

CALENDAR

OF THE

Presbyterian College,

HALIFAX, N. S.

SESSION MDCCCXCIV-XCV.



HALIFAX, N. S. :
NOVA SCOTIA PRINTING COMPANY.

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HISTORICAL SKETCH.

The Presbyterian College, Halifax, claims to have originated at a date earlier than that of any other Presbyterian Theological College in Canada. Its oldest branch was founded in 1820, when the Synod of the Presbyterian Church of Nova Scotia, being compelled to train a native ministry, appointed Dr. Thomas McCulloch, their first professor of theology. The Pictou Academy had been in operation for several years previously, and had prepared a number of young men for entering upon a theological course. When they completed their theological studies they were licensed, and thus became the first fruits of the Church's educational efforts. Three of these licentiates visited Scotland where they preached with much acceptance, and where before their return they received the degree of Master of Arts from the Senatus of Glasgow University. In this humble theological school at Pictou other bands of young men were trained and sent out into the field. But adverse days overtook Pictou Academy, and its efficiency became seriously impaired. In 1838 Dr. McCulloch came to Dalhousie College, where he laboured till his death in 1841. Altogether apart from his connection with Dalhousie College, during this time he continued to act as the Synod's theological professor. Professors Keir and Ross were appointed to carry on the work of the Hall, but young men who desired to study theology had no opportunity to receive an arts course, as the doors of Dalhousie had been closed, and as the standard of teaching in Pictou Academy was not sufficiently high. The Church, therefore, in 1848 opened a Seminary at the West River of Pictou, and gave in charge to Professor Ross the classical and philosophical department, assigning to Professors Keir and Smith the

management of the department of theology. After a few years Professor Thomas McCulloch was appointed to aid Professor Ross. In course of time a suitable building was erected in Truro, and the classes were transferred thither in 1858. The expenses of this institution were met partly by the proceeds of a small investment and partly by the voluntary contributions of the people.

The Synod in connection with the Free Church of Scotland, also having realized the need of a native ministry, opened a college in Halifax in 1848, consisting of a preparatory department, an arts department and a Theological Hall. Professors King and McKenzie were placed in charge, the one to teach theology, and the other to give instruction in the ordinary subjects of an arts course. Fifteen students attended the first term, three of whom were in theology. Soon after commencing his work Professor McKenzie died, and Professor Lyall was appointed to the vacancy. Dr. Forrester lectured on Natural Science and Dr. Honeyman taught Hebrew. On the retirement of Dr. Honeyman, Professor McKnight conducted the Hebrew class. This College, as well as the College of the Presbyterian Church of Nova Scotia, was very successful during the period of its separate existence, and sent into the field a large number of laborers. Except a small provincial grant for work done as an Academy, this institution, like the sister institution in Truro, was supported by a partial endowment and the free will offerings of the people. It should be stated here, however, that when appeals were made to friends in Scotland in 1849 and 1851, both these institutions received material aid in books and money. It must further be mentioned that the Colonial Committee of the Free Church of Scotland generously undertook the support of the theological chair of the institution in Halifax, until an endowment fund should be raised.

When, in 1860, the two churches united, they combined their educational forces. Professor Lyall was transferred to Truro, and was associated with Professors Ross and McCulloch in conducting the classical and philosophical department there,

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while Professors King, Smith and McKnight had the oversight of the Hall in Halifax. When Dalhousie College was reorganized, the three professors in arts were transferred from Truro to Halifax to form a part of the Dalhousie Faculty. Professor Smith resigned in 1868, and died in 1871. On the retirement of Professor King in 1871, Professor McKnight was elected to the Chair of Theology, and Professor Currie to the Chair of Hebrew and Exegetics.

The Synods of Nova Scotia and New Brunswick in connection with the Church of Scotland had for many years been sending young men to Scotland to be educated for the ministry, but finding that, however excellent the education received there, the plan was not a success, inasmuch as many after completing their studies did not return to remain permanently in their native land, steps were taken to educate them here. Accordingly the Church raised an endowment of twenty thousand dollars for the Chair of Mathematics in Dalhousie, to which Professor McDonald was appointed in 1863. Subsequently, the Colonial Committee with great liberality undertook the temporary support of a professor of Church History and Pastoral Theology in the Theological Hall in Halifax. Professor Pollok received the appointment in 1875, the year in which a union of nearly all the Presbyterians in Canada was accomplished. The liberality of the Church of Scotland is here deserving of special notice, since, while they were under no special obligation to support the College, the maintenance of this chair was continued for about six years.

In 1876 the Synod resolved to raise \$100,000, partly to provide for a more suitable building, and partly to increase the endowment fund. The sum of about \$80,000 was realized. The property at the North-West-Arm was purchased and occupied in 1878.

At a meeting of the Synod in 1892, it was felt that the time had arrived when an enlargement of the teaching staff of the College was imperatively demanded. Accordingly a fourth Chair was instituted, and the subject assigned it was

New Testament Exegetics. The Rev. Robert A. Falconer, B. D., was appointed for three years as lecturer in subjects connected with this Chair.

The Presbyterian College, Halifax, is thus the outcome of the combined educational efforts of the various Maritime Presbyterian bodies, once sundered but now happily united. The three streams form one river; the three strands compose one cord. A review of the past furnishes the Church with good ground for the belief that an institution, which since its inception has had within its walls a total of 277 students, which has supplied two-thirds of the ministers on the present roll of the Maritime Synod, and which has sent out a noble band of foreign missionaries, has a record of which it need not be ashamed, and has yet a great work to accomplish.

In Memoriam.

THE REV. ALEXANDER McKNIGHT, D.D.,

PRINCIPAL OF THE
PRESBYTERIAN COLLEGE, HALIFAX.

BORN AT DALMELLINGTON, SCOTLAND, 1826.

APPOINTED PROFESSOR OF HEBREW, 1855.

TRANSFERRED TO THE CHAIR OF SYSTEMATIC THEOLOGY
AND APOLOGETICS, 1871.

APPOINTED PRINCIPAL, 1878.

DIED APRIL 27, 1894,

IN THE SIXTY-EIGHTH YEAR OF HIS AGE.

GREATLY LAMENTED BY PROFESSORS, STUDENTS,
AND THE WHOLE CHURCH.

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Academic Year, 1894-95.

- 1894.
- Oct. 31. Notification to the Rev. H. H. McPherson from students who intend to appear before the Examining Committee.
- Nov. 3. Meeting of Examining Committee.
7. Meeting of Board of Management at 10 a. m.
- " " Opening Lecture at 7.45 p. m.
- " 8. Meeting of Senate at 10 a. m. Students present their presbyterial and arts certificates. Reports of Examining Committee received.
- " " Students enrolled and Library Tickets issued at 3 p. m.
- " 20. Elocution Class opens.
- Dec. 21. Christmas holidays.
- 1895.
- Jan. 8. Lectures resumed.
- " 18. Examination in Theology.
- " 21. Examination in N. T. Exegetics.
- " 23. Examination in Hebrew and O. T. Exegetics.
- " 25. Examination in Church History.
- " " Candidates for B. D. notify Clerk of Senate.
- Feb. 19. Lectures in Elocution resumed.
- Mar. 5. Examination in Elocution.
- " 6. Oral examination and competition for Wiswell Prize.
- Apr. 11. Examination in Homiletics.
- " 12. Examination in Theology.
- " 13. Special Examination for B. D.
- " 15. Examination in N. T. Exegetics.
- " 17. Examination in Hebrew and O. T. Exegetics.
- " 19. Examination in Church History.
- " 20. Final Examination for B. D. at 9½ a. m.
- " 24. Meeting of Senate at 10 a. m.
- " " Close of the Session. Convocation at 7.45 p. m.
- " 25. Meeting of Board of Management at 10 a. m.

Board of Management.

REV. D. M. GORDON, B. D., *Chairman.*

“ PROF. CURRIE, D. D.

“ “ POLLOK, D. D.

“ WM. McCULLOCH, D. D.

“ PRESIDENT FORREST, D. D.

“ T. SEDGWICK, D. D.

“ ALLAN SIMPSON.

“ J. McMILLAN, B. D.

“ J. S. CARRUTHERS.

“ JAMES McLEAN.

“ E. D. MILLAR, B. A.

“ L. G. McNEILL, M. A.

“ NEIL McKAY.

“ T. STEWART, B. D.

“ A. B. DICKIE.

“ H. H. McPHERSON, M. A.

“ G. A. LECK.

“ J. R. COFFIN.

“ D. McDougall.

R. BAXTER, ESQ.

D. C. FRASER, ESQ., M. P.

DR. MCGILLIVRAY.

HUGH MCKENZIE, ESQ.

R. MURRAY, ESQ.

HON. B. ROGERS.

DR. J. STEWART.

JUDGE STEVENS.

HON. D. WARK.

Senate.

_____, *Chairman.*

DR. CURRIE, *Clerk.*

“ POLLOK.

“ McRAE.

PRESIDENT FORREST, D. D.

“ THOMAS CUMMING.

“ A. SIMPSON.

“ H. H. McPHERSON, M. A.

“ D. M. GORDON, B. D.

“ G. BRUCE, B. A.

“ R. LAING, M. A.

“ T. FOWLER, M. A.

“ J. S. CARRUTHERS.

R. MURRAY, ESQ.

PROF. MACDONALD, M. A.

PROF. MURRAY, M. A.

A. H. MCKAY, ESQ., LL. D.

Committee of Examiners.

REV. H. H. McPHERSON, M. A., *Convener.*

“ A. SIMPSON.

