

with all thy soul, and with all thy mind. This is the first and great commandment."

"And the second is like unto it."

"Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets."

It is the business and duty of the clergy to maintain in its integrity the Decalogue, as thus interpreted by the Founder of our religion, and their zealous efforts, beyond enforcing its first requirement, our duty and responsibility to God, will materially aid the Legislature, with its machinery of law, to maintain peace and to secure protection to the person and property in all our domestic, social and political relations.

Self-constituted educators there are who consider the former Theology as effete, and who propose a new Theology, more human, and in more accord with the "advanced thought" of a progressive age.

We find accordingly that the Decalogue, arrogantly wrested from its "moorings" in Scripture, has been rudely assailed by a human philosophy in little sympathy with the Christian Church, which in all its various branches recognizes its divine authority.

Indeed the Church of England gives it special prominence in her form of worship. It precedes the Communion Service with a solemn prayer for divine aid to prepare the heart for its due reception. The priest then solemnly proclaims each commandment, to which the congregation prayerfully respond, "Lord, have mercy upon us, and incline our hearts to keep this law."

It is engraven, with letters of gold, in marble tablets, built in the walls of many places of public worship, inspiring in solemn silence, its authoritative claim to our obedience as the *Standard Moral Law*, written by the finger of God, primarily for governing the conduct of His creatures to Himself—secondarily for affording a model for framing all laws, municipal or national, for governing society.

The late celebrated Rev. F. W. Robertson, of Brighton, England, is a popular exponent of the so-called "advanced thought." He considers the Decalogue abrogated. But, referring to its fourth Commandment he thinks that it is desirable to set apart certain days for special worship, on the ground of wise and Christian expediency alone, not on that of divine statute or command, but on the authority of the Church. "Accordingly," he says, "in early, we cannot say exactly how early times, the Church of Christ felt the necessity of substituting something, in place of the ordinances