, MARCH 15.

THE PERSON OF CHRIST.

Christian preaching is preaching of Christ. Retracing the argument from experience for God, we and the motives there considered to come from Christ, divine gifts there received to be given by him, and divine attributes manifested by him. The argument therefore also proves that Christ is God. The confirmation of this deliverance of experience by the New Testament. A second confirmation from Christian history. The development through the earliest writers, and the apologists to Nice. Elements given to this development by experience. The Trinity. Ritschl's objection that these matters are of no "interest." Failure to understand Christian piety. Kaftan's great advance upon Ritschl.

LECTURE V.—FRIDAY, MARCH 16.

THE WORK OF CHRIST.

Christ's work of revelation. The completion of the argument for biblical authority. Limitations upon the argument. Authority not mere authority. Not of matters without "interest."

Christ's work of atonement. Paradox involved in forgiveness of sins. Christ the Lamb of Calvary. The cross the centre of Christian worship. Christ's work effects for us something which we could not effect for ourselves. Not a mere martyr. What experience sees in the sacrificial death. The magnitude of the guilt of sin. Intensification of self-condemnation. Ends of the law answered. The actual experiential facts, all theories aside. The biblical argument for an objective atonement. The argument from history. Is it Christian experience to-day that an objective atonement is necessary? Kaftan's theory. The alternative of the objective theory. Not normally experiential. Spiritual elements of the doctrine.

LECTURE VI.—SATURDAY, MARCH 17.

THE CHURCH.

The experience of sanctification. Referred to the Holy Spirit. The same argument supports the personal divine activity here as in the New Birth. The Church the sphere of sanctification. It sprang naturally from experience. "Where the Spirit is, there is the Church." The primitive Church a "fellowship of believers." Change by which it became an "institution to effect salvation." Sacerdotalism and sacramentarianism. An example of "degeneration." Roman Catholic conception of the Church roots in a false experience. Definitions of the Church in the Reformation creeds. Protestant conception roots in its peculiar experience. The spirit is truly in this Protestant Church because it has the experience of sanctification. Exclusive claims of Rome have thus experience against them. Not less every form of the doctrine of "apostolical succession." The Reformation creeds silent upon bishops. The Anglican articles. Non-episcopal churches have the Spirit and thus have the Church. Laud and Puritans. The Wesleyan revival. The "Great Awakening" in America. Present evidence of the presence of the Spirit in non-prelatical churches. Essential absurdity of the sacerdotal position.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1900—1901

BY THE

Rev. Professor Edward H. Griffin, D.D., LL.D.,

Dean of Johns Hopkins University.

The Lectures will be delivered in Miller Chapel at 5 P. M.

SUBJECT:

ASPECTS OF CONTEMPORARY PHILOSOPHY.

LECTURE I.—WEDNESDAY, FEB. 6.

FACTS, DOCTRINES AND IDEALS.

Philosophy and theology closely related; their problems to a great extent identical. Philosophy unlike science in that its results are probable and approximate rather than definitive. The thought of the past as an aid in the solution of present questions. Coherent development discernible both in ancient and in modern speculation.

Three fundamental philosophic methods—the empirical, the rationalistic, the ethical. The importance of allowing due weight to the truth represented by each of these; Spinoza, Hume, Kant, as illustrating errors involved in undue emphasis of any one.

Theology should guard against (a) over emphasis of deductive method, to the neglect of empirical knowledge; supernatural conception of the world not invalidated by scientific explanation, which has to do with the order of phenomena, not with their Ground and Cause: (b) depreciation of doctrine, on the plea that Christianity is a fact revelation: the distinction of facts and truths unreal—the facts of Christianity are doctrines: (c) neglect of the aesthetic and ethical aspects of experience, and also exaggeration of them, in disregard of the historical and of the dogmatic elements of religion; the authority of revelation undermined by **this** mystical idealism.

A threefold synthesis requisite both to philosophy and to theology.

LECTURE II.—THURSDAY, FEB. 7.

PSYCHOLOGY AS A NATURAL SCIENCE.

Can psychology be treated as a descriptive science, all metaphysical and epistemological questions being eliminated? Analogy of other natural sciences incomplete, since they disregard presentation in consciousness. Questions with which the physicist or the chemist has no concern are obtruded upon the psychologist in his consideration of perception, reasoning, memory, the will. The will analyzed by the psychologist is not, it is said, the real will, but an abstraction from it containing only the sensational elements; is an abstraction so misleading justifiable?

The postulate most objected to is that of the self, conceived as something implied in, and more than, the states through which it is manifested. Belief in the self does not preclude analysis of the idea, or the tracing of its evolution in the individual or in the race; it does not involve any crude notion like Locke's "Substance"; it does not, as Hume assumed, imply that the self appears as a separate distinguishable element of consciousness. The difficulty urged by Kant—that what is conditional for objects cannot itself be an object—may be met by distinguishing two forms or grounds of knowledge; it is an arbitrary limitation of reality to restrict it to that known under the categories of cognition. Objections that the concept of the self is mystical, unnecessary, inadequate, etc.

The exclusion of ultimate questions from psychology is, within certain limits, desirable, but the ontological implications or experience must be acknowledged by the psychologist as soon as he passes beyond the merely sensational life.

LECTURE III.—FRIDAY, FEB. 8.

TWO TYPES OF NATURALISM.

Between the "Synthetical Philosophy" of Herbert Spencer and Spinoza's "Ethics" important resemblances and differences may be observed.

1. Both follow a deductive method, the system which builds on the date of empiricism no less than that which starts from Cartesian postulates.

2. A religious element, or motive, is present in the "Ethics," which has no parallel in the other work.
3. The Unknowableness of the Absolute—the rejection of all concepts and analogies borrowed from human personality—is common to both.
4. Each fails to account for the finite universe—the one because constrained to discard the explanatory idea of creation, the other for the additional reason that a principle taken from matter and motion is incomplete to account for life and mind and conscience.
5. The doctrine of psycho-physical parallelism is taught by both, with predominance given to mind by one, and to matter by the other.
6. Ethics interpreted by one in terms of knowledge, by the other in terms of sense feeling.
7. The great Christian ideas equally unacceptable to both—one having, however, potentialities of emotional experience not possessed by the other.
8. The correspondence extends even to minute details of phraseology. These systems represent two types of "naturalism." This may be scientific, with an inclination toward materialism, or it may be metaphysical, with an inclination toward idealism.

LECTURE IV.—WEDNESDAY, FEB. 13.

BELIEF AS AN ETHICAL POSTULATE.

The pre-Kantian systems naturalistic; the opposite point of view affirmed by Kant. The constructive part of Kant's thought is contained in his practical philosophy, which emphasizes the value of the moral nature as an organon of truth and a revelation of being. The errors commingled with the truth of the Kantian appeal from the cognitive to the moral consciousness—undervaluing of the sense side of experience, and undervaluing of reflective thought—are always liable to attend upon exaggeration of subjective grounds of conviction.

Disregard of the element of fact and of history exemplified in M. Arnold, Fichte, Emerson, Carlyle, T. H. Green, etc.; this transforms religion into an abstract ethical idealism.

Anti-dogmatic bias of the present day the product of many causes.

"Kant gave back to Christianity the practical faith which dis-

tinguished it " (Kaftan). Reaction against the intellectualistic tradition continued in Fichte, Jacobi, Rousseau, Schleiermacher. Non-intellectual tendencies stimulated by Schopenhauer and Hartmann, by psychological and sociological speculations which lay stress upon impulse, instinct, "destiny," and other non-rational factors, by Lotzean and Ritschlian "value judgments," etc.

Substitution of aesthetic and ethical for logical grounds of belief in part a wholesome tendency. Kant's emphasis of the ethical ego an inestimable service. In every field of knowledge, we come back, at last, to postulates which cannot be proved by reasoning. But disregard of observation and reasoning, where these are applicable, is unjustifiable. That which is accepted solely on grounds of feeling cannot, since it lacks objective warrant, be effectively presented to others, or accurately defined to oneself. When the function of ethical postulates is unduly extended, a deep seated intellectual scepticism ensues.

LECTURE V.—THURSDAY, FEB. 14.

THE EPISTEMOLOGICAL ARGUMENT FOR THEISM.

A modified Kantianism influential of recent years. It is commended to many by the fact that it authenticates the concepts employed in science, and also provides an independent basis for religion. It emphasises, however, the sceptical side of Kant's doctrine, and disparages the speculative reason. The Hegelian type of thought — strongly in contrast with it — has also vigorously asserted itself.

Is any help to be had from Hegel toward the construction of a philosophical theism? This depends on the interpretation to be placed on his philosophy. Is the "Logic" a derivation of the Absolute, or only a thought-scheme of the world? The analysis of self consciousness furnishes Hegel with his dialectic method — thesis, antithesis, synthesis; the principle of contradiction, or negativity, an important one. Questionable features of the Hegelian metaphysics mainly owing to undue prominence given to purely cognitive aspects of experience.

The world, as known by finite mind, is obviously more than a system of relations; what right have we to conceive the Absolute after analogy of thought alone? Only in an unusual sense of the

word can "thought" be construed to include will. Professor Royce's reply to charge of overlooking element of will not explicit in respect to freedom of the finite individual. Others — the brothers Caird, and T. H. Green — still less satisfactory as to relation between God and the universe. The process of cognition is an inadequate analogy, because it suggests dependence of God on the world. If, in order to guard against this, time predicates are eliminated, as inapplicable to Absolute Being, nature and history are rendered illusory.

From the standpoint of pure thought, it is impossible to understand presence of evil in the world; one is tempted to explain it away. The conception of the supernatural not readily admitted.

Hegelian idealism has rendered important services, but its excessive intellectualism involves serious dangers. The theory of knowledge is not an adequate basis for metaphysics.

LECTURE VI.—FRIDAY, FEB. 15.

PERSONALITY THE SUPREME CATEGORY OF PHILOSOPHY.

The unsatisfactoriness of dualism as a philosophic doctrine exemplified in Descartes, Locke, Kant. Religion furnishes a practical reconciliation of the antithesis of mind and nature — as is seen in the Scottish "natural realism" — but this does not supersede the speculative problem.

Positivism, though adequate for the purposes of science, is unsatisfactory to philosophy. "Parallelism in a materialistic key", which has replaced the old fashioned materialism, is open to most of the objections which lie against that, and is not consistently maintained by its advocates. Idealism, postulating a spiritual principle akin to the soul of man, secures to material things the objectivity to which consciousness testifies, but does not attribute an equal ontological validity to the subject knowing and the object known.

Idealistic systems differ as respects the degree in which they attribute to the Infinite Reason the attributes of self-conscious personality. Analysis of the cognitive consciousness leads to recognition of a higher unity, within which both nature and mind are comprehended, but this insight is incomplete, because rationality is not the whole of spirit. The speculative conception of Absolute Being is liable to neglect the emotional and volitional elements

of consciousness ; hence the idea of God developed by philosophy, and the idea of God realised in religious experience, often diverge. Many philosophic thinkers refuse to attribute feeling, will, design, self consciousness, to God ; this endeavor after the "Supra-personal" ends in a lower conception of God rather than in a higher one. Professor Royce's reply to Mr. Bradley's objection to the self as "too base to be Reality." When philosophy endows its Absolute with selfhood, it speaks the language religion.

Philosophy tends, in our day, to an idealistic interpretation of the world. The thought function, however, is not an adequate analogue ; personality is a higher category than rationality, and nothing short of this can serve as the basis of a Christian, or even a completely theistic, world view.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1901—1902

BY THE

Rev. Professor Henry Collin Minton, D.D.,

Of San Francisco Theological Seminary.

The Lectures will be delivered in the Miller Chapel
Oct. 31—Nov. 8, 1901.

SUBJECT:

THE COSMOS AND THE LOGOS.

LECTURE I.—THURSDAY, OCT. 31, 4.45 P. M.

THE UNITY OF TRUTH.

- I. Unity: An Assumption, necessary and significant;—yet sometimes challenged. THE WHOLE, an Organic Unit—a *Uni*-verse;—the Theocosm. Contemporaneity and Continuity. The latter distinguished from Evolution.
- II. Truth: In the Thing? or in the Thought? Renascence of Idealism. Realism. Both easily proven and disproven. Theological Interest in the Conflict vital, though limited. “Idealism,” an overloaded term. A True Idealism. Truth in the Thing as Expression of the Thought.
All Truth is Thought. Comprehensive Unity of Truth answers to Encyclopedic Impulse of Mind. This Impulse Baffled;—Why? Some Denials of Unity of Truth. Concerning Kant’s Antinomies. Genealogy of Modern Agnosticism. Kant (negative side), Hamilton, Mansel, Spencer. Some Theological Counterparts;—Ritschlianism. Benjamin Kidd’s “Ultra-rational Religion.” Faith not Folly.
Science includes the sciences. Dividing lines imaginary. Notwithstanding persistent Breaks, the Oneness of Truth is always assumed.

LECTURE II.—FRIDAY, NOV. 1, 4.45 P. M.

MODES OF APPROACHING THE COSMOS.

Assumption of Preceding Lecture Involved in all World-study. Denied in Bradley's *Appearance and Reality*. World survives Bradley.

Materialistic monopolization of the word "Science." Three reasons for this: (1) Only the material yields to sensible tests; (2) It is argued that only the material is "natural"; (3) Evolutionary philosophy makes cosmical programme all-comprehending. Science means method, not material.

Two Methods of Approaching the Cosmos: The *A priori* and the *A posteriori*.

I. The First is neither wholly out-of-date nor wholly wrong. Hegel, Spinoza. The Science of the Arm-chair precarious. "Pure," fact-ignoring Philosophy; Coleridge. World-spinning a Harmless pastime. Philosophy may descend from World-making to World-criticizing. Alphonso of Castile. Qualifications of the World-critic. Leibnitz, Von Hartmann.

The World disappoints Ideals: why? Two Reasons given: (1) God Infinitely Free in Ordering His World-plain; (2) World-critic unequal to his Task.

II. Empirical World-study. Favorite Method in Modern Thought. Empiricism not Self-based. Bare Empiricism Veiled Agnosticism. Presuppositions Unavoidable. All Science really Intellectual Intercourse. Professor Knight. Kinship of Divine and Human.

Right World-knowing blends Inductive and Deductive. Something Posited and that something read into the World. Mr. Fisk's name "Cosmic" for his Philosophy Criticized. World-theories not Predeterminable only by *a priori* "Must."

LECTURE III.—SATURDAY, NOV. 2, 9.30 A. M.

THE EMPIRICAL SURPRISE.

Actual World Disappoints *a priori* ideals. Fault not altogether on side of Ideals. World-ideas disenchanting by World-seeing. Gravamen of Difficulty is SIN.

Two Important Preliminary Considerations: (1) God must still be God. J. S. Mill discussed. (2) Sin must still be Sin. Evolu-

tionary theories discussed. Browning, Tennyson. But these Considerations accentuate the Difficulty.

- I. If God is good, then a World He has made is good, also.
- II. There is Sin in the World. To deny this is to belie Consciousness.
- III. Solution must lie in Independence of the Creature; Müller; Jowett's Remark. Functions of Personality.
- IV. Man, the Person, is Free. Testimony of Consciousness. Three mistakes in reading this testimony: It does not testify (1) that we are free to do what we choose to do; (2) Concerning a Plan of which our Choice may be a Contributory Part; (3) Nor that we have power to choose other than we do choose any more than we do do. Pluri-efficiency of Will an Inference at best.
- V. Freedom involves Spontaneity and Rationality. Evil of Undue Emphasis on former.
- VI. Formally, Sin is non-compliance with the Divine Will.
- VII. In First Instance, Power to Choose Involved Power to Choose Wrongly.
- VIII. Human Race, Constitutionally, an Organic Unit.
- IX. In Virtue of Man's Organic Relations with the Cosmos, His Sin Entailed Cosmical Disasters.
- X. *Therefore*, the Actual World is not Ideally Rational or Moral. Sin is Irrational, *i. e.*, without a Possible *Rationale*. Hence Sin is Everlasting Absurdity to Reason and Impertinence to Righteousness.

LECTURE IV.—MONDAY, NOV. 4, 4.45 P. M.

ETHICAL VERSIONS OF THE COSMOS.

The Wrongs in the World are Fault of the World, not of its Creator.

Three Hypotheses named in *Evil and Evolution*: (1) They are a Part of God's Scheme; (2) Undersigned and Unavoidable Faults, Incident to it; (3) An Enemy Hath Done This. First and third not Mutually Exclusive.

Natural Science, as Exegesis of Cosmos, as Precarious as Biblical Exegesis. Intelligence of Expert not needed for Jury-duty.

In Aiming at Correct Ethical Estimate of Cosmos, Two Methods Possible: (1) Posit the Cosmical and Work Up; (2) Posit the Ethical and Work Down. The Former, John Fisk's Methods; the Second, Henry Drummond's. The Older Darwinism. Huxley's "Evolution and Ethics," Suggestive of Paul's Nature and Grace.

Theodicy of Dualism. Revived by Mr. Mill; Argued in Anonymous *Evil and Evolution*.

Evolution Influential in Modern Thought. In Widest Sense, Evolution Self-evident; Le Conte. Influence of Evolution Theories upon Religion. Griffith-Jones' *The Ascent Through Christ*. Evolution often Claims too much. Some Severe Theological Tests Named. (1) Sin. (2) Christianity; (a) Individual Redemption, (b) Historical Force. (3) Christ. Forest's Criticism of Le Conte. Even if Evolution be a World-programme, not a World-rationale.

LECTURE V.—TUESDAY, NOV. 5, 4.45 P. M.

MAN AS A FACTOR IN COSMOS.

Twofold Relation of Man to the Cosmos: (1) He is in it, part of it; (2) He is above it, outside of it.

The Former, Theme of Fifth Lecture; the Latter, Theme of Sixth. Man's Composition Twofold: Spiritual and Material. Each has been denied; Hence, Materialism and Spiritualism. Pure Monist is Indifferent Which.

Man Viewed as a Final Product of Cosmical Evolution. Sin Naturalized and Normalized is Sin Abolished.

Christian Doctrines of Sin Determined by Scriptures. Man's Sin Blights not only Himself, but also his Home, *i. e.*, the Cosmos. His Cosmical Relations not Destroyed but Disturbed.

First Query: Does this not overthrow Natural Theology? No, For not the Cosmical Order but the Perfection of it has been affected.

Second Query: Are Cosmical Laws Subject to or Contingent upon Man's Obedience? Empirical Science can never Prove the Present Order Normal; Many considerations Point to the Other Conclusion.

Third Query: Is Death in the Cosmos Due to Sin? Question has twofold scope: (1) sub-human life; (2) Man. Little reason to believe that "Death" is to Brutes what it is to Man. Wallace, Shaler.

With Man, Death apart from Sin something Different from what sinful men know. Death not only conceivable Destiny of Mortality. Translations. Death's Sting is Sin; Sting is Extracted when Sin is Removed.

Fourth Query: Must Natural Ethics go? Double sense of "Nature." *Naturam Prosequi* may be either good or bad motto. Dr. James Kidd's Self-realization *versus* Self-gratification. Realism in Modern Literature. *Christum Prosequi*: Self-realization reached through Self-abnegation.

LECTURE VI.—WEDNESDAY, NOV. 6, 4.45 P. M.

MAN AS SPECTATOR OF THE COSMOS.

Man only is fully Self-conscious ; Hence the only Knower, in fullest sense. Man the only Terrestrial Scientist. All Knowledge, Intercourse between *Egos*. This is Theism, Ready-made. But is it also Pantheism? That is to say, is the known Cosmos an *Alter Ego*?

Large Function of Symbols in all Knowledge. Recejac *versus* Royce. The Cosmos, a Symbol. Hence Related to a Logos. Common Meaning of "Logos." Bigg, Purves.

But Granted Cosmos is a Symbol, Can we know it? Advantages and Disadvantages of Agnosticism in arguing in Self-defence. Being and Seeming ; Seeming, always Seeming *To Be*. Value of Logic. A Lie may be Logical ; John Burroughs ; Romanes ; C. Hodge.

