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"GOOD-WILL"  
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The Golden Rule  
Among Nations

By ANDREW C. McLAUGHLIN

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First Impression

Chicago, September, 1923

## “GOOD-WILL” LEAFLETS

**Jesus and Good-will.** *Shailer Mathews,*  
The University of Chicago.

**The Golden Rule Among Nations.**  
*Andrew C. McLaughlin,* The University of  
Chicago.

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# The Golden Rule Among Nations

By

ANDREW C. McLAUGHLIN

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Nearly everyone, I suppose, accepts in a general and theoretical way the principle of the golden rule. It is, however, very often put to one side with the remark that it will not "work." The answer to this remark is that it has never been given a proper opportunity to work, and indeed, on the other hand, to the extent that it is embodied in ordinary personal ethics and in international affairs, to that extent are personal ethics and international affairs sane and wholesome. One reason, as it seems to a layman, for the non-acceptance of certain fundamental religious principles, one reason why they are not more widely lived up to, is that they are looked upon as something extraneous, superimposed, handed down from above, and that they therefore lack a certain degree of reality and of actuality. As a matter of fact, the apprehension of fundamental religious principles is the story of the development of civilization. A principle develops and takes its hold

upon the thoughts and acts of men because of its essential validity.

This assertion does not mean that the precepts of moral conduct were not begotten before men existed at all; it does mean that in the course of time those precepts have gained actual working force and reality, as the product of human experience. Every one of the principles of morality has for its support the long history of mankind in the conscious and unconscious endeavor to learn the art of living. Codes of morality, it is true, do vary from age to age; but the fundamentals have behind them centuries of human trial and effort. The essentials of morality have been woven into the fabric of human thought and conscience by the struggle of men upward from primitive life. Vary these assertions or modify them as you will, if you accept them even in part they will invalidate a notion that morality and religion are distinct from ordinary living, and that precepts of morality may be sound in theory but quite inappropriate for the common tasks of the every day world. They can not be both theoretically or abstractly defensible, and practically unworkable. They have been worked out; the very recognition of their abstract validity is a product of life's his-

tory. That is just as true as to say that the laws of physics or chemistry were not created by man, but he has by experiment discovered them and he knows they are real because they work, and because disregard of them may bring disaster. *The recognition and application of moral principles form the basis of civilization*, much more truly of course than the apprehension of the laws of the physical universe.

In dealing with the golden rule, therefore, we are not dealing with some duty superimposed on men, tending to interfere with ordinary wholesome processes of life, *but with part of the system of civilization, which has been begotten by centuries of actual living*. Science, it is sometimes said and justly said, is in danger of out-growing morality, putting in the hands of man tremendous physical powers while he has not the moral vigor to manage them rightly. The past generations have given attention to the nature of the physical universe and have discovered its laws; within the last hundred years greater changes have taken place, because of the application of science to industry, than had occurred in the course of many previous centuries. Under these conditions there has come a new and pressing need for the study of man and of

human relationships; and first of all a need of sweeping aside the kind of thinking which would make a moral principle nothing but an abstraction, a denatured precept, true but unworkable—as if one should say that a law in electrical science is true, though in practice nature does not work that way. *If men are now thinking scientifically, they must learn to think also morally and historically.* They must realize that mankind has lived on this planet some thousands upon thousands of years, and that in the course of aeons he has wrought out processes of spiritual living, and has come to know something of his own place in nature and to embody if only imperfectly, in his daily life and social intercourse some of the principles we call moral.

We talk blithely, almost flippantly, in these days about civilization; and though the word is flung about with unseemly ease, it is well we should know that there is such a thing, and should know that it is beset with special dangers and special responsibilities. When we contemplate the wonders of science or stand perplexed before the stupendous problems of modern life, many of which have been begotten by science, it is well to remember that civilization is not a synonym

for bodily ease or speedy transportation. Civilization will thrive, under these new helpful or perhaps burdening conditions, to the extent that it succeeds *in living up to the precepts of morality and in begetting new and wider application of age old principles*. Morality is integrating, up-building; immorality is disintegrating, destructive. The question is therefore how far shall we be successful in applying to the new world, to life and opportunities for life created by science, the fundamental principles of integrating and up-building morality.

We commonly find at least the outward acknowledgment of certain elementary moral principles and of the need of them in everyday life. But that these moral principles should openly and actively govern the relations of nations, is not so often said; probably it is not very widely accepted as a principle. The difficulty seems to be this: There is not as yet full appreciation of the extent to which nations have been brought into contact by modern communication and transportation; that these contacts make possible all kinds of misunderstandings; that the world is near constituting an industrial or economic unit, or, to put it the other way, that the industrial

and economic system is of world-wide dimensions; that no nation any more than an individual man can live the modern life in isolation. By this is meant not only that it may be unwise to try but also that it is a practical impossibility to live the lives of a century or so ago; that in many respects, the nations, though still possessed of political independence and separateness, are really intermingled with others; in short, that not only are there ways in which one nation comes into relationship or communication with others, but in many particulars there is an actual interlacing and a community of thought and interest and activity. Such a system, with all its terrifying perplexity and all its possible catastrophies, must have—is it necessary to say?—*simply must have a body of international morality* to sustain it, a code of general political or state morality as the hand-maiden of a developed and developing commercial morality. Without it there must be chaos.

These rapid developments forcing upon our attention, the fact that the world is in some respects a unit, are similar to those that came rather suddenly upon us in America only a few decades ago when we discovered the integrity or wholeness of

our national economic life and found we were all members of an actual community, each dependent on his fellow for some of the necessities of life. We demanded then, and we succeeded in getting in considerable degree, a fuller recognition of public duty and responsibility in the conduct of industry. A well-known publicist in those days published an able article called "New Varieties of Sin"; but in fact the sin was of the old variety, although the expansion of modern living made some varieties a thousand times more dangerous. The need was for wider application of the old morality.

Among the principles entering into the very heart of civilization is the principle, or the fact, that *physical force is not the only force*, and that the strong are under obligations to care for and protect the weak; there is a recognition of duty to others. All of us at least dimly recognize that a world of pure personal selfishness would be a world of savagery, an impossible place to live in. But, accepting this truth in ordinary daily intercourse between man and man, we have as yet not seen fit to adopt it frankly in international affairs. And yet it seems to be perfectly plain that the same moral principles must govern in national and interna-

tional life, the same principles that we realize in personal relationships. They lie, as we have said, at the very heart of civilization. In a large degree, though not universally, international affairs have been based on unalloyed selfishness, backed by force; or, if there was any deviation from the plain and narrow rule of self-protection and self-aggrandizement, such deviation has been looked upon askance, as evidence of an unsound mind. Strangely, in as much as nations are men, duty rather than right has entered slightly or ineffectively the realm of international laws and codes of diplomatic conduct. If this be exaggeration, let it go as that. No wonder then that some persons not intending to pose as moralists, now declare that international *law must be remade on the basis of duty*, the duty of our nation to another. It is necessary, they say to start with duty, not with rights.

If we saw some of these things amid the clash and clamor of the world war, we seem to have forgotten them. We need to recall to our minds the essence of German political philosophy and its bearings on international affairs. For that philosophy taught the majesty of force and calmly proclaimed that principles of unselfish morality had no

bearings on the State. The State was the embodiment of force. The peril of the late war lay in this doctrine of *Machtpolitik*; in the possibility of victory for the philosophy of force. The little state, in this code of international morality, had scarcely a right to be at all; for being weak it denied by its very existence the first postulate of politics that the State is strength. We made war against that principle; and unless the war and victory result in embodying the opposite principle in the political philosophy and political practice of the civilized world, the war was largely a failure, because it did not register a step forward in civilization; that step forward, we had reason to hope, would be to adopt in international affairs the code of honor and morality, which every decent citizen recognizes and which lies at the basis of such civilized and peaceful life as we have in our own communities.

Until the principles of international relationship are changed, until the point of view is, at least in theory, that of duty and obligation, not privilege based on mere power, wars are likely to come, and when they do come we must of course do our part in defending our homes and our firesides; for I am not attempting to inculcate the doctrine of

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extreme pacifism or of non-resistance. Neither do I maintain that the announcement of fine phrases about peace and duty will be perennially effective. I only maintain, what would not seem to need defense: that the world of the present has moved on to such a stage that it is imperatively necessary to have a law and philosophy of civilization, and not try to get on with the law and philosophy of the jungle; that the *next step forward in civilization is the open and frank acknowledgment of duty in the affairs of the world at large.*

In some respects America is at a disadvantage in any attempt to understand the world. Possibly we are peculiarly provincial; whether that be true or not, we are or have been economically nearly independent. At least, with abundant resources, we have approached that state of blessedness known to the old fashioned economist as the self-sufficing nation. We could live if all the doors were closed. But what nation wishes to have its doors closed? Furthermore there is what I may call the golden rule of economics; trade is beneficial to purchaser and seller; trade between nations is of mutual advantage, the laws of economics and the practice of the modern world cry out against seclusion; and this only

means that the economic life, based on physical resources, has grown away from the old notion that a nation can live for itself alone. If war taught nothing else than the golden rule of economics that the prosperity of a nation is beneficial to its neighbor, and the poverty of one nation is a misfortune to the world—if the war taught only the interdependence or unmistakable community of interest among nations, it taught a valuable lesson. The question that faces us is, will the lesson be properly learned? Respect for the prosperity of a neighbor is not vitiating and impoverishing sentimentality, but stimulating and upbuilding; it is based on fact. *The Golden Rule*, call it a selfish golden rule if you like, *will "work"*.

In the development of human ideas and principles there comes a time when it is necessary to give them institutional expression; to give them objective form. That is why the church came into existence, I imagine. So, if we are at all prepared to admit the fact of international interdependence and the parallel fact that in this very intimate relationship there must be moral principles to safeguard civilization,—then, I think, we may also see that *the time has come to give some kind of insti-*

*tutional expression to this fact and this belief.*

Such words as these sound rather foolishly abstract; but I shall be more concrete in a moment. Just now I wish to emphasize the thought that ideas making for human good or ill in the course of time, seek formulation and find a certain permanent efficacy in institutions; in this respect peace and fellowship, although they are of the spirit, need method of mechanical expression. A hundred and forty years ago our forefathers believed that men could establish a government, and they found means for doing so; they saw the interdependence of the American states, and they formed the American union; they had faith in men's ability for self-government and they built constitutions in accord with this faith. The time comes when faith must be institutionalized.

I shall not delve into the deep and muddy waters of legal or historical controversy or discuss that much used and much abused word "sovereignty" about which we hear so much. But as I read American history, the notion that men can stand aloof and withstand the currents of time appears peculiarly fallacious. And sometimes it seems as if that aloofness and sense of

irresponsibility is what sovereignty means, as the word is used today. But this discussion leads too far afield, and I will not pursue it. In the present emergency there is no danger to the sovereignty and independence of the American nation.

No one can discuss the obligations of accepting international duty without being accused of the heinous offense of internationalism. If he pleads for the recognition of moral principles and for institutionalizing them in international law he is said to be guilty of this worst of heresies. Now internationalism in the fullest sense of the word may come; it may come in the centuries before us so fully that nationalism disappears, and the world becomes a single state; and, if that time does come, there will be no internationalism because there will be but one political structure. But of course what men fear, or say they fear, is a want of national patriotism. How anyone can have looked out on the war just passed, looked out through a glass however darkly, and seen a failure in national patriotism and devotion is beyond my comprehension. Never before in the world's history did boys and men fight more bravely, suffer more calmly, endure so patiently. The need of the day

is to know that national dignity is not dimmed by consideration for one's neighbor, and that righteousness and courtesy and helpfulness do not impugn sovereignty or bedraggle a nation's honor. On the whole, as I read history, nationalism, with all its sins,—I mean that new spirit of nationalism, which came in soon after the Reformation—has been a means of progress. In its wholesome forms it is not endangered today, unless it be by those who fear we shall in some manner lose our self-respect if we do our duty. An individual, a family, a church, does not lose individuality or strength by being neighborly. No man is less a man because he is a helpful thoughtful friend; no nation is hurt in its dignity as a nation by practicing neighborliness among the nations of the world. How unnecessary such statements as this appear to be! But the timid and the crafty and the bewildered throw dust in our eyes by brazenly confusing duty and ignominy, and speak as if international courtesy and active helpfulness detracted from the fullness of national existence.

In all such discussions as this, we are also met with the announcement of our obligation to "stand up for America". With that sentiment every reasonable

patriot is likely to agree. But what is America? Surely we have not come to the stage in our national life when America is only a geographical expression of a people whose chief pride is in automobiles, steel mills, sky-scrapers, and millions of bushels of corn. The founders of America, whatever use is made of their phrases by modern isolationists, never looked upon America as mere land and water. America was to them a bold experiment in idealism, a great adventure in a new social and political order. *America was an idea, a hope, a faith.* We can stand up for the real America only as we sustain and strengthen its principles of life. Those principles are essentially moral in their nature, for democracy is more than a form of government, more than machinery, more than putting ballots in boxes. It is a plan of human relationships, resting primarily on obligations; it connotes freedom, but freedom demands responsibility. *Democratic government without the spirit of democracy would be a sham and a failure,* and democracy does not mean the right of everyone to do as he chooses, but rather the duty of accommodating himself to the needs of others. We cannot remind ourselves of this too often; democracy is not individual willfulness or caprice,

but a relationship or a series of relationships, and its basis is essentially moral. Democracy is friendly companionship. *A man intellectually and spiritually isolated cannot be democratic-minded.* Can a nation, holding itself aloof from other nations, priding itself on its superiority, fearing the contamination of the vulgar world, be a democratic nation? In the democratic state, conclusions are reached by discussion; someone indeed has declared democracy to be "government by discussion", but of course its content is more than that. This discussion involves tolerance, respect for others, a recognition of community interests, that is to say a recognition of wholeness or integrity of the political and social body.

Standing up for America then, can only mean playing the role of the democrat in world affairs, strengthening those hopes and that faith which have meant America, and, by acting as a democratic nation, advocating the acceptance in the international relationships of those fundamental principles without which democracy can be nothing more than a complex, and perhaps painfully inefficient system of government. The call today is plain enough: *Democracy must be adopted in spirit and practice in international af-*

*fairs*; not that every man and woman should vote in diplomatic controversies, but that *nations in their relation one with another should adopt the moral code and moral spirit of democracy*, and this involves tolerance, friendliness, a recognition of common interests, open and frank discussion, the reaching of conclusions by conference. For, however much we have failed in America to live up to and actualize the morality of democracy, no one can question that democracy in its perfection involves moral qualities. To stand up for America means immediate participation in any and every movement which puts conference in the place of war and recognizes international duty above physical force. That America, a democratic nation by profession, should think it is democratic when it is not co-operating, is an amazing contradiction. How can it be otherwise than that this aloofness has damaged the cause of democracy the world over?