“ P. M. MORRISON.

“ T. CUMMING.

PRESIDENT FORREST, D. D.

PROFESSOR MACDONALD, M. A.

PROFESSOR MURRAY, M. A.

Teaching Staff.

Systematic Theology and Apologetics.

The REV. JOHN CURRIE, D. D.,

Professor of Hebrew and O. T. Exegetics.

The REV. ALLAN POLLOK, D. D.,

Professor of Church History and Pastoral Theology.

The REV. R. A. FALCONER, B. D.,

Lecturer in N. T. Greek and Exegetics.

The REV. J. S. CARRUTHERS,

Lecturer in Elocution.

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FRIDAY,

Time Table.

- MONDAY, 8.45. Junior Greek.
9.35. Church History and Junior Hebrew.
10.35. Senior Hebrew.
11.35. Systematic Theology.
12.25. Apologetics.
- TUESDAY, 8.45. Junior Greek.
9.35. Church History and Junior Hebrew.
10.35. Homiletics.
11.35. Systematic Theology.
12.25. Senior Greek and Apologetics.
- WEDNESDAY, 8.45. Junior Greek.
9.35. Church History and Junior Hebrew.
10.35. Senior Hebrew.
11.35. Systematic Theology.
12.25. Senior Greek and Apologetics.
- THURSDAY, 8.45. Junior Greek.
9.35. Church History and Junior Hebrew.
10.35. Homiletics.
11.35. Systematic Theology.
12.25. Senior Greek and Apologetics.
- FRIDAY, 8.45. Junior Greek.
9.35. Junior Hebrew and Homiletics.
10.35. Senior Hebrew.
11.35. Systematic Theology.
12.25. Senior Greek and Apologetics.
Elocution at 2.30 p. m.

Curriculum.

A.—FOR JUNIORS IN THEOLOGY.

- (I) AFFILIATED.—(a) JUNIOR.—New Testament Exegetics.¹
(b) SENIOR.—New Testament Exegetics.²
Junior Hebrew.
Apologetics.
Elocution.⁴

- (II) NOT AFFILIATED.—New Testament Exegetics.³
Junior Hebrew.
Apologetics.
Elocution.⁴

B.—FOR MIDDLE AND SENIOR YEARS.

Homiletics,
Church History.
Senior Hebrew and Exegetics.
Systematic Theology.
New Testament Exegetics.

1 To be taken in the third session in Arts on two days a week.

2 To be taken in the fourth session in Arts on three days a week.

3 To be taken on five days a week.

4 To be taken also in the following session. Students of the Senior year in Elocution are required to deliver a short discourse.

General Regulations.

1. "Sessions and Presbyteries are enjoined to make diligent and careful enquiry whether any young men are to be found within their bounds whose attention should be specially directed to the claims of Christ upon them with respect to the ministry of His Church, to aid and encourage in all proper ways suitable young men who may declare their purpose to consecrate themselves to this sacred vocation, and watchfully to keep their eye upon any who are prosecuting a liberal education, and whose piety and abilities make it desirable that their thoughts should be turned toward the ministerial office."
2. "It is the duty of Presbyteries to examine all who present themselves as wishing to enter on the study of Theology, respecting their moral and religious character, their motives, and their general fitness to study for the ministry. If satisfied, the Presbytery certifies them to the Senate of the college which they propose to attend."
3. "Students on entering Theology, or on intimating their purpose to study for the ministry, must be members of the church in full communion; and all such students are required, during their course, to be in communion with some congregation of the church in the place where they are prosecuting their studies."
4. Students may enter on the study of Theology as graduates in Arts, or as passmen in subjects of the Arts Course required by the Church, or as undergraduates of the third or fourth year in Arts.
5. The subjects required of passmen are English Literature, Latin (two sessions), Greek (three sessions), Mathematics, Physics, Logic, Metaphysics and Ethics. When a student fails to produce *pass* certificates in any of these subjects he shall be examined therein by the Senate's examining committee.
6. In certifying students to the Hall, Presbyteries are authorized to accept a degree of B. A. (English, Metaphysics and Greek being included in the course), or *pass* certificates in the subjects required.
7. Special cases must be brought by Presbytery before Synod or Assembly.
8. Students of Divinity are required to appear every year before the Presbyteries within whose bounds they reside, and to give in a written exercise on a prescribed subject.

9. Arts certificates together with a presbyterial certificate must be presented to the Senate by every student at the commencement of the session.

10. Each student is required to deliver the following discourses, viz : in the first year a Homily ; in the second year, a Critical Exercise on a passage of the Greek Testament, and a Lecture ; in the third year, a Critical Exercise on a passage of the Hebrew Bible, and a Sermon. Students of the second and third years are expected to give in their sermons and lectures not later than the 15th of November, and their critical exercises not later than the 15th of February.

11. At the end of the session Professors shall furnish their students with certificates of attendance, which shall, at the earliest opportunity after the close of the session, be presented to the Presbytery within whose bounds they reside.

12. At the close of the curriculum a diploma is given in the place of separate certificates ; but it shall not be awarded unless the student has made 30 marks per cent. in each subject, and a general average of 40 per cent.

13. In estimating the average, O. T. Exegetics shall be regarded as a distinct subject from Hebrew, and Homiletics and Practical Theology from Church History

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Degree of Bachelor of Divinity.

REGULATIONS.

1. Candidates for the degree of B. D. must be graduates in Arts of some approved University; but students who completed their college course before 1889 without graduating may become candidates.
2. The degree may be obtained in ordinary course or by special examinations.
3. Candidates in ordinary course are required to make 50 per cent. in each subject, and a general average of 70 per cent., in the regular pass examinations held during the course.
4. Other candidates are required to make, in special examinations, 50 per cent. on each paper, and an average of 70 per cent. on all the papers. This examination may be taken in two parts.
5. Both classes of candidates are required, after fulfilling provisions 3 and 4 respectively, to pass a *final* examination. Selections from Patristic Greek and Theological Latin shall be included among the subjects for this examination. The same rule as to percentage of marks shall apply to this examination.
6. Special and final examinations will not necessarily be limited to particular books; but a list of books will be given in the Calendar as a general guide.
7. Candidates must notify the Clerk of Senate in the month of January preceding.
8. Fee for B. D., \$10. Fee for special examination \$5 additional.

SUBJECTS FOR SPECIAL EXAMINATION, 1894-96.

PART I.

Greek.—Gospel according to Luke.

Hebrew.—Gen. xii—xxii; 1 Kings i—x.

Exegetics.—Keil's *Archæology*, Vol. 1. Wright's *Introductio*, to O. T.

Church History.—Kurtz, to A. D. 692, (latest edition).

Apologetics.—Isaac Taylor's *Transmission of Ancient Books*. Fisher's *Theistic and Christian Belief*. Hodge's *Systematic Theology*, Vol. I. as far as p. 365.

PART II.

Greek.—Galatians and Ephesians.

Hebrew.—Hosea.

Exegetics.—The Gospels in Salmon's or Weiss's *Introduction to the New Testament*. Warfield's or Hammond's *Textual Criticism of the New Testament*.

Church History.—Kurtz, the Reformation.

Theology.—Hodge, Vol. III. to p. 258.

SUBJECTS FOR FINAL EXAMINATION, 1894-96.

Greek.—Septuagint, Ps. i—xx; the Pastoral Epistles; the Teaching of the Twelve Apostles; Hatch on *Biblical Greek*, Essay I.

Latin.—Augustini *Confessiones*, Lib. i.

Aramaic.—Daniel ii—vii.

Theology.—The Atonement.

BOOKS RECOMMENDED.

Ellicott's & Huther's *Commentaries on the Pastoral Epistles*.

Findlay's *Essay in Sabatier's Apostle Paul*.

Schaff's *Teaching of the Twelve Apostles*.

Rigg's Winer's *Chaldee Grammar*.

Dale on *The Atonement*.

Cave on *The Scriptural Doctrine of Sacrifice*.

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Library Regulations.

1. Students at their annual enrolment shall pay one dollar for the maintenance of the Library.
 2. No student shall have in his possession more than six volumes at a time.
 3. No student shall keep a book longer than a fortnight without permission from the Librarian.
 4. Books of reference, and such as may be specified by the Librarian, shall not be removed from the Library.
 5. Books lost or damaged shall be replaced or paid for as the Senate may direct.
 6. Reviews and magazines may be consulted in the Reading-room, but are not to be removed from the building.
- Librarian—Mr. Falconer.

Donations to the Library during the Past Year.

From the Morrison Memorial Fund :

Robertson's Early History of Israel. Ryle's Canon of O. T. Scriptures. Kirkpatrick's Doctrine of the Prophets. Buhl's Canon and Text of O. T. Kuenen's Hexateuch.

From the Roy McGregor McCurdy Memorial Fund :

Brown's History of Missions, 3 vols. Prout's Life of Rev. J. Williams. Sketch of the Island of Trinidad. Life of Carey. McDonald's Religion and Myth. Youg's Stories from Indian Wigwams, and Northern Camp Fires.

From Rev. Dr. Patterson :

The Thinker. For 1893.

From Rev. Dr. Pollok :

Andrew's Life of our Lord. Apostolic History by Baumgarten, 3 vols. Kurtz's History of Old Covenant, 3 vols. Calvin's Commentary on the Psalms, 5 vols. Hagenbach's History of Doctrine, 2 vols.

From Rev. R. A. Falconer :

Church's Cathedral and University Sermons. Sabatier's Apostle Paul.