Is God a Person, *i. e.*, Personal? Spinoza's Objection that the Infinite can not be Personal has given away to Lotze's that Only the Infinite can be truly Personal. God's "Pale Copy." God not limited nor dishonored by calling Him Personal. Supra-personality, pedantic nonsense. D'Arcy's Conception of God as Personal *and* Supra-personal Untenable. Hamilton's Regulative Knowledge. Calvin. Spenceian Dread of Anthropomorphic Theism, Gratuitous. *Qualis Homo, Talis Deus*.

LECTURE VII.—THURSDAY, NOV. 7, 4.45 P. M.

THE COSMOS AND SPECIAL REVELATION.

Three elements in any Revelation : (1) *Ego* Revealing ; (2) *Ego* Addressed ; (3) Certain Relation Between the Two. This third element, Sin has Disturbed ; in two ways (1) Man's Powers Vitiating. Edwards. (2) Cosmos out of Poise. Nature, especially Including Man, is now *Unnatural*.

Revelation Succeeds, as such, only when it actually *Reveals*. Natural Revelation, thus tested, partially fails : *i. e.*, if Natural Revelation the only one, Revelation Fails. Man at best could have only Incorrect and Misleading Conception of God.

Hence the (1) Occasion and (2) Need of Another Revelation. Various called special, Supernatural, *Gracious*. The Salvable unit is the Cosmos ; *i. e.*, Man, the Race, *Homo*—*in his Environment*, which is the Cosmos.

This Gracious Revelation, *ipso facto*, susceptible of human Cognition and Experience. Philosophical Categories and Formulas.
Four Conceivable Relations which Gracious Revelation sustains to Cosmos.

- I. Identity, Either Naturalism or Pantheism.
 - II. Mutual Antagonism. Two Cautions (1) World we see not Pure Product of God; (2) Neither is the Special Revelation which we see. If this relation is a Finality, Skepticism, Goal of all Rational Thought.
 - III. Gracious supplants the Natural. Ritschlianism. Lack of Consistency; Debatable Merit.
 - IV. The Gracious Supplements, Interprets, Confirms the Natural. Kuyper. True *Rationale* of Miracles. Christianity as a Book-religion. Relation of Bible to Special Revelation.
- Is Christianity Susceptible of Philosophical Formulation? Edwards, Hegel, Coleridge.

LECTURE VIII.—FRIDAY, NOV. 8, 4.45 P. M.

THE INCARNATION THE CONGRUOUS CLIMAX OF ALL REVELATION.

Special Revelation Essentially Redemption. Yet has its Placement in Cosmical History. Logos becomes cosmical. However, from its very design, Immune against Sin. Martineau. Mysticism. Inspiration. Christianity less than Itself if Inspiration lacking. Inspiration and Reformed Theology. The Logos Immaterialized in Cosmos, Inscripturated in Scripture. A Marked Advance. Not yet Complete. Presumptions, Metaphysical and Soteriological, in favor of Incarnation of the Logos. Incarnation the Inevitable, though Free, Culmination of Gracious Revelation. Relation of the Logos Incarnate in Jesus Christ to the Logos Inscripturate in the Scriptures. The Incarnation Free, Hence Voluntary.

Soteriological Incarnation Harmonizes with Cosmical Scheme.

Does Gracious Revelation Accomplish its Purpose? Does it Redeem the Cosmos? (1) As in Adam Race died, so in Christ the *Race* is made alive. (2) The Saved are to the Lost as the Innumerable Multitude of the Organic Unity of the Race, to a Scattering Unorganized Few. Kuyper; Charles Hodge. (3) Old Problem of Sin still Persists. "Eternity" of Sin does not deepen Mystery. Concluding Reflections.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1902—1903,

BY THE

Rev. Professor Willis Judson Beecher, D.D.,

Of Auburn Theological Seminary.

The Lectures will be delivered in the Miller Chapel
Oct. 7 to 10 and 14 to 17, at 4.45 P. M.

SUBJECT:
THE PROPHETS AND THE PROMISE.

I.

THE PROPHETS OF ISRAEL..

LECTURE I.—TUESDAY, OCT. 7.

THE PROPHET. A CITIZEN WITH A MESSAGE.

Preliminary matters. The scope of these lectures. Sources. Validity of the Biblical testimony. The terms used. The history of the prophets.

The external appearance of a prophet. Not a friar or an astrologer or an oracle priest or a fetish man or a dervish. Was there a prophetic garb? Did the prophets rave? The longevity of the prophets. Outwardly the prophet was just a respectable citizen.

The prophetic organizations. In Samuel's time. The "sons of the prophets" in the time of Elijah and Elisha.

The prophetic order. Were the priests and the prophets two orders of Israelitish clergymen? The succession of the prophets. Relations of the prophet to the priesthood. Was the prophet a graduate? Was the prophet ordained? How one came to be known as a prophet. A citizen with a message from deity.

LECTURE II.—WEDNESDAY, OCT. 8.

THE FUNCTIONS OF A PROPHET—NATURALISTIC AND SUPERNATURALISTIC.

The prophets not mere foretellers, but forthtellers, the word prophet indicating the function. The principal functions the same at all dates. Summarily described in Ex. vii. 1, Num. xii. 6-8, Deut. xviii.

Naturalistic functions. The prophets were the public men of their times, were the reformers of their times, were preëminently evangelistic preachers and organizers, were the literary men of Israel. Primary and secondary prophets, true and false prophets, the aims of the prophets both cosmopolitan and local. So far as these functions go, the prophets have their counterparts in devout men everywhere, and in the men whom God raises up for especial missions.

Supernaturalistic functions. In these the prophets claim to be differentiated from all other men. The working of miracles, the revealing of secret things, the foretelling of the future, the bringing of *torah* from Jehovah, the teaching of the messianic doctrine.

Summed up, the work of the prophet, whether natural or supernatural, is the giving of monotheism of a certain type to Israel and mankind.

LECTURE III.—THURSDAY, OCT. 9.

THE PROPHET'S MESSAGE—HOW GIVEN TO HIM, AND HOW UTTERED BY HIM.

Inspiration by the Spirit of Jehovah. Dreams, picture-visions, visions of insight, theophany.

Correspondence between the methods of revelation to the prophets and their modes of utterance. Emblems and symbols. Proper type and antitype. Alleged double sense. Manifold application of prophecy. Generic prophecy. Successive or progressive fulfillment. Enunciating the principles on which God deals with men.

LECTURE IV.—FRIDAY, Oct. 10.

THE PROPHET AS A GIVER OF TORAH AND WRITER OF SCRIPTURE.

Torah, "law," is sometimes the Pentateuch and sometimes the Old Testament. Our usage, that of Jewish scholars, 2 Esdras, Josephus, the New Testament, the Apocrypha.

Old Testament use. Derived from *yarah*, to shoot or hurl. The idea of giving and receiving orders. *Torah* and *horah* regularly used of communications that are divine, authoritative, given and administered through prophets, guarded and administered by priests and civil rulers. Prophetic *torah* versus priestly *torah*. The term used in the singular, in the plural, aggregatively, abstractly.

The forms in which *torah* existed. Oral and written. Any particular message from God, an aggregate of such messages, the well known aggregate known as "the law," "my law," etc.

The written *torah*. Not limited to the Pentateuch, even when coupled with the name of Moses. On any critical theory a growing aggregate, mentioned in the earliest Old Testament writings. Instances of a more restricted meaning. Five *torah*-producing periods, and in them all the law, the prophets and the writings.

Prophetic authority in the written *torah*.

II.

THE PROMISE. MESSIANIC PROPHECY.

LECTURE V.—TUESDAY, Oct. 14.

THE PROMISE DOCTRINE AS TAUGHT IN THE NEW TESTAMENT.

The biblical formula versus those of theologians. The kingdom and its anointed king. The promise and promises.

The men of the New Testament find one messianic doctrine in the

Old Testament (Luke xxiv. 27, 44). The one promise (Acts xxvi. 6-7). This identified (Heb. vi. 13-15, 17; xi. 9, 39-40; Rom. iv. 13-14, 16, 17, 20, etc.). Promises (Heb. vi. 12; vii. 6; xi. 17, 13; Rom. ix. 4; xv. 8, etc.). They trace the promise through the Old Testament, and use the Old Testament phraseology concerning it.

They preach this promise, emphasize its irrevocability, claim that Christ is its culminating fulfillment, claim salvation under it for the Gentiles, connect it with the great gospel doctrines, such as the redemptive work of the Spirit, justification by faith, the Christian eschatology.

This is the view of all the men of the New Testament, not that of Paul and of the writer of Hebrews only. Messianic expectation in the time of Jesus.

LECTURE VI.—WEDNESDAY, Oct. 15.

THE PROMISE DOCTRINE AS TAUGHT IN THE OLD TESTAMENT.

The promise to mankind through Abraham. Greatly emphasized in the narrative. Interpreted by the fact that it is for eternity. These things from the standpoint of the Modern View. The contemporary understanding of the promise to Abraham.

The promise through Israel, at the exodus. Continuative of that in the earlier period. The interest of mankind in it distinct, though not emphasized as in the earlier time. For eternity, irrevocable even for sin. The Modern View. The contemporary interpretation.

The promise through David and his seed. Continuative of the former. Eternal and irrevocable. "The *torah* of mankind." Contemporary interpretation.

The promise as preached by the psalm-writers and other prophets in and after David's time. A glimpse at the later fulfillments.

LECTURE VII.—THURSDAY, Oct. 16.

MESSIANIC TERMS.

The rise of a vocabulary of technical terms.

Servant. In the New Testament and the Old, but especially in Isa. xl-lxvi. National personality in the Hebrew. These chapters

full of the promise to Abraham, Israel and David. The servant, commonly and perhaps always is Israel, but Israel as the promise-people, and not merely as a political aggregation, and therefore Israel culminating in the personal Messiah.

The Son. The Chosen One. *Tsem'ihh. Netser. Hhasid.* The use of these terms.

The kingdom. Use of the term for David's time and earlier. Later prophetic use. The kingdom in the New Testament.

Messiah. Uses of the term. The king of the kingdom.

The last days. The day of Jehovah.

LECTURE VIII.—FRIDAY, Oct. 17.

THE APOLOGETIC VALUE OF THE PROPHECIES.

Prophecy in the Apologetics of the past.

Recapitulation of our sketch of the prophets and messianic prophecy.

The argument from historical verisimilitude. In the light of the promise-doctrine, what the Scriptures say concerning the prophets and the Messiah appears marked by consistency, reasonableness and historical continuity.

That from the personality of the prophet. It is unique and worthy.

That from the national ideal. Chosen to be God's own people, for purposes of blessing to mankind. Compare this with other national ideals. It needs to be accounted for.

That from fulfilled prediction. The statement of the ideal is itself a prediction. Its fulfillment in the secular career of Israel; in the religion of Israel and in Christianity and Islam; in the spiritual experiences of men under these religions; in the human person of Jesus; in the person and work of Christ, provided the doctrines of the incarnation and of immortality be true.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1903—1904

BY THE

Rev. Professor James Orr, M.A., D.D.,

Of the Glasgow College of the United Free Church
of Scotland.

The Lectures will be delivered in the Miller Chapel
September 28th to October 3d, 1903.

* Dr. Orr will also preach in the Miller Chapel on Sept. 27th, at 11 a. m.; and
speak at the Conference in Stuart Hall at 4 p. m. the same day.

SUBJECT :

GOD'S IMAGE IN MAN AND ITS DEFAACEMENT, IN THE LIGHT OF MODERN DENIALS.

LECTURE I.—MONDAY, SEPT. 28, 4.45 P. M.

THE CONFLICT OF BIBLICAL AND MODERN VIEWS OF MAN AND SIN—THE ISSUES STATED.

Aversion to Doctrines of the Gospel founded on altered views of their Presuppositions. The Biblical Views of God, Man, and Sin, met by a Counter-theory of the World and Man. Scientific Monism (Haeckel, &c.) Change on Doctrine of God. On Doctrines of Man and Sin. Effect on Christianity. Lectures to discuss Relations of Doctrines of Man and Sin to Modern Anthropological Theories. Extent of the Antagonism. Evolutionary View of the Origin of Man (Haeckel, Fiske). Conflict with Biblical Doctrine in respect: (1) of the *Nature* of Man; (2) of the *Original Integrity* of Man; (3) of the Origin, Nature, and Effects of *Sin*. Idealistic Evolutionism. Incompatibility with Christian View. Reply that while Ecclesiastical "Dogmas" fall, the real Essence of Christianity is untouched. Fallacy of this: (1) Not Ecclesiastical Christianity alone, but the Christianity of the New Testament (Apostolic Gospel) falls; (2) Christ's own Teaching is Subverted. Essence of Apostolic Christianity in Consciousness of Redemption through Jesus Christ. The Infinite Value of the Soul in Christianity. Humanity as Receptive of the Divine in Christianity. The Cross and Human Sin. The opposing Views Irreconcilable.

LECTURE II.—TUESDAY, SEPT. 29, 4.45 P. M.

SCRIPTURE AND SCIENCE ON THE NATURE OF MAN—THE
IMAGE OF GOD IN MAN.

Connection of Questions of Origin and Nature. Monistic View of Human Nature (Haeckel). Biblical Doctrine: Man Made in the Image of God. Creation Narrative in Gen. i. Agreement of Bible and Science on Man's place in Creation. Man as Link between Natural and Spiritual Worlds. The Second Creation Narrative. Man as "Living Soul." Relation of terms; Soul, Spirit, Flesh. Man a Compound Being: Body and Soul. Bearing on Doctrine of Death. Image of God in Man. Not in Bodily Form. Essentially a Mental and Moral Image. Rationality of Man. Moral Nature and Freedom of Man. Religious Capacity of Man. Sovereignty over the Creatures. Opposition of Modern Theories. Denial of Man's Distinction in Nature from the Animals. This Distinction *Qualitative*, not simply in *Degree*. Attack on Man's Nature of the older Materialism. Change of Standpoint in Monism. The "Parallel Series" Theory. Haeckel's Denial of the Soul, Freedom and Immortality. Theory practically Materialistic. Absurdity of Haeckel's Eternal "Substance." Stronghold of Monistic Theory: Dependence of Mind on Brain. Fallacies in this: (1) "Parallel-Series" untenable. (2) Erroneous to reason from Brain Conditions in Disease to Brain Conditions in Health. (3) Ignoring of Counter-class of Facts: the Influence of Mind on Brain and Body. The Biblical View unharmed.

LECTURE III.—WEDNESDAY, SEPT. 30, 4.45 P. M.

SCRIPTURE AND SCIENCE ON THE ORIGIN OF MAN—THE
IMAGE AS A CREATION.

Biblical View of Man's Origin. Counter-theory of Monistic Evolution (Haeckel). Present-Day Influence of the Doctrine of Evolution. Extensions and Ambiguities of the Doctrine. Evolution and Creation. Evolution not necessarily Darwinism. Sketch and Criticism of Darwinian Theory. Fortuity invoked to do the work of Mind. Change of Attitude of Evolutionists. Inadequacy of Natural Selection to explain Evolution. Prin-

Principal Objections. Revised Evolutionary Theories. Evolution and Involution. Evolution and Teleology; Directive Intelligence. Evolution not necessarily by Insensible Gradations. Creative Cause involved in Founding of New Kingdoms. "Enigmas" of Science (origin of Life, of Consciousness, of Man). Bearing on the Doctrine of the Origin of Man. Failure of Evolution to account for the mental and moral *Differentiæ* of Man. Unbridged Gulf between Man and the Lower Animals in a physical respect. The Missing Links yet Undiscovered. *Pithecanthropus Erectus*. Result: Higher Cause implied in Man's Origin.

LECTURE IV.—THURSDAY, OCT. 1, 4.45 P. M.

SCRIPTURE AND SCIENCE ON THE PRIMITIVE CONDITION OF
MAN—THE IMAGE AS ACTUAL MORAL RESEMBLANCE.

Evolution in its Bearing on Man's Mental and Moral Nature. Alleged gradual Development of Man's Mind from Animal Intelligence (Darwin, Romanes, Fiske). Failure to explain true Rationality in Man. Potentiality of Progress (Language, Education, Science, &c.) in Man. Free-Will and Morality in Man (Haeckel, Fiske, Huxley). Bearing on Origin of Body in Man. Mind and Body necessarily rise together. Creative Cause accordingly implied in both. Creation of Man "male and female." Unity of Race. Question of Man's Primitive Moral Condition. Does Creation in the Divine Image imply actual Moral Resemblance? Biblical View, and Contradiction of Evolutionary Philosophy. Darwinian Picture of Primitive Man. Support sought in Facts of Anthropology. (1) Argument from Existing Savage Races; fallacy of this. (2) Argument from Remote Antiquity of Man. Former Exaggerated Estimates of Man's Antiquity. Revised Views. Post-Glacial Man. Physical Science on Age of Earth (Kelvin, Tait, &c.) Recent Beginnings of History (Babylonia, Egypt, &c.) (3) Paleontological Evidence; Cave Men, &c. High Character of Oldest Skulls. Civilization has not Originated from Barbarism. Subject Viewed in light of true Idea of Man. The Primitive Man of Evolution not simply in a Non-Moral, but in an Immoral and Wrong State. Contradiction of Divine Fatherhood. Destiny of Man to Divine Sonship and to Immortality. These Ideas Contradictory of Evolutionary Hypothesis.

LECTURE V.—FRIDAY, OCT. 2, 4.45 P. M.

SCRIPTURE AND SCIENCE ON THE ORIGIN AND NATURE OF
SIN—THE DEFAACEMENT OF GOD'S IMAGE.

Defacement of God's Image Matter of Experience. If Man Created pure, a "Fall" is presupposed. Idea of Sin as Apostacy from God underlies all Scripture. Counter-theory that Man has not *Fallen* but *Risen*. Objections to this View. On Evolutionary Theory Sin loses its "Catastrophic" Character. Alleged necessity of Sin (Fiske, Sabatier, &c.) Evolutionary theory robs Sin of its Gravity. Effect on Idea of Guilt. Insufficient to speak of Realisation of Moral Ideal. Moral Law demands an Upright Nature and Pure Affections from the first. Biblical Doctrine of Sin: that which absolutely Ought not to be. Contrast of Religious and Philosophical Ethics. Sin as violation of Duty to God. Religion recognizes Duties to God as well as to Man. Inmost Principle of Sin: Self-Will, Egoism. Sins graded on this Principle. Narrative of Fall. Connection with Superhuman Evil. Effects of Sin. (1) The *Spiritual* consequence of Sin is Depravation. Bond cut with God. Ascendency of Lower Impulses. Sin as Anarchy and Bondage. (2) The *Racial* Consequences of Sin. Organic Constitution of Race. Relation to Doctrine of Heredity. "Ape and Tiger" Theory of Original Sin. Objection to Doctrine from Non-transmissibility of Acquired Characters (Weissmann). Effects of Ethical Volition on Mind and Body *are* transmissible. Roman Catholic and Protestant Views of the Hereditary Effects of the Fall. Meaning of "Total Depravity."

LECTURE VI.—SATURDAY, OCT. 3, 9.30 A. M.

THE BIBLICAL DOCTRINE OF MAN AND SIN IN ITS RELATION
TO THE CHRISTIAN REDEMPTION—RESTORATION AND
PERFECTING OF THE DIVINE IMAGE.

Still to be considered, (3) the *Physical* Consequence of Sin in Suffering and Death. Alleged Universality and Necessity of Death in the Organic World (Man included). Biblical View connected: (a) With its View of Man's Nature. Soul and Body not intended to be Separated. (b) With its View of Man's Primitive Condition. One of Moral Uprightness. Weissmann's theory

that Death is not a Necessity of Organisms. "Immortality of the Protozoa." Remarkable longevity in Animal World. Man's case stands on separate footing. He finds a New Kingdom; is destined for Immortality. Death a Contradiction of the true Idea of Humanity. *Posse non mori* and *non posse mori*. Harmony of previous Discussions with the Scripture Doctrine of Redemption. The Doctrines of Man and Sin implied: (1) In the *Presuppositions* of Redemption. The infinite Value of the Soul. Man's Capacity for Redemption and Divine Sonship. Man's Need of Redemption as a Sinner. (2) In the *End* of Redemption. The Restoration and Perfecting of the Divine Image. (3) In the *Means* and *Method* of Redemption. (a) In the Doctrine of Incarnation. The Divine Image the Ground of the Possibility of Incarnation. Christ the Perfect Realisation of the Divine Image in Man. (b) In the Doctrine of Atonement. Guilt the presupposition of Atonement. The Racial Aspect of Sin has its Counterpart in Redemption. The First and the Second Adams. The Penal Character of Death implied in Christ's Death for our Sins. (c) In the Doctrines of Regeneration and Renewal. Conformity to Christ's Image. (d) In the Doctrine of Resurrection and the Christian Hope of Immortality. Christ's Resurrection and ours. The Immortality of the Gospel, one in which the Body shares; an Immortality of the *whole* Person. Conclusion.

