

12. *When, where and by whom* were the Albigenses persecuted to extermination?
13. What proofs may be given that Knox did not derive his views of Church polity from Geneva?
14. What was the great church-building period in Scotland, and how long was it interrupted?
15. Give the date of the first meeting of the General Assembly in Scotland, and the whole number present.
16. How can it be proved that the Superintendents were not bishops?
17. What character does Knox claim for the Scottish Reformation?

**PASTORAL THEOLOGY.—APRIL 6, 1888.**

1. What are the two great divisions of Public Worship, the distinctive characteristics of each, and the Greek terms employed to designate each division?
2. Name the two writers who in the second century describe christian worship, and give the substance of their testimony.
3. What is the opinion of Whately concerning the absence of any form of worship having apostolic authority?
4. At what dates were the Book of Common Order composed, published and enjoined by the General Assembly?
5. Mention the Acts of Church and State whereby the Westminster Directory has become our only legalised form of public worship.
6. How may it be shown that the clause in the Directory under the head of the Assembling of the Congregation, which enjoins that the people are to take their places without adoration, does not refer to private devotion?
7. What public transaction proves that those features in the Book of Common Prayer to which the Puritans objected, were also objectionable to a majority of the leading reformers of the English Church?
8. What was the period of the official existence of the first Scottish Psalter?
9. What facts prove that the use of the Psalms is an essential part of our public worship?
10. Who was the author of our present metrical version of the Psalms, and of which version did he make extensive use?

**NEW TESTAMENT GREEK.—APRIL 3, 1888.**

1. Explain why the Article is omitted in the phrase *εν υμιν*, Heb. I. 1.
2. Translate *παράρνωμεν* in II. 1.
3. Translate and explain IV. 2, according to each of the readings *συγκεκραμενος* and *συγκεκρασμενος*.
4. Give two possible renderings of the clause beginning *παλιν*, &c., in v. 12.
5. Translate the parenthesis in VII. 11, according to the two readings, *νενομοθετητο* and *νενομοθετηται*.
6. Adopting the reading *δεσμοις* in X. 34, explain its bearing upon the question of the Pauline authorship of the epistle.
7. Of the two meanings of *υποστασις* in XI. 1, give the one which is to be preferred, with reasons.