One of the early Americans, in defining what his country stood for, said it stood primarily for "liberty and law". Liberty and law are not mutually contradictory; for in civil society liberty can exist only where each person is under obligation to respect the rights of others; and *liberty would exist in com-*

*pleteness, if each person should treat others as he would be treated himself.* At all events, liberty is decidedly and emphatically a reciprocal affair. Law is an effort to adjust and determine obligations; those obligations are never really one-sided; they are reciprocating. Law says in plain words that in this or that respect you have no right to do to another what he has no right to do to you. Liberty and law are therefore not in conflict. Of course in practice law may be unwise and unjust, but in theory law seeks to give expression to social obligations without which there can be no liberty.

Now America is peculiarly the nation of law. It has its full share of law-breakers; but its constitutional structure is legal. The United States of America, as a body politic, is founded on a written document; and that document is interpreted and enforced in courts as law. Individual states of the union, as large as Germany or England, come before the court at Washington for adjudication of their differences. We have covered an area as large as the whole continent of Europe by a system of law and set up courts for continent wide jurisdiction. Why is it that America can look askance at an attempt to bring courts into operation

for settlement of international controversies, as if a court of justice were some new and dangerous menace? Are we in this respect also to deny our own ideas in the face of a questioning world? When the Constitution of the United States was established, there were then at least six disputes between the American states similar to disputes in Europe that have ended in bloodshed; the Constitution provided for judicial determination of controversies between states.

The purpose of this paper is to make clear the conviction of the writer in the following particulars:

Moral principles are not something extraneous and purely artificial; civilization is based on them and its growth is marked by the increasing apprehension of their nature.

The modern world is made up of nations intimately associated, so intimately that their interests are often identical, for the world approaches economic integrity.

The well-worn principles of morality must be recognized in international relations, and the old notions and practices of suspicion and uncooperative selfishness must be abandoned. It will not do to say that the principles "won't work" when we admit

that social order in a civilized community is dependent on them.

America is under especial obligation to cooperate in any endeavor to conserve world peace and prosperity by conference and by application of principles of social morality, because democratic society rests upon those principles; real liberty and intelligent law are not in conflict, but mutually self-supporting; America has entered upon the great task of ruling an imperial domain by law, its whole political structure is peculiarly legal and it makes use of judicial tribunals for settling disputes which in Europe are subjects of political and diplomatic controversy or even war. From these things, it seems to follow that America is under obligation to act the part of a friendly and cooperating nation, eager to settle difficulties by discussion and by judicial decision. In such practical ways, consonant with self-respect, *American can help in the stabilization of civilization, which needs for its support the moral principle that one nation should treat another as it wishes to be treated itself.*

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“SCIENCE AND RELIGION”  
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# A Scientist Confesses His Faith

By ROBERT A. MILLIKAN

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First Impression

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**A Scientist Confesses His Faith.** *Robert A. Millikan.*

*Professor Robert A. Millikan, the writer of this pamphlet is a physicist of the first rank. He was the first to isolate the electron. After years of teaching at the University of Chicago he resigned in 1920 to become Director of the Norman Bridge Laboratory of Physics and Chemistry, in the California Institute of Technology. He graduated from Oberlin College, studied at Columbia University, and the Universities of Göttingen, Berlin and Dublin, receiving his Ph. D. at the first of these institutions. In 1917 he was Vice-President of the National Research Council, and during the world war served as Lt. Col. of the Signal Corps, U. S. R. and chief of the Science and Research Division of the Signal Corps. He is the author of many textbooks in Physics, and is a Fellow of the National Academy of Arts and Sciences. He is a member of a Congregational church, and has for many years been active in the work and service of the Church.*

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# A Scientist Confesses His Faith

By

ROBERT A. MILLIKAN

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In speaking upon this theme I am clearly somewhat out of my normal orbit. Most of my life has been spent in experimental work in the physical laboratory, devoted to the study of pure science and in all such work the first aim is to eliminate all unnecesssary complexities, to get rid of all secondary causes, to reduce the study of a particular phenomenon to its simplest possible terms in order to get at fundamental underlying principles so that when conclusions are drawn they are obvious and inevitable. The result of such a method has been to build up a certain body of knowledge in physics which is assented to by all intelligent men who take the trouble to study it. I do not mean by this that there are no controversies in physics, but rather that there has been produced a very considerable body of non-controversial material. At the risk of being uninteresting because of the fact that I deal only with the obvious, I shall attempt to keep in my accustomed orbit suffi-

ciently to use the same method in discussing the relations between science and religion, for I think at least nine-tenths of the controversy which rages in this field is due to a confusion which arises from the failure to eliminate purely extraneous and incidental matters, or to simple misunderstanding of facts which have been quite definitely established, or are at least practically universally recognized by the well informed.

### **An Ancient Controversy**

There seems to be at the present time a strange recrudescence of a point of view which is completely out of keeping with the developments of the age in which we live, a point of view which thoughtful leaders of both sciences and religion have in all ages realized never had any basis for existence. In the time of Galileo it is perhaps understandable, in view of the crudity of the sixteenth century, that certain misguided religious leaders should have imagined that the discovery of the earth's motions might tend to undermine in some way the basis of religion and who therefore attempted to suppress Galileo's teachings. Yet it is to me not a little surprising that men even of such opportunities as Galileo's persecutors could have got religion upon

such an entirely false basis in their thinking as to make its fundamental verities, its very existence, dependent in any way upon any scientific discovery. It is not a question of whether Galileo was right or wrong. That is a scientific matter with which religion as such has nothing whatever to do, and which should not have given it the slightest concern. Science could be counted upon to take care of that. It is its business to doubt, and it always does so as long as there is any room left for uncertainty. That even those inquisitors were far behind their own times in supposing that there could be any real contradiction between religion, properly understood, and the findings of astronomers cannot perhaps be better demonstrated than by the following quotation from St. Augustine, who lived 1,200 years earlier, about 400 A. D., and is probably recognized as the most influential authority, next to Jesus and St. Paul, of the early Christian church.

In commenting upon the entire distinctness from his point of view of the two great lines of thought, the natural and spiritual, Augustine says: "There is some question as to the earth or the sky, or the other elements of this world . . . respecting which one

who is not a Christian has knowledge derived from most certain reasoning or observation: and it is very disgraceful and mischievous, and of all things to be carefully avoided, that a Christian, speaking of such matters as being according to the Christian scriptures, should be heard by an unbeliever talking such nonsense that the unbeliever, perceiving him to be as wide from the mark as east and west, can hardly restrain himself from laughing."

### **Old Disputes Renewed**

That this same controversy that Augustine thus saw nearly 1,600 years ago had no basis for existence, because it is outside the proper field of religion, but which nevertheless flared up so violently in Galileo's time and then died out as men grew in intelligence, should have appeared again in as enlightened a country as America, in the year 1923, is one of the most amazing phenomena of our times. But it is not less amazing than it is deplorable, for the damage which well-meaning but small-visioned men can do to the cause of organized religion, as represented in the Christian church, through the introduction inside the organization of such a disintegrating influence, is incalculably greater than any which could possibly be done by attacks from

outside. Indeed, should the movement succeed, the church would inevitably soon lose all its most vital elements, and society would be obliged to develop some other agency to do the work which the church was organized to do, and which to a very large extent it now does, namely, the work of serving as the great dynamo for injecting into human society the sense of social responsibility, the spirit of altruism, of service, of brotherly love, of Christ-likeness, and of eliminating, as far as possible, the spirit of greed and self-seeking.

#### **Error of some Scientists**

But I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life—by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral. I am ready to admit that it is quite as much because of the existence of scientists of that type as of their counterparts in the field of reli-

gion, that the "fundamental" controversy has flared up today, and it is high time that scientists recognize their share of the responsibility and take such steps as they can to remove their share of the cause.

I do not suppose that anything which I may say will exert much influence upon the groups whose prejudices have already been aroused, and who are therefore not interested in an objective analysis of the situation, but I may perhaps hope that some of the youth whose minds have been confused by the controversy may profit somewhat from a restatement of what seem to me the perfectly obvious and indisputable facts.

### **No Real Conflict**

The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood. The simplest and probably the most convincing proof of the truth of that statement is found in the testimony of the greatest minds who have been leaders in the field of science, upon the one hand, and in the field of religion, upon the other. Suppose, for example, that we select the greatest names in the last two centuries of the

history of British sciences, or, for that matter, of world science. Every one would agree that the stars that shine brightest in that history, as one's glance sweeps down from 1650 to 1920, are found in the names of Newton, whose life centered about 1680; Faraday, living about 1830; Maxwell, 1870; Kelvin, 1890, and Raleigh, who died three years ago. No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere, at any time, than these, and yet every one of them has been a devout and professed follower of religion.

It was Kelvin who first estimated the age of the earth at something like a hundred million years without seeing the least incompatibility, in spite of the first chapters of Genesis, between that scientific conclusion and his adherence to the church, of which he was a life-long member and a constant attendant. Indeed, in 1887, when he was at the very height of his powers, he wrote: "I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism." Again in 1903, toward the end of his life, he wrote: "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion.

You will find it not antagonistic, but helpful, to religion." His biographer, Silvanus P. Thompson, says: "His faith was always of a very simple and child-like nature, undogmatic and untainted by sectarian bitterness. It pained him to hear crudely atheistic views expressed by young men who had never known the deeper side of existence." Just as strong a case of the same sort can be made by turning to the biographies of any of the other men mentioned, and these were chosen, let it be remembered, not because they were religious men, but because they are universally recognized as the foremost of scientists. Indeed, I doubt if the world has ever produced in any field of endeavor men of more commanding intellects than two of them, Sir Isaac Newton and James Clerk Maxwell.

### Testimony of Pasteur

If some one says that I am calling only on the testimony of physicists and of Englishmen, then listen to the man whom the French nation has repeatedly voted the foremost of all Frenchmen, and who is also easily the peer of any biologist who has ever lived anywhere, Louis Pasteur, of whom his biographer says, "Finally, let it be remembered that Pasteur was a deeply

religious man." Over his tomb in the Institute Pasteur are inscribed these words of his: "Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the gospel."

Or, again, if I am accused of calling merely on the testimony of the past, on the thinking which preceeded the advent of this new twentieth century in which we live, I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today and then showing you that the great majority of them will bear testimony, not only to the complete lack of antagonism between the fields of science and religion, but to their own fundamental religious convictions. One naturally begins with the man who occupies the most conspicuous scientific position in the United States, namely, the president of the National Academy of Sciences, who is at present both the head of the Smithsonian Institution of Washington and the president of the American Association for the advancement of Science, Dr. Charles D. Walcott, one of the foremost of American students of the evolution of life in the

\*Sunday, March 5.

4:00 P.M. INSPIRATION.

The Inspiration of Events,  
*President William R. Harper.*

The Inspiration of Thought,  
*Dr. Clyde W. Votaw.*

The Inspiration of the Record,  
*Professor Ernest D. Burton.*

Question Conference.

7:30 P.M. THE LITERARY FORM OF THE BIBLE.

The Methods Employed by Biblical  
Writers,  
*Professor Shailer Mathews.*

The Spirit and Purpose of the Biblical  
Writers,  
*Professor Ernest D. Burton.*

The Literary Form of the Bible as  
adapted to its Spirit and Purposes,  
*President William R. Harper.*

Question Conference.

\* Kent Theater.

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### PROGRAMME OF

STUDENT CONFERENCES  
MARCH 3, 4, 5, 1899,  
UNDER THE AUSPICES OF  
THE UNIVERSITY OF CHICAGO  
AND THE AMERICAN INSTITUTE  
OF SACRED LITERATURE

SUBJECT: THE COLLEGE STUDENT'S DIFFICULTIES  
IN CONNECTION WITH THE BIBLE

The Conferences of Friday and Saturday will be held in Cobb Hall (Chapel), but those of Sunday in Kent Theater, the University of Chicago, and will be open to all persons interested. The Students from the University and neighboring institutions are especially urged to attend.

# PROGRAMME

## Friday, March 3.

### 4:00 P.M. THE SCIENTIFIC DIFFICULTIES.

Points of Contact between the Bible  
and Science,

*Professor George S. Goodspeed.*

The Science Point of View,

*Professor John M. Coulter.*

The Bible Point of View,

*President William R. Harper.*

Question Conference.

### 7:30 P.M. THE ETHICAL DIFFICULTIES.

The Difficulties Stated,

*Professor George B. Foster.*

The Point of View of Modern Ethics,

*Professor James H. Tufts.*

The Biblical Point of View,

*Professor Ernest D. Burton.*

Question Conference.

## Saturday, March 4.

### 4:00 P.M. MIRACLES.

The Old Testament Miracles,

*Professor George L. Robinson.*

The New Testament Miracles,

*Professor Shailer Mathews.*

The Possibility of Miracles,

*Professor W. Douglas Mackenzie.*

Question Conference.

### 7:30 P.M. THE DOCTRINE OF EVOLUTION.

Evolution as found in Nature,

*Professor Charles O. Whitman.*

Evolution as found in History,

*Professor Albion W. Small.*

Evolution as found in the Bible,

*Professor George S. Goodspeed.*

The Student's Attitude toward Evolution,

*President John H. Barrows.*

Question Conference.

# THE AMERICAN Institute of Sacred Literature.

FEBRUARY (1890) PROSPECTUS.

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[See the special announcement concerning an Examination on the Gospel of Luke, December 30th, 1890, in every civilized country in the world, pp. 28, 29.]

