

QUESTIONS ON THE TEXT
OF THE
SYSTEMATIC THEOLOGY

OF
DR. CHARLES HODGE

TOGETHER
WITH AN EXHIBITION OF VARIOUS SCHEMES
ILLUSTRATING
THE PRINCIPLES OF THEOLOGICAL CONSTRUCTION

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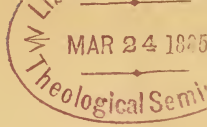


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INTRODUCTION.

THE method of instruction pursued in the department of Didactic Theology in Princeton Seminary is that of recitation and discussion upon the matter presented by a Text-book, which is constantly supplemented and illustrated orally by the Professor in charge. It follows consequently that the questions contained in this volume are not intended for use by the Professor in ordinary recitations, but they are designed to assist the student in the analysis of the text, and in fixing the points to be grasped by his understanding and retained in his memory, and further for the use of the Professor during review and examination.

The examples of different methods of Theological construction presented here, are nowhere else presented in such variety to the English student. The result of this review will, it is believed, impress our minds with a deeper sense of the grandeur of the science of Theology, of the unity, the coherence, and the manifoldness of the relations embraced in the system as revealed, and of the endless variety of the aspects in which its materials may be viewed from different points of observation. This is analogous to the immense variety of perspective combinations which the multitudinous parts of the same landscape may present to the eye when viewed from different mountain tops—or more adequately, to the really infinite changes of vista and parallax presented by the starry heavens to the observer's eye, as he himself is carried through the cycle of the constellations, or as he mentally views them as from the centres of different world systems.

These various methods of combination do not necessarily differ as to their contents, nor even as to the relative proportions of any of their constituents. Every theological problem may find its legitimate place in each of these combinations. The same doctrinal

system may be exhibited indifferently under either of these methods, and conversely all the generically distinct systems of doctrine, Lutheran, Arminian or Calvinistic may be distributed under either order. The same is true of the realistic or the federal interpretation of the relation of the race to Adam, and to Christ. Each method has its characteristic advantage, and limitation. The greatest disadvantage will attach to the scholar who refuses to view the system from different vantage points, and hence as presented in different lines of perspective. And the greatest advantage will be enjoyed by the scholar, who, holding all the doctrines in their genuine Biblical forms, has beheld them from all possible centres, and as grouped in all natural and real relations.

Each Method of Construction has its special advantages. This is true even with respect to the Anthropological Method, which begins with Man and his condition and needs, and advances therefrom to God and His gracious remedy, because that corresponds with the order of our own actual experience. But its radical defects are more obvious and injurious than those which affect either of the other schemes. Man necessarily presupposes God, but God does not presuppose man. This method and order of thought will always tend to obscure the objective reality of the great facts and principles of Christianity, and to gauge and estimate them simply as means of moving, and in general, of affecting us. God, not man, must be recognized as the principle from whom and as the end to whom all things move, and by whom all things are to be interpreted. Ethical theories should never be made the basis of a theological system.

The Federal Method and that of the Kingdom, are both Biblical in form, and eminently adapted to display the divine scheme of human redemption in its actual process of historical development. When this Federal Idea is applied only analogically to the interpretation of the constitution, or fundamental basis, of God's method of dealing with mankind as represented in Adam and in Christ, it is eminently just and fruitful, and has been embraced and perpetuated by the leading exponents of all the great systems of doctrine, Lutheran, and Arminian as well as Calvinistic. But when either the Federal method or that of the Kingdom is exclusively used to furnish rubrics for all the categories of theology, and when its metaphorical element is exaggerated and forced into extreme details, it becomes injuriously anthropomorphic and artificial. It is a great

mistake to suppose that the Federal Method necessarily modifies the logical inferences flowing from the fundamental Calvinistic principle of the divine decree, viewed as unconditional when taken as a whole. It is true that it gives prominence to the historical element, and so directs special attention to the method through which God has executed his purposes, and to the historical details of that execution. But it is a fact well known that the Federal idea has been assimilated by Arminians as well as Calvinists, and by Calvinists of all schools. Indeed, that dogma, which is regarded as the most offensive extreme of logical Calvinism, *i. e.*, that Christ died *only* for the elect—was first brought to the front and emphasized by the doctrine of the Covenant of Redemption, whereby he was held to have died in pursuance of the terms of an eternal covenant for those whose salvation was secured to him by that covenant. [*Olevianus* "Exposition of the Symbol of the Apostle," translated by John Fielde, London, 1581. *John Ball* "Treatise on Cov. of Grace," London, 1645, Pt. 2, ch. 2. *Francis Roberts* "Mystery and Marrow of the Bible," London, 1657, Bk. 2, ch. 2, § 2. *Ussher's* "Body of Divinity," pp. 168–176. *Witsius* "Economy of the Covenants," Bk. 2, ch. 3, §§ 28–34; ch. 9, §§ 2–6.] The earlier Reformed Symbols emphasized the *general reference* of the atonement. Those which follow the introduction of the Federal Method emphasize the *special reference*, *e. g.*—*The Irish Articles*; *The Lambeth Articles*; *The Canons of the Synod of Dort*; *The Westminster Confession and Catechisms*, and the *Formula Consensus Helvetica*. But this effect is not necessary. Baxter in his *Methodus*, assimilates the idea of the "Covenant of Grace" under his general Method of the Kingdom. The Arminians also have done the same in their system. In the *Westminster Confession*, the two ideas of the Covenants and of God's eternal decree coalesce in one homogeneous system.

The method, par excellence Theological, which builds upon God absolutely, and which follows the natural order of first studying the all-comprehensive plan of God, and then its execution in the universal history of creation and providence, is unquestionably the most logical and simple of all. Yet when most rigidly followed it must bring in Redemption, its purchase and its application as a species under the general category of Providence, and therefore place the great matters of the Incarnation and Redemption too far

aside from the central line of vision. Even the method which organizes the system upon the three-fold personal distinction of the Godhead, first used by John Calvin, and probably in all its relations the most satisfactory of all these competing schemes, nevertheless tends to separate too absolutely the divine Persons, as in all respects independent and separate agents, and to obscure the mutual inexistence, the common consciousness and coöperation of the Father, Son, and Holy Ghost, as one indivisible God.

The Methods styled technically "Christo-centric," have, especially under the admirable handling of that great scholar, Dr. Henry B. Smith, the conspicuous advantage of exhibiting to the eye all that is known of God, of the universe, of Man, and of their relations grouped around the person of our Lord and his redeeming work. A Christo-centric theology, like a Christo-centric religious experience and life, is of the first importance. This must be one which humbles man and exalts Christ. It will involve the profoundest views of the pollution, guilt and moral impotence of man's natural condition; of the absolute freeness and sovereignty of divine grace; of the substitutionary and sin-expiating merit of Christ; of the cleansing and life-giving efficiency of His Spirit; and of the utter dependence of the sinner upon both. But all this has been actually accomplished under each one of the methods here exhibited. In every case this inestimable characteristic must be secured in the proper statement and discussion of each doctrine severally, not merely in the order of the chapters.

But in criticism of these technically styled "Christo-centric" methods of system-construction, considered aside from their admirable purpose and title, it may be fairly said to be an unfortunate incident to their principle, that it relegates the eternal and absolute God, and all questions as to His being, purposes and works, creative and providential, into the subordinate and contingent position of mere antecedents to human redemption. Undoubtedly the revelation which God makes of Himself in the Theanthropos, being personal and immediate, is incomparably more full and luminous than the sum of all other revelations reflected by His works. The Incarnation and the Cross are unquestionably central in Providence, Redemption and Revelation, and consequently all revelation must be interpreted and all theology constituted in their light. But in a scientific construction of Systematic Theology, the Incarnation

cannot be put at the foundation. It necessarily presupposes God, Man and Sin, and a purpose of Redemption. Whatever the accidents of form, or the real differences in the points of view assumed, the order must inevitably be at least virtually followed by all alike, *i. e.*, God; His being and attributes; His plan; and the method and history of its execution in time. God and His plan must precondition alike His own providence, and man's agency. This principle, however, should never be pressed to the injury of man's free-agency. On the contrary, the Plan provides for and renders indefeasible the free-agency—for it is only the eternal and teleological side of that of which the other side is the actual history of the universe in time, as we find it in fact to be. Beyond all question the Incarnation is central to all Christian faith, and knowledge, and life, but it is no less true that the whole Godhead, Persons, and Attributes, and Plan, is central to and presupposed in the Incarnation itself.

It appears, therefore, to the writer, that, while each of these various methods has its advantages, and ought to be studied carefully in its most perfect classical forms—and that, while the essay at devising new and diverse methods of construction must ever be an admirable discipline for the advanced student—nevertheless, the old and long practiced Topical Method is the one best suited for public confessions, and for primary theological construction. This Method admits of great variety of order and subdivision; it is admirably adapted to the use of freely and fully exhibiting all that the Bible teaches on each several head; and it is comparatively free from suggestions and allurements in the direction of a disproportionate emphasis or expansion of special topics, which a too rigid adherence to system and logical inference subjects even the most conscientious adherents of the more elaborate methods.

It is of course admitted that differences of order in statement suggest, if they do not positively indicate, differences of relation, and that differences of relation are determined by, and therefore express, differences of nature. The discussion of the sources and standard of theological truth must logically precede, whether in prolegomena, or in the body of the work, the exhibition of the system of truth thence derived. The Rationalist must commence with Reason, the Romanist with the Church, or Tradition, and the Protestant with the written Word of God and its inspiration. The

Rationalist must reason from man to God, the devout Christian from God to man. The discussion of the Decrees of God must logically precede the discussion of their execution in Creation, Providence, or Redemption. And Predestination, or the Election of individuals to eternal life and to all the means and conditions thereof, must be considered more or less explicitly under the category of the Decrees of God in general, of which genus it is an essential species, even although a prominent position should subsequently be assigned to it under the categories of Redemption, planned, executed, or applied. Justification in one aspect must be placed before Regeneration, and in another aspect after it, and the two positions must be shown to be mutually consistent. If in the order adopted, the discussion of Redemption is made to precede the discussion of Election to eternal life and to the means thereof, a corresponding relative logical order of the respective decrees of Redemption and of election is necessarily suggested. Nevertheless, in examining different systems of divinity in which these contrasted varieties of orders are severally observed, as *e.g.*, Systems of Dr. Henry B. Smith and of Dr. Charles Hodge, the most minute examination will fail to find any real difference in the matter of the doctrines set in these different orders. A method of arrangement, which, whatever else it may accomplish, leaves the definitions and statements of doctrine unmodified in substance, is, however admirable, only an accident, and not an essential element in any system of Theology.

The essential principles which must be practically recognized in every legitimate scheme of theological construction, are (1) that the material and spirit of every doctrinal statement should be thoroughly Scriptural and (2) that Christ should be set forth as the only adequate Revealer of God, and His Grace as the only hope of man and (3) that the System as a whole and in all its parts should be thoroughly theological, *i. e.*, conceived and stated as becomes a system of doctrines embracing a *self-revelation of God*, and "not of anthropology, not of psychology, not of ethics, nor of metaphysics. The theological standpoint is to be reinstated in its rights and its integrity and fullness."—DR. H. B. SMITH "*Introduction to Christian Theology*," page 45.

VARIOUS METHODS AND SCHEMES

ACCORDING TO WHICH THE MATERIAL
OF CHRISTIAN THEOLOGY HAS BEEN ARRANGED.

I. The Topical Method.

THE first method of arrangement, rather than of construction, used, and the one which has prevailed by far the most generally, is the *Topical*. According to this method the great subjects relating to God, to man, and to their mutual relations, are used as categories under which the information relative to them, conveyed in the inspired Scriptures, is collected. Each topic is discussed separately. Yet inferences from ascertained truth under one head, may be drawn to assist in determining what is truth under another head; and the different orders in which the succession of topics may be arranged, will be decided by the different views entertained as to the nature of the several truths embraced, and hence as to their mutual relations. Hence this most simple of all theological methods, nevertheless, admits of considerable variety of content, and of arrangement.

THE SUMMA THEOLOGICA OF THOMAS AQUINAS.

This great work, concluded abruptly not many months before the death of its author, on the 7th of March, A. D. 1274, is the greatest work of theological construction handed down from the Scholastic era. It is divided into three main divisions or parts, the second of which is again subdivided into two. They are severally entitled: *Pars Prima*; *Prima Secundæ*, and *Secunda Secundæ*; and *Pars*

Tertia. The various topics are discussed under the form of Questions, which are subdivided into Articles. *Pars Prima* consists of one hundred and nineteen Questions, subdivided into five hundred and eighty-four Articles. *Pars Prima Secundæ* consists of one hundred and fourteen Questions, subdivided into six hundred and seventeen Articles. *Pars Secunda Secundæ* consists of one hundred and eighty-nine Questions, subdivided into eight hundred and ninety-three Articles. *Pars Tertia* was never completed, the author being prevented by the exalted visions and raptures which preceded his death. As it remains it consists of ninety Questions, subdivided into five hundred and thirty-seven Articles.

PARS PRIMA treats of God ; of His Being and Attributes ; of His Trinity ; of the Perfections, Relations and Offices of the several Divine Persons ; of the World, and of Men and Angels ; of the human faculties, of intellect and will and appetite ; of Divine Providence ; of the State in which man was created ; of the Fall and of its consequences ; and of the Propagation of Sin.

PARS PRIMA SECUNDÆ treats of Man ; his chief end and of the source of his happiness in God ; of the freedom of man's will in relation to Divine Grace, and of his habits and passions and of the means of and hindrances to his salvation ; concerning Original Sin and its effects ; concerning sins, temptations, and virtues in general ; concerning the Divine Law, natural and revealed, and as revealed first under the Old and then under the New Testament ; and concerning Divine Grace, its methods, and its effects.

PARS SECUNDA SECUNDÆ treats of the Perfections of a Godly Life, more in detail, under seven principal divisions : the *three* theological virtues of Faith, Hope, and Charity ; and the *four* cardinal ones of Prudence, Justice, Fortitude, and Temperance, including the doctrines of Prayer ; of the Worship of God and of the Saints ; and of the Monastic theory of a religious Life.

PARS TERTIA treats of the Incarnation of Christ ; His miraculous conception by the Virgin, who was not immaculate from conception, but regenerated and sanctified after birth ; of the nature of Christ's Person ; of the mutual relation of His Natures ; of His Headship of the Church ; of His Atoning work, under the heads of His Coming into the World, His Progress through and His Egress from it ; and His subsequent Exaltation ; and of the nature, uses, and effects of the several Sacraments.

A Supplement was subsequently composed from the other writings of Aquinas, which completes the discussion of the Sacraments, and of the Doctrines of Purgatory, of the Resurrection, of the end of the World, of the General Judgment, and of eternal Rewards and Punishments.

THE PRÆLECTIONES THEOLOGICÆ OF JOANNES PERRONE, Rome,
1835.

This is the most famous system of Roman Catholic Theology produced in this century. The sub-divisions are entitled severally as Tractatus, Pars, Caput, Articulus, Propositio and Difficultates.

I. TRACTATUS, DE VERA RELIGIONE.

PARS PRIOR. ADVERSUS INCREDULOS.
PARS ALTERA. ADVERSUS HETERODOXOS.

II. TRACTATUS, DE DEO EJUSQUE ATTRIBUTIS.

PARS PRIMA. DE DEI EXISTENTIA, UNITATE, ESSENTIA ET ATTRIBUTIS
GENERATIM.
PARS SECUNDA. DE DIVINIS ATTRIBUTIS, SINGILLATIM.
PARS TERTIA. DE SCIENTIA ET VOLUNTATE DEI.
PARS QUARTA. DE PROVIDENTIA AC DE PRÆDESTINATIONE.

III. TRACTATUS, DE SANCTISSIMA TRINITATE.

IV. TRACTATUS, DE DEO CREATORE.

PARS PRIMA. DE ANGELIS.
PARS SECUNDA. DE MUNDO.
PARS TERTIA. DE HOMINE.

Under this is included man's original state, his fall, the propagation of sin, original sin, the future life of man, the resurrection of his body, and the final judgment.

V. TRACTATUS, DE INCARNATIONE.

PARS PRIOR. DE MESSIA ADVERSUS HEBRÆOS.
PARS POSTERIOR. ADVERSUS HERETICOS.

This includes the doctrine of the Person of Christ, and of His Satisfaction and Merits.

VI. TRACTATUS, DE CULTU SANCTORUM.

Including the doctrine of the worship of images, relics, and of the true cross.

VII. TRACTATUS, DE GRATIA.

PARS PRIOR. DE GRATIA ACTUALI; (including its necessity and gratuitousness.)
PARS SECUNDA. DE GRATIA SANCTIFICANTE.
PARS TERTIA. DE MERITO.

VIII. TRACTATUS, DE SACRAMENTIS IN GENERE.

IX. TRACTATUS, DE BAPTISMO.

X. TRACTATUS, DE CONFIRMATIONE.

XI. TRACTATUS, DE AUGUSTISSIMO EUCHARISTIÆ SACRAMENTO.

PARS PRIOR. PROUT EST SACRAMENTUM.

PARS POSTERIOR. DE SACRIFICIO.

XII. TRACTATUS, DE PŒNITENTIA.

XIII. TRACTATUS, DE INDULGENTIIS.

XIV. TRACTATUS, DE SACRAMENTO EXTREMÆ UNCTIONIS.

XV. TRACTATUS, DE ORDINE.

XVI. TRACTATUS, DE MATRIMONIO.

XVII. TRACTATUS, DE LOCIS THEOLOGICIS.

PARS PRIOR, SECTIO PRIOR. DE ECCLESIA CHRISTI; SECTIO POSTERIOR. DE ROMANO PONTIFICE.

PARS SECUNDA. DE VERBO DEI SCRIPTO ET TRADITO; SECTIO PRIOR. DE SACRA SCRIPTURA; SECTIO POSTERIOR. DE TRADITIONE.

PARS TERTIA. ANALOGIA RATIONIS ET FIDEI; SECTIO PRIOR. DE ANALOGIA RATIONIS ET FIDEI IN SE SPECTATA; SECTIO POSTERIOR. DE METHODOLOGIA.

THE LOCI COMMUNES OF PHILIP MELANCHTHON, A. D. 1521.

This is the first Protestant treatise on Theology, and as its name indicates, is inartificially topical in its form.

LOCUS I. CONCERNING GOD. 1. The Revelation and Definition of God. 2. His Unity. 3. His Trinity, and concerning the two Natures in Christ, and concerning the Son and the Holy Spirit.

LOCUS II. CONCERNING CREATION AND PRESERVATION, AND GOVERNMENT OF ALL THINGS BY GOD.

LOCUS III. OF THE ORIGIN OF SIN.

LOCUS IV. OF HUMAN STRENGTH AND FREE WILL.

LOCUS V. OF SIN. 1. Its Nature. 2. Of Original Sin, and Proof that it affects all Men from Birth. 3. Its Effects and Penalties. 4. Of Actual Sins, and of the Sins of the Saints.

LOCUS VI. CONCERNING THE DIVINE LAW. 1. Definition of the Law of God. 2. The Distinction between Laws as Natural and Revealed, and as Divine and Human, and of the Three Elements of the Mosaic Legislation. 3. The Exposition of the Decalogue. 4. Of the Law of Nature. 5. Of the Uses of the Law under the

Gospel. 6. Of the Difference between Counsels and Precepts, and Refutation of the Papal Doctrine of the Merit of Voluntary Poverty and Celibacy.

LOCUS VII. CONCERNING THE GOSPEL AND ITS IDENTITY UNDER ALL DISPENSATIONS.

LOCUS VIII. CONCERNING GRACE AND GRATUITOUS JUSTIFICATION.

LOCUS IX. CONCERNING GOOD WORKS; their Nature, Grounds of their Pleasing God, Motives Prompting their Performance, and their Rewards; False Doctrines Refuted.

LOCUS X. CONCERNING THE DIFFERENCE BETWEEN THE OLD AND THE NEW TESTAMENTS.

LOCUS XI. OF THE DISTINCTION BETWEEN MORTAL AND VENIAL SINS.

LOCUS XII. OF THE CHURCH, ITS NATURE AND MARKS.

LOCUS XIII. OF THE SACRAMENTS, THEIR EFFECTS AND BENEFITS.

LOCUS XIV. OF PREDESTINATION.

LOCUS XV. OF THE KINGDOM OF CHRIST.

LOCUS XVI. OF THE RESURRECTION OF THE DEAD.

LOCUS XVII. OF THE SPIRIT AND THE LETTER.

LOCUS XVIII. OF CALAMITIES, AND TRUE SOURCES OF CONSOLATION.

LOCUS XIX. OF PRAYER.

LOCUS XX. OF THE CIVIL MAGISTRATE.

LOCUS XXI. CONCERNING CEREMONIES OF HUMAN ORIGIN.

LOCUS XXII. OF MORTIFICATION OF THE FLESH.

LOCUS XXIII. SCANDALS.

LOCUS XXIV. OF CHRISTIAN LIBERTY.

THE LOCI THEOLOGICI OF MARTIN CHEMNITZ, first Published in 1592, six Years after his Death.

Chemnitz was the leading Lutheran theologian of the age immediately succeeding the Reformation. His Loci are arranged very much after the order of those of Melancthon just given. They are now alluded to to mark the tendency of the immediate successors of the Reformers to put the Locus of Justification at the head of

the whole process of Redemption. All that we comprehend under the head of Soteriology, both Melancthon and Chemnitz set forth under the heads of Justification, Good Works, and the Church and Sacraments, and in that order.

THE LOCI COMMUNES THEOLOGICI OF JOHN GERHARD OF JENA,
finished 1629.

This is probably the most celebrated of the Lutheran Theological Classics, in which the System which is latent in the Loci of Melancthon and of Chemnitz is fully developed. It is to be marked that he departs from the Reformation order of placing forensic Justification at the head of the process of the application of Redemption, putting Pœnitentia, including Repentance and Faith before Justification, with which Good Works are connected. Later writers, both Lutheran and Reformed, generally place Vocation, Regeneration, Conversion, before Justification. David Hollatius, † 1713, in his "Examen Theologicum," refers the application of Redemption to the Holy Spirit's appropriating grace, "and designates *Vocatio, Illuminatio, Conversio, Regeneratio, Justificatio, Unio mystica, Renovatio, Conservatio fidei, Glorificatio* as the operations of the Spirit."*

Thus also the Reformed theologian, Francis Turretin, of Geneva, in his "Institutio Theologia Elenctica," A. D. 1682, follows very much the same general order, *Vocatio et Fides, Justificatio, Sanctificatio et Bona Opera*.

The Method of Gerhard is as follows :

LOCUS I. DE SCRIPTURA SACRA.

LOCUS II. DE INTERPRETATIONE SCRIPTURÆ SACRÆ.

LOCUS III. DE NATURA DEI, *i. e.*, DE DIVINÆ ESSENTIÆ
UNITATE, EJUSDEMQUE ATTRIBUTIS.

LOCUS IV. DE DEO UT TRINO.

LOCUS V. DE PERSONA ET OFFICIO CHRISTI.

LOCUS VI. DE CREATIONE ET ANGELIS.

LOCUS VII. DE PROVIDENTIA.

LOCUS VIII. DE ELECTIONE ET REPROBATIONE.

LOCUS IX. DE IMAGINE DEI IN HOMINE ANTE LAPSUM.

* Dorner's Hist. Prot. Theol., vol. II., p. 159.

LOCUS X. DE PECCATO ORIGINALI, *i. e.*, DE LAPSU PRIMORUM PARENTUM, ET ILLUM SECUTA NATURALI CORRUPTIONE IN POSTEROS PROPAGATA.

LOCUS XI. DE PECCATIS ACTUALIBUS.

LOCUS XII. DE LIBERO ARBITRIO, *i. e.*, DE VIRIBUS HUMANIS, POST LAPSUM ADHUC RELIQUIS.

LOCUS XIII. DE LEGE DEI.

LOCUS XIV. DE LEGIBUS CEREMONIALIBUS ET FORENSIBUS.

LOCUS XV. DE EVANGELIS.

LOCUS XVI. DE PŒNITENTIA.

LOCUS XVII. DE JUSTIFICATIONE PER FIDEM.

LOCUS XVIII. DE BONIS OPERIBUS.

LOCUS XIX. DE SACRAMENTIS.

LOCUS XX. DE CIRCUMCISIONE ET AGNO PASCALI.

LOCUS XXI. DE BAPTISMO.

LOCUS XXII. DE SACRA CŒNA.

LOCUS XXIII. DE ECCLESIA.

LOCUS XXIV. DE MINISTRO ECCLESIASTICO.

LOCUS XXV. DE MAGISTRATU POLITICO.

LOCUS XXVI. DE CONJUGIO.

LOCUS XXVII. DE MORTE.

LOCUS XXVIII. DE MORTUORUM RESURRECTIONE.

LOCUS XXIX. DE EXTREMO JUDICIO.

LOCUS XXX. DE CONSUMMATIONE SECULI.

LOCUS XXXI. DE INFERNO, SEU MORTE ÆTERNA.

LOCUS XXXII. DE VITA ÆTERNA.

INSTITUTIO THEOLOGICÆ ELENCTICÆ OF FRANCIS TURRETTIN
OF GENEVA, (1679-85.)

His divisions are *Loci*, and his subdivisions *Quæstiones*. Under each question he presents: 1, and with consummate comprehension and analytic accuracy, the *Status Quæstionis*; and 2, The *Fontes Solutionum*.

LOCUS I. DE THEOLOGICA, AND UNDER THIS, XIV. QUÆSTIONES.

LOCUS II. DE SCRIPTURA SANCTA, XIV. QUÆSTIONES.

LOCUS III. DE DEO UNO ET TRINO.

LOCUS IV. DE DECRETIS DEI IN GENERE, ET DE PRÆDESTINATIONE IN SPECIE.

LOCUS V. DE CREATIONE.

LOCUS VI. DE PROVIDENTIA DEI ACTUALI.

LOCUS VII. DE ANGELIS.

LOCUS VIII. DE STATU HOMINIS ANTE LAPSUM, ET FÆDERE NATURÆ.

LOCUS IX. DE PECCATO IN GENERE ET SPECIE.

LOCUS X. DE LIBERO HOMINIS ARBITRIO IN STATU PECCATI.

LOCUS XI. DE LEGE DEI.

LOCUS XII. DE FÆDERE GRATIÆ, ET DUPLICI EJUS ŒCONOMIA IN VETERI ET NOVO TESTAMENTO.

LOCUS XIII. DE PERSONA ET STATU CHRISTI.

LOCUS XIV. DE OFFICIO CHRISTI MEDIATORIO.

LOCUS XV. DE VOCATIONE ET FIDE, (and under this Locus

Quæstio I. Quid est Vocatio, et Quotuplex? et Quomodo Vocatio Externa et Interna Differant?

Quæstio II. De Vocatione Reprobatorum.

Quæstio III. De Gratia Sufficienti.

Quæstiones IV–VI. De Vocatione Efficaci.

Quæstio VII. De Fide.

Quæstiones VIII–X. De Variis Fidei Justificantis Actibus.

Quæstiones XI–XIII. De Objecto Fidei.

Quæstiones XIV–XV. De Subjecto Fidei.

Quæstio XVI. De Perseverantia Fidei.

Quæstio XVII. De Certitudine Fidei.)

LOCUS XVI. DE JUSTIFICATIONE.

LOCUS XVII. DE SANCTIFICATIONE ET BONIS OPERIBUS.

LOCUS XVIII. DE ECCLESIA.

LOCUS XIX. DE SACRAMENTIS.

LOCUS XX. DE NOVISSIMIS, *i. e.*, DE RESURRECTIONE MORTUORUM, DE CONSUMMATIONE SEculi, DE JUDICIO EXTREMO, DE INFERNO ET MORTE ÆTERNA, DE VITA ÆTERNA.

MEDULLA THEOLOGICA OF WILLIAM AMES (AMESIUS)
(A.D. 1576–1633).

An eminent English Puritan, forced by persecution to spend his life on the Continent, as Professor in the University of Franeker,

and as Pastor of the English Independents at Rotterdam. Amesius is said by the great German theologian and critic, Ritschl, (Hist. Doc. Justif. p. 270), "in genius and talent for combination, to excell him (the Lutheran Baier) as well as the greater number of his party."

His Medulla is divided into two books, and each book into short chapters as exquisitely concise, accurate and luminous as the Westminster Shorter Catechism, and superior to most ponderous systems of divinity in the order, combination and felicity of transition from topic to topic.

I. BOOK OF DIVINITY. (WHAT ARE WE TO BELIEVE?)

CHAPTER I. OF THE DEFINITION OR NATURE OF DIVINITY.

CHAPTER II. OF THE DISTRIBUTION OR PARTS OF DIVINITY.

CHAPTER III. OF FAITH.

CHAPTER IV. OF GOD AND HIS ESSENCE.

CHAPTER V. OF THE SUBSTANCE OF GOD.

CHAPTER VI. OF THE EFFICIENCY OF GOD.

CHAPTER VII. OF THE DECREE AND COUNSEL OF GOD.

CHAPTER VIII. OF CREATION.

CHAPTER IX. OF PROVIDENCE.

CHAPTER X. OF GOD'S SPECIAL GOVERNMENT OF INTELLIGENT CREATURES.

CHAPTER XI. OF MAN'S APOSTACY.

CHAPTER XII. OF THE CONSEQUENCES OF SIN.

CHAPTER XIII. OF ORIGINAL SIN.

CHAPTER XIV. OF ACTUAL SIN.

CHAPTER XV. OF CORPORAL DEATH.

CHAPTER XVI. OF THE CONSUMMATION OF DEATH.

CHAPTER XVII. OF THE PROPAGATION OF SIN.

CHAPTER XVIII. OF THE PERSON OF CHRIST THE MEDIATOR.

CHAPTER XIX. OF THE OFFICE OF CHRIST.

CHAPTER XX. OF SATISFACTION.

CHAPTER XXI. OF THE LIFE OF CHRIST BEING HUMBLED.

CHAPTER XXII. OF THE DEATH OF CHRIST.

CHAPTER XXIII. OF THE EXALTATION OF CHRIST.

CHAPTER XXIV. OF THE APPLICATION OF CHRIST.

CHAPTER XXV. OF PREDESTINATION.

CHAPTER XXVI. OF CALLING.

CHAPTER XXVII. OF JUSTIFICATION.

CHAPTER XXVIII. OF ADOPTION.

CHAPTER XXIX. SANCTIFICATION.

CHAPTER XXX. OF GLORIFICATION.

CHAPTER XXXI. OF THE CHURCH MYSTICALLY CONSIDERED.

CHAPTER XXXII. OF THE CHURCH INSTITUTED.

CHAPTER XXXIII. OF THE EXTRAORDINARY MINISTERS OF THE CHURCH.

CHAPTER XXXIV. OF THE HOLY SCRIPTURE.

CHAPTER XXXV. OF ORDINARY MINISTERS, AND THEIR OFFICE IN PREACHING.

CHAPTER XXXVI. OF THE SACRAMENTS.

CHAPTER XXXVII. OF ECCLESIASTICAL DISCIPLINE.

CHAPTER XXXVIII. OF THE ADMINISTRATION OF THE COVENANT OF GRACE BEFORE THE COMING OF CHRIST.

CHAPTER XXXIX. OF THE ADMINISTRATION OF THE COVENANT FROM CHRIST TO THE END OF THE WORLD.

CHAPTER XL. OF BAPTISM AND THE LORD'S SUPPER.

CHAPTER XLI. OF THE END OF THE WORLD.

II. BOOK OF DIVINITY. (HOW ARE WE TO SERVE GOD?)

CHAPTER I. OF OBSERVANCE IN GENERAL.

CHAPTER II. OF VIRTUE.

CHAPTER III. OF GOOD WORKS.

CHAPTER IV. OF RELIGION.

CHAPTER V. OF FAITH.

CHAPTER VI. OF HOPE.

CHAPTER VII. OF CHARITY.

CHAPTER VIII. OF HEARING THE WORD.

CHAPTER IX. OF PRAYER.

CHAPTER X. OF AN OATH.

CHAPTER XI. OF A LOT.

CHAPTER XII. OF TEMPTING GOD.

CHAPTER XIII. OF INSTITUTED WORSHIP.

CHAPTER XIV. OF THE MANNER OF DIVINE WORSHIP.

CHAPTER XV. OF THE TIME OF WORSHIP.

CHAPTER XVI. OF INJUSTICE AND CHARITY TOWARDS OUR NEIGHBOR.

CHAPTER XVII. OF THE HONOR OF OUR NEIGHBOR.

CHAPTER XVIII. OF HUMANITY TOWARDS OUR NEIGHBOR.

CHAPTER XIX. OF CHARITY.

CHAPTER XX. OF COMMUTATIVE JUSTICE.

CHAPTER XXI. OF TELLING TRUTH.

CHAPTER XXII. OF CONTENTION.

In order to show what diversities of principle may coexist with a general sameness in the order in which the different departments of the system are discussed, I present the title page and Index Caputum of Canzius, a Lutheran theologian who, about the middle of the last century, attempted to recast Christian theology into the forms and subject to the principles of the Leibnitz-Wolffian philosophy, then in vogue.

PHILOSOPHIÆ LEIBNITIANÆ ET WOLFFIANÆ USUS

IN THEOLOGIA

PER PRÆCIPUA FIDEI CAPITA

AUCTORE ISRAEL. THEOPH. CANZIO.

EDITIO NOVA: FRANCOFURTI ET LIPSLE. A.D. 1749.

INDEX CAPITUM.

DISCURSUS PRÆLIMINARIS.

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CAPUT II. DE USU RATIONIS IN THEOLOGIA.

CAPUT III. DE CAUSIS DISSENSIONUM CIRCA RES SACRAS.

CAPUT IV. DE NATURA ET GRATIÆ DIFFERENTIA.

TRACTATUS.

CAPUT I. *Sectio* 1. DE DEO. *Sectio* 2. DE THEOLOGIA. *Sectio* 3. DE EXISTENTIA DEI. *Sectio* 4. DE INFINITA DEI NATURA. *Sectio* 5. DE ETERNITATE DEI. *Sectio* 6. QUOD DEUS SIT UNICUS. *Sectio* 7. DE SANCTITATE DEI. *Sectio* 8. DE S. S. TRIADE.

CAPUT II. DE S. SCRIPTURA.

CAPUT III. DE CREATIONE.

CAPUT IV. *Sectio* 1. DE HOMINE. *Sectio* 2. DE IMMORTALITATE ANIMÆ.

CAPUT V. DE PECCATO ORIGINALI.

CAPUT VI. *Sectio* 1. DE PROVIDENTIA ET MALI PERMISSIO-
 SIONE. *Sectio* 2. DE CAUSA FUTURIBUS ÆTERNO PECCATI.

CAPUT VII. DE CHRISTO ET OMNIPRÆSENTIA HUMANÆ
 EJUS NATURE.

