

morally diseased hearts of fallen men, which they may choose under Satan's inspiration to imagine.*

Such being the Spirit of the age, what wonder that the days in which we live should be fraught with solemn and alarming import. We have it from the lips of the most faithful watchmen on Zion's battlements that the night of evil appears to be growing darker. They tell us that the masses are growing more and more alienated from every form of religious belief, while the cultured classes are largely leavened with the materialistic teachings of our physical Scientists. Theology, too, is undergoing a change.† The old forms of religious thought are passing away, and

*To what height of impiety men may reach when they throw off the restraints of a belief in the Divine inspiration and authority of the Bible, and acknowledge no authority but their own wish and will is but too plainly exemplified by the words of Dr. Herron in an address to a crowded audience, in New York recently.

"The New religion," he said, "must take life as its own law and protection, and common human experience as its Scripture, for we ourselves are the true Holy Bible. In life man will always read the title to his own true Godhood. By the same law he will see that he must achieve his own freedom. The New religion must bind each man to nothing save to put no hands upon any of his brothers, and leave every soul to be God's adventurer. Human life must itself become the New religion and daily toil of hand and mind the Worship. The human individual is the divinest and wisest force we know. * * * Men will respond only to an era making Word of tremendous and divine significance. The world waits for that Word—the daring Word which shall tell the average man he is a God to be revered." (Compare II. Thess. ii.: 3, 4.)

†Dr. Delitzsch in the *Expositor* of April, 1880, remarks that there lies between the Old and New theology a deep gulf—a gulf not less deep than separates Ptolemy from