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 Rev. W. N. McVickar, D.D., Philadelphia, Pa.  
 Rev. R. R. Meredith, D.D., Brooklyn, N. Y.  
 Dwight L. Moody, Northfield, Mass.  
 Prof. H. G. Mitchell, Ph.D., Boston University, Boston, Mass.  
 Prof. W. W. Moore, D.D., Theo. Seminary, Hampden Sidney, Va.  
 Prof. W. G. Moorehead, D.D., Xenia Theo. Seminary, Xenia, O.  
 Rev. James Morrow, D.D., Philadelphia, Pa.  
 R. C. Morse, Gen. Sec. International Committee, Y. M. C. A., New York, N. Y.  
 Rev. F. A. Noble, D.D., Chicago, Ill.  
 Rev. P. A. Nordell, D.D., New London, Conn.  
 Pres. G. W. Northrup, D.D., Baptist Union Theo. Seminary, Morgan Park, Ill.  
 Rev. A. K. Parker, D.D., Chicago, Ill.  
 Rev. C. H. Parkhurst, D.D., New York, N. Y.  
 Rev. A. W. Patten, D.D., Chicago, Ill.  
 Prof. John P. Peters, Ph.D., P. E. Divinity School, Philadelphia, Pa.  
 Pres. E. N. Potter, D.D., Hobart College, Geneva, N. Y.  
 Prof. I. M. Price, Ph.D., Baptist Union Theo. Seminary, Morgan Park, Ill.  
 Pres. David Allen Reed, Springfield, Mass.  
 Rev. Edwin W. Rice, D.D., "Sunday School World," Philadelphia, Pa.  
 Prof. M. B. Riddle, D.D., Western Theo. Seminary, Allegheny, Pa.  
 Prof. H. B. Ridgaway, D.D., Garrett Biblical Institute, Evanston, Ill.  
 Prof. J. S. Riggs, D.D., Auburn Theo. Seminary, Auburn, N. Y.  
 Pres. W. C. Roberts, D.D., LL.D., Lake Forest University, Chicago, Ill.  
 Prof. J. H. Ropes, D.D., Bangor Theo. Seminary, Bangor, Me.  
 Prof. W. H. Ryder, Andover Theo. Seminary, Andover, Mass.  
 Prof. J. R. Sampey, D.D., Southern Bapt. Theo. Seminary, Louisville, Ky.  
 F. K. Sanders, Ph.D., Yale University, New Haven, Conn.  
 Prof. Philip Schaff, D.D., Union Theo. Seminary, New York, N. Y.  
 Prof. G. H. Schodde, Ph.D., Capital University, Columbus, Ohio.  
 Rev. John L. Scudder, Jersey City, N. J.  
 Pres. J. H. Seelye, LL.D., Amherst College, Amherst, Mass.  
 Prof. Henry P. Smith, D.D., Lane Theo. Seminary, Cincinnati, O.  
 Rev. Justin A. Smith, D.D., "The Standard," Chicago, Ill.  
 Prof. Richard M. Smith, Ph.D., Randolph Macon College, Ashland, Va.  
 Pres. George Williamson Smith, Trinity College, Hartford, Ct.  
 Prof. A. Spaeth, D.D., Theol. Sem. of Evangelical Lutheran Church, Philadelphia, Pa.  
 Rev. Samuel P. Sprecher, D.D., Cleveland, Ohio.  
 Prof. W. O. Sproull, Ph.D., Univ. of Cincinnati, Cincinnati, O.  
 Prof. O. S. Stearns, D.D., Newton Theo. Institution, Newton Centre, Mass.  
 Pres. George M. Steele, D.D., Wilbraham Acad., Wilbraham, Mass.  
 Prof. W. A. Stevens, D.D., Rochester Theo. Seminary, Rochester, N. Y.  
 Prof. George Stibitz, Ursinus Coll., Collegeville, Pa.  
 Rev. Henry A. Stimson, D.D., St. Louis, Mo.  
 Rev. R. S. Storrs, D.D., Brooklyn, N. Y.  
 Rev. C. M. Stuart, "Northwestern Christian Advocate," Chicago, Ill.  
 Rev. M. W. Stryker, D.D., Chicago, Ill.

- Rev. George Summey, "The Presbyterian Quarterly," Chester, S. C.  
Prof. B. C. Taylor, D.D., Crozer Theo. Seminary, Chester, Pa.  
Pres. James M. Taylor, D.D., Vassar College, Poughkeepsie, N. Y.  
Prof. John Phelps Taylor, Andover Theo. Seminary, Andover, Mass.  
Rev. Wm. M. Taylor, D.D., New York, N. Y.  
Rev. Chas. F. Thwing, D.D., Minneapolis, Minn.  
Rev. Henry Clay Trumbull, D.D., "The Sunday School Times," Philadelphia, Pa.  
Rev. W. H. Vibbert, Chicago, Ill.  
Prof. M. R. Vincent, D.D., Union Theo. Seminary, New York, N. Y.  
Rev. W. H. Ward, D.D., "The Independent," New York, N. Y.  
Pres. Wm. F. Warren, D.D., Boston University, Boston, Mass.  
Rev. H. L. Wayland, D.D., "The National Baptist," Philadelphia, Pa.  
Prof. R. F. Weidner, D.D., Augustana Theo. Seminary, Rock Island, Ill.  
Prof. D. M. Welton, D.D., Toronto Bapt. College, Toronto, Ont., Canada.  
Pres. H. G. Weston, D.D., Crozer Theo. Seminary, Chester, Pa.  
Prof. W. W. White, M.A., Xenia Theo. Seminary, Xenia, O.  
Rev. Edward F. Williams, D.D., Chicago, Ill.  
Rev. Thos. R. Williams, D.D., Alfred University, Alfred Centre, N. Y.  
Prof. R. D. Wilson, Ph.D., Western Theo. Seminary, Allegheny, Pa.  
Rev. J. H. Worcester, Jr., Chicago, Ill.  
Prof. G. Frederick Wright, D.D., Oberlin College, Oberlin, Ohio.  
Rev. A. C. Zenos, Hartford Theol. Seminary, Hartford, Conn.

#### IV. *Historical Statement.*

A *Correspondence School of Hebrew* was announced in December, 1880, and the first Lessons were mailed February 14th, 1881, to twenty persons. The school numbered one hundred and fifty in September, 1881. During the following year, this number increased to about three hundred. During the summer of 1882, the course of study, which had consisted of but one set of Lessons, was reorganized, and arrangements completed for an Elementary and an Intermediate, as well as a Progressive Course. By September, 1883, the students in these various courses numbered about five hundred. During 1885 and 1886 an entirely new set of instruction sheets for the Elementary and Intermediate Courses was prepared. In the autumn of 1886, courses in Arabic and Assyrian were announced and classes organized. The First Advanced Course in Hebrew and the Aramaic Course date from the year 1887.

A *Summer School of Hebrew* was held in July, 1881, at Morgan Park, Ill., with an attendance of twenty-three. The second School was held in July, 1882, at the same place, with an attendance of sixty-five. In July and August, 1883, two Schools were held, one at Morgan Park, with an attendance of eighty-five, and one at Chautauqua, N. Y., with an attendance of forty. In 1884, three Schools were held: the first at Morgan Park, the second at Chautauqua, the third at Worcester, Mass. In 1885, four Schools were held, viz: at Philadelphia, Pa., New Haven, Conn., Morgan Park, and Chautauqua. In 1886, Schools were held at Philadelphia, Morgan Park, Newton Centre, Mass., Chautauqua, and the University of Virginia, Va. The Schools of 1887 were at Philadelphia, Newton Centre, University of Virginia, Chautauqua, and Evanston, Ill., and had an aggregate membership of nearly three hundred. The schools of 1888 were held at Newton Centre, Philadelphia, Atlanta, Ga., and Evanston, Ill., with about the same membership. In this year two schools were held at Chautauqua, N. Y.; these, however, were not under the direct management of the Institute. In 1889, schools were held at New Haven, Philadelphia, Chautauqua, and Evanston. From the very beginning there has been a widening of the scope of these Schools, so that instruction has been given not only in Hebrew, but also in the various Cognate languages, the Versions, Old Testament Interpretation, and Old Testament Theology.

The Correspondence and Summer Schools of Hebrew were conducted solely as a personal undertaking by the Principal from the date of their beginning until January 1st, 1883. At this time the responsibility of the Schools was assumed by a company of gentlemen incorporated as a joint-stock company. At a meeting of this company, held July, 1884, it was decided to abandon, so far as the company was concerned, the educational part of the work, September 1st. From this date until January 1st, 1885, the Schools again reverted to the Principal.

During these months it was proposed to effect an organization of Professors of Hebrew, to whom the work should be committed. This plan was consummated December 31st, 1884, and, at that date, the work was placed for five years under the management of the *American Institute of Hebrew*, which included in its membership about seventy of the Professors of Hebrew and Old Testament subjects, in the United States and Canada.

At a meeting of the American Institute of Hebrew, June, 1889, at New Haven, Conn., it was voted that the Institute give up its work December 1st, 1889.

When this vote was passed, it was understood that another organization would assume the responsibility of the work at that time.

At a meeting of certain gentlemen held in New York City, October 12th, there was organized *The American Institute of Sacred Literature*, the purpose and plans of which are set forth in the following pamphlet.

## V. *The Work of the American Institute of Sacred Literature.*

The American Institute of Sacred Literature has been organized with the single purpose of furnishing aid toward a more general and a more accurate knowledge of the Sacred Scriptures. Everything which bears directly upon the subject of the Bible will be included within the scope of its work. Its aim will be to encourage and promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as shall be found practicable. In accordance with this aim, the work of the Institute will include the study of (1) Biblical Hebrew, Aramaic, and Greek; (2) languages cognate with the Hebrew; e. g., Syriac, Assyrian, Arabic; (3) the Bible in the original tongues; (4) the Bible in the ancient versions; e. g., the Septuagint, the Vulgate; (5) the Bible—both Old and New Testament—in English; (6) Biblical Literature, Biblical History, and Biblical Theology.

## VI. *The Financial Support of the Institute.*

The expenses attending the work of the Institute will, in part, be met (1) by receipts from fees in the correspondence department, (2) by receipts from fees in the summer schools and special courses, and (3) by receipts from examination fees. It is, however, a well-known fact that educational work, worthy of the name, cannot be self-supporting. In the five years during which the management of the work was in the hands of *The American Institute of Hebrew*, a sum of money aggregating over \$4,000 a year was donated by friends of the undertaking. With an enlarged field, and a wider scope, the work will require a larger sum. It is believed that all friends of sound Biblical learning will appreciate the importance of the work and lend it their assistance.

An effort is being made to secure the sum of five thousand dollars, with which to carry on the work of the current year. This will be raised in part by the various "local boards" (see p. 22) of the Institute. There will remain, however, about three thousand dollars to be obtained by the general Institute. Are there not those to whom this work will at once appeal? One can with difficulty conceive of a work of more important or enduring character.

## VII. *Departments of Instruction.*

Instruction will be provided in the subjects above named through agencies organized under *four* general departments:

1. **The Correspondence School Department**, in connection with which courses will be offered as follows:

- 1) In Hebrew and the Old Testament (see pp. 11-13), *seven courses.*
- 2) In the Cognate Languages (see pp. 14, 15), *seven courses.*
- 3) In Biblical Greek and the New Testament (see pp. 15-17), *seven courses.*
- 4) In the Ancient Versions (see p. 17), *seven courses.*
- 5) In the Old Testament (English) (see pp. 18, 19), *seven courses.*
- 6) In the New Testament (English) (see pp. 19, 20), *seven courses.*

[For the scope of the various courses, the plan, the method, the expense, etc., etc., see pp. 11-21.]

2. **The Summer School Department**, in connection with which courses similar to those designated above will be offered. The Summer Schools of the Institute will be of two classes:

- 1) Those conducted, under certain specified regulations, by *local* boards specially organized for this purpose (see p. 22.)
- 2) Those conducted in connection with Chautauqua and other summer assemblies (see p. 22.)

3. **The Special Course Department**, under which courses of study similar to those indicated above, will be organized throughout the year:

- 1) In connection with churches.
- 2) In connection with Sunday Schools.
- 3) In connection with Young People's Societies of Christian Endeavor, Oxford Leagues, etc.
- 4) In connection with college and local Young Men's Christian Associations.
- 5) In connection with Colleges and Academies.
- 6) Independently of any such organizations.

[For particulars as to the plan, the expense, etc., etc., see p. 23, 24.]

4. **The Examination Department**, through which examinations will be offered on any subject or subjects which come within the scope of the Institute's work. These examinations will be held as follows:

- 1) In connection with courses of study taken in the Correspondence School.
- 2) In connection with the various Summer Schools conducted under the auspices of the Institute.
- 3) In connection with the special courses of instruction organized under the direction of the Institute.
- 4) Independently of any "correspondence," "summer school" or "special" courses, at such times and places as may be provided for by the Institute.

[For particulars as to the courses, the expense, etc., etc., see pp. 24, 25.]

## VIII. *The Correspondence School Department.*

### I. COURSES IN HEBREW AND THE OLD TESTAMENT.

#### I. FIRST COURSE.—FOR BEGINNERS.

1. **The Work.**—The First Course, consisting of forty recitations for beginners, includes the following:—

1) The absolute mastery of the Hebrew of Genesis 1-3.

2) The study of the most important principles of the language *in connection with these three chapters.*

3) The mastery, in the grammar, of (a) the letters and their classification, (b) the vowels and their classification, (c) the various points, (d) the principal accents, (e) syllables, (f) euphony of vowels (in general), (g) euphony of consonants, (h) inseparable particles, (i) pronouns, (j) the strong verb (throughout), (k) perfect and imperfect with wāw consecutive, (l) seven out of the ten classes of weak verbs, (m) the most common principles of nominal formation, (n) the leading principles of syntax.

4) The memorizing of Hebrew words which occur over 200 times, in all about *two hundred.*

2. **The Books.**—For the work in this course there is needed (1) Harper's *Introductory Hebrew Method and Manual*, 4th edition, 12mo, pp. 263, price \$2.00; (2) Harper's *Elements of Hebrew*, by an Inductive Method, 8th edition, 8vo, pp. 200, price \$2.00.

3. **The Instruction-sheet.**—For each recitation, the student will receive an instruction-sheet, which contains full directions as to the work to be done, the order to be followed, etc., etc., together with an examination-paper on the work prescribed.

4. **The Lessons.**—Each lesson assigned includes (a) notes on one or more verses, (b) observations, (c) grammar-lesson, (d) word-lesson, (e) exercises (English-Hebrew and Hebrew-English), (f) review topics. Principles of Syntax, tabular statements and special reviews are introduced as often as is deemed wise.

#### II. SECOND COURSE.—FOR REVIEWERS.

1. **The Work.**—The Second Course, consisting of forty recitations, for those who have taken the First Course, or who, having become "rusty," desire to review thoroughly from the beginning, includes the following:—

1) A rapid review of everything included under the First Course (see above). Those, however, who have taken the First Course, are allowed to omit certain portions.

2) The critical study and translation of Gen. 4-8.

3) The more rapid reading of selected passages in I Samuel, Ruth and Jonah, amounting in all to twenty chapters.

4) That portion of the grammar not included in the First Course, viz., (a) the remaining three classes of weak verbs, (b) a more minute consideration of vowel-changes, (c) the numerals, (d) the detailed study of noun-formation, (e) case-endings, (f) inflection for number and gender, (g) state, (h) noun with suffixes, (i) stem-changes in inflection, (j) declension of nouns.

## II. SECOND COURSE.—FOR REVIEWERS.

[Continued.]

5) The inductive study of the most common principles of syntax.

6) The memorizing of the words which occur 50–200 times, in all about *two hundred and fifty words*.

2. **The Books.**—Besides (1) Harper's *Introductory Hebrew Method and Manual* (\$2.00), and Harper's *Elements of Hebrew* by an Inductive Method (\$2.00), there will be needed (3) a *Hebrew Bible* (\$2.25), (4) a *Hebrew Lexicon*, Gesenius' (\$5.75) or Mitchell's Davies' (\$3.25).