Subscribers to Palestine Exploration Survey's Publications, Eastern Section. (The former publications were presented to the Library by Dr. John Stewart and other subscribers) :--Mrs. McKinlay, Pictou ; George E. Boak, Esq., Halifax ; J. W. Carmichael, Esq., New Glasgow ; Alex. Grant, Esq., M. P. P., Stellarton ; David McKeen, Esq., M. P., Glace Bay ; Charles Morash, Esq., Lunenburg ; John F. Stairs, Esq., M. P., Halifax.

The proceedings of Briggs Heresy Case.

Calendars from Glasgow University, Harvard University, Wesleyan College, Montreal, &c.

Between seventy and eighty volumes of the most recent and important theological literature were added to the library during the past year.

Residence.

The College buildings contain, besides class-rooms, accommodation for forty students. The furnishing of all the rooms is provided by the College Board. Boarding accommodations are intended for divinity students, and no others can be admitted except by special permission of the House-committee. Board, light and attendance are charged to students at the rate of three dollars a week; one-third of which may be paid from the bursary fund. Twenty-two dollars, which is one-half of the amount to be paid by the student, must be handed to Mr. Morrison on the day of opening, and the other half on the first of February. Applications for rooms should be addressed to the Steward on or before the tenth of September, but final allocations will be made by the House-committee during the first week of November.

Daily arrangements will be as follows: Morning bell at 7.15 a. m.; Prayers at 7.45 a. m.; Breakfast at 8 a. m.; Dinner at 1.15 p. m.; Tea at 6.30 p. m.; Prayers at 7 p. m.; Doors closed at 11 p. m.

House-committee: Prof. Pollok, Prof. Currie, President Forrest and Mr. Robt. Baxter.

House Steward: Mr. James Gardner.

Students, 1893-94.

Senior Year.

A. W. K. HERDMAN	Scotland.
A. J. McDONALD, B. A.	Malagawatch.
J. F. McCURDY, B. A.	Halifax.
DANIEL McLEAN	P. E. Island.
J. B. McLEAN, B. A., B. D	Hopewell, C. B.
W. C. MORRISON (extra-mural)	Lochlomond.

Middle Year.

GEORGE ARTHUR, B. Sc.	P. E. Island.
ALEXANDER CRAISE	Scotland.
J. H. KIRK	Pictou.
S. J. McARTHUR, M. A.	P. E. Island.
A. D. McDONALD, B. L.	P. E. Island.
P. K. McRAE	North River, C. B.
J. F. POLLEY	New Brunswick.
A. M. THOMPSON	St. Croix.
J. E. WALLACE	Scotland.

Junior Year. Second Division.

JAMES A. CRAWFORD, B. A.	P. E. Island.
J. B. CROPPER	St. Lucia, W. I.
M. F. GRANT, B. A.	Cape Breton.
R. J. GRANT, B. A.	Sunnybrae.
F. L. JOBB	Great Village.
P. M. MacDONALD, B. A.	Pictou.
J. D. McKAY, B. A.	Earlton.
G. S. MILLIGAN, B. A.	St. John, N. B.
ROBERT MURRAY	Pictou Co.
L. W. PARKER	Kings Co.
G. C. ROBERTSON	Scotland.
G. E. ROSS, B. A.	Hants Co.
W. H. SMITH, B. A.	Pictou Co.
G. P. TATTRIE, B. A.	Pictou Co.

Junior Year. First Division.

ALEX. ARCHIBALD	Truro.
A. H. FOSTER	Pictou Co.
D. A. FRAME	Shubenacadie.
A. L. FRASER	Pictou Co.
C. D. MCINTOSH	Pictou Co.
W. W. MCNAIRN	New Brunswick.
ALEX. SMITH	Antigonish.
R. G. STRATHIE	Newfoundland.

Partial Students.

ADAMS ARCHIBALD	Halifax.
G. F. JOHNSON, B. A.	Stewiacke.
JOHN STIRLING	P. E. Island.

Past Session.

I.—APOLOGETICS AND SYSTEMATIC THEOLOGY.

In the Junior Class instruction was given in Apologetics on the subjects of Natural Theology and Christian Evidences. The text-book used was Fisher's Grounds of Theistic and Christian Belief. Lectures were delivered to the Senior Class on Christology. Attention was also devoted to the literary study of the book of Genesis, with a view to testing current theories respecting its composition.

II.—HEBREW AND O. T. EXEGETICS.

The Junior Hebrew Class, which consisted of fourteen students of the second division of the Junior Year, met five times a week, and during the session went through Davidson's Grammar twice.

The class of Senior Hebrew and O. T. Exegetics, composed of the students of the Middle and Senior years, also met five times a week. A text-book on O. T. Introduction was used on Monday; Tuesday was devoted to Exegesis; on Wednesday a lecture was given on several of the Minor Prophets; on Thursday there was a lecture on O. T. Introduction; and Friday was occupied with reading Hebrew at sight.

The students of the Senior Class prepared Hebrew critical exercises on passages previously prescribed. These were read in class and criticized. Selections were read from the Aramaean portions of Daniel and the Targums of Onkelos and Jonathan.

On the above work two written examinations were held.

III.—CHURCH HISTORY AND PRACTICAL THEOLOGY.

In the class of Church History, the subject of study was the General History of the Christian Church from the Apostolic Age to the Pontificate of Boniface VIII, or 1294 A. D. Along with this, lectures were delivered on the portions of Scottish Church History extending from the passing of the Perth Articles to the Revolution Settlement of 1690.

In Practical Theology the office of the Christian Ministry, as to its institution, authority and general character was considered. Then the minister was viewed as a *student*, a *citizen*, a *preacher*, a *church ruler*, a *liturgist*. The consideration of the minister as a pastor, a catechist and evangelist, had to be omitted for want of time. It is arranged in the present Calendar that sermons and lectures shall be heard at a separate and additional hour, and thus a little more time may be obtained for this class. Thirteen lectures and sermons were read and criticised in the class.

IV.—NEW TESTAMENT EXEGETICS.

The work of this department consisted mainly of an exposition of the Synoptic Gospels, which it was necessary to deliver for the most part both to Seniors and Juniors. In a series of lectures on two days of the week, there was given a minute exegesis of the first eleven chapters of the Gospel according to Mark, together with their parallels in Matthew and Luke, which record the Galilean ministry of our Saviour and part of his Judæan career. The Senior Class also paraphrased the first three chapters of the 1st Epistle of Peter, an exercise that was found helpful for acquiring a proper method in the interpretation of the New Testament.

For the Junior class the Exegesis of the Gospels was supplemented by a course of eighteen weekly lectures on Introduction to the Synoptic Gospels, the Political and Religious Condition of the Jews in Judæa and Galilee in the time of Christ, John the Baptist, the Baptism and Temptation of

Jesus, the Messianic Hope of Judaism, the Christian Messiah, and the Teaching of Jesus as to the Kingdom of God.

Textual Criticism was also treated once a week with the aid of Warfield's Handbook. Critical exercises on passages of the Greek New Testament were handed in by students of the Middle year, and were criticized.

V.—ELOCUTION.

The Instructor in Elocution met with the several classes twenty-three days, of which twenty-one were teaching days. The other two were occupied with examinations. The number of students in attendance was twenty-two.

The Junior class consisted of six members. The work of this class consisted in the study of the general principles of speech, the physiology and anatomy of the vocal organs, etc. Together with this, exercises in the text-book, and selections from the Old and New Testaments were read.

The Senior class was attended by twelve students. They reviewed the work of the previous year, and studied Expressive Delivery. In addition to recitations from the text book, the class read selections from the Old and New Testaments, and the Psalms, metrical version.

The Graduating class met on two days of the week before the holidays, and one day each week afterwards. The work in this class was chiefly the application of previous instruction in the delivery of discourses.

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Bursaries.

IN MEMORIAM.

The ROBERT POLLOK Bursary is the annual interest of One Thousand Dollars granted by Miss Jessie Gordon Fraser to the Presbyterian College, Halifax, and is given without competition to a deserving theological student to be selected by the Bursary Committee and approved by the Senate, to be held till completion of his course; provided always, that his general conduct and progress shall continue to be satisfactory to the College Faculty. The conditions under which the Bursary is held and the name of the bursar holding the same, shall appear annually in the College Calendar.

The McKenzie and McGregor Bursaries are at the disposal of Pictou Presbytery, but the McGregor Bursaries are paid through the Treasurer.

Bursars must (1) be members of the Presbyterian Church in full communion; (2) attend institutions within the bounds of the Synod; (3) present satisfactory testimonials; (4) labor at least two years after they have finished their College course within the bounds of the Presbyterian Church in Canada. Those who fail to implement this engagement are required to return the money. The Convener of the Committee on Bursaries is the Rev. John McMillan, B. D., Halifax, to whom application should be made before the commencement of the session.

P. K. MACRAE	Isaac Logan Bursary.
A. D. ARCHIBALD	Robert Pollok
A. D. McDONALD	Findlay Campbell
J. H. KIRK	McGregor
GEORGE GRANT	} McKenzie
D. C. ROSS		

Prizes.

The Wiswell Elocution Prize will be given to the best reader of the Scriptures. *Adjudicators*:—Revds. J. McMillan, (Chairman)—J. S. Carruthers, R. Laing, and D. M. Gordon.

The Wiswell Elocution Prize was awarded to P. M. McDONALD; and Mr. Carruthers's prize to J. B. CROPPER.

Announcements for Next Session.

