

old age she is growing obstinate. She has already wandered far into that part of the theological woods where the blazed trees are few. To keep up her courage and reassure her friends she tries to whistle. But as whistling was not considered lady-like when she was young she did not learn the art, and now she cannot get the right focus. Notwithstanding Principal Rainy's brave cheers, Canada is beginning to fear that her mother is lost in the woods.

HERE is one significant fact. This "Isaiah" comes from hard-headed Aberdeen's most popular preacher, the son of orthodox old Dr. George Smith. His book has not only been warmly commended by Dods and Davidson, two of the most scholarly critics in the Free Church, but it is also likely to minister to his own preferment. According to latest reports the two names before the congregation of Free St. George's, Edinburgh, for colleague and successor to Dr. Alexander Whyte, in the metropolitan pulpit of Free Churchism, were George A. Smith, Aberdeen, and W. G. Elmslie, London. Mr. Balfour will surely invoke the shade of Dr. Candlish when such names are mentioned as his probable successors. But after all, this new movement in Scottish theology may be but the Church renewing her youth. With all its aberrations and excrescences, one is sometimes tempted to think that the hope of the Free Church is in her so-called heresy. The heroes of the Disruption have had imitators, but no successors. The life went out of theology and it hardened into a crust. Received at second-hand it was doomed. These erratic gesticulations may be but the effect of the new life-blood. Certain it is, that among those who are whispered about and suspected and called heretics are many of the most earnest and devoted Christian workers and the most noble and simple Christian characters; while some of the tremorless bulwarks of orthodoxy are dead up to the neck and their souls are dry as dewless Gilboa.