L. P. STONE LECTURES FOR 1904-1905

The Historical Character

of the

Old Testament

INTERPRETED AND SUPPORTED BY RECENT
SCIENTIFIC INVESTIGATION



BY GEORGE FREDERICK WRIGHT, D. D., L.L.D.

Professor of the Harmony of Science and Revelation
Oberlin Theological Seminary

Miller Chapel, Princeton Theological Seminary
Beginning November 14th, at 4.45 P. M.

LECTURE I.

INTRODUCTORY.

Christianity pre-eminently an Historical Religion; this, one of its chief excellences; the highest civilization, everywhere dependent upon books; all sciences are co-operative; historical study the most important intellectual stimulus; the highest privilege of man is that of being a co-worker with God; historical evidence may lead to a high degree of certainty; historical proof must not be confounded with mathematical proof; the historical evidences of Christianity lead to the highest degree of certainty; the New Testament a most important sponsor to the Old; the presumptions in favor of the historical character of the Old Testament, arising from its indorsement by the New, are of the highest order; brief summary of the historical evidences of Christianity: (1) the pervasiveness of Christian influences; (2) the manifest beneficence of those influences; presumptions raised by the manifest fruits of Christianity; these supported by every variety of historical evidence; the truth of the New Testament established by every line of true inductive reasoning; Christianity a greater marvel if not true than if true: the four Gospels, without any reasonable doubt, represent the facts of Christ's life as they were understood and generally accepted before the destruction of Jerusalem; summary of the indorsement given to the Old Testament by the New.

LECTURE II.

OLD TESTAMENT HISTORY SUBSEQUENT TO THE CONQUEST OF PALESTINE.

More than one method of writing history; Stubbs and Macaulay, both historians; every form of literature allowable in history; the poetical books not without an historical and scientific substratum; historical literature, like every other, must be interpreted; history, like cartography, is permitted to exaggerate certain features for the sake of giving them due perspective and prominence; condensed historical statements must be interpreted more liberally than elaborate ones must be; the biblical history before the time of Abraham is extremely condensed; this illustrated by Professor Green's discussion of the primitive chronology of the Bible; middle and later Jewish history more elaborate, but still extremely fragmentary; ignorance of the contemporary history should make us cautious about imputing error to the specific statements; brief retrospect of middle and later Jewish history; the return from captivity a natural result of the change of policy

introduced by Cyrus: the historical setting of the book of Daniel that of the period assigned to him; some seeming discrepancies removed by increasing knowledge of the period; these should greatly outweigh the fact that there are still some unremoved; the disaster to Sennacherib's army by no means an unlikely occurrence; the history of Ahab and Benhadad incidentally supported by recent discoveries; the significance of the Moabite Stone: the expedition of Shishak, King of Egypt; the book of Judges very fragmentary; the story of Israel in Egypt neither mythical nor legendary.

LECTURE III.

NEW LIGHT UPON THE EARLIER HISTORY OF THE PENTATEUCH.

The crossing of the Red Sea: the story so conforms to the natural conditions that it cannot have been modified by legendary accretions: geological evidence, however, cannot be expected to prove the truth of the story directly, but may suggest an interpretation of the facts which is so simple as to be convincing: importance, in this connection, of a proper definition of miracles: a miracle may consist in a supernatural use of natural forces: man in a limited degree diverts natural forces, and makes them accomplish special designs: it is God's prerogative to use these forces in an unlimited degree: events clearly brought about in this way are called mediate miracles: notice, however, how little is said about the miraculous character of this event: the simplicity of the narrative marks it as by an eye-witness stating simple facts: emphasis laid upon the agency of the wind: known effects of wind upon water-levels: the situation at the upper end of the Gulf of Suez: geological evidence of a former extension of the Gulf to the Bitter Lakes: a depression of twenty-five feet 3000 years ago would produce exactly the conditions implied in the narrative of Exodus: probable place of the crossing between the Bitter Lakes and Suez: conformity of the whole situation to the narrative such as to stamp it historical: objections considered.

LECTURE IV.

PHYSICAL PREPARATION FOR ISRAEL IN PALESTINE.

God's provident care for man as important as that exercised by his immediate agency; the adaptation of Palestine to the development of Israel's history, a miracle of Providence: the history of Israel, however, not a mere natural product; physical isolation of Judea: significance of the great fault of the Jordan valley and of the cross-fault through the valley of Esdraclon; Palestine as a sphere of military operations; the two great miracles in the Jordan valley; high-level

water deposits around the Jordan valley; character of the alluvial deposits in the Jordan valley; two natural ways in which the Jordan could have been temporarily dried up opposite Gilgal: (1) a land slip; (2) a gentle elevation by an earthquake across the lower part of the valley; an analogous land slip in the Columbia river, Oregon; an analogous elevation at New Madrid, Mo.; direct evidence of some such temporary changes of level; simplicity of the story of the destruction of Sodom and Gomorrah; such a story could not have been invented; comparison with conflagrations in various gas and oil districts; enormous pressure of gas in American wells; incredible results of conflagrations in the Russian oil-fields; the Dead Sea a played-out gas and oil field; absence of any probable legendary accretions to the story found in Genesis.

LECTURE V.

NEW LIGHT UPON THE STORY OF THE NOACHIAN DELUGE.

Marked sobriety of the narrative in Genesis; points which negative its legendary character: (1) the direction of the movement of the ark; (2) the assertion of the breaking up of the fountains of the great deep; (3) the natural dimensions of the ark: it is due to the narrative, however, that it be properly interpreted: all the universality required is that which covers the existence of the human race, or possibly the chosen race: difficulties respecting the chronology of the Deluge answered: summary of Professor Green's argument, that there is no proper biblical chronology previous to the time of Abraham: the linked genealogies of Gen. v. and x. indicate lines of descent rather than definite periods of time: there is no chronological difficulty, therefore, in placing the flood before the rise of civilization in the valley of the Euphrates: the Deluge admittedly a catastrophe; but catastrophes are most natural and probable in geological evolution; absurdity of the extreme views of Uniformitarians in geology; some known catastrophes in geological history: all geological movements are comparatively slight: changes of level necessary to produce a deluge, while really great, are relatively almost infinitesimal; cumulative evidence of the recency of many extensive changes of the earth's land level; the doctrine of Uniformitarianism no longer tenable, and no longer held by any geologists.

LECTURE VI.

STARTLING CHANGES IN RECENT GEOLOGICAL THEORIES.

The recency of the glacial period; absurd notions of Lyell and Darwin about geological time; modern method of estimating geological time leads to most moderate views upon the subject; convincing evi-

dence that the glacial period did not close in North America until less than 10,000 years ago; the whole literature of this subject of twenty-five years ago is now worthless; difficulty of properly impressing the scientific imagination with the magnitude of the facts connected with the glacial period; connection of this period with the early history of man; brief statement of the facts; elevation of the continent at the close of the Tertiary period; 6,000,000 cubic miles of ice piled up over the glaciated area; an equal amount of water abstracted from the ocean; this would weigh twice as much as the North American continent does; this tremendous change of pressure from the ocean beds to land surfaces capable of producing results out of all analogy to those observed at the present time; facts about the plasticity of the earth's crust; the accepted geological theory of Isostasy; when any portion of the earth's surface is overloaded it will sink down into the semi-plastic medium beneath; positive evidences of both a depression and an elevation of northern continents during and after the glacial period, and since man came into existence.

LECTURE VII.

ELABORATION OF THE DIRECT EVIDENCE.

Evidences of pre-glacial elevation in North America; evidences of a subsequent depression of land at the close of the period; evidences of an extensive destruction of species in North America in connection with this period; recently discovered startling facts concerning annual glacial floods, of 200 feet, in the lower Missouri valley; remains of man underneath the deposits of this flood; evidences of a general depression in the whole Mississippi valley at the close of the glacial period; European evidence; the Rubble-drift of southern England; ossiferous fissures filled with remains of extinct animals, including some of man; similar evidences in northern France; in Gibraltar; at Palermo; evidence of land depression during the same period in the vicinity of the Jersey islands; evidence of similar depression in southern Russia; remains of man under the loess at Kief; recent terraces about the Black Sea, showing late subsidence of the land; direct evidence of depression throughout Turkestan; recent climatic changes in central and western Asia; ease with which the Noachian Deluge would fit into these conditions; this undesigned coincidence a strong argument supporting the truth of the narrative.

LECTURE VIII.

THE BIBLICAL HISTORY OF CREATION.

The uniqueness of the first chapter of Genesis; the vastness of the subjects treated; its importance in resisting tendencies to polytheism:

the grandeur and effectiveness of its rhetoric; the conformity of its statements with modern scientific theories; the correct view of the origin of the universe; of the various stages of the world's development; difficulty connected with the supposed creation of the heavenly bodies; this really one of the strongest evidences of inspiration; Huxley's objections to harmonizing schemes, puerile; relation of the first chapter of Genesis to the second; the biblical account of the fall of man not unscientific; important purpose served by these preliminary chapters; conclusion; the extent of the incidental confirmations adduced is such as to put to flight a host of negative objections; the truthfulness of the Old Testament narrative to be admitted unless there is objection to the contrary; weight of the burden of proof resting upon objectors, extremely great before, is vastly increased by every line of modern investigation; the Old Testament history so fits in to the discoveries of archaeology and of natural science that it could not have been invented or produced by dreamers.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1905—1906,

The Function and Right of Anthropomorphism in
Religious Thought

BY THE

Rev. Daniel Edward Jenkins, Ph.D.

Professor of Didactic and Polemic Theology

Omaha Theological Seminary

The Lectures will be delivered in the Miller Chapel,
Monday, Feb. 26, to Friday, March 2, at 5 P. M.
and Saturday, March 3, at 9.30 A. M.



SUBJECT :

**The Function and Right of Anthropomorphism
in Religious Thought.**

LECTURE I.

INTRODUCTORY.

Definition of Anthropomorphism. Discussion of its Origin and Nature. Want of uniformity in usage of word Anthropomorphism. Varying usage suggests presence of a common element in widely different modes of thought. How characterized by H. Spencer. Scope and aim of our inquiry. Different forms of Anth. Different phases of as indicated by terms Anthropopathism, Anthropopoiesis, Anthropophysitism. Assuming an "Anthropomorphic tendency, or rather necessity," what is its origin and nature? Does it represent a fundamental function of thought? Inquiry a psychological one which grows metaphysical. Empirical answer not adequate. Becomes evident when we recognize the common element in all Anth. Presupposes question, What is essentially anthropic? We must answer by reference to self-conscious being and agency, or personality. No need to ignore man's corporeal nature. Personality gives man his distinctive place in the scale of existences. That which he cannot by any effort of thought abstract away. Religion as belief (1) in personal God and (2) in immortal life, due to this peculiarity of self-conscious thought. Anth. a particular phase of the ejective function of consciousness. Discussion of ejective function of thought. Clifford, Romanes, Baldwin. Ejection and Anth. both manifestations of a supreme personifying category of mind. Religion as a belief in a personal God a function of self-conscious thought. Has more than symbolical significance. Confirmed by views of Fraser, Seth, Flint, vs. Fiske. How Deity-eject takes predicates of perfection, infinity and absoluteness a separate problem. Ascription of personality to Deity necessarily anthropomorphic. Personality itself a principle of infinity. Summary : Dream-personages presuppose the self-notion—Self-notion presupposes mental ejection—Deity-eject therefore not derived from dream-ghost. Metamorphosis of the spirit into a Deity presupposes the God-consciousness. God-consciousness, psychologically speaking, the ejective-self idealized to the utmost.

LECTURE II.

UNIVERSALITY OF ANTHROMORPHISM IN RELIGION.

Inquiry necessitates direct appeal to facts as ascertained by anthropological and comparative lines of study. Involves some philosophical considerations. Presupposes some idea of religion but not necessarily a formal definition. Necessitates an authoritative enumeration of religions. Enumerations of Tiele adopted because it makes the presence or absence of Anth. a principle of division. Highly authoritative and familiar and professes to be morphological. Tiele's classification of Ethical Religions modified to suit present purpose. Anth. very distinct in highest nature-religion. Therianthropie religions involve mental ejection of psychical attributes into animal deities. Animal worship does not originate entirely in lowest stages of culture. May be product of artistic and poetic fancy. When so, psychical attributes ascribed are highly anthropomorphic. Further evidenced by study of spiritism. Spiritism acknowledged to pervade lowest nature-religions. Anth. in the vague monotheism of uncivilized people. Lang's distinction between spiritism and Anth. critically discussed. Spiritism as a philosophy and religion is more than animistic. It is anthropomorphic. Ethical Monotheism always anthropomorphic. Anth. in Mazdaism, Taoism, Confucianism. Distinction between speculative and distinctively religious aspects of Brahminism, Buddhism, and Jainism. As popular religions, these are full of crude Anth. Anth. cannot be eradicated even from speculative aspects.

LECTURE III.

ATTEMPTED ESCAPE FROM ANTHROPOMORPHISM.

Religious agnosticism. Can Anth. of popular religion be transcended? An inquiry which inevitably arises when religion has reached reflective stage. Exemplified in pagan, Jewish and Christian religious philosophy. Rights of Theology as a distinct phase of philosophical thought involved in answer. Attempts to escape Anth.: (1) religious agnosticism, (2) denial of Divine personality, (3) denial that ascription of personality to God is necessarily anthropomorphic. Third method discarded in light of previous discussion. First and second methods of escape closely related. Religious agnosticism tends to dogmatic denial of Divine personality. Denial of Divine personality tends to mystic nescience. Position the same whether reached by way of mystic theology or positivistic theory of knowledge. Religious agnosticism fails to satisfy rational and practical demands of religion. Either overcomes or yields to a distinctively religious attitude. Logical and actual historical tendency of religious agnosticism is toward skeptical atheism. Logic of the tendency. Psychologically and epistemologically impossi-

ble. Historical tendency exemplified. Movement of thought from Kant through Hamilton and Mansel to Spencer. Case of Romanes especially relevant. Only alternatives to skeptical atheism, (1) religion without worship and (2) religion divorced from reason. Doctrine of Symbolism.

LECTURE IV.

ATTEMPTED ESCAPE FROM ANTHROPOMORPHISM CONTINUED. DENIAL OF DIVINE PERSONALITY.

Results of denial of personality to God: (1) Attempt to conceive Deity under some lower category than personality. Resort usually to conceptions of "force" or "substance." These conceptions, however, anthropomorphic. (2) Religious agnosticism. Skeptical atheism already seen to be logical issue of religious agnosticism. Alternative to skeptical atheism: (1) Religion without actual worship or communion with Deity. Form without spirit. (2) Religion divorced from reason. Religious knowledge symbolical. Views of modern theology of Ritschlian school. Symbolical Theism of John Fiske. Ancient doctrine of allegorism. Exemplifies same mode of thought. Comparison of Gnosticism, Neo-Platonism, Averroism. Negative theology, Neo-Kentianism. Impossibility of maintaining divorce of faith and knowledge by such a device. Even if could be maintained, affords no escape from Anth. Apt to result in unrestrained Anth. Exemplified in Gnostic allegorism, which became rankly polytheistic.

LECTURE V.

THEOLOGICAL ANTHROPOMORPHISM AND PHILOSOPHY.

Necessarily anthropomorphic character of Theology exemplified in Fiske's philosophizings. Fiske's abandonment of the principle of "De-anthropomorphization." Does anthropomorphic element in Theism render it unphilosophical? Involves question whether Anth. is compatible with philosophical thinking. Various answers according to prevailing philosophical thought. Present day opposition to Anth. rooted in Empiricism. Fortified by Kant's Epistemological negativism. Empirical hostility to Anth. exemplified in Hume, Mill, Comte, Lewes, Bain, Spencer, Huxley, etc. Fiske's arraignment of Anth. Less consistent than Comte's and Strauss'. Comte follows to legitimate conclusion in phenomenalism. Opposition of naturalistic monism exhibited in thinking of Strauss and Haeckel. Similar opposition on part of abstract idealism. Fichte, Schelling, Schopenhauer, Hartman. Neo-Hegelianism a more concrete form of spiritualistic philosophy. Element of Anth. in profoundest philosophy of present day. Exemplified in Seth, Stirling, Caird, Fraser, Green, Lotze, Harris, Royce, Ormond. "Helplessness of Empiri-

cism." Refusal of reason to support its conclusions in phenomenalism and naturalism. Superiority of spirit to matter a final "value-judgment." Nature must be interpreted in terms of spirit. This is great lesson of Hegel's philosophy. Matter has no hypostatic existence apart from mind. Subject and object constitute a synthetic unity. Green's hysteron proteron of materialism. Anth. of the very terms "matter" and "force" in which naturalism renders its interpretations.

LECTURE VI. OMITTED.

LECTURE VII.

SCRIPTURE ANTHROPOLOGY.

Presumption in favor of Anthropomorphism already established. Revealed religion satisfies and perfects the principle of Anth. inherent in all religion. Instance of harmony of natural and revealed religion. Fact of incarnation, final vindication and counterpart of the "anthropomorphic tendency" or "necessity." Scriptural Anth. satisfies ideal requirements of ethics and philosophy. Contrast with Spencer's "Idealization of Humanity" in religion generally. Anthropomorphic tendency not in itself *per se* an idealizing potency in the sense of being intellectually and spiritually uplifting. Religious nature of man involved in perversity. Necessity of purification of the anthropomorphic tendency by Divine agency. Progressiveness in rational and spiritual character of scriptural Anth. Nowhere fails of ideal quality, but exhibits this quality more fully with progress of revelation. Scriptural Anth. examined in light of, (1) Scriptural formula of creation and re-creation of man in "Divine image." Relation of ideas of God and man in Scripture. Various interpretations of the formula. Underlying point of agreement. (2) Scriptural Anth. in light of passages most definitive of God's nature. Revelation of God as "I am." Involves personality as well as absoluteness. Does not render sufficiently explicit spirituality of God. Pure spirituality of God taught by Christ's words, "God is Spirit." Relation of Anth. and absolute elements in conception of Deity. Distinction between Christ's idea of God as spirit and all forms of abstract idealism.

LECTURE VIII. OMITTED.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1906—1907.

THE PSALMODY OF THE REFORMED CHURCHES

BY THE

Rev. Louis F. Benson, D.D.

Editor of "The Hymnal"

Author of "Studies of Familiar Hymns"

The Lectures will be delivered in the Miller Chapel,
Monday, Feb. 11, to Friday, Feb. 15, at 5 P. M.
and Saturday, Feb. 16, at 11 A. M.

LECTURE I.

THE PSALMODY OF THE CALVINISTIC REFORMATION.

The object of these lectures is to study the origin and follow the practice of congregational song in the Reformed Churches. In its origin neither a spontaneous, popular movement, nor a development of Lutheran hymnody, but an element of the Calvinistic cultus, and distinct in method and principle.

1. *The Genevan Psalter*. Calvin's endeavor to establish congregational song at Geneva. Conception and development of a metrical Psalter. First issue in 1539. Clement Marot's part in it. *La Forme des Prieres*, 1542. Beza and the completed Psalter of 1562. Its spread in France.

2. *The Psalter Music*, an essential feature. Pains taken with it. Its popularity and great influence in spreading Psalm singing. The Huguenot psalmody; and adaptation of the Genevan tunes to many languages.

3. *Calvin as the Founder of the Reformed Psalmody*. His personal leadership and work. His views (a) as to the subject matter of praise, (b) as to the function of music in the cultus. His views and example the determining influence in Reformed psalmody.

LECTURE II.

THE PSALMODY OF THE ENGLISH REFORMATION.

1. *Failure to introduce an English hymnody*: (a) along Lutheran lines. Coverdale's *Goostly Psalmes and Spiritual Songs*; (b) by way of Englishing the Latin Church hymns. The *Primers* and Cranmer's efforts for vernacular hymnody. The Prayer Books of Edward VI definitely establish English worship outside the area of hymnody.