3. **The Instruction-sheet.**—For each recitation the student receives an instruction-sheet, which contains full directions as to the work, notes on a passage assigned for rapid translation, and an examination-paper on the work prescribed.

4. **The Lessons.**—The lessons of this Course are similar in style and contents to those of the First Course (see above).

## III. THIRD COURSE, EXODUS.

1. **The Work.**—The Third Course, consisting of forty recitations, for those who have a fair knowledge of the language, but desire the help and stimulus of an organized course of study, includes the following:—

1) The critical translation and study of Exodus 1–24.

2) The examination of questions of Geography, Archæology, Exegesis, etc., which arise in the study of these chapters.

3) The study of etymology in its details; the grammar of Green or Gesenius being used in connection with the Principal's *Elements of Hebrew*.

4) The study of the more important principles of syntax in connection with the grammar of Green or Gesenius and the Principal's *Elements of Hebrew Syntax*.

5) The memorizing of one or two verses of a familiar chapter each week.

6) The memorizing of the verbs which occur 25–50 times, and of the nouns which occur 50–100 times,—in all about *three hundred words*.

2. **The Books.**—Besides (1) Harper's *Elements of Hebrew* by an Inductive method (\$2.00), there will be needed (2) a *Hebrew Bible* (\$2.25), (3) Harper's *Elements of Hebrew Syntax* (\$2.00), (4) Gesenius' (Mitchell's Davies') *Grammar* (\$2.40), or Green's *Hebrew Grammar* (\$2.60), (5) a *Hebrew Lexicon*, (6) *Hebrew Vocabularies* (\$1.00).

3. **The Instruction-sheet.**—Each instruction-sheet consists of four printed pages of Notes, Suggestions and Questions, including (1) Inductive Notes, based upon the passage translated; (2) Grammatical Notes on the passage translated, with reference to the Principal's *Elements of Hebrew* and *Elements of Hebrew Syntax*, to Gesenius' (Mitchell's Davies'), and Green's *Hebrew Grammars*; (3) Principles of Syntax; (4) Lexicographical Notes; (5) General Questions on Geographical, Archæological and Exegetical points which come up in the lesson; (6) Verses to be memorized; (7) Grammar-lesson; (8) Recitation-lesson.

## IV. FOURTH COURSE, POST-EXILIC PROPHETS.

1. **The Work.**—The Fourth Course, consisting of *twenty* double lessons, for graduates of the Third Course and

others of a corresponding degree of proficiency in the language, includes the following:—

## IV. FOURTH COURSE, POST-EXILIC PROPHETS.

[Continued.]

1) The critical translation and exegetical study of the books of Haggai, Zechariah and Malachi.

2) The study of Hebrew Syntax, especially the subject of the *tense* and *sentence*.

3) The study of the Hebrew accents and system of accentuation.

4) The study of the principles of Hebrew poetry.

5) The study of the principles of Hebrew prophecy.

6) The memorizing of verbs and nouns which occur 10-25 times, in all about *eight hundred words*.

2. **The Books.**—Of the following lists of books, the first includes those which are required by the student, in addition to the Hebrew Bible and Lexicon; the second, those which are recommended to him:—

1) Harper's *Elements of Hebrew*, 8th edition (\$2.00), Chas. Scribner's Sons, New York; Harper's *Elements of Hebrew Syntax*, (\$2.00); Mitchell's *Gesenius's Hebrew Grammar* (\$2.40), Ira J. Bradley & Co., Boston; *Cambridge Bible for Schools and Colleges*, volume on Haggai and Zechariah (\$0.75), Macmillan & Co., New York; Briggs' *Messianic Prophecy* (\$2.00), Chas. Scribner's Sons, New York.

2) Driver's *Use of the Tenses in Hebrew* (\$1.90) Macmillan & Co., New York; Wright's *Zechariah and his Prophecies* (\$2.75), E. P. Dutton & Co.,

New York; Lange's *Minor Prophets* (\$3.00), Chas. Scribner's Sons, New York; Henderson's *Minor Prophets* (\$2.50), W. F. Draper, Andover.

3. **The Instruction-sheet.**—For each of the twenty lessons there is a printed Instruction-sheet. This sheet gives directions for the work in all its details, and for the best methods of doing it. It also indicates certain portions which the student is expected to write out as an examination-paper and submit to the instructor for criticism and suggestion.

4. **General Remarks:—**

1) No part of prophetic literature provides a better basis for the study of prophecy than do the books of Haggai, Zechariah and Malachi.

2) No period of Jewish history is more interesting or significant.

3) No books furnish richer material for expository sermons. It will be possible for the student, if a pastor, to make a most practical use of the results gained from the work in this course.

4) No books furnish better material for book-studies, and these will form a prominent feature of the course.

5) Of all subjects in O. T. exegetical work, that of the *tense* is the most vital.

6) The accents form one of the best commentaries on the O. T. books. It is a comparatively easy task to master them.

## V. FIFTH, SIXTH AND SEVENTH COURSES.

The remaining courses of the Hebrew series will be furnished as soon as it shall be found practicable. They will be as follows:—

1. **The Fifth Course** will take up Selected Psalms with a special study of (1) the historical element in the Psalms; (2) the origin and growth of the Psalter; (3) the poetical accents.

2. **The Sixth Course** will take up selected prophecies of Isaiah, with a

special study of (1) the historical background of Isaiah's prophecies; (2) the question of a Second Isaiah.

3. **The Seventh Course** will take up the *Book of Job*, with a study of the questions which are connected with the same.

[For information concerning the plan, the method, the tuition fee, etc., etc., see p. 21.]

## 2. COURSES IN ARAMAIC, ARABIC AND ASSYRIAN.

The Courses in the Cognate Languages are intended for those who desire to take up such languages (1) with a view to obtaining a broader knowledge of the Semitic family, (2) for the aid which a study of one or more of these languages may furnish for the better understanding of the Hebrew, or (3) for the sake of the literature and the philology of the languages themselves.

### I. THE ARAMAIC COURSE.

**1. The Work.**—This Course, consisting of forty recitations for beginners, includes the following:—

1) The comparative and analytic study of the Targum (Onkelos) of Gen. 1-10, in connection with the Hebrew.

2) The study of the grammar of the Aramaic as obtained by the comparison.

3) The reading of selections from various Targums, and of the entire Biblical Aramaic, viz., Dan. 2: 4b-7: 28. Ezra 4: 8-6: 18; 7: 12-26. Jer. 10: 11.

4) The memorizing of six hundred Aramaic words.

**2. The Books.**—Besides a Hebrew *Bible*, there will be needed only Brown's *Aramaic Method*, Parts I. and II. (\$2.75), Chas. Scribner's Sons, New York. Students are advised to purchase also Kautzsch.

**3. The Instruction-sheet.**—An Instruction-sheet will be furnished for each recitation, similar in character and aim to those prepared for the Hebrew Courses.

### II. FIRST ARABIC COURSE.

**1. The Work.**—This Course, consisting of forty recitations for beginners, includes the following:—

1) The mastery of the Arabic of Gen. 1 and 2. Suras 1, 64, 67 and 93.

2) The study of the grammar of the language in connection with these selections.

3) The critical translation of fifteen or twenty additional Suras.

**2. The Books.**—Lansing's *Arabic*

*Manual* (\$2.00), Chas. Scribner's Sons, New York; Flügel's *Koran* (\$6.50), Dieterici, *Arabisch-Deutsches Handwörterbuch zur Koran* (\$1.75), or Steingass' *Arabic-English Dictionary* (\$16.00), B. Westermann & Co., New York.

**3. The Instruction-sheet.**—An Instruction-sheet will be furnished for each recitation, similar in character and aim to those prepared for the Hebrew Courses.

### III. FIRST ASSYRIAN COURSE.

**1. The Work.**—This Course, consisting of forty recitations for beginners, includes the following:—

1) The mastery of the Assyrian (transliterated) text of Ašurbanipal's *First and Second Egyptian Campaigns*.

## III. FIRST ASSYRIAN COURSE.

[Continued.]

2) The study of the principles of the grammar in connection with these passages.

3) The translation of selected transliterated texts.

4) The mastery of the Cuneiform text of Assurbanipal's *First Egyptian Campaign* (see above), of the Assyrian Account of the Deluge, and of a portion of Istar's *Descent to Hades*.

5) The mastery of three hundred phonograms and ideograms, and the

memorizing of six hundred Assyrian words.

2. **The Books.**—The books needed for the First Assyrian Course are Lyon's *Assyrian Manual* (\$4.00), Delitzsch *Assyrian Grammar* (\$4.00).

3. **The Instruction-sheet.**—An Instruction-sheet will be furnished for each recitation, similar in character and aim to those prepared for the Hebrew Courses.

## IV. ADDITIONAL COGNATE COURSES.

Additional courses in Arabic and Assyrian, as well as courses in other Semitic languages will be furnished as soon as there shall be a sufficient demand.

[For information concerning the plan, the method, the tuition-fee, etc., etc., see p. 17].

## 3. COURSES IN BIBLICAL GREEK AND THE NEW TESTAMENT.

## I. FIRST COURSE, FOR BEGINNERS.

1. **The Work.**—The First Course, consisting of forty recitations for beginners, includes the following:—

1) The absolute mastery of the Greek of chapters 1-4 of the Gospel of John.

2) The study of the most important principles of the language in connection with these four chapters.

3) The mastery, in the grammar, of (a) the letters and their classification; (b) vowels and their contraction; (c) euphony of consonants; (d) the noun-declensions; (e) the adjective declensions; (f) pronouns; (g) the regular verb (throughout); (h) contract verbs; (i) verbs in *μ*; (j) prepositions, adverbs and conjunctions; (k) the leading principles of syntax.

4) The memorizing of Greek words occurring in the New Testament more than 50 times, in all about *three hundred*.

2. **The Book.**—For the work in this course there is needed Harper and Weidner's *Introductory New Testament Greek Method*, 12mo., pp. 520, (\$2.50), Chas. Scribner's Sons, New York.

3. **The Instruction-sheet.**—For each recitation, the student will receive an instruction-sheet, which contains full directions as to the work to be done, the order to be followed, etc., etc., together with an examination-paper on the work prescribed.

4. **The Lessons.**—Each lesson assigned includes (a) notes on one or more verses; (b) observations; (c) grammar lesson; (d) vocabulary; (e) exercises (Greek-English and English-Greek); (f) review topics. Principles of syntax, tabular statements and special reviews are introduced as often as is deemed wise.

## II. SECOND COURSE, FOR REVIEWERS.

**1. The Work.**—The Second Course, consisting of forty recitations, for those who have taken the First Course, or who, having become "rusty," desire to review thoroughly from the beginning, includes the following:—

1) A rapid review of everything included under the First Course. Those, however, who have taken the First Course are allowed to omit certain portions.

2) The critical study and translation of Chapters 5-21 of the Gospel of John.

3) Reading at sight of the First Epistle of John.

4) That portion of the grammar not included in the First Course, viz., (a) the various classes of verbs, (b) irregular verbs, (c) irregular nouns, (d) contract nouns and adjectives, (e) comparison of

adjectives, (f) compound nouns, (g) peculiarities of N. T. grammar.

5) The inductive study of the most common principles of syntax.

6) The memorizing of the words which occur 5-50 times, in all over *eight hundred words*.

**2. The Book.**—For the work in this course there is needed Harper and Weidner's *Introductory New Testament Greek Method*, (\$2.50).

**3. The Instruction-sheet.**—For each recitation, the student receives an instruction-sheet, which contains full directions as to the work, notes on a passage assigned for rapid translation, and an examination-paper on the work prescribed.

**4. The Lessons.**—The lessons of this Course are similar in style and contents to those of the First Course.

## III. ADDITIONAL NEW TESTAMENT (GREEK) COURSES.

The remaining courses of the New Testament (Greek) series will be furnished as soon as it shall be found practicable. They will be as follows:—

**1. The Synoptic Gospels.**—The Gospels of Matthew, Mark and Luke will be read rapidly but critically. Special attention will be paid to

1) The study of the Syntax, including a careful comparison of the phenomena of N. T. Greek Syntax with those of classical Greek, together with what explanations of these phenomena may be desirable.

2) The fixing of the vocabulary of the Greek N. T. with a view to sight reading.

3) The mastery of the outline of the life of Jesus Christ so far as given in these Gospels.

4) A more or less careful consideration of the problems of the origin and date of these Gospels.

**2. Paul's Epistles to the Corinth-**

**ians.**—This course will include a critical study of these Epistles, embracing among other points

1) Special study of the syntactical peculiarities.

2) Careful exegesis of selected passages.

3) Sight-reading in the Acts of the Apostles.

4) An outline of the history and life of the earliest Christian communities.

**3. Paul's Epistle to the Romans.**—This will include among other things

1) A careful exegetical study of the whole Epistle, with a view to ascertaining Paul's System of Doctrine.

2) Sight-reading in the Epistle to the Galatians.

3) Exhaustive consideration of special points of exegesis or doctrine.

## 5. COURSES IN THE ENGLISH OLD TESTAMENT.

### 1. FIRST COURSE,—SAMUEL, SAUL, DAVID AND SOLOMON.

**1. The Work.**—The first course, consisting of twenty-four recitations, includes the following: (1) the books of Samuel and a portion of 1 Kings; (2) the period of history which they cover; (3) the literature of the period; (4) the more important topics connected with these books, this history and this literature.

**2. The Subjects of the Recitations.**—(1) Samuel's early life (1 Sam. 1: 1-4: 1a); (2) the close of the Theocracy; (3) Saul appointed, elected, and established (8-11); (4) Saul's reign till his rejection (12-15); (5) David introduced at court, and banished (16-19); (6) David's outlaw life (20: 1-23: 28); (7) David's outlaw life (cont.) (23: 29-27: 12); (8) Saul's last days (28: 1-31: 13); (9) David's reign over Judah, and in Jerusalem (2 Sam. 1-6); (10) David's reign over all Israel until his sin (2 Sam. 7-12); (11) Absalom's rebellion (2 Sam. 13-18); (12) David restored; some appendices (2 Sam. 19-24); (13) The Psalms of David, special topics;

(14) The Psalms of David, first period; (15) The Psalms of David, second period; (16) The Psalms of David, third period; (17-24) The remaining material relating to the period, and the consideration of general subjects.

**3. The Books.**—For the work in this course there are needed (1) The Revised Version; (2) Kirkpatrick's *1 and 2 Samuel*, Cambridge Bible for Schools and Colleges, 2 vols., price per vol. .90 (Macmillan); (3) *Inductive Studies on Samuel, Saul, David and Solomon*, published in "The Old and New Testament Student," Vol. IX, July-Dec., 1889, price .75; (Student Pub. Co., Hartford, Ct.) [Other books are referred to, but only these *must* be purchased.]

