

against the rulers of the darkness of this world—against spiritual wickedness in high places.”

Rom. 8: 37. But again, “Nay in all these things we are more than conquerors through Him that loved us.”

We would feel much more assured and safe by casting in our lot with him, an inspired apostle.

This same Rev. Mr. Robertson by human reasoning, rendered plausible by a devotional feeling of the Infinite Goodness of God, subtracts from the atonement doctrine its vital and meritorious element, the foundation of Christian hope. But this is outside the present enquiry. It loosens however our confidence in him as an expositor of truth.

The human Sabbath has no history unless it be in the line of the more gross opponents of Christianity, who, in its origin, falsely conceived that in its merciful provisions, it abrogated the seventh Commandment in consideration of the weakness of human nature—so denounced by the Apostles. The Decalogue Sabbath has a history. It was instituted at Creation, promulgated more definitely from Mount Sinai when embodied in the Decalogue, written by the hand of God Himself, on two tables of stone, and deposited in the Ark as an authoritative standard of moral law—more clearly interpreted by Christ, who revealed its spiritual meaning—and preached in its entirety by His inspired Apostles.

The successful efforts of Scientists in developing Nature in its different branches seems to have excited would-be scripture philosophers to signalize themselves by broaching new ideas congenial to the human mind because professing to disenthral man, by the broad views of an enlightened age, from the restraints of law.

They forget that, while the Scientist is bringing to light the hidden properties of matter, they are intermeddling with what has been revealed by the Great Creator, and that they are darkening the light by human error.

They would be acting more in the line of advanced thought by removing Pharisaical formalism and any admixture of human sophistry with divine revelation—while denouncing indifference or levity to Ordinances of God, originally instituted for the spiritual good of man.

The humorous, characteristic and instructive reply of a Scotch clergyman to his assistant is somewhat in point. To a question by the young man, whether with a view of modernizing the service, he might not be permitted to leave out the Lord's Prayer, he answered, “oo aye, gin ye can mak a better.”