

tion, it is fully time that we were doing so.

Another help that may be gained from these lectures is found in this: that they have invested much of the record of the Old Testament Scriptures with new life; in fact, it is not too much to say that one or more books of the library of the Old Testament have been made new books to many of us; not only new in the sense of added-interest, but new also in the better sense of bearing to us a new, a needed, and a living message of truth.

Another way in which help may be derived from the lectures is in the added respect and reverence which all who heard them must henceforth have for the Scriptures of truth. This is due not only to the reverent treatment of the subject by the lecturer, but also to the new light thrown upon much that is contained in the Old Testament, and to the new and high lessons of truth and duty drawn from them, and presented in such a way as to make it difficult to forget or ignore them. This higher reverence for the Bible, leading to the greater appreciation and fuller application of the truths it contains, will doubtless remain with all who heard the lectures as one of the greatest resultant advantages of the course.

In each lecture of the series there were many helpful, uplifting thoughts presented, which must have deeply impressed the minds and hearts of all who heard them. While this was true of all, it seemed especially true of the second lecture, and of the last. In the second, with the title, "Why I Believe the Bible," there was so much that was new, so much that was beautiful and true, and the arrangement and illustrations were so striking and so readily remembered, that it seems to my mind, after taking a general review of the course, to stand out as the most remarkable and most valuable of all. And yet I have nowhere seen it reported satisfactorily or

adequately. There were two important points made by the lecturer that seem to have escaped the attention of those who reported it for publication; the importance and value of them appear to justify this reference to them. It will be remembered that the lecturer stated as the general reason why he believed the Bible the fact that we lived to-day in the age of fulfillment of its promises. He then referred to five distinct promises, the fulfillment of which he showed could be seen in this present age. The first was that man should have dominion over nature, and this promise—found in the first chapter of Genesis—has made that book seem like a new one to some who heard this lecture. He then cited the promise of the reign of law and of international peace as another promise now being fulfilled. The third was the promise or hope of immortality. And here the only adverse literary criticism of his lectures which seems possible can be fairly made, for the lecturer stated that he was intentionally confining himself to a study of the Old Testament, and yet presented the promise of immortality in this lecture, adding that the Jews knew little or nothing of the hope of immortality, which was first distinctly presented in the New Testament. And yet it may fairly, how inadequate would any treatment of the Bible be that did not present this, the crowning promise of the great Teacher of Truth, as one of the great promises of the Bible.

But in addition to the three promises already stated, the lecturer referred to two others, whose fulfillment we can also see in these days. One of these was the promise of the pardon of sins, recorded in the 55th chapter of Isaiah, 7th verse: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." In illustration of this great truth, Dr. Abbott told the