

the divine nature. Jesus revealed the male element and Mrs. Mary Baker Eddy, has revealed the female element in Diety. Oh! horrors! And to think that after nineteen centuries of "human progress," in "the most enlightened nation in the world," in "the most cultured city" of this wonderful nation, and amongst "the most cultured people" of "this Athens of America" this blasphemy is believed, preached and whispered about as the highest science and the purest Christianity! What a commentary this absurd, obscure, inconsistent and blasphemous system is upon our boastful blare of trumpets concerning this advanced age!

There is a sentiment, tender and true that can throw a cloak of charity over the worship of the Virgin Mary, but what excuse can be made for the worship of this discredited deceiver luxuriating in her millions of ill-gotten gain? The pope shows how little he is like Peter by receiving honors due alone to God. Mrs. Eddy goes further. She is a *source* of revelation, accepts honors due to God and makes dupes of her followers while absorbing their money.

THE DIVINE STANDARD.

BY PASTOR A. J. GORDON.

"According to the will of God."—Gal. 1: 4.

THAT is to say, God has His own sovereign method by which He works, and to this we are to conform. Often have I heard it affirmed by earnest reformers, that the great problem which the Church has to work out, is that of adapting Christianity to the age. But if, as the text affirms, the age is evil, why should we attempt to conform Christianity to it? On the contrary, the Word of Scripture is very explicit: "Be not conformed to this age, but be ye transformed, by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." There is nothing more needed than this demonstration. Exhibitions of the bad and selfish and imperfect will of man, are common enough, but the divine will lived out in human lives, the perfect will exhibited amid imperfect surroundings—that is what our non-conformity should

exhibit—"proving what is that good and acceptable and perfect will of God."

The will of God is the rule and measure by which all human conduct is to be rectified. If traders have fallen into the sin of measuring with a short yard-stick, and weighing with a false balance, is he the best friend of society who succeeds in getting the standard of weight and measure changed so as to conform to this dishonest usage? Surely not. Well sin has deranged our moral standards, and the Christian is set into the world not to adjust himself to the age, but to convince the age of its sin by exhibiting to it "the good and acceptable and perfect will of God."

It strikes me as a most significant name by which Christians are called in the Bible—"Believers." That is, they are persons who accept what God says as final. They set their watches by the sun instead of by the town clock. One of our preachers lately declared that all thinkers now accept the doctrine of evolution as true. That may be or may not be—I will not discuss the question. But how is it about believers? Thinkers accept one another's opinions: believers accept the voice of God. Thinkers base their conclusions on a "thus saith science;" believers rest their faith on a "thus saith the Lord." I know that there are multitudes of believers who accept the doctrine of creation as true. They read in Genesis the simple and sublime record that in the beginning "God created man in his own image, in the image of God created He him;" and they credit the record without question. They believe implicitly that creation proceeds from above, not from beneath; that God spake and it was done, not that chaos fermented and it was begun. "In the image of God created He him." It may seem like a very stupid and stubborn thing not to think with the great thinkers, but we prefer to believe with the great believers. Let who will choose for himself the encomium: "He thought with the great thinkers and it was counted to him for originality;" we prefer to take our place with faithful Abraham, if with him we may win this epitaph: "He believed God and it was counted unto him for righteousness."

This is the chief distinction of the Christian; he is delivered from the present evil world—from its way of thinking and reasoning; he is "separated unto the Gospel of God." When others walk by sight, he walks by faith; when others look at the things that are seen, he looks at the things that are not seen; while others say, "I have proved, therefore I affirm," he says, "I believe, therefore have I spoken."

How beautiful is the counterpart to this text which the Apostle gives us in another Scripture. He speaks of Christians as those who have "tasted the powers of the age to come." That is, they are delivered from the present age, and made partakers of the age to be. It is a strange paradox, but as true as strange. The pilgrim feeding from his father's table while yet in the wilderness; nourished by angel's food while yet in the earthly house of his tabernacle. "I have known more enjoyment in one hour of communion with God than in a whole lifetime of earthly pleasure," says an experienced Christian. If then you ever get weary and languid for a moment, "taste the powers of the world to come," and you will be refreshed and invigorated! Beautiful illustration of it we have in the story of the sick soldier. He was given up to die, and his father hastened from a long distance to his bedside in the hospital. He lay half conscious, and nothing that father or attendants could say could rouse him till the father said: "Here is a loaf of your mother's bread which I have brought you." "Bread from home!" said the dying man. "Give me some;" and from that hour he began to mend. Bread from heaven! Don't fail to eat it every day, oh Christian. You are in the world, but not of it, and you will die if you eat the native food. Feed upon the Word of God; live upon the promise of God; satisfy your souls with the hope of God which He has revealed to you in the Scriptures. "This is that bread which cometh down from heaven, of which if a man eat he shall never hunger."

THE COMING OF THE LORD.

BY C. CUTHBERT HALL, D. D.

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[Dr. Hall gave a very thoughtful address before a large audience at Pembroke Hall, Brown University, Providence, before the Society for Biblical research. Reported for W. and T.—Ed.]

THE doctrine of the second coming of the Lord has been too much neglected. The time has come in the complications of Christian opinion when some one is needed to clear away the confusion that has massed itself in the way of the second coming of Christ. The intrinsic majesty and glory of the theme should lead to further study and those that have passed by to turn toward this truth.

It is not my purpose first to deal with specific interpretations of the doctrine from Scripture, but to deal with certain obstructions which prevent students from seeing the doctrine without prejudice. No doctrine of the New Testament has suffered from such uncouth and unfortunate treatment. It has suffered from six distinct forms of injustice: a, confusion; b, perversion; c, over-statement; d, prejudice; e, neglect; f, contempt.

This doctrine seems to have been selected for different conflicts and contradictions of thought. It is my purpose to point out the doctrine to those who wish to apply it to modern conditions in the principles of biblical research. It is not necessary to go critically into the history of the doctrine, but it is simply enough to see its strange vicissitudes. I purpose to divide the preaching of this doctrine into six historic stages: a, primitive; b, patristic, that is, the new bent given to it by certain of the fathers; c, mediæval; d, reformation; e and f, the great modern divide. The history of the doctrine has divided into two great channels, under Whitby and the modern neo-apostolic movement.

The primitive apostolic conception of this doctrine, as shown by many New Testament Scriptures, was intense anticipation of the second advent of Jesus Christ. The primitive conception was that he shall return unexpectedly, visibly, gloriously; and along with this expectation there was a desire and a certain intellec-

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D. S. WEAVER, Ashland, Ohio.