

EXAMINATION PAPERS.

NATURAL THEOLOGY.—JANUARY 12, 1888.

State and criticise Spinoza's *à priori* argument for the Being of a God.

NATURAL THEOLOGY.—APRIL 16, 1888.

1. How are the belief in God and in a future life connected, as regards the source from which they spring?
2. Does the etymological meaning of words used to designate the soul afford any proof of materialism on the part of those who first introduced them? Give instances of such words, and explain the *rationale* of their use.
3. How does conscience attest the existence of God?
4. Give a summary of the teleological argument.
5. Show that heathen systems of nature-worship corroborate the argument for theism.

CHRISTIAN EVIDENCES.—DECEMBER 7, 1887.

1. Shew that the history of the propagation of christianity affords a presumption in favor of its truth.
2. Shew that the higher type of civilization that has sprung from christianity is an evidence in its favor.
3. Shew that the christian belief, life and worship towards the end of the second century were substantially the same as in modern christendom.

CHRISTIAN EVIDENCES.—JANUARY 23, 1888.

Select and illustrate three or four points of comparison in respect to which the books of Scripture are better authenticated than the Greek or Roman Classics.

CHRISTIAN EVIDENCES.—APRIL 16, 1888.

1. Describe the christian life and worship, as represented in Pliny's letter to Trajan.
2. Criticise the theory which assigns a legendary character to the supernatural elements in the Gospel history.
3. State the internal evidence for christianity from its representation of the character of God.
4. And from its suitability to our needs.
5. State the experimental evidence.

SYSTEMATIC THEOLOGY.—DECEMBER 2, 1887.

Sketch the progressive revelation of Christ in Old Testament prophecy.