I.—THEOLOGY AND APOLOGETICS.

Junior Class.—Apologetics.

Senior Class.—Theology.

II.—HEBREW AND O. T. EXEGETICS.

The work of the Junior Hebrew Class will be the study of Davidson's Grammar with progressive exercises in reading and writing. It is hoped that in addition, owing to an extension of the time, some portions of Genesis will be read.

The Class of Hebrew and O. T. Exegetics will meet three days a week. Part of the time will be devoted to the study of the Messianic Psalms, and part to courses of lectures on some of the Prophets, and on the science of Hermeneutics. Along with the lectures on Hermeneutics, Cellérier's text-book on this subject will be used. Special attention will be given to reading Hebrew at sight.

III.—CHURCH HISTORY AND PRACTICAL THEOLOGY.

1. General History of the Christian Church from the Reformation to the present time.

2. Scottish Church History from its commencement to the eighteenth century.

3. A course of Lectures on Homiletics.

4. Sermons and Lectures to be heard, and exercises to be given on the framing of plans of Discourses.

IV.—NEW TESTAMENT EXEGETICS.

The work of the Seniors will be confined chiefly to the Judæan ministry of Jesus as found in the Gospel according to John, special attention being devoted to the Death and Resurrection. This will be further dealt with in weekly

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James, —

lectures on the Introduction to John, the discourses of Jesus in this Gospel as to His Person and Work, and the significance of His Death, as shewn both in the synoptists and the fourth gospel.

In addition to this the Seniors will paraphrase the Epistle of James.

The regular first year will be occupied with the Life of Christ as given in the four Gospels. Two lectures a week both on the Galilean ministry as in the synoptists, and the Judæan career as recorded in John, and a weekly lecture on the Times, Work and Teaching of Jesus, will lay a foundation for New Testament exegesis, which will be completed in the senior classes by the more difficult study of the Epistles.

V.—ELOCUTION.

Instruction in Elocution will be given four days a week from 20th November to 17th December, and from 19th February till examination. At the close of the class the Wiswell prize will be awarded. Text Book, A. M. Bell's Principles of Elocution, fifth edition.

BOOKS RECOMMENDED.

DEPARTMENT II.—Davidson's Hebrew Grammar; Gesenius's Hebrew Grammar, Second American Edition; Green's Large Hebrew Grammar, Last Ed.; Rigg's Winer's Chaldee Grammar; Driver on the Hebrew Tense; Robinson's Gesenius' Hebrew Lexicon, American Edition; Ewald's Hebrew Syntax; Müller's Hebrew Syntax, translated by Robertson; Blake's How to Read the Prophets, Parts I and II; Blake's How to Read Isaiah; Driver's Life and Times of Isaiah; Farrar's Minor Prophets; Orelli on Isaiah; Cellérier's Hermeneutics, by Elliot and Harsha; Wright's Text Book on O. T. Introduction; Wickes on Hebrew Prose Accents; Wickes on Hebrew Poetical Accents.

DEPARTMENT III.—Fisher's or Kurtz's or Moeller's Church Histories.

DEPARTMENT IV.—Huck's or Tischendorf's Synopsis; Thayer's Grimm's Lexicon of N. T. Greek; Winer's or Green's N. T. Grammar; Weiss's or Salmon's Introduction to the New Testament; Westcott's Introduction to the Study of the Gospels; Commentaries: Mark,—McLear, Chadwick; Luke,—Godet; John,—Plummer, Dods, Godet, Westcott; Epistle of James,—Plummer, Mayor; Edersheim's Life of Jesus the Messiah.

Constitution of the Alumni Association.

- I. NAME.—The Alumni Association of the Presbyterian College, Halifax.
- II. OBJECT.—The object of the Association shall be to strengthen the bonds of fellowship between its members, and to promote the best interests of Theological Education in connection with this College.
- III. MEMBERSHIP.—All graduates of the College, ministers who have taken any part of their course in the College, during any stage of its existence, together with students in attendance, may become members, on payment of the regular dues. Others may, on the recommendation of the Council, be elected by vote of the Association.
- IV. ORGANIZATION.—The officers shall be a President, two Vice-Presidents, and a Secretary-Treasurer. The Executive Council shall consist of the officers, with a representative from each Presbytery in the Synod as far as possible. The officers shall be elected annually. Six shall form a quorum.
- V. DUES.—The annual fee shall be one dollar, (\$1.00.)
- VI. MEETINGS.—The Association shall meet annually at such time as may be determined by the Alumni, and at such other times as the Council may deem necessary for the transaction of business.

OFFICERS FOR 1893-94.

President.....REV. NEIL MCKAY.
Vice-Presidents..... { REV. ALEX. FALCONER.
 " E. D. MILLAR, B. A.
Secy-Treasurer.....REV. THOMAS STEWART, B. D.

Executive Council with the Officers :—Messrs. J. D. Murray for Miramichi ; J. S. Sutherland for St. John ; James McKenzie for Wallace ; D. S. Fraser for Truro ; D. Henderson for Pictou ; D. Macdonald for Inverness ; J. A. Forbes for Sydney ; M. Campbell for P. E. Island ; J. W. Crawford for Lunenburg and Shelburne ; Frank Coffin for Halifax.

State of the Endowment Fund.

Fund of the Presbyterian Church of Nova Scotia.....	\$36,000 00
Free Chnrch Professorial Fund.....	26,000 00
Church of Scotland Dalhousie Professorship.....	20,000 00
New Investments.....	56,000 00
	\$138,000 00

ENDOWMENTS.

I. For General use of Fund—

(1) Kerr Bequest	\$ 800 00
(2) Hunter Bequest	2000 00
(3) Matheson Bequest	1000 00
(4) Fund from Church of Scotland at time of Union.....	1000 00
	\$4800 00

II. For Special Bursaries and Prizes—

(1) The Isaac Logan Bursary	\$1000 00
(2) The Robert Pollok “	1000 00
(3) The Wiswell Elocution Prize.....	150 00
(4) The Findlay Campbell Bursary	1000 00
(5) The McKenzie Bursaries.....	1600 00
(6) The McGregor Bursary	1000 00
	5750 00

Total \$10,550 00

College Current Account for Year ending May 1st, 1894.

RECEIPTS.

Interest and dividend	\$7418 90
Collections and donations	3346 64
	\$10765 54

EXPENDITURE.

Salaries and other charges.....	\$10726 06
	10726 06

Excess of Income over Expenditure.....	\$ 39 48
Balance on hand May 1st, 1893	405 47
	444 95
Balance on hand May 1st, 1894	\$444 95

Bursary Fund, 1893-94.

Receipts.

Balance on hand May 1st, 1893	\$ 5 31
Interest	695 58
Contributions by congregations	406 98
Donations	34 00
	\$1141 87

Expenditure.

Endowed Bursaries	\$200 00
Grants to aid students	129 00
Prizes, Elocution	13 50
Aid to boarding department	788 50
Commission on collection of interest	1 95
Balance on hand May 1st, 1894	8 92
	\$1141 87

Form of Bequest.

I devise and bequeath to the Board of the Presbyterian College,
Halifax, the sum of _____ dollars for the use
of said College.

N. B.—When the object for which a bequest is made is more specific — as the endowment of a Chair, the founding of a Bursary, or the purchase of books for the Library,—it should be defined; *e. g.*, “to found a Bursary, to be called the _____ Bursary, in connection with said College.” Legacies for other Church purposes, as Home or Foreign Missions, may also be left to this Board, as it is a body corporate. Care should be taken, in such cases, to describe the purpose with sufficient accuracy.

GRADUATES.

DOCTORS OF DIVINITY.

Morton, Rev. John.....1890..Trinidad.
Sedgwick, Rev. Thomas.....1893..Tatamagouche.

BACHELORS OF DIVINITY.

Archibald, Rev. W. P.....1887..Cavendish.
Calder, Rev. J.....1890..Cape Breton.
Dawson, Rev. W.....1883..Canard.
Dill, Rev. E. M.....1887..Summerside, P. E. I.
Johnson, Rev. J. A.....1887..Deceased.
Lewis, Rev. A. W.....1889..Mistawasis, N. W. T.
Lord, Rev. C. S.....1883..Grafton, Ont.
Mahon, Rev. A. W.....1894..St. Peter's, P. E. I.
McDonald, Rev. Donald.....1888..Strathlorne, C. B.
McDougall, Rev. Archibald.....1884..St. John.
McGlashen, Rev. J. A.....1894..Bridgeport, C. B.
McLean, Rev. J. B.....1894..Little Harbour.
McLennan, Rev. J. W.....1886..N. W. T.
Matheson, Rev. J. A.....1890..Davisburg, N. W. T.
Smith, Rev. J. F.....1889..Deceased.
Stewart, Rev. T.....1884..Dartmouth.

ALUMNI.

(Names of Ministers who received *part* of their education in this College, but completed it elsewhere, are marked with an asterisk.)