CAPUT VIII. DE SATISFACTIONE CHRISTI.

CAPUT IX. DE PRÆDESTINATIONE.

CAPUT X. *Sectiones* 1 and 2. EJUSDEM ARGUMENTI UBERIOR
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CAPUT XI. DE JUSTIFICATIONE.

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CAPUT XIII. DE CULTU IMAGINUM.

CAPUT XIV. DE NECESSARIA ANIMI PRÆSENTIA IN REBUS
 SACRIS.

CAPUT XV. DE LEGE CEREMONIALI.

CAPUT XVI. *Sectio* 1. DE CONVERSIONE. *Sectio* 2. DE
 ELECTO OPTIMO SYSTEMATE PARTICULARI GRATIÆ.

CAPUT XVII. DE ECCLESIA.

CAPUT XVIII. DE VITA ET MORTE.

CAPUT XIX. DE VITA ÆTERNA.

CAPUT XX. DE POENIS ÆTERNIS.

CAPUT XXI. DIDACTICA GENERALIS DE RATIONE STU-
 DIORUM.

THE TOPICAL METHOD MODIFIED BY GROUPING THE TOPICS UNDER DISTINCT CATEGORIES.

These Categories in the SYSTEMATIC THEOLOGY of DR. CHARLES
 HODGE are,

I. INTRODUCTION, including Method; Discussion of the
 evidences of Theism, and of the counter Anti-Theistic Theories of
 the Universe; the Rule of Faith, embracing the Canon, Inspira-
 tion, &c.

II. THEOLOGY PROPER, including the Being, Attributes, Tri-
 personality, Decrees, and Works of God.

III. ANTHROPOLOGY, including the Creation of Man; his
 Original State; his Apostasy and its consequences, including his
 present state of Sinful Habit, Guilt, and Moral Impotence.

IV. SOTERIOLOGY, including the Plan of Salvation ; the Person of the Redeemer, His Offices and His Work in effecting the Redemption of His People ; and the Application of Redemption by the Holy Spirit, the Means of Grace, the Word of God, Prayer, and Sacraments. (VAN OOSTERZEE, in his CHRISTIAN DOGMATICS, makes a separate Category of the PERSON OF THE REDEEMER, under title of CHRISTOLOGY, and subdivides the Category of SOTERIOLOGY into OBJECTIVE and SUBJECTIVE SOTERIOLOGY, corresponding to Redemption Effected and Applied. OOSTERZEE also makes ECCLESIOLOGY a third sub-category under SOTERIOLOGY).

V. ESCHATOLOGY, or the Last Things of Death, Resurrection, Judgment, &c.

HODGE'S SYSTEMATIC THEOLOGY is arranged under the Categories above mentioned, and these subdivided into CHAPTERS and PARAGRAPHS.

I. INTRODUCTION.

CHAPTER I. METHOD.

CHAPTER II. THEOLOGY.

CHAPTER III. RATIONALISM.

CHAPTER IV. MYSTICISM.

CHAPTER V. ROMAN CATHOLIC DOCTRINE CONCERNING THE RULE OF FAITH.

CHAPTER VI. PROTESTANT DOCTRINE OF RULE OF FAITH.

PART I. THEOLOGY PROPER.

CHAPTER I. ORIGIN OF THE IDEA OF GOD.

CHAPTER II. THEISM—PROOFS, &c.

CHAPTER III. ANTI-THEISTIC THEORIES.

CHAPTER IV. THE KNOWLEDGE OF GOD.

CHAPTER V. THE NATURE AND ATTRIBUTES OF GOD.

CHAPTER VI. THE TRINITY.

CHAPTER VII. THE DIVINITY OF CHRIST.

CHAPTER VIII. THE HOLY SPIRIT.

CHAPTER IX. THE DECREES OF GOD.

CHAPTER X. CREATION.

CHAPTER XI. PROVIDENCE.

CHAPTER XII. MIRACLES.

CHAPTER XIII. ANGELS.

PART II. ANTHROPOLOGY.

- CHAPTER I. THE ORIGIN OF MAN.
- CHAPTER II. NATURE OF MAN.
- CHAPTER III. ORIGIN OF THE SOUL.
- CHAPTER IV. UNITY OF THE HUMAN RACE.
- CHAPTER V. ORIGINAL STATE OF MAN.
- CHAPTER VI. COVENANT OF WORKS.
- CHAPTER VII. THE FALL.
- CHAPTER VIII. SIN—ITS NATURE, PROPAGATION, IMPUTATION, ORIGINAL SIN, INABILITY.
- CHAPTER IX. FREE AGENCY.

PART III. SOTERIOLOGY.

- CHAPTER I. PLAN OF SALVATION.
- CHAPTER II. COVENANT OF GRACE.
- CHAPTER III. PERSON OF CHRIST.
- CHAPTER IV. MEDIATORIAL WORK OF CHRIST.
- CHAPTER V. PROPHETIC OFFICE.
- CHAPTER VI. PRIESTLY OFFICE.
- CHAPTER VII. SATISFACTION OF CHRIST.
- CHAPTER VIII. FOR WHOM DID HE DIE?
- CHAPTER IX. THEORIES OF THE ATONEMENT.
- CHAPTER X. INTERCESSION OF CHRIST.
- CHAPTER XI. KINGLY OFFICE OF CHRIST.
- CHAPTER XII. THE HUMILIATION OF CHRIST.
- CHAPTER XIII. THE EXALTATION OF CHRIST.
- CHAPTER XIV. VOCATION.
- CHAPTER XV. REGENERATION.
- CHAPTER XVI. FAITH.
- CHAPTER XVII. JUSTIFICATION.
- CHAPTER XVIII. SANCTIFICATION.
- CHAPTER XIX. THE LAW.
- CHAPTER XX. THE MEANS OF GRACE, INCLUDING THE WORD OF GOD, SACRAMENTS, AND PRAYER.

PART IV. ESCHATOLOGY.

- CHAPTER I. STATE OF THE SOUL AFTER DEATH.
- CHAPTER II. THE RESURRECTION.
- CHAPTER III. THE SECOND ADVENT.

CHAPTER IV. THE CONCOMITANTS OF THE SECOND ADVENT, INCLUDING THE GENERAL RESURRECTION, FINAL JUDGMENT, END OF THE WORLD, KINGDOM OF HEAVEN, MILLENNIUM, &C., AND FUTURE PUNISHMENTS.

THE THEOLOGICAL INSTITUTES OF RICHARD WATSON, 1824, the great Wesleyan Theologian, is a specimen of the same general principle of classification.

PART I. EVIDENCES OF CHRISTIANITY.

DIVISION I. PRESUMPTIVE EVIDENCE.

DIVISION II. DIRECT EVIDENCE.

PART II. DOCTRINES OF CHRISTIANITY.

DIVISION I. DOCTRINES RELATING TO GOD.

A. EXISTENCE OF GOD.

B. ATTRIBUTES OF GOD.

C. PERSONS OF THE GODHEAD. (Trinity, Divinity of Christ, Person of Christ, Personality and Deity of the Holy Ghost.)

DIVISION II. DOCTRINES RELATING TO MAN.

A. ORIGINAL SIN. (The Primitive Condition of Man, The Fall of Man, Results of that Fall.)

B. REDEMPTION. (Principles of Redemption, Benefits of Redemption, Extent of Redemption, Further Benefits of Same.)

PART III. MORALS OF CHRISTIANITY.

(The Moral Law, Duties to God, Duties to our Neighbor.)

PART IV. THE INSTITUTIONS OF CHRISTIANITY.

(The Christian Church; The Sacraments, their number and nature, Baptism, The Lord's Supper.)

II. The Federal Method.

Dr. Charles P. Krauth, the learned Lutheran theologian, said in a letter to the writer, that "the technicalities of the Federal idea were late in appearing, but the essential idea itself comes in from the beginning in our theology." This is true of the whole Church, even including many Catholics, from the Reformation Period onward. Olevianus, (circum. 1563), one of the authors of the Heidelberg Catechism, promoted this mode of conceiving of God's dealings with men. Cocceius, Prof. Franeker and Leyden, was the first on the Continent to apply the federal method to the whole body of Christian theology. His *Summa Doctrinæ de Fœdere et*

Testamentis Dei appeared 1648. An independent current of thought set at the same time in the same direction among the Puritan theologians of Great Britain. The Treatise of John Ball on the Covenant of Grace was printed in London, A. D. 1645, five years after the author's death, and three years before the appearance of the great work of Cocceius on the Continent.

THE MYSTERY AND MARROW OF THE BIBLE, VIZ.: GOD'S COVENANTS WITH MAN, BY FRANCIS ROBERTS, 1657.

His matter is distributed under Books, Chapters, Aphorisms and Inferences.

BOOK I. OF GOD'S COVENANTS, THEIR NAMES, VALUES, SORTS, AND BENEFITS; MORE GENERALLY.

CHAPTER I. METHOD OF HANDLING, &C.

CHAPTER II. OF THEIR NAMES, AND GENERAL CHARACTER.

BOOK II. OF GOD'S COVENANTS; MORE PARTICULARLY.

CHAPTER I. OF GOD'S COVENANT OF WORKS WITH ADAM AND HIS NATURAL SEED BEFORE THE FALL.

CHAPTER II. OF GOD'S COVENANT OF FAITH WITH THE LOST ADAM AFTER THE FALL; MORE GENERALLY (PARTIES, CONDITIONS, BLESSINGS AND CHARACTERISTICS).

BOOK III. OF GOD'S COVENANTS OF PROMISE, BEFORE CHRIST, WITH SIX REMARKABLE EXPRESSURES.

CHAPTER I. IN THEIR DISCOVERY FROM ADAM TILL NOAH.

CHAPTER II. FROM NOAH TILL ABRAHAM.

CHAPTER III. FROM ABRAHAM TILL MOSES (wherein are discussed and defined Faith, direct and reflex acts of Justification by Faith, Imputation, &c).

CHAPTER IV. FROM MOSES TILL DAVID, (wherein are discussed the Law, Moral and Ceremonial, the-Significance, &c., of the Sinai-Covenant).

CHAPTER V. FROM DAVID TO THE BABYLONISH CAPTIVITY (wherein is set forth God's Covenant with David as a type of Christ.

CHAPTER VI. FROM THE BABYLONISH CAPTIVITY TO THE DEATH OF CHRIST.

BOOK IV. GOD'S COVENANT OF PERFORMANCE IN JESUS CHRIST ACTUALLY PERFORMED AND EXHIBITED, VIZ., THE NEW COVENANT.

CHAPTER I. OF THE DISCOVERY AND ADMINISTRATION OF THE NEW COVENANT FROM THE DEATH OF CHRIST TO END OF THE WORLD.

- CHAPTER II. OF THE NAMES AND GENERAL NATURE OF THE NEW COVENANT.
- CHAPTER III. OF THE AUTHOR, OCCASION AND IMPULSIVE CAUSES OF THE NEW COVENANT.
- CHAPTER IV. OF THE FEDERATES OR PARTIES TO THIS NEW COVENANT; GOD AND BELIEVERS IN CHRIST.
- CHAPTER V. OF THE MATTER AND SUBSTANCE OF THE NEW COVENANT (which consists of the new covenant blessings promised, such as knowledge, remission of sins, and union and communion with God in Christ, and of the new covenant duties required).
- CHAPTER VI. OF JESUS CHRIST, HIS PERSON, OFFICES, AND WORK IN EACH OFFICE; THE NATURE AND ADMINISTRATION OF HIS KINGDOM; HIS HUMILIATION AND EXALTATION.
- CHAPTER VII. THE FORM OF THE COVENANT; *Inward*, A MUTUAL OBLIGATION OF THE PARTIES; *Outward*, A MODE OF ADMINISTRATION.
- CHAPTER VIII. THE END, OR INTENDED SCOPE OF THE NEW COVENANT.
- CHAPTER IX. GENERAL INFERENCES FROM THE WHOLE OF THE NEW COVENANT.
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The "*Oeconomia Fœderum Dei cum Hominibus*" of Herman Witsius, 1685, has been the representative of this type of Theology, best known in England and America. But the work of this class most highly esteemed by Theological critics on the Continent is the "*Synopsis Theologiæ et Speciatim Œconomice Fœderum Dei*" of FRANCIS BURMANN, Utrecht, 1671. His matter is distributed under Books, Loci, and Chapters.

LIBER I. DE INTRODUCTIONE THEOLOGIÆ, EJUSQUE PRINCIPIO, SCRIPTURA S., ITEM DE DEO EJUSQUE DECRETIS ET OPERIBUS.

LOCUS I. DE SACRA SCRIPTURA.

LOCUS II. DE DEO.

LOCUS III. DE TRINITATE.

LOCUS IV. DE CONSILIO ET PRÆDESTINATIONE DIVINIS.

LOCUS V. DE CREATIONE.

LOCUS VI. DE PROVIDENTIA DEI.

LOCUS VII. DE ANGELIS.

LIBER II. DE ŒCONOMIA FŒDERIS NATURÆ, SEU OPERUM, ET FŒDERIS GRATIÆ IN GENERE.

LOCUS VIII. DE HOMINE AD IMAGINEM DEI CONDITO ET FŒDERE DEI CUM IPSO.

LOCUS IX. DE TRANSGRESSIONE FŒDERIS NATURÆ.

LOCUS X. DE EFFECTIBUS TRANSGRESSIONIS IN HOMINE PRIMO ET POSTERIS.

LOCUS XI. DE FÆDERIS GRATIÆ CONSTITUTIONE.

LOCUS XII. DE FÆDERIS GRATIÆ EXECUTIONE.

LIBER III. DE OECONOMIA FÆDERIS GRATIÆ SUB PROMISSIONE.

LOCUS XIII. DE PRIMA PROMISSIONE EJUSQUE PROPAGATIONE USQUE AD MOSEN.

LOCUS XIV. DE VERBO SUB PROMISSIONE.

LOCUS XV. DE SACRAMENTIS ET CULTU SUB PROMISSIONE.

LOCUS XVI. DE ECCLESIE SUB PROMISSIONE STATU ET LATITUDINE.

LIBER IV. DE OECONOMIA FÆDERIS GRATIÆ SUB LEGE MOSIS.

LOCUS XVII. DE VETERE TESTAMENTO ET LEGE.

LOCUS XVIII. DE LEGE MORALI.

LOCUS XIX. DE LEGIS CEREMONIALIS INSTITUTIONE, CAUSIS ET USU.

LOCUS XX. DE PERSONIS SACRIS.

LOCUS XXI. DE ACTIONIBUS SACRIS.

LOCUS XXII. DE REBUS SACRIS.

LOCUS XXIII. DE LOCIS SACRIS.

LOCUS XXIV. DE TEMPORIBUS SACRIS.

LOCUS XXV. DE CEREMONIIS JUDEORUM PRIVATIS ET OMNIUM ABROGATIONE.

LOCUS XXVI. DE LEGE FORENSI.

LOCUS XXVII. DE OECONOMIA LEGIS ET GRATIÆ SUB VET. TEST.

LOCUS XXVIII. DE REVELATIONE ET VERBO SUB OECONOMIA LEGALI.

LOCUS XXIX. DE SACRAMENTIS, ET SIGNIS SACRAMENTALIBUS SUB LEGE.

LOCUS XXX. DE ECCLESIA SUB LEGE.

LIBER V. DE MESSIA EJUSQUE PERSONA ET STATU.

LOCUS XXXI. DE TESTAMENTO NOVO.

LOCUS XXXII. DE ADVENTU MESSIÆ.

LOCUS XXXIII. DE CHRISTI PERSONA ET INCARNATIONE.

LOCUS XXXIV. DE VITA ET OFFICIIS CHRISTI.

LOCUS XXXV. DE HUMILIATIONE CHRISTI.

LOCUS XXXVI. DE EXALTATIONE CHRISTI, ET QUÆ EAM
CONSECUTA SUNT.

LIBER VI. DE BENEFICIIS CHRISTI.

LOCUS XXXVII. DE PRIMIS BENEFICIIS CHRISTI.

LOCUS XXXVIII. DE PROGRESSU BENEFICIORUM CHRISTI,
IN JUSTIFICATIONE, EIQUE ANNEXIS BENEFICIIS.

LOCUS XXXIX. DE BENEFICIIS CHRISTI INTERNIS, SANCTIFICATIONE, ALIISQUE EI CONNEXIS.

LOCUS XL. DE CONSUMMATIONE BENEFICIORUM CHRISTI.

LIBER VII. DE VERBO ET SACRAMENTIS N. T.

LOCUS XLI. DE REVELATIONE, ET VERBO SUB OECONOMIA
N. FÆDERIS.

LOCUS XLII. DE SACRAMENTIS IN GENERE.

LOCUS XLIII. DE BAPTISMO.

LOCUS XLIV. DE S. CÆNA, ALIISQUE RITIBUS.

LIBER VIII. DE ECCLESIA N. FÆDERIS, EJUSQUE, STATU ET FINE.

LOCUS XLV. DE ECCLESIA N. FÆDERIS.

LOCUS XLVI. DE REGIMINE ET DISCIPLINA ECCLESIE.

LOCUS XLVII. DE MINISTRIS ECCLESIE N. F.

LOCUS XLVIII. DE MAGISTRATU.

LOCUS XLIX. DE CORRUPTA ECCLESIA N. F.

LOCUS L. DE PAPA ET ANTI-CHRISTO.

LOCUS LI. DE ABOLITIONE ANTI-CHRISTI ET ULTIMIS
TEMPORIBUS.

LOCUS LII. DE NOVISSIMIS.

III. Theology Exhibited as the Doctrine of the Kingdom of God over Men.

This method has an historical basis, and is hence analogous to the Federal Method. The "*Methodus Theologicæ Christianæ*" of RICHARD BAXTER, 1681, is the most remarkable example of this method. Notwithstanding its historical basis, it is in its method and spirit, and the extreme refinement of its distinctions, one of the most characteristically *Scholastic* treatises on theology in any language. His Schemata, extending from the most abstract general propositions to the most elaborate specializations, are arranged both in a circular form, in concentric circles around the centre God, and in linear forms, starting from his definition of Theology as the Science of the Kingdom in its three-fold state, viz., of *Nature*, of *Grace*, and of *Glory*.

A. OF NATURE.

I. ITS ACTIVE CONSTITUTION—God and Creation.

II. THE CONSTITUTION AS EFFECTED—the Parties, the Form, and the Adjuncts of the natural Kingdom of God over Men.

III. THE ADMINISTRATION: 1st. Antecedent in the Disposition of Things. 2d. State and Action of Man under that Constitution, and hence Sin. 3d. Consequent Divine Judgment and Execution.

B. OF GRACE, IN THREE STATES.

I. UNIVERSAL AND INITIAL. 1st. *Commenced in Adam*. (a) Its Institution; (b) Its Constitution as Effected; (c) Its Administration (antecedent to the actions of men, and subsequent to them). 2d. *Confirmed in the Time of Noah*. (a) Administration (antecedent to human actions), and (b) subsequent to them.

II. PARTICULAR; of which 1st, *Initial*, of which is to be considered (a) its Institution; (b) its Constitution as effected, and (c) its administration; and 2d. *Confirmed in Moses*, of which is to be considered the *fuller* (a) active constitution; (b) passive constitution; (c) administration (Circumcision, the Passover, the Ceremonial Law, and the general Providence of God toward Israel).

III. UNIVERSAL AND MORE PERFECT, OR ULTIMATE FORM since the INCARNATION. Of which is to be considered: 1st. Its

INSTITUTION; 2d. THE CONSTITUTION AS EFFECTED; and 3d, THE ADMINISTRATION, of which is to be considered: [I]. *The Antecedent Regimen*. 1st. Embracing a threefold object (the unbelievers, the hypocrites, and the faithful); and 2d, in a threefold period (during the Life of Christ, under the Apostles, from them to the end of the earth); 3d. As to the work of reigning; of which is to be considered (1st. The Gospel itself; 2d. The agents and means for giving it effect, including the offices of the Spirit and the Church; and 3d, the enemies to be overcome, the world, flesh, and devil). [II]. *The actions of men under this administration*. [III]. *The consequent divine Regimen*. 1st. *In general*, concerning merits, judgment, punishment, justification, &c. 2d. *In particular*, justification and judgment (1) in this life, (2) and in the future life, &c.

C. OF GLORY.

I. ITS CONSTITUTION.

II. ITS REGIMEN before and after the Resurrection of the dead, in the glorification of the loyal subjects, and the damnation of the enemies of the Kingdom.

III. THE HAPPY LIFE ON EARTH of Faith, Hope, and Love, in prospect of the KINGDOM OF GLORY.

CHRISTIAN DOGMATICS.

By J. J. VAN OOSTERZEE, D.D.,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF UTRECHT.
TRANSLATED FROM THE DUTCH.

N. Y. SCRIBNER, ARMSTRONG & Co., 1874.

INTRODUCTION.

CHAPTER I. CHARACTER OF CHRISTIAN DOGMATICS.

CHAPTER II. SOURCES OF CHRISTIAN DOGMATICS.

CHAPTER III. HISTORY OF CHRISTIAN DOGMATICS.

PART I. THE APOLOGETIC FOUNDATION.

CHAPTER I. RELIGION. Its Nature; Origin; Seat; Final Object; Its Diversity; Its Degeneration; Its Rule.

CHAPTER II. REVELATION. Its Idea; General Revelation; Special Revelation; Its Necessity; Its Possibility; Its Reality; Its Excellence; Its Relation to Reason.

CHAPTER III. HOLY SCRIPTURE. Its Essential Contents ; Its Origin ; Its Extent ; Its Character ; Its Inspiration ; Its Value ; Its Use.

PART II. THE DOGMATIC SUPERSTRUCTURE.

CHAPTER I. ON GOD THE SOVEREIGN OF THE KINGDOM OF HEAVEN. Introductory Survey.

First Division. The Nature of God.

The Knowledge of God ; Belief in God ; The Idea of God ; The Unity of God ; The Attributes of God ; God's Mode of Existence ; God's Mode of Working ; Harmony ; God is Love ; God as Father ; The Son of God ; The Holy Ghost ; The Father, the Son, and the Holy Ghost ; God's Plan of the World.

Second Division. The Works of God.

The Universe ; The World of Spirits ; The Creation of the World ; The Providence of God ; The Upholding of all Things ; The Divine Government ; The Theodicee ; Conclusion ; Harmony between God's Nature and Works.

CHAPTER II. ON MAN, OR THE SUBJECT OF THE KINGDOM OF GOD. Transition and General Survey.

First Division. Man's Original Nature.

His Origin ; His Nature ; His Destination ; The Image of God ; The Original Condition ; The Possibility of Falling.

Second Division. Man's Present Condition.

The Sad Reality ; The Nature of Sin ; Its Origin in the Individual Man ; Its Origin in Mankind ; Its Origin in the Spirit-World ; Its Power ; Its Culpability ; Its Sentence ; The Possibility of Salvation.

CHAPTER III. JESUS CHRIST, THE FOUNDER OF THE KINGDOM OF GOD. Transition and Survey.

First Division. The Decree of Redemption.

The Plan of Salvation in itself ; The First Rays of Light ; Mosaism ; The Reign of the Kings ; Prophetism ; The Forerunner ; Heathendom ; The Fullness of Time.

Second Division. The Person of the Redeemer.

Place, Source of Knowledge, and Requirements of the Examination; The Historic Reality of the Appearing of Christ; The Human Character in Christ's Manifestation; His Unsullied Purity; His Suprahuman Descent; His Theanthropic Rank; The Church's Interpretation of this Doctrine; His Messianic Character; His Designation to be the Saviour of Mankind.

CHAPTER IV. ON REDEMPTION, OR THE SALVATION ENJOYED IN THE KINGDOM OF GOD. (*Objective Soteriology.*) Transition and General Survey.

First Division. The Saving Deeds.

Before the Incarnation; The Voluntary Incarnation; The Holy Life; The Obedience unto the Death; The Intermediate State; The Resurrection; The Exaltation to Heaven; The Coming Again of Christ.

Second Division. The Saving Benefits.

The Threefold Office of Christ; The Prophetic Office; The High Priestly Office; The Kingly Office; The Higher Unity.

CHAPTER V. THE WAY OF SALVATION, OR THE CONSTITUTION OF THE KINGDOM. (*Subjective Soteriology.*) Transition and Survey.

First Division. The Demands of the Gospel.

The Longing for Deliverance; Saving Faith; True Repentance; Good Works; Christian Sanctification; The Perseverance of the Saints.

Second Division. The Work of Grace.

Necessity of the Operation of Grace; Extent of this Operation; Its Character; Its Varying Conception; Results.

CHAPTER VI. OF THE CHURCH, OR THE TRAINING SCHOOL OF THE KINGDOM OF GOD. Transition and Survey.

First Division. The Nature of the Christian Church.

Its Origin; Its Idea; Its Attributes; Its Importance; The True Church; Church Government; The Church and the World.

Second Division. The Means of Grace.

Prayer in the Name of Jesus; The Word of Preaching; The Sacraments; Holy Baptism; The Holy Communion; The Christian Church Life.

CHAPTER VII. THE FUTURE, OR THE COMPLETION OF THE KINGDOM OF GOD. Transition and Survey.

First Division. The Personal Condition.

The Departed Spirit ; The Restored Body ; The Final Decision.

Second Division. The Consummation of All Things.

The Last Times ; The Triumphant Kingdom of God ; The Final Judgment ; The New Heaven and the New Earth ; The Restoration of All Things ; Conclusion.

IV. The Anthropological Method,

which begins with man, his constitution, condition and needs, and proceeds to God and His purposes and methods, providential and redemptive, in conformity with man's needs. In other words, the method which arranges all the matter of revealed theology under the categories of (1) THE DISEASE, and (2) THE REMEDY.

THE INSTITUTES OF THEOLOGY OF THOMAS CHALMERS, 1847, afford a favorable specimen of this method.

BOOK I. GENERAL AND INTRODUCTORY.

BOOK II. NATURAL THEOLOGY.

BOOK III. EVIDENCES OF CHRISTIANITY.

BOOK IV. SUBJECT MATTER OF CHRISTIANITY.

PART I. ON THE DISEASE FOR WHICH THE GOSPEL REMEDY IS PROVIDED.

CHAPTER I. REASONS WHY MAN'S GUILT AND DEPRAVITY SHOULD FORM THE INITIAL DOCTRINE OF A SYSTEMATIC COURSE ON THE SUBJECT-MATTER OF CHRISTIANITY.

CHAPTER II. ON THE MORAL STATE OF MAN AS FOUND BY OBSERVATION.

CHAPTER III. ON THE MORAL STATE OF MAN AS AFFIRMED BY SCRIPTURE.

CHAPTER IV. ON THE SCRIPTURAL ACCOUNT OF THE ORIGIN OF HUMAN DEPRAVITY.

CHAPTER V. ON GUILT OF MAN AS CHARGED BY HIS OWN NATURAL CONSCIENCE.

CHAPTER VI. ON GUILT OF MAN AS CHARGED BY SCRIPTURE.

CHAPTER VII. ON THE RECIPROCAL INFLUENCES OF LIGHT OF NATURE AND LIGHT OF REVELATION.

CHAPTER VIII. ON THE PRACTICAL AND PULPIT TREATMENT OF THIS SUBJECT.

PART II. ON THE NATURE OF THE GOSPEL REMEDY.

CHAPTER I. ON CERTAIN PRECURSORY REASONING IN USE AMONG THEOLOGIANs WHEN THEY BEGIN THEIR DISCUSSIONS OF THE ATONEMENT.

CHAPTER II. SCRIPTURE CRITICISM.

CHAPTER III. SCRIPTURAL EVIDENCE FOR THE ATONEMENT.

CHAPTER IV. THE SATISFACTION DEMANDED BY THE TRUTH AND JUSTICE OF GOD.

CHAPTER V. ON THE PREACHING OF CHRIST CRUCIFIED.

CHAPTER VI. ON JUSTIFYING FAITH.

CHAPTER VII. ON FAITH IN SOME OF ITS CONNECTIONS AND CONSEQUENCES.

CHAPTER VIII. ON THE PLACE WHICH OBEDIENCE HOLDS UNDER THE GOSPEL, AS COMPARED WITH ITS PLACE UNDER THE LAW.

CHAPTER IX. ON THE DIFFERENCE AS TO SPIRIT AND CHARACTER BETWEEN LEGAL AND EVANGELICAL OBEDIENCE.

CHAPTER X. ON SANCTIFICATION.

CHAPTER XI. ON THE WARRANT WHICH EACH MAN HAS TO APPROPRIATE THE GOSPEL, AND THE MARKS OF HIS HAVING DONE SO.

CHAPTER XII. ON THE CHECK FELT AT COMMENCEMENT OF CHRISTIAN COURSE BY THE APPREHENSION OF LEGALITY.

CHAPTER XIII. ON THE PREACHING OF GOOD WORKS, AND ALL VIRTUE.

PART III. ON THE EXTENT OF THE GOSPEL REMEDY.

CHAPTER I. PHILOSOPHICAL NECESSITY—THE DOCTRINE OF THE WILL.

CHAPTER II. DIFFICULTIES ATTENDING THE DOCTRINE OF PHILOSOPHICAL NECESSITY.

CHAPTER III. ON PREDESTINATION.

CHAPTER IV. SCRIPTURE EVIDENCE OF SAME.

CHAPTER V. ON THE TRANSCENDENTAL VIEWS OF GOD'S PART IN PREDESTINATION, PRESENTED BY SOME SPECULATIVE THEOLOGIANs.

CHAPTER VI. PRACTICAL VIEWS OF MAN'S PART IN SAME.

CHAPTER VII. ON THE UNIVERSALITY OF THE GOSPEL.

SUPPLEMENTARY LECTURES.

LECTURE I. ON THE TRINITY.

LECTURE II. ON THE MORAL USES OF THE DOCTRINE THAT CHRIST IS GOD.

LECTURE III. ON THE UNION OF THE DIVINE AND HUMAN NATURES IN CHRIST.

LECTURE IV. ON THE DOCTRINE OF THE SPIRIT.

LECTURE V. ON THE DISTINCTION BETWEEN THE MODE IN WHICH THEOLOGY SHOULD BE TAUGHT IN THE SCHOOLS AND THE MODE IN WHICH IT SHOULD BE TAUGHT IN THE PULPIT.

LECTURE VI. ON DIDACTIC AND CONTROVERSIAL THEOLOGY.

LECTURES ON SYSTEMATIC THEOLOGY, by REV. CHARLES G. FINNEY, 1851, Professor of Theology at Oberlin, Ohio, is an extreme example of this method of classification. He holds that Theology hitherto had been perverted by a false view of the Human will. He affirms that what he says "on the Foundation of Moral Obligation is the key to the whole subject." He reasons therefore from the constitution of human nature to the method of God in Providence and Redemption. Thus a purely ethical theory is confessedly made the basis of a system of revealed theology.

TOPIC I. MORAL GOVERNMENT. *Lecture 1.* Definition of Law; Distinction Between Physical and Moral Law; The Essential Attributes of Moral Law. *Lecture 2.* Definition of Government, and Distinction Between Physical and Moral Law; Definition and Conditions of Moral Obligation. *Lecture 3.* Man a Subject of Moral Obligation, and Extent of Same.

TOPIC II. FOUNDATION OF MORAL OBLIGATION. The True

Defended and False Theories Refuted, and Practical Bearings Shown. *Lectures 4 to 10.*

TOPIC III. MORAL GOVERNMENT CONTINUED, including Discussion of the True Principles of the Human Will, Freedom of Choice, Liberty, Virtue, Disinterestedness, Impartiality, Universality, &c. *Lectures 11 to 14.*

TOPIC IV. ATTRIBUTES OF LOVE. *Lectures 15 to 21.*

TOPIC V. MORAL GOVERNMENT CONTINUED. *Lectures 22 and 23.*

TOPIC VI. ATTRIBUTES OF SELFISHNESS (under which all Sin is embraced, and shown to involve Total Depravity in its very nature). *Lectures 24 to 28.*

TOPIC VII. MORAL GOVERNMENT CONTINUED. *Lectures 29 and 30.*

TOPIC VIII. ATONEMENT, ITS NATURE AND EXTENT. *Lectures 31 and 32.*

TOPIC IX. HUMAN GOVERNMENT AND GOVERNMENTS. *Lectures 33 and 34.*

TOPIC X. MORAL DEPRAVITY. *Lectures 35 to 38.*

TOPIC XI. REGENERATION. An Act of Supreme Preference not to be distinguished from Conversion, and including Sanctification. *Lectures 39 to 44.*

V. The Trinitarian Method,

which distributes the subject-matter of Theology under the head of the several Persons of the Trinity, to which each Department is referred by way of eminence in Scripture.

THE IMMORTAL INSTITUTES OF JOHN CALVIN, 1836, were cast in the form suggested by the Apostle's Creed—whose four great topics are the Father, Son, and Holy Ghost, and Holy Catholic Church. The following is a true sketch of his argument under each Book, not a full list of his chapters.

BOOK I. THE KNOWLEDGE OF GOD THE CREATOR.

1. The Sum of the Wisdom, the Knowledge of God and of Ourselves.
2. The Knowledge of God, and its Use Defined.

3. This Knowledge Natural to the Human Soul, and Reflected by the External Works of God in Creation and Providence

4. This Knowledge Obscured and Perverted by Man's Depraved Condition of Soul.

5. Hence the Necessity of the Holy Scriptures, which the Believer, Enlightened by the Holy Ghost, Discerns to be the WORD OF GOD; the Consequent Absolute Credibility and Authority of Scripture.

6. In them the True God, as Opposed to all False Gods, is Revealed as One Being and Three Persons, Father, Son and Holy Ghost.

7. Who have together Created the World in General, and in Particular, Angels; Whose Nature and Offices are Discussed, as well as the Fall and Permitted Activity of Fallen Angels.

8. Man Created in the Image of God, Rational, Free and Righteous.

9. The Providential Government of God over all His Works, extending to every Particular, and Infallibly Securing His Designed Ends, Controlling even the Sinful Activities of Fallen Creatures while Preserving His Own Immaculate Purity.

BOOK II. THE KNOWLEDGE OF GOD THE REDEEMER, IN CHRIST, AS FIRST MANIFESTED TO THE FATHERS, UNDER THE LAW, AND THEREAFTER TO US, UNDER THE GOSPEL.

1. The Causes of Adam's Fall, and its Consequences Extending to all His Posterity, and hence the Nature, Propagation and Effects of Original Sin, whereby, although our Humanity is not Destroyed, we are entirely deprived of Freedom of Will (*i. e.*, of Ability to Fulfill our Obligations to the Divine Law), and Depraved in all our Faculties, and Enslaved.

2. All Proceeding from the Unregenerate Heart Damnable; all Good in Man Begins with and Proceeds from God.

3. The Method of God's Acting on the Hearts of Men while Permitting and Punishing Sin.

4. Redemption through Christ alone, Revealed under the Law as well as under the Gospel.

5. The Nature, Ends and Uses of the Law, Ceremonial and Moral.

6. THE INCARNATION, The Person of Christ and His Offices, His Death, Resurrection and Ascension, wherein He Merited Grace and Salvation for Us.

