

HOMILETICS.

APRIL 5TH, 1889.

1. Define Homiletics as distinguished from general Rhetoric.
2. How have Conviction and Persuasion been distinguished?
3. What is the function of Imagination in Religion?
4. What is meant by a doctrinal text and why are such texts necessary?
5. Enumerate the advantages of doctrinal texts.
6. What rules are to be followed in the choice of texts?
7. What are the rules for the Introduction to a discourse?
8. What rules are given for the logical division of a subject?
9. How should the Preacher in treating of a moral subject differ from the ethical philosopher?
10. In what sense does Whately employ the term *Argument* in rhetoric?
11. At what point do Whately and Vinet agree in their division of arguments that may be employed in Explanatory Sermons?
12. To what branch of Whately's classification does *testimony* belong?
13. To what class of rhetorical argument does the parable belong?
14. Define a textual sermon.
15. Where *Persuasion* is the *object* what general method is the best?
16. Give an example of *Textual* sermon and propose a Division for it.
17. Give an example of a Subject-Sermon and propose a Division for it.

NEW TESTAMENT GREEK.

19TH MARCH, 1889.

1. Explain the force of *ὅντως* in the sentence *χήρας τίμα τὰς ὄντως χήρας*.
2. Translate and explain: *τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλα ἐστί· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.*
3. What is the construction of the relative in: *ἐν κηρύγματι ὃ ἐπιστεύθη*?
4. State the interpretations which have been given of *μῆς γυναικὸς ἀνὴρ*, the reasons which have been given for each and that which is to be preferred.
5. Translate: *ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις* and give reasons.