2. *The Calvinistic psalmody introduced into England.* Sternhold imitates Marot: his *Certayne Psalmes* (1548-9), Edward's Act of Uniformity (1549) as an authorization of metrical psalmody: gives great impulse to production and use. The Scripture Paraphrase.

3. *Sternhold and Hopkins' Psalter.* The work of the Marian Exiles. Their *One and Fiftie Psalmes* (1556), the basis of English psalmody. Completion of Psalter (1562) under 'moderate' views. The appendix of hymns. The period dominated by Puritan predilection for psalms, but in time the appended hymns became a resource of the Puritans. The practice of psalmody: the tunes and 'lining the Psalm.'

LECTURE III.

THE PSALMODY OF THE SCOTTISH REFORMATION.

1. *Early (Lutheran) balladry and spiritual song. Ane Compendious Booke.* The Wedderburns of Dundee. Beginnings of Scottish Psalm singing (1546).

2. *The Scottish Reformation Psalter:* based generically on *Sternhold and Hopkins*, and specifically on the 1561 Edition of the Genevan Exiles' *Forme of Praiers*. Completion of Psalter by General Assembly and Uniformity Act (1564). The liturgical status of psalmody in Scotland as contrasted with England. Principle of Church control and its exercise. The controversy as to 'conclusions.'

3. *The Psalmody of the Old Psalter Period* (1564-1650). Contemporaneous descriptions. The song-schules, and decay of music. 'Proper' tunes, and rise of the "Common tunes." Efforts to Anglicanize Scottish worship: the Psalter of King James.

LECTURE IV.

THE PSALMODY OF THE WESTMINSTER ASSEMBLY.

Supremacy of Sternhold and Hopkins in England threatened in time of James I (*a*) by the impatience of culture at separation of poetry and devotion—*e. g.*, Geo. Wither and his *Hymns and Songs of the Church*, 1623; (*b*) by Puritan demand for a more literal version.

1. *The Westminster Assembly*. The Long Parliament and psalmody reform. 'Praise' in the Directory for Worship. *Rous' Version* as the proposed new Psalter. *Barton's Version*. Rivalry of the two prevents parliamentary action.

2. *The Westminster-Psalter period of Scottish Psalmody*. Detrimental effects of Directory and the new Psalter (revised by General Assembly and printed without tunes in 1650). Two types of Restoration psalmody: efforts to reconstruct parochial psalmody.

The absence of hymns and efforts to add them. Simcon's *Spiritual Songs*. Scottish Church becomes legislatively a hymn singing church in 1708. New movement toward hymns in 1741, inspired by Dr. Watts. *Translations and Paraphrases*, 1745, 1781. Enlargement of psalmody effected, but with disturbance.

LECTURE V.

THE REFORMED PSALMODY IN THE AMERICAN COLONIES.

1. *The Huguenot Psalmody*, of Coligny's colonies, and of New Amsterdam, connects American psalmody with the fountain head. The *Genevan Psalter* in America. The barrier of language confines it to narrow limits.

2. *The Pilgrim Psalmody*, at Plymouth and Salem. Ainsworth's *Booke of Psalmes* set to the Genevan melodies. It merges (1667, 1692) in the Puritan psalmody.

3. *The Puritan Psalmody* (1629), an extension of that current in Church of England. *Sternhold and Hopkins*. The Puritan yearning for "purity" brings about beginnings of an American psalmody. The *Bay Psalm Book*, 1640: characteristics and Presbyterian use. Musical rendering.

4. *The Dutch Psalmody*. The Colonists' Psalter (Dathen's) a translation of Marot and Beza's with the original Genevan music. Dutch characteristics. Attempt to preserve them in English Psalter of 1767. The *Psalms and Hymns* of 1789. The "Rule of Dort" and organization of R. P. D. Church as a hymn-singing church.

5. *The Scotch-Irish Psalmody*. *Rous's Version*. The meagre musical equipment. Proportions of immigration elevate Rous into commanding position.

The status of "the subject matter of praise" originally and under the Adopting Act.

LECTURE VI.

THE REFORMED PSALMODY IN THE AMERICAN PRESBY- TERIAN CHURCH.

1. *The Change in the type of Psalmody.* Influence of the Great Awakening on psalmody. Whitefield's part. Isaac Watts and his work. Early use of his *Psalms Imitated*. New York Controversy, 1744. Status as to (a) church control of psalmody; (b) subject matter of praise. The introduction of *Watts* slowly proceeding and always supported by Synod. The Second Church of Philadelphia case. Synod's position.

2. *The Psalmody a cause of division and controversy.* Effects of Revolution in worship: low estate of psalmody. Presbyterian union and a proposed new version (1785). *Barlow's Revision* of Watts, 1787. The question of hymns. The Psalmody Controversy: in Virginia, North Carolina, Kentucky.

3. *The Church as a Hymn-singing Church.* The Directory of Worship, 1788. Reformed Psalmody passes over to the minor Presbyterian bodies. Attempts to conserve metrical psalmody. The first hymn books. Matter of Church control. Psalm singing practically banished. Efforts to restore it. Concluding reflections.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1908-1909

The Philosophy of Revelation

BY

The Reverend Herman Bavinck, D.D.

Professor of Theology in the Free University
of Amsterdam

The Lectures will be delivered in Miller Chapel,
Monday, Nov. 2, to Friday, Nov. 6, at 5 P. M.
and Saturday, Nov. 7, at 11 A. M.

LECTURE I.

THE IDEA OF A PHILOSOPHY OF REVELATION.

Universality of the supranaturalistic world-view among all peoples in all ages and all religions, including Christianity and the Reformation. Change in this respect in the XVIIIth century through the "Enlightenment." The autonomy of the world and humanity applied first by way of revolution, then by way of evolution. Attempts at reconciliation in idealistic monism. The unsatisfactory character of this and indispensableness of supernaturalism for all religion. The idea of revelation and its psychological and historical mediation. The philosophy of revelation thinks through its content and correlates it with the thought and life of humanity as a whole.

LECTURE II.

REVELATION AND PHILOSOPHY.

The present status of philosophy. Revival of the need of philosophy and reappearance of old tendencies. Three types of philosophical world-interpretation. Decline of naturalism and materialism. Rise and growth of the pantheistic-monistic view in its various forms. Criticism of monism and the formula of evolution. Reaction against monism from the side of pragmatism. Pragmatism not merely a new method but a peculiar conception regarding reality and truth. The merit of pragmatism. Its unsatisfactoriness. Due to an insufficiently empirical spirit and ignoring of the facts of reality. Nominalistic character of pragmatism. Self-consciousness the point of departure in all knowledge. Truth and error in idealism. Nature of self-consciousness. Its content. Self-consciousness the basis of religion and morality, science and philosophy, because it discloses to man his own being, the reality of the world and the existence of God.

LECTURE III.

REVELATION AND NATURE.

God, the world and man the threefold object of science and philosophy. Restricted use of the English word "science." Independence and limitations of natural science. The conception of Nature. Physics presupposes metaphysics. Its constant use of metaphysical concepts. Its ignorance as to the origin, essence and movement of things, inadequate view of the laws of nature, and silence as to the final cause of the world. The world unexplainable without God. Proof of this is the pantheistic deification of the creature and the present revival of superstition in many circles. The importance of Christianity for natural science.

LECTURE IV.

REVELATION AND HISTORY.

History shows still more plainly the necessity and significance of revelation. Present-day conceptions of history. The significance of evolution in history. Historical facts too rich to be subsumed under one formula. The same difficulty in the attempt to distinguish a succession of periods and to discover the laws of history. The greatest difficulty of all in the enquiry into the meaning and purpose of history. An objective norm required for this. No history without metaphysics, without belief in a divine wisdom and power. Significance of Christianity for the study of history.

LECTURE V.

REVELATION AND RELIGION.

Religion as the chief ground of the conviction that the world rests on revelation. The existence of religion itself a decisive consideration. Universality and necessity of religion. Origin of religion. Impossibility of explaining its origin historically and psychologically through study of primitive man and the child. The construction of primitive man out of the data of animal life, life of nature-peoples, child life, a pure product of the imagination. Revival of the idea of a *religio insita*. Enquiry into the essence of religion leads to the same conclusions. No religion without revelation. The attempt at classifying religions leads back to the old division between true and false religions in a new form.

LECTURE VI.

REVELATION AND CHRISTIANITY.

The religio-ethical development of humanity leads to belief in the necessity and reality of revelation. The origins of the human race unknown to science, partially disclosed in tradition. The significance of tradition as estimated in previous ages and at the present day. Its relative value shown in the history of primitive culture, the study of Greek philosophy, the discoveries in Babylon and Assyria. The "*Völkeridée*" of Bastian. The unity of the human race well-nigh universally accepted at present. Unity includes common origin, common habitat and common tradition. Content of tradition. The Old Testament attaches itself to the tradition of the nations. Resemblance and peculiarity of Israel's religion as compared with the religions of the nations. Fulfilment in Christianity.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1909—1910.

THE HYMNODY OF THE ENGLISH SPEAKING CHURCHES

BY THE

Rev. Louis F. Benson, D.D.

Editor of "The Hymnal"

Author of "Studies of Familiar Hymns"

Stone Lecturer in 1907 on

"The Psalmody of the Reformed Churches"

The Lectures will be delivered in the Miller Chapel,
Monday, Feb. 21, to Friday, Feb. 25, at 5 P. M.
and Saturday, Feb. 26, at 11 A. M.

LECTURE I.

THE DEVELOPMENT OF THE ENGLISH HYMN.

INTRODUCTORY.

Foundations of congregational song were laid, before Luther and Calvin, by followers of Hus, with a vernacular hymnody, hymn tunes and hymn books.

As developed by Luther and Calvin, congregational song assumed two distinct types: (1) Luther conserved all available in the old cultus, especially the metrical hymn; he filled the old hymn-form with the new evangel. Hence the rich *German Hymnody*, the linial successor of the Latin church hymns. (2) Calvin ignored the church cultus, sought Scriptural authority, confined the singing to Scriptural songs. Hence *metrical Psalmody*, the linial successor of the old prose Church Psalmody.

DEVELOPMENT OF THE HYMN.

Lutheran influences aimed to establish the Hymn in England (Coverdale, *Goostly Psalmes and Sp. Songs*, c. 1531); and, more successfully, in Scotland (the Wedderburns). But in both countries Calvinistic influences established metrical Psalmody as the only congregational song.

The small appendices of hymns in the two Psalters: their problematical use. The *Veni Creator* and Luther's hymns therein a reminiscence, and not a bond of connection with the Latin or German Hymnody, which cease to affect English church song. For any prophecy of English hymnody, we must turn rather to the paraphrases therein. For the later Hymnody grew out of metrical Psalmody, partly (1) as a development from it, partly (2) as a substitute for it.

Three lines of development:

1. *By way of improving literary character of Psalters*, which were rough, and were played upon by two influences: (A) Puritan: demand for literalness (culminating in *Bay Psalm Book*, 1640; and "Rous" 1650) but ineffective in England. (B) Literary culture. Hence the long line of Psalters: (Sydney, Surrey, etc.) and attempt to impose Wither's (1632) on England, King James's (1631) on Scotland. In England movement culminated in *New Version* of Tate and Brady (1696). This "literary" Psalter helped to clear the way.

2. *By dilution of strictness of paraphrasing*. Demand for selection of and evangelical interpretation of Psalms. J. Patrick (*Century* 1679, complete 1691) the forerunner of Watts.

3. *By extension, to include other Scriptural paraphrases*. Calvinistic, and began from earliest days, but renewed in middle of 17th century to fill felt deficiency. *Scotland* (1650): Z. Boyd is ordered to translate other Scripture songs. After the Revolution, a like movement: failing from poverty of materials, etc. *England*: W. Barton (1659-1688): another forerunner of Watts.

Apart from development, an independent impulse to write in hymn-form shows at the Restoration. With Croxson (1644) and Ken (1692) begins the succession of modern hymn writers. Baxter (*Fragments*, 1681) at the center of a hymn movement. Mason's, *Spir. Songs* (1685) are free hymns: in its 8th edition when Watts appeared. Watts not the "Father of the English hymn."

LECTURE II.

THE LITURGICAL USE OF ENGLISH HYMNS.

At the Restoration (1660), church reestablished, but a breach in uniformity of worship; and so the church-song proceeds on denominational lines.

1. *Church of England*. The old Psalmody (*Sternhold and Hopkins*) resumed: Puritan dilapidations and indifference: no progress during the 17th century.

2. *Presbyterians*. Their high esteem of Psalmody. Its practice dwindles after Ejectment of 1662. After the adjustments of the Revolution, "Rous" generally used in the new "meeting houses." Pierce of Exeter refuses to sing the doxology, but denies Arianism. The drift to the developed unitarianism of 18th century and the unitarian Hymnody.

3. *Separatists*.

A. *Friends*. Favor song only under impulse of the Spirit. And neglect of music renders congregational song impracticable.

B. *General Baptists*. Smyth (Se-Baptist) sets forth that singing must be spontaneous and without book. Followed by Grantham in England. General Assembly of 1689 calls congregational song "carnal formality." No change before middle of 18th century.

C. *Particular Baptists*. *Broadmead Records* (1671-1685) show singing. In one of the congregations declining it, Benjamin Keach introduced (c. 1675) singing on Thanksgiving days, and (1690) every Sunday. This was the singing of *Hymns*. Bitter "controversy as to singing." Upon interference of General Assembly (1692) singing introduced by many congregations. Deeper issue subordinates older controversy of Psalm vs. Hymn. Foundations of Baptist Hymnody. Keach, Boyse (1693), Stennett (1697, 1712). Stennett one of Watts' sources.

D. *Independents*. Many differences of opinion and "cases of conscience." Cotton's (1647) and Ford's (1653) tracts. Psalmody suffered under Conventicle act (1670) and recuperated slowly after Revolution. Dissatisfaction with Psalms partly relieved by Patrick, but led to occasional use of hymns in last decade of 17th century. Beginnings of Independent Hymnody before Watts: M. Henry, *Family Hymns* (1674), Baxter, Boyse's and Davis' *Collections* (1694). The singing was by "lining" and with prolonged notes. The *Practical Discourses* (1708) show effort to improve. This situation the background to Watts.

LECTURE III.

DR. WATTS' "RENOVATION OF PSALMODY"; AND HIS SCHOOL.

1. *His scheme of an Evangelical Hymnody* in two parts: (A) *Psalms*: adapted freely to our state under Gospel and our civil conditions: changed from 'God's Word to us' to 'our word to God.' (B) *Hymns*: free and evangelical, under our right to develop and express spiritual gifts of preaching, prayer and praise.

2. *His fulfilment*: begins with *Horae Lyricae* (Dec. 1705). It embodies his distinction between poetry and hymns. Hymn must be suited to plainest capacity and be in familiar speech. The mass of his hymns in *Hymns and Spiritual Songs in three books* (1707, revised 1709). His system complete in *The Psalms of David imitated in the language of the New Testament, and applied to the Christian state and worship* (1719). His *Divine Songs* (1715) the fountain of children's hymnody. Further hymns in the *Sermons* (1721, 1723, 1727). "Watts Entire."

3. *Liturgical Use*. Introduced with some hesitation, the *Hymns* reached a sixth edition at date of *Psalms imitated*, which in turn greatly helped the *Hymns*. Both attain extraordinary use, which by last quarter of 18th century becomes a supremacy. S. Brown's early supplement, 1720. Series of supplements, beginning with Gibbons, 1769, and ending with J. Conder's *Congregational Hymn Book*, 1833. Reaction from popularity.

4. *Watts' Influence*. (1) *Upon the Hymn itself*: not the inventor of English hymns. Nothing essentially new in his hymn-forms: he worked (to their advantage) in the old Psalm measures. In contents the Hymn was lyrical expression of evangelical interpretation of Scripture, appropriated. In theology and tone, Calvinistic. His greatness is in his excellence, not novelty.

(2). *Upon Hymn production*. Model and founder of a school. School of Watts: (a) *Independent*. Doddridge, Gibbons (Pres. Davies), &c. Tends to run into prose. As to J. Hart's *Hymns* (1759). (b) *Baptist*. Their golden age of hymn writing. Anne Steele and her influence. Needham, Fellows, Fawcett, Burnham, Medley. Baptist hymn books: *Ash & Evans* (1769), *Rippon* (1787). Rippon connects beginnings of Baptist hymnody with our own time and with America. (c) *Scottish*. Watts brings a renewal of movement to enlarge Psalmody. The *Translations and Paraphrases* (1745, 1781) are of his school and the only characteristic Scottish hymnody.

(3) *Upon hymn singing*. Founder of our modern ordinance of Hymnody, raising and settling the issue of Psalm vs. Hymn; and filling the gap he created with acceptable hymns. Of the three 18th century forces in extending hymn singing (Watts, Wesley and Evangelical Revival) Watts was first. His influence in America in overthrowing Psalmody. The Watts Era among Presbyterians, Congregationalists and Baptists.

LECTURE IV.

THE HYMNODY OF THE METHODIST MOVEMENT.

1. Its independence of that of Watts. John Wesley's American hymn book, the *Charleston Collection* of 1737. Charles Wesley's hymns begin with his conversion (1738): first printed in *Hymns and Sacred Poems* (1739): and he becomes the poet of the movement. The *Collection* of 1741 the first Methodist hymn book: other collections, &c. The Hymn-Tracts: the controversial group, with satire and invective. The occasional and festival group. Wesleyan poetical publications number 61; Charles' hymns over 6,000.

After opening of City Road Chapel, John Wesley publishes (1780) *A Collection of Hymns for the people called Methodists*, almost exclusively written by the Wesleys, and the permanent Methodist standard.

John Wesley's place as great editor and administrator. His care for the music: Methodist tune-books: "Directions for singing." The fervor of the song. The development of choirs and ensuing controversy as to tunes and organs.

2. *Place of the Wesleys in history of the Hymn.* (The Hymn becomes with them more than church song; and has part in the history of religion). Practically the great bulk of C. W.'s hymns narrows to limits of the *Collection*. Methodist indifference and failure to print his works till 1868. John Wesley as a translator. Charles now stands with Watts at the head of English Hymnody, but this recognition long delayed. Much of Charles' work unavailable for general use and circumstances surrounding it unfavorable to its diffusion: the reproach of Methodism. The slow progress of Wesley's hymns into common use due to ignorance as well as prejudice. Instances showing extent of such ignorance.

3. *Wesley's work as affecting the ideal of the Hymn.* Change of tone and atmosphere. (1) Evangelistic Hymn. (2) Hymn of Christian experience becomes autobiographical: drawbacks. (3) Metrical development.

4. *Methodist Hymnody in America.* Wesley's provision for a liturgical church. *Sunday Service and Psalms and Hymns* (1784). The situation and early hymn books: *Pocket Hymn Book* (1788). The *Collection* of 1849 the best representative of Wesleyan Hymnody. *Methodist Hymnal* (1878 and 1905) show merging of characteristics in the general stream of modern Hymnody.

5. *Revival Hymnody.* Spiritual Songs of Early Methodism. "Great Camp Meeting Revival" (1799). Early song books. Development in Moody and Sankey movement. Its relations to and effect on Church Hymnody.

LECTURE V.

THE HYMNODY OF THE EVANGELICAL REVIVAL.

The congregational song of Church of England contemporaneous with Watts and Wesley is still metrical Psalmody (at its worst).

Method of its performance: 18th century hymn-tunes. Materials of praise in majority of parishes through the century were the *old* and new *version*.

Movements toward hymn-singing. 1. On a small scale, by those concerned with the *New Version*. *Supplement to Tate and Brady* Its little group of unauthorized hymns the nucleus of Church of England Hymnody.

2. Distinctive movement came from spiritual forces outside (Evangelical Revival). Relative positions of Hymn and Psalm at beginning of Revival. The evangelical clergy the only advocates of hymns. Exception as to Romaine. Whitefield and his hymn book, his co-workers and influence with Evangelicals. The proprietary chapels of Lady Huntington and others gave opportunity to introduce hymns.

(A) *Early group of Evangelical hymn books*: Madan (1760), Conyers (1767), De Courcy (1767), Toplady (1776) and his effort at "elegance," Simpson (1776) and Hull (1776). These laid foundations of Evangelical Hymnody: spiritual warmth, Calvinism and low church views, with emphasis on Christian experience.