BOOK III. THE MODE OF OBTAINING THE GRACE OF CHRIST, THE BENEFITS IT CONFERS, AND THE EFFECTS RESULTING FROM IT.

1. The Work of the Holy Spirit in Applying the Redemption of Christ.

2. FAITH; its Nature, Properties, Grounds and Effects, and its Relation to Love and Hope.

3. REPENTANCE; its Relation to Faith; its Nature and Fruits.

4. The Christian Life, Considered in Itself, and as a Preparation for the Future Life.

5. JUSTIFICATION BY FAITH Defined and the Doctrine Proved, and Objections Answered; False Views Refuted.

6. Christian Liberty.

7. Prayer.

8. Eternal Election of some to Everlasting Life, and the Preterition of others. Doctrine Stated, Proved, and Calumnies Refuted.

9. The LAST RESURRECTION; The Eternal Happiness of the Elect, and Misery of the Reprobate.

BOOK IV. OF THE EXTERNAL MEANS BY WHICH GOD ALLURES US INTO FELLOWSHIP WITH CHRIST AND KEEPS US IN IT.

1. The Holy Catholic Church and the Communion of Saints.

2. The Marks of the True Church.

3. The Christian Ministry.

4. Primitive Church Governments; Claims of Papacy Refuted.

5. Power of the Church in Articles of Faith, and Authority of Councils.

6. The Power of the Church in Making and Administering Laws, and of the Uses of Discipline.

7. Of Vows.

8. Of the Sacraments in General, and of Baptism, the Baptism of Infants, and of the Lord's Supper.

9. Of Civil Government.

THE CHRISTIAN DOGMATICS OF BISHOP MARTENSEN, 1849.

I. INTRODUCTION. The Idea of Dogmatic Theology. Religion and Revelation. Christianity and the Christian Church. Catholic and Protestant Theology.

PROTESTANTISM AND EVANGELICAL THEOLOGY. Theology and Holy Scripture. Theology and Church Confessions. Theology and the Christian Idea of Truth.

II. THE CHRISTIAN IDEA OF GOD. The Nature of God. The Attributes of God. The Divine Hypostases: The Triune God.

III. THE DOCTRINE OF THE FATHER.

1. The CREATION of the World; of Man and of Angels; of Man in the Image of God; of the First Adam.

2. The FALL of Man from God. Mystery of the Fall; Original Sin; Sinful History; Superhuman Evil; Guilt and Punishment; Death.

3. The PROVIDENCE of God. The Free Course of the World and Manifested Wisdom of God. Heathenism; The Chosen People.

IV. THE DOCTRINE OF THE SON. Union of the Divine and Human Natures; The Development of the God-Man; The Circumstances of the God-Man; The Mediatorial Office of Christ, Prophetical, Priestly, Kingly.

V. THE DOCTRINE OF THE SPIRIT. The PROCESSION of the Spirit from the Father and the Son.

THE FOUNDING AND MAINTAINING OF THE CHURCH. Inspiration and the Apostolic Office; The Essential Attributes and Notes of the Church; The Operations of Grace; The Freedom of Grace; THE ELECTION OF GRACE; THE PLAN OF SALVATION; THE MEANS OF GRACE; The Word of God and Holy Scripture; The Ordinances of the Lord; The Preaching of the Word; Prayer in the Name of Jesus; THE SACRAMENTS; Baptism (Confirmation); The Lord's Supper (Penance) (Orders).

THE PERFECTING OF THE CHURCH. The Resurrection of the Dead; The Intermediate State; The Final Advent of the Lord and the CONSUMMATION of ALL THINGS.

THE CHRISTIAN DOGMATICS OF PROFESSOR EBRARD, 1852.

I. INTRODUCTION.

DIVISION I. IDEA OF CHRISTIAN DOGMATICS.

1. What is Religion? 2. What is the Christian Religion?
3. What is Christian Dogmatics?

DIVISION II. HISTORY OF DOGMATICS.

1. Peculiarity of Reformed Dogmatics, as distinguished from the Lutheran. 2. The Preparatory Period of the Reformation; 3. Period of the Separation of the Different Schools; 4. Period of Wolffianism; 5. Glance at History of Lutheran Dogmatics. Rationalism and the Dogmatic of the most Recent Period.

DIVISION III. METHOD OF CHRISTIAN DOGMATIC.

II. CHRISTIAN DOGMATIC.

PART A. THE DOCTRINE OF THE REVELATION OF GOD AS SOURCE.

DIVISION I. THE IDEA OF GOD AS THE SOURCE OF ALL THINGS IN TIME.

1. Genesis of the Idea of God; 2. Moments in the Idea of God; 3. History of the Idea of God.

DIVISION II. THE BEING OF GOD AS THE ETERNAL AUTHOR OF ALL THINGS IN TIME.

1. Doctrine of Scripture Concerning God the Father, Son and Holy Spirit; 2. Church Doctrine of the Holy Trinity; 3. Relation of Trinity to the Idea of God.

DIVISION III. THE REVELATION OF GOD AS THE ETERNAL SOURCE OF ALL THINGS IN TIME.

1. Doctrine of the Creation and Preservation of the World;
2. Doctrine of the Attributes of God Revealed in the Creation of the World; 3. Doctrine of Divine Providence.

PART B. DOCTRINE OF THE REVELATION OF GOD AS MEDIATOR IN THE HISTORICO-TEMPORAL FACT OF SALVATION.

DIVISION I. IDEA OF A SAVIOUR.

1. Genesis of the Idea of a Saviour; 2. History of the Idea of a Saviour under Guidance of Divine Revelation; 3.

History of the Ecclesiastical Construction of the Dogma of the Need of Salvation, and of a Saviour.

DIVISION II. THE BEING OF THE SAVIOUR.

1. Teaching of Scripture Concerning the Being of a Saviour ;
2. Construction of Church Doctrine of Person of Christ ;
3. Speculative Conception.

DIVISION III. REVELATION OF GOD AS MEDIATOR IN TIME.

1. The Three Offices of Christ ; 2. Work of Christ in its Consecutive Development ; 3. Work of Christ in the Unity of His Official Function and of His Personal History.

PART C. GLORIFICATION OF GOD AS PERFECTER.

DIVISION I. THE IDEA OF THE PERFECTER.

1. The Need of Illumination, Justification and Sanctification ;
2. The Necessity of Conversion and New Birth in Holy Scripture ; 3. Church Doctrine of Conversion and Regeneration.

DIVISION II. THE BEING OF THE PERFECTER IN THE CHURCH.

1. Scripture Doctrine of the Institution, and Founding of the Christian Church ; 2. Dogma of the Church, and its Development.

DIVISION III. THE WORK OF THE PERFECTER.

1. The Microcosmic Perfecting ; 2. Relation of the Microcosmic Perfecting to the Macrocosmic State of Salvation ;
3. The Macrocosmic Perfecting.

VI. The Strictly Theological Method,

distributing the material of theology under the three fundamental Categories of DEUS EXISTENS, DEUS VOLENS, and DEUS AGENS.

THE SCHEME PROPOSED

BY PROFESSOR FRANCIS L. PATTON, D. D. LL. D.

PART I. DEUS EXISTENS.

DIVISION I. BEING OF GOD.

1. Value of Theistic Arguments ; 2. Nature of Theistic Arguments.

DIVISION II. ATTRIBUTES OF GOD.

1. Can God be Known? (Five forms of the question); 2. Modes of Knowing God (Idea of the Infinite, Analogy of our Nature; Scripture, &c.); 3. Result, Attributes of God as Revealed.

DIVISION III. TRIPERSONALITY OF GOD.

1. Statement of the Doctrine of the Trinity; 2. Proof of it.

PART II. DEUS VOLENS.

DIVISION I. GOD'S DECRETIVE WILL.

1. Decrees in General (Fact, End, Nature and Order of); 2. Predestination (Nature of Election, Proof, Relative Place, and Objections).

DIVISION II. GOD'S PRECEPTIVE WILL. (GOD THE OBJECTIVE CORRELATIVE OF MAN'S MORAL AND RELIGIOUS NATURE.)

1. As to Morality, God Revealing His Will as a Code (Conscience, Moral Law, &c.); 2. As to Religion, Revealing His Will in a Cult.

PART III. DEUS AGENS.

DIVISION I. CREATION.

1. Creation in General; 2. Scriptural Cosmogony; 3. The Creation of Man, Including (*a*) Physical Questions (Origin, Age, Unity of the Race), and (*b*) Psychological Questions (Soul, its Existence and Origin; Trichotomy).

DIVISION II. PROVIDENCE.

I. SUBDIVISION. ITS NATURE.

1. PRESERVATION; 2. GOVERNMENT (Views of God's Relation to the World; Forms of Theistic Conception: Mechanical, Pre-established Harmony. Concursus, Common Doctrine of Second Causes.

II. SUBDIVISION. ITS SPHERE.

A. SPHERE OF MATERIAL ORDER.

1. God's Ordinary Providence; 2. God's Extraordinary Providence (Miracles).

B. SPHERE OF MORAL ORDER.

I. Non Human. Angels (Good and Bad).

II. Human. 1st. Non-covenant relations; 2d. Economy of the Covenants.

A. COVENANT OF WORKS.

I. PRINCIPLES of the Covenant (Representative Responsibility; Perfect Obedience).

II. OPERATIONS of the Covenant. 1. Probation (Original State, intellectual and moral); 2. Fall (Nature and Theories of SIN); 3. Condemnation in Time and Eternity.

B. COVENANT OF GRACE.

I. Logical Unfolding.

1. *Trinity in Redemption.*

1. The FATHER in Redemption; 2. The SON in Redemption (as Incarnate, His Person and Estates—as Second Adam, His Work and Reward—as Mediator: Prophet, Priest and King); 3. The HOLY GHOST in Redemption (Vocation and Sanctification).

2. *Man and the Covenant of Grace.*

1. Those incapable of being outwardly called, Infants, &c.;
2. Those capable of being outwardly called (*a*) CONDITIONS of the Covenant—Repentance; Faith (its Nature, Why so Prominent, How it Saves: (*b*) BLESSINGS of the Covenant—*First*, FORENSIC, (1) Justification, (2) Adoption; *Second*, MORAL, (1) Regeneration, (2) Sanctification.

II. Chronological Unfolding.

I. THE KINGDOM OF GRACE. Characterized by the gradual development of: 1. A Dogmatic Faith; 2. An Authoritative Book; 3. An Organized Church (*a*) Old Testament Dispensation, (*b*) New Testament Dispensation, extending from the First to the Second Advent of Christ.

II. THE KINGDOM OF GLORY. When the Work of the Church is Completed Christ will Come, the Dead will be Raised, the Judgment take Place, the Final Condemnation of the Wicked and Salvation of Saints will be Consummated, Christ will deliver up the Kingdom to the Father, and the KINGDOM OF GLORY be introduced.

VII. The Christo-Centric Method.

Systems which, in the arrangement of their parts, aim at the logical expression of the fact, recognized in all Christian systems, and emphasized in many, that the person and official Work of the incarnate Redeemer is the centre, in the light of which the whole, and all parts, of the organism of revealed truth is to be understood.

A SYSTEM OF CHRISTIAN DOCTRINE BY DR. J. A. DORNER,
1876.

He distributes all the contents of the dogmatic system under the heads of (1) *Fundamental Doctrine* (*i. e.*, Doctrine revealed as well as that delivered by the light of nature, fundamental to and pre-supposed by the peculiar and specific doctrines of Christianity); (2) *Specific Christian Doctrine*.

PART FIRST. FUNDAMENTAL DOCTRINE.

FIRST MAIN DIVISION. THE DOCTRINE OF GOD.

SUBDIVISION I. DOCTRINE OF THE GOD-HEAD.

SUBDIVISION II. DOCTRINE OF GOD AS ESSENTIALLY TRIUNE.

A. Biblical Doctrine.

B. Ecclesiastical Development of the Doctrine of the Trinity.

C. Positive Statement of the Doctrine of God as Essentially Triune.

D. Transition to the third subdivision : The Doctrine of God's Revelation of Himself in a World, or of the Economical Trinity.

SUBDIVISION III. THE DOCTRINE OF GOD'S RELATION TO THE WORLD.

First Point. Creation.

Second Point. Conservation and Concursus.

Third Point. Providence (Creation and Conservation Teleologically Determined).

SECOND MAIN DIVISION. THE CREATURE, ESPECIALLY MAN.

First Head. The World as Nature.

Second Head. Man (Physical and as Spirit, the Divine Image, &c.) *Appendix:* Angelology.

THIRD MAIN DIVISION. THE UNITY OF GOD AND MAN.

SUBDIVISION I.

First Head. Religion.

Second Head. Revelation.

1st Division. Nature and Necessity of Revelation.

2d Division. Form of Revelation. *First Point,* Miracle ;

Second Point, Inspiration.

3d Division. Contents of Revelation.

Third Head. Consummation of Revelation and Religion in the Godmanhood.

SUBDIVISION II. HISTORIC RELIGION.

First Division. Extra-Christian Religion.

1st Head. Heathenism.

2d Head. Religion of the Old Testament.

Second Division. Religion and Revelation in their Historic Consummation.

PART SECOND. SPECIFIC CHRISTIAN DOCTRINE; OR,
THE DOCTRINE OF SIN AND SALVATION.

I. PART. THE DOCTRINE OF SIN.

First Head. Evil as to its Nature.

A. Biblical Doctrine.

B. Ecclesiastical Doctrine.

C. Dogmatic Doctrine of the Nature of Evil.

Second Head. Of the Origin of the Empirical Evil. *Appendix:* The Doctrine of the Devil.

Third Head. Evil in relation to the Divine Government. *1st Point.* The Doctrine of Death ; *2d Point.* Transition from Ponerology to Christology.

II. PART. THE CHRISTIAN SALVATION.

FIRST MAIN DIVISION. THE DOCTRINE OF CHRIST.

A. Biblical Doctrine of Christ in General.

B. Ecclesiastical Formation of Christology.

C. Dogmatic Exposition.

SUBDIVISION I. CHRIST'S PRE-EXISTENCE.

SUBDIVISION II. CHRIST'S TEMPORAL PRESENCE ON EARTH.

First Head. Christ's Natural God-Humanity.

Second Head. Christ's Ethical God-Humanity.

Third Head. The Official God-Humanity of Christ on Earth.

The KINGLY, PROPHETICAL and HIGH-PRIESTLY OFFICE.

A. Biblical Doctrine.

B. Ecclesiastical Development.

C. Dogmatic Investigation.

1st Article. Need of Atonement, and God's Eternal Purpose of Atonement; 2d Article. The Idea of Substitution and Satisfaction in General; 3d Article. Substitutionary Satisfaction of Jesus Christ.

SUBDIVISION III. EXALTATION OF CHRIST.

First Point. The Descent into Hades.

Second Point. The Resurrection of Christ.

Third Point. The Ascension and Session at Right Hand of God. Transition to the Doctrine of the Church.

SECOND MAIN DIVISION. THE CHURCH; OR, THE KINGDOM OF THE HOLY GHOST.

DIVISION I. THE ORIGIN OF THE CHURCH THROUGH FAITH AND REGENERATION.

DIVISION II. THE EXISTENCE OF THE CHURCH.

SUBDIVISION I. ESSENTIAL AND UNCHANGEABLE BASES, OR CHARACTERISTICS OF THE CHURCH.

First Point. Continuation and Reflecting of Christ's Prophetic Office.

Second Point. A. Continuation of Christ's Priestly Activity,—Baptism. B. The Church as a Reflection of His Priestly Love.

Third Point. A. Continuation of Christ's Kingly Office through the Organ of the Church, or the Holy Supper. B. The Reflection by the Same of His Kingly Office through the Power of the Keys.

SUBDIVISION II. THE CHURCH ORGANIZING ITSELF IN AND OUT OF THE WORLD.

SUBDIVISION III. THE MILITANT CHURCH.

DIVISION III. THE DOCTRINE OF LAST THINGS, OR THE CONSUMMATION OF THE CHURCH AND OF THE KINGDOM OF GOD.

First Point. The Second Advent, with its Preparation in the History of the World.

Second Point. Intermediate State, and Resurrection.

Third Point. Last Judgment, Eternal Blessedness, and Consummation of the World.

SYSTEM OF CHRISTIAN THEOLOGY, BY DR. HENRY B. SMITH,
1884.

DIVISION FIRST. THE ANTECEDENTS OF REDEMPTION.

PART I. THE CHRISTIAN DOCTRINE RESPECTING GOD.

BOOK I. THE DIVINE NATURE AND ATTRIBUTES.

BOOK II. THE TRINITY, OR GOD AS KNOWN IN THE WORK OF REDEMPTION.

CHAPTER I. THE MANIFESTED TRINITY.

CHAPTER II. THE ESSENTIAL TRINITY.

PART II. CHRISTIAN COSMOLOGY.

CHAPTER I. CREATOR AND CREATION.

CHAPTER II. THE CREATED UNIVERSE AS SET FORTH IN SCRIPTURE.

CHAPTER III. THE DIFFERENT ORDERS OF CREATED BEINGS.

CHAPTER IV. THE PRESERVATION OF CREATION.

CHAPTER V. DIVINE PROVIDENCE.

CHAPTER VI. THE DECREES OF GOD.

CHAPTER VII. THE END OF GOD IN CREATION.

CHAPTER VIII. THE THEODICY.

PART III. CHRISTIAN ANTHROPOLOGY. THE DOCTRINE RESPECTING MAN.

CHAPTER I. WHAT IS MAN, AS A MORAL BEING?

CHAPTER II. WHAT IS THE LAW OF GOD?

CHAPTER III. THE HIGHEST GOOD.

CHAPTER IV. THE FORMAL THEORIES OF THE NATURE OF VIRTUE.

CHAPTER V. THE HAPPINESS THEORIES.

CHAPTER VI. THE HOLY LOVE THEORIES.

CHAPTER VII. SOME HINTS AS TO A THEORY OF VIRTUE.

CHAPTER VIII. OF MAN'S PERSONAL RELATIONS TO THE LAW OF GOD.

CHAPTER IX. OF THE SEAT OF MORAL CHARACTER, THE WILL.

CHAPTER X. OF LIBERTY AND NECESSITY.

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QUESTIONS ON THE TEXT
OF THE
SYSTEMATIC THEOLOGY
OF
CHARLES HODGE, D. D.

INTRODUCTION.

CHAPTER I.

ON METHOD.

§ 1. *Theology a Science.*

- 1st. Define Science as distinguished from simple knowledge.
- 2d. What relation does Systematic Theology sustain to the Scriptures?
- 3d. State the difference between Biblical and Systematic Theology.
- 4th. State the arguments establishing the necessity for System in Theology.

§ 2. *Theological Method.*

- 5th. What are the two great rival Methods which have prevailed in different Sciences? and state their respective characteristics.

§ 3. *The Speculative Method.*

- 6th. State the characteristics of the *Speculative Method*, as applied to Theology.
- 7th. The same as to its *Deistic* or *Rationalistic* Form.
- 8th. The same as to its *Dogmatic* Form.
- 9th. The same as to that modification of this method current among modern Transcendentalists.

§ 4. *The Mystical Method.*

- 10th. What, in general, is the characteristic of Mysticism, when that term is taken in a sense antithetical to speculation?
- 11th. State the characteristics of the supernatural form of *Mysticism*, in its application to Theology.
- 12th. State the characteristics of its natural form, when so applied.
- 13th. What are the consequences of the *Mystical Method*?
- 14th. Who have been its most influential advocates in modern times?

§ 5. *The Inductive Method.*

- 15th. What are the assumptions upon which the *Inductive Method* proceeds, in its application to the natural sciences?

16th. State the further steps taken by the man of science in prosecution of this method.

17th. What assumptions are made by the Theologian in his application of the *Inductive Method* to the facts of Scripture?

18th. What is the *second* step taken by the Theologian in his use of this method?

19th. By what rules is he to be guided in the collection of facts?

20th. Illustrate the necessity of a complete induction.

21st. What is the *fourth* step which the Theologian is to take in the application of this method to his science?

§ 6. *The Scriptures Contain all the Facts of Theology.*

22d. Show that the principle that "the Scriptures contain all the facts of Theology" is not inconsistent with the admission of the validity of the intuitive truths of reason, and of the testimony of consciousness.

23d. Show that that principle is not inconsistent with the influence of religious experience upon opinion.

24th. State the true office of the subjective "teaching of the Spirit" in the interpretation of the Scriptures, and the construction of a system of Theology.

25th. Sum up what has been affirmed with regard to the true method of theological construction.

CHAPTER II.

THEOLOGY.

§ 1. *Its Nature.*

1st. Give the true definition of Christian Theology.

2d. How are the "natural" and the "supernatural" distinguished? And what is intended by the dictum that "Theology is the science of the supernatural"?

3d. Define "religion," and explain the definition that Theology is the science of Religion.

4th. What are the two extreme opinions with regard to the validity of Natural Theology?

§ 2. *The Facts of Nature reveal God.*

5th. By what arguments is it maintained by some that the facts of Nature do not reveal God?

6th. Show that they are sophistical.

7th. Answer the objections that the arguments for Natural Theology are inconclusive; or that they are unnecessary, because the truths involved are objects of intuition.

8th. State the Scriptural argument for the validity and clearness of the revelation of God in Nature.

§ 3. *The Insufficiency of Natural Theology.*

9th. What is the position of the historic Church of Christ on the question of the sufficiency of Natural Theology for human salvation?

10th. On what principles must the question be decided?

11th. What does the Bible teach as to the salvation of infants? and in what manner?

12th. What, according to the Scriptures, was the original condition upon which the salvation of adults was suspended?

13th. What do they teach as to the actual standing of all men before the law of God?

14th. What do they declare to be the necessary conditions and means of human salvation?

15th. To the objection that, as far as the unevangelized are concerned, this doctrine is inconsistent with the goodness and justice of God, what answer has been suggested by the older Lutherans? what by the Wesleyans and Friends? and what is the true answer?

§ 4. *Christian Theology.*

16th. What is included, respectively, in the departments of Theology Proper, Anthropology, Soteriology, Eschatology and Ecclesiology?

17th. When, and by what agency, were these several departments, in the first instance, elaborated?

“By principle is meant ‘*id a quo aliquid pendet vel procedet.*’ The *principium essendi* of Christian Theology, that on which it depends for its *being*, is God; the *principium cognoscendi*, that on which our knowledge depends, is revelation; the *systematic principle*, that on which Theology, as a system, depends, is the doctrine respecting Christ.”

“The sources of Theology may be thus enumerated and characterized: *Experience*, the vital source, or the condition of the right apprehension of the facts of Theology; *Confessions* and *Systems*, the traditional source; *Nature*, the fundamental source; *Revelation*, the positive authoritative source.”—DR. H. B. SMITH, *Intro. to Ch. Theo.*, pp. 57 and 61.

CHAPTER III.

RATIONALISM.

§ 1. *Meaning of the Word.*

1st. What is Rationalism? and in what principal forms has it appeared?

§ 2. *Deistical Rationalism.*

2d. On what ground do Deistical Rationalists deny the possibility of a supernatural revelation?

3d. Show that their fundamental principles are false.

4th. Show that a supernatural revelation is necessary.

5th. Show that the Scriptures actually contain a revelation from God which could not have been derived from natural sources (from their claims, their attributes, their doctrine, and their organic harmony).

6th. Give further proof of the same from prophecy, the effects of the Gospel and the character of Christ.

7th. What is Naturalism? and how do the terms Naturalism and Rationalism stand related?

§ 3. *The Second Form of Rationalism.*

8th. Define the second form of Rationalism, which admits a supernatural Revelation.

9th. Present the arguments by which it is shown to be false.

10th. Where did modern Rationalism arise, and who were its first promoters?

11th. Under what conditions did Modern Rationalism appear in Germany, and through whose agency was it promoted?

12th. Who were the principal English writers in opposition to Deism?

13th. State some of the chief sources of information with regard to the History of Rationalism in Germany.

§ 4. *Dogmatism, or the Third Form of Rationalism.*

14th. Define the principles of Dogmatism, or the Third Form of Rationalism.

15th. Show that it rests on a false principle and is practically dangerous.

16th. State the testimony of Scripture against Dogmatism.

17th. Also the lessons of experience.

§ 5. *Proper Office of Reason in Matters of Religion.*

- 18th. What is the *usus organicus seu instrumentalis* of reason in the reception of a revelation?
- 19th. What is meant by the "credibility" of a revelation?
- 20th. Show that reason does possess the prerogative of the *judicium contradictionis*, and that it is recognized in Scripture.
- 21st. Explain what you mean by the Impossible.
- 22d. Show that reason must judge of the "evidences" of a revelation, and that this is recognized by Scripture.

§ 6. *Relation of Philosophy and Revelation.*

- 23d. What is Philosophy? and what the relation between Philosophy and Revelation?
- 24th. How and why should Philosophers and Theologians strive after unity?
- 25th. What is Science? and what its relation to Revelation?
- 26th. Show that the authority of the Bible is higher than that of Philosophy.

§ 7. *Office of the Senses in Matters of Faith.*

- 27th. What is the office of the senses in matters of faith?

CHAPTER IV.

MYSTICISM.

§ 1. *Meaning of the Words Enthusiasm and Mysticism.*

- 1st. State the etymology and usage of the word Enthusiasm.
- 2d. The same of the word Mysticism.
- 3d. Give an account of the Philosophical use of the word.
- 4th. In what sense may Evangelical Christians be called "Mystics"?
- 5th. What is that wider use of the word, applied to the system which makes the Feelings the Source of Knowledge?
- 6th. State the theory of Schleiermacher.
- 7th. State the distinction between the Theosophists and the Mystics proper, as known in Church History.
- 8th. Also the difference between Mysticism and the Doctrine of Spiritual Illumination.
- 9th. Also between Mysticism and the Doctrine of the "Leading of the Spirit."
- 10th. Also between Mysticism and the Doctrine of "Common Grace."
- 11th. State the position of the Montanists.

§ 2. *Mysticism in the Early Church.*

12th. What did the "New-Platonists" teach?

13th. Give an account of the writings of the so-called Dionysius the Areopagite.

14th. Account for the extensive influence of his writings?

§ 3. *Mysticism during the Middle Ages.*

15th. What were the general characteristics of this period?

16th. What was the avowed aim of the Scholastic Theologians?

17th. State the distinguishing characteristics of each of the three classes of Mediæval Theologians.

18th. How are the Mediæval Mystics classified (1) by Dr. Shedd, (2) by Neudecker, and what was the characteristic common to them all?

19th. In what Mediæval writers was the Pantheistic tendency of Mysticism illustrated? and how?

20th. Who and what were the opinions of the "Evangelical Mystics"?

§ 4. *Mysticism at and after the Reformation.*

21st. What two doctrines, prominently taught by the Reformers, were especially liable to abuse in times of popular excitement?

22d. Show that the Popular Disorders occurring in that epoch were not the effects of the Reformation.

23d. Who were the Mystics among the Reformers? and what were their distinguishing views?

24th. Name some of the later German Mystics, and state their views.

§ 5. *Quietism.*

25th. State the general characteristics of Quietism.

26th. Give an account of Molinos.

27th. Give an account of Madame Guyon.

28th. Give an account of Archbishop Fénelon.

§ 6. *The Quakers or Friends.*

29th. Give an account of their Origin and Early History.

30th. What *three* classes of Friends are to be discriminated?

31st. State the leading doctrines of the Orthodox Friends.

32d. State the doctrine of the Friends as to the Inward Light given to all men.

33d. State the views of Richard Barclay.

34th. To what other views as to the Scriptures and the Church has their doctrine of Inward Light lead the Quakers?

§ 7. *Objections to the Mystical Theory.*

- 35th. What is the truth assumed in Mysticism?
 36th. State, comparatively the common doctrine of the Christian Church, of the Romanists, and of the Mystics, as to the sufficiency of Scripture and as to its interpretation.
 37th. Show that Mysticism is not supported by Scripture.
 38th. Show that it is contrary to Scripture.
 39th. Show that it is contrary to the Facts of Experience.
 40th. That it provides no criterion by which to judge of the source of Inward Suggestions.
 41st. Show that this doctrine is productive of Evil.

 CHAPTER V.

ROMAN CATHOLIC DOCTRINE CONCERNING THE RULE OF FAITH.

§ 1. *Statement of the Doctrine.*

1st. What errors do the Roman Catholics reject, and state generally their Rule of Faith?

§ 2. *Roman Catholic Doctrine Concerning the Scriptures.*

- 2d. In what points does their doctrine of the Scriptures agree with that of Protestants?
 3d. State the four points in which their doctrine differs from ours.

§ 3. *Tradition.*

- 4th. What does the word mean? and how is it used in the New Testament?
 5th. What was its usage in the Early Church?
 6th. State the Tridentine Doctrine of Tradition. Why styled "unwritten"? What its office? What its authority? What its criteria?

§ 4. *The Office of the Church as Teacher.*

- 7th. How do Romanists define the "Church" and expound their definition?
 8th. By what gifts do they hold that the Church is qualified for its office as Teacher?
 9th. What is the extent of its infallibility, (1) as to matters essential and non-essential; (2) as to matters of fact as well as of doctrine; (3) as to questions of morals as well as of faith?

10th. State the *two* theories entertained among Romanists as to the true Organ of the Church's Infallibility.

11th. State the decision of the recent Ecumenical Council.

§ 5. *Examination of the Romish Doctrine.*

12th. State the *two* points to be considered.

§ 6. *Examination of the Doctrine of the Church of Rome on Tradition.*

13th. State the difference between Tradition and the "Analogy of the Faith," traced through (*a*) the whole course of the doctrinal teaching of Scripture from Genesis to Revelations, and through (*b*) the gradual appropriation of this doctrine by the Church in successive ages.

14th. State the points of difference between the Romish doctrine of Tradition and the Protestant doctrine of "Common Consent."

15th. In what sense do all Protestants admit that there has been a development of Christian doctrine?

16th. State the Modern Theory of the Organic Development of the Church.

17th. State the Theory of Development as held by some Romanists.

18th. Show that the Roman doctrine of Tradition cannot be resolved into either of these.

19th. State the real *status questionis* between Catholics and Protestants on this point.

20th. Show that their doctrine involves an impossibility.

21st. That there is no promise of divine intervention.

22d. That "Common Consent" is no criterion.

23d. That the evidences of "Consent" to which they appeal are inadequate.

24th. That Tradition is not available by the People.

25th. That it destroys the Authority of Scripture.

26th. Refute their argument that the Scriptures are now received by Christians on the authority of Tradition.

§ 7. *Office of the Church as a Teacher.*

27th. State the Romish doctrine on this subject.

28th. What is their definition of the Church, and whence is their idea derived?

29th. What *four* gratuitous assumptions are involved in that definition?

30th. Show that their doctrine of Infallibility is founded on a wrong theory of the Church, and that their doctrine of the Church is: (1), Opposed to the teaching of Paul; (2), Is essentially Jewish.

31st. State the Protestant doctrine of the Church.

32d. Prove that your statement is taught in the Lutheran and Reformed Symbols.

33d. Prove that it is true.

34th. Prove that the Romish doctrine of Infallibility is founded upon a false assumption as to the perpetuity of the Apostleship.

35th. Prove that Modern Prelates are not Apostles.

36th. Explain the New Testament usage of the word "Apostle."

37th. Show that their doctrine is also founded on a false interpretation of the Promise of Christ.

38th. Show that their claim is contradicted by facts of History.

39th. And that the Church of Rome now teaches error.

40th. That the recognition of an Infallible Church is incompatible with either Religious or Civil Liberty.

AS TO THE ABSOLUTE AUTHORITY OF THE POPE.—“*Dogmatic Decisions of the Vatican Council*,” Chap. iii. “The power of jurisdiction of the Roman Pontiff is immediate, to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound * * * to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world. * * * We further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and none can reopen the judgment of the Apostolic See.”

CONCERNING THE ABSOLUTE INFALLIBILITY OF THE POPE AS THE TEACHER OF THE UNIVERSAL CHURCH.—“*Dogmatic Decrees of the Vatican Council*,” Chap. iv. “The Sacred Council teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of the infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine according to faith and morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.”

Cardinal Manning, in his “*Vatican Council*,” says, “In this definition there are six points to be noted”:

“1st. It defines the meaning of the well-known phrase *loquens ex cathedra*; that is, speaking from the seat, or place, or with the authority

of the supreme teacher of all Christians, and binding the assent of the universal Church.

"2d. The subject matter of the infallible teaching, namely, the doctrine of faith and morals.

"3d. The efficient cause of infallibility, that is, the divine assistance promised to Peter, and in Peter to his successors.

"4th. The act to which this divine assistance is attached, the defining of doctrines of faith or morals.

"5th. The extension of this infallible authority to the limits of the doctrinal office of the Church.

"6th. The dogmatic value of the definitions *ex cathedra*, namely, that they are in themselves irreformable, because in themselves infallible, and not because of the Church, or any part or member of the Church, should assent to them."

"*Dogmatic Decrees of the Vatican Council*," Chap. iv. "For the Holy Ghost was not promised to the successors of Peter, that by his revelation they might make known new doctrine; but by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles."

CHAPTER VI.

THE PROTESTANT RULE OF FAITH.

§ 1. *Statement of the Doctrine.*

1st. State the several points embraced in the Protestant doctrine of the Rule of Faith.

2d. What Symbols are quoted as the foundation of this statement?

3d. State the principles upon which the books (*a*) of the Old Testament, and (*b*) the books of the New Testament are determined to be canonical.

§ 2. *The Scriptures are Infallible, i. e., given by Inspiration of God.*

4th. State the several Pre-suppositions essential to the true doctrine of Inspiration.

5th. Define Inspiration, and state what is meant when it is affirmed to be supernatural.

6th. State the distinction between Inspiration and Revelation.

7th. What is meant by the affirmation that Inspired men were the Organs of God?

8th. Prove the true doctrine of Inspiration from the Biblical signification and usage of the word.

9th. The same from the meaning of the word Prophet.

10th. Also from the manner in which the New Testament writers quote the words of the Old Testament writers.

11th. State the special arguments establishing the Inspiration of the writers of the New Testament.

12th. State the argument derived from 1 Cor. 2: 7-13.

13th. How was their claim authenticated?

14th. Prove that Inspiration extends equally to all parts of Scripture.

15th. Also that it extends to the words.

16th. In what sense is the Inspiration of Scripture Plenary?

17th. State other general considerations in support of this doctrine.

18th. State the various grounds upon which objections to the true doctrine of Inspiration are founded.

19th. State the objection derived from the alleged fact of "Discrepancies."

20th. Answer that objection.

21st. Answer the objection that the Bible teaches what is inconsistent with historical and scientific truth.

