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DR. NORMAN MACLEOD AND THE OBSEQUIES OF THE
DECALOGUE.

It may occur to some that Dr. Macleod has been engaged in such an old-fashioned work as the persual of that once far famed and still venerated book "The Marrow of Modern Divinity," for his argument and his language regarding the death and burial of the moral law do find their ancestry in that book; but in a far different connexion. The proposal of worthy Edward Fisher to put the law out of sight altogether, has nothing at all to do with the divinely inspired "ten words," as they were called by the pious Jews of old, in relation to the regulation of human conduct. It had to do exclusively with the moral law viewed in its *covenant character*; and we all know that in that character its obsequies were celebrated long before the great event to which Dr. Macleod makes reference. Man, as a fallen creature, can never be saved by puny and futile attempts to keep the commandments of God; and the unbelieving Jews, we know, in "going about to establish their own righteousness," deprived themselves of all the peace and all the good hope" which would have accrued to them from a cordial acceptance of the glorious Gospel. But so far was *The Marrow* from impinging prejudicially on the domain of the law as a "rule of life" to the believer, that, in the wide compass of British Theology and the English tongue, you will not find a better exposition of the precepts of the decalogue in their evangelical relations than that which the *second* part of that book presents, and our most hearty wish is, that every student in Divinity would ponder *both parts* of that remarkable work, aided in the exercise by the excellent notes of Thomas Boston.

Our impression is, that our modern "broad church" divines are not much acquainted with the pious writers of the "oldentimes," and this may be one cause, why so many shallow writers of the present day have vented so many grievous errors. But whatever there may be in this, it must gratify every friend of truth and sound morals that the views of Dr. Macleod and his abettors, have received such a stout resistance at once from the pulpit, from the Church courts, from the platform, and from the press. The Presbyteries both of the Free and Established churches have uttered no uncertain sound by their warning trumpets; and venerable ministers approaching to fourscore have had their "decade of rest" painfully interrupted by such hideous unearthly and