(B) *The Olney Hymns* (1779) closes Hymnody of Evangelical Revival and fully represents its features. Its influence in introducing hymns, and in giving to English Hymn not only extreme individualism but a morbid touch.

(C) *New Series of Evangelical Hymnals*. They assume parochial character, and to that end include "Psalms and Hymns": Cadogan (1785), Venn (1785), Woodd (1794). Represent spirit of compromise. Woodd also contemplates adapting Hymnody to Prayer Book System.

(D) *Spread of Hymn Singing* and opposition. Test question as to lawfulness: Cotterill's *Selection* (1819). The York Settlement practically gave Hymnody official status in Church of England.

(E) *The Evangelical Hymnody in America*. EPISCOPAL CHURCH organized as Psalm-singing church. *Tate and Brady* adopted 1789 with supplement of 27 hymns (30 added, 1808). Came under evangelical influence, and its *Hymns* (1827) include Watts, Doddridge, Steele, Newton, Wesley, &c. This served till the Oxford influences intervened.

BAPTISTS were free to use the new hymnody as early as 1792 through republication of *Rippon*.

CONGREGATIONALISTS and PRESBYTERIANS much influenced by Evangelical divines, but in their Hymnody prolonged the Watts era undesirably, and turned people toward private collections. Nettleton's evangelical *Village Hymns* (1824); Leavitt's *Christian Lyre* (1830); Hasting's and Mason's *Spiritual Songs* (1831). Of official collections, the Connecticut Association's *Psalms and Hymns* (1845) and Presbyterian *Psalms and Hymns* (1833) embody the evangelical Hymnody, but two-fifths of the latter is still Watts. Dissatisfaction with authorized books continues the opportunity for private collections.

LECTURE VI.

THE LITERARY HYMN, AND THE HYMNODY OF THE OXFORD MOVEMENT.

1. *The Literary Hymn.* Heber's *Hymns* (1827) offers a new standard of Hymnody. Accommodation to church year, restraint, poetic grace and ornament. He writes to the melodies of the Romantic poets and seeks official approval, and aid of eminent poets. Great influence on development of the Hymn. His attitude precisely contrary to Watts, and goes far beyond Evangelicals; Thomas Kelly (1802-1858); and even Montgomery, who is satisfied with a refined edification. Criticism of Heber: who on the whole established a new type. Henceforward a new school of poetic hymn writers. Growth of the literary quality in modern hymn books.

2. *Hymnody of Oxford Movement.* Keble's *Christian Year* (1827) throws glamour of poetry over feast and fast: thus prepares the way. Palmer's *Origines Liturgicae* (1832) traces "Daily Prayer" to the *Breviary*, but slights hymnic element. Newman reverts to *Breviary* (*Tract 75*) as itself the "Catholic" model: translates some of its hymns. Translations of *Paris Breviary* hymns by Williams (1839) and Chandler (1837). Mant's *Ancient Hymns* (1837); Newman's *Hymni Ecclesiae* (1838). The *Paris Breviary* and the search for things primitive: but the work of Oxford School revealed the Latin hymn and acclimated it.

Work of Oxford movement was restoration. (1) In restoring the ante-Reformation hymns. (2) In restoring the *Liturgical type* of hymn: one dealing with the church season, and having its fixed place in liturgical order. *Breviary* capable of private adoption, hymnody free: therefore the Liturgical Hymn one of the first definite products of Movement.

Early group of Tractarian hymnals (1837-1851) experimental; show willingness to follow new leaders; but not satisfactory. New epoch with J. Mason Neale: his criticisms and proposals of 1850. His accomplishments, researches and publications in Mediæval Hymnology. The sequence. He fills Tractarian needs, and gives a new color to Protestant Hymnody. Neale's radical proposal to abolish modern hymns and sing only versions of ancient hymns to their plain-song melodies: embodied in *Hymnal Noted* (1851-54). Still the ideal of some Anglicans. Neale's pioneer work in Greek Hymnody: his successors.

Hymnals of decade '51-'61 of various schools: provide for evangelical succession and introduce the hymnal with tunes. But general trend high-church: culminate in *Hymns Ancient and Modern* (1861), which settles basis of Anglican Hymnody up to the present. The Anglican School of hymn writers and musicians.

Oxford movement a great influence in all the churches in Great Britain and America. Protestant Episcopal *Hymnal* of 1872 and

Britain and America. Protestant Episcopal *Hymnal* of 1872 and 1902. *Presbyterian Hymnal* of 1874.

3. *Present day Hymnody*. Our modern hymnody the Evangelical Hymnody as modified by Literary and Liturgical movements, and the tendency toward unification. The newest movement is away from evangelical emphasis if not evangelical doctrine. Widespread demand for "a new Hymnody"; specifically a "Hymnody of the Kingdom" with emphasis on service and social amelioration. *Longfellow and Johnson*: John Hunter's (Glasgow) *Hymns of Faith and Life: The Pilgrim Hymnal*. Its affinities and prospects.

PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1910-1911

Questions arising out of Paul's First
Epistle to the Corinthians

BY

Sir William M. Ramsey, D.C.L., LL.D., L.H.D., D.D.

Professor of Humanity in the University of Aberdeen

The Lectures will be delivered in Miller Chapel,
Monday, Oct. 31, to Friday, Nov. 4, at 5 P. M.
and Saturday, Nov. 5, at 11 A. M.

I. Considerations regarding the dating of the Epistles of Paul and Hebrews: References to individuals, such as Epaphroditus, Timothy, &c Exordia and final salutations. Lapse of time during the composition of some Epistles.

II. Philosophy among the Corinthians: education: contrast of word and force: Greek character.

III. Paul's views regarding the family: women: veiling: marriage: celibacy and the life of divine service.

IV. Position of the early Christians in the Graeco-Roman society: politics: magistracies: law courts: social gatherings and social courtesies: participation in pagan feasts.

V. Relation of pagan feasts to the Christian Eucharist: doctrine of Paul regarding the Eucharist: earlier history of the rite: ceremonial: power that lay in the rite.

VI. Conception of power fundamental in Paulinism: the world as the expression of force: sin as a force of degeneration: religion as the law of right development: the force in development, and the consummation of development (eschatological).

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1911—1912

THE HIGHER CRITICISM : ITS FUNCTIONS AND PROBLEMS

BY THE

Rev William M. McPheeters, D.D., LL.D.,

Professor of Old Testament Literature and Exegesis,
Columbia Theological Seminary, S. C.

The Lectures will be delivered in the Miller Chapel,
Monday, Feb. 19, to Friday, Feb. 23, at 5 P. M.,
and Saturday, Feb. 24, at 11 A. M.

LECTURE I.

FUNCTION AND PROBLEMS OF HIGHER CRITICISM NEED TO BE PRECISED.

INTRODUCTION.

Choice of subject. Aim, scope, and spirit of lectures. Wording of theme.

REASONS FOR DISCUSSION.

I. Negative:

No serious attempt as yet to determine specific function of this discipline; nor have its problems been carefully analyzed, precised, and stated.

1. Eichhorn, the reputed "father of the Higher Criticism," too much absorbed in praxis of discipline to formulate a science.

2. Same true of those coming after him. Many mere *obiter dicta*: but only two formal expositions. One by Dr. C. A. Briggs, in 1883; the other by Dr. A. C. Zenos, in 1895. Both worthy of fuller notice than these lectures permit. Merits and limitations of each noted.

II. Positive:

1. Answers to the question: What is the Higher Criticism? evidence confusion, and suited to beget confusion. Proof.

2. Nature and importance of discipline much misconceived. Higher Criticism treated as merely an alternative name for (a) Literary Study; (b) Literary Criticism; (c) Historical Criticism; (d) Special Introduction. Cause of this confusion. Its Cure.

3. Nature, interdependence, and importance of its problems also much misconceived. Cause, and cure same as before. Results: (1) In practise minor problems have absorbed attention; (2) The most remarkable claims and concessions have been made; (3) Fundamental problem for solution of which discipline exists rarely directly faced in light of facts.

4. Implications of the first element in name almost universally denied.

LECTURE II.

AN ATTEMPT TO DETERMINE THE FUNCTION OF THE
HIGHER CRITICISM.

I. DEFINITION.

The Higher Criticism is the science of the processes by which we seek to determine the real or to test the alleged kind and degree of religious value books, like those of the Old and New Testaments, *professing to be "source books" for religion*, by setting the claims made for such books in the light of their real as contrasted with their alleged origin and literary form, so far as the former can be determined in the use of circumstantial evidence.

N. B.—Definition indicates that discipline has limitations.

II. ANALYSIS OF DEFINITION.

i. The Higher Criticisms a science. ii. Concerned exclusively with "source-books" for religion, such as Sacred Scriptures. This habitually denied. Reasons for denial. Evidence for correctness of statement. iii. Origin of discipline: 1. Same as that of other sciences.—Illustrated from Literary Criticism, &c. 2. Four facts in which Higher Criticism has its origin: (1) A certain kind or degree of religious value claimed for SS. These claims made (a) by SS., and also (b) by others for them. These two sets of claims are not necessarily coincident. (2) A certain origin and literary form claimed for SS. These claims made (a) by SS. sometimes explicitly, sometimes implicitly; and also (b) by others for SS. These two sets of claims not always coincident. (3) Validity of claims as to religious value hinge upon validity of claims as to origin and literary form. Made so to hinge (b) by SS. themselves—Evidence; (b) by others irrespective of school—Evidence; (c) so hinge from inherent necessity of case—Evidence. (4) A body of circumstantial evidence bearing upon validity or invalidity of claims made as to origin and form of several books of SS. 4. These facts demand a science and determine its function.

iv. Function of Higher Criticism: To ascertain and exhibit the significance of the relation between the real and the alleged origin and literary form of the several books of SS. for the real or the alleged religious value of the books. Corollaries: 1. Fact that this is function of Higher Criticism makes it impossible to confound it with such disciplines as Literary Study, &c. 2. Shows that Higher Criticism (1) is not (a) an interpretative discipline, like Literary Study, or Special Introduction; nor (b) an apologetic discipline, like the Evidences; but (2) Strictly a "critical" discipline. Its character as such should be frankly recognized and its rights respected. The terms "evangelical criticism", "rationalistic criticism", "destructive criticism", "constructive criticism", however common, are solecistic. True critical attitude defined by Dr. Willis J. Beecher. 3. Justifies implications of term "Higher" in name of discipline. It is superior in dignity and importance to (1) Literary or Historical Criticism; (2) Textual Criticism. Proper conception of latter discipline that of Prof. B. W. Bacon.

v. Foregoing account of function of Higher Criticism justified and verified by actual history of praxis of discipline.

vi. Nor is it discredited by the fact that those holding contradictory views as to origin and literary form of the several books of SS. agree in extolling the religious value of these books. This fact sufficiently explained—1. By bias that blinds one to conclusion demanded by premises; 2. By mental confusion that fails to grasp relation between premises and conclusion; 3. By radically different views as to the nature of "religion."

vii. All discussion of (1) Processes, (2) data, (3) kind of evidence relied upon in Higher Criticism must be omitted for lack of time.

LECTURE III.

I. PROBLEM OF ORIGIN: GENERAL VIEW.

II. PROBLEM OF TEMPORAL ORIGIN: FORMS ASSUMED.

I. GENERAL VIEW OF PROBLEM OF ORIGIN.

i. Term "Origin": 1. Reduces to unity all the questions usually discussed in connection with (1) authorship; (2) time of composition; and (3) place of composition of a given writing. 2. Signalizes the *genetic* relation that these factors sustain to writing. 3. Signalizes the primacy of problem of Personal as compared with those of Local and Temporal Origin. 4. Transfers attention from author's name to core of problem of authorship. 5. Throws a flood of light upon relation existing between the problems and the processes of the Higher Criticism.

ii. In regard to problems grouped under this general term it should be noted—1. That though closely related they are distinct one from the other. 2. That in the Higher Criticism none of them is treated for its own sake; nor as an abstract problem: but always and only for its bearing upon something else, and ultimately for its bearings direct or indirect upon real or alleged religious value of writing. 3. In Higher Criticism direct testimony as to Origin is excluded. Its validity is being tested. 4. Nature of phenomena giving rise to problem illustrated.

II. FORMS ASSUMED BY PROBLEM OF TEMPORAL ORIGIN

i. Factors giving rise to problem of Temporal Origin two: 1. The complex of influences summarized under the term "Zeitgeist"; and 2. Complex of influences summarized under term "Environment." Harnack and Dillmann on the nature and potency of these factors. They furnish the occasion and determine the purpose of a writing; they also determine media through which, and modes in which this purpose finds expression.

ii. Forms Assumed: 1. Was a given writing produced under the influence of a single zeitgeist and environment, or more than one? and if under more than one, how many? 2. What were the characteristics of the zeitgeist and environment under which a given writing, or this or that part of it was produced? 3. In what respects and to what extent have the contents or the form of the writing been affected by zeitgeist or environment? 4. What is the significance of any and all of the results of the foregoing investigation for the kind or degree of value possessed by the writing?

N. B.—The third of these questions constitutes the problem of Temporal Origin Proper. The fourth indicates the purpose for which the Higher Criticism concerns itself with the problem.

LECTURE IV.

BEARING OF THE SEVERAL FORMS OF PROBLEM OF TEMPORAL ORIGIN.

I. PROBLEM OF SINGLE OR MULTIPLE TEMPORAL ORIGIN.

1. Primarily merely a means of enabling the investigator to determine with how many and what problems of Single Temporal Origin he is confronted; and ultimately with how many and what problems of Temporal Origin Proper. 2. Often bears on problem of Single or Multiple *Personal* Origin. Need of caution here as to inference to be drawn. 3. In every instance one object is to test some claim—expressed or implied, made for the book or by it. The outcome of such a test is always a matter of importance either for the alleged, or for the real value of the book.

II. PROBLEM OF DATE *Simpliciter*.

May bear—1. On literary form of writing under examination. Dillmann on Gen. i. 2. On its literary value. G. A. Smith on style of Haggai, and prophets of Persian Period. 3. On historical value. Testimony of Sir William Ramsay, and David Strauss. 4. On religious through historical value. Luke i. 1-4, 1 Jo. i. 1-4. 5. On authorship or problem of Personal Origin.

III. CONCLUSIONS.

1. It is a weakness of much that passes for Higher Criticism that it permits its attention to be absorbed with problems of Single or Multiple Temporal Origin, or Date *simpliciter* to entire exclusion of problem of Temporal Origin Proper.

2. History of a literary production one thing; the higher criticism of it another and distinctly different thing. Literary history of a writing an indispensable starting point, but an impossible stopping place for higher critic. The fundamental question for latter is not—What *has been the history* of this writing? but—What is the *significance of such a history as that of this writing* for its value?

3. Higher Criticism specially concerned with the zeitgeist and environment under which writing received its *final* form.

LECTURE V.

PERSONAL ORIGIN: FORMS AND BEARINGS OF PROBLEM.

Usually called "Question of authorship".

Problem of Personal Origin preferable. Reveals core of problem. Sharply differentiates problem of Personal Origin Proper from subsidiary forms. Throws light upon significance of subsidiary problems; and upon their bearing upon one another and upon main problem.

I. PROBLEM OF PERSONAL ORIGIN PROPER.

i. Problem Stated: What significance for the value of a given writing has the fact that it is from the pen of a person of such and such gifts and qualifications? N. B.—The very name of problem assumes a *genetic* relation between a writer and the progeny of his brain. Term genetic more fully defined. Assumption justified.

ii. Bearings of problem on value. 1. Sometimes denied. Denial due (1) Sometimes to a mistake as to real issue involved in authorship; (2) Sometimes to mistaken notion that our Lord's endorsement of the Old Testament *imparts* value. Expert testimony changes no facts; imparts no new significance or value to facts. Worth of the testimony itself liable to be judged by facts—once they are clearly ascertained.

2. Bearing of Personal Origin on value of a given writing varies—(1) with literary form of writing; (2) with purpose of writing; (3) with nature of gifts and qualifications of writer. Moral qualities and official qualifications most automatic in their effects on value.

II. SUBSIDIARY PROBLEMS.

(I) Problem of Single *or* Multiple Personal Origin.

i. Problem stated: Is a given writing in its entirety from a single pen, or were more pens than one concerned in its production?

ii. Object of inquiry to enable investigator to ascertain how many and what problems confront him.

(II) Problem of Multiple Personal Origin.

1. Every writing of multiple personal origin presents as many separate problems of Personal Origin Proper as there were individuals concerned with composition of writing.

2. Ultimate problem will be: What significance for the value of the writing as a whole has the fact that it is the resultant of the activities of such and such persons, who severally employed such and such methods, &c. The obvious intricacy of this problem instead of warranting the summary method in which it is usually disposed of simply discredits the results reached by such a method. Dr. Driver's account of the origin of Deut. a case in point.

3. Bearings of problem. May bear (1) On temporal origin of writing; (2) its literary form; (3) its value. (4) Bearings upon religious value illustrated.

III. PROBLEM OF ONYMIY.

i. General View: 1. Problem stated: What was the name of the author of a given writing? 2. This obviously a different question from—What manner of man was the author? 3. Former question under certain circumstances decisive of latter. 4. Name in and of itself alone never significant. 5. Always significant when

person denoted by it is a "known" person. 6. Terms "known" and "unknown" person defined. Illustrated by name "Moses." Same conceivably true of "J", "E", &c.

ii. Forms Assumed: 1. Is writing onymous, i. e., does it bear a name? If so, (1) Is it autonymous? Is the person bearing the name "known", or "unknown"? (2) Is it pseudonymous? If so, (a) Is it so by error of transcriber or collector? or (b) by act of the author himself? If the latter, What was the motive? (3) Is it pseud-epigraphic? The motive?

2. Is writing anonymous? If so (a) is it so by accident? or (b) by act of author? His motive?

LECTURE VI.

LITERARY FORM: NATURE AND BEARINGS OF PROBLEM.

I. PROBLEM OF LITERARY FORM.

i. Circumstances giving rise to problem: 1. Ancient methods of book-making; 2. Attitude of ancient author to matter of form; 3. The Bible "the worst printed book in the world" (Moulton); 4. All admit the presence in the Bible of a large variety of literary forms: but the widest difference of opinion prevail as to the particular form found in this or that given book.

ii. As a problem of Literary Criticism: 1. A question of fact: (1) What is the form used in a given writing? (2) Is it used for its natural purpose? If so, with what skill? (3) If not, then,—(a) for what purpose has it been used? (b) with what skill has it been used for *that* purpose?

iii. As a problem of Higher Criticism. What significance for the value of a given writing has the literary form therein employed, *as therein employed?*

II. LITERARY FORMS.

1. Origin of literary forms. 2. Their differentiae (1) partly external; (2) partly internal. The latter the more permanent and essential. Illustrate from "prose" and "poetry"; "story" and "history." 3. Important Corollaries: (1) No two literary forms are designed for or equally adapted to the same purpose; (2) No two possess just the same kind of value; (3) The external characteristics of one form may be superimposed upon the internal characteristics of another. A man in woman's clothes is still a man. (4) The value of a literary form is not a fixed quantity; but varies—(a) with the use to which the form is put; (b) the purpose for which it is so used; (c) the skill with which it is used for *that* purpose.

III. BEARINGS OF PROBLEM.

1. On temporal origin of writing; 2. On its personal origin? 3. On kinds of value claimed by or for it? 4. Degree of value possessed by it? 5. On kind and degree of religious value claimed by or for it?

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

For 1912—1913

THE HOLY SPIRIT OF GOD

BY THE

Rev. W. H. Griffith Thomas, D.D.

Professor of Old Testament Literature and Exegesis,

and of Ecclesiology,

Wycliffe College, Toronto, Can.

The Lectures will be delivered in the Miller Chapel,
Monday, January 27, to Friday, January 31, at 5 P. M.,
and Saturday, February 1, at 10.30 A. M.

THE HOLY SPIRIT OF GOD.

LECTURE I.

THE BIBLICAL REVELATION (i).

INTRODUCTION—THE OLD TESTAMENT—THE APOCRYPHA.

I. INTRODUCTION.

1. The supreme question of to-day.
2. The place given in the New Testament.
3. The unique fact and force in Christianity.
4. The attention given to the subject.
5. The spiritual importance to-day.
6. The plan of study.