§ 3. *Adverse Theories.*

22d. State the several forms of the Naturalistic theory as to the relation of God to the Bible.

23d. State Schleiermacher's theory of Inspiration.

24th. State the arguments which prove that theory false.

25th. State the theory that Inspiration is the effect of a gracious influence common to all believers.

26th. State the objections to that view.

27th. State the different forms of the theory of Partial Inspiration.

§ 4. *The Completeness of Scripture.*

28th. What is intended by affirming the "Completeness" of the Scriptures?

29th. In what sense do Protestants affirm the "Perspicuity" of the Scriptures?

30th. State the evidence supporting the right of Private Judgment.

31st. What are the rules for the Interpretation of the Scriptures?

"*The Inspiration of the Holy Scriptures,*" a Sermon delivered before the Synod of New York and New Jersey, in the First Presbyterian Church, Newark, N. J., October 17th, 1855, by REV. HENRY B. SMITH, D. D., and published by direction of the Synod. 2 Tim. 3: 16. "The text does not assert, as some interpret it, that all inspired Scripture is profitable for doctrine, for such

a construction is contrary to the grammar of the sentence; but that each of all those Scriptures to which the Apostle refers are inspired and profitable."

"All of the divine revelations, which are here recorded, are also inspired; but all that is the subject of inspiration need not be conceived of as distinctly revealed. Inspiration designates that divine influence, under which prophets or apostles spake or wrote, as they were moved by the Holy Ghost. Christ is the Great Revealer; the Holy Spirit inspires."

"Its function is to declare unto the World, through divinely commissioned prophets and apostles, either orally or by writing, under the specific influence of the Holy Spirit, whatever has been thus revealed, and also all things pertaining to the Kingdom of God, which are to be a matter of permanent record and instruction. Its object is the communication of truth in an infallible manner, so that when rightly interpreted no error is conveyed."

"It comprises both the matter and form of the Bible; the matter in the form in which it is conveyed and set forth. It extends even to the language; not in the mechanical sense that each word is dictated by the Holy Spirit, but in the sense that under divine guidance each writer spake in his own language, according to the measure of his knowledge, acquired by personal experience, the testimony of others, or by immediate divine revelation."

"So wonderfully do the divine and human elements commingle in the Scriptures, as do the first and second causes also in all the realm of Providence, that it is in vain to limit inspiration to doctrine and truth, excluding history from its sphere. The attempt is as unphilosophical as it is unscriptural. No analysis can detect such a line of separation. It is both invisible and not to be spiritually discerned."

"The theory of plenary inspiration, as we have already given it, comprises whatever is true in any and all of these views, subordinate to the prime position, THAT THE BIBLE NOT ONLY CONTAINS, BUT IS THE WORD OF GOD."

"*Introduction to Christian Theology.*" DR. H. B. SMITH.

"Inspiration gives us a book, properly called the Word of God, *inspired in all its parts*. The inspiration is plenary in the sense of extending to all the parts, and of extending also to the words."

PART I.

Theology Proper.

CHAPTER I.

ORIGIN OF THE IDEA OF GOD.

§ 1. *The Knowledge of God is Innate.*

- 1st. What is meant by Innate Knowledge?
- 2d. State the different classes of Intuitive Truths, and their criteria.
- 3d. Prove that the knowledge of God is innate.
- 4th. Prove that it is universal.
- 5th. State and answer the objections made to the assertion that the knowledge of God is universal.
- 6th. What are the different kinds of necessary truth?
- 7th. In what sense is the knowledge of God necessary?

§ 2. *The Knowledge of God is not due to a process of reasoning.*

- 8th. Show that this is true.
- 9th. Show that although intuitive and necessary, it nevertheless possesses a moral character.

§ 3. *The Knowledge of God is not due exclusively to Tradition.*

- 10th. Show that this is true.
- 11th. How far are the conceptions men form of God determined by tradition?

§ 4. *Can the Existence of God be proved?*

- 12th. Show, that although intuitive, our knowledge of God may be confirmed and developed by argument.
- 13th. Show that the ordinary objections to the conclusiveness of the arguments for the Being of God arise from misapprehension.

CHAPTER II.

THEISM.

1st. What are the arguments commonly relied upon to prove the existence of God?

§ 1. *The Ontological Argument.*

1st. State the distinction between *a priori* and *a posteriori* arguments.

2d. State the *a priori* argument for the being of God in the forms in which it has been presented by Anselm, Descartes, Samuel Clark and Cousin.

3d. Point out the defects of these arguments severally.

§ 2. *The Cosmological Argument.*

4th. State, in the form of a syllogism, the Cosmological Argument.

5th. What are the points involved in the true idea of cause?

6th. What is the source and value of our conviction that every new thing, or change, must have a cause?

7th. State the evidence which establishes the fact that the world is an effect.

8th. State the Historical argument for the Existence of God.

9th. The same with regard to the Geological argument.

10th. State and refute the objection which Hume makes to the premises of this argument.

11th. State and rebut the objection made to the conclusion which Theists draw from those premises.

§ 3. *The Teleological Argument.*

12th. State, in the form of a syllogism, the Teleological Argument.

13th. What is Design, and the source and value of our conviction that design implies intelligence?

14th. State the evidence of design afforded by single organs.

15th. The same from their relation one to another.

16th. The same from the relation of their organs to the instinct of the various species of animals.

17th. The same from their adaption to external nature.

18th. From the mutual organic relations of all living Creatures.

19th. State the argument from design manifested in Cosmical arrangements.

20th. State the evidence that the Earth was designed for man.

§ 4. *Objections to the Argument from Design.*

21st. State the different principles upon which final causes have been denied.

22d. State the objections of Hume and Kant to the argument from design.

23d. Answer those objections.

24th. State and answer the objection drawn from the existence of malformations, etc.

25th. The same as to the objection drawn from the existence of useless organs.

26th. State and answer the theory which refers the phenomena of design to the operations of a blind instinct in nature.

§ 5. *The Moral or Anthropological Argument.*

27th. State the Moral or Anthropological argument for the being of God.

28th. Prove the validity of this argument from the existence of the mind.

29th. The same from the nature of the soul and its earthly history, in view of the two laws of nature: (1), That every organism finds a provision for every natural appetite and capacity; and (2), That many individuals of each reach the perfection of their type.

30th. The same from the facts of the Moral Nature of man.

31st. Show that our moral feelings are not due to education.

32d. Sum up the foregoing arguments in one general statement.

CHAPTER III.

ANTI-THEISTIC THEORIES.

§ 1. *What is meant by Anti-Theism?*

1st. What is "Theism"? How, in present usage, is the term distinguished from "Deism"? and What is meant by the term Anti-Theism?

2d. What are the forms of Atheism, and in what forms, and to what extent is it possible?

§ 2. *Polytheism.*

3d. What is Polytheism? and how did it originate?

4th. What philosophy underlies it?

§ 3. *Iylogoism.*

5th. What is the meaning of the term, and in what different forms has the doctrine been held?

6th. State the leading principles of this theory as developed by the Stoics?

§ 4. *Materialism.*

7th. What is Materialism?

8th. State the different points of the doctrine as taught by Epicurus.

9th. State the doctrine of Hobes (1588-1679).

10th. What relation did the teaching of Locke (1632-1704) sustain to this theory?

11th. State in general terms the doctrine of Hartley (1705-1757).

12th. State the testimony borne by Prof. Tyndall in his address before the British Association, 1868, to the impossibility of establishing the Materialistic hypothesis.

13th. State the doctrine of Priestley (1733-1804).

14th. Give a general account of Materialism in France during the eighteenth century.

15th. When and by whom was the "Positive Philosophy" originated, and what are its leading principles?

16th. Through what *three* stages of development did Comte teach that all individuals and communities pass in succession?

17th. Show that the fundamental principle of the theory is false.

18th. And that it is contradicted by the facts of history.

19th. And that its practical application involves serious and disastrous consequences.

20th. How does Huxley characterize the social and religious system of Comte?

21st. State the general principles of Modern Scientific Materialism.

22d. State the more advanced theory as to the correlation of vital and physical forces.

23d. State the opinion of Drs. Carpenter and John Marshall.

24th. State the more advanced opinion as to the relation of physical forces to the phenomena of Mind.

25th. State the arguments in favor of the correlation of physical with vital and mental forces.

26th. Show that this modern doctrine is essentially the same with the Materialism of Epicurus.

27th. Show that Materialism contradicts the facts of Consciousness.

28th. Also that it contradicts the truths of Reason.

29th. Also that it is inconsistent with the facts of Experience.

30th. Also that it is Atheistic.

- 31st. Show that the argument from Analogy for the correlation of physical and vital and mental forces is invalid.
- 32d. Show also that the direct evidence alleged is inconclusive.
- 33d. Show that these forces are heterogencous.
- 34th. State the views of Professor Joseph Henry, and of Dr. Beale, and Mr. Wallace.
- 35th. Show also that these forces are not convertible.
- 36th. Show that they cannot be shown to be quantitatively related.

§ 5. *Pantheism.*

- 37th. State the etymology and general usage of the word.
- 38th. Define Pantheism, and state its *three* principal forms.
- 39th. State the general principles in which all these systems substantially agree, and what are the necessary inferences from them as to man and sin, &c.
- 40th. Show that the Hindu system is essentially Pantheistic from what their Sacred Writings teach as to the Supreme Being.
- 41st. The same from their teaching as to the Relation of the Infinite Being to the World.
- 42d. Show the relation of their Pantheism to their Polytheism.
- 43d. Show the effect of their Pantheism upon their Religion and Worship.
- 44th. Prove their Pantheism from their Anthropology.
- 45th. Show its effect upon their Social Life. State Max Müller's comparison of the Greeks and Hindus.
- 46th. State the difference between Hindu and Modern European Pantheism.
- 47th. What is the general tendency of Greek speculation.
- 48th. State the general characteristics of the Ionic School.
- 49th. Same as to the Eleatic School.
- 50th. Same as to the Stoics.
- 51st. What in Plato's Philosophy was the relation of Ideas to God? and what his cosmogony and his view of the nature of the soul?
- 52d. What was the general relation of Aristotle's philosophical opinion to "Theism"?
- 53d. Who were the Neo-Platonists, when did they live, and what did they hold?
- 54th. Answer same questions as to John Scotus Erigena.
- 55th. With whom did Modern Pantheism arise? and give an account of his system, and of his more modern successors.
- 56th. Show that the general principles of Pantheism, common to all its forms, are false and dangerous.

CHAPTER IV.

THE KNOWLEDGE OF GOD.

§ 1. *God Can be Known.*

- 1st. Show that the Scriptures affirm this.
- 2d. State the Question, and show what this Proposition *does* and what it does *not* affirm.
- 3d. On what Principle does our knowledge of God depend?
- 4th. State the answer given by the older Theologians to the question, "How do we know God"?
- 5th. Prove that this Method is a Law of Nature, and therefore trustworthy.
- 6th. That our Moral Nature demands this Idea of God.
- 7th. Same as to our Religious Nature.
- 8th. Same as to the Revelation of God in Nature.
- 9th. The Argument from the Scriptures.
- 10th. And from the Revelation of God in Christ.

§ 2. *God cannot be fully known.*

- 11th. State position of Modern German Transcendentalists as to the foundation of true science.
- 12th. State Hamilton's and Mansel's positions in opposition to the Transcendentalists.
- 13th. State the inferences necessarily issuing from their principle, and the conclusion to which Hamilton's Argument leads.
- 14th. State Hamilton's doctrine that God is an object of Faith and not of Knowledge, and prove that it is taught by him.
- 15th. Prove that his position is not true.
- 16th. Prove that Knowledge is essential to Faith.
- 17th. State Hamilton's doctrine of Regulative Knowledge.
- 18th. Refute it.
- 19th. Expose the fallacy which lies in his definition of the Absolute and Infinite.
- 20th. Expose the fallacy involved in his theory of Knowledge.
- 21st. Show that his doctrine leads to Scepticism.
- 22d. Show why we need a Supernatural Revelation in order to complete our knowledge of God.
- 23d. What two characteristics of the Revelation actually given in the Christian Scriptures does the author remark upon?
- 24th. What is the conclusion of the whole matter?

CHAPTER V.

NATURE AND ATTRIBUTES OF GOD.

§ 1. *Definitions of God.*

- 1st. State the several methods of defining an object.
- 2d. State some of the definitions of God which have been formed.
- 3d. What is meant by the being of God, and how is the idea of being obtained?
- 4th. What is therein predicated of that being?
- 5th. To what forms of error does this scriptural doctrine of God therefore stand opposed?

§ 2. *Divine Attributes.*

- 6th. State the distinctions made by Theologians between "attributes," "predicates," "properties," and "accidents."
- 7th. (a) What are the extremes to be avoided in considering the relation of the attributes to the essence of God? (b) What is meant by the phrase "the attributes of God differ from his essence *non re sed ratione*"? (c) What is the less objectionable view adopted by Hollazius?
- 8th. Show^d that the divine attributes do not differ merely in our conception of them, and also that they are not to be resolved into causality.
- 9th. What have Theologians meant by asserting that they differ *virtualiter*?

§ 3. *Classification of the Divine Attributes.*

- 10th. State some of the general principles on which the divine attributes have been classified.
- 11th. State the principle of Schleiermacher.
- 12th. State the method observed in the Text Book.

§ 4. *Spirituality of God.*

- 13th. Give (a) the etymological meaning of the words used for "Spirit" in the original Scriptures; (b) the origin of our idea of Spirit; (c) what is included in the idea.
- 14th. What consequences follow from the recognition of the Spirituality of God?
- 15th. Show that the Scriptures confirm these views.

§ 5. *Infinity.*

16th. Show that the idea of Infinity is not merely negative.

17th. Show that the Infinite is not the All.

18th. What follows from God's infinitude in relation to space?

19th. How are the ideas of immensity and omnipresence related?

What terms are used to express the relation to space of matter, of spirit, of God, respectively? What is the Socinian view of the omnipresence of God?

§ 6. *Eternity.*

20th. What do the Scriptures teach as to the Eternity of God?

21st. Give the philosophical view as to the relation between time and succession?

22d. What are the two senses in which succession may be denied of God, and how much do we know on the subject?

23d. State the modern philosophical view of the same.

§ 7. *Immutability.*

24th. In what senses does the Bible assert the Immutability of God?

25th. State the objection of those who maintain that the absolute attributes of God are inconsistent with his personality; and show that the objection is invalid.

§ 8. *Knowledge.*

26th. What is knowledge, and what are the kinds and sources of human knowledge?

27th. Show that the Pantheistic theory precludes the possibility of knowledge in God.

28th. State and refute the position of those who confound knowledge with power. What is the common view of Luther and the Reformed theologians? What is Schleiermacher's representation? What is the view of those who deny any difference between self-consciousness and world-consciousness in God?

29th. What do the Bible and reason unite in teaching as to the nature and extent of the knowledge of God?

30th. What two distinctions have been made by theologians as to the objects of divine knowledge?

31st. State the nature and origin of the distinction marked by the phrase *Scientia Media*.

32d. Show it to be unnecessary and untenable.

33d. State severally what opinions have been held by the Church, by the Socinians and some Remonstrants, and by orthodox theologians

generally since Augustine, as to God's foreknowledge of the free acts of men.

34th. Define wisdom, and state how the wisdom of God is manifested.

§ 9. *The Will of God.*

35th. State the different senses in which the word "Will" is used, its common modern use, and its inconsistent use by the older theologians.

36th. What is included in the affirmation that God's will is free?

37th. What is intended by the distinction between the *voluntas beneplaciti* and the *voluntas signi*?

38th. How is the distinction between the Antecedent and the Consequent Will of God intended by the Augustinians? and how by the Remonstrants?

39th. The same as to the distinction of the Absolute and the Conditional Will of God, and prove that the Augustinians are right.

40th. In what sense is the will of God the ground to us of moral obligation, and what in general are the two opposing opinions as to the ground of obligation?

§ 10. *The Power of God.*

41st. What is the nature of power and the origin of the idea?

42d. What is the Scriptural idea of the power of God?

43d. Show that the doctrine of the negation of power is invalid.

44th. State and refute the scholastic doctrine of Absolute Power.

45th. State the true distinction between *potentia absoluta* and *potentia ordinata*.

46th. Refute the doctrine that the will and power of God are identical.

§ 11. *The Holiness of God.*

47th. State the Biblical *usus loquendi* of the term Holiness when a predicate of the Divine Being.

48th. State the reasons assigned by Strauss and others for denying moral attributes to God.

49th. How would you yourself answer these reasons?

§ 12. *Justice.*

50th. What is the meaning of the word "Justice," and what the images which are the basis of the corresponding Greek and Hebrew words?

51st. State the distinction between the Rectoral and the Distributive Justice of God.

52d. Show that the reformation of the offender is not the primary object of punishment. (See below at end of Questions on present Chapter.)

53d. Show that the prevention of crime is not the primary end of punishment, and state the Optimist Theory with which this view is connected.

54th. Prove, from the testimony of conscience, that the prevention of crime is not the primary end of punishment.

55th. The same from the religious experience of believers.

56th. Show that the sense of justice is not due to Christian culture.

57th. Prove the true doctrine: (a) from the holiness of God; and (b) from the false idea of "morality" which the opposing theory involves.

58th. The same: (a) From the connection universally established between sin and misery; and (b) from the Scriptural doctrines of Satisfaction and Justification.

59th. State the argument of Paul in Romans.

60th. State some of the modern philosophical views as to the nature of Justice.

§ 13. *The Goodness of God.*

61st. What is Goodness, and what are the distinctions marked by the terms "benevolence," "love," "mercy," and "grace"?

62d. What are the three classes of theories designed to reconcile the existence of evil with the Goodness of God?

63d. State the several theories which involve the denial, virtual or explicit, of the existence of sin.

64th. State and refute the position of those who make sin the necessary means to the greatest good.

65th. State and refute the position that God cannot prevent sin in a moral system.

66th. State and establish the Scriptural doctrine.

§ 14. *The Truth of God.*

67th. State the primary meanings of the Hebrew and Greek words for "Truth."

68th. State the several senses in which Truth may be predicated of God.

69th. What is the philosophical view of the Truth of God?

§ 15. *The Sovereignty of God.*

70th. What is Sovereignty? and prove from Scripture that God is sovereign.

71st. On what does the sovereignty of God rest? What are its characteristics, and what are the modes of its exercise?

WHY DOES GOD PUNISH SIN? "*Political Science*," President Theodore D. Woolsey, vol. 1, pp. 330-335. "The theory that correction is the main end of punishment will not bear examination. (1) The state is not a humane institution. (2) The theory makes no distinction between crimes. If the murderer is apparently reformed in a week, the ends of detention are accomplished, and he should be set free; while the petty offender must stay for months or years, until the inoculation of good principles becomes manifest. (3) What kind of correction is to be aimed at? Is it such as will insure society itself against his repeating the crime? In that case it is society, and not the person himself, who is to be benefited by the corrective process. Or must a thorough cure, a recovery from selfishness and covetousness, an awakening of the highest principle of soul be aimed at; an established church, in short, be set up in the house of correction?"

"The explanation that the State *protects her own existence*, or the innocent inhabitants of the country, by striking its subjects with awe and deterring them from evil-doing through punishment, is met by admitting that while this effect is real and important, it is not as yet made out that the State has a right to do this. Crime and desert of punishment must be presupposed before the moral sense can be satisfied with the infliction of evil; and the measure and the amount of punishment, supplied by the public good for the time, is most fluctuating and tyrannical. Moreover, mere awe, unaccompanied by an awakening of the sense of justice, is as much a source of hatred, as a motive to obedience.

"The theory that in punishing an evil doer the State renders to him *his deserts*, is the only one that seems to have a solid foundation. It assumes that moral evil has been committed by disobedience to righteous commands, that according to a propriety which commends itself to our moral nature, it is fit and right that evil, physical or mental, suffering or shame, should be incurred by the wrongdoer, and that in all forms of government over moral beings there ought to be a power able to decide how much evil ought to follow special kinds and instances of transgressions. The State is, in fact, as St. Paul calls it, the minister of God, to execute wrath upon him that doeth evil."

"*System of Christian Theology*" of Dr. Henry B. Smith. p. 46. "There are four theories (as to why God punishes sin as Moral Governor). (1) Because sin is essentially ill-desert. (2) To reform. (3) To deter. (4) From the interests of general justice."

Dr. Smith affirms that the *first* of the above is true, and fundamental to every other view, but not the whole truth; that numbers *two* and *three* are purely secondary, and depend upon the *first* as primary; that the *fourth* is ambiguous. "There are three explanations of it: (a) The public good is taken for happiness. (b) The general good is taken to be more specific to reform the criminal and to deter others. (c) The public good is understood as equivalent to holiness, and thus punishment is *necessary as the expression of, and to promote holiness*.

"The third form, (c), is the true statement, viz., punishment is required

by public justice, as the expression of, and to promote holiness. Punishment is needful to express the displeasure of a Holy God against sin as ill-deserving, and also to preserve the love of holiness and hatred of sin in others. (a) This unites the two views of the inherent ill-desert of sin and the final ends of the whole system. Sin is punished because it is ill-deserving, and also to promote the great end of the system or holiness. (b) This view does not make the punishment of sin to be the great end of the system, but holiness, the maintenance of the supremacy of righteousness. According to the reasoning of some in respect to the *first* theory (*inherent ill-desert*), it would seem that the great end of the system was reached by punishment, but really punishment is inflicted in order that holiness may be maintained. (c) This view will of course allow that punishment may in any case be remitted, if the end can be gained in some other way."

Also see pp. 465-477 of same.

WHY DID GOD PERMIT SIN? "*System of Christ. Theol.*," by Dr. H. B. Smith, pp. 155-157. "I. Attempts to prove *a priori* the metaphysical necessity of sin in the best system fail, if sin be held to be sin.

"II. The proof from free will, motives, etc., fails in showing more than liability, possibility. It does not show how God could choose a system involving the actuality of sin.

"III. Sin the necessary means of the greatest good, fails too.

"IV. Yet we have enough to answer objections and difficulties so as to leave us face to face with the system of Redemption. *This is all that can be rationally asked in a Christian Theodice.*

"V. We should remember that the moral system of which we are parts, embraces the angelic as well as the Adamic world, and reaches back to past eternity and forward into the future. * * *

"VI. We should recollect also that, as far as this world is concerned, it is a system, not of individuals, but for a race, with common characteristics, and a moral government for the whole as well as for each individual."

"The true position is that we do not know the ultimate or metaphysical reason why God allows sin to exist, and so cannot give a theoretical solution of the problem before us, while yet the Christian system gives a sufficient practical solution, so that they are without excuse who reject the redemption offered in Christ."

"It is not meant that we cannot give some important reasons, in certain aspects and relations of the matter, but only that we do not know the ultimate reason in the divine mind, or the reason which is the complete vindication of Deity."

CHAPTER VI.

THE TRINITY.

§ 1. *Preliminary Remarks.*

1st. Show that the Christian Doctrine of the Trinity is not to be confounded with the notional Trinities of the Hindus and of Plato.

2d. In what three aspects is this doctrine to be regarded?

§ 2. *Biblical Form of the Doctrine.*

3d. State, under several propositions, the Biblical form of the doctrine.

4th. What is the evidence for the truth of this doctrine derived from the progressive character of divine revelation in the Old Testament?

5th. State the facts as to the Old Testament teaching concerning: (a) the Angel of Jehovah; (b) the Spirit of the Lord.

6th. State the evidence derived: (a) from the Formula of Baptism; (b) the Apostolic Benediction; (c) the Record of Christ's Baptism.

7th. On what general elements of the Biblical teaching does the faith of the Church in this doctrine rest?

§ 3. *The Transition Period.*

8th. Show the necessity for a more definite statement of this doctrine arising: (a) from diversity and confusion existing within the Church; (b) from conflict with error without.

9th. What bearing had Gnostic speculations upon this doctrine?

10th. What had the speculations of the Platonozists?

11th. What was the doctrine of Origen?

12th. What was the Sabillian theory?

13th. What was Arianism?

§ 4. *The Church Doctrine as Presented by the Council of Nice.*

14th. What were the three objects for which the Council of Nice was convened? and why was the definition of this doctrine a difficult task?

15th. What were the terms as to which there was dispute? and what was the ambiguity in regard to them?

16th. What three parties were present in that Council, and what were the contrasted points which they maintained?

17th. With what text of Scripture did the Arians support their position? Criticise their exegesis of it.

18th. When and where was the second general council held, and what additions were there made to the Creed?

19th. Give the history and significance of the "Filioque" clause.

20th. What is the history and character of the Athanasian Creed?

§ 5. *Points Decided by these Councils.*

21st. What points did these Councils decide against Sabellianism?

22d. What against the Arians and Semi-Arians? and give a history of the distinctions marked by the terms *homoiousios* and *homoousios*.

23d. What several points were settled as to the mutual relations of the divine Persons?

§ 6. *Examination of the Nicene Doctrine.*

24th. Characterize the Creed in comparison with the personal teaching of the Nicene fathers.

25th. Of what was Calvin accused, and how did he answer it?

26th. What were the several points involved in the doctrine of the Nicene fathers as to the Eternal Generation of the Son?

27th. State the view expressed by the author of your text-book, and his exposition of John v. 26.

28th. State the doctrine of the Creed as to the Eternal Sonship, and the general Biblical grounds for it.

29th. What passages of Scripture clearly prove that Christ is called "Son" as Second Person of the Godhead?

30th. How is this proved by his being called "the only begotten Son of God"?

31st. State and answer the objections derived from Psalms ii. 7, and Acts xiii. 32, 33, and Luke i. 35.

32d. What are the points involved in the Creed doctrine, as to the Procession of the Holy Ghost, and what are its Scriptural grounds?

§ 7. *Philosophical Form of the Doctrine of the Trinity.*

33d. Into what two classes are the philosophical statements of this doctrine to be divided?

34th. By what illustrations did the former class attempt to explain the doctrine?

35th. How do the second class of philosophers apply the terms proper to the Church doctrine?

36th. What is Kant's application of them? What De Wette's? What Schleiermacher's?

* "SYSTEM OF CHRISTIAN THEOLOGY." DR. H. B. SMITH, p. 80. "The old Scholastic definition of person is 'ipsa essentia divina certo caractere hypostatico insignita, ac proprio subsistendi modo a reliquis distincta.' Each person is a mode of subsistence of the same divine essence. In common usage a person is one who can say *I*; who can be addressed by the personal pronouns. Self-consciousness is then the distinctive attribute of personality; it is that by which we specifically know personality. Each of the persons of the Trinity must, then, be supposed by us to have a self-consciousness. This is the least that can be said maintaining anything like discrimination. If we do not say this, we deny any *conceivable* distinctions in the Godhead, we must say 'three distinctions,' three modes of self-consciousness in the Deity."

CHAPTER VII.

THE DIVINITY OF CHRIST.

§ 1. *Testimony of the Old Testament.*

1st. Show that the Promise to the Woman in the garden implies the Divinity of the Promised Deliverer.

2d. State the facts as to the usage of the terms Jehovah and Angel of Jehovah in the Old Testament.

3d. State the *three* different modes of explaining the passages in question.

4th. Exhibit the evidence afforded by the Psalms.

5th. The same of that afforded by the Prophetical Books.

§ 2. *General Characteristics of the New Testament Teaching Concerning Christ.*

6th. Exhibit the evidence from the sense in which he is called Lord in the New Testament.

7th. Show that he is presented as an object of religious affections.

8th. Exhibit the evidence afforded by his authority as Teacher.

9th. Same from his control over all creatures.

10th. And from the nature of his promises.

11th. And from his control over Nature.

§ 3. *Particular Passages which Treat of the Divinity of Christ.*

12th. Exhibit the evidence afforded by John 1: 1-14. and also in the 6th and 10th chapters of John.

13th. Same from the 14th, 15th, 16th, and 17th chapters.

14th. The same from the Epistles of John.

- 15th. And from the Apocalypse.
- 16th. And from Rom. 9: 5.
- 17th. From the Epistles to the Corinthians.
- 18th. From Galatians, Ephesians, Philippians, Colossians.
- 19th. From the Pastoral Epistles.
- 20th. From the Epistle to the Hebrews.
- 21st. From other New Testament writings.

CHAPTER VIII.

THE HOLY SPIRIT.

§ 1. *His Nature.*

1st. What is the meaning and usage of the Hebrew, Greek and Latin equivalents of the English word SPIRIT?

2d. In what sense is the word "Spirit" used when God is said to be "a Spirit"?

3d. In what sense is it used when it designates the third person?

4th. Why is the term "*Holy*" applied to Him?

5th. What is involved in "Personality," and how can the personality of the Holy Spirit be shown from the application to Him and to His actions and relations of personal pronouns?

6th. Prove the same from the Relations we are said to sustain to Him.

7th. Also from the Relations which He sustains to us?

8th. Show that personal acts, and also all the elements of personality are attributed to the Spirit in the Bible.

9th. Prove the personality of the Spirit from his visible manifestations, and from the universal consent of Christians.

10th. State the evidence of the divinity of the Spirit.

11th. What do the Scriptures teach as to His relations to the Father and to the Son?

§ 2. *The Office of the Holy Spirit.*

12th. What is taught as to the office of the Spirit in Nature?

13th. What as to the source of all intellectual life?

14th. What as to His work in Redemption?

15th. Sketch the history of this doctrine.

CHAPTER IX.

THE DECREES OF GOD.

§ 1. *The Nature of the Decrees.*

1st. Give an analysis of the answer in our Catechism to the question, "What are the Decrees of God?"

2d. Show that the "glory of God" is the final cause of all his Decrees.

3d. That they are reducible to one purpose.

4th. That they are eternal and immutable.

5th. What is meant in declaring that they are free? and prove the fact.

6th. What is meant by affirming that they are certainly efficacious? and prove the fact.

7th. Prove that they relate to all events.

8th. Even to the free and sinful acts of men.

§ 2. *Objections to the Doctrine of Divine Decrees.*

9th. State and answer the objection that foreordination is inconsistent with free agency.

10th. Also the objection that the foreordination of sin is inconsistent with the holiness of God.

11th. Also that this doctrine destroys all motives to exertion.

12th. Also that it involves fatalism.

CHAPTER X.

CREATION.

§ 1. *Different Theories Concerning the Origin of the Universe.*

1st. What self-evident truth regulates our reasoning on this subject?

2d. How may the different theories as to the origin of the universe be classified?

3d. Give a general account of the Purely Physical Theory.

4th. Give a general account of those theories which assume intelligence in nature itself.

5th. State the several points embraced in the Scriptural doctrine of Creation.

6th. State the doctrine of Origen as to an Eternal Creation.

7th. The same as to the view of the relation of creation to the thoughts of God, held by some Schoolmen.

8th. State the view of Creation held by Sir Wm. Hamilton and others, and the grounds of it.

9th. On what two distinct grounds has it been held that the creation of the world by God was necessary?

10th. How is the common faith of the Church stated by Melancthon?

§ 2. *Mediate and Immediate Creation.*

11th. State the distinction between the *creatio prima seu immediata*, and the *creatio secunda seu mediata*, and the history of the distinction.

§ 3. *Proof of the Doctrine.*

12th. State the Scriptural proof of our doctrine, negative and positive.

13th. The same from our religious sense of absolute dependence.

14th. The same from the infinite perfection and sovereignty of God.

§ 4. *Objections to the Doctrine.*

15th. State the objection drawn from the axiom *ex nihilo nihil fit*.

16th. The same as to the objection that creation is inconsistent with the true idea of God.

17th. Answer these objections.

18th. Show that Creation does not imply any change in God.

§ 5. *The Design of Creation.*

19th. From what sources has been sought the answer to the question, "What was the design of God in Creation?"

20th. What doctrine on this subject is taught by Leibnitz in his "Théodicée"?

21st. Show that this theory leads to pernicious consequences.

22d. State the Scriptural answer to this question.

23d. Show it to be the best and highest possible end.

§ 6. *The Mosaic Account of the Creation.*

24th. State the three methods of interpreting this portion of Scripture.

25th. What are the two forms of the "allegorical" method.

26th. State the arguments supporting the Historical character of the Record.

27th. Give a general statement of the Critical Objections to the Historical character of this Record.

28th. State the Astronomical Objections.

29th. State the Geological Objections.

30th. Admitting the facts asserted by Geologists as determined, what are the *two* methods of reconciling with them the Mosaic account?

31st. State in general the scheme of reconciliation proposed by Professor Dana, of Yale, and Professor Guyot, of Princeton.

“*System of Christian Theology.*” DR. H. B. SMITH, pp. 134 and 135.
 “The objective end of God in the whole created universe, that is the end which he had as objective to himself, was to manifest in the most complete way the sum of the divine perfections, or the internal divine glory in such a way as to ensure as a subordinate end the highest good of his creatures by their participation in this manifestation. . . . Creation is the mirror of the Deity, and *as such* it is the objective end of God.

1. The internal divine glory is the radiant sum of all the divine perfections. . . .

2. The declarative glory consists in setting forth these perfections in manifesting them, making them to be extant, which is the objective end of creation.

Page 133. ‘It is not meant that God had ultimate respect to himself (subjectively) in such a manifestation of himself. This is the subjective happiness scheme as applied to God. He undoubtedly does rejoice in his work, but we cannot say that he did it in order to rejoice in it. . . . We prefer the statement that the joy of God in his work was the ultimate subjective end in his mind, but was not the objective motive for the creation itself.’”

CHAPTER XI.

PROVIDENCE.

§ 1. *Preservation.*

1st. What are the great departments of divine providence?

2d. State the evidence against the theory which admits no dependence of the creature upon the Creator except in the act of creation.

3d. State the three forms of the theory that preservation is a continued creation, and refute at length the latter.

4th. State and prove the Scriptural Doctrine.

§ 2. *Government.*

5th. State the Scriptural Doctrine as to the divine government of created things.

6th. Give proof from the Biblical idea of God, and answer the objection that this view is inconsistent with the dignity of God.

7th. Give proof from the evidence of the operation of mind everywhere.

8th. Also from our religious nature.

9th. Also from the predictions, promises, etc., of Scripture, and from experience.

10th. Prove from Scripture that this Providence extends over nature and the animal world.

11th. The same over nations and individuals, including free actions.

12th. What does Scripture teach as to the relation of God's Providence to sin?

§ 3. *Different Theories of the Divine Government.*

13th. State the Deistical Theory of God's relation to the world.

14th. State the theory of Entire Dependence and the objections to it.

15th. State the doctrine that there is no efficiency except in mind, and the objections to it.

16th. State the doctrine of Pre-established harmony.

17th. What is a *Concursus*? What is a *general concursus*? What is a *previous, simultaneous, and determining concursus*? What schools of theology have admitted only a *general concursus*, and what have held also to the *previous and determining concursus*?

18th. Give an analysis of the points involved in the doctrine of concursus, and state the restrictions as to the understanding of it.

19th. How do the advocates of this theory reconcile God's agency therein in reference to sinful acts, with his holiness?