**4. The Direction-sheet.**—For the course the student will receive a direction-sheet, which contains full instructions about the work to be done, the order to be followed, etc., etc., together with an examination paper on the work outlined in each study.

## II. ADDITIONAL COURSES IN THE ENGLISH OLD TESTAMENT.

The course indicated above is now ready. A second will be ready July 1st, 1890. One new course will thereafter be announced every year until seven courses shall have been provided. These will appear in the following order:

**1. Second Course.**—The History and Literature of Israel and Judah, from the Division of the Kingdom to the fall of Samaria, including

1) A study of the circumstances leading to the Division.

2) General examinations of the characteristics of the historical books, Kings and Chronicles.

3) A mastery of the principal events in the Israelitish history of this period.

4) A general examination of the work

and writings of the Prophets who labored in this period, Elijah, Elisha, Jonah, Joel, Amos, Hosea, and portions of Isaiah and Micah.

**2. Third Course.**—The History and Literature of Judah from the Fall of Samaria to the Fall of Jerusalem, B. C. 587. The details need not be specified.

**3. Fourth Course.**—The History and Literature of the Jews during and after the Exile, to the close of the Canon.

**4. Fifth Course.**—Old Testament Prophecy, including

1) A study of the principal texts in Scripture relating to the subject of prophecy.

2) An examination of the most important Messianic prophecies in the order of their deliverance.

## II. ADDITIONAL COURSES IN ENGLISH OLD TESTAMENT.

[Continued.]

3) A study of the principles of prophecy, and the questions relating to it.

4) The formulating of a brief treatment of the "history of prophecy."

5. **Sixth Course.**—Old Testament Legislation, including

1) A study of the particular laws of the Mosaic Legislation.

2) An examination of the different views as to the origin and history of the laws.

6. **Seventh Course.**—Old Testament Poetry, including

1) A study of the lyric element, as found in Psalms.

2) A study of the Book of Proverbs.

3) A study of the Book of Job with the various problems which it presents.

4) A study of the Book of Ecclesiastes.

5) A consideration of the nature, scope, and contents of Old Testament Wisdom.

## 6. COURSES IN THE ENGLISH NEW TESTAMENT.

## I. FIRST COURSE.—THE LIFE OF THE CHRIST.

1. **The Work.**—The first course, consisting of twenty-four recitations, includes the following:—

(1) The study of the Gospel of Luke; (2) the comparison with it of the other Gospels; (3) the history of the Life of the Christ; (4) the study of the times in which he lived; (5) the origin and character of the Gospel; (6) careful investigation into words and phrases as they present themselves; (7) thoughtful consideration of special topics of history, exegesis and doctrine; (8) application of the material to present life and character.

2. **The Subjects of Recitations.**—

(1) The Gospels and the early Church, Luke 1:1-4; (2) Birth and Childhood of John and Jesus, Chs. 1, 2; (3) The Ministry of John, 3:1-22; (4) Beginnings in Galilee, 3:23-4:44; (5) Opposition, 5:1-6:11; (6) New Methods and Teachings, 6:12-49; (7) Growing Fame of Jesus, ch. 7; (8) The Galilean Ministry at its height, ch. 8; (9) Advance and Retreat, 9:1-50; (10) The Journey to the South, 9:51-11:13; (11) Conflicts with the Pharisees, 11:14-12:12; (12) Lessons for the Twelve, 12:13-59; (13) The Kingdom and the Judgment,

ch. 13; (14) Parables of Grace, Chs. 14, 15; (15) Parables of Judgment, 16:1-17:10; (16) Journeys and Teachings, 17:11-18:30; (17) Into the Shadow of Death, 18:31-19:48; (18) Controversies, ch. 20; (19) The Future, ch. 21; (20) Preparation for the End, ch. 22; (21) Trial and Crucifixion of the Christ, ch. 23; (22) His Resurrection and Ascension, ch. 24; (23) Jesus and His Times; (24) Jesus, the Christ.

3. **The Books.**—The books needed for this course are (1) a Bible—the Revised Version; (2) "Inductive Bible Studies," *Old and New Testament Student*, vols. X-XI, January-December, 1890, price \$1.50; (3) some good Commentary—Lindsay's *Luke* in "Handbooks for Bible Classes" (Scribner & Welford), price \$1.50; or Farrar's *Luke* in "Cambridge Bible for Schools" (Macmillan & Co.), price \$1.10, are recommended.

4. **The Direction-sheet.**—For the course the student will receive a direction-sheet, which contains full instructions about the work to be done, the order to be followed, etc., etc., together with an examination paper on the work outlined in each study.

## II. ADDITIONAL COURSES IN THE ENGLISH NEW TESTAMENT.

The Course indicated above is now ready. A second will be ready January 1st, 1891. One new course will thereafter be announced each year until seven courses shall have been provided. These will probably appear in the following order:—

**1. Second Course.** The Acts of the Apostles.—This course will include (1) a study of the book in its outline and contents; (2) a survey of early church history; (3) the careful consideration of special topics suggested by the material studied; (4) a special study of the work of Peter and James, with a consideration of their writings; (5) relations of the material to the church life of to-day.

**2. Third Course.** The Life and Writings of Paul.—This course will include (1) an outline of the life and labors of Paul; (2) a rapid survey of his writings, embracing (a) a study of the circumstances of their origin, (b) general analysis of their contents, (c) special topics suggested in the study of the material; (3) a summary of the doctrine of Paul and its relations to present life and thought.

**3. Fourth Course.** The Writings of John.—This course will include (1) a rapid survey of the Gospel and Epistles of John with (a) an analysis of the contents of each, (b) considerations of questions relating to their origin and relations; (2) a more or less careful study of each writing and the particular questions relating to each.

**4. Fifth Course.** Paul's Epistle to the Romans.—In this course the following points will be considered: (1) Careful reading and analysis of the Epistle; (2) exhaustive study of special topics of exegesis and doctrine; (3) the origin and purpose of the epistle; (4) bearing of its cardinal teachings upon present life and thought.

**5. Sixth Course.** Paul's Epistles to the Ephesians, Colossians and Philip-  
pians.—In this course will be taken up among other things: (1) detailed analysis of the contents; (2) exhaustive study of special topics; (3) heresies of the apostolic age; (4) the style of Paul; (5) religious teachings for our time.

**6. Seventh Course.** The Epistle to the Hebrews.—This course will include: (1) careful study of the course of thought with analysis of the epistle; (2) consideration of special topics; (3) questions of authorship and purpose; (4) the relations of the Old Testament and the New; (5) Old Testament quotations in the New; (6) religious teachings for our time.

## 7. GENERAL INFORMATION CONCERNING CORRESPONDENCE COURSES.

**1. The Plan.**—A printed Instruction-sheet is mailed to the student each week. This Instruction-sheet assigns the tasks which are to be performed, furnishes assistance and suggestions, thus guiding the work of the student as though he were in the recitation-room. Every week the student mails to the Instructor an *examination-paper*, on which he has written out (1) the tasks assigned in the Instruction-sheet; (2) the answers to such questions as may

be asked therein, and (3) any questions or difficulties which may have occurred to him in the study of the lesson. This examination-paper is promptly returned with the errors in it corrected, and with such suggestions as it may be thought best to offer. In this manner each lesson in the course is studied, and the results of the study submitted to the Instructor for correction, criticism and suggestion.

## 7. GENERAL INFORMATION CONCERNING CORRESPONDENCE COURSES.

[Continued.]

**2. Tuition.**—The Tuition-fee is eight dollars (\$8.00) *a year*, for a course in Hebrew, the Cognate Languages, the Greek New Testament or the Ancient Versions; five dollars (\$5.00) for each course in the English Bible. This fee includes payment for the Instruction-sheets received during the year. The student may advance as rapidly as he desires, provided he does satisfactory work; he cannot, however, cover more than forty lessons in an eight dollar course, or twenty-four lessons in a five dollar course, for one year's fee. If he finishes a course in less than a year, he may begin at once a new year for the next course.

N. B. The tuition fee is paid by the *year* and not by the *course*. The Institute will not be held responsible for further instruction, in case of the failure of any student to complete his course within the year for which he has paid tuition, without the payment of the second year's fee.

**3. Postage.**—The student is expected to inclose postage for the return of examination-papers. Those in foreign countries should remit with the tuition-fee an amount sufficient to cover the postage for the whole year.

**4. Instruction-sheets.**—Two Instruction-sheets will be sent as soon as the tuition-fee has been received. After that, at least one Instruction-sheet in advance will be forwarded, so that the student may always have material on hand. But in no case will Instruction-sheets be furnished more rapidly than they are used.

**5. Grades.**—The grade of each paper will be marked on a scale of ten, and each student will be informed of his average at the middle, and at the end of the Course.

**6. Certificate.**—At the end of each Course, those who have completed the work of that Course will receive a "*Course Certificate*" to that effect. For advanced certificates, see p. 27.

**7. Enrollment.**—Students may be enrolled in the School at any time during the year. There are no Classes, each student pursuing his work at home, and advancing as rapidly or as slowly as desired. Each applicant for membership is furnished with an application form, which he is expected to fill out and return to the Principal, and on receipt of this the necessary books and papers are sent to him.

**8. Preparation for the Theological Seminary.**—Nearly all the leading theological seminaries advise students to gain a preparatory knowledge of Hebrew before entering the seminary. Special arrangements have been made to accommodate those who may desire to devote a portion of the months of June, July and August to this work. By the preparation of four Lessons a week for ten weeks (June 15th to September 1st), the same work will be accomplished as that done during the four weeks of the Summer Schools. Instruction by *correspondence* will be given during these months of summer vacation (June, July and Aug.), as well as during the other months of the year.

## IX. *Summer School Department.*

The *Summer School* work of the Institute will include courses of instruction similar to those announced above, and will be conducted in accordance with two general plans:—

### I. "LOCAL BOARD" SUMMER SCHOOLS.

Summer Schools conducted in connection with Local Boards will be subject to the following regulations:—

1) The Local Board shall consist of such persons residing in a given locality as may be associated for the purpose of organizing a school in connection with the Institute. Directors of the Institute who reside in that locality, shall be ex-officio members of the Local Board.

2) The Local Board shall elect a Chairman, Secretary, and Treasurer, who shall perform the usual duties of such officers.

3) With the coöperation of the Principal of Schools of the Institute, the Board shall decide upon the time and place for holding the School and provide suitable accommodations for the same, subject to the approval of the Directors. They shall assume all responsibility for the expense of the School including the salaries of lecturers and teachers.

4) The Board shall act upon the appointments submitted to it by the Prin-

cipal of Schools for lecturers and instructors in the school; it being understood that no lecturer or instructor shall take part in the work of the School whose appointment has not been ratified first by the Local Board and secondly by the Directors of the Institute.

5) The Board shall collect all local subscriptions to the work and the tuition-fees of the School which it shall conduct; and shall pay over to the Treasurer of the Institute a sum equivalent to ten per cent. of the total amount, to be used in the payment of the general expenses of the Institute. This shall not be construed to prevent the Treasurer of the Institute from accepting for the general work of the Institute specially designated subscriptions from a given locality.

6) The Local Board shall make an annual report to the directors of funds collected and disbursed, of the scope and character of the schools for the year, and of such other particulars as may be called for by the Directors.

### II. "ASSEMBLY" SUMMER SCHOOLS.

Summer Schools conducted in connection with Chautauqua or other Assemblies, shall be subject to the following regulations:—

1) The trustees of the Assembly, or their representatives, shall, with the coöperation of the Principal of Schools of the Institute, decide upon the time and place of holding the school, provide suitable accommodations for the same, subject to the approval of the Directors. They shall also assume all responsibility for the payment of the expenses of said School, including the salaries of lecturers and instructors.

2) The trustees of the Assembly, or their representatives, shall pass upon

the courses of study suggested by the Principal and the appointments of instructors and lecturers submitted by him, their approval and ratification being subject to the further approval and ratification of the Directors.

3) The trustees of the Assembly, or their representatives, shall collect all tuition fees charged for instruction in the School, and shall retain the balance remaining, after paying to the Treasurer of the *Institute of Sacred Literature* ten per cent. of the same, to be used in defraying the general expenses of the Institute. The tuition fee is not to be understood as including fees paid for examinations in connection with said Schools.

### III. GENERAL REMARKS.

It is believed that *Local Board* Summer Schools may be organized to good advantage in many cities. There ought certainly to be such schools in or near Boston, New York City, Philadelphia, Chicago, St. Paul or Minneapolis, Kansas City, and San Francisco. In at least three of these cities arrangements will be made for holding schools during the summer of 1890. *Are there not friends of Biblical study in each city who will appreciate the importance of the situation and take the necessary steps toward the organization of a Local Board?*

The Superintendents of Instruction in the many Chautauqua Assemblies are invited to consider the practicability of the plan indicated above for the *Assembly School*. Already arrangements have been completed by which the Bible work (in English, Hebrew and Greek) at Chautauqua, N. Y., for 1890, will be carried on under this plan.

Correspondence with a view to the organization both of Local Board Schools and Assembly Schools is invited. Address the Principal of Schools, William R. Harper, New Haven, Conn.

### X. *The Special Course Department.*

Courses of instruction, similar to those announced above in connection with the Correspondence School Department, will be organized under *this* department in accordance with the following regulations. Associations thus organized will be called "Institute Bible Clubs:"

1. An *Institute Bible Club* shall consist of six or more persons who unite in pursuing one or more of the courses offered by the American Institute of Sacred Literature.

2. The *Club* shall have a Leader and a Secretary. The Leader should be one who is able—either independently, or with such assistance as he may receive through instruction furnished by the Institute—to guide the study of the club. His appointment must be formally approved by the Principal of Schools. The Secretary shall attend to the business details of the *Club*.

3. The *Club* may be organized

1) In connection with one or more churches of a neighborhood.

2) In connection with a Sunday School.

3) In connection with a young people's society, for example, "The Young People's Society of Christian Endeavor," or "The Oxford League."

4) In connection with college or local Y. M. C. Associations.

5) In connection with an academy, a college, or an institution of learning of any kind.

6) Independently of any such organizations.

4. The Bible Clubs may be either Corresponding or Non-Corresponding Clubs.

1) Corresponding Clubs work under the direct supervision of the Institute, and are entitled to the advice and assistance of an instructor; Non-Corresponding Clubs work independently.

2) A Corresponding Club receives for each member a Direction sheet which furnishes minute directions for general, individual, and concerted work upon each "study" of the course taken up. The club as a whole (through its leader) also receives an examination sheet for each study.

3) Corresponding Clubs are expected to forward regularly, through the leader, to the Principal of Schools for criticism (1) the material of each study as worked out in accordance with the direction-sheet; (2) the answers to the examination questions; (3) such unsolved questions as the Club desires to submit.