II. THE OLD TESTAMENT.

1. The Source of the doctrine.
2. The place in the Old Testament.
3. The relation of Old Testament and New Testament doctrine.
4. The various books.
5. The terms used.
6. The main lines of teaching.
7. The question of development.
8. The doctrine summarized.

III. THE APOCRYPHA.

1. The Movement between Malachi and Matthew.
2. Palestinian Judaism. Angelology.
3. Alexandrian Judaism. Wisdom.
4. The chief contribution of this period.
5. The period summarized.

LECTURE II.

THE BIBLICAL REVELATION (ii).

THE NEW TESTAMENT.

1. The prominence.
2. The methods of approach.

I. FIRST STAGE. THE EPISTLES OF ST. PAUL.

1. The progress of thought.
2. The substance of teaching.

II. SECOND STAGE. THE ACTS.

1. The Pentecostal gift.
2. The problem raised.

III. THIRD STAGE. THE SYNOPTIC GOSPELS.

1. The Life of Christ.
2. The Ministry of Christ.

IV. FOURTH STAGE. THE FOURTH GOSPEL.

1. The developed teaching.
2. The special features.

V. FIFTH STAGE. REMAINDER OF NEW TESTAMENT.

VI. SUMMARY OF THE BIBLICAL REVELATION.

LECTURE III.
HISTORICAL DEVELOPMENT.
CHURCH HISTORY.

I. THE ANTE-NICENE CREED.

1. Its character.
2. Its chief names.
3. Its results.

II. NICAEA TO CHALCEDON.

1. The Council.
2. The controversies.
3. Constantinople.

III. CHALCEDON TO JOHN OF DAMASCUS.

1. The settlement at Chalcedon.
2. The Filioque.
3. The position.

IV. THE MIDDLE AGES.

1. The rebound from Augustinianism.
2. The twelfth century.
3. Mysticism.

V. THE REFORMATION.

1. The causes.
2. The character.
3. The consequences.

LECTURE IV.

THEOLOGICAL CONSTRUCTION (i).

THE DOCTRINE OF THE GODHEAD.

1. The meaning and place of Biblical Theology in relation to Dogmatic Theology.
2. The expression of Dogmatic Theology in the Creed.

I. THE HOLY SPIRIT IN RELATION TO THE GODHEAD.

1. The Personality of the Spirit.
2. The Deity of the Spirit.
3. The bearing on the doctrine of the Trinity.
4. The true meaning of the Trinitarian doctrine.

II. THE HOLY SPIRIT IN RELATION TO CHRIST.

1. The specific New Testament teaching.
2. The Spirit as the Revealer of Christ.
3. The dogmatic formulation.

III. THE HOLY SPIRIT AND DIVINE IMMANENCE.

1. The true doctrine of Immanence.
2. The relation of Immanence to the Incarnation.
3. The place of the Holy Spirit.

IV. THE HOLY SPIRIT AND THE CHRIST OF HISTORY.

1. The redemptive Person and Work of Christ.
2. The Holy Spirit's application of Christ's redemption.
3. The problem of the relation of facts to faith.

LECTURE V.

THEOLOGICAL CONSTRUCTION (ii).

THE DOCTRINE OF DIVINE REVELATION.

1. The Nicene Creed: "Who spake by the Prophets'.
2. The Holy Spirit and Holy Scripture.

I. THE HOLY SPIRIT IN RELATION TO THE BIBLE.

1. In Old Testament prophecy.
2. The witness of the New Testament.
3. The Holy Spirit in Apostolic and sub-Apostolic times.

II. THE HOLY SPIRIT AND DEVELOPMENT.

1. The New Testament "deposit."
2. The development of doctrine.
3. The Modernist movement.

III. THE HOLY SPIRIT AND MYSTICISM.

1. The doctrine of "The Inner Light."
2. Mysticism and the Historic Christ.
3. The functions of the Holy Spirit.

IV. THE HOLY SPIRIT AND INTELLECTUALISM.

1. The question of religious authority.
2. The place of the Reason.
3. The work of the Holy Spirit.

LECTURE VI.

SPIRITUAL APPLICATION.

THE INDIVIDUAL — THE CHURCH — THE WORLD.

I. THE INDIVIDUAL CHRISTIAN.

1. The Nicene Creed: "The Lord and Giver of Life." The Spirit and believers.
2. The special features of Christianity in relation to the individual.
3. The work of the Holy Spirit.
4. The method of the Holy Spirit.

II. THE CHURCH.

1. The Church in the New Testament.
2. The Holy Spirit in the Church.
3. The two great problems: (a) Unity; (b) Liberty.

III. THE WORLD.

1. The cosmical relations of the Holy Spirit.
2. The Spirit's conviction of the world.
3. The Spirit in relation to evangelization.

CONCLUSION — REVIEW — THE CALL TO THE CHURCH TO-DAY.

VI. THE REACTION AND REVIVAL.

1. Arminianism and Deism.
2. The Puritans.
3. The Methodist and Evangelical Revivals.

VII. THE NINETEENTH CENTURY.

1. Germany.
2. England.
3. America.

SUMMARY.—Review and Conclusions.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1913—1914

The Christian Faith in the Light of Modern Knowledge

BY THE

Rev. William Hallock Johnson, Ph. D.

Professor of Greek and New Testament Literature and Exegesis,
Lincoln University, Pennsylvania.

The Lectures will be delivered in the Miller Chapel,
Monday, February 9, to Friday, February 13, at 5 P. M.
and Saturday, February 14, at 10:30 A. M.

LECTURE I.

WHAT IS THE CHRISTIAN FAITH?

Introduction: Unrest and doubt characteristic of our age. Symptoms of religious unrest. Necessity in each age of readjustment. The challenge of doubt.

What is the Christian Faith? Need of a definition. Is Christianity in essence to be distinguished from Pauline Christianity?

I. Paul and Other New Testament Writers.

Identity in attitude toward the Passion, Resurrection and Person of Christ.

II. Paul and the Primitive Apostles.

Lines of connection between them.

Paul's Christology not questioned by opponents.

Radical difference between Paul and other Apostles inconsistent with his alleged pervasive influence in New Testament.

III. Jesus and Paul.

Harmony in ethical teaching.

Is doctrinal element in Paul's teaching foreign to Gospel of Jesus?

Harnack on Essence of Christianity. The passage Matt. xi:27.

Harnack and Wellhausen on "Q" and Mark. Christology of the Synoptic Gospels.

Von Dobschütz on the Double Gospel. Harnack's later statements.

The Double Gospel and experience.

IV. Should Christianity free itself from dogma?

Minimizing tendency of undogmatic Christianity.

Resulting dilemma.

Conclusion.

LECTURE II.

THE CHRISTIAN FAITH AND MODERN SCIENCE.

Traditional opposition of science and religion.

Science regarded (1) as a friend to religion; (2) as a substitute for religion; (3) as a foe to religion.

Two crises in the relations of science to Christianity:

1. The Copernican theory. Insignificance of the earth. What is man? Adjustment of religious thought.
2. The Darwinian theory. Elements in Darwin's generalization. Inferences unfavorable and favorable to Christianity. Darwinism and evolution.

PROBLEMS OF EVOLUTION TO-DAY.

I. The Scientific Problem: the Method of Evolution.

Neo-Darwinism; neo-Lamarckism; orthogenesis; mutationism.
Present state of opinion as to natural selection.

II. The Philosophical Problem: the Meaning of Evolution.

Mechanism and purpose. Fitness of the environment.
Can purpose be accidentally evolved?
Preformation and epigenesis: current use of evolution in latter sense.
Origin of life and of man. The individual and the race.

III. The Theological Problem: Religious Interpretation of Evolution.

Is a theistic interpretation possible?
Continuity and progress.
Review and conclusion.

LECTURE III.

THE CHRISTIAN FAITH AND PSYCHOLOGY.

The psychology of religion—"made in America." Its precursors and founders.

Practical maxims of general psychology: their agreement with Christian teaching.

The psychology of religion: complexity of its material, and differing attitudes of its investigators.

I. The Psychology of Religious Experience. Points emphasized in the discussion:

The normality of religion.

The power of religion in the individual and in society.

The need of salvation.

The way of salvation.

II. Metaphysical Implicates of Religious Experience.

1. The pathological explanation: religion abnormal.

2. The sexual explanation: religion an irradiation of the sexual impulse.

3. The psychological explanation: the sub-conscious the source of the religious life.

4. The social explanation: religion an idealization of social standards.

5. The theistic inference (a) The Pragmatic argument: religion true because good for the individual and for society. (b) The argument from cause: God is real because He produces real results.

Argument from Christian experience.

Importance of psychological study for the ministry.

LECTURE IV.

THE CHRISTIAN FAITH AND RECENT PHILOSOPHY.

General relations of philosophy to religion and to Christianity.
Leading representatives of present day philosophy.

I. Bergson and Creative Evolution.

Creative evolution and Darwinism.
Criticism of mechanism and finalism.
Bergson's temporalism. Instinct and intelligence.
The vital impulse. Its possible interpretations.
Attitude toward theism. Is purpose excluded?

II. Eucken and the Truth of Religion.

His critique of Naturalism, of Pragmatism, and of Absolutism.
Universal religion and characteristic religion.
"Can we still be Christians?"
Bergson and Eucken as prophets of a new era.

III. Ward and the Realm of Ends.

His pansychism.
Transition from pluralism to theism.
Character of his theism.
His argument for immortality.

IV. Royce and the Problem of Christianity.

Essential ideas of Christianity. The doctrines of the church, of sin,
and of atonement.
Royce's interpretation of the parables, and of the Pauline epistles.
His metaphysical construction. The will to interpret.
Historical basis of Christianity. The Incarnation.
Philosophical interest in Christianity and its significance.

LECTURE V.

THE CHRISTIAN FAITH AND OTHER RELIGIONS.

Growth of knowledge of the Ethnic Religions.
Reasons for interest in their study.
The religious-historical method.

I. Christianity and Primitive Religions.

The origin of religion.
Character of primitive religions.

II. Christianity and Ancient Religions.

1. The question of resemblance.
2. The question of genetic relation.
3. The question of interpretation. The early Fathers on the Virgin Birth.

Christianity and the worship of the Emperor.
Paul and the Mystery Religions. Views of Reitzenstein.
Sources of Pauline Christianity.
Why did Christianity conquer the Roman world?

III. Christianity and Modern Religions.

The missionary propaganda.
Christianity as an universal religion.
Its fulfilment of the great religious ideas of the race.
Distinctive features of Christianity.
Conclusion.

LECTURE VI.

THE CHRISTIAN FAITH AND BIBLICAL CRITICISM.

Remarks on Old Testament criticism. Relation between Old Testament and New Testament.

NEW TESTAMENT CRITICISM.

- I. The Pauline Epistles. The Tübingen view. Later Criticism.
II. Thess., Ephesians and the Pastorals. The Radical School.
- II. The Acts. Tendencies of recent criticism. The questions involved: (1) Authorship; (2) Integrity; (3) Historicity; (4) Date. Views of Harnack and Koch on the date. Did Luke use Josephus?
- III. The Synoptic Problem. The Two-Document theory. Modifications of the Two-Document theory by the assumption (1) of an *Ur-Marcus*, or (2) of the use of "Q" by Mark. Bearing of Harnack's early dating of the Lukan writings. The Synoptic Problem and the historical trustworthiness of the Gospels.
- IV. The Johannine Problem. (1) Authorship. Evidence for apostolic authorship. The Fourth Gospel and the First Epistle. Rejection of apostolic authorship assuming (a) the Ephesian residence of the Apostle John. The Presbyter John. (b) Denying Ephesian residence. The DeBoor fragment. (2) Historical value. Relation to Synoptics: points of difference and of contact. The value and significance of New Testament criticism. Concluding remarks.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1914—1915

Sir Archibald Johnston, Lord Wariston

BY

D. Hay Fleming, LL.D.

Official Editor of the Register of
the Privy Seal of Scotland

The Lectures will be delivered in the Miller Chapel,
Monday, October 19, to Friday, October 23, at 5 P. M.
and Saturday, October 24, at 10:30 A. M.

SIR ARCHIBALD JOHNSTON, LORD WARISTON.

I.

19th October.

Born in 1611. His kin. His delight in prayer. His *Diary*. Early piety. Frequent communion. Courtship and marriage. Jean Stewart. Her sudden death. His grief, desolation, despair. Assured of God's love in bereavement. Choice of a profession. Hesitates between the law and the ministry. Decides for the law. His reasons. Admitted to the bar. Resolves to marry again. Difficulties in selecting a wife. Disappointment. Three ladies (Helen Hay, Catherine Morison and Mariot Sinclair) recommended. Meets Helen Hay. He forewarns her of his cankered temper. Their preliminary vow and imprecation. They study Calvin's *Catechism* and pray together. Their marriage.

II.

20th October.

He acquires the estate of Wariston. Is a successful advocate. Reasons of his success. Spiritual ecstasies. Ecclesiastical troubles. Laud's *Liturgy*. Wariston's opinion of it. Consulted regarding its imposition. Its hot reception in Edinburgh. He prays for guidance concerning it. Petitions the Privy Council against it. Studies the question of the civil magistrate's power in things spiritual or ecclesiastical; and also the question of the King's prerogative. Willing to fight the church's battle, if God calls him thereto. The noblemen ask him to advise them in their opposition to the Service-Book. He consents; but in this cause will have no client or rewarder except the Lord. Throws himself eagerly and energetically into the work. By royal proclamation the King takes entire responsibility for the obnoxious book, and forbids active opposition to it under pain of treason. Wariston protests against this proclamation at the Market Cross of Edinburgh. He and Alexander Henderson draw up the National Covenant. It is sworn and subscribed in the Greyfriars Church, Edinburgh, on the 28th of February, 1638.

III.

21st October.

The Covenant enthusiastically adopted throughout Scotland. Causes of opposition to the hierarchy. Loyalty of the Covenant. Its bond for mutual defence in defence of religion. The King temporises. He desires the Covenant to be given up. Wariston prepares reasons why it should not. An expurgated royal proclamation. Wariston protests against it. The King's Commissioner constrained to tear up an unrecorded Act of Privy Council. The Covenanters claim the right of calling and holding a General Assembly, and of maintaining their religion, laws and liberty "against all persons whatsoever." Device to split the Covenanters. Wariston defeats it. The King's concessions. His rival Covenant. Three proclamations. Wariston's protest. His opinion of the King's Covenant. The King's serpentine instructions. Wariston asserts and proves the rights of ruling elders. His preparations for the famous Glasgow Assembly. He is chosen clerk. Success of the Assembly largely due to him.

Unsatisfactory condition of Wariston's pecuniary affairs. The King's displeasure with the proceedings of Glasgow Assembly. The Covenanters to be subdued. Wariston writes reasons for defence and resistance. The Covenanters capture Edinburgh Castle, Dunbarton Castle, Dalkeith, and the royal regalia. The King's Commissioner arrives with a fleet. His mother threatens to shoot him, if he lands in a hostile manner. The King marches with an army towards Scotland. The Covenanters march towards England. The King consents to negotiate. He resents Wariston's plain speaking. The treaty of Berwick. The Assembly of 1639. Wariston protests against the prorogation of Parliament. Drastic procedure of the Parliament of 1640. Wariston to attend the Committee of Estates. He writes to Lord Savile. The Scots army enters England. Wariston one of the Scottish Commissioners at Ripon and London. His conduct approved by the King and Scots Parliament. Is made a Lord of Session and is knighted. He takes a leading part in drawing up the Solemn League and Covenant. Object of that Covenant. Wariston sent as a commissioner to the Westminster Assembly; and sent as a commissioner to England by the Scottish Convention of Estates. The articles of peace mainly drawn up by him. He pleads in London for the King's just power. Is appointed Lord Advocate.

Wariston's multifarious duties. Rewarded by Parliament. "The Engagement." Wariston breaks the jaws of Malignants. The Acts of Classes. Wariston drafts the Solemn Acknowledgment of Sins and Engagement to Duties. Execution of Charles I., and proclamation of Charles II. Capture of Montrose. Wariston examines him in prison, and reads his sentence in Parliament. Charles II. subscribes the National Covenant and the Solemn League and Covenant. Wariston, as Lord Clerk Register, produces the document in Parliament. Cromwell invades Scotland. Wariston's opinion of him and of the English army. The King urged by Wariston to sign Dunfermline Declaration. His share in purging the Scots army of Malignants. Cromwell's victory at Dunbar. The King's unctuous letter to the Commission of Assembly. The admission of "Engagers" to the army. Lauderdale's repentance. Coronation of Charles II. Wariston and the "Humble Remonstrance." Edinburgh castle surrenders to Monk. Parliament instructs Wariston to convey the national records to Stirling castle. Despite Cromwell's pass, the English seize the records. Wariston's difficulties in recovering them. His interviews with Cromwell. His integrity suspected by the Scots. His house spoiled by the English soldiers. The Parliament's query to the Commission of Assembly. The Commission's "Resolution." The Act of Levies. The Church split. "Resolutioners" and "Protesters." Wariston a leading Protester.

Parliament rescinds the Acts of Classes. Wariston's fears. Ordered to join the King and army. Commission of Assembly intercedes for him. General Assembly meets in St. Andrews. He testifies by letter, etc., against defections. English defeat Scots at Inverkeithing. The Assembly hastily adjourns to Dundee. Samuel Rutherford and others protest against its lawfulness. James Guthrie, Patrick Gillespie and James Simson deposed. Remarkable coincidences noted by Wariston. The Sectaries consume his drink. Cromwell's "crowning mercy." Stirling castle surrenders to Monk. Committee of Estates and leading members of Assembly captured. Wariston prays for the King. Studies Hebrew. His family troubles. Opposes the Assembly of 1652. The English break up the Assembly of 1653, and a meeting of Protesters in 1654. Royalists threaten to burn Wariston's house. He takes part in the conference of Resolutioners and Protesters. Lord Broghill's report. Wariston is restored by Cromwell to the office of Lord Clerk Register. At the Restoration, Charles II. sends a special order for his arrest. He escapes to the Continent. Reward offered for his apprehension. Is forfaulted and declared a traitor. Is arrested at Rouen. His appearance before Parliament in Edinburgh. Is hanged at the Market Cross of Edinburgh, on the 22d of July, 1663. Behavior on the scaffold. His character. Parliament rescinds his forfeiture on the twenty-seventh anniversary of his execution.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1915—1916

THE PHARISEES AND JESUS

BY

Archibald T. Robertson, D.D., LL.D.

Professor of New Testament Interpretation,
Southern Baptist Theological Seminary, Louisville, Ky.

The Lectures will be delivered in the Miller Chapel,
Monday, February 21, to Wednesday, February 23, at 5 P. M.

I. THE PHARISAIC OUTLOOK ON DOCTRINE AND LIFE.

1. The Importance of Understanding the Pharisees. Theological Controversy in the Twentieth Century and in the earthly Life of Jesus. Pharisees interesting historical phenomenon. Part of the atmosphere of Christ's earthly life. Fidelity of the picture in the Gospels.
2. The Alleged Misrepresentation of the Pharisees. Treated unfairly in the New Testament? By Jesus? Reinvestigation necessary.
3. The Possibility of Treating the Pharisees Fairly. Difficulties in the way. Herford's claim about his work. The sources of our knowledge. Josephus and the New Testament. Testament of the Twelve Patriarchs. Psalms of Solomon. Second Esdras. The Talmud and the Midrash. Letting the Pharisee speak for himself.
4. A Sketch of the History of the Pharisees. First mention. Light from this incident in Josephus. Struggle with the Sadducees for political and hierarchical leadership. Part played by Antipater. Pitting Hyrcanus II against Aristobulus II. Ups and downs of the Pharisees with the Roman rivals for world power.
5. The Standing of the Pharisees in the First Century A. D. Winning sympathy of the masses. Roots of Pharisaism. Use of synagogues. The Scribes. Sadducees and the priests. Pharisees a brotherhood, *habhurim* and *perushim*. Representation in the Sanhedrin. Essenes and Zealots offshoots of Pharisaism. Pride of a religious aristocracy. Pharisaic restrictions.
6. The Seven Varieties of the Pharisees. Divisions among themselves. The "shoulder" Pharisee. The "wait-a-little" Pharisee. The "bruised" or "bleeding" Pharisee. The "pestle" or "mortar" Pharisee. The "ever-reckoning" or "compounding" Pharisee. The "timid" or "fearing" Pharisee. The "God-loving" or "born" Pharisee.
7. The Two Schools of Theology. Hillel and Shammai. General line of cleavage. School of Hillel more friendly to Jesus.
8. The Two Methods of Pharisaic Teaching. The sayings of the Fathers. The Torah. The Oral Law. *Halachah*. *Haggadah*. Mishna and Gemara. Great rabbis.
9. The Chief Points in Pharisaic Theology. The later theology and that in the first century A. D. Estimate of the study of the Torah. Pharisees theological moderates. Divine sovereignty and human free agency. The Oral Law and the Scriptures. The future life. Messianic expectations.