20th. Show wherein this theory differs from that which resolves all events into the agency of God; and state the objections to the theory of concursus.

§ 4. *Principles involved in the Scriptural Doctrine of Providence.*

21st. What principles do the Scriptures assume as to the existence of the external world and the activity of matter?

22d. What is meant by a Law of Nature? and what is God's relation to those laws? What is the nature of general, special, and extraordinary Providence?

23d. Show that the uniformity of the laws of nature is consistent with the Doctrine of Providence.

24th. How are the vital processes of nature distinguished from the phenomena of non-living matter?

25th. What different opinions have been entertained as to the relation of God's Providence to vital processes?

26th. What does Scripture teach as to the Providence of God over rational creatures?

27th. State the distinction between the Providential efficiency of God and the Influences of the Holy Spirit.

CHAPTER XII.

MIRACLES.

§ 1. *Their Nature. Meaning and Usage of the Word.*

1st. State the meaning and usage of the several Hebrew and Greek words used in Scripture to designate this class of divine works.

2d. Give a definition of a miracle, and an analysis of the several essential points involved.

3d. State and refute the objection to this definition drawn from the assumed immutability of the laws of Nature.

4th. The same with the objection that miracles are to be referred to the operation of a "higher law."

5th. How are miracles distinguished from Extraordinary Providences?

§ 2. *The Possibility of Miracles.*

6th. By what classes, and on what grounds, is the possibility of miracles denied?

7th. Show that, the postulates of Theism being admitted, Miracles cannot be judged to be either impossible or improbable.

§ 3. *Can a Miracle be Known as Such?*

8th. On what grounds is it denied that a miracle can be recognized as such? Refute the objections.

9th. How did Hume attempt to establish the insufficiency of any human testimony to establish a miracle?

10th. What is necessary in order that human testimony should command assent? and what are the false assumptions in Hume's theory?

§ 4. *Value of Miracles as Proof of a Divine Revelation.*

11th. What is the value of Miracles as a proof of a divine revelation?

CHAPTER XIII.

ANGELS.

§ 1. *Their Nature.*

- 1st. Why is their existence not improbable?
 2d. What were the decisions, respectively, of the Council of Nice, A.D. 784, and of the Council of Lateran, A.D. 1215, as to their bodies?
 3d. What is revealed as to their nature and relation to God and the universe?
 4th. To what erroneous views does the truth on this point stand opposed?

§ 2. *Their State.*

- 5th. What is revealed as to their original and present state?

§ 3. *Their Employments.*

- 6th. What is revealed as to their employments?
 7th. What as to their offices in relation to believers?
 8th. What has been believed as to Guardian Angels, and what is taught on this subject in Matt. 18: 10, and Acts 12: 7, 15, and the tenth chapter of Daniel?
 9th. What is clear, then, as to the power and ministry of good angels?

§ 4. *Evil Angels.*

- 10th. How are they designated?
 11th. What is taught as to δ *διάβολος*?
 12th. What is taught as to their origin and fall?
 13th. Prove that they are not the lost souls of men.
 14th. What is revealed as to their mutual relations?
 15th. What is revealed as to their power and agency?
 16th. What is revealed as to their Demoniacal Possessions?
 17th. How has it been attempted to explain, on naturalistic principles, the Scriptural narratives on this subject?
 18th. How can these evasions be shown to be unsuccessful?

PART II.

Anthropology.

State what Topics Fall to be Considered under this General Category.

CHAPTER I.

ORIGIN OF MAN.

§ 1. *Scriptural Doctrine.*

1st. State the points involved in the Bible account of the Origin of Man.

§ 2. *The Anti-Scriptural Theories.*

2d. State the heathen doctrine of spontaneous generation, and the modern doctrine as to the same (1) as to *Abiogenesis*, and (2) as to *Xenogenesis*.

3d. What is the present state of opinion on the subject among scientific men?

4th. What are the points involved in Lamarck's theory of development, and where and when was it first taught?

5th. When did the "Vestiges of Creation" appear, and what modification of this theory did it set forth?

6th. State the points involved in Mr. Darwin's theory, and the points in which it differs from the preceding.

7th. Show that this theory shocks the common sense of men, and rests on impossible assumptions.

8th. Show its essential Atheism. In showing this, do we prove Darwin himself an Atheist?

9th. What is the value of Dr. Gray's argument to vindicate Darwinism from this charge?

10th. Show that it is an hypothesis incapable of proof.

11th. State the several false theories described in your text-book, accounting for the origin of species.

12th. Discuss particularly the Reign-of-Law theory.

13th. State the Scriptural theory.

14th. State the admitted difficulties in the way of the Darwinian theory.

§ 3. *Antiquity of Man.*

15th. What, in general, do "Anthropologists" claim as to the "Antiquity of Man"?

16th. On what classes of facts is this opinion based, and what is the historical value of these calculations of time?

17th. Show that the inference from the remains of "Lake Dwellings" is inconclusive, and also that from "fossil human remains."

18th. The same with regard to the inference drawn from the situations in which human bones and flint implements are found.

19th. The same as to the arguments based on the facts as to the variety of human races, and the testimony of ancient monuments.

20th. What are the facts with regard to the chronology of the earlier Scriptures?

CHAPTER II.

NATURE OF MAN.

§ 1. *The Scripture Doctrine.*

1st. What are the constituent elements of human nature set forth in the Scriptural account of his creation?

2d. How can it be shown that the Scriptures everywhere assume these to be two distinct substances?

3d. What are the facts known as to the relation of soul and body?

4th. Why is the true doctrine styled "Realistic Dualism," and to what false doctrines is it opposed; and what are the objections to them?

§ 2. *Trichotomy.*

5th. State the doctrine of "Trichotomy in its ordinary form, and as taught by Delitzsch.

6th. Show that it is Anti-Scriptural.

7th. Explain the passages 1 Thess. 5 : 23, and Phil. 1 : 27, and 1 Cor. 15 : 44, and give the history of the doctrine.

§ 3. *Realism.*

8th. State in general terms the Realistic theory of the constitution of humanity, and give the terminology of modern scientists, and also that of Schleiermacher.

9th. Show that this theory is unsupported by evidence either in the Bible or consciousness.

10th. Show that it is inconsistent with what the Bible teaches (*a*) as to man; (*b*) as to the Trinity; (*c*) as to the Person and works of Christ.

§ 4. *Another Form of Realism.*

11th. State the peculiarities of the second form of Realism, *universalia in re*, and the objections to it.

CHAPTER III.

ORIGIN OF THE SOUL.

§ 1. *Theory of Pre-existence.*

1st. What different theories have been advanced as to the origin of the soul?

2d. State the two forms in which the doctrine of Pre-existence has been held, and give their history.

§ 2. *Traducianism.*

3d. State the theory of Traducianism, and the grounds upon which it is based.

§ 3. *Creationism.*

4th. State the theory of Creationism and the arguments which support it, from Scripture and from the nature of the soul itself.

5th. By what individuals and church parties have these rival theories been held respectively? *See. p. 67.*

§ 4. *Concluding Remarks.*

6th. What cautions are suggested by the author of text-book, with respect to these speculations and their theological applications?

CHAPTER IV.

UNITY OF THE HUMAN RACE.

1st. What two points are involved in the question as to the unity of the race?

§ 1. *Meaning of the Word, or the Idea of "Species."*

2d. State the general characteristics of species.

3d. By what evidence is it established that immutability is a characteristic of species?

4th. State the definitions of species given by Cuvier, Prichard, Carpenter, Morton, Agassiz, and Dana.

§ 2. *Evidence of Identity of Species.*

5th. From what source is the evidence of the identity of species derived?

6th. How does the organic structure afford this evidence?

7th. How is this evidenced by the physiology of animals?

8th. How by the psychological nature of the animal?

9th. Prove the same by the permanence and procreative power of the class.

§ 3. *Application of these Criteria to Man.*

10th. Apply these criteria to the human race.

11th. Show that this argument is cumulative.

§ 4. *Philological and Moral Evidence.*

12th. State the evidence afforded by the Science of Comparative Philology.

13th. The same from the moral and spiritual nature and condition of men.

14th. Show that, unity of species being granted, unity of origin will not be denied.

CHAPTER V.

ORIGINAL STATE OF MAN.

§ 1. *The Scriptural Doctrine.*

1st. State the first point involved in the Scriptural doctrine as to the original state of man.

2d. What is involved in that proposition?

3d. State the evidence on which it rests.

4th. State the position assumed by Sir John Lubbock, the arguments by which he supports it, and their inadequacy.

§ 2. *Man Created in the Image of God.*

5th. What was the second point involved in the Scriptural doctrine?

6th. State the distinction signalized by some of the Fathers and by

Romish Theologians between the "image" and the "likeness" of God, and state the opposite extremes of opinion in this matter.

7th. What was included in the doctrine of the Reformed Theologians as to man's likeness to God?

§ 3. *Original Righteousness.*

8th. In what did the moral image of God, or original righteousness, consist?

9th. Show that this doctrine is proved by Col. 3: 10, and Eph. 4: 24.

§ 4. *Dominion over the Creatures.*

10th. From what did man's dominion over the creatures result? and what did it include?

§ 5. *The Doctrine of the Romish Church.*

11th. State the Romish doctrine as to the original state of man, and define their terms *dona naturalia*, *pura naturalia*, and the *dona supernaturalia*.

12th. What are the different senses of the word natural?

13th. State objections to the Romish doctrine?

§ 6. *Pelagian and Rationalistic Doctrine.*

14th. State the Pelagian or Rationalistic doctrine.

15th. Prove (first principle) that dispositions, as distinguished from acts, may have moral character (*a*) from testimony of consciousness, and (*b*) from the general judgment of men.

16th. Show that the moral character of the act depends on the principle whence it flows.

17th. State the arguments (*a*) from Scripture, and (*b*) from the faith of the Church.

18th. What is the second great principle involved in the Scripture doctrine on this subject?

19th. State the arguments in support of this principle.

20th. From the confusion of what two distinct things does the difficulty on this subject arise?

21st. State the *first* Pelagian objection to the orthodox doctrine, and the grounds of their objection, and show that they are invalid.

22d. State their *second* objection, and the grounds thereof, and show that they are invalid.

“*System of Christian Theology*,” DR. HENRY B. SMITH, pp. 255–257: “As far as we can conceive of this primitive state in which Adam must have been, it was either (1) one of total indifference to good and evil, with no knowledge or susceptibilities in respect to either, with capacities only; or (2) one of positive inclination to sense, gradually to come to reason; or (3) one of positive inclination to holiness or good. The latter is the more rational, as well as the Scriptural position.

“The primitive state is to be conceived as one of comparatively unconscious goodness, rather than of goodness which has been developed and come to full self-possession in conflict with temptation. The tree of the knowledge of good and evil was to be the test, the means of bringing man to a full consciousness of the difference between good and evil. It might be to him a source of blessing by confirming him in holiness. Full, conscious freedom in good might be the result. We may conceive in Adam a spontaneous direction of his powers to God—in love, yet not tried—not so high a state as that in which they would be after temptation, if he had successfully resisted it.

“Edwards says ‘Human nature must be created with some dispositions * * * otherwise it must be without any such thing as inclination or will.’ ‘The notion of Adam’s being created without a principle of holiness in his heart is inconsistent with the account in Genesis.’ By principle he means ‘a foundation laid in nature, either old or new, for any particular kind or manner of exercises of the soul, or a natural habit.’”

CHAPTER VI.

COVENANT OF WORKS.

§ 1. *God Entered into Covenant with Adam.*

1st. What special act of Providence did God exercise toward man in the estate wherein he was created? and state the several points involved.

2d. What is the essential nature of a covenant, and prove the fact that one was formed.

3d. By what title has it been designated by theologians?

§ 2. *The Promise.*

4th. What was the promise, what was involved in it? and give proof.

§ 3. *The Condition of the Covenant.*

5th. What was the condition, and what its limits? and give proof.

6th. What was the specific command, and why?

§ 4. *The Penalty.*

7th. What was the penalty, and what did it involve? Give proof.

§ 5. *The Parties to the Covenant of Works.*

8th. Who were the Parties, and in what capacity did Adam act? Give proof.

§ 6. *Perpetuity of the Covenant of Works.*

9th. What may be said as to the perpetuity of the Covenant of Works?

 CHAPTER VII.

THE FALL.

1st. What is the Scriptural account of the Fall, and what the consequences of the act of disobedience?

2d. Prove that this account is historical.

3d. What was the significance of (a) the tree of knowledge, and (b) the tree of life?

4th. Prove that a real serpent was the Instrument, and that the Devil was the Agent in the temptation.

5th. What was the nature of the temptation?

6th. What were the effects of the first sin?

 CHAPTER VIII.

SIN.

§ 1. *Nature of the Question to be Considered.*

1st. What are the two aspects in which this subject may be viewed, and in what sources is a solution to be sought?

2d. In what *two* aspects is the question of the Nature of Sin to be considered?

§ 2. *Philosophical Theories of the Nature of Sin.*

3d. State the *first* philosophical theory as to the origin and nature of sin, and prove it to be untrue.

4th. The same as to the theory that Sin is a mere Limitation of Being.

5th. The same as to Leibnitz's Theory of Privation. Show how it differs from that of Augustine, and state objections.

6th. State the theory that Sin is Necessary Antagonism, and disprove.

7th. The same as to Schleiermacher's Theory of Sin.

8th. The same as to the Sensuous Theory.

9th. Show also that the Sensuous Theory is opposed to the doctrine of the Bible.

10th. State and disprove the theory that all Sin consists in selfishness (*in its first form*).

11th. With what system of doctrine is this theory associated?

12th. State and disprove the theory that all Sin consists in selfishness (*in its second form*).

THEOLOGICAL THEORIES.

§ 3. *The Doctrine of the Early Church.*

13th. State the controversial conditions under which the doctrine of the Early Church was formed.

14th. State the general character of the theological thinking and writing of that period, and the points involved in their doctrine of Sin.

§ 4. *Pelagian Theory.*

15th. By whose agency and at what time did the Pelagian doctrine appear? and state the points involved, distinguishing the fundamental principle and consequences.

16th. Show that the fundamental principle is false, and the doctrine Anti-Christian.

§ 5. *Augustinian Doctrine.*

17th. State the philosophical element of Augustine's doctrine.

18th. Also his reasons for making Sin a Negation.

19th. State the Moral element of his doctrine; (*a*) the principles he assumed, and (*b*) the conclusions he drew from them.

20th. State the points involved in the Scriptural solution of these facts, accepted by Augustine.

21st. What were the characteristics of his Religious Experience, and what its influence on his doctrine?

22d. What may be said as to the difference between the views of Augustine himself and the system known as Augustinianism? and on what points had Augustine no settled views?

§ 6. *Doctrine of the Church of Rome.*

23d. Why is it difficult to determine the doctrine of the Church of Rome on this subject?

24th. What parties, on this subject, divided the Church of Rome previous to the Council of Trent?

25th. When and under what leaders did semi-Pelagianism originate?

26th. What points did they maintain (*a*) as against Pelagius, (*b*) as against Augustine?

27th. State the history of the controversy, and the points decided by the Councils of Orange and Valence, A.D. 529.

28th. What was now assumed as settled, and what was debated by the Schoolmen?

29th. State the positions of Anselm and of Abelard.

30th. State the doctrine of Thomas Aquinas, the points in which he agreed with Augustine, and those in which he differed.

31st. What was the view of Duns Scotus, and the main difference between Scotists and Dominicans?

32d. What embarrassments were in the way of the Council of Trent, and how were they surmounted?

33d. State the points involved in the findings of that Council on this subject.

34th. What have the Reformers and many modern Protestant theologians supposed to be the real doctrine of the Romish Church as to Original Sin, and what are the grounds for that opinion?

35th. State the reasons opposed to that view, and characterize briefly the teaching of the Romish Church as to Original Sin.

§ 7. *Protestant Doctrine of Sin.*

36th. Give Vitringa's definition of Sin, and the points involved.

37th. Explain and prove the *first* point.

38th. Same as to *second* point.

39th. Same as to *third* point.

40th. What is taught as to the extent of the law's demands? Prove the teaching true, and indicate the consequences which follow.

41st. Prove that sin is not confined to acts of the will, but also includes sinful dispositions and habits.

42d. Show that it is *want of conformity to THE LAW OF GOD.*

43d. Also that it includes both *Pollution* and *Guilt*, and mark the distinction between *reatus poenae* and *reatus culpae*.

44th. What is the true ground of guilt? Disprove the assumption that in order to responsibility for a moral disposition, it must have sprung from a previous act of free choice.

§ 8. *The Effect of Adam's Sin upon his Posterity.*

45th. How far are all churches agreed upon this question? in what

respects do parties differ, and how is the question answered in our Catechism?

§ 9. *Immediate Imputation.*

46th. What answers are given to the question, How it comes to pass that we participate with Adam in the evil consequences of his Apostasy?

47th. Carefully discriminate the *two* questions, How Original Sin is transmitted, and Why it is inflicted.

48th. What are the Hebrew and Greek words translated "to impute"? what is their usage, and what, precisely, is meant by the theological phrase "to impute sin"?

49th. What three acts of imputation illustrate each other in the statements of Scripture?

50th. What, then, is the ground of the imputation of Adam's sin? and show the propriety of such imputation.

51st. Prove that Scripture sets forth Adam as the Federal Head of his people.

52d. Trace the Representative principle in Scripture.

53d. Show that the same principle is involved in other doctrines.

54th. State the argument derived from Rom. 5: 12-21.

55th. State the argument from General Consent.

56th. State and answer the common objection to this doctrine.

§ 10. *Mediate Imputation.*

57th. State the doctrine of "*Mediate Imputation*," and when and by whom and under what circumstances it was introduced, and by whom it was condemned.

58th. Prove that although Pres. Edwards did admit the view of Mediate Imputation, &c. (Orig. Sin, 4: 3), yet it was an element entirely foreign to his system.

59th. What did Rivet show to have been the fact as to the state of opinion in the Church in the past upon this subject?

60th. State the objections which lie against the doctrine of Mediate Imputation.

61st. State the theory of Propagation.

§ 11. *Pre-existence.*

62d. What is involved in the theory of Pre-existence? and give its history and refutation.

§ 12. *Realistic Theory.*

63d. What class of theologians resort to the Realistic Theory to

explain original sin? In what sense is Adam's sin ours, and in what sense is it not ours?

64th. State Pres. Edwards' theory of Identity, and explain the application which he made of it, and state the objections to it.

65th. State the proper Realistic theory in application to this doctrine, and the objections to the theory.

66th. Show (a) that even if admitted to be true, it fails to explain our responsibility for innate sinfulness; (b) that it cannot be admitted to be true; (c) that it assigns no reason why we are responsible for Adam's first sin only, and (d) that it is incompatible with Romans 5: 12-21.

67th. Also that it is inadmissible because purely speculative and extra-Biblical.

§ 13. *Original Sin.*

68th. Give an analysis of the statement given in the Westminster Catechism of the Effects of Adam's Apostatising Act upon his posterity.

69th. What is the technical sense of the phrase ORIGINAL SIN? and why is it called "original"?

70th. State the various views which have prevailed as to its nature.

71st. State first *negatively*, and then *positively*, the points involved in the Protestant doctrine of Original Sin.

72d. To what doctrines does the Protestant doctrine stand opposed?

73d. Prove the fact of the universality of sin, and show how that proves the Protestant doctrine.

74th. The same as to the entire sinfulness of men.

75th. The same from the fact that the sinfulness of men is incorrigible.

76th. The same from the experience of God's people.

77th. The same from the early manifestation of sin.

78th. State and prove invalid the common evasions of the foregoing arguments.

79th. Show that the Scriptures expressly teach the doctrine from Matt. 7: 16-19, 12: 33; Ps. 51: 5; John 3: 6; Eph. 2: 3.

80th. Show that the Scriptures expressly teach the doctrine from the fact that the Bible represents men as spiritually dead.

81st. Show that the Bible asserts the universal necessity of Redemption and of Regeneration, and apply the inference.

82d. State the argument from the universality of death.

83d. Same from the common consent of Christians.

84th. State the comparative value of objections to the *proof* of doctrine and to the *doctrines* themselves when found to be taught in Scripture.

85th. State and answer the objection that responsibility attaches only to acts of the will, or to states of mind voluntarily produced.

86th. The same as to objections founded on (a) the Justice of God ; (b) His Holiness ; (c) the Free-agency of man.

§ 14. *The Seat of Original Sin.*

87th. State the different theories as to the seat of original sin.

88th. Prove that it is the whole soul.

§ 15. *Inability.*

89th. State the various views that have prevailed as to the ABILITY of men since the fall.

90th. Are all the Protestant Creeds, Lutheran and Reformed, agreed on this point ?

91st. State under several heads to what this inability is *not* due.

92d. To what is it due ? and prove the answer.

93d. Show that this Inability is asserted only in reference to the "things of the Spirit."

94th. In what sense is it natural, and in what sense moral ?

95th. State the objections to the popular distinction between "Natural and Moral Ability."

96th. Prove the true doctrine (a) from the silence of Scripture, and (b) from the positive assertions.

97th. Show that it is involved in what the Scriptures teach as to (a) Original Sin, and (b) the work of the Spirit in Regeneration and Sanctification.

98th. State the argument from Experience and from Conviction of Sin.

99th. The same as to the argument from the common consciousness of the Church.

100th. Show (a) that it is not inconsistent with moral obligation ; (b) does not weaken motives to exertion ; (c) nor encourage delay.

The Imputation of Adam's Sin to His Posterity. There is on this point, also, far more confusion of cross purposes than radical difference of judgment between Calvinists using different technicalities, and emphasizing complementary aspects of this subject.

"*System of Christian Theology*," DR. H. B. SMITH, pp. 345, 346. "On the basis of this physical unity of the race, the Scriptures still further teach us that there is also a moral unity. The union comes under the rubric of moral government, as well as under the caption of physical

connection. In other words, in the technical language of Theology—Adam was constituted the federal as well as the natural head of the human race. In some way, as a matter-of-fact, if not of formal covenant, he stood for us as our representative, so that what he did might be, and was, made over to his descendants, involving them in the consequences, whether of advantage or of liability of his act. And this was not merely a physical sequence, or matter of divine sovereignty alone; it is also represented as a moral, even as a judicial process, in terms too distinct to be evaded. In the technical language of theology this is represented as the imputation of Adam's first sin to his posterity, that is, as reckoning to their account the penal consequences of his transgression."

Pages 265 and 266: "Spiritual death is the loss of communion with God—the withdrawal of the Divine Spirit. * * * We may say that this is only a consequence of sin, but it is a *just* and an ordained consequence of sin, and *only of sin* under God's moral government."

Page 279: "The common and orthodox view is that from the absence of the Divine Spirit justly withheld, the supremacy of the lower and selfish principles naturally follows, without a specific principle of evil."

This is in all points and precisely what Turretin and the American advocates of Immediate Imputation have intended under that designation. The only effect of the immediate imputation of the guilt (*reatus pænæ* just liability to punishment), is the withdrawal of the Holy Spirit as a principle of spiritual life. This respects not individuals as such, but the race as naturally and federally one organism, or one subject of moral government. Hence each individual is created or generated (either) devoid of spiritual life, and hence morally dead, and hence acts sinfully as soon as moral agency commences. This innate corruption is *guilt* as well as corruption, because it originated in the free responsible agency of Adam; and as soon as the new-born child becomes the subject and agent of sinful exercises, he comes under the *full* desert of the penalty denounced upon Adam. It is only our inherent sin which mediates the full charging upon us of all the temporal and eternal penalties denounced upon Adam.

This last is meant doubtless by DR. SMITH and others by the designation *Mediate Imputation*. If so, while repudiating the title, we fully agree as to the thing. This is equally true of the historical party who have insisted upon what is to them most fitly expressed by the title *Immediate Imputation*.

See this fully set forth in "*Outlines of Theology*," Revised Edition, pp. 358-360. The *Institutes of Theology* of FRANCIS TURRETTIN, *Locus* 9, *Quæst.* 9, § 14: "The penalty which sin brings upon us is either privative or positive. The former is the want or privation of original righteousness. The latter is death, both temporal and eternal, and in general all evils which are sent upon sinners. * * * With respect to the *former*, we say that the sin of Adam (*i. e.*, the *reatus pænæ* attached to that sin), is imputed to us *immediately* to the effect of the privative penalty, because it is the cause of the privation of original righteousness, and so

ought to go before privation, at least in the order of nature; but as to the latter, the positive penalty may be said to be *mediately* imputed, because we are not obnoxious to that, *unless after we are born and corrupt*.

"*System of Christian Theology*," DR. H. B. SMITH, pp. 273-282. DR. SMITH affirms "The Universal Sinfulness of Men." "That this universal depravity affects the whole Man, intellect, feeling, heart and will." That this "depraved state is native to Man." "The word *nature* is used in different senses. It is sometimes meant to imply the constitutional faculties and endowments. In that sense it is not claimed or said that man's nature is depraved. It is also used in the sense of the bias or bent of human nature, a state of the faculties, their bent, disposition underlying principle. In this sense the nature is depraved, because that bent or bias is the evil principle."

"The common orthodox view is that from the absence of the Divine Spirit, justly withheld, the supremacy of the lower and selfish principles naturally follows, without a specific principle of evil."

"*System of Christian Theology*," DR. H. B. SMITH," pp. 328-337. "Natural Inability means that one cannot though he wills." "Natural Ability the having all the faculties and powers of a moral agent, including the power of choice. Whatever his physical capacities, all his powers of reason, heart and will combined, can effect, provided he wills it—that is his natural ability."

"Moral Inability means such a state of the heart or will as makes continued action certain. It means unwillingness, but unwillingness as implying a state of the will supremely fixed on some end or object, a permanent state or habit of the will, the supreme love of the world.

"Moral Ability means more than the general capacity which is involved in free agency or natural ability. It is intended to designate entire, immediate adequacy to an end."

CHAPTER IX.

FREE AGENCY.

1st. State the causes of diversity of opinion as to the nature of Free-agency.

§ 1. *Different Theories of the Will.*

2d. Under what *three* classes may all theories be embraced?

3d. State the various theories which involve *Necessity*.

4th. State the theory of Contingency, and the various terms by which it is designated.

5th. Show that its advocates oppose *Certainty* as well as *Necessity*.

6th. State the theory of Certainty, and show that it has been improperly styled the theory of Philosophical Necessity.

7th. What is meant by the phrase *Lubentia Rationalis*?

8th. In what sense was it maintained that the will is determined (a) by the last judgment of the understanding; (b) by the greatest apparent good; (c) by the strongest motive; and what is the value of these modes of statement, and which is to be preferred?

§ 2. *Definition of Terms.*

9th. Define the sense of the words "will," "motive," and "cause," in this connection.

10th. Mark the distinction between (a) "Liberty of the will" and "Liberty of the agent"; (b) "Liberty" and "Ability"; (c) "Self-determination" and "Self-determination of the will."

§ 3. *Certainty Consistent with Liberty.*

11th. State the points in which the advocates of the theories of Contingency and Certainty are agreed.

12th. Show that the term "Certainty" suits the case of all free-agents, and draw the inference.

13th. State the argument derived from several doctrines taught in Scripture.

14th. Same from Consciousness.

15th. Same from the (a) moral, and (b) rational character of volitions.

16th. State the argument from the doctrine of a "Sufficient Cause," and state and refute the attempted evasions of that argument.

"*System of Christian Theology*," DR. H. B. SMITH, pp. 237-250. "The position of the Will, psychologically in man, is this: There is (1) the endowments of reason, feeling, conscience and affection; (2) In a certain connatural condition, having a certain constituted relation to certain ends (the 'tendencies' of man); (3) Centered in a certain individuality or person—an ego. This person now, with these general constituents, which he has in common with the race, considered as having capacity of choice, or as putting forth power in the form of choice or choosing, is what we mean by *Will*, in its most general sense. ('The Conative Powers,' Hamilton.) The man choosing, the person choosing, is Will."

I. "The self-determining power of the will (Arminian sense). By this is meant a power in the will to determine itself by its own act alone. This is a fiction, an absurdity, involving the contradiction that it at the same time is and is not."

II. "There is another sense in which the phrase self-determining power or self-determination is used (with which the first is often confounded) in which it expresses a real fact, viz., that the self or person, through or

by his choice, is determined, is in a state of determination, to some ultimate end."

"Not to mention others, there are two chief modes of the will's action: (1) Its agency in the form of single volitions or executive acts; (2) In the form of ultimate preference, or immanent preference, which is internal. . . . In it the choice and the motive blend. We cannot say *here* that the motive is the cause, and the choice is the effect, nor that the choice is the cause, and the state of preference is the effect—the one to the exclusion of the other. They are concurrent and inseparable; the motive becomes the choice."

"There is both freedom *to* choose and freedom *in* choice. The former is the *liberum* or *arbitrium*. The latter is the real freedom, *voluntas*. 'We must not merely will to be good, we must have a good will.'—Müller. The analysis is ultimate: Immanent preference is love; in the love both the motive and the choice are included. Immanent preference is a state of the will; the will can be and is in a state of permanent choice."

"The distinction between formal and real freedom (*Müller on Sin*, ii., ch. 1). Formal freedom is that freedom which one has as endued with the capacity of bare choice, with the possibility of electing between two or more objects. . . . It is inalienable from the will. . . . Real freedom is found in the choice of the will itself; in any given choice my freedom is actualized; in the choice, the thing chosen, I am free."

PART III.

Soteriology.

CHAPTER I.

THE PLAN OF SALVATION.

§ 1. *God has such a Plan.*

1st. What are the essential elements of a Plan? and show that the Scriptures represent God as having a Plan.

2d. Show the importance to us of knowing this Plan, and indicate the means of knowing it.

§ 2. *Supralapsarianism.*

3d. State the points involved in the Supralapsarian Scheme, and name its leading advocates.

4th. State the Objections to that scheme.

§ 3. *Infralapsarianism.*

5th. State the Infralapsarian Scheme.

6th. State the arguments in favor of this view of the divine plan.

7th. In what sense of the word can it be said that Predestination precedes, in the order of nature, the purpose to create.

§ 4. *Hypothetical Redemption.*

8th. State the points involved in the theory of "Hypothetical Redemption," and its origin.

9th. State the objections to that theory.

§ 5. *The Lutheran Doctrine as to the Plan of Salvation.*

10th. Present the Points involved in the Lutheran doctrine.

§ 6. *The Remonstrant Doctrine.*

11th. State the points involved in the Remonstrant doctrine.

12th. How did this party come to be styled the "Remonstrants"?

§ 7. *Wesleyan Arminianism.*

13th. State the doctrine of Wesley and his followers.

14th. Compare the Lutheran, Arminian, Wesleyan and Augustinian schemes.

§ 8. *The Augustinian Scheme.*

15th. What are the admitted principles which guide the interpretation of history and of Scripture on this subject?

16th. State the points involved in the Augustinian doctrine.

17th. Prove that it is self-consistent, and draw the inference.

18th. Show that it harmonizes with all the facts of Providence.

19th. Show that God is sovereign in the Dispensations of His Providence.

20th. Exhibit the argument derived from the Scriptural doctrine as to the chief end of God in all His works.

21st. The same from what Scripture teaches (*a*) as to the moral state of men; (*b*) as to the work of the Holy Spirit; (*c*) the election to holiness (Eph. 1 : 3-6), and (*d*) the gratuitous nature of salvation.

22d. State Paul's argument in the 9th chapter of Romans.

23d. State the argument from Experience.

24th. State the express declarations of Scripture on this point (Rom. 11 : 5, 6 ; 8 : 30 ; 9 : 16 ; Eph. 1 : 12 ; 1 Peter 2 : 8).

25th. Same as to the Words of Jesus.

§ 9. *Objections to the Augustinian Scheme.*

26th. State the Objections to this scheme.

27th. Show that these Objections bear as strongly (*a*) against Scriptural doctrines admitted by all parties, and (*b*) against the Providence of God.

28th. Show (*a*) that these objections are founded on ignorance; (*b*) that the same objections are urged against the teaching of the Apostles.

CHAPTER II.

THE COVENANT OF GRACE.

§ 1. *The Plan of Salvation is a Covenant.*

1st. Prove that the Plan of Salvation is a Covenant.

§ 2. *Different Views as to the Nature of this Covenant.*

2d. State the Pelagian view as to the nature of this Covenant.

3d. Also the Remonstrant view.

4th. Also the Wesleyan view.

5th. Also the Lutheran view.

6th. Note the essential differences between the above-mentioned views and the Augustinian view of the Covenant of Grace.

7th. What are the ordinary senses of the word "Grace," and why is this covenant called the Covenant of Grace?

§ 3. *Parties to the Covenant.*

8th. What confusion of views as to the Parties to the Covenant of Grace prevails?

9th. What different expedients have been adopted by Theologians in order to escape this confusion?

10th. Note the facts with regard to the language of our Confession of Faith on this point.

11th. State the terms and parties of each of the *two* Covenants, and the relation of Christ to each.

12th. How is this stated by Turretin, and how by Witsius?

§ 4. *The Covenant of Redemption.*

13th. Prove that Scripture does reveal the fact of an eternal Covenant between the Father and the Son.

14th. State the Conditions assumed by Christ.

15th. Also the Promises pledged by the Father.

§ 5. *The Covenant of Grace.*

16th. State the Parties to the Covenant of Grace.

17th. How is this point stated by Turretin and by the Westminster Assembly?

18th. What office does Christ discharge in relation to it?

19th. State the Condition of the Covenant of Grace.

20th. Also the Promises of the same.

§ 6. *The Identity of the Covenant under all Dispensations.*

21st. State severally the opinions of Socinians, Remonstrants, Baptists and Romanists as to the relations of the Old and the New Dispensations.

22d. State the true doctrine on this point.

23d. Prove that the Promise under both was the same.

24th. Prove that Christ's office was the same.

25th. That the Condition of Salvation was the same.

§ 7. *Different Dispensations.*

- 26th. State the Characteristic Features of the First Dispensation.
 27th. The same of the Second.
 28th. The same of the Third.
 29th. The same of the Gospel Dispensation

CHAPTER III.

THE PERSON OF CHRIST.

§ 1. *Preliminary Remarks.*

1st. State the facts of reason and consciousness (*a*) as to the contrasting properties of matter and spirit; (*b*) as to the Union of soul and body, and (*c*) as to the nature of that union.

2d. What are the consequences of that union?

§ 2. *The Scriptural Facts Concerning the Person of Christ.*

3d. State the Scriptural Facts as to the Person of Christ.

4th. How far is the union of the different elements in the human person analogous to the union of two natures in the Person of Christ?

5th. What *three* distinct classes of Scriptural passages may be cited in proof of this doctrine?

6th. Give the Scriptural evidence that Christ possessed a true body.

7th. The same that He possessed a reasonable soul.

8th. The same that He was truly God.

9th. The same that He was one Person.

