

7. Give (a) the comprehensive sense of *faith* as used in Scripture, (b) the important connection between it and the Gospel uniformly insisted upon, and (c) two mistakes to be guarded against as to its functions in (b).
8. (a) What are the three acceptations of the term *mystery*? (b) Give examples of its use in the New Testament, with reasons for particular applications.

SECOND PAPER.

1. Person of Christ—*first system*:—State (a) its general principles, (b) points of difference among its adherents, (c) the particular grounds on which it rests, and (d) the general reasonings by which it is supported.
2. (a) Give (1) the old and (2) modern Socinian interpretation, and (3) the natural meaning, of John viii, 58—"Before Abraham was I am." (b) Mention circumstances confirming the last.
3. Show that (a) neither the miraculous conception, (b) the Messiahship, (c) nor the resurrection of Jesus exhausts the meaning of the name, Son of God.
4. Support the proposition that Jesus is the person who was worshipped in the temple at Jerusalem, and whose glory filled the tabernacle, by (a) analogies and (b) direct proofs from the New Testament.
5. State (a) the ground on which Athanasius charged the Arians with idolatry, (b) the characteristic of heathen idolatry by which he substantiated the charge, (c) the distinction by which modern Arians meet the charge, and (d) the reply of Athanasian writers.
6. With respect to the proposition that in Scripture Jesus Christ is worshipped as God, give (a) the Athanasian, (b) the Arian, and (c) the Socinian syllogisms. (d) State how (b) and (c) differ from (a); and (e) represent the Arian and Socinian attempts to evade the force of propositions of (a.)

EVIDENCES.

1. (a) Give presumptions (apart from analogy) in favour of a future state. (b) (1) What is their practical value, and (2) what the only thing sufficient to destroy them? (c) In respect of what particulars does analogy make it probable that a future state will be *natural*?