10. The Practice of Pharisaism in Life. Attitude of Paul and Jesus. No initiative for the individual. Sphere of the ceremonial law. Illustrations from the Talmudic teaching of life under the law. Neighbors.
11. The Apocalyptists. More pleasing phase of Jewish teaching and life. Not the main stream of Pharisaism. Reason for apocalyptic type of teaching. Pseudonymous and why. Influence on the Pharisees. On John the Baptist. On Jesus. The more spiritual group at the birth of Jesus. Attitude of Pharisees towards the Apocalyptists.

II. THE PHARISAIC RESENTMENT TOWARD JESUS.

1. The Spirit of the Talmud toward Jesus. Proper place to begin. Relation between Talmud and Gospels. The present Talmud an expurgated edition so far as Jesus is concerned. Spirit of these expurgated passages.
2. Jewish Hatred Shown in Early Christian Writings. Justin in his Dialogue with Trypho and in his apology. Tertullian. Celsus quoted by Origin.
3. The Picture in the Acts of the Apostles. The claim of Peter and John the direct cause of hostility of the Sadducees. Stephen stirs up the Pharisees. Paul's connection with Stephen and then with Jesus. Paul's knowledge of Pharisaism.
4. The Story of Pharisaic Hate Common to all the Gospels. Montefiore's warning about the use of the Gospels. The Gospel of John. Luke's Gospel. Matthew's Gospel. Mark's Gospel. Q or the Logia of Jesus.
5. Some Friendly Pharisees. The essential fairness of the Gospels shown by the narration of this fact. Probably these from the School of Hillel and individuals, and not the Pharisees as a class. Division of opinion even towards the end among the Pharisees.
6. Presumption against Jesus because of John the Baptist. Attitude of the Pharisees toward John. Instant attack upon Jesus.
7. Grounds of Pharisaic Dislike of Jesus. Assumption of Messianic authority. Downright blasphemy. Intolerable association with the publicans and sinners. Irreligious neglect of fasting. The devil incarnate or in league with Beelzebub. A regular Sabbath-breaker. Utterly inadequate signs in proof of his claims. Insolent defiance of tradition. An ignorant impostor. Plotting to destroy the temple. High treason against Caesar.

III. THE CONDEMNATION OF THE PHARISEES BY JESUS.

1. Spiritual Blindness. Are the words of Jesus unduly harsh? The gulf between Jesus and Nicodemus. Apocalyptic terminology as a relief. Pharisees at the feast of Levi. The old wine and the new. The look of Jesus. Parables as punishment. Uneasiness of the disciples. The signs of the times. The lawyers to the rescue.
2. Formalism. Difference between Christ's idea of righteousness and that of the Pharisees shown in the Sermon on the Mount. Slaves of sin and of the law. The outside and the inside of the cup. The chief seats. Lovers of money. The Pharisee and the Publican.
3. Traditionalism. Tradition above the law (Corban). Significance of this incident for the future.
4. Hypocrisy. Admission of the Talmud. Use of the term hypocrite. Sense as applied to the Pharisees. Specific charges of hypocrisy in the case of the Pharisees examined.
5. Prejudice. Jesus' contrast between John the Baptist and himself shows the impossibility of pleasing the Pharisees.
6. Blasphemy against the Holy Spirit. A *tu quoque* argument. Precise nature of the unpardonable sin. Why unpardonable?
7. Rejection of God in Rejecting Jesus. Sadness of Jesus over the attitude of the Pharisees. Charging the Pharisees with plotting his death. Warning them of their alienation from God. Doom of the Pharisees for rejecting Jesus. Moderation of modern feeling about the Pharisees. Paul as an exponent of Pharisaism and of Christ. Loyalty to Jesus with love for modern Jews.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1916—1917

PROTESTANTISM IN GERMANY

BY

Kerr Duncan Macmillan, S.T.D.

President of Wells College

The Lectures will be delivered in the Miller Chapel,
Monday, March 26, to Friday, March 30, at 5 P. M.
and Saturday, March 31, at 10:30 A. M.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1917—1918

Luther and His Influence on the
Social Revolution of the
Sixteenth Century

BY

Ethelbert D. Warfield, D.D., LL.D., Litt.D.
President of Wilson College

The Lectures will be delivered in Miller Chapel,
Monday, October 29, to Friday, November 2, at 5 P. M.,
and Saturday, November 3, at 10:30 A. M.

LECTURE I.

THE OLD WORLD AND THE NEW FERMENT.

The sociological value of Luther's doctrine of Justification by Faith. It operates as a social ferment. Augustine's *De Civitate Dei*, the first Christian Philosophy of History, a precursor of Luther's thought. The substitution of the modern for the mediæval conception of man and society. Anticipations in Marsiglio of Padua, Occam, Wycliffe, and Huss. The decentralization of Mediæval Society. The Renaissance and the Reformation, and their re-discovery of Antiquity and the Bible. The failure of Empire and Papacy to meet the requirements of the new age. The older Humanists and their dream of a reform of morals without a change in the great institutions. Erasmus and the younger Humanists, and their rationalistic culture. The thoroughgoing evangelical program of Luther.

The general character of Luther. His broad humanity, representative of his race and age.

LECTURE II.

FORMATIVE INFLUENCES.

Luther, "the Germanest man in History"—but also a man sent from God. His origin and the influences which shaped his career. The intellectual dominance of the Church in the Middle Ages. The peasant, the student, the monk. Shadows of forest and cloister. The call to preach. The shining of a new light from the old gospel. Various experiences in Luther's intellectual and spiritual development. The divine compulsion: "God hurries me, drives me." The influence of religious knowledge and conviction on social life.

LECTURE III.

REFORM IN UNIVERSITY AND CHURCH.

The 95 Theses and their meaning. Disputation in the scholastic system and Luther's use of it. His rising fame and busy life. Reform of the Theological Curriculum;—the 97 theses. Origin and abuses connected with the sale of indulgences. The rebuilding of St. Peter's at Rome and the indulgences preached to raise money for it. Albert of Mayence and Tetzl. The 95 Theses and what flowed from them.

LECTURE IV.

REFORM IN NATION.

Finding the heart of the people. "Religion the principal thing." The social solvent in the doctrines of the priesthood of believers and the right of private judgment. Church and State in Luther's thought. His lack of system and the systematizing mind. The break with Rome. Letters opening his mind and heart. He becomes the hope of all parties seeking reforms. Difficulty of maintaining unity, arising from class discontents, in any constructive movement. Luther's use of the printing press. His enormous output of sermons, tracts, &c. The three great publications of 1520. The address to the German Nobility. The Babylonian Captivity of the Church, and Christian Liberty.

LECTURE V.

THE DIET OF WORMS AND THE GERMAN NATION.

The birth hour of the Reformation? Luther's journey to Worms. The Diet convenes on January 28, 1521. Its chief business to provide a government for the Empire. The Middle Ages had no conception of the State as a political organism uniting and coördinating social forces. Lack a conception now needed. Struggle between reactionary ideas of autocratic authority, represented by Charles, and oligarchy, represented by the princes. Luther the champion of liberty. He becomes necessary to the welfare of the people and an essential factor in the growth of a German nation.

Charles' formal gains and essential failure. His long absences neutralize his tactical gains.

Luther is placed under the ban of the empire and is carried off to the Wartburg.

LECTURE VI.

THE RESULTS.

Luther with the Bible as his source of authority carries on the work of reform. His leadership refused and replaced in many quarters. The new leaders Carlstadt and the radicals; Zwingli. Luther leaves the Wartburg to check the radical excesses in Wittenberg. His reaction from iconoclasm. His inclination to half measures. General Results.

Reforms in State, Church, the Home, the School, the business world.

The changed aspect of modern life due to Luther's reformation principles. The Catholic reaction received its impulse from Luther. It has an energy not possible to the philosophical ideal of the older Humanists.

Luther a man of peace. His life lived out before the conflict of opinion led to war. The reactionary influence of the wars of religion.

CONCLUSION.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1918—1919

The Dutch Anabaptists

BY

Henry E. Dosker, D.D., LL.D.,

Professor of Church History in the
Presbyterian Theological Seminary of Kentucky

The Lectures will be delivered in Miller Chapel,
Monday, March 10, to Friday, March 14, at 5 P. M.,
and Saturday, March 15, at 10:30 A. M.

LECTURE I.
ORIGIN AND EARLY DEVELOPMENT.

1. Sources.
2. Pre-reformatory currents in Holland.
3. Were the Dutch Anabaptists Waldenses?
 - a. Late origin of the theory.
 - b. Early Anabaptist views.
4. General social conditions in the 16th century.
5. The Münzer revolution.
6. The Swiss Anabaptists.
 - a. Leaders.
 - b. Determined position of Zwingli.
 - c. The dark page in Protestant history.
7. Dawn of Anabaptism in Holland.
8. Swift spread of the movement.
9. Universally hated.
10. Constant touch with England.

LECTURE II.
THE RADICALS.

- I. *Theological radicalism.*
 - a. Melchior Hoffman.
 - b. David Joris.
 - c. Hendrick Niclaes.
 - d. Adam Pastor.
 - e. Sabastian Franck.
 - f. John Matthysz.
- II. *Socialistic revolution.*
 - a. The Münster-tragedy.
 - b. Revolutionary attempts in Holland.
 - c. The menace of the name "Anabaptist," after Münster.
 - d. "Wederdoopers" and "Doopsgezinden."

LECTURE III.
THE CONSERVATIVES.

1. Obbe Philipsz.
2. Derk Philipsz.
3. Menno Simons.
4. The era of schisms.
5. Bitter sectarianism.
6. Their martyrs.
7. Strength of movement at the close of the 16th century.
8. Conditions under the nascent Republic.

LECTURE IV.

THE THEOLOGY OF THE ANABAPTISTS.

1. Their theology in general.
2. The holy Scriptures.
3. The doctrine of the Trinity.
4. The doctrine of Christ.
5. Original Sin.
6. Grace and free will.
7. The Sacraments.
 Baptism. The Lord's Supper.
8. The Ban.
9. Conclusion.

LECTURE V.

INTERNAL CONDITIONS AND VIEWS OF LIFE.

1. Defections.
2. Their view of life.
3. Anabaptist Confessions.
4. Their social standing and pure life.
5. Peculiar views.
6. Peculiar customs.
7. Their names.
8. An analytical sketch of their church-life in the 18th century.

LECTURE VI.

LATER HISTORY.

1. Their strength in the 17th and 18th centuries.
2. Influence of Arminianism.
 - a. Arminian theology.
 - b. The Collegiants.
3. Influence of Socinianism.
4. Their growing importance.
5. Their benevolence.
6. Their rising scholarship.
7. Influence of the French Revolution.
8. Influence of Modernism.
9. Their institutions.
10. Final union efforts.
11. Their position to-day.
12. Their influence on ecclesiastical developments, especially in England.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

SUPPLEMENTARY COURSE FOR

1918—1919

Literary Aspects of the Bible

BY

William Lyon Phelps

Lampson Professor of English Literature
at Yale University

The Lectures will be delivered in Miller Chapel,
Monday, Tuesday and Wednesday,
February 3 to 5, at 5 o'clock.

I.

READING THE BIBLE.

II.

ST. PAUL AS A LETTER WRITER.

III.

SHORT STORIES IN THE BIBLE.

LECTURE I.

READING THE BIBLE.

Experiences in childhood. Best books for children. Original criticisms. Illustrations with the pencil. The Authorised Version. Copies of the first edition. Superiority of the translation of 1611. Other versions. Ignorance of the Bible among American boys and girls. Knowledge of the Bible among modern authors. Three illustrations of this. Nearly every literary form in the Bible—humour, passion, brotherly affection, friendship. Passion of paternity. Style in historical narrative. Saul, David, and Jonathan. Religious courtesy. Pastoral literature. Dramatic power. The Spring song. Browning's use of Job. The Psalms. Handel and Isaiah. Pessimism. Political economy. Revelation of human nature. Practical wisdom. The pursuit of truth. Pilate's famous question.

LECTURE II.

ST. PAUL AS A LETTER WRITER.

Ignorance of New Testament interpretation. Paul's general religious influence. Known facts in his life. His education. His conversion. His temperament. His travels. Last reports. His prophetic mission. Colloquial style of his letters. Similarity to twentieth century correspondence. Revelation of the writer's character. Thessalonians. The dark day. The picture of the apostolic church in the letters to the Corinthians. Puzzling questions. The word "charity." The resurrection. Galatians. Object of this letter. Spiritual liberty. Particular importance of this letter. Romans. The composition more formal. Development of the writer's ideas. Philippians. Cheerfulness of this letter. Colossians. Some metaphysics. Philemon. One gentleman to another. Ephesians. Profound ideas. Letters to Timothy and Titus. The personal allusions. A valediction forbidding mourning.

LECTURE III.

SHORT STORIES IN THE BIBLE.

The particular form of the short story. Modern masters in English—Stevenson, Kipling. The notable contributions of America to this form—Irving, Hawthorne, Poe, Bret Harte, O'Henry. Immense number of literary masterpieces in the Bible. Joseph and his brethren. Balak and Balaam. Rahab. Gibeon and Gideon. Jephthah's daughter. Samson. Ahab, Jezebel, and Naboth. Naaman. Esther. Daniel. The Apocrypha. Our Lord the supreme master of the art of the short story. His amazing gift of condensation. Reality and dramatic power of the parables. Absence of false sentiment. Love of paradox. The virgins. The talents. The supper at Simon's house. The prodigal son. How about the elder brother? Lazarus. The other Lazarus. Dostoevski. The woman condemned by the mob. Strange stories in the Book of Revelation.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1919—1920

Light from Archaeology on
Pentateuchal Times

BY

Melvin Grove Kyle, D.D., LL.D.

Professor of Biblical Theology and Biblical Archaeology
Xenia Theological Seminary, Xenia, Ohio

The Lectures will be delivered in Miller Chapel
Monday to Friday, November 10—14,
and Monday, November 17, at 5 P. M.

LECTURE I.

LIGHT ON PECULIAR WORDS, PHRASES AND NARRATIVES IN THE PENTATEUCH.

Intro:—Walking in the Light.

- I. Significant Hebrew words of the Pentateuch found in the Egyptian language.
 1. *Ohel*, the Hebrew word for "tent".
 2. *Adon*, the Hebrew word for "lord" or "master".
- II. Hebrew translation of Egyptian words, and Hebrew account of Egyptian narrative, in the Pentateuch.
 1. *Anbu*, the Egyptian word for "wall".
 2. *Aat*, the Egyptian word for "abomination".
- III. Egyptian words in the Pentateuch.
 1. *Ab*, Hebrew word for "father" and Egyptian word for "Grand Vizier".
 2. *Abreck*, the cry raised before Joseph's chariot.
 3. Three Egyptian descriptive words; *akhu*, "meadow", *shesh*, "linen", and *yeor*, "stream".

LECTURE II.

LIGHT ON THE LITERARY CHARACTERISTICS OF THE BOOKS OF THE LAW.

Intro:—Similarity between philological and literary characteristics.

- I. Literary allusions in the Books of the law to Egyptian customs and idioms.
 1. *Mitsraim*, the Hebrew name for "Egypt".
 2. *Matteh*, the Egyptian word for "staff" or "baton".
- II. Archaeology of the Books of the Law.
 1. Description of the route of the Exodus.
 2. Composition of the Books of the Law according to the archaeology of the Pentateuch.
- III. Resulting significance of the fundamental literary characteristics of the Pentateuch.

LECTURE III.

LIGHT ON THE HISTORY OF ISRAEL INVOLVED IN THE PENTATEUCHAL DISCUSSIONS.

Intro:—Literary remains of antiquity.

1. Most literary remains of antiquity lost.
2. Some literary remains of antiquity never lost: Scriptures.
3. Some literary remains of antiquity found a long time ago: Classics.
4. Some literary remains of antiquity being found now: Archaeological discoveries.

- I. Historical allusions.
 1. "An Egyptian".
 2. "Up out of the land".
 3. "Shihor".
 4. "As thou comest unto Zoar".
- II. Historical narratives.
 1. The record of Ezekiel's prophecy concerning the doom of Tyre.
 2. The account of the finding of the Law in the days of Josiah.
 3. The account of the Moses tradition in connection with the promulgation of the Law in the days of Josiah.
- III. The Chronology of the Times.
 1. Early Old Testament chronology.
 2. Some synchronisms.

LECTURE IV.

LIGHT ON THE TABERNACLE AND ITS FURNITURE AND THE VESTMENTS OF THE PRIESTS.

Intro:—Contrasting views of the Tabernacle narrative.

1. The view that accepts the narrative at its face value.
2. The view that regards the narrative as a romance to "put the doctrine of unity of worship in historical form".
- I. Was the pattern of the Tabernacle "showed in the mount" a Babylonian pattern?
 1. The critical view.
 2. An examination of the facts.
- II. Was the pattern "showed in the mount" an Egyptian pattern?
 1. Egyptian architecture A The House. B The palace. C The tomb. D The temple.
 2. Egyptian furniture, decorations and vestments.
- III. Significance of the evidence.
 1. Divineness of the pattern unaffected by its provenance.
 2. The time and place of the Tabernacle narrative.
 3. A pattern of "heavenly things".

LECTURE V.

LIGHT ON QUESTIONS OF ESCHATOLOGY IN THE PENTATEUCH.

Intro:—What was the doctrine of the Resurrection which Israel brought out of Egypt, and what became of it?

1. No explicit doctrine of the resurrection in the Pentateuch.
2. A real difficulty in the way of accepting the times of the Exodus as Pentateuchal Times.
- I. The Doctrine of the Resurrection which Israel brought out of Egypt; certainly the Egyptian doctrine.
 1. The Egyptians believed in another world which they peopled with "gods many and lords many".
 2. The Egyptians believed in life after death.

3. The Egyptians believed in immediate transition from this world to the other world.
 4. The Egyptians believed in a revival of the dead man.
 5. The Egyptians had grossly materialistic ideas of the rising from the dead and of the life after death.
 6. The Egyptian doctrine of the resurrection in reality a doctrine of resuscitation.
- II. What became of the doctrine of the resurrection which Israel brought out of Egypt?
1. First things first with God: first things in the wilderness teaching, spiritual ideas of God and his worship, and of the other world.
 2. Any mention of the doctrine of the resurrection in the wilderness teaching at this time would have carried over into Israel's religion the materialistic notions of the Egyptians concerning the future life.
 3. Israel's sojourn in Egypt not only is not a reason for the doctrine of the resurrection in the Pentateuch, but the best possible reason for its omission.

LECTURE VI.

LIGHT ON THE MOSAIC SYSTEM OF SACRIFICES.

Intro:—Thus far we have considered the literary expression of the divine message in the Pentateuch; in this last lecture we are to consider the spiritual content.

- I. Did the Mosaic system of sacrifices have a Babylonian provenance?
 1. The critical view.
 2. The view of the Archaeologists.
 3. An examination of the material evidence.
 - II. Did the Mosaic Sacrifices have an Egyptian provenance?
 1. Materials of the Egyptian sacrifices.
 2. Method of Egyptian sacrifices.
 3. Meaning of Egyptian sacrifices.
 - III. The bearing of these facts upon theological and critical questions; The great ideas of the Mosaic sacrifices entirely wanting in the sacrifices of the Egyptians.
 1. Substitution.
 2. Redemption by the blood.
 3. Dedication.
 4. Fellowship.
- Conclu:—1. The first five lectures identify Pentateuchal Times with Egyptian times and Mosaic times.
2. The last lecture points distinctly to Pentateuchal Times not as times of the climax of natural development, but as times of special providential development and times of objective revelation.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1920—1921

The Teaching of Paul concerning the
Holy Spirit

BY

Louis Burton Crane, D.D.