## X. *The Special Course Department.*

[Continued.]

4) Corresponding Clubs will receive regularly in return from the Principal (1) criticisms on the work submitted to him; (2) answers to the questions\* proposed; (3) suggestions in reference to the work of the Club; (4) advance examination sheets.

5) A Non-Corresponding Club receives for each member a direction-sheet, similar to the one furnished for Corresponding Clubs, but maintains no regular communication with the Institute.

5. The members of a "Club" are expected to pay *pro rata* to their Secretary a sum which shall cover the expenses of their work, it being understood (1) that out of this sum the leaders shall receive whatever compensation may have been agreed upon; (2) that the sum paid by each member shall be at least one dollar for the course; and (3) that, in the case of a Non-Correspondence Club, of the fees thus paid by members, and of all other receipts, whether from subscription or from lecture courses, the sum of ten per cent. shall be paid to the Treasurer of the Institute of Sacred Literature, to assist

in defraying the general expenses of the Institute; (4) that a Correspondence Club shall pay to the Institute an annual fee of one dollar per member.

6. As soon as a Club of either description has been formed and organized, the Secretary should forward to the Principal of Schools (1) a list of the names of the officers and members; (2) the fees which are payable to the Institute; (3) an exact statement of the course to be pursued, the frequency of meeting, and the general plan of work; (4) the date at which the Club expects to complete its work. When this is received the Club will be enrolled and the material to which it is entitled will be immediately forwarded to the leader.

7. The Leader of a Club, whether corresponding or non-corresponding, may make an arrangement by which he himself shall study by correspondence in advance the course which is later to be taken up by the Club.

8. Examinations will be held at the close of the work of each "Club." For particulars see pp. 24, 26. All examination fees are paid directly to the Institute.

## XI. *Examination Department.*

A principal feature of the work of the Institute will be the offering of "Examinations" upon subjects and courses of study connected with the Bible. These examinations will be subject to the following regulations:—

### 1. To whom offered:

1) To those who have studied in connection with some department of the Institute, whether

(1) In the courses of the Correspondence School Department.

(2) In the courses of the Summer School Department.

(3) In the Special Course Department.

2) To those who have studied in Theological Seminaries, Colleges, or Institutions of higher learning.

3) To those who have studied in Sunday Schools.

4) To those who have studied privately.

The system, in other words, is intended to adjust itself to the circumstances of every individual who is interested in the study of the Bible.

### 2. The Examination Curriculum.

The examination will be based upon a definite and systematically arranged curriculum of study, known as the Bible

\* The Institute will gladly spend time in research for the sake of satisfactorily answering proper questions. It will not consider "catch" questions nor questions which the club itself is equally competent to answer.

## XI. Examination Department.

[Continued.]

Curriculum of the Am. Inst. of Sac. Literature (see pp. 25-27).

### 3. The Plan of Holding Examinations.

1) *Regular Examinations.* On the last day of each Summer School or *Special Course*, held under the auspices of the Institute, a written examination, called Regular Examination, upon any or all of the courses or subjects indicated in the Institute's curriculum, will be conducted by the Principal of this school, or Leader of the Club.

(1) The examination will be open to any one who may desire to undertake it.

(2) Application, however, for such examination must be made at least two weeks before the date of the examination, and must (a) indicate the particular course or subject upon which examination is desired, and (b) be accompanied

by the regular examination fee, one dollar.

2) *Special Examinations.* Besides the regular examinations held in connection with Summer Schools and Special Courses, *special* examinations will be held at any time or place at which suitable arrangements can be made for conducting the same. Special examinations will be subject to the following regulations:

(a) They will be open to all persons who make application, whether or not such person has studied in connection with the Schools or Clubs of the Institute.

(b) Application must be made at least six weeks before the date of the examination, and must indicate the particular course or subject upon which examination is desired, and be accompanied by the *special* examination fee, two dollars.

[For special examination on the Gospel of Luke, see pp. 28, 29.]

## XII. Examination Curriculum.

The following is a list of the subjects included in the curriculum. To this list other subjects will be added from time to time. At a later date, it is proposed to publish, for the aid of those undertaking the examinations, a minute outline of each subject with references to the best authorities.

### I. HEBREW AND OLD TESTAMENT SUBJECTS.\*

- \*1. Hebrew Grammar (Etymology).
- \*2. Hebrew Grammar (Syntax).
- \*3. Textual Criticism of the Old Testament.
- 4. General Introduction to the Old Testament.
- 5. Special Introduction to the Hexateuch.
- 6. Special Introduction to the Prophetic Books.
- 7. Special Introduction to the Hagiographa.

- 8. The Early History and Institutions of Israel.
- 9. The History and Literature of the United Israel.
- 10. The History and Literature of Israel and Judah from the Disruption to the Fall of Samaria.
- 11. The History and Literature of Judah from the Fall of Samaria to the Fall of Jerusalem.
- 12. Exilic and Post-Exilic History and Literature.

\* Courses marked with a star can be pursued by those only who have a knowledge of Hebrew.

## XII. *The Examination Curriculum.*

[Continued.]

13. The History and Literature of the Jews from the close of the Old Testament Canon until the coming of the Messiah.

14. Old Testament Prophecy.

15. Old Testament Wisdom.

16. Old Testament Legislation.

17. Old Testament Theology.

18. Old Testament History.

19. The Geography of the Old Testament.

20. Old Testament Archæology.

21. The History of outside nations, bearing on Israel's History.

22. The Chronology of the Old Testament.

23. Old Testament Hermeneutics.

24-40. Individual Books or groups of Books.

### II. NEW TESTAMENT SUBJECTS.\*

\*1. The Grammar of New Testament Greek.

\*2. Textual Criticism of the New Testament.

3. General Introduction to the New Testament as a whole.

4. Special Introduction to the Historical Books.

5. Special Introduction to the Epistles.

6. The Life of the Christ.

7. The History of the Early Church in the Book of Acts.

8. The Life and Writings of the Apostle Paul.

9. Romans.

10. I. and II. Corinthians.

11. Ephesians, Colossians, Philemon and Philippians.

12. The Gospel and Epistles of John.

13. The Epistle to the Hebrews.

14. The Book of Revelation.

15. Biblical Theology of the Synoptic Gospels.

16. Biblical Theology of John's Gospel.

17. Biblical Theology of the Pauline Epistles.

18. Biblical Theology of Peter and James.

19. Palestine in the Time of Christ.

20. Jewish Literature in the Time of Christ.

21. Græco-Jewish Literature in the Time of Christ.

### III. SUBJECTS IN CONNECTION WITH THE COGNATE LANGUAGES.

1. Assyrian Grammar.

2. Arabic Grammar (Etymology).

3. Arabic Grammar (Syntax).

4. Syriac Grammar.

5. Aramaic Grammar.

6. Biblical Aramaic Grammar.

7. Ethiopic Grammar.

8. Comparative Semitic Grammar.

9. Comparative Semitic Lexicography.

10. Historical Assyrian Inscriptions.

11. New Babylonian Inscriptions.

12. Old Babylonian Inscriptions.

13. Non-historical Cuneiform Inscriptions.

14. One Thousand and One Nights.

15. Kuran.

16. Arabic poetry.

17. Dillmann's Ethiopic Chrestomathy.

18. Rödiger's Syriac Chrestomathy.

19. Targumic Literature.

20. Biblical Aramaic.

21. Babylonian and Assyrian History.

22. History of Mahomet.

23. History of Assyrian discoveries and the decipherment of the Cuneiform Inscriptions.

24. Geography of Assyria and Babylonia.

\* Subjects marked with a star can be pursued by those only who have a knowledge of Greek.

## IV. SUBJECTS IN CONNECTION WITH THE VERSIONS.

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| <ol style="list-style-type: none"> <li>1. Introduction to the Septuagint.</li> <li>2. Introduction to the Targums.</li> <li>3. Introduction to the Vulgate.</li> <li>4. Introduction to the Peshitto.</li> <li>5. Introduction to the Ethiopic Version.</li> <li>6. General Comparison of the Versions.</li> <li>7. Use of the Septuagint in Textual Criticism.</li> <li>8. Use of the Targums in Textual Criticism.</li> <li>9. Use of the Vulgate in Textual Criticism.</li> <li>10. Use of the Peshitto in Textual Criticism.</li> </ol> | <ol style="list-style-type: none"> <li>11. Use of the Ethiopic Version in Textual Criticism.</li> <li>12. Use of the Septuagint in Exegesis.</li> <li>13. Use of the Targums in Exegesis.</li> <li>14. Use of the Vulgate in Exegesis.</li> <li>15. Use of the Peshitto in Exegesis.</li> <li>16. Use of the Ethiopic Version in Exegesis.</li> <li>17. The Septuagint of Jeremiah, on the basis of Workman's "Jeremiah."</li> <li>18. The Septuagint of I. and II. Samuel, on the basis of Wellhausen's "Samuel."</li> <li>19. The Versions of Ezekiel, on the basis of Cornill's "Ezekiel."</li> <li>20. The Versions of Micah, on the basis of Ryssel's "Micah."</li> </ol> |
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XIII. *Certificates of Work.*

At the completion of a course of work in the Correspondence School or Summer School, a certificate for that course will be given. Upon the passing of the examination offered on any course, a certificate for that course will be granted. For three courses in any department or departments, there will be given an Elementary certificate; for six courses, an Intermediate certificate; for nine courses, a Progressive certificate; for twelve courses, a First Advanced certificate; for fifteen courses, a Second Advanced certificate, etc., etc. *For additional information address the Principal of Schools.*

**WILLIAM R. HARPER, New Haven, Conn.**

[**Notice.**—All publications referred to in this "prospectus" may be ordered through the Principal of Schools, the remittance for the same being enclosed with the tuition-fee. Remit by New York cheques, or drafts on any National Bank Express Money Order, or Post Office Money Order, or by registered letter.]

## A Special Examination on the Gospel of Luke.

### The Announcement.

**1. The Offer.** *The American Institute of Sacred Literature* will offer, to any who may desire to take it, an examination on the *Gospel of Luke*. The examination will cover, in general, the historical facts relating to the life of the Christ, and the literary facts connected with the Gospel of Luke.

**2. For Whom:** (1) Individuals, (2) Bible classes, (3) Sunday schools. Arrangements will be made for the examination *in any part of the world*.

**3. Four Grades.** To adapt it to the needs of different classes of Bible students, four grades of the examination paper will be prepared: (1) The *Advanced* grade for ministers, theological students, and persons who have done close and critical work; (2) the *Progressive* grade, for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the *Intermediate* grade for Bible classes, the members of which are fifteen to twenty years of age; (4) the *Elementary* grade for those who are ten to fifteen years of age. Care should be taken to *select the proper grade*.

**4. Preparation.** It is sufficient to say that the student will be expected to have a reasonable familiarity with (1) the details of the life of Jesus, (2) the history, customs, and manners of the time, (3) the teachings of Jesus and the great purpose of his work, (4) the book of Luke as a literary production, its purpose, style, peculiarities, etc. The careful study of the International Sunday School Lessons *ought* to be a sufficient preparation. For a definite course of study, covering the whole book, attention is called to the course on Luke which serves as a basis of the work done in the *Correspondence Department* of the Institute of Sacred Literature.\* Thorough study, however, by any method whatsoever, will prepare a student for the examination.

**5. Time.** The examinations will be held in all parts of the world on one day, viz., Tuesday, December 30th. When another day in the same week is more convenient, it will be so arranged. The examination will begin at 10 A. M. and continue until 12 M., or begin at 7.30 P. M. and continue until 9.30 P. M.

**6. Places.** The examination will be offered in at least *one thousand* localities. Arrangements will be made, if it is desired, by which the examination may be taken, *even by one person*, at any place which may be reached by mail. (For particulars see below.)

**7. Special Examiners.** A list of one thousand or more *special examiners* will be published before March 1st. These examiners will have charge of the Institute examinations in the immediate locality in which they reside. They will conduct the examination and forward the papers to the office of the Institute. The special examiner or his assistant will, if desired, receive enrollments and fees for examinations (see below, under enrollment).

**8. Enrollment.** Individuals or groups (large or small) who desire to take the examination, will forward to the Principal of Schools *at the earliest possible date*, either directly or through the special examiner of the locality (1) their names, (2) their fees (see below), (3) the grade of examination desired (this may be altered at any time before December 1st, 1890), and (4) in case no special examiner has

\* For specimen copies of studies in this course, and for an EXAMINATION-DIRECTION-SHEET on Luke, intended to show the steps to be taken by the student in preparation for such an examination study so as to do thorough work, address *with stamps* as above.

been appointed, the name of a minister or Sunday School Superintendent who will consent to perform the service of examiner. These names will be enrolled and correspondence will at once be entered into with the individual chosen as special examiner, through whom all further announcements will be made to those who apply for the examination.

**9. The method of conducting the Examination.** At such place as may be indicated by the special examiner applicants will meet. The paper containing the printed questions (according to the grades selected) will be placed in their hands. The answers must be written in ink, on one side of the paper, as legibly as possible, the writer's name being clearly inscribed at the top of each page. Two hours only will be allowed. At the end of that time, those examined will place their answers in the hands of the examiner, who will at once forward them to the Principal of Schools.

**10. Certificates.** Each set of answers will be submitted for examination to an instructor, appointed by the Directors of the Institute. The answers will be graded on the basis of *ten*. All papers having a grade of *seven* will entitle the writer to a certificate. Papers graded from 7. to 8.5 will receive B or second-class certificates; papers from 8.5 to 10, will receive A or first-class certificates.

**11. Published List.** A complete list of all persons to whom certificates are granted will be printed and mailed to every person who took the examination. No name will be published in this list, if the owner of the name objects. Persons whose names are not in the list will understand that they have not passed the examination.

**12. Fee.** It will easily be seen that the work proposed is one attended with great expense to the Institute. There will be the cost of (1) general advertising, (2) correspondence with persons desiring the examination, (3) correspondence with special examiners, (4) printing of examination-papers, (5) mailing of examination-papers, (6) postage or expressage on the answers sent in, (7) salaries of men competent to inspect the examination-papers, (8) printing of certificates, (9) mailing of certificates, (10) publishing and distributing the list of names. In view of all this expense, the following schedule of fees will, it is believed, be regarded as very low. It is not supposed that the fees will pay all the costs of the examination:

- 1) For individual examinations, \$2.00.
- 2) For groups of 2-5, \$1.00 each.
- 3) For groups of 6-10, 75 cents each.
- 4) For groups of 11-50, 60 cents each.
- 5) For groups of 50 and above, 50 cents each.

**13. In General.** Attention is called to the following points:

1. Questions on any points not covered by this statement will be gladly answered, but please read carefully the statement in order to be certain that your question is not already answered.

2. All applications with fees must be received, if from the United States or Canada, before December 1st; if from foreign countries, before November 1st.

3. Do not wait until November before deciding that you will take the examination or before enrollment. The fact of having enrolled will be a powerful incentive to the prosecution of the work.

4. Fees paid before September 1st will be returned to the sender, if called for, if ill health should compel the student to give up the work of preparation for the examination; but no fee will be returned after December 1st.

Address all inquiries to the Principal of Schools, WILLIAM R. HARPER, New Haven, Conn.

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## BULLETIN FOR STUDY

IN THE SERIES

## THE FORESHADOWINGS OF THE CHRIST.

## IN GENERAL.

1. *Work regularly.* Have a definite time for your work every day, and as regularly as possible use that time for your work.

2. *Read intelligently.* Consider as you read whether you understand what you are reading. If there is a word the meaning of which you do not know, look it up. Many such words can be found in any English dictionary; of others you will find explanation in footnotes on the Direction sheets. But do not, if you can avoid it, pass over a word without knowing what it means.

3. *Read attentively.* Notice the character of what you are reading. If it is narrative, it is necessary to fix in mind the facts narrated. If it is teaching, like attention must be given to what is taught. In any case, try to fix the substance of the section in mind as you read. Above all, keep constantly in mind the *subject* we are studying. The portions of the Old Testament which are necessarily omitted in this course will constantly tempt you aside. Dismiss all questions and investigations which do not bear upon the subject, and fix in your memory only the steps in the development and progress of the Messianic idea.

4. *Record the results of your study.* Have your note-book always at hand as you study, and use it freely to make your thought clear, and to help you to hold what you have gained. Every day's reading ought to give you some result so clear and definite that you can write it down. Frequently let your note be a summary in your own words of the narrative or teaching of the passage studied. At other times note down whatever most impresses you, whatever you have got for yourself from the passage.

5. *Make frequent reviews with the special subject of the course in mind.* The portions assigned for each day's reading are usually brief. Much of what is most interesting and instructive will come to you only as you connect these short portions together, and see the events or the teachings in relation to each other. Often turn back and recall what you have read, using the section-titles to help you if necessary. Do this again and again. Much of the force and beauty of the Old Testament writings lie in their highly figurative character, therefore strive to grasp the full force of the figurative language. Dwell upon it. Think of it in connection with the times in which the words were spoken. Picture to yourself the conditions of social and political life, and so enable yourself to appreciate the added strength given to the statements by the figurative expression.

6. *Study with open mind and heart.* The study of the Bible ought not only to store the mind but to mould the heart and shape the life. It is possible, indeed, to be in too great haste to find the practical lesson in every passage. You must first of all get the facts and the teachings, as facts and teachings; and many of the best lessons, as already suggested, come not from a single section but from the readings of many days. God was dealing with a primitive people. It was necessary, therefore, that he should sometimes adapt his teaching to their particular circumstances, environment, and ability to comprehend. He was all the time, however, teaching fundamental principles of life, which, although finding their perfect expression only in Jesus Christ, are yet essential teachings of these Old Testament writings. They may therefore convey to your heart some helpful lessons as effectively as the words of Christ himself. See to it that your heart is open to them, and when these lessons come fail not to receive them and to live by them.

NOTE.—The Revised Version of the Bible should be used wherever possible. It is, especially for the study of the Old Testament, much superior to the Old Version, not only because of the more accurate translation, but also on account of its attention to the literary form of the original.

## ANALYTICAL OUTLINE.

## PART III.

FORESHADOWINGS FROM THE PERIOD OF THE  
UNITED KINGDOM.

- |                                                          |                                  |                                                     |                                                          |
|----------------------------------------------------------|----------------------------------|-----------------------------------------------------|----------------------------------------------------------|
| § 28. The times of the judges.                           | Judges 21:25; 1 Sam. 3:1.        | § 42. The wars of David.                            | 2 Sam. 8:1-14.                                           |
| § 29. The times of Eli.                                  |                                  | § 43. The future of David's seed.                   | Psalms 18:43-50.                                         |
| § 30. The promise of a true Priest.                      | 1 Sam. 2:12-26.                  | § 44. The Warrior King.                             | Psalms 110.                                              |
| § 31. Jehovah and his Anointed.                          | 1 Sam. 2:35, 36.                 | § 45. After death, what?                            | Psalms 16.                                               |
| § 32. The earlier work of Samuel.                        | 1 Sam. 2:1-10.                   | § 46. The last words of David. The Davidic Dynasty. | 2 Sam. 23:1-7.                                           |
| § 33. The later work of Samuel. The gathering at Mizpah. | 1 Sam. 3:1-21.<br>1 Sam. 7:5-17. | § 47. The reign of Solomon.                         | 1 Kings 2:12; 3:1-3; 3:28; 4:1, 21; 6:1; 7:1; 8:1-11:43. |
| § 34. The anointing of Saul.                             |                                  | § 48. The established King.                         | Psalms 2.                                                |
|                                                          | 1 Sam. 10:1, 17-25; 11:14, 15.   | § 49. The characteristics of the ideal kingdom.     | Psalms 72.                                               |
| § 35. Samuel's farewell address.                         | 1 Sam. 12:1-25.                  | § 50. The union of Israel and the world.            | Psalms 45.                                               |
| § 36. The rejection of Saul.                             | 1 Sam. 15:10-31.                 | § 51. The prediction of a division of the kingdom.  | 1 Kings 11:26-40.                                        |
| § 37. The anointing of David.                            | 1 Sam. 16:1-13.                  | § 52. The division of the kingdom.                  | 1 Kings 12:1-20.                                         |
| § 38. The ideal man.                                     | Psalms 8.                        |                                                     |                                                          |
| § 39. The removal of the Tabernacle.                     | 2 Sam. 6:1-20.                   |                                                     |                                                          |

### SPECIFIC DIRECTIONS FOR STUDY.

(NOTE.—The section numbers refer to the sections of the preceding Outline. The suggestions on the study of each day though by no means covering all the work that might be done, are made fuller this month than will perhaps be necessary here after. In later sheets the student will be thrown more upon his own responsibility.)

Abbreviations: C., Chart; M., Map; R. V., Revised Version of the Bible; A. V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; *ff.*, following.

*First day.* § 28. Read Judges 21:25, 1 Sam. 3:1, and from these verses picture to yourself the condition of Israel without king and without the word of the Lord. Read in this connection concerning the repeated acts of sin, and the punishment inflicted upon them since their occupation of the land (Judges 3:7, 8; 4:1, 2; 6:1, 2; 13:1). Consider the results of this long period of backsliding, in their effect upon the progress of the scheme of deliverance.

*Second day.* § 29. Read about the doings of Eli's sons (1 Sam. 2:12-26), and consider how low the priesthood must have fallen to make it possible for such things to happen. Remember, now, that at this time Israel has no king, no independence; that no divine communications are being revealed; that the priests of the period have brought disgrace upon the priesthood.

*Third day.* § 30. Read 1 Sam. 2:27-36, and consider (1) the reason assigned for the change in the priesthood; (2) the declaration that Eli's sons shall fall, and (3) the characteristics of the priest who shall be raised up (v. 35). Read also 1 Kings 2:26, 27 and note the fulfillment of the prophecy.

*Fourth day.* § 31. Read Hannah's song (1 Sam. 2:1-10), and consider what is said about (1) Jehovah (vs. 1-3); (2) his control of the world and man (vs. 4-9); (3) his treatment of the righteous and the wicked (v. 10). Note also the use of the words "king" and "anointed," in v. 10, in anticipation of a king who was to be appointed.

*Fifth day.* § 32. Read the story of Samuel's call in early life (1 Sam. 3:1-21), and note the various circumstances described in the story, the clearness of the call, and the essential idea, namely, the early awakening in Samuel of the prophetic gift.

*Sixth day.* §33. Remembering that many years, in which the Israelites have been under Samuel's guidance, have now passed, catch a glimpse of the later work of Samuel, as revealed in 1 Sam. 7:5-17. Note the details of the gathering, the summons, prayer, fasting, confession, pouring out of water, civil organization, approach of

Philistines, burnt offerings, the thunder, defeat. Note, further, Samuel's position among his countrymen and the regular work of his office (vs. 16 and 17). In order to make the picture more vivid look up on the map the location of Mizpah, Ramah, and the Philistine cities. Note the close proximity of the country of the Philistines, and consider the ease with which they came up to the attack.

*Seventh day.* § 34. Read 1 Sam. 9:27, 10:1, 10:17-25, 11:1-15, and note the three ways in which Saul received appointment: (1) by God, in the anointing; (2) by the people in the election, the casting of lots; (3) by his force of character, shown in the contest with the Ammonites.

*Eighth day.* § 35. Read Samuel's farewell address (1 Sam. 12:1-25), and consider (1) Samuel's integrity (vs. 1-5); (2) the people's ingratitude (vs. 6-12); (3) the condition on which their future turns (vs. 13-18; (4) the final warning (vs. 24, 25). Keep always in mind that in all this we are studying the various steps in the history of the nation out of which later on was to come the Christ.

*Ninth day.* § 36. Read 1 Sam. 15:10-31, and consider (1) the reason for Saul's rejection; (2) the story of Saul and the Amalekites (see, also, 15:1-10); (3) the significance of the great prophetic doctrine in verses 22 and 23, namely, God desires obedience, not sacrifice; (4) the subsequent attitude of Samuel towards Saul.

*Tenth day.* § 37. Read the story of David's anointing (1 Sam. 16:1-13.). Study the story until you can narrate it in your own words, and extract from it what seems to you to be the great religious teaching which it contains. Is this perhaps to be found in verse 7? Consider how powerful must have been the influence of the prophet that he should be able to depose one king and anoint another. In this connection, also, read the description of David given in 16:18 and note the elements of character which are there suggested.

*Eleventh day.* § 38. Read Ps. 8, which, although written later, seems to have been suggested by the experience of David's shepherd life. Consider the position assigned to man—a little lower than God (v. 5), the ruler of the world (vs. 6-8). Compare with this § 1, Gen. 1:26-30, and consider whether the picture of an ideal man in Ps. 8 was ever fully realized until the coming of the Son of Man.

*Twelfth day.* § 39. Read the account of the removal of the tabernacle (2 Sam. 6:1-20), and consider the significance of establishing a headquarters for the religious worship of the kingdom, and how this must have influenced the character of this worship throughout the nation. Note, also, the features of David's character which this event illustrates.

*Thirteenth day.* § 40. Read Ps. 24, which is thought by many to have been written in connection with the removal of the ark, and note (1) that the God of Israel is the God of creation (vs. 1, 2); (2) that he may be approached only by the pure and honest (vs. 4-6); (3) that he is represented as entering the Holy City as its triumphal king, here to live and reign and show his glory (vs. 7-10). Connect this wonderful prophecy of the dwelling of God upon earth with § 7, Gen. 9:25-27; § 19, Ex. 35:4-22.

*Fourteenth day.* § 41. Read 2 Sam. 7:11-16 and 1 Chron. 17:10-14, and compare the proposition of David (2 Sam. 7:2-3) to build a house for God with the proposition of God to build a house for David—that is, establish David's dynasty. Consider, also, (1) the attitude which God is to assume toward this house (chastisement, if necessary, but at the same time mercy); (2) the duration of the dynasty thus established; (3) the fulfillment of the prophecy in Solomon and also in the whole royal line (note the word "forever" at the end of 2 Sam. 7:12, 13), but last of all in the Messiah.

*Fifteenth day.* § 42. Read the chronicle of David's wars in 2 Sam. 8:1-14, and consider the magnitude of the work of establishing a kingdom. Consult Maps II and III and note the extent of the Kingdom of David as compared with that of Saul.

*Sixteenth day.* § 43. Read portions of Ps. 18, including the description of the king's feelings when his enemies seemed about to triumph over him (vs. 4-6); the mighty acts of deliverance wrought by God (vs. 7-17); his victory over his enemies (vs. 35-42); his confidence in the future strength of the cause which he represents (vs. 43-50.)

*Seventeenth day.* § 44. Read Ps. 110, and try to gain an idea of the king here described who (1) is at God's right hand (v. 1), (2) has Zion for his headquarters (v. 2), (3) has an army of priestly warriors (v. 3), (4) is himself a priest as well as king (v. 4), (5) has God to fight his battles, (6) is victorious on the field of battle (vs. 5, 6), and (7) follows up the defeated enemy (v. 7). This picture of an ideal king fighting for and with his God is fulfilled in whom?

*Eighteenth day.* § 45. Read Ps. 16 as coming from one who is in danger of death, but feels that because of his close connection with God he will not be forsaken at death. But how was the conquest over death made possible? In this groping for a future life, is there not a foreshadowing of Him who, himself triumphing over death, was to give eternal life unto his people also?

*Nineteenth day.* §46. Read the last words of David, found in 2 Sam. 23:1-7, and determine what is said (1) concerning the righteous ruler, (2) concerning the future of David's house, (3) concerning the wicked.

*Twentieth day.* §47. From 1 Kings 2:12; 3:1-3; 3:28; 4:1, 21; 6:1; 7:1, and as much of chapters 8, 9, 10 and 11 as it may be possible for you to read, try to gather a general conception of Solomon's reign with special reference to the temple, his wisdom, his foreign marriages, his treatment of the people.

*Twenty-first day.* §48. Remembering that Ps. 110 (§44) represented the king as engaged in conflict, read Ps. 2 (written perhaps soon after the death of David, when there were murmurings and rebellion against the young king Solomon) in which the king is represented as established, and note (1) by whom and for what the king is appointed, (2) the peculiar name given him by God himself, (3) his relationship to the world, (4) what is involved in rebellion against him. Consider whether the picture of the king here presented is realized in Solomon, and how far it was realized only in David's greater Son.

*Twenty-second day.* §49. Read rapidly Ps. 72, and find six important characteristics of the future ideal kingdom here predicted.

*Twenty-third day.* §50. Remembering that in Ps. 110 (§44) the king is represented as engaged in battle, in Ps. 2 (§48) as established in authority, in Ps. 72 (§49) as conferring blessings upon all the earth, read Ps. 45, a marriage song, the bride a foreign princess representing outside nations (vs. 8-13), the bridegroom an Israelitish king representing the divine kingdom (vs. 1-7), the marriage (vs. 14-17) representing the close connection of Israel with the world, the love of Israel's king for the world, the ultimate union of Israel and the world.

*Twenty-fourth day.* §51. Read the story of Abijah, 1 Kings 11:26-40, in which is predicted the division of the kingdom, and formulate the reasons there assigned for the division.

*Twenty-fifth day.* §51. Read the story of the division after Solomon's death, 1 Kings 11:43; 12:1-20, and try to realize the significance of all this for the history of the chosen people.

*Twenty-sixth day.* Review section titles 28-46, and recall the facts of the history and the influence which seemed to control the events. Then propound to yourself the following questions:

1. Which was the stronger in Samuel's day, the prophet or the king?
2. Was not David in his work as psalmist as great a prophet as he was king, and were not the two offices of prophet and king evenly balanced in him?

*Twenty-seventh day.* Review sections 47-51, and consider also the following questions: Was there as strong prophetic influence toward the end of Solomon's reign as in the days of David? Had the monarchy become stronger? Was there danger that if the monarchy continued the tendencies established in Samuel's time, the prophetic spirit might be crowded out? Who, in 1 Kings 11, suggested to Jeroboam that he was to be king of the ten tribes?

*Twenty-eighth day.* Summarize some of the details of previous study under the following heads:

- (1) The significance of making Jerusalem the religious and political center of the nation.
- (2) The greater definiteness of Jehovah's presence as indicated in the building of the temple.
- (3) The narrowing of the line through which the expected deliverance is to come.
- (4) The closer personal relationship to God which manifests itself in David's times.

*Twenty-ninth day.* Consider the emphasis laid, in all these passages, upon the idea of the Davidic king as engaged in battle, victorious, the source of blessings, etc.

*Thirtieth day.* Collect from the various passages the special details concerning this ideal king. What is said about him? What will he do?

## REVIEW QUESTIONS.

**READ CAREFULLY.**—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in the nine papers for the year will receive a certificate.

1. What social and religious conditions prevailed in Israel during the boyhood of Samuel? .....

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2. Through what judgment and what promise was a change in the character of the priesthood brought about?

3. Give, in a few words, the story of Samuel's first commission from Jehovah.....

4. In what three ways was Israel's first King chosen ? .....

5. Give five characteristics of King Saul .....

6. What lesson did God teach by the rejection of Saul ? Answer in the words of Samuel.....

7. During the reign of Saul, who had greater influence with the nation, Samuel or Saul ? Give reasons for your answer .....

8. Relate briefly the story of the anointing of David .....

9. Why was the ark removed to Jerusalem ? .....
- .....
- .....
10. What promises were given to David concerning his descendants ? .....
- .....
- .....
- .....
11. Give a characterization of David under the heads : (a) the man, .....
- .....
- (b) the warrior, .....
- (c) the King, .....
- (d) the poet, .....
- (e) the prophet .....
12. Make a general statement regarding the condition of the Kingdom during the reign of Solomon :
- (a) political, .....
- (b) commercial, .....
- .....
- (c) religious .....
- .....
13. What were some of the causes of the division of the Kingdom ? .....
- .....
- .....
- .....
14. What new ideas have we gathered from this month's study regarding the future deliverance of mankind from the point of view of, (a) the priesthood ? .....

(b) the Kingdom ?.....

(c) a universal savior ? .....

(d) an ideal man ?.....

15. With what prophecy can you connect the representation of Jehovah entering the Holy City in Psalm 24 ?

.....

### HONOR QUESTIONS.

*N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.*

1. Write from memory all the black type titles in Part III.....

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2 What do you consider the special weakness in the character of Saul ? .....

.....

3. Give in your own words the thought of Psalm 8 .....

.....

.....

4. What can you say of the political power of the prophetic order in Israel's history thus far ?.....

.....

.....

5. Regarding the words of the prophet as prompted by God, do the events of the history seem to you to be more largely the result of the purposes of God or of the actions of the people ?.....

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## PRINCIPAL'S LETTER.

MY DEAR FRIEND:

The question is asked in some quarters today, "Is the Bible really necessary to the life of the church and the individual?" Why should such a question arise? What does it mean that the question should be put? The intellectual and spiritual situation which prompts it is undoubtedly due to the widely extended uncertainty concerning the true doctrine of Scripture. Criticism is responsible in part for this uncertainty. The mere possibility of approaching the Bible from this point of view, of challenging it concerning its right to speak authoritatively in this or that sphere, tends to unsettle men's minds. Another fruitful source of uncertainty lies in the influence exerted by the new light thrown on other religions and other sacred books, for which similar claims are made. Is the Bible one among these bibles? Can it demand a higher place, a unique place? The tendency of all such investigation and comparison is simply to suggest to some earnest men this way out of the difficulty—the assertion that the Bible is not basal after all, not indispensable to Christianity.

Another cause as potent, in fact more potent, lies nearer to the heart and conscience of the people. It is this: that wrong use of Scripture by the teachers and leaders of the church has belittled its authority. Thus men have, in one case, rejected it, but in larger numbers practically concluded that Christianity is better off by putting the Bible in a subordinate place. To speak plainly and simply there are multitudes of Christian people in whose lives the Bible plays a very secondary part. It is not vital in their Christian experience. No doubt, they have a reverence for it, and read it. No doubt they receive it second-hand, and filtered through another mind, from the Christian preacher. But there are many other elements of the Christian system which are much more central and powerful in sustaining their Christian vitality. Why? Because of the facts just mentioned. Partly the indefiniteness and uncertainty of the place which is left to the Bible, after the assaults of criticism, and in the midst of other scriptures. But primarily and mainly because of the misuse of the Bible, whereby it has not been made to unite itself to life, has not been coordinated with their common sense, their mental and spiritual observation. They find that they can get along without it. Then comes the theorist and manufactures a doctrine which justifies them in their practices. Thus this age has seen the rise of various schools of thought which, in many respects, differ as widely as possible, but agree in this, that the Bible is not essential to successful Christian living.

These theories are all wrong and these practices are surely to end in disaster. The feeling which prompts them cannot but be temporary, and will pass away with sober reflection and more careful study. *We cannot get along without the Bible.* Scripture has a radical, a fundamental service to do for religion. Take, for example, three of its more important features and ask their message for the present age: (1) The delineation of the life of Christ contained in the gospels is of perennial importance, and a careful study of it is fundamental to Christian knowledge and experience. Without constant return to its marvelous pictures, its vivid and accurate details, the church plunges off into false views of the true Christian character, or into an emphasis of doctrine as over against life, resulting in a weak and juiceless type of service. (2) Another element is the Messianic prophecy, which, with its ideal pictures of the future, holds before the church in all ages a higher possibility of achievement centering in the fuller manifestation of the Christ—a service simply indispensable to a growing Christianity, relieving it from the danger of narrowness, pointing it onward and upward, forbidding it to be satisfied with any one type of excellence already attained. (3) The biblical history, with its unexampled series of failures and successes carried through under a constant sense of Divine guidance, is equally of permanent value to men. It is here that the Bible is more clearly unique. Other bibles are not only without the historic spirit; they lack, above all, the religio-historic spirit of the Old and New Testament Scriptures. If it is to be guided thus by the typical experiences of the past to an ideal future, the church must needs hold fast to the Bible. If, in and through the past and the future, it is, to attain to the supreme ideal of character, it must hold fast to the biblical Christ. *The church, the individual, cannot do without the Bible.* Its presence and power are indispensable to existence, not to speak of progress.

There is a real good to come out of these forces and influences which seem to be undermining the Bible. They will, in the end, really strengthen its hold upon men. They are to bring out in what the real strength of the Scripture consists. They are to emphasize its peculiar uniqueness, not as it is interpreted by the doctors, but as it is illuminated by the facts of other religions and the investigations of science. The wrong uses to which Scripture has been put, the wrong tests which have been applied to it, the false glory in which it has been enveloped—all receive no mercy at the hands of facts such as wide study presents. But the permanent elements do not suffer, and it is just these which make the Bible indispensable and essential to the Christian. It must and will be brought into more vital relation to men and it will be seen more and more to contain the essence of all that the world needs in the way of principles of social, national, and individual life, in their religious aspect, placed in concrete and vital shape for the nourishment of the world.

In view of these facts do you not feel it incumbent upon you personally to give so much of your strength and enthusiasm as is possible to the advancement of the great movement in favor of Bible study in which by your present work you are sharing? Let us all strive together with the common purpose to make the Bible the most *widely read*, the most *carefully followed*, the most *heartily loved* book in the universe of the God whom it reveals.

Sincerely yours,

William R. Harper

## Member's Letter of Recognition

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HYDE PARK, CHICAGO, August 29, 1904.

*My dear Friend:*

In entering upon the course of study contained in this book, you are recognized as a member of the *American Institute of Sacred Literature*, the largest organization in the world of which the object is to give to the general public instruction in the Bible by correspondence. Perhaps at this time, therefore, a brief statement concerning the history, purpose, and scope of the *Institute* may be interesting to you. In every century there are great progressive movements; frequently such movements are associated with organizations. One can not say that the organization was the source of the movement nor that the movement created the organization. They were born simultaneously and grew side by side, each borrowing life and energy from the other. The past two decades have witnessed the progress of a great movement in Bible study, one which is destined to grow far beyond the limits at first foreseen, and to become the leading feature in the greatest movement in religious education, of modern times. Contemporary with this movement has been the life of the *American Institute of Sacred Literature*. Twenty years ago the *Institute* was a correspondence school of Hebrew, offering instruction in that subject alone. Fifteen years ago correspondence instruction in the English Bible was added. All these courses were for ministers, teachers, and those who could and would do scholarly work. It reached, therefore, at any one time, scarcely five hundred people a year. Ten years ago courses for busy people, laymen in the church, Sunday-school, and society were introduced. Year by year new courses have been added. New members have been enrolled until 10,000 people are annually guided in their work and forty-six different courses of reading and study are offered.

The *Institute* has for twenty years been cultivating the public mind, creating an appetite for the best sort of Bible study. It stands ready now to meet the demands of the time, which are daily becoming more apparent, but in order to do this it must claim the loyal assistance of every one of its members. Some specific statements, will, perhaps, make the matter clear.

May we suggest that you yourself become better acquainted with the institution. Send for the new Calendar, and read it through. You

will gain thereby a general idea of the dignity and importance of the work with which you are associated. Use all your privileges as a member, ask questions, seek advice, become acquainted with the resources of the institution through your own experience. Then talk about it.

May we indicate the fields to which the elementary courses, of which this volume is one, are particularly adopted.

1. The adult Sunday-school class.
2. Bible-study work in the Young People's Society, the Young Men's Christian Association, and Young Women's Christian Association.
3. The pastor's Bible class.
4. The prayer meeting.
5. The Chautauqua Circle, the club for literary and social enjoyment or the "Woman's Club."
6. The town library.
7. Daily family worship.
8. The private study of those who, already familiar with the Bible, desire to carry on some daily reading in a systematic way.
9. The secular school.
10. Last and most important of all, the personal, private study of any one, Christian or non-Christian, who sincerely desires to learn something of the Bible in a systematic way under scholarly supervision. In these days of inquiry every man or woman owes to himself, at least so much of a knowledge of the Bible as can be thus easily gained.

Remember that the work of the *Institute* is not confined to the department in which the studies in this series are issued. You may read in the Calendar of the fifteen professional reading courses, ten Sunday-school teacher training courses, four thorough correspondence courses in Hebrew, three in New Testament Greek, and nine in the English Bible.

Will you not share with us the responsibility of this rapidly growing work? Will you not read about it, think about it, talk about it? By so doing you will be serving those who may be interested and the great cause of religious education as well. We should be glad to receive from you as a member of the *Institute* a personal reply to this appeal for co-operation and sympathetic service.

Sincerely yours,

GEORGIA LOUISE CHAMBERLIN,

*Executive Secretary.*

AMERICAN INSTITUTE OF SACRED LITERATURE,  
HYDE PARK, CHICAGO, ILL.

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The American Institute of Sacred Literature

Under the Direction of the Council of Seventy

EXECUTIVE OFFICE AT THE UNIVERSITY OF CHICAGO

HYDE PARK, CHICAGO

Monday P.M.

My dear Dr. Harper: -

I have no doubt that you are as greatly perplexed as I over the present situation. The action of the Council in desiring to continue its own life and the work of the Institute was exceedingly acceptable because it was an appreciation of your leadership, and of the work already doing and done, but it did not solve the problem, because the fact remains that some members of the Council who have hitherto been interested in its work now prefer to throw all their strength into the new movement. I do not know myself but that you may feel inclined that way yourself. Now what the Council and the Institute needs is more not less interest from yourself and others, in short, an executive Committee of three or four people specially fitted for the work, in addition to you and myself. These four can be found in the Senate of the Council, but they may prefer to work in the new organization, and if they should all become official in it I do not see how they can represent the Institute to.

If the Council and the Institute are carefully conducted at this critical point I do not see why they

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## The American Institute of Sacred Literature

Under the Direction of the Council of Seventy

EXECUTIVE OFFICE AT THE UNIVERSITY OF CHICAGO

HYDE PARK, CHICAGO

have not an increasing large work to do, as a body of teachers conducting an Educational institution. but it is going to take much skill and care to select our own particular field & to keep within it. and a clearing of the ~~field~~ financial slate will be more important than ever in order that we may have a fair chance with other forces which may otherwise crowd us out of the field.

One thing I am sure we must have - a few people only three or four perhaps, but a few who while having a general interest in the new scheme will put their primary work into the Council and the Institute rather than their primary work into the new organization or only incidental interest into the Council or the Institute.

Perhaps you can think the thing out better by yourself. I only wanted you to know that I was thinking so and shall be glad to be of any service if I can. Of one thing I am sure - that to let things die out gradually as has been suggested is unendurable. We must have strength of purpose enough to do or not do, one of the two and stick to it. The Council & the Institute have been widely advertised by this convention. They have more influence now than before.

Truly Yours  
G. L. C.

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32.00  
16.25  
15.75

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The University of Chicago

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Chairman of Executive Committee

Executive Secretary  
GEORGIA L. CHAMBERLIN

Folder - 1880

New Haven.

1879 planning for "Institute of Hebrew"  
1880 Organized "Institute of Hebrew"

1887 Analysis of <sup>Conditions</sup> ~~Methods~~ of Bible Study in Colleges.

1889 Charter for "American Institute of Sacred Literature"

1891 Harper took "Am. Institute" to Chicago when he came.

1893 University of Chicago opened.

Agitation against "Uniform S. S. Lessons."

1903 "Institute" becomes part of University

The American Institute of Sacred Literature  
The University of Chicago

Special Masters  
Chairman of Executive Committee

Executive Secretary  
George L. Chamberlain

Rev. Mr. ...

Committee of ...  
Committee of ...

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The University of Chicago

SHAILER MATHEWS

Chairman of Executive Committee

Executive Secretary

GEORGIA L. CHAMBERLIN

1914-21 Fight against "Pre-Millennialism"

Anti-Catholic sentiment

1922-1932 Anti-Evolution fight

William Jennings Bryan

Miss Georgia L. Chamberlin

W. B. Harper.

Burton  
Shailer Mathews

~~Baker~~  
~~Miller~~

Holman

} Miss Meador Secretary

Sidney Mead