Allan, Rev. G. S.....1884..U. S. A.
*Annand, Rev. Edward.....1864..Deceased.
Annand, Rev. Joseph.....1872..Espiritu Santo, New Hebrides.
Archibald, Edward.....1865..N. W. T.
Archibald, Rev. Howard.....1866..Australia.
*Archibald, Rev. Samuel.....1868..Minneapolis, U. S.
Archibald, Rev. Wm. P., B. D.....1875..Cavendish, P. E. I.
Baxter, Rev. John I.....1832..Deceased.
*Bearisto, Rev. John K.....1869..Glassville.
*Bernard, Rev. Samuel.....1860..Deceased.
Bethune, Rev. Neil.....Deceased.
Blaikie, Rev. Alex., D. D.....Deceased.
Blair, Rev. J. T.....1887..Deceased.
Boyd, Rev. Andrew.....1889..Kempt.
*Boyd, Rev. John.....1879..Deceased.
Bruce, Rev. Wm. T., M. D.....1875..
Bryden, Rev. Charles W., B. A.....1879..Battleford, N. W. T.
*Burgess, Rev. Joshua.....1879..Danville, Cal.
*Byers, Rev. James.....Deceased.
Cahill, Rev. J. A.....1886..U. S. A.
Calder, Rev. John, B. D.....1889..West Bay, C. B.
Calder, Rev. Wm. C.....1886..Tower Hill, N. B.
*Cameron, Rev. Alex.....1857..(Stewiacke.)
Cameron, Rev. John.....1844..(Bridgetown.)
Cameron, Rev. John H., B. A.....1882..Bass River, N. B.
Campbell, Alexander, Esq.....1854..(Annapolis.)
Campbell, Rev. Alexander.....1887..Merigomish.
Campbell, D. M.....1893..P. E. I.
Campbell, Duncan.....1893..C. B.

- Campbell, Rev. John Deceased
 Campbell, Rev. Lauchlin Australia.
 Campbell, Rev. Malcolm 1881... Strathalbyn, P. E. I.
 Campbell, William L. 1863. (Yarmouth.)
 Carr, Rev. Arthur F., B. A. 1871. Campbellton, N. B.
 Carruthers, Rev. James S. 1878. New Glasgow.
 *Chase, Rev. J. H., M. A. 1869. Onslow.
 Christie, Rev. George 1842. Deceased.
 Christie, Oliphant 1866. Deceased.
 *Christie, Rev. T. M., B. A. 1873. Deceased.
 Clarke, Rev. Daniel McD., B. A. 1890. Chipman, N. B.
 Clarke, Rev. George M. 1853. (Halifax.)
 Clarke, Rev. Wm., M. D. Bracebridge, Ont.
 Coffin, Rev. Frank S., B. A. 1890. Stewiacke.
 *Coffin, Rev. Fulton, B. A.
 Coffin, Rev. J. R. 1887. Bloomfield, P. E. I.
 Corbett, Rev. Thomas 1888.
 Crawford, Rev. H. 1853. New Dublin, Lunenburg.
 Crawford, Rev. J. W. 1889. Mahone Bay.
 Creelman Rev. David F., M. A. 1876. Deceased.
 Crowe, Rev. George C. United States.
 *Cumming, Rev. R. 1869. Westville.
 Cumming, Rev. Thomas 1863. Truro.
 *Currie, Professor John, D. D. 1857. Halifax.
 Dawson, Rev. Wm., B. D. 1883. Canard, King's Co.
 Dickie, Rev. Alfred B. 1869. Milford, Hants Co.
 Dill, Rev. E. M., B. D. 1887. Summerside, P. E. I.
 Dunbar, Rev. Hugh Deceased.
 *Falconer, Rev. Alexander 1862. Pictou.
 Falconer, Rev. John P., B. A. 1892. Bedford.
 *Falconer, Rev. James W., B. D. 1892. Newport.
 *Falconer, Rev. Robert A., B. D. 1892. Halifax.
 Farquharson, Rev. Alexander 1861. Deceased.
 Ferry, Rev. John 1884. Manitoba.
 Fisher, Rev. George 1884. Dalhousie, N. B.
 Fisher, Rev. James M., B. A. 1892. Lawrencetown, Halifax Co.
 Fiske, Rev. Daniel 1885. Florenceville, N. B.
 Fitzpatrick, Rev. J. R. 1882. Deceased.
 Forbes, Rev. Adam 1859. Ontario.
 Forbes, Rev. James A. 1831. Glace Bay, C. B.
 Forbes, Rev. Wm. Gordon 1851. Deceased.
 Forrest, President John, D. D. 1865. Halifax.
 Fowler, Professor James 1855. Kingston, Ontario.
 Frame, Rev. Wm. R. 1862. Deceased.
 Fraser, Rev. Allan Deceased.
 Fraser, Rev. Chas. 1870. Deceased.
 Fraser, Rev. Daniel Stiles, B. A. 1877. Springside, Colchester.
 Fraser, David Deceased.
 Fraser, Rev. Donald, B. A. 1892. Hampton, N. B.
 Fraser, Rev. Simon 1865.
 Fraser, Rev. Simon A. 1893. Hopewell, N. S.
 Fraser, Rev. Wm., D. D. 1835. Deceased.
 Furneaux, Rev. Hugh J. 1886. San Juan Co., New Mexico.
 Garvie, Rev. Alex. R. 1866. Deceased.
 Garvie, Hon. William 1862. Deceased.
 Geddie, Rev. John, D. D. Deceased.
 Geggie, Rev. Andrew L. 1888. Truro.
 Gillies, Rev. Ewan 1880. Murray Harbor South, P. E. I.
 Glendinning, Rev. Archibald 1866. Deceased.
 *Gordon, Rev. Donald S. 1861. Deceased.
 Gordon, Rev. George 1855. Killed in Eromanga.
 Gordon, Rev. George L. 1879. River John.
 Gordon, Rev. James D. 1863. Killed in Eromanga.
 Grant, Rev. Edward 1869. Middle Musquodoboit.
 Grant, Rev. Kenneth, D. D. 1863. Trinidad.
 *Grant, Robert (Londonderry,)
 *Grant, Rev. William 1868. Cow Bay, C. B.

- *McKeen, Rev. James A., B. A. 1879. Oroao, Ont.
 McKenzie, Rev. Alexander Deceased.
 McKenzie, Rev. James 1882. Pugwash.
 McKenzie, Rev. John W. 1871. Efate, New Hebrides.
 McKenzie, Rev. Kenneth 1855. (Halifax.)
 McKenzie, Rev. William J., B. A. 1891. Corea.
 McKinnon, Rev. Duncan 1860. Lockeport.
 McKinnon, Rev. John 1853. Deceased.
 *McLaren, Rev. Charles D. 1882. Deceased.
 McLean, Rev. Allen 1861. Deceased.
 McLean, Daniel 1894. P. E. I.
 McLean, Rev. H. K. 1887. Acadia Mines.
 McLean, Rev. James 1855. Great Village.
 McLean, Rev. James A. 1879. Harvey, N. B.
 McLean, Rev. John B., B. D. 1894. Little Harbor.
 McLean, Rev. John, M. A. 1825. Deceased.
 McLellan, Rev. Jacob (Noel)
 McLennan, Rev. J. W., B. D. 1886. California.
 McLennan, Rev. James M. 1889. Scotland.
 McLeod, Rev. A. B. 1882. St. Peter's, C. B.
 McLeod, Rev. Ambrose W., B. A. 1890. Deceased.
 McLeod, Angus 1892. Scotland.
 McLeod, Rev. Donald, B. A. 1877. Priceville, Ont.
 McLeod, Rev. J. M. 1852. Vancouver.
 McLeod, Rev. John W., M. A. 1880. Deceased.
 McLeod, Rev. Malcolm 1874. Ontario.
 McLeod, Rev. Malcolm N. 1890. Cape North, C. B.
 McLeod, Rev. Rod 1886. Glengarry, Ont.
 McLeod, Rev. William 1889. West Cape, P. E. I.
 McMillan, Rev. Angus 1881. River Dennis, C. B.
 McMillan, Rev. Donald 1861. Sydney Mines.
 McMillan, Rev. Hugh 1860. (Elmsdale.)
 McNab, Rev. Ebenezer 1863. Harbor Grace, Newfoundland.
 McNaughton, Rev. Samuel, M. A. 1874. Preston, England.
 McNeil, Rev. Donald 1857. (Charlottetown).
 Macrae, Rev. W. L. 1886. Princetown, Trinidad.
 Mahon, Rev. A. W., B. D. 1883. St. Peter's Road, P. E. Island.
 Mason, Rev. William A., B. A. 1880. Georgetown P. E. Island.
 Matheson, Rev. John A., B. D. 1890. Davisburg, N. W. T.
 Matheson, Rev. John W. Deceased.
 Meek, Rev. John C. 1872. Deceased.
 Miller, Duncan R. 1865. Deceased.
 *Millar, Rev. Eben. D., B. A. 1873. Yarmouth.
 Miller, Rev. George, B. A. 1892. Metapedia.
 Morash, Rev. Albert V., B. A. 1893. Ca'edonia.
 Morris, Rev. R.
 *Morrison, Rev. Donald 1860. Deceased.
 Morrison, D. S.
 Morrison, Rev. Peter M. 1865. (Dartmouth).
 Morrison, Rev. W. C. 1894. Bay of Islands.
 Morton, Rev. John, D. D. 1861. Trinidad.
 Mowatt, Rev. Andrew J. 1866. Montreal.
 Munro, Rev. Christopher, B. A. 1893. Oxford.
 Munro, George, Esq. 1854. (New York.)
 Murdoch, Rev. John F., M. A. 1825. Deceased.
 Murray, Rev. Fred. W. 1890. N. B.
 *Murray, Rev. Isaac, D. D. 1850. North Sydney.
 Murray, Rev. James A. 1857. London, Ontario.
 Murray, Rev. James Daniel 1867. United States.
 *Murray, Rev. John 1872. Shubenacadie.
 Murray, Rev. John David 1864. Red Bank, N. B.
 Murray, Robert 1857. Halifax.
 Murray, Rev. Thomas H. 1876. Colorado.
 Murray, Rev. William 1854. Deceased.
 Nelson, Rev. John 1865. (Shubenacadie.)
 Nairn, Rev. Robert 1882. (Freestone, California.)
 *Patterson, Rev. G., D. D. 1849. (New Glasgow.)