Pastor of Westminster Presbyterian Church,
Elizabeth, N. J.

The Lectures will be delivered in Miller Chapel
Wednesday to Friday, March 2—4,
and Monday to Wednesday, March 7—9,
at 5 P. M.

THE TEACHING OF PAUL CONCERNING THE HOLY SPIRIT ITS ROOTS AND DEVELOPMENT

SYLLABUS

LECTURE I.

CONTRIBUTION OF THE OLD TESTAMENT TO PAUL'S TEACHING OF THE HOLY SPIRIT.

Paul's conversion an experience of the Spirit. A well-known conception. Whence came it? In the Acts it has a backward reference. In Gospels with no definition. Jewish church in possession of the idea. From Old Testament.

Old Testament Conceptions. Spirit of God in creation and providence. References few but show advanced ideas of being and relations of God. No "primitive" crudity.

Spirit of Jehovah agent of Godhead in the preparation of Israel for mission. Gen. 6:6 opening note. Patriarchs; Spirit in the Exodus; the tabernacle; Joshua; Judges; the monarchy; Saul's prophetic "ecstasy", its meaning; "the evil spirit from the Lord"; David; the Spirit of prophecy; psychology of prophecy; schools of prophets; The Spirit and the Messiah; the Spirit and the Messianic Age.

The Spirit and the Individual. Was a personal religious life, required and enjoyed. Need of pardon, enjoyment of God's favor. Joshua, Balaam, Samson, Saul, their personal unfitness. Holy life connected with Holy Spirit.

LECTURE II.

CONTRIBUTIONS OF JUDAISM AND THE LIFE OF JESUS.

The Spirit in Judaism (the Jewish Church after close of Old Testament). This was Judaism of scribes, of the Septuagint. What did this period know of the Holy Spirit? Not a period of progress; rather of spiritual dessication.

Two lines of historical and literary development. Pseudonymity in itself suspicious.

Palestinian references to the Spirit are few in number and generally dependent on canonical sources, often with fantastic additions, due to uninspired reflection or results of oral repetition.

Alexandrine references more abundant. Effect of Greek speculation on Jews. Philo has no room for doctrine of Spirit. Wisdom of Solomon develops "wisdom" idea of Proverbs. God and "wisdom" practically identical. Likewise Holy Spirit and wisdom identified. By over-emphasis on "wisdom" idea of Spirit is lost.

No real "development" of the doctrine in the inter-Testamentary period. Not a middle ground. Literature is product of decadent Judaism. Voice of prophecy dumb. Pious men looking backward, or forward.

The Spirit in the Gospels. The Messiah; his birth; Zacharias; Elizabeth; Mary; the baptism; the temptation; in Nazareth. The Spirit's signs *not* limited to "ecstatic" utterances or acts. Holy living already sure sign of Spirit. Equipment promised to the disciples. All persons connected with God's salvation under power of Spirit.

Jesus' teaching about Spirit. Sin against the Spirit. Holy Spirit and Christian living. Promise if the New Era repeated. What makes it a "New Era"? Crucifixion, not ascension, emphatic moment in work of Jesus. Spirit sent to bring to world benefits of Christ's death.

LECTURE III.

THE SPIRIT IN THE EARLY CHURCH; PAUL'S CONVERSION AND EQUIPMENT.

What took place at Pentecost? Gift of tongues, various theories. The Spirit's testimony in Acts to the redemptive purpose of God. As Gospels connect with Old Testament, so Acts connects with Gospels.

Authority of the apostles. The Spirit and missionary activity. Jerusalem and Judea; Samaria; Conversion of Saul of Tarsus; Peter and Cornelius; Antioch; the "uttermost parts"; missionary journeys; later chapters of Acts.

The Spirit watched over the Church and guided the moral and spiritual development of individuals in these days. Were all believers in possession of the Spirit in the early Church?

Saul of Tarsus one of chief figures in "early Church", as described in Acts. What were his presuppositions about Spirit? Same as contemporaries? Old Testament, Life of Christ, plus the manifestations of his own time. Here were materials for his doctrine.

Our Sources—Paul's experience in Acts and thirteen epistles. Not necessary to vindicate authenticity for most of doctrine in accepted letters.

Paul's teaching occasional—also marks own growth. No definition of Holy Spirit in Paul. Was "Spirit" with or without article; "Spirit of Jehovah", "Spirit of Christ", "Holy Spirit of God" interchangeably. Also Spirit of power; and preëminently "Spirit of holiness". No New Testament "pneumatic" could be an unholy person.

LECTURE IV.

THE EPISTLES TO THE THESSALONIANS; THE " SALVATION " EPISTLES.

Character of letters of the first group. Classes of references to Holy Spirit in them. (1) New Testament prophets and teachers are inspired by Holy Spirit. (2) The Christian beginnings of these readers are due to the Holy Spirit. (3) New ethical standards and motives due to the possession of the Holy Spirit.

The Epistles of Salvation. In these letters Paul sets forth his doctrine of a full salvation by grace alone and defends it against those (1) who taught salvation by any other means, such as works of the Law, (in Galatians and Romans), and (2) those who would be satisfied with less than a *full* salvation, that is a salvation which does not issue in holy and orderly living, (Corinthians). The Jewish error; the Hellenist error.

Abundant and valuable material is here for the construction of Paul's doctrine of the Spirit. The three classes of references found in former group well represented here. Any advance is rather in appreciation of the truth; e. g., "Temple of God". Paul's Corinthian readers in great need of this truth.

Advances on previous truth. The fourth class of passages, vindicates Paul's authority as in possession of the Spirit. The fifth class consists of most important references; The contrast between the Age of the Law and the Age of the Spirit.

Paul's doctrine of justification; and adoption; connection with Holy Spirit. Latter disposes heart of man to receive salvation. Other contrasts: Spirit and Flesh; Freedom and bondage.

LECTURE V.

THE EPISTLES OF SALVATION (Continued).

Sixth class of references. What does the Holy Spirit do for the Christian? Beginnings of the Christian life. "New life", "sons of God", Paul's interpretation of Jesus' doctrine of regeneration. "New creation" implied reference to Spirit in first creation. Assurance of salvation; faith; union with Christ.

The "fruits of the Spirit": (1) so-called "charismatic", or temporary, provisional gifts; tongues, interpretation, prophecy, apostleship, miracles. Why were these necessary? Why withdrawn? How prevalent and important were they while present? (2) Ordinary effects in the Christian's life of Spirit's presence; Knowledge, wisdom, teaching, steadfastness, assurance, love, joy, etc. Holy Spirit is principle of the Divine life in man. The ad-voocate promised by Jesus, who makes Christian living possible. Even proper prayer is his gift. Progress in Christian life; Social effects of possessing the Spirit.

Other passages; the love of the Spirit.

LECTURE VI.

THE SPIRIT IN OTHER PAULINE LETTERS. THE VALUE OF THIS CONTRIBUTION OF PAUL TO CHRISTIAN DOCTRINE.

The Epistles of the First Imprisonment. Colossians, Ephesians, Philemon, Philippians.

A new atmosphere; Incipient gnosticism. Why only one reference to the Spirit in Colossians?

Relation between Colossians and Ephesians analogous to that between Galatians and Romans.

Character and contents of Ephesians. Letter dominated by idea of the Church. The epistle of the wondrous glory of the Church of Christ through the ages. At first sight we seem to be able to group all references to the Spirit in Ephesians under the six captions used in classifying the references from other groups. But on closer examination they are seen to have an ecclesiastical bearing corresponding to the main theme of the letter. Each section of the contents has a prominent reference to the Spirit. Thus: the Spirit presided over the appropriation of the Gospel by the Church, especially the Gentile section; the Spirit presides over the advancing knowledge of the united Church; the basis of unity in the Church is the Spirit; the Spirit used Paul and others to bring in the Gentiles; the primary gift most needful in the united Church is strengthening through the Spirit. Likewise in the hortatory part of the epistle.

The cosmic relations of the Church superintended by the Spirit, which is Spirit of the Cosmos as well as of the Church.

Philippians. Epistle not purposely doctrinal, so few references to Spirit, generally to His presence and power in Christian life.

The Pastoral Epistles. The Spirit and the Ministry.

The Value of this great contribution of Paul to Christian doctrine.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1921—1922

The House of David

BY

The Rev. J. Oscar Boyd, Ph.D., D.D.

Minister, Church of the Redeemer, Paterson, N. J.;

Secretary-elect of American Bible Society at Cairo

The Lectures will be delivered in Miller Chapel

Monday to Friday, October 10—14

at 5.P. M.

LECTURE I.

CAREER OF THE DYNASTY.

Introduction. "House of David": 1) signification; 2) history. Position: 1) in the N. T.—consequent interest to all Christians; 2) in the O. T. Division of its history into *phases* and *periods*. First Phase, the dynastic, David to Jehoiachin—about four and a half centuries. Second Phase, that of obscurity, Exile to Birth of Christ—about five and a half centuries. Third Phase, that of universal dominion, since the Birth of Christ.

Our present subject the Dynastic Phase of that history. Division: 1) Period of dominion over all Israel—approximately the first three quarters of the 10th cent. B. C. 2) Period of dominion over Judah alone—from about 930 to 587 B. C. 3) Period of monarchy without dominion—from 587 to about 560 B. C. Subdivision of second period: (a) revolt of Jeroboam to assassination of Ahaziah—about 930-842, or about 88 years; (b) death of Ahaziah to fall of Samaria—842-722, or 120 years; (c) fall of Samaria to fall of Jerusalem—722-587, or 135 years.

Carer best estimated by comparison with other dynasties, especially those of the Northern Kingdom. Its length. Unchallenged title. Orderly transmission. Purity of blood. Special measures to maintain and enlarge the house. Association of heir-apparent in regency. Unchangeable capital.

Prestige of Davidic House in the Northern Kingdom. General policies open to these kings: limited choice. Estimate of their ability.

LECTURE II.

MONARCHY AS AN INSTITUTION IN ISRAEL.

Historical narrative of the origin of monarchy in Israel, 1 Samuel chapters 8-12; contents; critical analysis. Inadequacy of reasons assigned for analysis. Empirical and ideal in Hebrew life and institutions; in the monarchy. Budde *versus* Wilke.

The Law of the King, Deuteronomy 17:14-20: its contents. It contemplates both the actual and the ideal. Its testimony. Value if dated late.

Opinion subsequent to Samuel: Hosea and the monarchy. Interpretation of Budde and others contradicted by all the facts.

The monarchy and democracy. Kent's exaggeration. The prophets primarily spokesmen for God, not for the people; illustrations. McCurdy's summary of the royal prerogative in Israel. 1 Sam. 8:9-18, "the manner of the king". Religion as a mitigation of despotism. Other minor mitigations. Remarkable that any kings were just, kind and noble.

LECTURE III.

"THE SURE MERCIES OF DAVID": THE ORACLE.

Relation of what follows to what precedes. The phrase, "the sure mercies of David": its origin, meaning, reference.

The 7th chapter of 2 Samuel: contents and position. Analysis of verses 1-17. Three separate attacks on its integrity. Relation of these attacks to the problem of genuineness and date of the oracle of Nathan.

1) Wellhausen, Budde *et al.* reject ver. 13. Wellhausen's inconsistency. Budde's exaggerated and mechanical interpretation, and his conclusion. Klostermann on the progress of the thought. "For ever".

2) Volz's presuppositions and general attitude. His division of this chapter. Original oracle concerned only with the dynasty, and its background makes it later than 722 but before 587; Josiah's reign probable. Later additions date from exile. Wherein Volz agrees and disagrees with other members of Wellhausen school. Lack of all argument save weakness of the Wellhausen position without this modification. H. P. Smith *versus* Budde.

3) Gressmann and the principles of the school of the History of Religion. Agreement with Wellhausen school here limited to rejection of ver. 13. Analysis: vs. 1-7 a terse oracle, vs. 8-29 a prolix paraphrase of two poems. Date of each part. How and why put together. Evolution from Nathan's conservatism to Hosea's opposition to sanctuaries on principle. A "temple chronicle." Our chapter as a whole belongs to time of the united monarchy.

Significance of Gressmann's conclusions. Positive arguments for practical contemporaneity of chapter with events it records. Admission that it belongs at the head of the stream of Messianic development.

LECTURE IV

"THE SURE MERCIES OF DAVID": ECHOES OF THE ORACLE.

The alternatives, if all references to Nathan's oracle in Hebrew history, prophecy and psalmody are echoes of it: either every such echo must be proved to date from the exile or later, or else the oracle must be earlier than the earliest genuine pre-exilic echo.

Only a rehearsal of professedly pre-exilic echoes can give any just idea of their number, distribution and variety.

Echoes in prophecy. In Northern Israel: Amos, Hosea. In Judah of the 7th century: Micah, Isaiah. In Judah at the approach of the exile and in the exile: Jeremiah, Ezekiel.

Echoes in psalmody. Evidence obscure because of uncertainty of date and authorship of psalms in the Psalter. But 1) they parallel the prophetic series of echoes; and 2) one representative poem, "Last Words of David" (2 Sam. 23:1-7), is dated, not merely in a title but in the substance of the poem, and admittedly refers to Nathan's oracle. "There is no reason to be found for challenging the Davidic origin", König.

Echoes in history. Wellhausen on 1 Kings 5:5. That is no isolated instance, but simply one in a series of allusions and quotations completely pervading Kings—not to say, Chronicles. Theory incredible that makes 2 Sam. 7 scarcely older than Kings (exile).

Which gives more scope for development, the Wellhausen school, or the Biblical testimony?

LECTURE V.

"THE SURE MERCIES OF DAVID": FULFILMENT.

The "Messianic Idea". Orelli's summary correct, as judged by our study of Nathan's oracle and its echoes. Was it only an idea, or did it incorporate itself in life?

This divine "word" was also "made flesh". Justification of this answer from the Bible: 1) the God of revelation is also the God of redemption; 2) later revelation looks back, not only to an earlier revelation, but also to past (as to current) history, which it construes as the "fulfilment" of that revelation (Zech. 1:3-6). O. T. equivalents of "fulfilment".

When, how, and in whom did Nathan's oracle find fulfilment?

The "seed" of David; of Abraham. Collective units. Ideal and actual individualization. Ver. 13 and individual fulfilment: Solomon and "a greater than Solomon"—"for ever". Ver. 14: individual and collective fulfilment. Limitation and suspension of dominion. Analogy of the exile.

Detachment of the Coming One. Firm historical basis in the past; idealization of the past limited, of the future unlimited. Language of the oracle stamps forever on its believing recipients the forward look. Hope characteristic of O. T. piety; the Messianic hope supplied its center.

Criticism of Volz's characterization of the Messianic expectation: the Messiah fundamentally a religious rather than political figure. The Messiah in Gressmann: value and weakness of the new school. Sellin's modification of Gressmann. In the clash of the two critical schools of today lies the essential vindication of the Biblical witness.

Jesus of Nazareth as interpreted by the N. T. the fulfilment of the Messianic expectation of Israel: adequately, surprisingly, unsurpassably.

PRINCETON THEOLOGICAL SEMINARY

SYLLABUS

OF THE

Lectures on the L. P. Stone Foundation

FOR

1925—1926

CHRISTIAN HYMNODY

BY THE

Rev. Louis F. Benson, D.D.

Editor of "The Hymnal"

Author of "Studies of Familiar Hymns"

and "The English Hymn"

The Lectures will be delivered in the Miller Chapel,
Monday, Feb. 22, to Friday, Feb. 26, at 5 P. M.,
and Saturday, Feb. 27, at 10:20 A. M.

LECTURE I.

THE APOSTOLICAL IDEAL OF HYMNODY.

THE HYMN: in relation to Theology; in its varied definition; in Comparative Religion.

1. *Inauguration of Christian Song*—as post-Communion; ritual; responsive. "Post-Communion" in Presbyterianism.
2. *Jewish-Christian Psalmody*—as Eucharistic; freely composed.
3. *Hymnody of the Gentile Churches*—as free; as inspirational; as a settled church ordinance.
4. *St. Paul's Theory of Christian Song*—as spiritual; Eucharistic; (the Presbyterian "Eucharist"); edifying; individual.
5. *The Materials of the Song*—The Apostolical hymn-book. St. Paul as a hymn writer. Odes of Apocalypse.

LECTURE II.

THE RELATION OF THE HYMN TO HOLY SCRIPTURE.

A question: a matter of conscience, a centre of agitation, around which the whole history of Hymnody turns.

The new hymns, whose freedom begets suspicion of all
"human composesures."

1. *The Greek Settlement of the Question: Laodicea (363):* "Psalms composed by private men must not be used." The Congregation must not sing.
2. *The Latin Settlement:* The recitation of Psalms may be accompanied by certain specified Hymns in metre.
3. *The Lutheran Settlement:* The Psalmody retained with an untrammelled freedom of popular song.
4. *The Calvinistic Settlement:* Psalmody retained (but in metre) as the popular song. Hymns excluded.
5. *Dr. Watts' Settlement:* Evangelizes the metrical Psalm and parallels it with original hymns. The present disposition of the question.

LECTURE III.

THE RELATION OF THE HYMN TO LITERATURE.

The Renaissance subjected it to literary criticism.

Calvin sought to ally Psalmody with poetry.

The English Psalmody had no relation to literature.

Early efforts at a literary hymnody.

Watts deliberately separated hymnody from literature.

The Wesleys contest his standard. Are the Wesleyan hymns poetry?
They prove (1) that beauty is no bar to edification;
(2) that a hymn ought to be a lyric (song).

The Lyrical Movement: its obstacles and limitations.

LECTURE IV.

THE CONTENTS OF THE HYMN.

Determined by the theory held as to Hymn's function:—

1. *That it is specifically Praise:* Unwarranted.
2. *That it is for Edification of Singers:* How far true? Hence
(1) Doctrinal Hymn, (2) Hymn of Spiritual Life;
Sermonic, Experiential, Prayer.

Bishop Wordsworth's exclusion of the "I" hymns.
The true tests of them: (1) Wholesomeness,
(2) Cheerfulness, (3) Reality.

3. *That it is Churchly:* Embodying the "Oxford" conception of
the solidarity of the Church.

The liturgical hymn of occasion: its success and
excess.

This Hymnody of the Christian year in the Presby-
terian Church.

LECTURE V.

THE TEXT OF OUR HYMNS.

To the Puritan the text is everything. *The Bay Psalm Book.*

The literalness of the versions, the issue in the American "Psalmody Controversy."

Text important when hymns were an object of suspicion. *Sabbath Hymn Book.*

Original text of hymns first corrupted and then lost; followed by confusion.

Watts. Wesley. Montgomery. Palmer.

Textual principles of *The Hymnal* of 1895.

The latest menace to the text of our hymns.

LECTURE VI.

HYMN SINGING.

Not originally congregational in delivery. Spirituality and the hymn tune. It should be (1) simple, (2) religious in impression, (3) beautiful.

The Early Singing. Hebrew and Greek. The Gregorian hymn melodies.

Reformation Song. The Lutheran Chorale; the Calvinistic melodies; the English Psalm tunes.

The Eighteenth Century Hymn Tune (more florid).

American Song. Psalm tunes in New England. Billings' fuguing tunes. Lowell Mason's work. The parlor-music type. Revival of congregational singing (Beecher). Adoption of the Oxford Revival hymn music. The "Gospel Hymns"; and later degeneracy (cabaret).

The varied inheritance—its use and development.

LECTURES ON THE L. P. STONE FOUNDATION

Paul and the Intellectuals or Gnostics

(Dealing with the Epistle to the Colossians)

By

The Rev. A. T. Robertson, D.D.

Professor of New Testament in

The Southern Baptist Theological Seminary

MONDAY, NOVEMBER 29th, to FRIDAY, DECEMBER 3rd

At 5 P. M.

In the CHAPEL of the PRINCETON THEOLOGICAL SEMINARY

The subjects of the successive lectures will be:

- I. The Headship of Christ Proven.
(Col. 1:1-20)
- II. The Mystery of God in Christ Explained.
(Col. 1:21 - 2:5)
- III. The Triumph of Christ on the Cross.
(Col. 2:6-19)
- IV. The New Man in Christ Exalted.
(Col. 2:20 - 3:17)
- V. The Social Obligation of the New Man in Christ.
(Col. 3:18 - 4:18)