10th. Present the evidence furnished by the *current* representations of Scripture.

11th. And the evidence afforded by particular passages, such as John 1: 1-14; and 1 John 1: 1-3; and Rom. 1: 2-5; and 1 Tim. 3: 16; and Phil. 2: 6-11; and Heb. 2: 14.

§ 3. *The Hypostatical Union.*

12th. When it is asserted that in Christ two natures unite to form one person, what is meant by "natures"?

13th. State the principles involved in this subject which are intuitively certain.

14th. How is the fact that two *distinct* natures unite in *one* person (*a*) stated in Scripture, and (*b*) the ancient theologians?

15th. Show that the natures are not commingled.

16th. That there is no transfer of attributes.

17th. That the union is Personal, and yet a new Person is not constituted.

§ 4. *Consequences of the Hypostatical Union.*

18th. What is the *first* consequence of the Hypostatical Union, and in what sense is the *Communio Idiomatum* affirmed, and in what sense is it denied?

19th. What several classes of Scripture prove that both divine and human attributes may be predicated of the one Person of Christ?

20th. State and prove the truth of the *second* consequence of the Hypostatical Union (*relating to the Acts of Christ*).

21st. State and prove the *third* (object of worship), *fourth* (sympathy), *fifth* and *sixth* consequences of that union.

§ 5. *Erroneous and Heretical Views.*

22d. Who were the Ebionites, and what their error as to this doctrine?

23d. Same as to the Gnostics.

24th. Same as to the Nestorians.

25th. Same as to the Eutychians.

26th. Same as to the Monophysites and the Monothelites.

27th. What two great Schools of Theology, and what two great Theological Tendencies contested these problems in that age?

28th. State the facts as to the Council of Ephesus, A. D. 449.

29th. What were the points decided by the Council of Chalcedon, A. D. 451, and to what extent have these decisions been subsequently acquiesced in?

30th. What great Pope and what great Classical Letter influenced the Council of Chalcedon, and hence the entire history of Christendom?

31st. What was the point decided by the Sixth General Council held at Constantinople, A. D. 681?

§ 6. *Doctrine of the Reformed Churches.*

32d. State the Doctrine of the Reformed Churches.

§ 7. *Lutheran Doctrine.*

33d. State the several points in which the Lutherans agree with the general teaching of the Church as to the Person of Christ.

34th. State the points involved in their doctrine of the "*Communio Idiomatum*," as stated in the *Formula Concordiæ*.

35th. What were the points about which the various schools of Lutheran theology differed?

36th. State the positions of the School led by Brentius.

37th. Same as to the one led by Chemnitz.

38th. State the positions assumed in the *Formula Concordiæ*.

39th. State the Objections to the Lutheran view.

§ 8. *Later Forms of the Doctrine.*

40th. Who was Socinus? and give a sketch of the rise of his Church.

41st. State their peculiar doctrines.

42d. Who was Swedenborg? and what was his doctrine (1) concerning God; (2) concerning man, and (3) concerning Christ?

43d. State the position of Isaac Watts as to (a) the Trinity, and (b) the divine nature of Christ.

44th. What did he teach severally in each of his three discourses on "*The Glory of Christ, &c.*"?

45th. State the objections to his theory.

§ 9. *Modern Forms of the Doctrine.*

46th. Into what *two* classes may all "Modern Views" on this subject be grouped?

47th. What is the essential principle of Pantheism? and what are the essential principles of a pantheistic Christology?

48th. What does Dorner say are the *two* principles on which modern Christology is founded?

49th. State the fundamental principle of the modern doctrine of *Kenosis*.

50th. State the common points in which all the advocates of the modern theistic Christology agree.

51st. State the theory of Dr. Dorner.

52d. The same of Thomasius.

53d. The same respectively of Ebrard and of Gess.

54th. Show that these doctrines cannot be reconciled with that of the Church.

55th. Show that the passages of Scripture relied upon to support them are not relevant.

56th. That they are inconsistent with the nature of God.

57th. That they increase instead of removing the difficulties of the case.

58th. Sketch the history and character of Schleiermacher.

59th. Also the principal points involved in his Christology.

60th. Show that it is not Biblical.

61st. And that it is not what it pretends to be.

62d. That it is founded on Pantheistic principles.

- 63d. That it involves the rejection of the doctrine of the Trinity.
 64th. That it makes Christ a mere man.
 65th. That it involves a false Anthropology.
 66th. That it perverts the Plan of Salvation.
 67th. Why was his system styled the "Mediating Theology," and what was its end?
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CHAPTER IV.

THE MEDIATORIAL WORK OF CHRIST.

§ 1. *Christ the only Mediator.*

- 1st. State the design of the Incarnation.
 2d. On what *two* erroneous principles does the Romish doctrine as to the mediation of the Virgin, and of saints, angels, and priests rest?
 3d. Prove that Christ is the only Mediator.

§ 2. *Qualifications for the Work.*

- 4th. State, and prove the necessity of, the several qualifications prerequisite for the mediatorial office.
 5th. Show that Christ is Mediator, neither as God, nor as Man, but as Theanthropos.
 6th. State the distinctions on this subject made by the schoolmen.

§ 3. *The Threefold Office of Christ.*

- 7th. What are the three functions of the mediatorial office? and prove that this distinction is Scriptural and important.
 8th. State the distinction between *Munus* and *Officium*.
 9th. How were these several functions distributed among the Old Testament Types of Christ?
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CHAPTER V.

THE PROPHETIC OFFICE.

§ 1. *Nature of the Prophetic Office.*

- 1st. State and establish the Scriptural usage as to the Prophetical Office and Function.

§ 2. *How Christ executes the Office of a Prophet.*

- 2d. Answer this question.

CHAPTER VI.

PRIESTLY OFFICE.

§ 1. *Christ is Truly, not Figuratively, a Priest.*

1st. From what sources is a definition of the Priestly Office to be sought?

2d. State the points involved in a true definition.

3d. Prove that definition to be true.

4th. Prove that Christ is really, and not figuratively, a Priest as thus defined.

§ 2. *Christ our only Priest.*

5th. Prove that Christ is our only Priest.

6th. What relation did the priests of the order of Aaron sustain to the priesthood of Christ?

7th. Prove that Christian ministers are not, in any sense or degree, priests.

8th. When the title "priest" is applied to the Christian minister, what is meant by Protestants? and what by Romanists?

9th. Show that all the principles upon which rests the claim that Christian ministers are priests, are false.

10th. How does Christ execute the office of a priest?

§ 3. *Definition of Terms.*

11th. Define and state objections to the current usage of the word "Atonement."

12th. Define the meaning and usage of the term "Satisfaction."

13th. State points of difference between a "commercial" and a "forensic" satisfaction.

14th. Hence show the consequences which follow from the following principles: (1) Christ's satisfaction is not an exact *quid pro quo*; (2) It is a matter of grace; (3) Its application a matter of justice; (4) Its application determined by the terms of the covenant.

15th. Define "Penalty," and prove that Christ did suffer the penalty demanded by the law on account of our sins.

16th. State and answer the objections brought to this statement.

17th. State the meaning and usage of term "Vicarious."

18th. Of the term "Guilt."

19th. Of the term "Redemption."

20th. Of the terms "Expiation" and "Propitiation."

CHAPTER VII.

SATISFACTION OF CHRIST.

§ 1. *Statement of the Doctrine.*

1st. How general is the confessional agreement of the several branches of the Christian Church as to the Satisfaction of Christ?

2d. State the principal Confessions in which this consensus is exhibited.

§ 2. *The Intrinsic Worth of Christ's Satisfaction.*

3d. State the true doctrine as to the "intrinsic worth" of Christ's satisfaction, and the grounds on which it rests.

4th. How are the Romanists inconsistent in at once exalting and restricting the value of Christ's death.

5th. State and disprove their doctrine as to the effects of Christ's satisfaction, and as to supplementary satisfactions.

§ 3. *Doctrine of Scotists and Remonstrants.*

6th. State and disprove on this point the doctrine of Scotists and Remonstrants.

§ 4. *Satisfaction rendered to Justice.*

7th. What is meant when it is affirmed that Christ rendered satisfaction to the "Justice" of God?

8th. State the several points of evidence establishing the truth of that statement.

§ 5. *The Work of Christ Satisfies the Demands of the Law.*

9th. State the several points involved in the Scriptural doctrine as to the relation the work of Christ sustains to the Law.

§ 6. *Proof of the Doctrine.*

10th. On what ground of evidence do these principles rest? and state the principles assumed and established by Paul in Romans.

11th. What points establishing the Church doctrine of Satisfaction have already been proved?

12th. State the points established in the New Testament (1) as to the essential nature of the priesthood, and (2) as to the real priesthood of Christ.

13th. State the various theories as to the nature of the ritual sacrifices, and the points involved in the Church doctrine.

14th. State and illustrate the argument for the Church doctrine from "common consent."

15th. State the proof that the Old Testament sacrifices were expiatory. (1) From the ceremonies attending the offering of sacrifices for sins [what signified by imposition of hands?] (2) Especially from the services prescribed for the great day of Atonement. (3) From the title given to the victims. (4) From the usage of the Old Testament words כִּפָּר, and כִּבֶּר, and נָצַח, and כָּבַל.

16th. Prove from Isaiah 53 that Christ's work was a true Sacrifice for sin.

17th. Exhibit the argument drawn from the following passages: Rom. 3: 25; 8: 3; Eph. 5: 2; Heb. 9: 14 and 25, 26; 2 Cor. 5: 21; Heb. 10: 10-18 and 26; 1 John 1: 7; 2: 2; 4: 10.

18th. Also Heb. 9: 28; 1 Pet. 2: 24.

19th. Also from New Testament usage of *ἱλάσασθαι* and cognates.

20th. Also prove those passages which refer our reconciliation to God to the death of Christ.

21st. Establish the common interpretation of Rom 5: 10.

22d. Also the Church doctrine from New Testament usage with respect to *λυτρόω*, *ἀγαράζω*, etc., in this connection.

23d. Exhibit the Scriptural teaching as to our redemption by Christ (1) from the penalty of the law; (2) from the Law; (3) from the power of sin; (4) from the power of Satan; (5) finally from all evil.

24th. State the argument for the truth of the Church doctrine derived from the related doctrines (1) as to the union of the believer with Christ; (2) from the fact that faith in or on Christ is the sole condition of salvation; (3) from the Scripture doctrine of justification; (4) from the religious experience of believers, showing how a standard of that common experience can be attained, and what, in this case, it is.

§ 7. *Objections.*

25th. What is the only legitimate way of controverting a doctrine claiming to be Scriptural?

26th. On what two grounds are the common objections based?

27th. State the method pursued by many modern theologians.

28th. That pursued by Dogmatists.

29th. State and answer the great moral objection brought against the Church doctrine as to vicarious punishment.

30th. State the doctrine held by the school of Schleiermacher as to the work of Christ.

31st. State the several arguments by which that view is refuted.

32d. Answer the popular objections (1) that there is no Vindictory Justice in God; (2) that there can be no antagonism in God; (3) that the transfer of guilt and righteousness is impossible; (4) that expiation is a heathenish idea; (5) that satisfaction is unnecessary.

33d. State the points embraced in the testimony of Delitzsch on this head.

CHAPTER VIII.

FOR WHOM DID CHRIST DIE?

§ 1. *State of the Question.*

1st. Give the exact statement of the question between Augustinians and their opponents.

2d. Show how it does *not* concern (1) the nature, nor (2) the value nor (3) the suitableness, nor (4) the actual application of Christ's Atonement, nor (5) *all* the incidental benefits thereof.

3d. State sense in which Augustinians admit that Christ died for all men.

4th. State the precise point to which the debate is confined.

§ 2. *Proof of the Augustinian Doctrine.*

5th. State the proof of this doctrine from the nature of the Covenant of Redemption.

6th. Also from the doctrine of Election.

7th. And from the express Declarations of Scripture.

8th. And from the special Love of God.

9th. And from the believer's union with Christ.

10th. Show how the Church doctrine embraces *all* the facts of the case.

11th. State and show unfounded the criticism that the Augustinian view as to the design of the Atonement is founded upon a commercial view as to its nature.

12th. Answer the objection that if the Atonement is limited in design, it must be restricted in offer.

13th. How can the Augustinian doctrine be reconciled with those passages of Scripture which in various ways assert that Christ died for all men?

14th. The same as to those passages which speak of those perishing for whom Christ died.

As to this question "for whom did Christ die?" the difference between consistent Calvinists can be nothing more than one of emphasis at the most. Christ died in order to save His Elect seed. He also died in order to make it consistent with justice (in every sense of that word), to save any man (elect or non-elect) or all mēn without exception on the condition of faith. The one party insists that this state of purpose should be expressed by general Atonement. The other party insists that the specific intention to save the elect was the determining purpose, and therefore that the definite intention rather than the general one should be emphasized. But under this difference of language, there exists among Calvinists no real difference of doctrine.

MR. CALAMY, who in the Westminster Assembly argued for the broader view of the design of Christ's Atonement, as far as that view was represented there at all, said "I am far from universal redemption in the Arminian sense; but that I hold is in the sense of our divines in the Synod of Dort, that Christ did pay a price for all—absolute for the elect, conditional intention for the reprobate in case they do believe—that all men should *salvabiles, non obstante lapsu Adami.*" *

The Synod of Dort said, "This" (that any perish) "is not owing to any defect or insufficiency in the sacrifice offered by Christ on the cross, but is wholly to be imputed to themselves." †

ARCHBISHOP USSHER, in his "*judgment on the Intent and Extent of Christ's Satisfaction on the Cross,*" and in his "*Answer to some Objections,*" Works vol. 12, pp. 555, 571, says, "For that Christ died for all men, that he impetrated reconciliation and remission of sins for each man, I hold to be untrue, being well assured that our Saviour hath obtained at the hands of His Father reconciliation and forgiveness of sins, not for the reprobate, but for the elect only, and not for them neither, before they be truly regenerated and implanted into Himself."

"And, therefore, we may safely conclude out of these premises, that 'the Lamb of God offering Himself for the sins of the whole world,' intended by giving sufficient satisfaction, to make the nature of man, which He assumed, a fit subject for mercy and to prepare a medicine for sins of the whole world, which should be denied to none that intended to take the benefit of it; howsoever He intended not by applying this all-sufficient remedy unto every person in particular to make it effectual unto the salvation of all, or to procure thereby actual pardon for the sins of the whole world. So in one respect He may be said to have died for all, and in another respect not to have died for all; yet so as in respect of His mercy He may be counted a kind of universal cause of restoring of our nature, as Adam was of the depraving of it, for as far as I can discern he rightly hits the nail on the head that determineth the point in this manner."

RICHARD BAXTER, "*Catholic Theology,*" Part III., p. 67. "When we

* "Minutes of the Proceedings of the West. Assem. of Divines," edited by Prof. Alex. F. Mitchell, D.D., 1874, p. 152.

† "Canons of Synod of Dort," Second Head of Doctrine, §§ 5 and 6.

speak of Christ's death as a sacrifice for the sins of all the world, we mean no more but that *esse cognito et voluto*, the undertaking was so far for all as that all should have the conditional promise or gift of life, by the merits of it."

p. 69. "He whose sufferings were primarily *satisfaction for sin*, were secondarily *meritorious* of the means to bring men to the intended end; that is by the word and spirit, by which Christ causeth sinners to believe; so that faith is a fruit of the death of Christ in a remote or secondary sense."

Also in "the End of Controversy," p. 160, BAXTER says, "Christ died for all, but not for all alike or equally, that is, He intended good to all, but not an equal good with equal intention." See also his *Methodus Christianæ*, Pars. III., Cap. I., p. 57-61.

"*System of Christian Theology*," DR. H. B. SMITH, pp. 478-481. The doctrine of a General Atonement "does not suppose different and inconsistent purposes in God. One purpose is, to make the salvation of all possible; another is, to save some." "The Scripture says Christ died to save His people. It also says, Christ died for the whole world. Christ's special design does not exclude a more general design. To say, Christ came to save, redeem, deliver, sanctify His people, is most certainly true, but is, in this argument, a *petitio principii*; it assumes that Christ in His work had only one design. The doctrine of General Atonement ('as held by Calvinists') does not assert that the purpose of God on Christ's death had equal respect to the elect and the non-elect, in the sense that God intended to apply it equally."

CHAPTER IX.

THEORIES OF THE ATONEMENT.

- 1st. Into what *three* periods is the history of this doctrine divided?
- 2d. What are the *two* great objects of Christ's work?
- 3d. What was the theological tendency of the early Greek Church? and what was that of the Latin Church?

§ 1. *The Orthodox View.*

- 4th. State the orthodox view as to the nature of Christ's satisfaction.

§ 2. *The Doctrine of Some of the Fathers.*

- 5th. State the peculiar view of some of the Fathers, and the *three* different forms it assumed.
- 6th. State the teachings of Scripture on this subject.

§ 3. *The Moral Theory.*

- 7th. State in general terms the Moral theory of the Atonement.
- 8th. Also severally the *three* forms it has assumed.
- 9th. Exhibit the inconsistent positions of Dr. Bushnell.
- 10th. State the objections to this theory in all its forms.

§ 4. *The Governmental Theory.*

- 11th. By whom was the Governmental theory of the Atonement first elaborated? and state the main elements in the theory as thus presented in the first instance.
- 12th. Who were the Remonstrants? and state the principal points in their position.
- 13th. The same as to the "Supernaturalists," in Germany, of the last generation.
- 14th. By what American theologians has this theory been advocated?
- 15th. State the arguments which show this theory untenable.

§ 5. *The Mystical Theory.*

- 16th. In what respects do the "Mystical" and the "Moral" theories of the Atonement agree? and in what respects do they differ?
- 17th. State the true teaching of those passages of Scripture which have been judged to support the Mystical theory.
- 18th. How has the work of Christ, in effecting alike the objective and the subjective conditions of our salvation, been represented by the Realists?
- 19th. State the points involved in Philo's doctrine of the Logos.
- 20th. How was this theory adapted to the work of Christ by the Platonizing Fathers?
- 21st. State the views of John Scotus Erigena.
- 22d. Who were the advocates of this theory during the Middle Ages? and what did they hold?
- 23d. At the time of the Reformation?
- 24th. State the view of Osiander.
- 25th. Of Schwenkfeld.
- 26th. Of Oetinger.
- 27th. State the general character of "Modern Mystical Views."

§ 6. *Concluding Remarks.*

- 28th. What general remarks does the Author make upon this general survey of the history of opinion?

"*System of Christian Theology*," DR. H. B. SMITH, pp. 437-477. Dr. Smith discusses and dismisses as partial and unsatisfactory or false. (1) The Moral Influence Theory. (2) The Governmental Theory. (3) The Commercial Theory. He then states what he styles the "Modified Satisfaction Theory. That is the Satisfaction Theory with its objectionable features removed." This is precisely the view set forth by Dr. Charles Hodge. To this Dr. Smith's own view agrees entirely, except that Dr. Hodge holds that Christ died to satisfy the "*distributive justice of God*" directly and solely; while Dr. Smith holds that distributive justice is subordinate to general or public justice, and that Christ's Atonement satisfies indeed distributive justice, but indirectly by satisfying that which comprehends all justice, *i. e.*, general justice. Dr. Hodge makes the act of God in admitting Christ as a substitute for the sinner an act of gracious sovereignty, and his act of executing the penalty of the law for man's sin upon Christ, an act of distributive justice. Dr. Smith would bring both together as one complex act under the category of public justice, in which God acts as a sovereign judge, fulfilling the law in its essence and its highest ends, *i. e.*, maintaining His own holiness and that of His universe as the essence and end of all law. "Distributive justice is subservient to general or public justice; only it must always be understood that general justice is the real, essential justice of God, that which requires the supremacy of holiness in the universe, and not merely that which seeks to procure the greatest happiness." "Hence, if general justice is fully, directly, gloriously satisfied, distributive justice is really and entirely, though incidentally satisfied."

"The very nature and essence of the sufferings and death of Christ is, that they are an expiation for sin. This is the very idea of a sacrifice. It is its exhaustive definition; it is the thing itself and not a deduction or inference from it. This is the fact and not a theory about it. If one does not believe in the expiation he does not believe in the sacrifice."

"In this discussion holiness, moral government, and law are three modes of the same thing; the law having a twofold end in view, or, as we say the same end under a twofold aspect; the first great end to manifest and establish the divine holiness; the second, a subordinate means thereto, the personal demands on individuals—of their obedience, with reward—or if disobedient, of their righteous punishment."

"The end ('of the punishment of the real culprit') is not the punishment of the culprit itself for its own sake, as a good, but the punishment as the means of showing the divine abhorrence of sin and sustaining the honor of God and His law."

The Atonement was absolutely necessary. "The ultimate ground of the necessity must be in God Himself; there is that in the divine perfections which requires the Atonement."

"The Atonement then has its necessity in this: that the divine holiness—justice (not distributive but general) could not otherwise be satisfied in the pardon of sinners."

“An inquiry. Is divine justice in the way of the pardon of sinners? (1) Justice is—distributive, commutative (not brought into consideration here) and public (or general). 2. If distributive justice be taken as the whole of justice, or as the great end of the system, and as requiring the punishment of the identical offender—his specific punishment, then justice would absolutely forbid pardon. There is no place for mercy. (3) But distributive justice is subordinate to general justice; it is for general justice. General justice demands that the honor of the law be maintained; that the fact that sin deserves suffering be made manifest; that the great end of the system—the manifestation of the divine glory chiefly as a supreme regard to holiness—should be attained. If this end be gained, then distributive justice is not in the way.”

CHAPTER X.

THE INTERCESSION OF CHRIST.

§ 1. *Christ our Intercessor.*

1st. How was this function typified under the ceremonial system of Moses?

2d. How is this work of Christ set forth (1) in Heb. 9: 24; and (2) Rom. 8: 34, and Heb. 7: 25; and (3) 1 John 2: 1.

§ 2. *Its Nature.*

3d. How do some Lutheran theologians describe His manner of intercession?

4th. How do the Reformed define its nature?

5th. What does Scripture teach as to its objects?

§ 3. *Intercession of Saints.*

6th. What is the true doctrine as to the Intercession of Saints?

7th. What does the Church of Rome teach on this subject?

8th. State the arguments which refute their doctrine.

CHAPTER XI.

THE KINGLY OFFICE OF CHRIST.

§ 1. *The Church God's Kingdom.*

1st. Distinguish between the Universal Kingdom of God and the special Kingdom of God as Redeemer.

2d. To what is the latter Kingdom opposed, and in what several forms has it been developed?

§ 2. *Christ is Truly a King.*

3d. Prove that Christ is truly the sovereign of that Kingdom (1) from the Old Testament; (2) from the New Testament.

4th. How long has that Kingdom existed, and how was it affected by Christ's Advent?

§ 3. *Nature of Christ's Kingdom.*

5th. State the *three* senses in which the word βασιλεία is used in Scripture.

6th. Why is it called "Kingdom of Christ"? why "Kingdom of God"? why "Kingdom of Heaven"?

7th. Is Christ King over the whole Universe as God, man, or as Theanthropos? What is the nature, extent and duration of that dominion, and what is it called by theologians?

8th. What are the *two-fold* aspects of Christ's Spiritual Kingdom?

9th. What are the Terms of Admission, Laws, and Means and Methods of Administration of His Spiritual Kingdom over His own people?

10th. In what sense and to what degree is this Kingdom visible?

11th. What is the nature of the visible or organized Kingdom?

12th. What do you mean by denying that this Kingdom is either a Democracy or an Aristocracy?

13th. What are its relations to Civil Governments?

14th. What do you mean by asserting that all Church Power is Ministerial? and prove that it is so.

15th. When is resistance to Church authority lawful?

16th. What general Laws has Christ ordained for his visible Kingdom?

17th. By whom are these Laws to be administered?

18th. By whom are these officers to be chosen and commissioned? What relation do they sustain to the body of Believers?

§ 4. *The Kingdom of Glory.*

19th. What is the nature, and who are the subjects of the Kingdom of Glory, and when will it commence and when end?

CHAPTER XII.

HUMILIATION OF CHRIST.

§ 1. *Includes His Incarnation.*

1st. Prove that it includes His Incarnation, and state the opinions of Lutheran theologians on this point, and their reasons.

2d. How is the question "Wherein consists the Humiliation of Christ?" answered in our Standards?

3d. Of what subject are these particulars enumerated?

§ 2. *He was made under the Law.*

4th. To what Law was Christ made subject? On what condition, and why?

§ 3. *His Sufferings and Death.*

5th. What were the sufferings of Christ?

§ 4. *He Endured the Wrath of God.*

6th. Show that he was made subject to the wrath of God, and why?

§ 5. *His Death and Burial.*

7th. By whom and for what reasons has the reality of His death been denied?

8th. Prove that His Sufferings terminated with His death.

9th. State the true meaning of the phrase in the Creed, "*He descended into Hell,*" and prove it to be the right one.

10th. What view of this did some of the Fathers entertain?

11th. Explain Ps. 16: 10; Eph. 4: 9; 1 Tim. 3: 16; 1 Peter 3: 18,

19. Compare Acts 2: 27-31, and 13: 34, 35.

12th. State the Lutheran, Reformed, and the Romanist view of the *Decensus*.

13th. What was the Lutheran view (1) as to the *Communicatio Idiomatum*, and (2) as to the nature of the Humiliation?

14th. State the difference between the Schools of Giessen and of Tübingen.

15th. Compare the Lutheran and the Reformed doctrines, and the Modern Kenotic view of the Person of Christ, in as far as these modify the doctrine of the Humiliation.

CHAPTER XIII.

THE EXALTATION OF CHRIST.

1st. How do our Standards answer the question Wherein the Exaltation of Christ consists?

§ 1. *The Resurrection of Christ.*

2d. Show the importance of Christ's Resurrection, and the evidence of the Fact.

3d. What is revealed as to the nature of His Resurrection body, and as to the Agent who effected His resurrection?

§ 2. *The Ascension of Christ.*

4th. State the Scriptural view as to the Ascension of Christ, the Lutheran view, and that entertained by the Advocates of the Modern Kenosis, and disprove the latter.

5th. Why was this Ascension Necessary, according to the Scriptures?

§ 3. *Sitting at the Right-Hand of God.*

6th. What is involved in His "Session at the right-hand of God?" and of what subject is that "Session" predicated?

7th. What was the two-fold Ground of Christ's Exaltation?

8th. How does the "Form of Concord" define the phrase "the right-hand of God"?

§ 4. *Christ's Coming to Judge the World.*

9th. What do the Scriptures teach as to His "Coming to Judge the World"?

CHAPTER XIV.

VOCATION.

§ 1. *Scriptural Usage of the Word.*

1st. What is revealed as to the part of the Father in the Economy of Redemption, and what of that of the Son, and what of that of the Spirit?

2d. Show that this work of the Spirit is called in Scripture "Vocation." On what is the usage founded?

§ 2. *The External Call.*

3d. State the distinction between the external and the effectual "Call," and what is included in the former?

4th. Show that it is universal, and that that fact is not inconsistent with the doctrine of Predestination, nor with the sincerity of God.

5th. State the Lutheran doctrine as to the manner in which it has been actually conveyed to all men.

6th. Prove that it is made only through the Gospel revealed in the Scriptures, and the *necessity* of a knowledge of the Gospel.

7th. State the Pelagian view as to the reason that the external call is addressed to all men.

8th. State the Lutheran answer to that problem, and the Reformed, or true answer to the same.

§ 3. *Common Grace.*

9th. What is the meaning of the word "Grace," as used in Scripture? and what is meant by the phrases "means of grace," "common," "sufficient," "efficacious," "preventing," "habitual" grace, or by the phrase "*gratia gratum faciens*"?

10th. State the Pelagian or Rationalistic theories of "Grace," and the theories that resolve all Spiritual Influences into the Providential efficiency of God.

11th. State the Lutheran doctrine of "Common Grace."

12th. State the points involved in the Reformed doctrine, and prove (1) That there is an influence of the Spirit distinct from that of the truth; (2) That this influence may be exerted in the absence of the Word; (3) That it is distinct from Providential efficiency; (4) That it is granted to all men; (5) That its effects are important and various; (6) That its mode of action is inscrutable.

13th. In what respects is the operation of "Common" Grace distinguished from the *effectual* operation of the Spirit of God?

§ 4. *Efficacious Grace.*

14th. What is the Semi-Pelagian, and what the Arminian view of "Efficacious grace"?

15th. In what sense do Augustinians admit that "Common Grace" is sufficient?

16th. What does Bellarmin teach is the condition of the efficacy of Grace? and what is the doctrine of the larger number of Romish theologians, and what is the statement on this point of the Council of Trent?

17th. Show that Bellarmin concedes the principle of the Augustinian view.

18th. State the Augustinian doctrine of Efficacious Grace, and why its advocates call it "efficacious."

19th. Into what *three* classes may all events be distributed?

20th. Show that "Efficacious Grace" is mysterious in its operations, and that it differs from providential guidance, from "common grace" and moral suasion.

21st. Show that it acts *immediately* upon the soul.

22d. In what *two* senses are we said "to be begotten by the truth."

23d. In what sense is the operation of "efficacious grace" said to be "physical"?

24th. In what sense has it been called "irresistible"? and in what sense is the soul said to be "passive" in regeneration?

25th. How is it known to be "instantaneous" in its operation? and why is it called a work of "Sovereign Grace"?

§ 5. *Proof of the Doctrine.*

26th. Apply to the proof of this doctrine the Argument from "Common Consent."

27th. Also that drawn from the analogy between the external and the spiritual worlds, and between the relation God sustains to the one, to that which he sustains to the other.

28th. State the evidence afforded by Eph. 1 : 17-19.

29th. Also from the general teaching of the Bible as to the Union of Christ and his people, and as to the life of God in the soul of man.

30th. Also from the nature of Regeneration.

31st. Also from Related Doctrines.

32d. And from Experience.

§ 6. *Objections.*

33d. State and answer severally the Objections that this doctrine represents Grace (1) as inconsistent with human responsibility; (2) as discouraging action, and (3) inconsistent with philosophy.

§ 7. *History of the Doctrine of Grace.*

34th. State the history of this doctrine antecedent to the Pelagian Controversy.

35th. State the Pelagian doctrine, and where and when it was condemned.

36th. State the Semi-Pelagian doctrine.

37th. Trace the history of its rise as given in the Section on Original Sin, Part II., Chapt. VIII., § 6.

38th. Give the history of this doctrine during the Scholastic period.

39th. State the doctrine as set forth by the Council of Trent.

40th. How does Moehler present the Catholic doctrine in contrast with that of the Protestants and Jansenists?

41st. State the original Lutheran doctrine of "efficacious grace," and then the Synergistic view.

42d. State the doctrine as presented (1) in the Form of Concord, and (2) by Lutheran theologians since Gerhard.

43d. State the doctrine of the Reformed Churches.

44th. Also that styled "Hypothetical Universalism."

45th. What positions relative to this question have been maintained by "Rationalists" and "Supernaturalists"?

46th. State the leading principle of modern German philosophical Theology.

47th. What does the author say as to the impossibility of classifying modern German theologians under the old categories?

48th. State and refute the positions of Dr. Emmons.

CHAPTER XV.

REGENERATION.

§ 1. *Usage of the Word.*

1st. What is the subjective change wrought in man when he becomes a subject of Salvation by the Holy Ghost called in Biblical language, and what in Theological language?

2d. How is the distinction between God's action and man's action in this change expressed in the language of Scripture, and how by Turretin?

3d. State the various usages in regard to the application of the term "Regeneration."

§ 2. *Nature of Regeneration.*

4th. What is the present usage of that term? Who is the Author, and what the subject?

5th. State the history of the position taken by Flacius Illyricus, and show that it is *not* the Protestant doctrine that Regeneration involves any change in the substance of the soul.

6th. Show that it does not consist in an Act of the soul.

7th. State the doctrine of Dr. Emmons.

8th. Also of Prof. Finney.

9th. Also of Dr. N. W. Taylor.

10th. Show that all these views rest upon extra Biblical and otherwise false grounds.

11th. What is the seat of Regeneration? and show that it is not a change in any one faculty of the soul, and that it is not merely Illumination.

12th. State and refute the view of regeneration entertained by the advocates of Trichotomy.

13th. Into what *three* classes may modern speculative theologians be distributed?

14th. What is their common principle?

15th. State (1) the anthropology, and (2) the soteriology of the more evangelical class of these theologians.

16th. State doctrine of Dr. Ebrard.

17th. Also of Dr. Delitzsch.

18th. State the doctrine of the Church of Rome.

19th. What diversity of view prevails in the Church of England?

§ 3. *The Evangelical Doctrine.*

20th. What two great families of Churches agree in holding the Evangelical doctrine of Regeneration? and prove this agreement.

21st. State the several points involved in that doctrine, and the different terms in which it is set forth in Scripture.

§ 4. *Objections.*

22d. State and answer the Objections to our doctrine founded on the denial of the supernatural.

23d. Also those founded on false psychological theories.

24th. Also those founded on false views of the Divine Perfections.

“*System of Christian Theology*,” DR. HENRY B. SMITH, pp. 558-565. “The term Regeneration, in the strictest sense, may be said to signify an instantaneous act—an act of the Holy Spirit in a moment of time, whereby the soul is renewed, changed from the love of sin to the love of holiness; and as such an instantaneous work of the Holy Spirit it is distinct from conversion and repentance, and also from sanctification, which is the continued development of what is begun in regeneration.

“In short, Regeneration, in its full measure and extent, involves a new direction of all the human powers from the world and towards God—an

illumination of the understanding, a current of the affections, and a choice of the will."

"It is evident that the deepest ground in us, on which the influence of the Holy Spirit is exerted, does not come into immediate consciousness. The work can be known by its fruits and results, and not by immediate consciousness: John 3: 8.

"The ultimate act in regeneration is without instrumentality. That is, it is a direct influence of the Holy Spirit. If there be renewal of infants, this must be the case. Infants are saved; therefore they must be regenerated by an act which is without any apparent instrumentality. And if regeneration be always the same, there must be the same essential element in all other cases.

"The ultimate regenerating act is not properly to be called resistible, because it secures the will. The will is with it. The very word resistible implies that the will is undecided. All that precedes the renewing act can be called resistible, and so can what most persons call regeneration. But if we come to the central point—the influence of the Spirit securing the will—we cannot speak of its being resistible any more than we can speak of the possibility of a person's making a different choice from the one he is making. He might the instant before (choice), but now the will is secure.

"Both active and passive elements are involved in regeneration. The active elements, however, are to be viewed as the result of the Spirit's influence. The great law of action and reaction appears here. The activity of the sinner is the result or manifestation, or the index of the influence of the Holy Spirit."

CHAPTER XVI.

FAITH.

§ 1. *Preliminary Remarks.*

1st. How does the act of Faith stand related to Repentance, and to Christian experience in general?

2d. Why is a clear definition of Faith difficult?