Patterson, Rev. R. S., M. A.	1824	Deceased.
Pitblado, Rev. C. B.	1865	Winnipeg.
Putnam, Rev. Homer, M. A.	1893	Hopewell, N. S.
Quinn, Rev. R. C.	1883	
Rainnie, Rev. W. W.	1892	St John, N. B.
Robertson, Rev. H. A.	1873	Eromanga.
Robinson, Rev. J. M., B. A.	1883	Moncton, N. B.
*Roddick, Rev. George		(Brandon, N. W. Territory.)
Rogers, Rev. Anderson, B. A.	1881	New Glasgow.
Rosborough, Rev. S., B. A.	1883	Deceased.
Ross, Rev. Alexander	1854	Deceased.
Ross Charles I.	1857	Deceased.
*Ross, Rev. Eben		Deceased.
Ross, Rev. Hugh		Deceased.
Ross, Rev. James, D. D.	1835	Deceased.
Ross, Rev. James	1886	New Brunswick.
Ross, Rev. John Alex.	1854	Maine, U. S.
Ross, Rev. R. D.	1883	
Ross, Rev. William, B. A.	1876	Prince William, N. B.
*Scott, Rev. Ephraim, M. A.	1875	Montreal.
*Scott, Prof. H. McD., D. D.	1873	Chicago, U. S.
*Sedgwick, Rev. Thomas, D. D.	1858	Tatamagouche.
Sillars, Rev. Angus, B. A.	1881	U. S.
Simpson, Rev. Allan	1866	Halifax.
Simpson, Rev. Fred. G.	1888	Bridgewater.
Sinclair, Rev. Alex. McL.	1866	Belfast, P. E. I.
Sinclair, Rev. James	1866	Springville.
Sinclair, Rev. William	1862	Deceased.
Smith, Rev. Alexander	1854	Deceased.
Smith, Rev. James F., B. D.	1889	Deceased.
Spencer, Rev. W. H., B. A.	1884	Montague, P. E. I.
Steele, Rev. Howard D.	1856	Ontario.
Stewart, Rev. Alexander	1878	Woodville, P. E. I.
Stewart, Rev. Donald	1864	Finch, Ont.
Stewart, Rev. Thomas, B. D.	1884	Dartmouth.
Stewart, Rev. William	1862	U. S.
Sutherland, Rev. David	1888	Charlottetown, P. E. I.
Sutherland, Rev. Donald	1857	Gabarus, C. B.
Sutherland, Rev. George, D. D.	1852	Deceased.
Sutherland, Rev. John A. F.	1862	Selkirk, Manitoba.
Sutherland, Rev. John S., B. A.	1892	Sussex.
Thompson, Rev. Alex. F.	1872	Bathurst, N. B.
Thompson, Rev. James		(West River.)
Thorpe, Rev. Edward	1850	
Valentine, Rev. John	1887	Clyde River.
Waddell, Rev. James		Deceased.
Walker, James	1892	Ontario.
*Wallace, Rev. John, B. A.	1873	Gridley, California.
Whittier, Rev. William S.	1830	
Wright, Rev. David	1889	Springhill.

Examination Papers.

APOLOGETICS.

APRIL 12, 1894.

State the argument for Christianity :—

1. From the perfection of Christ's character.
2. From its adaptation to man's need.
3. From its coherence and reasonableness as a system of truth.

SYSTEMATIC THEOLOGY.

APRIL 12, 1894.

Explain and discuss the Christology

1. Of Justin Martyr ;
2. Of Irenaeus ;
3. Of Origen ;
4. Of Arius ;
5. Of Eusebius of Cæsarea.

JUNIOR HEBREW.

JANUARY 24, 1894

1. Write the plural, and const. sing., and the const. plural of
ברכה, צדקה, מדבר, ברוך, דבר.
2. Append the suffixes to the singular and the plural of משל and
צדקה, and give rules.
3. Inflect the pret. kal of קטל. State the verbal law of
inflection.
4. Of the kal of משל, write the absol. infin., the plural fem.
pass. part., and the 2d sing. fem. imperative.

5. What are the peculiarities in the inflexion of stative verbs?
 6. Explain the origin of the usage of vav conversive of the perfect and of the imperfect.

7. Translate :

מָה רַב טוֹבָה אֲשֶׁר צָפַנְתָּ לִירְאֵיהָ פָּעַלְתָּ לַבְּטָחִים בְּדָ
 נִגְדַּר בְּנֵי אָדָם :

Analyze : — בְּדָ and לַבְּטָחִים , לִירְאֵיהָ .

8. Translate :—

וּמִלְכַת הָאָרֶץ בַּת אִישׁ גְּבוּר חֵיל :

Analyze : — וּמִלְכַת . Write the pl. const. of גְּבוּר . Why kametz in חֵיל ?

9. Translate :—

מָה רַמִּים הֵהִיכְלִים הָהֵם

Why patahh in הֵהִיכְלִים , and kametz in הָהֵם ?

10. Translate :—

סִרְפַּתְהֶם הָעִיר בְּאִשׁ : שָׁכְחוּ אֶת־אֱלֹהֵיהֶם :

Analyze :—שָׁכְחוּ and בְּאִשׁ .

11. Insert the vowel points :—

לֹא שֵׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם : אִמְרַתִּי אֱלֹהֵי־הָעַם
 הַזֶּה צְדִיקִים אַתֶּם :

12. Translate into Hebrew :—He gave the sword to the king. Man is dust out of the ground. The great and sore disease. The morning and the evening are the day. The proverbs of the king are perfect. The vengeance of the people was great. The waters are upon the face of all the earth.

APRIL 18, 1894.

1. With what part of the verb have nouns of the second declension an affinity?

Assign מֶלֶךְ , סֹפֵר and בָּרַךְ their place in the second declension.

Write their plural. Append the 1st pers. sing. suffix to the singular and plural of these nouns.

2. Of קָטַל , write the 3rd pers. sing. fem. perf. and the const. infin. of all the species.

3. Append the 2nd sing. mas. suffix to the 1st pers. sing. perf. of kal, pi'el and hiphil, of קָטַל . Parse קָטַלְתָּ , קָטַלְתָּ , קָטַלְתָּ , קָטַלְתָּ , קָטַלְתָּ and קָטַלְתָּ .

4. Write the 3rd pers. sing. mas. perfect of the niph'al and pi'el of **נָגַשׁ**, **עָמַד**, **שָׁחַט**, **שָׁלַח**, **מָצָא**, **יָשַׁב**, **קָם**, **סָבַב** and **נָלַה**,—accounting for divergences from normal forms.

5. Translate Gen. xxxii. 27.

Parse: — **בִּרְכָתִי** and **אִשְׁלַחְךָ**.

6. Translate Ex. xxiii. 20, 21.

Parse: — **הַשֹּׁמֵר** and **לְשֹׁמְרֶךָ**.

7. Translate Ex. xxxiii. 19.

Parse: — **וְרַחֲמֵי** and **וְחַנְתִּי**. With what do these words syntactically connect? Account for the position of the accent.

8. Translate Gen. ix. 20, 21.

Parse: — **אֶחְלָה** and **וַיִּתְנַל**, **וַיִּשֶׁת**, **וַיִּטַע**.

9. Vocalize the following sentence:

וַיֹּאמֶר פְּרַעְהָ לֶךְ מֵעַלִּי הַשֹּׁמֵר לֶךְ אֶל תִּסְפֵּה רֵאוֹת פְּנֵי כִי בַיּוֹם רֵאוֹתְךָ פְּנֵי תְמוֹת:

10. Translate into Hebrew:—Jacob and his sons went down to Egypt. Moses brought the children of Israel through the sea, and led them from the Mount of God to the east of the river Jordan. David was made king over Israel, and he reigned many years over a people whom he loved. Certainly the man related to me what he had read in the book. He continued speaking till all the people had gone out of the house.

SENIOR HEBREW.

JANUARY 24, 1894.

1. Analyze the first chapter of Isaiah.

2. Isaiah i. 5, 6. Translate. Parse **תָּבוּ**, **זָרוּ**, **חֲבִישׁוּ**, **רִכְבְּהוּ**. Explain the verses, assigning reasons for your view.

3. Isaiah i. 11, 12 and 13. Translate. Parse **רָמַס** and state the reference. What was the *mincha*? Remove the apparent contradiction between these verses and passages which enjoin sacrifices and religious gatherings.

4. Isaiah ii: 2, 3, and 4. What other prophet gives this passage? Account for the parallel. What is the connection of verse 5th?

5. Isaiah ii. 11. Translate. Is vav before **וַיִּשַׁח** conjunctive or conversive? What is the syntax? In verse 12th what is the construction of **וַיִּשְׁפַּל**?

APRIL 18, 1894.

1. Describe the state of Judah and Jerusalem when Isaiah uttered the prophecies contained in the first five chapters of his book.

2. Translate Is. iv. 3, 4. What is the syntax of **וְהָיָה** (v. 3)? With what does **אִם רָחִין** connect? Explain fully.

