

Bible though not intended as a manual of science, had anticipated the most brilliant discoveries of modern science.

The lecture was carefully prepared, showed accurate thought, and no such fear of science or progress as is sometimes charged on the modern pulpit. It was, in fact, "an eloquent, intelligent and earnest plea for the study of God's works."

The fourth lecture was by Rev. George Patterson, on "the doctrine of the Trinity as underlying the Revelation of Redemption."

The lecturer began by remarking that the doctrine had been held by the universal church, and that the steadfastness with which she had maintained this truth had not been beyond its importance, and quoted the remark of Augustine, "that nowhere was error more dangerous, investigation more difficult, and discovery more fruitful."

He then summed up the direct evidence we have of this truth in the Word of God, but stated that much indirect testimony might be found in the manner in which in God's revelation of his saving purpose, the existence and work of three divine persons were assumed, and proposed as the subject of his enquiry, to trace historically in the progressive revelation which God had made, the manner in which this doctrine was found underlying the whole.

The lecturer stated, however, that after commencing to prepare his lecture, the materials had proved so much more extensive than he had any idea of, that he found he could scarcely condense them even into two lectures, and he would therefore be obliged to make a selection.

Referring to the Old Testament he said that the special design of that dispensation was to teach a pure monotheism, but still two things might be established regarding it; first, that in the earlier ages of that dispensation, when God's plan of redemption was divinely revealed there were still distinct indications of a plurality of persons in the divine nature, and less distinct indications of a Trinity; and secondly, when the revelation of salvation under that dispensation reached its culmination, the Trinity of persons was exhibited with almost the clearness of the New Testament revelation.

As proofs of the first, he referred to the plural name of God being joined with a singular verb in the very first verse of Genesis and other places, and to the references to distinct persons in such passages as Gen. 1: 26, 3: 22, 11: 7, and the priestly blessing in Num. 6: 23-27.

On the second, he referred to the vision of Isaiah chap. 6, to the connection of the three persons of the Trinity with the person of the mediator in such passages, as Isa.

11: 1, 42: 1, 2, 61: 1, and Psal. 45: 6, 7. He then selected some passages which exhibited the three divine persons in their respective offices and work in Redemption. He expounded Isa. 63: 7-10, in which the three divine persons were represented as concerned in the Typical Redemption from Egypt, and the three visions of Zech. ii., iii. and iv., in which was represented to the prophet the work of the three divine persons successively, according to the order of their subsistence and operation in the antitype, the Redemption by the Son of God.

Time did not permit a reference to other passages, but pointing out how the teaching of the Old Testament on this subject derived greater force from the fact that its dominant principle was the unity of God, he turned next to the New Testament.

Commencing with the Gospels, he showed how the Trinity was apparent in the language of the annunciation of the birth of our Saviour, Luke 1: 32-35, and in John the Baptist's testimony, as summed up by the Evangelist, John 3: 31-36. As time did not permit him to review the whole Gospels, he selected the conversation with Nicodemus, John iii., as an illustration of his subject, showing how our Saviour there exhibited first the work of the Spirit, and then in explanation, based it upon the work of the Son, and then further connected his work with that of the Father as the great primal source of all.

He next referred to the writings of Paul, and selected one or two passages from 1 Corinthians.

He then selected the two epistles to the Romans and Ephesians as illustrations of his subject. He reviewed the doctrinal portion of the first, showing how the doctrine was found not so much underlying particular passages as forming the substratum of the whole, and entered into a more particular examination of various passages in the latter showing how the doctrine was interwoven with the Apostles argument in both the doctrinal and practical parts.

Regretting that he was obliged to pass over the other epistles of Paul and the writing of John both in his epistles and in the Apocalypse, he referred to two passages in the 1st Epistle of Peter.

He also mentioned that the doctrine was assumed in passages, where neither of the three was mentioned. As an example of this, he referred to the Lord's Prayer, the petitions of which arrange themselves in two triplets, having respect to the honour of God and the welfare of men, and showed that in each of these, the three persons in the Trinity were referred to in the order of their subsistence and operation.

He next proceeded to consider the value of the argument. Remarking that the truth of the doctrine was not dependent