3d. In what *four* distinct aspects may the question "What is Faith?" be viewed?

§ 2. *The Psychological Nature of Faith.*

4th. What is Faith in the widest sense of the word?

5th. What is the Primary element of Faith? and prove answer from the etymology and usage of the words in different languages used to designate it.

6th. How is it defined by St. Augustine, and how by Dr. Reid?

7th. What definitions arbitrarily limit faith to a special sphere of our mental operations?

8th. How do some arbitrarily limit its use so that it is understood merely to designate a Christian Grace?

9th. How is Faith in common speech often contrasted with "knowledge" and "opinion"?

10th. Show that, however legitimate this usage, that it does not signalize the distinguishing characteristic (the *differentia*) of Faith.

11th. How is Faith often defined by its relation to the states or acts of the will (or to the feeling)? and show that this relation does not lay a foundation for an adequate definition.

12th. How has faith been defined by the nature of its Object (as present or absent)? and show that this distinction does not afford a valid basis for a definition.

13th. How has faith been defined by the nature of the evidence on which it rests?

14th. What have you to say as to the definition which defines Faith as "assent determined by feeling"?

15th. Contrast the general and strict sense of the word "Faith."

16th. What is meant by "testimony"? in what various ways may it be born?

17th. Prove that Faith is assurance of the truth founded on testimony, from the general use of the word, and from consciousness.

18th. Also from the facts that (1) Scripture comes to us as a revelation; (2) commands faith; (3) and from the Scriptural illustrations of it.

19th. State and answer the Objection that we believe the Scriptures to be the Word of God on other grounds than testimony.

§ 3. *Different Kinds of Faith.*

20th. How do the various exercises of "Faith" differ?

21st. What is meant by the phrases "Speculative Faith," "Temporary Faith," "Saving Faith"?

22d. What is the nature, and what are the effects of the "Testimony of the Spirit"?

23d. Prove the truth of your definition of "Saving Faith" from the direct testimony of the Scriptures John 16: 8; Eph. 1: 19, 20; 1 Cor. 2: 14; Matt. 16: 17; Matt. 11: 25; John 6: 44, 45; Gal. 1: 15, 16.

24th. The same from the principle on which the Apostles acted, and from the practice of the early Church, and from analogy.

§ 4. *Faith and Knowledge.*

25th. Contrast the Grounds of Faith and Knowledge.

26th. Show that a Supernatural Revelation is needed.

27th. Must the Truths of Revelation be demonstrable by Reason?

28th. What parties have maintained that revealed truths may be philosophically vindicated? and prove the attempt futile.

29th. In respect to the question "May what is true in religion be false in philosophy?" what was the position (1) of the Fathers; (2) of the Lutherans; (3) of Hamilton, and (4) of Many Speculative Philosophers?

30th. State and illustrate the distinction between that which is above and that which is against Reason.

31st. Prove that faith in the irrational is impossible.

32d. What is the true relation of Knowledge to Faith?

33d. Prove the truth of your answer to the last question.

34th. State the Romish doctrine on this subject, and show its effects on their general system of belief and methods of worship and missions, &c.

§ 5. *Faith and Feeling.*

35th. State negatively and positively the relation of Faith to Feeling.

36th. What is the Romish doctrine as to the purely intellectual nature of Faith.

37th. What does Bellarmin say are the *three* points in which "Catholics" dissent from "Heretics"?

38th. State the Protestant doctrine as to the intellectual and moral character of Saving Faith.

39th. How does the Heidelberg Catechism answer the question, "What is Faith?"

40th. Give Proof of the truth of the Protestant doctrine on this subject.

§ 6. *Faith and Love.*

41st. State the *three* different views as to the relation of Faith and Love, and prove the true one.

42d. What distinction do Romanists draw between the *Fides informis* and the *fides formata*? and show it invalid.

§ 7. *The Object of Saving Faith.*

43d. State the distinction between the *Fides Generalis* and the *Fides Specialis*, and the object of each.

44th. Prove the truth as to the true answer to the question, "What is the object of that special act of faith which justifies (1) from the Declaration of Christ; (2) from illustrative phrases (looking, coming,

&c.); and (3) from the direct teaching of the Apostles; and (4) from the vicarious nature of Christ's work; and (5) from the relation of the Believer to Christ?"

45th. In what Office is Christ the Object of this Act of Faith?

46th. Is the sinner required to believe that God loves *him*?

47th. What *two* objections are made to the affirmative answer to the above question? and answer them.

48th. Prove the truth to the affirmative answer to the foregoing question (Gal. 2: 20.)

§ 8. *Effects of Faith.*

49th. State the *first, second, third* and *fourth* effects of "Saving Faith."

50th. Show that the ASSURANCE of personal salvation is *not* of the *essence* of Saving Faith.

51st. Show that nevertheless its attainment is possible and obligatory.

52d. State the grounds on which true Assurance rests.

53d. State the Scriptural grounds for holding that SANCTIFICATION is a fruit (*the fifth*) of Saving Faith.

54th. State the grounds for holding that the absolute SECURITY of the Believer is a fruit (*the sixth*) of Saving Faith.

55th. Present the argument furnished in the eighth chapter of Romans.

CHAPTER XVII.

JUSTIFICATION.

§ 1. *Symbolical Statement of the Doctrine.*

1st. What Confessions are cited by the Author? and what testimony do they bear?

2d. What position was assigned to this doctrine by the Reformers, and their immediate followers?

3d. Give the statement of President Edwards.

4th. Give an analytic statement of the several points contained in the Reformed and Lutheran doctrine of Justification.

§ 2. *Justification is a Forensic Act.*

5th. What did the Reformers mean by asserting it to be a "Forensic Act"?

6th. What are the several significations of the word *δικαιος*?

7th. Define JUSTIFICATION (1) negatively; (2) positively.

8th. Prove the truth of the above definition (1) from the usage of Scripture; (2) from the terms to which it is opposed; (3) from equivalent forms of expression; (4) from the statement of the doctrine presented in the Scriptures.

9th. The same from (1) the Apostle's argument in Romans; and (2) from what is taught in Scripture as to the grounds of our justification.

10th. Show that Justification is not mere Pardon.

11th. Prove the truth of the definition of the doctrine above given (1) from the Immutability of the Law; (2) from the nature of our Union with Christ; (3) from the Effects ascribed to Justification.

12th. Give a true account of Calvin's doctrine on this head, and prove your representation true.

§ 3. *Works not the Ground of Justification.*

13th. When works are denied to be the ground of Justification, what is meant by the phrase "Works of the Law," (1) by Pelagians and Rationalists; (2) by the Romish Church; (3) by the Remonstrants?

14th. State and prove the Protestant doctrine on this head.

§ 4. *The Righteousness of Christ the Ground of Justification.*

15th. What is meant by the phrase "The Righteousness of Christ," and by saying that it is the ground of Justification? and why is it called the "Righteousness of God"?

§ 5. *Imputation of Righteousness.*

16th. State and illustrate the Scriptural usage with regard to the phrases "Impute Sin," "Impute Righteousness."

17th. State (1) negatively, (2) positively, what these phrases, as used by Theologians, mean, and prove that in this sense they express the common doctrine of the Reformers, and of their immediate successors.

18th. What is the main difference between the Protestant and the Anselmic Soteriology?

19th. In what symbols did a distinction between the active and passive obedience of Christ first appear? (See Heidelberg Catechism, Qs. 60-63.)

§ 6. *Proof of the Doctrine.*

20th. Prove the truth of the Protestant doctrine (1) from the meaning and usage of the word *δικαιόω*; (2) from the essential points stated and vindicated by Paul in the argument of Romans; (3) from Paul's parallel between Adam and Christ (Rom. 5: 12-21); (4) from Gal. 3: 13, 4: 4, 5; Phil. 3: 8, 9; 1 Cor. 1: 30; (5) from the general

teaching of the Bible as to the covenant, the work of Christ and the effects thereof, and the condition of our participation therein, and the gratuitous character of the whole.

§ 7. *The Consequences of the Imputation of Righteousness.*

21st. What are the Consequences of the Imputation of Righteousness?

22d. What do the Romanists understand by the "Remission of Sins"?

§ 8. *Relation of Faith to Justification.*

23d. State the Pelagian and Rationalistic, and the Romish view of Saving Faith.

24th. Also the Romish doctrine as to the Relation of Faith to Justification.

25th. State the Arminian view of the same.

26th. Explain Rom. 4 : 3, 22, and Gal. 3 : 6, and refute the Arminian view on this subject.

27th. State and prove the Protestant doctrine.

§ 9. *Objections to the Protestant Doctrine of Justification.*

28th. Show that it does not lead to Licentiousness.

29th. State and answer the Objection that it is inconsistent with the Grace of the Gospel.

30th. That it is not consistent with the truth of God to declare the unjust to be just.

31st. The same that Christ's Righteousness is personal to himself, and due from and necessary to Himself.

32d. The same as to the allegation that Believers continue Guilty and liable to Punishment.

33d. That the Protestant doctrine concerns only outward relations, and not essential character.

§ 10. *Departures from the Protestant Doctrine.*

34th. Who was Andreas Osiander? and what peculiar view of Justification did he teach?

35th. The same as to Stancarus.

36th. The same as to Piscator?

37th. Sketch the doctrinal Scheme of the Arminians.

38th. Why called Remonstrants? and what were the *five points* set forth in their Remonstrance?

39th. State the view of Justification to which the followers of James Arminius ultimately came.

40th. State and contrast the Romish, Arminian, and Protestant doctrines of Justification, and indicate the several points in which the Protestant is superior.

§ 11. *Modern Views of Justification.*

41st. What theories of Justification prevailed among the Rationalists?

42d. What was the influence of Kant's Philosophy upon Theology?

43d. Under what heads does Bretschneider sum up what he admits Reason may accept of the technology and the substance of the Church doctrine of Justification?

44th. In what respects as to the matter in hand do the Modern Speculative Theologians agree? and in what respects do they differ?

45th. State respectively the views of Drs. Ebrard and Nevin.

46th. What does Dr. Ullmann say is the watchword of the whole system?

47th. Show that these theories are purely philosophical and extra-biblical, even where they are not anti-biblical.

48th. Show that they are Unscriptural.

49th. That they lead men to trust to themselves.

50th. How does Dr. Nevin in his "*Mystical Presence*" set forth the Method of human Salvation?

"*System of Christian Theology*," DR. HENRY B. SMITH, p. 522-552. "Nor are justification and pardon the same in Scripture. The view of Dr. Emmon's (Works, Vol. V.) is: that justification 'is no more nor less than pardon' that 'God rewards men for their own and not for Christ's obedience.'"

"But the words as used in common life relate to wholly different things. . . . The Gospel proclaims both pardon and justification. There is no significance in the use of the word 'justify' if pardon be all that is intended."

"Justification involves what pardon does not, a righteousness which is the ground of the acquittal and favor; not the favor of the sovereign but the merit of Christ is at the basis."

"The righteousness is 'imputed,' what is his is set to our account. And it is 'righteousness' which is imputed: the transaction is a moral one. 'Thus it' (faith) 'is properly called the instrumental cause of justification. The meritorious ground is Christ. Faith is not the highest of the virtues, but love is. Justification is not without works, yet not by works—not without love, yet not by love—not without assent, yet not as though the assent were meritorious.'"

CHAPTER XVIII.

SANCTIFICATION.

§ 1. *Its Nature.*

- 1st. How is it defined in the Westminster Catechism?
- 2d. In what sense is it a work? and in what sense a Work of Grace?
- 3d. In what points is it to be contrasted with Justification?
- 4th. Give the direct proof that it is a Supernatural Work.
- 5th. The same from related doctrines.

§ 2. *Wherein it Consists.*

- 6th. Wherein does it consist? and how is it related to Regeneration?
- 7th. State the difference between the Romish and Protestant positions as to the state of the soul immediately after Regeneration (Baptism).
- 8th. Give proof of the Protestant doctrine (1) Rom. 7: 7-25 (prove that Paul is giving his own experience, and draw the inference); (2) Gal. 5: 16-26; (3) Eph. 4: 22-24.

§ 3. *The Method of Sanctification.*

- 9th. Who are the Agents? What is the Subject? What are the means and instruments? and What is the Method of Sanctification?

§ 4. *The Fruits of Sanctification, or Good Works.*

- 10th. In what sense are "Good Works" the fruits of the Spirit?
- 11th. In what sense are they called "Good"?
- 12th. In what sense may an unregenerate man perform "Good Works"?
- 13th. In what sense can no man perform "Good Works"?
- 14th. State and refute the Romish doctrine (1) as to the distinction between "Precepts" and "Counsels," and (2) as to "Works of Supererogation."
- 15th. What is the only and perfect standard of Good Works in believers?

§ 5. *Necessity of Good Works.*

- 16th. On what grounds are Good Works necessary, and in respect to what principles have all Protestants been agreed?
- 17th. State the History and Result of the Controversy on this point in the Lutheran Church.

18th. What is *Antinomianism*? Show that logic and history prove it to be naturally allied to Romish and Arminian views as to the lowering of the demands of the Law, and not to Augustinian views as to the immutability of that Law alike as to Precept and Penalty.

§ 6. *Relation of Good Works to Reward.*

19th. State and refute the Romish doctrine as to the relation of good works to reward.

20th. What did the early Protestant theologians make to be the conditions of the meritoriousness of any work?

21st. What is the true doctrine as to the relation of good works to reward?

§ 7. *Perfectionism.*

22d. State the Protestant (Lutheran and Reformed) doctrine on this subject.

23d. State the real question in debate between Christian Perfectionists and the Orthodox. Which party lowers the Standard?

24th. Prove the Orthodox doctrine from the spirituality of the divine Law.

25th. Same from the express declarations, and from the general representations of Scripture.

26th. Same from what the Scriptures teach as to the Conflict between the Flesh and the Spirit.

27th. Same from the Lord's Prayer, and consider the answers Perfectionists have attempted to give to this argument.

28th. Same from the Experience of Christians, and from the Conscience of every believer.

§ 8. *Theories of Perfectionism.*

29th. State and analyze the Pelagian theory of Perfectionism.

30th. The same as to the Romish theory.

31st. The same as to the Arminian theory.

32d. The same as to the Oberlin theory.

33d. Compare analytically the essential points of these theories each with each.

CHAPTER XIX.

THE LAW.

§ 1. *Preliminary Principles.*

- 1st. State the principal Meanings of the word Law.
- 2d. Show that the Personality of God is involved in the idea of Law, in all its senses.
- 3d. State Stahl's position as to the relation of Morality to Religion.
- 4th. What *two* Principles, then, are to be taken for granted?
- 5th. What *Protestant* Principle limits man's obligation to obey human laws?
- 6th. Show the importance of maintaining our liberty from the domination of Public Opinion.
- 7th. What Principles limit the exercise of Christian Liberty in matters of Indifference?
- 8th. What Rules do the Scriptures clearly lay down on this subject?
- 9th. What is the Scriptural usage of the word Law?
- 10th. How is this Law revealed? State and answer objection to this view.
- 11th. Into what *four* classes may all the divine Laws set forth in Scripture be grouped?
- 12th. What is the Romanist and what the Protestant answer to the question, "How far may the Laws contained in the Bible be dispensed with?"
- 13th. When does one Divine Law supersede another?
- 14th. In what sense is the Moral Law revealed in Scripture PERFECT? and prove.
- 15th. What is the Romish doctrine on this point?
- 16th. In what sense may the Decalogue be said to be a perfect Rule of Duty?
- 17th. State the true Rule of interpretation applicable to the Decalogue.

§ 2. *Division of the Contents of the Decalogue.*

- 18th. In what two forms does the Decalogue appear? State the difference.
- 19th. State severally the *three* methods of arranging the Decalogue, and the parties by whom each method is adopted.

20th. What two questions are to be decided, as to the *First* and *Second*, and as to the *Tenth* Commandment?

21st. State Arguments for adopting the Arrangement preferred by the Reformed.

§ 3. *Preface to the Ten Commandments.*

22d. Repeat the Preface to the Ten Commandments.

23d. What is therein revealed by God as to His own Nature?

24th. The same as to His Relation to His People?

§ 4. *The First Commandment.*

25th. Repeat the First Commandment.

26th. What duty does this Commandment enjoin? and what is involved therein?

27th. What does this Commandment forbid?

28th. Why is this the chief of all Commandments?

29th. Prove that religion is the foundation of Morality.

§ 5. *The Invocation of Saints and Angels.*

30th. State the usage with regard to the word Worship and of its Greek and Hebrew equivalents.

31st. What distinctions do Romanists make as to various grades of worship?

32d. State the Romish Doctrine as to the Worship of Saints and Angels as defined (1) by the Council of Trent; (2) by Thomas Aquinas and by Bellarmin.

33d. State the Protestant Arguments against that Doctrine.

34th. What are the Judaistic and what the Heathenistic elements which in the Church of Rome corrupt Christianity?

35th. Trace the History of the gradual "Deification" of the Virgin Mary.

36th. What under-current of opposition to this process can be traced?

37th. How was this question settled by the Council of Trent? and how subsequently by Pius IX. Dec. 8, 1854.

§ 6. *The Second Commandment.*

38th. State the two fundamental Principles of the Religion of the Bible.

39th. Repeat the Second Commandment.

40th. Prove that it does not forbid Pictures and Sculptures themselves.

41st. Prove that it does forbid their use in divine worship.

42d. What were the simple and obvious facts with regard to the Heathen Religions?

43d. State and expound the "Reasons Annexed" to this Commandment.

44th. State the History of the Doctrine and Practice of the Mediæval Church on this worship of Images, Relics, &c.

45th. State the points involved in the Tridentine doctrine of the same.

46th. The same as to points defined by Bellarmin (1) as to Images (2) as to Relics.

47th. Prove this doctrine and usage unscriptural, and unreasonable.

48th. State severally the doctrine on this subject of the Lutheran and of the Reformed Churches.

§ 7. *The Third Commandment.*

49th. Repeat the Third Commandment.

50th. What Question has been debated as to the *literal meaning* of this Commandment?

51st. In what sense is the word "Name" here used? and what is the Import of the Commandment?

52d. Define an Oath, and what it implies, and show that the *Imprecation* usually attached to the legal formula is not essential to its nature.

53d. Prove the Lawfulness of Oaths.

54th. On what occasions are they lawful?

55th. What have been the different usages as to the Form of the Oath?

56th. What rule determines the Interpretation of an Oath?

57th. What was the position concerning this held by the Jesuits?

58th. What principles determine the extent and limits of the Obligation of an Oath?

59th. Show from Dens the principles involved in the Romish Doctrine and usage on this point.

60th. Define a Vow, and state the conditions of a lawful Vow.

61st. State the *two* conditions insisted on by Romanists to which Protestants do not consent.

62d. Prove the Lawfulness of Vows, and give the proper caution.

63d. What were the Objections which at the time of the Reformation Protestants urged against the continued observance of Monastic Vows?

64th. What was the moral principle on this subject adopted by Calvin?

§ 8. *The Fourth Commandment.*

65th. Repeat the Fourth Commandment.

66th. What was its Design?

67th. State the Presumptive evidence for the conclusion that the Sabbath was Instituted from the Beginning, and is of Perpetual Obligation.

68th. State the Direct Evidence for the Ante-Mosaic institution of the Sabbath.

69th. Answer the Objection from the silence of the Ante-Mosaic History.

70th. Show that the Apostles took up and Incorporated the Sabbatic Law in the New Dispensation.

71st. What are the two *essential* elements in this Command, and show that they were conserved in the Change of the Day.

72d. Present the Argument from the Supreme Importance of the Day.

73d. State and answer the Objections urged against this Doctrine.

74th. State and criticise the Position on this point of the modern Evangelical Theologians of Germany.

75th. What are the current Popular Objections to the Religious Observance of the Lord's Day?

76th. In general terms what has been the opinion of Christians as to the manner in which the Sabbath is to be sanctified?

77th. What are the *two* Rules which should guide us in answering this question?

78th. What was the general characteristic of Christ's attitude in relation to Sabbatical Observance? and explain it.

79th. What is urged by many foreign born citizens against the American SUNDAY LAWS?

80th. What are the points (1) conceded and (2) claimed by the Advocates of those Laws?

81st. State the proof that the United States is in fact and in right a Christian and a Protestant Nation.

82d. Show that the controlling Influence of Christianity over our Laws is reasonable and right.

83d. Show that the Demands of Infidels in the premises are Unjust.

84th. Show why we are bound to insist upon these principles and upon their application to the enforcement of the Sunday Laws.

§ 9. *The Fifth Commandment.*

85th. Repeat the Fifth Commandment.

86th. State its Design, and the ground of the Obligation of the duty enjoined.

87th. What is essential to the Filial Relation and how are the resulting Obligations modified by varying conditions of society?

88th. How are these enforced in the Old Testament? and How in the New?

89th. What is said of the Scriptural Rule of these Obligations and of their Limitations?

90th. Under what divine direction is the positive part of parental Duty comprehended?

91st. Prove that all parts of the Education of the young should be conducted on religious principles.

92d. Prove that the State must provide education for many.

93d. Prove that the State has a religious character and must obey the revealed Word of God.

94th. Show that the banishment of Religious Influence from our State Schools is impossible.

95th. What point as to the authority of Civil Government is set forth by the Apostle in Rom. 13 : 1-5?

96th. State severally the Inferences established by the Apostle's teachings.

97th. What is taught us as to the authority of the Church Heb. 13 : 17, 7, and Matt. 18 : 17?

98th. State the Principles which regulate our Obedience to the Church.

§ 10. *The Sixth Commandment.*

99th. Repeat the Sixth Commandment.

100th. What is its Design?

101st. On what Principle is the specification which represents the principle of the Command, or the Prohibition of each Commandment selected?

102d. Prove that Capital Punishment, in case of murder, is lawful and obligatory.

103d. Prove that Homicide in self-defence is lawful.

104th. On what conditions is War morally Right? Prove Answer.

105th. Show that Suicide and Duelling are both forbidden in this Commandment.

§ 11. *The Seventh Commandment.*

106th. Repeat the Seventh Commandment.

107th. How is the principle of this Commandment set forth in the Sermon on the Mount?

108th. Prove that Celibacy has no special virtue.

109th. What do Protestants concede on this subject? Explain Paul's teaching in the seventh chapter of 1 Cor.

110th. Trace the History of the Papal Doctrine of the superior virtue of Celibacy.

111th. Prove that Marriage is a Divine Institution, and yet not a Sacrament.

112th. Prove that Marriage is also a Civil Institution.

113th. State the consequent extent and limitations of the State's Jurisdiction over Marriage.

114th. Prove that Marriage can exist only between one man and one woman from the testimony of common consent and of history.

115th. How can you explain the toleration of Polygamy under former Dispensations?

116th. Prove the obligation of Monogamy from Rom. 7 : 2, 3, and from 1 Cor. 7 : 2.

117th. Same from the numerical equality of the Sexes and the nature of man and woman, and from the nature of conjugal love.

118th. Same from analogy of our Union with Christ (Eph. 5 : 22-33).

119th. What conclusions are to be drawn from the foregoing Argument?

120th. What Rule is to be applied to the case of Converted Polygamists?

121st. What Interpretation has been passed upon 1 Tim. 3 : 2, and Titus 1 : 6.? On what reasons is it based? and How can it be shown to be mistaken?

122d. In the case of Converted Polygamists which wife is to be preferred?

123d. What Questions must be debated under the head of DIVORCE?

124th. What is Divorce? and distinguish Divorce *a vinculo matrimonii* and Divorce *a mensa et thoro*.

125th. What is the true effect of Divorce *a vinculo*, and what has been the doctrine on this subject of Augustine and of the Council of Trent?

126th. What is taught by our Lord and by Paul as to the only grounds for Divorce?

127th. How do many Protestant Commentators interpret the 7th chapter of 1st Corinthians as to the right of re-marriage of Divorced parties?

128th. Show that the ground of the divorce is the Desertion, and not difference of religion.

129th. State the "Middle Ground" taken by many, and show it untenable.

130th. State the Romish Doctrine as to marriage, and the reasons they give for calling it a Sacrament.

131st. What do they hold as to Marriage between Christians, and by what *two* classes of devices do they evade the practical consequences of their law?

132d. What was the character and what the influence of the old ROMAN LAW on this subject?

133d. What is the character of English law on the subject?

134th. The same as to Germany, France and the United States severally?

135th. State the principles which regulate our obligations to obey human law on matters essentially moral.

136th. What judgment, consequently, are we to pass upon many of the Marriage Laws of our country? and what are our consequent obligations as Officers in the Church of Christ?

137th. What is said of the Social Evil and its prevention?

138th. What are the *two* most natural and obvious reasons for the Prohibition of the Marriage of Near Relations?

139th. What was Augustine's theory of the design of the Prohibitory Laws?

140th. State the arguments supporting the conclusion that the Levitical Law (Lev. 18th chapter) is still in force.

141st. Show that it is recognized in the New Testament.

142d. What are the *two* Rules one of which is to be followed in the Interpretation of the Levitical Law of Marriage?

143d. State the reason for adopting the one you prefer.

144th. What Degrees of Relationship are specifically prohibited?

145th. What are the different Interpretations of Leviticus 18 : 18?

146th. What are the cases not specifically mentioned in Lev. 18th although involving the same degree of kindred as those mentioned?

147th. What are the Principles underlying the Marriage Laws of the Bible, which all men should respect?

§ 12. *The Eighth Commandment.*

148th. Repeat the Eighth Commandment.

149th. What does it forbid?

150th. What is the foundation of the Right of Property? and what is meant by your answer?

151st. What different answers have been given to that question? State and Refute them severally.

152d. Especially mention the answers of Paley, Blackstone, and Stahl, and of Cicero.

153d. What principles limit a man's right to his own property(1) in its use, (2) its distribution by will or otherwise?

154th. Give an account of the action of the Church of Jerusalem (Acts 4: 32-35) in the matter of Community of Goods, and explain it.

155th. Show in what respect the spirit and aims of Modern Communism are altogether different.

156th. Give an account of the International Society.

157th. To what modes of violating the Eighth Commandment is modern society especially exposed?

§ 13. *The Ninth Commandment.*

158th. Recite the Ninth Commandment.

159th. What does it forbid?

160th. In what respect does this Commandment belong to a different class from the fourth, seventh and eighth?

161st. Prove that the Truth of God is the foundation of all knowledge.

162d. What two classes of sin does this Commandment forbid?

163d. What is the highest form of the offence of Detraction?

164th. What the more common form?

165th. What is the simplest and most comprehensive definition of Falsehood?

166th. Show that this definition is too comprehensive, and give it in an amended form.

167th. Is intentional deception ever right? and under what conditions and on what principle?

168th. Into what classes does Augustine divide falsehoods? and same as to Aquinas?

169th. What were the three rules which gave character to the Casuistry of the Jesuits?

170th. State the Jesuit doctrine as to *Mental Reservation*.

171st. What was embraced under the class distinction of "*Mendacia Officiosa*"?

172d. What is the doctrine as to *Pious Frauds* accepted at least as a practical rule in the Romish Church?

173d. How has this principle been illustrated in the line of Literary Forgeries?

174th. How in the line of False Miracles?

175th. How do "Ecclesiastical" stand contrasted with "Scriptural" miracles? and how far is this acknowledged by Cardinal Newman?

176th. Set forth the state of facts with regard to *two* special and standing miracles to which Romanists are fully committed.

177th. How do the facts stand with respect to the claims of the Romish Church (as represented by Bellarmin and Newman) as to the genuineness of Relics? and show them to be invalid.

178th. State the facts with regard to the history of the "True Cross."

§ 14. *The Tenth Commandment.*

179th. Repeat the Tenth Commandment.

180th. What does its prohibition include?

181st. What is the only adequate ground of Contentment?

182d. What does Envy include? and show its evil character.

183d. What does the Bible teach of the Covetous man?

184th. What special interest does this Commandment derive from the argument of Paul, Romans 7:7?

CHAPTER XX.

THE MEANS OF GRACE.

1st. What is meant by the technical phrase "Means of Grace"?

§ 1. *The Word.*

2d. What is meant by the phrase "Word of God"? and why is this predicate applied to its subject?

3d. How far is it an indispensable means to salvation?

4th. Why do you hold that it is divinely efficacious to that end?

5th. How is the "Word of God" characterized by (1) the Old Testament writers? and (2) by the New Testament writers?

6th. What is the testimony of Experience to the necessity and efficacy of the "Word of God" to the end of human salvation?

7th. What is the testimony of the II Helvetic Confession and of Acts 10: 34, 35, as to the case of the Heathen as far as the prerogative of God is concerned?

8th. To what do Pelagians and Rationalists attribute the efficacy of the Bible?

9th. Refute that position, and show that *two* conditions are necessary for the efficacy of an agency.

10th. State the position of those who refer the effect of the Word to the uniform operation of the immanent spirit of God, a form of merely natural and general concursus.

11th. Show that the effect is due to a Personal and Sovereign Divine Agent.

12th. What is the Office of the Word as a Means of Grace, and how is it related to the Office of the Holy Ghost in the same?

13th. Upon what subjective change in us does the effectual operation of the Word depend?

14th. What does the Bible represent to be the great duty of the Christian Ministry?

15th. What is the Lutheran doctrine as to the efficacy of the Word and the conditions and grounds of it?

16th. Show that this view is untenable.

§ 2. *The Sacraments.—Their Nature.*

17th. What is the Etymology and Classical usage of the word "*Sacramentum*"?

18th. By what circumstances was the Ecclesiastical usage of the word influenced?

19th. On what principle should a *Theological* Definition of that word be formed?

20th. How has it been defined (1) by the Fathers; (2) by the Reformed; (3) by the Lutheran, and (4) by the Roman Churches?

21st. What was the Remonstrant (or Zwinglian) doctrine as to the Nature of the Sacraments?

§ 3. *Number of the Sacraments.*

22d. What is the Protestant doctrine as to the *Number* of the Sacraments? and what is said on the subject in the *Apology to the Augsburg Confession*? and explain.

23d. How many Sacraments do Romanists recognize? and name them.

24th. What do they hold severally as to "Confirmation," "Penance," "Orders," "Matrimony" and "Extreme Unction"?

25th. What reasons prevailed for fixing the number at "seven"?

26th. Show that their appeal to General Consent on this head utterly fails.

§ 4. *Efficacy of the Sacraments.*

27th. State the Zwinglian and Remonstrant doctrine as to the Efficacy of the Sacraments.

28th. Also the *three* points involved in the doctrine of the Reformed Church.

29th. What Confessions are cited by the Author? and to what effect?

30th. State the Analogy, according to the Reformed doctrine, between the efficacy of the Word and that of the Sacraments.

31st. State the *two* points as to the Efficacy of the Sacraments principally insisted on by Lutherans.

32d. How do they regard the Analogy between that of the Word and that of the Sacraments?

33d. In what do they hold that the inherent divine efficacy of the Sacrament inheres?

34th. What does DR. SCHMID, of Erlangen, say as to the difference on this head of the earlier and later Lutheran Theologians?

35th. State the main points of difference between the Lutherans and Reformed as to the Efficacy of the Sacraments.

36th. What does the Church of Rome teach on this head? and the Conditions upon which the Efficacy depends?

37th. What does it teach as to the specific Efficacy of each Sacrament severally?

38th. What Sacraments impress a "Character"? and explain.

39th. In what sense do Romanists hold that the Sacraments *contain* grace?

40th. What do they mean by the phrase "*ex opere operato*"?

41st. How does Bellarmin define and illustrate the phrase?

42d. What do they teach of the necessity of Faith in order to the Efficacy of the Sacraments? and what do they mean here by Faith?

43d. Prove this (1) from their authorities; (2) from the history of the Jansenist Controversy, and (3) from the practice of the Church of Rome.

44th. What do the Lutherans and the Reformed, and what does the Church of Rome teach of the relation of the status and qualifications of the Administrator to the Efficacy of the Sacraments?

§ 5. *The Necessity of the Sacraments.*

45th. State the distinction between the "Necessity of Means" and the "Necessity of Precept," and in what sense in this controversy is the phrase "Necessity of Means" understood?

46th. State and contrast the respective positions of the Lutherans, of the Reformed and of the Romanists on this point.

47th. State the points fixed respectively in the "*Consensus Tigurinus*;" the "*Apology for the Augsburg Confession*;" and in the "*Canons of the Council of Trent*."

48th. Show the utter baselessness of the "*Ritualistic*" idea of the Efficacy and Necessity of the Sacraments.

49th. Also that it, moreover, tends to the divorce of Morality and Religion.

50th. Show why the Lutheran doctrine is not included in the class adversely criticised as "*Ritualistic*."

§ 6. *Validity of the Sacraments.*

51st. What is involved in the Question as to the “*Validity*” of the Sacraments?

52d. What is the Romish doctrine as to the Conditions of this Validity, and what *exception* do they make and why?

53d. What is the Protestant doctrine as to the Validity of Lay-Baptism and on what ground is the authority of administering the Sacraments confined by Protestants to Ordained Ministers?

VALIDITY OF SACRAMENTS. The General Assembly 1814 (Moore’s Digest, p. 660) decided “It is the deliberate and unanimous opinion of the Assembly, that those who renounce the fundamental doctrines of the Trinity, and deny that Jesus Christ is the same in substance, equal in power and glory with the Father, cannot be recognized as ministers of the gospel, and that their ministrations (baptism, &c.) are wholly invalid.”

Protestants hold that Sacraments can be dispensed only “by a minister of the WORD, lawfully ordained.” *Conf. Faith*, Chap. 27, § 4. Not regarding Baptism as essential to salvation Protestants generally have made no exception in favor of lay-baptism. *Directory for Worship*, Chap. 7. § 1. *Calvin’s Institutes*, Bk. IV., Ch. 15, § 20.

All the Reformed Churches, as well as the Lutherans, practically and confessedly recognized the VALIDITY OF ROMANISH BAPTISM. Gallic Conf., Art. 28. “Because, nevertheless, that in the papacy some scant vestiges of the true Church remain, and especially the substance of Baptism, the efficacy of which does not depend upon him that administers it, we acknowledge those baptized by them, not to need to be re-baptized, although on account of the corruptions adhering, no one can offer his infants to be baptized by them, without suffering pollution himself.” *Calvin’s Institutes*, Bk. IV., Chap. 15, § 16. “Such in the present day are our Cata-baptists, who deny that we are duly baptized, because we were baptized in the Papacy by wicked men and idolaters; hence they furiously insist on Ana-baptism. Against these absurdities we shall be sufficiently fortified if we reflect that by baptism we were initiated not into the name of any man, but into the name of the Father, Son, and Holy Spirit; and, therefore, that baptism is not of man, but of God, by whomsoever it may have been administered. * * * It did not harm the Jews that they were circumcised by impure and apostate priests. It did not nullify the symbol so as to make it necessary to repeat it. It was enough to return to its genuine origin. * * * Circumcision was anciently vitiated by many superstitions, and yet ceased not to be regarded as a symbol of grace; nor did Josiah and Hezekiah, when they assembled out of all Israel those who had revolted from God, call them to be circumcised anew.”

