8. Of the two meanings of ελεγχος in XI. 1, give the one which is to be preferred, with reasons.

9. How may the clause, μη φοβηθεις, &c., be reconciled with historical fact?

10. What is the μετανοιας τοπον in XII. 17?

11. Parse τεθωσιν, διαθησομαι, αποβαλητε, υποστειληται, μετετεθη, ἑλομενος, κατεποθησαν, αποθεμενοι, εκλελησθε, παραῤῥυῶμεν.

12. Mention such passages as furnish evidence of the time about which the epistle to the Hebrews was written.

13. Mention such passages as indicate that the temple was still standing.

14. Translate VI. 16.

15. How may the doctrine of VI. 4—6 be explained by another part of this chapter?

16. Translate IX. 15. and explain the meaning.

17. What is the force of the preposition κατα in XI. 13.

GOSPEL HISTORY.—APRIL 12, 1888.

1. State the definitions which have been given of the terms *authentic* and *genuine*, the etymology of these terms and the definitions which are to be preferred.

2. What is the difference between the Synoptical gospels and the Epistles with respect to the claim of authority, explaining the propriety of this difference?

3. Enumerate the non-biblical testimonies of the *first* century to the facts of the Gospel history, and state briefly the amount of their testimony.

4. Mention two groups of non-canonical gospels and the difference between the two.

5. Who is the first great christian writer who gives extensively the substance of the gospel history, and what is the peculiarity of his quotations from the Gospels?

6. How have the theories as to the origin of the Gospels been summarily stated?

7. State the principal parts of the Johannine problem.

FINAL EXAMINATION FOR B. D.—APRIL 23, 1888.

LATIN.

CALVINI INSTIT. LIB. IV. CAP. I—IV.

I. Translate the following passages :—

1. Caeterum ad amplexandam eo modo ecclesiae unitatem, nihil (ut diximus) opus est ecclesiam ipsam oculis cernere, vel manibus palpare : quin potius eo quod in fide sita est, admonemur nihilominus cogitandum esse, dum intelligentiam nostram præterit, quam si palam appareat.