

2. Bodily organs of perception and motion are instruments, not living powers. (a) Prove that proposition. (b) What objection has been made to it as an argument for *our* immortality? (c) Answer the objection.
3. (a) Give particulars illustrating the extent to which pleasure and pain are consequences of our actions. (b) Show that this arrangement accords with the proper formal notion of government. (c) (1) In what sense is it to be ascribed to the course of nature, and (2) why in that sense?
4. If God rewards and punishes according to rule, (a) what must be presumed to be the rule? (b) On what grounds presumed? Then, the doctrine of religion that hereafter the righteous shall be happy and the wicked miserable amounts only to an expectation produced by things as they are—(c) What expectation?
5. (a) What fact pertaining to all creatures proves the possibility of discipline? (b) Define *passive habits* and *passive impressions*. (c) Give the general laws simultaneously affecting the force of motives and the formation of habits, with examples.
6. (a) What constitutional deficiency proves our need of moral improvement? (b) Show how danger arises from it. (c) Wherein lies our security, and by what means may it be indefinitely increased?
7. Show (a) that, even on the supposition of necessity, the Author of nature has a *will and character*, and (b) that in those respects in which his character is the foundation of religion it is as reconcileable as any other with necessity.
8. (a) When estimating the improbability of miracles, what extenuating circumstances does Hume suppress? (b) What are the consequences of his representation as to (1) the credibility and (2) the incredibility, of miracles?
9. (a) By stating the facts to which heathen writers bear testimony in remote, brief, and incidental notices, show that the story which the first Christians had is the story which we have. (b) If passages cited from Josephus be not genuine, on what grounds may it be reasonably contended that his silence was designed?
10. (a) Although it may not have occurred to the Apostles that they should immediately write histories of Christianity and its Founder, what circumstances soon rendered the course