

well qualified, by diligent collection of materials, patient reading, and cheerful, manly devotion to his subject, to fill, as its lamented author.

Nothing could more appropriately chime in with Scottish Theology and Presbyterian History than Sabbath Observance. Among my books on theology, in which and in the reading of which I am not so deficient as some polemics seem to think, there is a curious little quarto, containing White (Bishop of Ely), *A Treatise of the Sabbath Day*, London, 1635; Professor Brerewood's *Learned Treatise of the Sabbath and the Reply of Mr. Nicholas Byfield*, Preacher in Chester, Oxford, 1631; Brerewood's *Second Treatise of the Sabbath*, Oxford, 1632; Richard Byfield, of Long Ditton, Surrey, on *The Doctrine of the Sabbath Vindicated*, London, 1631; and Henry Burton, *The Law and the Gospel reconciled*, London, 1631. This would have been a perfect treasury for both sides at the time of the Norman MacLeod Sabbath Controversy, and, for such a purpose, may yet fall into more useful hands than my own. The little quarto evidently fell upon evil days before it fell to me, for it contains two pen and ink entries in poor writing, which were evidently thought appropriate. One is "Bread of deceit is sweet to a man But afterwards his mouth shall be filled with grauel." The other, somewhat hard to decipher, is "July 7 1812 Samuel hussywith Was Killed Boy sitieng at the Iron fowndrey at Cluckers Broock Chester." This introduces *The Sabbath Observance Society of Edinburgh*, and, in particular, the prize essay of the Rev. J. P. Lilley, M.A., of Arbroath, entitled *The Lord's Day and the Lord's Servants*. It is an admirable treatise, intended chiefly for ministers, and, if I mistake not, has been sent to all the ministers of our own Church through the liberality of the Observance Society and the chairman of our College Board. The third chapter of Part I vindicates the universal Sabbath law against current objections, such as those of Drs. Hessey, MacLeod, Dale, Kalisch, Archbishop Whately and others. The second chapter of Part II deals with the Sabbath in the history of the Scottish Church; and the third chapter of Part IV, with the Sabbath in the history of the Scottish Nation. These are interesting chapters: otherwise, the essay is theological, setting forth the Scriptural authority for the Lord's Day, and practical, urging on Christian workers the duty of promoting its observance and setting forth the means by which this may be best accomplished. The book of 290 pages is accompanied by a tract of 26, entitled *The Sabbath as made known in the Word of God*; another of 8 pages, on *Sabbath Travelling*; and still another