3. Analyze Is. v. What judgment is threatened in the last part of the chapter?

4. Translate Is. v. 24, 25. Distinguish in meaning between **מֵאֲסוֹ** and **נִאֲצוּ**. In verse 25th give a better reading than **חֲצוֹת**. In verse 30th, what correction in the massoretic accentuation has been suggested?

5. Translate Daniel ii. 23. Parse **מְרוֹדָא** and **וּמִשְׁבַּח**. Distinguish in meaning between these two words.

6. Of the Chaldee of Jonathan translate:—

וּסְלִיק וַחֲוִי לְאַבוּהִי וּלְאַמִּיהָ וַאֲמַר אֶתְתָּא חֲזִיתִי בְּתַמְנַת מְבַנַּת פְּלִשְׁתָּאִי וּכְעַן סָבוּ יְתָה לִי לְאַתּוּ:

Parse:— **לְאַתּוּ** and **סָבוּ**, **פְּלִשְׁתָּאִי**, **חֲזִיתִי**, **וּסְלִיק**—

OLD TESTAMENT EXEGETICS.

JANUARY 24, 1894.

1. Write a note on the introduction of the Aramaic dialect.
2. What are parashas and haphtaras, and how are they indicated in the Hebrew Bible? Remark upon the verse division of the Hebrew Scriptures.
3. Enumerate the various theories regarding the composition of the Pentateuch.
4. Sketch the Document-hypothesis.
5. Briefly state the leading arguments against the early origin of Deuteronomy, and give the replies.
6. Outline the times of Haggai, and briefly analyze his book.
7. Haggai ii. 7. Write a note on the meaning of the phrase **הִמְדַּת כָּל-הַגּוֹיִם**:
8. What are the leading practical lessons taught by the prophecies of Haggai?

APRIL 18, 1894.

1. Compare the Jerusalem and the Babylonian Talmuds. Which do Christians prefer and on what grounds?
2. Write brief notes on the LXX, the Peshito and the Vulgate.
3. Show how these versions should be used in the adjustment of the O. T. text.
4. Give the leading arguments for and against the genuineness of the last six chapters of the book of Zechariah.
5. Outline the times of the prophet Malachi.
6. Criticize the statement that the description of the tabernacle is only a fancy sketch copied from the temple.
7. Remark upon the view that Ezekiel lived prior to the redaction of the Ritual Code and of the laws definitely arranged by the hierarchy.

CHURCH HISTORY.

26TH JAN. 1894.

1. What are the five subordinate subjects of which Church History treats?
2. How may the epistles of Paul be classified *chronologically*?
3. What is the origin of the terms : presbyter and bishop?
4. Describe the types of apostolic teaching.
5. Is there any evidence that the apostles intended to create a literature?
6. Can any proof be given that the synoptical gospels were written before 70 A. D.?
7. Give the substance of Pliny's letter to Trajan
8. What influences formed Catholicity in the Ante-Nicene age?
9. Enumerate the Christian festivals of the Ante-Nicene age.
10. What was the nature of the Easter controversy?
11. What was the probable origin of the Apostles' Creed?
12. Explain the origin of Prayers for the Dead.
13. Enumerate the Apostolic Fathers and give the most probable dates when they wrote.
14. Classify the Ante-Nicene Fathers without respect to the language in which they wrote.
15. What parties differed from the distinction of Persons in the Divine Being?
16. Give a list of the Apologists whose works are extant.

17. What was the greatest School of Christian Antiquity and what were its characteristics?
18. What were the questions which the Gnostics raised and sought to answer?
19. Enumerate the Antilegomena of Eusebius.
20. In what respect was Gnosticism the opposite of Ebionitism?

20TH APRIL, 1894.

1. What privilege did the Council of Sardica grant to the Bishop of Rome?
2. Upon what did Leo I. base the Roman Primacy?
3. Assign causes for the rapid spread of Monasticism in the fourth and fifth centuries.
4. Who were the founders of Monasticism in the *East* and *West*?
5. By what steps did the worship of images become an established practice?
6. Name the four groups of liturgies which grew up during the early centuries.
7. What was the general structure of the service in all the liturgies?
8. What doctrinal parties were present at the Council of Nicaea?
9. What was the effect of the Council of 381 upon the Nicene Creed?
10. By what Creed and addition was the Trinitarian doctrine of the Western Church perfected?
11. State generally the Alexandrian and Antiochian views with respect to the union of the two natures in the Incarnation.
12. What gave rise to the Nestorian Controversy?
13. At which General Council was Nestorius condemned?
14. Give the substance of the decree of Chalcedon with respect to the two natures.
15. What General Council at last terminated the whole controversy with respect to the two natures?
16. State the principal points of difference in the opposing systems of Pelagius and Augustine.
17. What was the system finally adopted by the Western Church as the result of the Pelagian Controversy?
18. How may the period between 1660 and 1690 in Scottish Church History be divided?
19. Explain the effect of the Act Recissory.
20. What Manifestoes did the Covenanters publish?
21. Give the substance of the Revolution Settlement of 1690.

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PRACTICAL THEOLOGY.

13TH APRIL, 1894.

1. What is the *relation* between Practical and Pastoral Theology?
2. Name those passages in the New Testament wherein Presbyters appear as the recognized rulers of the Church.
3. Is the Ministry in any sense an *Order*.
4. Into what parts is lawful vocation divided?
5. What may be regarded as the principal elements of the Interior Vocation to the Ministry?
6. Do Doubts cancel a Vocation?
7. Explain the several epithets applied to the Ministry in 1 Timothy iii. 2-6.
8. State those characteristics of Preaching which are *not* Rhetorical.
9. What is meant by the government of the Church by Presbyters being *jure Divino*?
10. Which of the Presbyterian Courts was established *first*?
11. *When* were Presbyteries established and *whence* did they arise?
12. What Act has been called the Charter of Presbytery and what were its principal provisions?
13. State the only period when the Scottish Church was entirely relieved of Lay-Patronage.
14. Explain the Act of 1697 commonly called, The Barrier Act.
15. Upon what principle or principles is the combination of *Discourse* with *Rites* necessary to a complete Service?
16. What authority did the Westminster Divines require for all parts of Public Worship.
17. Which was the *earliest* of the Reformed Liturgies?
18. What was the function of Psalmody in the Reformed Church as distinguished from the other parts of the Service?
19. Mention the Legal Acts by which the authority of the Directory with respect to *our* Worship is established.
20. At what place in the ordinary Service does it appear that the Lord's Prayer was intended to be introduced?

NEW TESTAMENT EXEGETICS.—JUNIOR.

JANUARY 22, 1894.

1. (i) Trace the history of the word *εὐαγγέλιον*.
 (ii) Why did Jesus begin His ministry in Galilee?
 (iii) State the Synoptic Problem.
2. (i) (a) What do you know of the Essenes?
 (b) What part have some made them play in the Christian origins?
 (ii) Determine the date of Christ's birth.
 (iii) What effect did the baptism of Jesus produce on the teaching of John the Baptist?
3. Mark I, 40-45.
 (i) What attempt has been made to explain this miracle away?
 (ii) Comment on *ἡψατο, ἐμβριμησάμενος*.
 (iii) Explain verse 44.
 (iv) How do miracles subserve the purpose of the author of this gospel?
4. Mark II, 23-28.
 (i) Comment on verse 23, noting any grammatical peculiarity, various reading, and the evidence of the synoptic parallels.
 (ii) (a) How does Jesus defend the action of His disciples?
 (b) What other line of defence does Matthew give?
 (iii) Mention instances in this gospel of Christ's disregard for Pharisaic tradition.
5. Parse, *ἀπεκατεστάθη, συντετριφθαι, ἐξηραμμένην, ἐξανέτειλεν, κατασκηνοῖν, περίωσο*. Explain the force of this last word.
6. Either (a),
 (i) How would you determine the age of a MS?
 (ii) Discuss the value of the evidence of versions.
 (iii) What are the versions of the first four centuries?
 (iv) Explain this textual evidence on John I, 18, found in Tischendorf:—*υἱος* cum A C⁸ X I' Δ Δ II unc⁹ al fere omn a b c e f ff² vg Syr^{eu} arm Iren, Euseb, Chrys, Athanasius *θεος* ✠ B C* L 33 cop syr^{sah} Clem, Or, Epiph, Cyril of Alexandria.
 Or (b).
 (i) What is "genealogical evidence"?
 (ii) What do you know of the *Syrian* Text?
 (iii) Sift the following evidence for and against the insertion of John vii, 53—viii, 11, stating the genealogical evidence, and giving reasons for the reading you prefer:—
 Insert: D F G H K U F more than three hundred miniscules: the Latin MSS. b c e ff²g: the vulgate. Jerusalem Syriac. Aethiopic: "Apostolica Constitutions," Ambrose, Augustine, Jerome.
 Omit ✠ (A) B (C) L T X 22, 33, 81, 131, 157: the Latin MSS. a, f, q; syr^{eu} syr^{sah} best MSS. of cop, sah, Arm, 90. (Origin) Eusebius, Chrysostom.

APRIL 16, 1894.

1. Mark VIII, 3, 4.
 - (a) Give various readings.
 - (b) Explain *πνευμῆ*.
 - (c) Comment on verse 4.
2. Explain
 - (a) Mark IX, 11, 12, 13.
 - (b) Mark IX, 23, 24. Note the form *δύνη*.
 - (c) Matthew XIX, 28.
 - (d) Mark X, 45.
3. How would you prove from the Gospel of Mark that Jesus consistently regarded His Death as an integral part of His mission?
4.
 - (a) How could Jesus be said to fulfil the Law?
 - (b) Discuss the title "Son of Man."
 - (c) How is the *Church* related to the *Kingdom of God*?
5. Either (i) Paraphrase 1 Peter I, 6-9.
Or (ii)
 - (a) What is meant by "genealogical evidence"?
 - (b) Characterize *Syrian* and *Neutral* texts.
 - (c) Outline the testimony for and against John VII, 53—VIII, 11, 10.

