

12. Who were those who preached Christ *διὰ φθόρον καὶ ἔριν* (v. 15)?
13. Should the relative position of verses 16 and 17, as presented in the *textus receptus*, be disturbed? If so, on what ground?
14. With what does *γὰρ* connect (v. 19)?
15. What is the derivation of *ἐπιχορηγίας* (v. 19)?
16. State the two leading renderings of verse 22nd. How do the revisors translate? What may be said in favor of their view?
17. What is the force of *ἐπι* in *ἐπιμένειν* (v. 24)? of *παρα* in *παραμένω* (v. 25)?
18. How may *οἶδα* (v. 25) be connected? What connection is preferable?

EXEGETICAL CLASS.—APRIL 22, 1885.

1. (a) How do Westcott and Hort classify the authorities for the N. T. text? (b) To what MS. do they attach special importance? Why? (c) What MSS. are their two favorites?
2. Institute a comparison between the text of Westcott and Hort and that of the revisors.
3. Explain the symbols A, B, B¹, B₂, C***, D, D₂, 33.
4. (a) Briefly sketch the state of the evidence regarding the genuineness of Mark xvi. 9—20. (b) Also, of the passage concerning the woman taken in adultery.
5. How far back have such writers as Hilgenfeld, Renan and Keim, been forced to assign a place for the composition of the Fourth Gospel?
6. State the argument for the Johannine authorship of the Fourth Gospel, based upon the admission which the above writers have made.
7. On what two assumptions does the author of *Supernatural Religion* proceed in discussing the evidence of the use of the Gospels in the first three quarters of the 2nd century?
8. Show that these assumptions are untenable.
9. Cite evidence that the Fourth Gospel was known to Justin Martyr.
10. How does the use of the Fourth Gospel by the Gnostic sects in the 2nd century afford a strong argument for its genuineness?
11. Prove that the phrase *ὁ ἐν μορφῇ Θεοῦ ἐπαρχών*, in Phil. ii. 6, refers to Christ's pre-incarnate state.
12. Reply to the objection that the name *Χριστὸς Ἰησοῦς* cannot apply to the *λόγος ἄσαρκος*.
13. What meaning did the Greek commentators attach to *ἐν μορφῇ Θεοῦ*?
14. How do you render *ἀπαγμὸν*? Assign reasons.

EXAMINATION IN CHURCH HISTORY.—JANUARY 30, 1885.

1. What year of Rome has been assumed as the commencement of the Christian Era, and why is this manifestly erroneous?
2. What offices can be traced as existing in the Apostolic Church?
3. Give reasons for the unusual persecution of the Christians in the Roman Empire.
4. What were the offices in the Ante-Nicene church and how were they divided?
5. State the *theories* of the Episcopate and of the Roman Primacy.
6. State the different principles upon which *Easter* was observed in the Ante-Nicene Church.
7. How may the rise of the rite of Confirmation in the Western Church be accounted for?
8. How may the rise of the sacrificial theory of the Lord's Supper be accounted for?
9. State the principal authorities for the establishment of the New Testament Canon in the Ante-Nicene Church.