

we not at all our theological colleges have a week or ten days' "course" every year, and at each Annual Conference have at least two or three days for the introduction of a previously prepared programme of topics and "conversations" thereon? Why should not the principle of "University Extension" be applied by our college professors to Biblical, theological, and sociological subjects at such Conference gatherings, and thus carry the college to the people?

We need a "forward movement" along this line, and in order to its most effectual working, should not enlarge Annual Conference territory by breaking up or materially changing present boundaries, but inspire the entire Church with new life and vigor by more practically utilizing and spiritually vitalizing our present system of organization.

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THE UNITY OF THE OLD AND NEW TESTAMENTS.—These two dispensations have, indeed, a wonderful unity. They come from the same *source*. The first word of inspiration and revelation, whether old or new, is God. It was He who spoke unto the fathers; whose message Abraham obeyed; with whom Moses communed; whose warnings and blessings the prophets faithfully delivered—down to the hour when Malachi closed the prophetic roll. It was the Same, who, opening anew the page of divine self-communication, wrote himself down for mankind in the person of His Son.

These covenants have also a unity of *purpose*. The one does not overthrow what the other has built up. God, who speaks in both, speaks to the same purport and with the same object—the revelation of himself and the salvation of the race. The methods are varied: warning, promise, law, parable, poem, type, ritual, harsh and cruel barbarity, loving and gentle self-sacrifice—yet, running through all, is the ultimate object of grace. The light is dim in the Temple compared with the brightness of the Risen One, but it is the same light, and both in their degree illumine the way to heaven and reveal Him whose throne is there.—*Biblical World*.