

"abhor them" (ver. 30) for their sin, as "in the day when they were cast out into the open field," though he still loveth the nation for their fathers' sake (ver. 14). On that open field they are cast again, to the loathing of their person! Who is there that knows not this to be the fate of Israel! Not a word has fallen to the ground.

A COURSE OF LECTURES ON THE JEWS, BY MINISTERS OF THE ESTABLISHED CHURCH IN GLASGOW.—*Glasgow: William Collins, 1839.*

For the brief period between 1831, the memorable year of the Veto Act, and 1843, the more memorable year of the Disruption, the literature of the established church of Scotland was eminently hallowed.

The volume now before us was one of the fruits of the reviving experienced in the established church, before the separation of the better and more spiritual portion of it from the state; and it contributed, we believe, in no small measure to awaken a missionary spirit towards the lost sheep of the house of Israel. We recommend it to our readers who have not read it. It is well fitted to cherish piety, while it discusses fully the interesting topics of prophecy and history connected with the Jews. And here it is, through the enterprise of the publisher, and Mr. McLellan, of Hamilton, a beautiful volume for three quarters of a dollar! The 12 discourses which it contains are by 12 different ministers. And where now, in 1847, are these good men who in 1839 responded to the proclamation of Isaiah—"Speak ye comfortably to Jerusalem!" Dr. McGill, the leader of the band, has been called to the church above. The others are all, we believe, labouring in one department or another in the ranks of the Free Church.

PREBYTERY, AND NOT PRELACY, THE SCRIPTURAL AND PRIMITIVE POLITY:

*Proved from the Testimonies of Scripture, the Fathers, the Schoolmen, the Reformers, and the English and Oriental Churches. Also, The Antiquity of Presbytery, including an account of the Ancient Culdees and of St. Patrick. By Thomas Smyth, Author of Lectures on the Apostolical Succession, Ecclesiastical Republicanism, Ecclesiastical Catechism, &c. Reprinted Glasgow: William Collins.*

This is one of the volumes from the stock of Mr. McLellan, of Hamilton. From the perusal we have been able to give it, we have no hesitation in saying that the able author fully makes out the title which he has given to his book. It is a complete *rode mecum* of Presbytery, containing the scriptural argument for Presbytery, and refutation of the imposing pretensions of prelatis both from scripture and ecclesiastical history. It contains the substance of many elaborate volumes, and embodies the results of historical researches, which few have the opportunity of making for themselves. What will our Ulster friends say, when they read the proofs "that St. Patrick was not a Papist nor a Prelatist, but a Presbyterian and a Protestant, and that neither Popery nor Prelacy were the religion of the ancient Irish?" For these proofs we refer them to Dr. Smyth's work. The volume before us is a reprint, by William Collins, of Glasgow, on good British paper, and very cheap. We cordially recommend it to our brethren in the eldership and ministry.

PAMPHLET BY MR. REDPATH—PROCEEDINGS OF SYNOD IN A REFERENCE ON THE SUBJECT OF TEMPERANCE—PROCEEDINGS OF THE SYNOD OF PHILADELPHIA.—*TEMPERANCE IN CANADA.*

John Redpath, Esq. has published, in the form of a pamphlet, "Notes of his speech before the Synod at Kingston in defence of the course of discipline pursued by the session of the Free Church, Cote Street, Montreal."

The pamphlet makes a good temperance address, while the views which it contains on the bearing of the question on the discipline of the Church, are, as we think, substantially correct. We regretted the way in which the reference was dealt with in the Synod. There was a formal division on the subject, when yet the views of members, in so far at least as these were expressed in the several motions, were not substantially different. We refer our readers to these motions, as they are found in pages 23 and 24 of the printed minutes.

It is true that the supporters of Mr. Bayne's motion, with Mr. Bayne himself, recorded their dissent from the motion which was carried; but, it will be recollected by those who were present, that this was done on account of an interpretation put on the motion by the mover—an interpretation which it will scarcely bear when taken by itself—an interpretation, too, which was afterwards disclaimed on the part of some of the members who voted for it, as may be seen in their answers to the reasons of dissent, recorded at the 29th page of the printed minutes.

In voting as we did for Mr. Bayne's motion, we gave it a preference over Mr. Gordon's; first, because of the precise and discriminating counsel which it tendered to the session, and secondly, because it would have committed the Synod "to prepare and issue a solemn warning to their people against the evils connected with the common sale of intoxicating drinks."—"This is a point in which all are agreed, that the common sale of intoxicating drinks—that is, the sale of these drinks as it is now usually carried on—is fraught with evils—physical and moral, evils temporal and eternal to many, many of the buyers. The sale of opium, *per se*, in China, is no more sinful than the sale of the same drug in Toronto or Montreal; but, we suspect, from all that we have heard of the opium trade in the celestial empire—as it is called—thus no follower of Jesus would be found engaged in it; and, we think that the common sale of intoxicating drinks, to which Mr. Bayne's motion pointed, is not much safer to christian consistency, purity, and benevolence; and, such being the case, that it ought to be eschewed by those who are bound to abstain from all appearance of evil."

In another column (see page 27) will be found an account of the proceedings of the Synod of Philadelphia (old school) on the subject of revivals and temperance. There are circumstances in which silence in regard to what is commendable in the conduct of others, has something of the guilt of detraction; and we believe that the Presbyterian Church of Canada is in those circumstances in regard to the great branches of the Presbyterian Church in the United States, and in particular that branch of it called the Old School. In 1845, our Synod at Colbourg passed a series of resolutions testifying against "the sinful apathy" of the Amer-

ican Churches, and especially the Presbyterian Church, Old School, in regard to the evils of American slavery, and the Synod at the same time sent a letter to the Moderator of the Old School General Assembly, enclosing a copy of the resolutions, and remonstrating with them in the spirit of those resolutions. Now, the whole communication to the American brethren contained such sharp rebuke—they said that it was uncourteous in its language, and perhaps there was a lacking in it of the gentle oil of fraternal and christian reproof—that they never answered it. