

LESSON XLI.

Your assignment is to read this entire Appendix.

APPENDIX.

HOMILETIC AND PASTORAL STUDIES.

A COURSE of lectures on homiletics, in a professional seminary, must necessarily be fragmentary. It has been my habit to preserve a record of topics belonging to this department and to the twin department of pastoral theology, the large majority of which are not discussed in the foregoing pages. These topics have been suggested by the criticism of manuscript sermons, by the inquiries of students, by letters from clergymen and intelligent laymen, and by my professional and general reading. They are now the relic of earlier years, in which I hoped to discuss these subjects, either orally or through the press. On many of them I have prepared lectures which I have found no time to deliver. On others I have lectured extemporaneously. But the chief value of them is found in the hints which they give of the range of study which is open to a studious pastor in the direct line of his professional work, — a range which the studies of a lifetime can not exhaust. They seem to me important enough to be recorded as an appendix to the present volume. Those which belong to pastoral theology will not be found incongruous with the rest. I give them substantially as I find them among my papers, with only such general grouping as is necessary to save them from apparent disorder. I hope that they will, at least, suggest some worthy conception of the dignity of the pastoral office as the object of a life's labor.

I. The first group of these topics concerns the homiletic treatment of the *Being of God*. 1. Is the Being of God a proper subject of argument or discussion in the pulpit? 2. Ought purely scientific atheism to be treated in popular preaching? 3. The uses and abuses of the argument from the human conscience for the divine existence. 4. How should that type of infidelity be treated which recognizes moral government without a moral governor?

5. Should the doctrine of evolution be discussed in the pulpit? If so, in what way?

II. A second group of topics concerns the *Attributes of God*.

1. How can the attributes of God be best classified and represented in the pulpit, for popular impression? 2. The value of the divine attributes as themes of sermons in times of religious revival. 3. The limitations upon the use of the human mind as an image of the divine mind. 4. Should the divine sense of right be represented as an authority to the divine mind? 5. Can the popular mind conceive of divine suffering without loss to its thought of divine perfection? 6. Defects of the ordinary methods of preaching on the attributes of God. 7. A plan of a series of sermons upon the attributes of God.

III. A third collection of inquiries clusters around the doctrine of *The Trinity*. 1. Should the Trinity be preached as a whole, or by preaching the Deity of God in each one of his three modes of existence? 2. Ought the Trinity to be represented by the use of the word "persons"? 3. Ought the Trinity to be taught as a doctrine of the Old Testament? 4. Ought the modern pulpit to concern itself with the doctrine of the "eternal generation" of Christ? 5. Can the theory of a double consciousness in Christ be usefully taught in the pulpit? 6. Should the personality of the Holy Ghost be taught as an essential doctrine of Christianity? 7. How shall the pulpit use those texts which seem to speak of the Holy Spirit and Christ interchangeably? 8. Can the pulpit profitably use any intimations of Trinity derived from other sources than the Scriptures? 9. How shall the popular sense of contradiction in the doctrine be treated? 10. What analogies are most useful in illustrating the Trinity? 11. How can the deity and the humanity of Christ be represented, so that neither shall impair the popular sense of the other? 12. How shall that theory of Christ's person be treated which represents him as superhuman, yet not an object of worship? 13. A plan of a single sermon—also of three sermons—on the doctrine of the Trinity.

IV. A fourth list of topics centers in the subject of the *Inspiration of the Scriptures*. 1. Is Dr. Arnold right in conceding that the doctrine does not admit of definition to the popular mind? 2. Does the popular conception of inspiration need revision? 3. What is the most useful line of argument in the popular treatment of inspiration? 4. What use, if any, should be made of other

forms of mental illumination to illustrate biblical inspiration? 5. What is the bearing of inspiration on the literary character of the Bible? 6. Are discussions of the canon of the Scriptures desirable in the pulpit? 7. What difference, if any, should be taught between the Old and the New Testaments, respecting their inspiration? 8. How should popular faith in dreams and visions, as forms of divine revelation, be treated? 9. How should the pulpit treat the drift of modern Christian thought which tends to dispense with inspired authority in religion? 10. Should the Swedenborgian theory of inspiration be discussed in a sermon? 11. A series of plans of lectures to the people on inspiration.

V. The fifth class of topics relates to the *Creation and the Fall*.

1. Ought the pulpit to treat the narrative in Genesis as history? 2. How shall its adjustment to the facts of modern science be made clear to the popular mind? 3. How should objections to the biblical account of the Temptation be treated in preaching? 4. Is it expedient to attempt a popular discussion of the literary history of the biblical record of the Creation? 5. How should the unity of the human race be treated in preaching? 6. A plan of a series of sermons on the Creation and the Fall of Man.

VI. A sixth group of topics is gathered around the doctrine of the *Natural Character of Man*. 1. How can the natural antipathy of hearers to this doctrine be overcome? 2. A review of John Foster's essay on "The Aversion of Men of Taste to Evangelical Religion." 3. Ought the moral nature of man to be represented by the phrase "total depravity"? 4. Ought the consequences of the Fall to the character of the race to be represented by the phrase "original sin"? 5. How shall the popular sense of injustice under the doctrine of inherited depravity be removed? 6. By what rhetorical auxiliaries to the doctrine of depravity can the popular conscience be quickened to a biblical sense of sin? 7. Ought sin to be represented as the penalty of sin? 8. How shall we make the distinction palpable between depravity and sin? 9. How should the pulpit treat the unpardonable sin? 10. Ought the pulpit to discuss the character of infants? and, if so, what should be its teaching? 11. How are the biblical representations of the divine authorship of sin to be explained to the popular comprehension? 12. Is the Freedom of the Will a proper subject for discussion in the pulpit? 13. How shall the popular sense of the rectitude of natural affections be met in preaching the fact of

entire sinfulness? 14. Does the modern Church need admonition against ascetic self-examination? 15. A series of plans of sermons on the Depravity of Man.

VII. A seventh cluster of inquiries finds its center in the doctrine of the *Atonement*. 1. Ought the theory of a limited Atonement to be specifically treated in the pulpit? 2. To what extent should the philosophy of the Atonement be discussed in preaching? 3. Ought any theory of the Atonement to be presented as covering all the reasons for its necessity? 4. How shall we guard the faith in an unlimited Atonement against the abuse of it towards the doctrine of universal salvation, in the theology of the people? 5. How shall we guard the doctrine against Antinomian abuses in practice? 6. How shall we protect the doctrine from that abuse of it which ascribes vindictiveness to God? 7. What should the pulpit teach respecting the suffering of the Deity in the Atonement? 8. What should the pulpit teach of the cravings of the human conscience as giving intimations of the nature of the Atonement? 9. Of the several theories of the Atonement, is it wise to present any other than the one which is to be defended? 10. Does the doctrine of Justification by Faith require now the prominence given to it by the Reformers of the sixteenth century? 11. Should the ancient distinction of the offices of Christ, as those of prophet, priest, and king, be made obvious in the methods of the modern pulpit? 12. A plan of a series of sermons on the Atonement.

VIII. An eighth group of topics relate to the doctrine of *Regeneration*. 1. How should the subject of impenitent prayer for regeneration be treated? 2. How should religious inquirers be addressed, who profess to be waiting for regenerating grace? 3. How can the necessity of regeneration be reconciled, to the popular satisfaction, with the duty of immediate repentance? 4. Is it expedient to preach either of the two doctrines, regeneration and repentance, without allusion to the other? 5. To what extent may the philosophy of the human mind be used in interpreting the biblical symbols of regeneration? 6. Ought man's ability to repent to be taught expressly, or only by implication in his responsibility? 7. Should preachers exhort men to use the means of regeneration? 8. How shall the difference between regeneration and miracle be made clear to the popular mind? 9. In preaching the two doctrines of ability and dependence, under what conditions should either take

precedence of the other? 10. Should Dr. Bushnell's theory of Christian nurture be preached? 11. A series of plans of sermons on the doctrine of the Holy Spirit.

IX. A ninth collection of topics surrounds the subject of *Retribution*. 1. Should any experience of this life be represented as retributive? 2. How shall a morbid conscience in afflicted men be treated? 3. May the pulpit properly be silent as to the duration of future punishment? 4. May the question of a future probation be safely left unanswered? 5. How shall the belief of the Church in endless retribution be made a practical faith? 6. How shall the pulpit meet the popular objection to the doctrine that faith in it can not consist with a happy life? 7. The uses and the limitations of the illustration of divine by human government. 8. Ought preachers to represent retributive woe as the result of natural law only? 9. How shall the conflict between the traditions of the pulpit and the testimony of physicians, respecting the remorse of the impenitent on death-beds, be treated? 10. How is the tendency of refined culture to ignore this doctrine to be overcome? 11. What is the relative value of the argument from reason as compared with that of the argument from the Scriptures for this doctrine? 12. How ought the conflict of authorities in the interpretation of the Scriptures upon this doctrine to be treated by preachers? 13. The use and the abuse of the biblical narrative about Lazarus and Dives. 14. What use should be made of the biblical symbols of future punishment, by the pulpit? 15. What proportion should be given, in popular discussion of the doctrine, to eternal suffering as compared with eternal sin? 16. What accompaniments of style and elocution should attend the preaching of retribution? 17. How should a pastor treat suspense of faith in the doctrine, on the part of believers who have lost impenitent friends? 18. What are the most important auxiliaries to the doctrine in the popular faith? 19. Does the popular theology at present need to be guarded against excessive conceptions of divine justice, as related to those of divine love? 20. How can the intrinsic loveliness of divine justice be made vivid to the popular thought? 21. Should the doctrine of endless punishment be *often* preached expressly? 22. A series of plans of sermons, covering the whole doctrine of Retribution.

X. A tenth group of topics concerns the subject of *The Resurrection of the Body*. 1. Is it sufficient for practical uses to teach

the immortality of the soul? 2. How should the pulpit treat the apparent teaching of two resurrections in the Scriptures? 3. Does natural science require any modification of the obvious meaning of 1 Corinthians, fifteenth chapter? 4. What notice should the pulpit take of scientific objections to the doctrine? 5. How shall the natural recoil of the human mind from disembodied existence be treated? 6. What analogies of nature are most effective in illustrating and impressing the fact of resurrection? 7. Should the body of our Lord at the time of his transfiguration be represented as an illustration of the spiritual body of believers? 8. What shall the pulpit teach of the "second advent," and its sequences? 9. The historic fact of our Lord's resurrection — should the people now hold it in the same relation to faith in his teachings in which it was held by the Apostles? 10. The adornment of popular cemeteries as an auxiliary to religious culture. 11. A brief series of plans of sermons on the Resurrection.

XI. An eleventh class of subjects relates to the *Biblical Doctrine of Heaven*. 1. How can the pulpit create the home-feeling in the popular anticipation of heaven? 2. How shall we make heaven a reality to hearers as a place? as a state of activity and spiritual development? as a state of organized society? 3. How shall we treat the traditional sabbatical idea of heaven? 4. How can we make heaven attractive to children? 5. How shall we treat the subject of the Recognition of Friends in Heaven? 6. Is the pulpit justified in teaching the continuance in heaven of *any* of the social relations which exist on earth? 7. How shall the traditions of literary fiction respecting the eternity of conjugal affection be treated? 8. To what extent may the pulpit indulge in conjectural discussion of the heavenly life? 9. How shall we most effectually make the person of Christ central in the popular thought of heaven? 10. What is the legitimate use of the biblical symbols of heaven and its conditions? 11. How shall the pulpit treat the subject of the intermediate state? 12. What use, if any, can the pulpit make of the visions and preternatural hearing of the dying? 13. Has the singular pre-eminence given to music in the biblical representations of heaven any occult significance? 14. Should that form of Christian experience which consists of habitual meditation upon heaven and its employments be urged upon Christians? 15. A series of plans of sermons on Heaven.

XII. A twelfth cluster of themes gathers around the *Angelology*

of the Scriptures. 1. What are the proper uses of the biblical angelology in the modern pulpit? 2. Has the Protestant recoil from Romanism on this subject been excessive? and does it need correction? 3. What shall we teach on the subject of guardian angels? 4. Should we teach the agency of departed human spirits in earthly ministrations? 5. What treatment shall the pulpit give to modern Spiritualism? 6. Ought preachers to discuss the extent of sin in other portions of the universe? 7. Should we represent Satan as a person? and is it wise to suggest to the popular mind the opposite theory, by discussing it? 8. Does modern Christian thought equal the Scriptures in its recognition of the agency of evil spirits? 9. Has the biblical witchcraft any modern counterpart? 10. Do the Scriptures teach the cessation of demoniacal possession? 11. How should we treat the representation of Satan in the Book of Job? 12. The extra-biblical angelology of Milton. 13. A series of plans of sermons on Good and Evil Angels as represented in the Bible.

XIII. A brief list of inquiries centers in the subject of *Miracles*. 1. What is the exact use of miracles in the teachings of the modern pulpit? 2. What principles should govern a preacher in cases of doubt as to the miraculous character of a biblical event? 3. How shall the pulpit meet the objections of science to miracles, so as to command the popular faith? 4. Is the story of Jonah to be treated as allegory? 5. Is the necessity of miracles in proof of Christianity limited to times, or classes of mind? 6. What are the chief abuses of miracles in the usage of the pulpit? 7. How shall preachers treat the alleged modern Romish miracles? 8. How shall the popular confusion of spiritualistic phenomena with miracles be treated?

XIV. A fourteenth group of topics relates to the subject of *Prayer*. 1. What is prayer considered as literary composition,—prose, or poetry? 2. How shall a preacher combine facility with spirituality in public prayer? 3. The substance, the form, the order, and the delivery of public prayer. 4. Ought public prayer to be premeditated? 5. The abuse of prayer to the purposes of preaching. 6. What instruction should the pulpit give on the subject of biblical sortilege as practiced by the Moravians? 7. How can preaching most effectually train a church to the development of power in prayer? 8. How should honest skepticism as to the reality of prayer be treated? 9. To what extent, and how, should

scientific objections to prayer be discussed in the pulpit? 10. What public use may a preacher properly make of his personal experience in prayer? 11. Should the pulpit encourage audible responses to public prayer? 12. Does the usefulness of public worship require the revival of liturgies in non-prelatical churches? 13. Is it expedient to open churches for daily prayer? 14. To what extent should private requests for public prayer be encouraged? 15. How should the alleged cure of disease by prayer alone be treated? 16. To what extent should the details of the sermon be recognized in the structure of the prayer preceding or following it? 17. How shall the pulpit reconcile unanswered prayer with the specific promises of the Scriptures? 18. A series of plans of sermons on the reality of prayer, conditions of success in prayer, unanswered prayer, the relation of prayer to Christian activity. Another series on public, social, family, and secret prayer. A third series on the chief examples of prayer recorded in the Scriptures.

XV. Another collection of topics gathers around the subject of *Missions*. 1. Should missions to the heathen be advocated on the ground, that, as the rule, heathenism results in the loss of the soul? 2. To what extent is the history of missions a valuable subject of discourse in the pulpit? 3. Ought uninspired missionaries to be made the subject of biographical sermons? 4. How may foreign missions be best protected from the spirit of romance in the Church? 5. What are the right proportions of interest in foreign as related to home missions, and how can they be preserved? 6. How should monthly concerts be conducted? 7. Should the pulpit teach the Jewish principle of tithes in the contribution of property to religious uses? 8. How can the pulpit most successfully develop the missionary spirit in the Church?

XVI. Another group of topics relates to *Social and Political Reforms*. 1. What is the province of the pulpit respecting political parties in the Republic? 2. What relation has the pulpit to those reforms which are an outgrowth from Christianity? 3. The policy of dependence upon the indirect influence of the pulpit for the support of Christian reforms. 4. How shall the pulpit best perform its duty in relieving the mutual hostility of classes in modern society? 5. How should we preach on the Seventh Commandment? 6. Should abstinence from alcoholic drinks be taught as a duty *per se*, or on grounds of expediency only? 7. What use

should the pulpit make of the personal example of Christ respecting the use of wine? 8. Are reforms properly made tests of church-membership? 9. How shall the pulpit treat the frequent affiliation of reform with infidelity?

XVII. A seventeenth class of inquiries concerns the subject of *Revivals*. 1. What is the true theory of a revival? 2. Are revivals the normal method of the growth of the Church? 3. Are the laws of the working of the Holy Spirit in revivals discoverable? 4. Is a revival always practicable to the prayers and efforts of a church? 5. What agency of the pulpit is preparative to a revival? 6. Under what conditions should public religious services be multiplied in revivals? 7. Are the labors of evangelists desirable under a settled ministry? 8. What executive machinery may be wisely employed in revivals? 9. What type of theology is most effective in revivals? 10. What place should be assigned to doctrinal preaching in religious awakenings? 11. How may the service of song be made most effective as an auxiliary in such awakenings? 12. What are the pathological perils incident to sympathetic religious excitement? How avoided? How treated when not avoidable? 13. How should the disinclination of refined culture to sympathetic religious awakenings be treated? 14. What should be the treatment of children under the excitement of a revival? what of their admission to the church? 15. Does the subsidence of a revival indicate religious decline? 16. What should be the policy of the pulpit in the period immediately following a season of revival? 17. What preaching is best fitted to the training of recent converts and the testing of conversions? 18. Is President Edwards's work on the "Religious Affections" suited to the present generation? 19. Is President Edwards's sermon entitled "Sinners in the Hands of an Angry God" a suitable model of comminatory preaching in a modern revival? 20. What manuals of Christian experience are most valuable for the reading of young converts? 21. The comparative power, purity, and worth of modern and ancient religious awakenings. 22. A series of plans of sermons on Revivals.

XVIII. The next group of inquiries finds its center in the idea of *Proportion in Preaching*. 1. In argumentative preaching, what proportions should be given to the Bible, to reason, to intuition, and to tradition, as sources of proof? 2. In the choice of subjects, what proportions should be given to explanatory, illustrative,

argumentative, and hortatory preaching? 3. How should the proportions be adjusted between topical, textual, and expository discourses? 4. What should be the proportion of comminatory to encouraging sermons? 5. What proportion should be aimed at in the use of the Old Testament and the New? 6. What should be the proportion of negative to positive methods of discussion? 7. In what proportion should preaching be controversy with infidelity? 8. What proportion of preaching should be on the person, life, teachings, works, and death of Christ? 9. What should be the proportion of preaching to believers, and preaching to the impenitent? 10. How shall preaching develop most healthfully the active and the passive graces in Christian character? 11. How shall the doctrinal perspective in the faith of the people be kept from distortions and extremes? 12. What should be the proportion of written to extemporaneous sermons? 13. What should be the proportion of serial preaching to that of isolated sermons? 14. How can the pulpit adjust in due proportion the conservative and the progressive tendencies in Christian thought and action?

XIX. Another group of topics clusters around the subject of *Church Polity*. 1. To what extent is it wise to interest a church in questions of church government? 2. Should the pulpit defend any form of church government as by divine authority, to the exclusion of others? 3. The chief advantages and the chief abuses of the three great historic forms of church polity. 4. Use of the Congregational polity to the development of Christian character. 5. Ought women to be recognized as part of the ruling power in the church? 6. Has a pastor authority, in any sense, over his church, and, if so, how is it to be exercised? 7. Ought discipline to be executed against delinquency in Christian belief? 8. Does the Congregational polity at present need development in the direction of authority, or in that of liberty? in that of fellowship, or in that of individualism? 9. A series of plans of sermons upon the offices which are germane to a Congregational church.

XX. The twentieth collection of inquiries relates to the *Sunday School*. 1. What is its relation to the church? 2. By what methods supplementary to the school can the pastor best control the biblical instruction of the young? 3. Should catechetical instruction be given, and how? By the Westminster Catechism?

4. Under what conditions, if at all, may the school be wisely made a substitute for one of the preaching-services of the Lord's Day? 5. How should a pastor conduct teachers' meetings? 6. Is it expedient to select one of the subjects of sermons on the Lord's Day from the lesson of the school? 7. What should be the frequency and character of sermons to children? 8. Should a pastor encourage the employment of unconverted teachers? 9. Is the hymnology now current in our Sunday schools the best for the religious culture of the young? Is there any reason why the hymns of the church and the hymns of the school should be different? 10. A series of plans of sermons on subjects most appropriate to thoughtful children.

XXI. A brief collection of queries concerns the *Christian Work of Laymen*, so far as related to the pulpit. 1. Under what conditions should lay-preachers be encouraged? 2. What services should be the exclusive prerogative of clergymen? 3. Ought women to be admitted to the pulpit as lay-preachers? 4. What attitude should the pulpit take toward young men's Christian associations, and similar organizations, not ecclesiastical, for Christian labor? 5. A series of plans of sermons to Christians on methods of Christian work.

XXII. A group of topics concerns the *Lord's Supper*. 1. Is it wise to preface its administration with a sermon? 2. Is it expedient to administer it in silence? 3. Under what circumstances may it be administered privately? 4. Should its administration to the dying be encouraged? 5. Should the use of fermented wines be discouraged in its administration? 6. What are the best subjects for sacramental sermons? 7. A series of plans of sermons on the Closing Scenes in the Life of Christ.

XXIII. Another list of topics concerns the ordinance of *Baptism*. 1. Is the mode of baptism important enough to be made the theme of a sermon? 2. Should the baptism of infants be taught as a duty, or as a privilege only? 3. Should the pulpit give importance to the baptism of the dying who are unbaptized? 4. How may the moral significance of infant baptism be most effectively represented in the pulpit? 5. How shall faith in baptismal regeneration be treated among immigrants from State churches? 6. A series of three sermons on the moral significance, the proper subjects, and the modes, of Christian baptism.

XXIV. A considerable class of topics must be ranked as *Mis-*

cellanies. 1. Under what conditions is it desirable to preach funeral sermons? 2. Is preaching upon the Catechism a desirable method of doctrinal instruction? 3. Ought a preacher to preach beyond his own experience of truth? 4. Ought sermons on national Fast Days to be churchly, or secular? 5. Ought Christmas to be observed by preaching-services? 6. The uses and abuses of the argument from analogy in preaching. 7. To what extent should the immediate wants of a people govern the choice of subjects for the pulpit? 8. To what extent, and by what methods, may a preacher wisely labor for the intellectual culture of his people outside of the work of the pulpit? 9. What is, and what is not, plagiarism in preaching? 10. To what extent are biblical quotations desirable in sermons? 11. May theatrical literature be properly quoted in sermons? 12. The uses and abuses of preaching on the prophecies. 13. The uses and abuses of the parables in preaching. 14. The three modes of delivery in preaching, — by reading, from memory, extempore. 15. How should the biblical imprecations be treated in popular discourse? 16. How should the apparent barbarism of the divine government of the Israelites be treated in the pulpit? 17. How should preachers treat the subject of repentance on a death-bed? 18. How should the funerals of those who seem to have died impenitent be conducted? 19. The compilation of a collection of biblical burial-services. 20. How should the day of national thanksgiving be observed? 21. The construction of forms of marriage-service.

XXV. I find among my papers notes of the following subjects, as specially adapted to *Serial Preaching*. 1. The theology of Christ. 2. The chief events in Christ's life. 3. The Christology of the Old Testament. 4. Biblical emblems of Christ. 5. The Messianic Psalms. 6. The Lord's Prayer. 7. The Beatitudes. 8. The Sermon on the Mount. 9. Our Lord's farewell prayer in the seventeenth chapter of St. John. 10. A selection of the friends of Christ named in his biographies. 11. The parables. 12. The miracles of the New Testament. 13. The miracles of the Old Testament. 14. The fulfilled prophecies. 15. The destruction of ancient cities. 16. The representative characters of the Old Testament; the same of the New Testament. 17. The canon of the Scriptures. 18. The biblical descriptions of heaven and hell. 19. The messages of St. John to the seven churches of Asia. 20. The process of conversion, — man as the gospel finds him, as awakened,

as convicted of sin, in the act of repentance, evidences of conversion. 21. The Ten Commandments. 22. The characteristics of the four Gospels. 23. Religious awakenings recorded in the Bible. 24. The relationships of the family. 25. The duties of Christian citizenship. 26. The accumulation, the uses, and the abuses of property. 27. The biblical view of the position of woman in the divine organization of society. 28. The discoveries of modern astronomy, of geology, of chemistry, of biology as illustrative of religious truth. 29. The biblical bearings of recent explorations in the East. 30. The Pilgrim's Progress. 31. Other religious manuals, like Doddridge's "Rise and Progress," "Baxter's Saints' Rest," "The Imitation of Christ." 32. Lectures on some of the hymns of the Church. 33. Biographical lectures on some of the martyrs, on some of the reformers. 34. The history of the English Bible. 35. The exodus of the Pilgrims from Great Britain. 36. The several acts of public worship. 37. The biblical doctrine of the millennium. 38. To young men, on the morals of the several professions. 39. The Christian theory of the relations of capital and labor. 40. The several ages of human life. 41. The moral uses of the seasons.

This is the end of the course. The index that follows this Appendix is for reference use only. Students are not required to read it as part of this course.

You must complete your final copy of the Cumulative Summary and the final copy of your Outline before taking the test for this current lesson.

You will be asked in the test for this lesson if you have finished your Cumulative Summary and your Outline so you can submit them after the test. If your answer is "No" then you will fail the test.

After taking this lesson test, you will turn in your final copies of your Cumulative Summary and your Outline. When you have received notice that they have been accepted, you may then submit your Finish Sign In form and your Closed Book Test Contract form and, when you receive the password, you may then take the Final Test for this course.

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