NEW TESTAMENT EXEGETICS.—SENIOR.

JANUARY 22, 1894.

1.
 - (i) Give evidence for the currency of facts of our Lord's life and of His sayings prior to the composition of our Gospels.
 - (ii) State and criticise the "Two-Document" hypothesis.
 - (iii) What are the different stand-points from which the life of Christ is treated by each of the first three Evangelists?
2.
 - (i) What bearing have Mark II, 5, 9, 10, 11, 19, 20, on the theory that the Messianic consciousness of Jesus was developed by circumstances?
 - (ii) Comment on *οἱ υἱοὶ τοῦ νυμφῶνος* (Mk. II, 19); *ἀπαρθῆ* (II, 20); *ἀγνάφου* (II, 21).
 - (iii) Explain the parables in Mark II, 21, 22. What is the force of the third parable in Luke?
3.
 - (i) Discuss the function of parables in the teaching of Christ as gathered from Mark.
 - (ii) What is the general nature of the parables recorded by Mark?
 - (iii) Give an exposition of the parable peculiar to this Gospel.

4. Mark V, 1-20.
- (i) What are the readings in verse 1? Give your reasons for accepting one in particular.
 - (ii) Explain verse 9.
 - (iii) What was the Decapolis, and what would you infer from this passage as to the character of its inhabitants?
 - (iv) Discuss the morality of this miracle.
5. Either (a) Explain,
- (i) τὰ σίββητα, ἤφιεν ἀδέωνται, παραδοῖ.
 - (ii) The bearing of Mark II, 10, 11, as found in the three gospels on the Synoptic Problem.
 - (iii) Mark II, 23.
 - (iv) The reading in Mark IV, 28.
 - (v) The grammatical construction of Mark V, 43.
- Or (b),
- (i) What are the characteristics of *Neutral* and *Western* texts?
 - (ii) Classify according to families of texts in the gospels, A B C D.
 - (iii) Outline the evidence for and against the genuineness of the last twelve verses of Mark. To what early writer have they recently been ascribed?

APRIL 16, 1894.

1. Mark VII, 14-23.
 - (a) What is Christ's attitude here to the ritual law?
 - (b) Give the reading, and explain καθαρίζεν πάντα τὰ βρώματα.
2. Matthew XVI, 16-19.
 - (a) What is the significance of Matthew's addition in v. 16?
 - (b) Comment on verses 17, 18, 19.
 - (c) Give the different interpretations of πύλαι ἁδου οὐ κατισχύουσιν αὐτῆς.
3. (a) Explain Mark IX, 49, 50.
 (b) Explain Mark X, 17, 18. Give differences in Matthew.
 (c) What is the meaning of the action of Jesus in cursing the fig-tree?
4. Paraphrase 1 Peter II, 21-25.
5. Discuss the difference between the Jewish and the Christian Messianic ideal.

ELOCUTION — JUNIOR CLASS.

1. What do we mean by Elocution? In what does elocution consist?
2. Name the organs of the body engaged in the production of Voice, or speech.

3. Give the general principles of, (1) speech ; (2) respiration ; (3) vocalization ; (4) Vowel formation ; and explain the necessity for proper breathing.
4. Explain the distinction between vowels and articulation, as given in text-book.
5. Every articulation consists of two parts, name them Explain, (1) complete contact ; (2) partial contact ; (3) approximation.
6. State the cause of defective articulation, and name the letters which Bell calls Breath Obstructives.
7. Name the different kinds of inflections and state what kind of ideas takes the falling, and what the rising inflections.
8. Explain the nature and use of, (1) verbal grouping ; (2) pause ; (3) emphasis.
9. Mark with the proper inflection the following sentences :
The Christian's hope. The Christian's hope is fixed. The Christian's hope is fixed in Heaven.
10. Mark with the proper inflection and emphases the following verses : Luke, iv. 25-28.

ELOCUTION.—SENIOR CLASS.

1. Name the organs of the body engaged in, (a) the production of Voice ; (b) Articulation.
Explain ; (1) The nature and action of the diaphragm ; (2) The method of sounding Vowels ; (3) The process for securing distinct articulation.
2. What is the use of standard force ? How do we determine it ?
3. Classify the different kinds of ideas, and state what they include.
4. Explain what we mean by (1) modulation ; (2) force ; (3) time ; (4) quality ; (5) pitch. Why is change of pitch necessary ?
5. What feeling and quality of Voice should mark the reading of (1) Psalms. (2) Parables. (3) Prophets. (4) Epistles. In what respects does the reading of poetry differ from that of prose ?
6. Give the general rules for emphasis, and mark the emphatic words in the following :
"The Sidonian servants agreed amongst themselves to choose him to be their King who that morning should first see the sun. Whilst all others were gazing on the East, one alone looked on the West ; some admired, more mocked him, as if he looked on the feet to find the eye of the face. But he first of all discovered the light of the sun shining on the tops of the houses. God is seen sooner, easier, clearer, in His operations than in his essence ; best beheld by reflection in His creatures."
7. Mark with the proper inflections, emphases and pauses, Romans, viii 35-39.
8. Give the general principle for looks and gesture. Why in the natural order of passionate expression are looks first, gesture second and words last ?

9. Give the reason why gesture, inflection and tones of voice, are only signs of a mental state. Show what they should follow, and explain the relation of passion to that state

10. Give your reasons for the statement that conversation is the basis of all oratorical and dramatic delivery, and explain why in public address, thought should be addressed to the individual and not to the body of the people.

EXAMINATION FOR B. D.

APRIL, 1894.

PASTORAL EPISTLES AND TEACHING OF THE TWELVE APOSTLES.

1. Outline the argument for and against the authenticity of the Pastorals from (a) the language, (b) the doctrine.

2. Explain (a) 1 Tim. I, 4.
(b) 1 Tim. III, 15.
(c) 2 Tim. I, 12.

3. Comment on Titus III, 4-7.

4. Trace the development of ecclesiastical organization from the Pastorals to the Didache.

5. (i) Translate (a) *μη γίνου οἰωνοσκόπος· ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρείαν· ἠρᾶ ἐπασιδὸς μηδὲ μαθηματιτῶδς μηδὲ περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρεία γεννᾶται.*

(b) *τότε ἤξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας καὶ σκανδαλισθήσονται· πολλοὶ καὶ ἀπολοῦνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος.*

(ii) What is the relation of the Didache to our gospels?

ATONEMENT.

Prove from the New Testament :—

1. That Christ suffered voluntarily.
2. That His death was an offering to God.
3. For sins.
4. (a) For man's sake ;
(b) In man's stead.
5. (a) For all men ;
(b) For his people—for those who accept him, trust him, follow him.

LATIN.

Translate Augustini Confessiones, Lib. I, Cap. v.

ARAMAIC.

1. Daniel iii. 13. Translate. Parse **הִתִּיּוּ** and **לְהִתְיָה**. Account for **ל** before **שָׂרְרַךְ**.
2. Daniel iv 2. Translate. Parse **יְבַהֲלֵנִי** and **חֲזִית**. Express the genitival relation in another way than it occurs in **רֵאשִׁי חֲזִי**.
3. Daniel v. 14. Translate. Analyze **וְשִׁמְעַת**. Explain the massoretic note on **עֲלִיךְ**.
4. Daniel vii. 2. Translate. Parse **מִגִּיחֵן**. Render into Hebrew the clause **עֲנֵה דַנְיָאֵל וְאָמַר**.
5. Write a note on the personal inflection of the Aramaic participle. State a few of the leading peculiarities in which Aramaic differs from Hebrew.

THE SEPTUAGINT.

1. Translate Ps. ii. 6-9. Why *ποιμανεῖς* for **תִּרְעֵם**?
2. In Ps. ii. 12, **נִשְׁקֹי-כֶּרֶךְ** has been translated *Δράξασθε παιδείας*. Remark upon the rendering.
3. Ps. x. 4 and 5. Translate. In rendering **יְחִילוּ** by *βεβηλοῦνται*, what root must have been mistaken for **חִיל** or **חֹל**?
4. Ps. viii. 3-6. Translate. Can *βραχύ τι* be taken in a temporal sense? How may **מֵאֱלֹהִים** have been rendered by *παρ' ἀγγέλους*?
5. Ps. xviii. 7-9. Translate. Parse *ἔσαλεύθη, ἐταράχθησαν, ὠργίσθη* and *κατεφλόγισεν*.

HATCH ON BIBLICAL GREEK — FIRST ESSAY.

1. Explain the statement that differences between the language of Athens in the fourth century before Christ, and the language of the New Testament may be roughly described as differences of time and differences of country.
2. Regarding the Septuagint merely as a Greek book, show how it would be very serviceable in New Testament Exegesis
3. How does the Septuagint as a translation of an extant original furnish special aid in Biblical philology?
4. Name other Greek translations of which only fragments have been preserved, and show how they may contribute to the vocabulary of Biblical Greek.
5. How do these Greek versions corroborate the inferences which are drawn from the relation of the LXX to the Hebrew?
6. From the several groups of facts stated in the Essay, draw some general inferences, and frame some general rules for the investigation of the meanings of words in the New Testament.