In his article on the “General Assembly” in the “*Biblical Repertory*” for 1845, and in his article “Is the Church of Rome part of the visible Church?”

April, 1846, DR. CHARLES HODGE vigorously combated the decision of the General Assembly of 1845 denying the Christian character of Romish Baptism. Dr. Hodge proved (1) That the great body of people constituting the Roman Catholic Church do profess the essentials of the true Christian religion, whereby many of them bear the image of Christ, and are participants of his salvation. (2) Hence that that community, however corrupt, is a part of the visible Church on earth—the field, with the wheat mixed with the tares. (3) That the essentials as to the “matter” and “form” of Christian Baptism are observed by the Catholic Priest, when he administers that sacrament. (4) And hence it was to be recognized by all loyal to the Great Head of the whole Church as Christian Baptism. (5) That the Reformers and great Protestant theologians had universally held and practically recognized Romish Baptism to be Christian Baptism, deformed by some superstitious circumstances, but still valid. (6) That this truly Protestant position had been held by the great body of Protestant Churches to the present time.

DR. WM. CUNNINGHAM, in an article in the “*British and Foreign Evangelical Review*” July, 1857, says of Dr. Hodge’s article of July, 1845, above referred to,—“It is characterized by its author’s usual ability and thorough knowledge of the subject, and, we are persuaded, fully establishes its leading position. It is to be regretted that the General Assembly of so respectable and influential a body should have ventured to give such a deliverance, in opposition to the whole Protestant Church, and to their own most distinguished divines.” In his *Minority Report to the General Assembly N. S., 1854, on the Validity of Roman Catholic Baptism*, DR. HENRY B. SMITH wrote,—“A presumptive argument for the affirmative may be derived from the almost unanimous consent of the Reformed Churches and theologians. The French, Dutch, German and English Churches, the great reformers—divines like Calvin, Turretin, and Hooker, admit the validity of such baptisms, while contending against the corruptions of the Papacy. Only the Ana-baptists, and they in part on other grounds, in the century of the Reformation, advocated the contrary opinion. * * * On the Protestant view of what is essential to the being of a church, we cannot deny to the Roman Catholic communion the name of a church, despite its manifold corruptions. Take away the errors superinduced by the papal and sacramental systems, and there still remains in its creeds and ordinances whatever is essential to the Christian faith, or to the due administration of Christian rites. Therefore it is still a church, and its ministry lawful, despite its apostasy, and the sacrament of baptism when administered therein, according to its institution, may be held to be valid.” “If we deny to this communion the name of Christian Church on account of its corruptions, we should be compelled, in consistency, to go still further, and deny the validity of the baptism of the Greek, the Arminian and other corrupt churches, contrary to the conviction of all our missionaries in the East, whose work would thus be seriously hindered.”

§ 7. *Baptism. Its Mode.*

54th. Repeat the definition of Baptism given in the Westminster Shorter Catechism.

55th. What is the precise thing intended in the command to Baptize?

56th. Give the *a priori* argument in favor of this view of the ordinance.

57th. State the Classical usage of the word *βάπτω*.

58th. State the Classical usage of the word *βαπτίζω*.

59th. What is Dr. Dale's view of the word?

60th. State and illustrate the usage of these words in the Septuagint and Apocrypha.

61st. State the facts concerning the usage of *βάπτω* in the New Testament.

62d. How often does *βαπτίζω* and its cognates occur in the New Testament? and into what *three* classes may its various passages be grouped?

63d. State and answer the Immersionist argument derived from such passages as Matt. 3: 16, and Acts 8: 38, 39.

64th. What is the true force of *ἐν* in the phrase *ἐν πνεύματι* in such passages as Matt. 3: 11, Mark 1: 8, John 1: 33, Acts 1: 5, 11: 16, &c.?

65th. Show how the Scriptural language in regard to the Baptism of the Holy Ghost as a whole excludes the idea of Immersion.

66th. Present the argument against Immersion from 1 Cor. 10: 1, 2, and Mark 7: 4, severally.

67th. Show the strong presumption against Immersion in such passages as Acts, 2: 41, Luke 11: 38, Mark 7: 2-8, presenting the testimony of Professor Edward Robinson.

68th. Do the same in the case of such passages as Acts 10: 47, 8: 27-38, 16: 33, Mark 7: 4.

69th. State the eight significations of the word "Baptism" drawn by SUICER, from a review of its *Patristic* usage.

70th. State the Argument against the exclusive position of the Immersionists from the *Catholicity* of the Gospel.

71st. The same from the *Design* of the Ordinance.

§ 8. *The Formula of Baptism.*

72d. What is the "Formula" of Baptism prescribed (Matt. 28: 19)?

73d. What is the meaning and force of the phrase *εἰς τὸ ὄνομα*, and of *ἐπί* or *ἐν τῷ ὀνόματι* (Acts 2: 38)? and hence what is involved in the reception of this Rite?

74th. Show that the use of the "Formula" is essential to the

Validity of the Ordinance, and explain such passages as Acts 2:38, and 8:16.

§ 9. *The Subjects of Baptism.*

75th. Give the Answer to Question 95 of Shorter Catechism.

76th. What is involved in the Baptism of an Adult? and prove your answer.

77th. What are the essential Qualifications for Adult Baptism?

78th. What is involved in a "*credible* profession of faith"? and what different views on the point have been entertained?

79th. What is the Romish and Ritualistic theory of the Church? and whence was it derived? and what their consequent view of the conditions of Church membership?

80th. Show how the same result is reached in countries where the Head of the State is consequently Head of the Church.

81st. What is the Puritan theory of the Church, and consequent view of the conditions of Church membership?

82d. What is the Common Protestant Theory of the Church, and consequent view of the conditions of Church membership?

§ 10. *Infant Baptism.*

83d. In what different senses is the word "Church" used in Scripture, and in common life?

84th. Establish the *first* Proposition, *i. e.*, The Visible Church is a divine Institution.

85th. Also the *second* Proposition, *i. e.*, The Visible Church does not consist exclusively of the Regenerate.

86th. Also the *third* Proposition, *i. e.*, The Commonwealth of Israel was "the Church."

87th. Also the *fourth* Proposition, *i. e.*, The Church under the New Dispensation is identical with that under the Old.

88th. Also the *fifth* Proposition, *i. e.*, The terms of Admission into the Church before the Advent were the same that are required for Admission into the Christian Church.

89th. Also the *sixth* Proposition, *i. e.*, Infants were members of "the Church" under the Old Testament Economy.

90th. Prove (1) That Circumcision was not exclusively a sign of the National Covenant, (2) that it had a spiritual import equivalent to Christian Baptism.

91st. Also the *seventh* Proposition, *i. e.*, There is nothing in the New Testament which justifies the exclusion of Children of Believers from Membership in the Church.

92d. Also the *eighth* Proposition, *i. e.*, Children need and are capable of the Benefits of Redemption.

§ 11. *Whose Children are entitled to Baptism?*

93d. What were the facts as to the relation of Church and State, and the consequent principles as to Church membership under the Old Dispensation?

94th. What change in these respects was made by Christ and his Apostles?

95th. What is the Romish doctrine of the relation of Church and State? and what their answer to the Question "Whose children are to be baptized?"

96th. What are the *two* principles (ancestral faith and inherited right; and spiritual adoption) on which many Protestants contend for the propriety of the baptism of children not born of believing parents?

97th. State the Theory of a "two-fold Covenant"; and the history of the same.

98th. State another ground for same practice founded upon a Distinction between Baptism and the Lord's Supper; and how the theory of the "Half-Way Covenant" was set forth by the Boston Synod A. D. 1662, and the principles upon which the propositions of the Synod were founded.

99th. State the Puritan theory as to the conditions of Church membership, and as to the conditions required of Parents presenting Children for Baptism.

100th. State the Objections to the Puritan Theory.

101st. State the Common Protestant Doctrine as to the conditions of Church membership, and prove it from the Church Standards.

102d. Prove that the Church is not called upon to pronounce a judgment as to the real piety of applicants for membership.

103d. Prove that this is the sense of our own Standards.

§ 12. *Efficacy of Baptism.*

104th. What false positions as to the Efficacy of Baptism does the doctrine of the Reformed Churches reject? and what true positions does it affirm?

105th. Cite the Symbolical proof presented by the Author.

106th. State the general proof of the Reformed Doctrine from the spirituality of the gospel, and the attitude of the Apostles in relation to the Pharisaical Ritualism of their day.

107th. In what sense is Baptism a Condition of Salvation? and prove your answer.

108th. Prove that Baptism is a duty, and affords manifold advantages.

109th. In what sense is Baptism a Means of Grace? and prove your answer.

110th. What Benefit can result from the Baptism of Infants?

111th. What different meanings attach to the phrase "Baptismal Regeneration"?

112th. Upon what passages of Scripture is the doctrine ordinarily designated by that phrase founded by its supporters?

113th. Prove that John 3 : 5, does not teach it.

114th. The same as to Titus 3 : 5.

115th. The same as to Acts 22 : 16.

116th. State the several Direct Arguments against the theory of Baptismal Regeneration.

117th. Show that as held by Romanists and others it changes the whole nature of religion.

118th. And that it contradicts the facts of Experience.

§ 13. *Lutheran Doctrine of Baptism.*

119th. State the Lutheran Doctrine as to the Necessity of Baptism.

120th. The same as to Effects, and the source of this efficacy.

121st. The same as to the conditions on which its Efficacy is suspended.

122d. How do they explain its Efficacy in the case of Infants?

123d. From what Sources does the Author prove his statements as to Lutheran doctrine?

§ 14. *Doctrine of the Church of Rome.*

124th. What do the Standards of the Church of Rome teach to be the essential condition of the Efficacy of Baptism, (1) on the part of the Administrator, (2) on the part of the Recipient?

125th. What according to the Church of Rome is the *first*? what the *second*? and what the *third* Effect of Baptism?

126th. What do they mean by the "*Character*" which Baptism impresses? and what other Sacraments produce the same effect?

§ 15. *The Lord's Supper.*

127th. In what passages of Scripture is the Institution of the Lord's Supper explicitly set forth?

128th. What points of doctrine are plainly taught in these passages?

129th. State the *four* main points of Controversy relating to this Ordinance contested between different Church parties.

- 130th. Prove that it is a Divine Ordinance of *Perpetual* Obligation.
- 131st. State and explain the Names given to this Sacrament in the Early Church.
- 132d. What does the word "Element" mean in this connection?
- 133d. What are the Elements prescribed, and precisely what is meant (1) by "Bread," and (2) what by "wine"?
- 134th. What differences of opinion and usage prevail as to these elements? and on what grounds?
- 135th. What are the Sacramental Actions involved in the regular administration of the Lord's Supper?
- 136th. What is the *threefold* Object of the Consecrating Prayer?
- 137th. And what of the "Breaking of Bread"?
- 138th. Is the Distribution and Reception of the Elements of the essence of this Sacrament? If so prove your answer.
- 139th. How should they be Distributed and Received?
- 140th. Give a History of the progress of the Romish practice of withholding the Cup from the Laity, and the grounds upon which it is defended, and prove it to be a perversion of the Ordinance as instituted and intended.
- 141st. What is the DESIGN of the Lord's Supper?
- 142d. State in general terms the Necessary Qualifications for participating in this Sacrament.
- 143d. State and explain the Old Testament law and usage as to the conditions of participation in the Passover.
- 144th. On what *three* points do the historical Controversies as to the Eucharist between the different Church parties turn?
- 145th. Why is it difficult to give an account of the *Reformed* Doctrine of the Eucharist satisfactory to all parties?
- 146th. State the Zwinglian Doctrine of the Lord's Supper and the Confessions which represent it.
- 147th. State negatively and positively the peculiar position of Calvin.
- 148th. What Reformed Symbols most nearly conform to the personal views of Calvin?
- 149th. State the Author, Occasion and Doctrine of the "*Consensus Tigurinus*."
- 150th. State the doctrine of the "*Heidelberg Catechism*;" the "*Dutch Confession*" as revised by the Synod of Dort; the "*Second Helvetic Confession*;" and of the "*Thirty-Nine Articles of the Church of England*."
- 151st. What are the different ways in which a thing may be said to be present?
- 152d. Of WHAT is Presence predicated in the Lord's Supper?

153d. What *Negative* propositions touching this Presence are affirmed in the Reformed Confessions?

154th. What *Affirmative* Statements as to the same are affirmed in them?

155th. Expound John 6: 53-58.

156th. What is the Reformed doctrine of Manducation?

157th. How is it defined by Calvin and Dean Alford?

158th. How do the Reformed answer the question "What is received in the Lord's Supper?"

159th. How does Calvin answer the same question?

160th. What *two* constituent questions does the question "What is the *Efficacy* of the Lord's Supper?" include?

161st. What answer do the Reformed give to each of those questions?

162d. What *specific* effect, among others, is attributed to the Lord's Supper by some of the Early Fathers (*i. e.*, Ignatius) and in the *Scotch Confession* of 1560, and in the *Lutheran Confession* of 1592?

163d. Does the Westminster Confession teach that this Sacrament only signifies grace, or that it also conveys it, and how?

§ 17. *Modern Views of the Lord's Supper.*

164th. State the Modern Speculative Views (1) as to the Nature of God and His relation to the world; (2) as to the nature of man and his relation to God, and (3) as to the Person of Christ, and His relation to the Church.

165th. What form of doctrine has resulted from the application of these Principles to the Lord's Supper?

166th. State the Arguments against that Doctrine.

§ 18. *The Lutheran Doctrine Concerning the Lord's Supper.*

167th. What occasioned the original Division between the Lutheran and Reformed parties in the Reformation?

168th. In what Symbolical Books is the Lutheran doctrine stated?

169th. State (1) the positive positions affirmed and (2) the negative positions denied on this Head in the *Form of Concord*.

170th. What does the "Solida Declaratio" set forth as the *three* main points of difference between the Lutheran and the Reformed doctrine on this head?

171st. What distinction do the Lutherans draw between a "Spiritual" and a "Sacramental" Manducation?

172d. What is the Lutheran doctrine as to the *Mode* of the Presence of Christ's *flesh* and *blood* in the Sacrament?

173d. What is the Lutheran doctrine as to the Benefit received at the Lord's Supper?

§ 19. *Doctrine of the Church of Rome on the Lord's Supper.*

174th. Under what two aspects do Romanists regard the Eucharist?

175th. What according to them are (1) the external signs, and (2) what the things signified?

176th. What do they teach to be the benefits received?

177th. State all the points involved in the Definition of TRANSUBSTANTIATION given in the *Canons of the Council of Trent*.

178th. State the points in which Romanists and Lutherans differ as to the nature of the relation of the body and blood to the bread and wine.

179th. What distinctions do the Romanists make as to different degrees of worship? and with which degree do they maintain that the "Host" should be worshiped?

180th. On what evidence do Romanists rest their doctrine?

181st. State the arguments which disprove it.

182d. What is their doctrine as to withholding the Cup, and the grounds of it?

183d. State the several points involved in the Definition of the Eucharist as a Sacrifice given in the *Canons of the Council of Trent*.

184th. How does its Administration as a Sacrifice differ from its Administration as a Sacrament?

185th. What are its Effects as a Sacrifice? and to whose benefit do these accrue?

186th. State the Arguments proving the Roman Catholic doctrine of the Sacrifice of the Mass to be false and dangerous.

187th. Show that it is an inseparable part of the Romish system.

§ 20. *Prayer.*

188th. What is Prayer? and what does it imply?

189th. Show that its practice is essential to a religious life.

190th. What facts as to the Nature and Purposes of God, and as to His relation to the world and to man are presupposed in Prayer?

191st. What are the positions as to the possibility of God's hearing and answering Prayer assumed by many materialistic men of Science and represented by Prof. Tyndall?

192d. Show that the Christian doctrine of Prayer does not involve the belief that the Laws of Nature are mutable.

193d. What is meant by the phrase "Spontaneous Action"? and by the denial that nature has ever "been crossed by spontaneous action"?

194th. Give the evidence (1) from miracles (2) from the evidences of intelligent purpose in the works of nature, and (3) from the same in the Providential history of the world, and (4) from the modifications of nature effected by human agency, that Nature *has often* "been crossed by Spontaneous action."

195th. Prove that the revealed doctrine of FOREORDINATION does not limit God's action as the Hearer and Answerer of Prayer.

196th. State the points involved in that Theory of the Universe which underlies the Bible, and the Christian Religion.

197th. What are the self-manifested Attributes of God as the Hearer of Prayer?

198th. Show that this doctrine is not inconsistent with the divine Dignity.

199th. To whom is prayer to be addressed?

200th. What are the several requisites of acceptable Prayer?

201st. Why should it be offered in the name of Christ?

202d. In what sense may a Christian pray *always*?

203d. What are the several Kinds of Prayer?

204th. What are the reasons for and the importance of Family Prayer?

205th. What things are necessary in order that Public Prayer should be conducted to the Edification of the people?

206th. What does the Author say of Prayer as a "Means of Grace"?

207th. And what does he say of the "Power of Prayer"?

PART IV.

Eschatology.

CHAPTER I.

STATE OF THE SOUL AFTER DEATH.

§ 1. *Protestant Doctrine.*

1st. What is the first point included in the Protestant doctrine of the State of the Soul after Death?

2d. To what errors is this opposed?

3d. State and refute the Theory of the late Isaac Taylor as to the dependence of Spirit upon Matter.

4th. What is the necessary inference upon this point from all forms of Pantheism?

5th. Prove that we are dependent upon Revelation for all certain information on this subject.

6th. In what manner does the Old Testament reveal a future life for man?

7th. Prove that it does reveal such a life (1) *apriori* argument, (2) from Old Testament doctrine of man, his origin and constituents, (3) of his nature and destiny, and (4) of the condition of the dead, (5) from direct assertions, (6) from the testimony the New Testament bears to the teaching of the Old Testament (Acts 23: 6; 26: 6-8; Gal. 3: 8; Heb. 11: 13-16), (7) from the opinions prevalent among the Jews when Christ came.

8th. What is the Common Protestant doctrine as to the "Intermediate State"?

9th. Show that there are no valid objections to this doctrine psychological or Scriptural.

10th. State the general considerations proving this to be the doctrine of Scripture.

11th. Also prove from the points included in our Lord's teaching as in Luke 16: 22; and Luke 23: 43.

12th. Also from the teaching of the Apostles in Rev. 14: 13, and 2: 7; and in 2 Cor. 5: 2-9; and in Phil. 1: 23.

13th. The same from the general manner in which Scripture refers to the pious dead.

§ 2. *The Sleep of the Soul.*

14th. How does the doctrine that the Soul of man sleeps during the Intermediate State stand related (1) to Materialism, (2) to the doctrine that God is the universal mind force, (3) to the realistic doctrine of generic humanity.

15th. What is the doctrine at this point of Swedenborg?

16th. Who held the theory of soul sleep in the Early Church and at the time of the Reformation?

17th. State the position held by Archbishop Whateby, and the grounds upon which he maintained it. (Explain 1 Thess. 4: 14.)

§ 3. *Patristic Doctrine of the Intermediate State.*

18th. What view of the Intermediate State was prevalent among the Jews when Christ came?

19th. State the view of "Many Modern Interpreters" of the relation of the New Testament doctrine on this head to the then prevalent Jewish one.

20th. How do they expound in this connection, (1) the Parable of the Rich man and Lazarus; (2) Eph. 4: 9; (3) Acts 2: 27-34; (4) 1 Pet. 3: 18, 19?

21st. Give the true explanation of Ps. 16: 10 (Acts 2: 27), and of 1 Pet. 3: 18, 19.

22d. State the true relation of the Apostles' teaching to Jewish and Pagan opinion.

23d. What was the great source of doctrinal corruption which the Apostles contended against?

24th. What was the then prevalent Jewish doctrine of the Intermediate State?

25th. State the reasons for believing that the Early Church accepted this view.

26th. What is the present faith of the Greek Church? and when was the first dissent from the view of the Early Church first publicly made by the Latins?

27th. What testimony does Flügge bear to the teaching on this point of the Early Fathers?

28th. State the points which the Hon. Archibald Campbell believes he has proved to be the doctrine on this head of Scripture and of the Church of England.

29th. What example of Praying for the Dead is quoted from the Liturgy of King Edward VI.?

30th. In what points do the Advocates of what is called the "Intermediate State" agree with those considered as refusing to recognize it?

31st. Show that the Church of England agrees with other Protestant Bodies.

§ 4. *The Doctrine of the Church of Rome.*

32d. State the doctrine of the Church of Rome as to the *Limbus Patrum*.

33d. The same as to the *Limbus Infantum*, and the proofs on which they found it.

34th. The same as to their doctrine of Hell.

35th. The same as to Heaven.

36th. The same as to Purgatory, and the relation it sustains to the work of Christ.

37th. Show that it is deeply rooted in the Romish System.

38th. How is it presented by MOEHLER, and by CARDINAL WISEMAN?

39th. On what *Scriptural* doctrine do they rest their doctrine? and answer.

40th. State and answer their argument from the custom of the Early Church of Praying for the Dead.

41st. State and answer their argument drawn from their related doctrines of "Satisfaction" and "Indulgences."

42d. State and answer their argument from Tradition.

43d. Prove that this doctrine is *not* taught in Scripture, and that it involves several Anti-Scriptural Assumptions.

44th. What two entirely different things are involved in this priestly power to forgive sins?

45th. Show that the Eternal Penalty of sin cannot be remitted without the Priests intervention.

46th. What do they teach as to the "*temporary* punishment" of sin?

47th. Show the historical occasion from which this view of Satisfaction was developed.

48th. Present the adverse Argument derived from the Abuses to which this doctrine leads.

49th. What argument do Romanists derive from such passages as Matt. 16:19, and John 20:23? and show their interpretation and inference unfounded.

50th. What Argument do the Romanists draw for their doctrine on this head from the special gifts claimed by them to have been granted to the Apostles and to their Successors?

51st. Prove that the Apostles had no such power.

52d. Prove that the Apostolical office was not continued, nor the characteristic qualifications for that office transmitted.

53d. Recapitulate summarily the Arguments against the Papal doctrine of Purgatory,

54th. Give the Outlines of the History of this Doctrine.

CHAPTER II.

THE RESURRECTION.

§ 1. *The Scriptural Doctrine.*

1st. What was the position of the Sadducees as to the future of soul and body?

2d. What effect did that fact have upon the adverse argument of Christ and the Apostles? (Mark 12 : 26.)

3d. How does the Apostle in 1 Cor. 15, regard the denial of the resurrection? and what inference have some drawn therefrom?

4th. What is the "Subject" of that Resurrection promised in Scripture?

5th. By what *three* classes of Christians is it denied?

6th. Prove that these literal bodies shall rise (1) from the meaning of the word "resurrection"; (2) from the Scriptural description of the "subject" to be raised; (3) from the argument of 1 Cor. 15; (4) from the analogy of Christ's resurrection; (5) from the faith of the Church.

7th. How can it be proved that the body of the resurrection will be identical with the body of death?

8th. What is "identity"? How can it be recognized? What are the conditions of identity in different cases (*e. g.*, of a goblet of water; a work of art; an organism?) and wherein consists the identity of the body of the resurrection with the body of death?

9th. What is the source of all possible knowledge as to the *Nature* of the Resurrection body?

10th. What is clearly implied in the negative statements of Matt. 22 : 30 ; 1 Cor. 15 : 50 ?

11th. What does the Author regard as probable from the Bible teachings as to the future form of the body, and as to the mutual recognition of Saints in heaven?

12th. What do we know of the properties of the resurrection body?

13th. What distinction is marked by the phrases *σῶμα ψυχικόν*, and the *σῶμα πνευματικόν*?

§ 2. *History of the Doctrine.*

14th. Show that the doctrine of the Resurrection of the dead is not peculiar to Christianity.

15th. What inference have Rationalists drawn from this fact?

16th. State and refute Alger's Hypothesis.

17th. State the points involved in the simple teaching of the Bible.

18th. Through what fluctuations has the doctrine passed in (1) the Alexandrian School; (2) the Scholastic Era; (3) the Reformation; (4) as usually presented by the Theologians of the seventeenth century; (5) by the Rationalists; (6) and by the modern speculative theologians (pantheistic)?

"System of Christian Theology." DR. HENRY B. SMITH, p. 611, 612; "Phil. 3: 20, 21; here the comparison is with the resurrection of Christ. If He arose with the same body, we shall arise with the same body, but changed by the working of a mighty power. * * * * The identity consists (in any living and organized being) in the following particulars: (1) The same central, identical principle of life remains. (2) There is, connected with this, the same formative principle. In connection with the principle of life, there must always be supposed the *nisus formativus*, that which makes the particular individuality of any particular plant or animal. These two gather about themselves whatever may tend to develop or nourish the body. The identity of a plant or human body is thus entirely different from that of a stone, which is identity of the same particles. Therefore, the principle of life and the formative principle may remain the same, and yet gather around them other particles, which may serve to form the new spiritual body. This view avoids the grossness of the mere sensuous view of the resurrection, and also avoids evaporating the doctrine into the simple statement that the same person continues to live after death."

CHAPTER III.

SECOND ADVENT.

§ 1. *Preliminary Remarks.*

1st. Why is this subject so difficult?

2d. By what general characteristics is "Prophecy" distinguished?

§ 2. *The Common Church Doctrine.*

3d. State the Common Church Doctrine of the Second Advent, and the Order of Events that precede it.

§ 3. *The Personal Advent of Christ.*

4th. What is true of the general usage of the phrase "Coming of the Lord" in Scripture?

5th. How does Mr. Alger, as the representative of a school of Biblical interpreters, explain Christ's language in reference to his Second Coming? and on what grounds does he defend his explanation?

6th. How far do the opinions and teachings of the Apostles bind our faith? and on what grounds?

7th. Prove that the Apostles, not only believed, but intended to teach a Personal Future Advent of Christ? (Acts 1: 11; Matt. 24: 30; 26: 64; Titus 2: 13; Heb. 9: 28; 1 Thess. 1: 10; 3: 13; 4: 15-17; 2 Thess. 1: 7; 2 Pet. 3: 3-10.)

8th. State the several points involved in this teaching.

9th. State and answer the Objection made to the Church interpretation of these passages, drawn from characteristics of the Old Testament predictions of the First Advent.

10th. The same from the fact that Christ says that the events He foretold were to come to pass in that generation.

11th. What are the *three* Modes of Interpretation applied to the Discourse of our Lord in Matthew, twenty-fourth and twenty-fifth chapters? Which is to be preferred? and why?

§ 4. *The Calling of the Gentiles.*

12th. Which is the *first* great event which is to precede the Second Coming of Christ?

13th. Prove the Precedence of that Event (1) from Old Testament predictions; (2) from the teaching of Christ; (3) from the Great Commission; (4) from His gifts to His Church; (5) from the understanding and practice of the Apostle; (6) from 2 Cor. 3; (7) from Rom. 11: 25.

14th. What is the great task committed to the Church during the present Dispensation? and give a history of its realization.

§ 5. *Conversion of the Jews.*

15th. What is the *Second* great event which is to precede the Second Advent?

16th. Prove that there is to be a National Conversion of the Jews.

17th. Also that it is to precede the Second Advent.

18th. State the Arguments (1) for, and (2) against the view that the Jews are to be restored to their own land. (Explain the Old Testament imagery involved in the form of the prophesies of the Advent,

and show that the implications of this theory are inconsistent with the teaching and conduct of the Apostles and with the spirit of Christianity, and with the very nature of the type in relation to the anti-type.)

§ 6. *Anti-Christ.*

19th. What is the *third* great event which is to precede?

20th. What opinion as to the meaning of the word "Anti-Christ" has been founded on such passages, 1 Tim. 4: 1; Matt. 24: 24; 1 John 2: 18, 22, and 2 John 7?

21st. What is held by Romanists and many Protestants as to a personal Anti-Christ yet to come?

22d. What is the common Protestant doctrine of Protestants? and on what special prediction is it principally founded?

23d. Show that the Anti-Christ predicted in 2 Thess. 2: 1-4, is (1) not an individual but an institution; (2) ecclesiastical not civil; (3) that it is fulfilled in the Papacy.

24th. How does Cardinal Newman connect the Papacy with Christ and His earthly Kingdom?

25th. What inference does he draw from the Protestant doctrine of Anti-Christ? and show that it does not hold.

26th. Explain the vision of the Four Great Beasts in the seventh chapter of Daniel.

27th. What is there asserted of the power symbolized by the "Little Horn"? and how does this account agree with the Anti-Christ of Paul? 2 Thess. 2: 1-4.

28th. What is the general characteristic of the Apocalypse?

29th. State and explain what is said of the "Woman" and "Babylon" in the seventeenth and eighteenth chapter of Revelations.

30th. What was the general opinion on the subject of Anti-Christ in the Early Church?

31st. The same of the Mediæval Church?

32d. The same of the Reformers?

33d. State the doctrine of the Church of Rome as represented by Bellarmin as to Anti-Christ, his person, characteristics and wars, &c.

34th. What was the principal difference on this head between the early Protestants and modern Evangelical Interpreters?

35th. What are the truths which we may confidently hold to be set forth in the prophesies above cited?

CHAPTER IV.

THE CONCOMITANTS OF THE SECOND ADVENT.

1st. State the *four* great Events which according to the Common doctrine of the Church are to attend the Second Coming of Christ?

§ 1. *The General Resurrection.*

2d. On what point is the whole Church agreed? And in what passages of Scripture is the truth clearly asserted?

3d. What is revealed as to the Time of this Resurrection?

4th. Explain 1 Thess. 4: 16, and 1 Cor. 15: 51, 52.

5th. How is 1 Cor. 15: 23, 24 often interpreted? and prove that interpretation incorrect.

6th. Prove that the General Resurrection will occur at the time of the Second Advent; (1) from passages which make the resurrection of the righteous and of the wicked contemporaneous; (2) from passages which assert that the resurrection will occur at the Last Day, and (3) from passages which teach that the Resurrection of the Saints shall occur in connection with the Day of Judgment.

7th. On what principles should Rev. 20: 4-6, be interpreted?

§ 2. *The Final Judgment.*

8th. State the *five* false views of the "Day of Judgment" mentioned.

9th. What is the Church Doctrine (1) as to the Duration, and (2) as to the Period of the Judgment; (3) as to the Judge; (4) the subjects; (5) the matter of Judgment; (6) the principle of discrimination; (7) the rule of Judgment, and (8) as to its consequences?

10th. What are the two remarkable facts characteristic of the accomplishment of the various prophecies already fulfilled? and what inference are we to draw from this observation in interpreting prophecies relating to events still future?

§ 3. *The End of the World.*

11th. What principal passages reveal the purposes of God as to the final consummation, or the End of the World?

12th. Show that the event is physical (not merely moral or political) and that it does not involve annihilation.

13th. What is revealed as to the Extent of this physical Revolution?

14th. What is to be the Result of the Change, and what the Consequences to the Church?

§ 4. *The Kingdom of Heaven.*

15th. Of the Kingdom of Heaven (1) what is revealed in the Old Testament? (2) how is it described? (3) who is its Head? (4) what its two-fold foundations?

16th. In what sense is this Kingdom manifold?

17th. In what sense and how far progressive?

18th. When did the Kingdom commence in its Messianic Form?

19th. What is revealed as to its Nature?

20th. What is to be the condition of this Kingdom during the interval between the *First* and the *Second* Advents?

21st. On what ground, and to what extent are we to anticipate the general extension and triumph of this Kingdom on Earth before the Second Advent?

22d. What is taught as to the situation in space, or as to the condition of this Kingdom when Consummated?

23d. What is revealed of the Blessedness of the Saints?

§ 5. *The Theory of the Premillennial Advent.*

24th. Restate the common view of the Church as to the revealed successions of events yet future.

25th. State, in contrast, the order of events held by the advocates of the theory of the Premillennial Advent.

26th. What difference of opinion prevails among the advocates of that view as to the condition and occupation of the "Risen Saints" during the "thousand years" reign of Christ on earth.

27th. Show that this doctrine is false, (1) from its origin, and (2) from its inconsistency with the Scripture doctrine (a) as to the general resurrection, (b) and general judgment, (c) and the purpose for which Christ comes, (d) and the condition into which He introduces His Saints.

28th. Show that it misrepresents the blessedness, &c., of the Saints as entirely mundane.

29th. That it disparages the Gospel and the dispensation of the Spirit.

30th. And that the disagreements of its Advocates discredit their common principle.

31st. What do Christians generally believe and hope for in this matter?

32d. What are the several facts as to the personal expectation entertained by the Apostles as to the Coming of Christ in their day?

33d. What lesson should we draw from these facts for our own direction in awaiting in these later days the fulfillment of the Promise?

§ 6. *Future Punishment.*

34th. In what will the sufferings of the finally Impenitent consist?

35th. What erroneous opinions have been held as to their Duration?

36th. What is the Historical Doctrine of the Christian Church on this point?

37th. What is the *one* source of knowledge on this subject? and why is it the *only* one?

38th. What presumption in favor of the truth of the doctrine is to be drawn from its Catholicity?

39th. What opinion was prevalent among the Jews in Christ's time, and what inference is to be drawn from His manner of treating the question.

40th. Explain such passages as Eph. 1 : 10 ; Col. 1 : 20 ; Rom. 5 : 18 ; 1 Cor. 15 : 22-25.

41st. State the positive argument for the truth of the Church doctrine on this head from the language of the New Testament. (Luke 3 : 17 ; Mark 9 : 42-48 ; Matt. 25 : 41-46 ; John 3 : 36 ; 2 Thess. 1 : 9-13 ; Jude 6 ; Rev. 14 : 9-11.)

42d. Show how this truth is *implied* in other passages of Scripture (as in the Parable of the Rich man and Lazarus, &c.).

43d. State and refute the Arguments of the Annihilationists.

44th. State and refute the Argument of the Restorationists founded on their interpretation of the word *αἰώνιος*?

45th. State and answer the Objection to this doctrine derived from the JUSTICE of God.

46th. The same as to the Objection derived from His Goodness.

"A System of Christian Theology," by DR. H. B. SMITH, pp. 617, 618. "There is in fact no sense in salvation, as the bestowal of eternal life, unless it be a fact that without the salvation there would be eternal death. If the eternity of future punishment is not rational, eternal life as a gift of grace is irrational."

"It is objected that the word *αἰώνιος* does not signify time, but intensity. It designates a state rather than continued being. The position cannot be sustained by the usage. A state is included, but duration is implied.

If we do not infer from the word the endless punishment of the wicked, we cannot infer the endless blessedness of the righteous.

“It is objected to the *eternity* of punishment—as if that were a particular kind of punishment. It is simply the continued existence of that which had already begun. If penal suffering for transgression now is justifiable, it is justifiable as long as sin exists. If it is not justifiable hereafter, it is not justifiable here.”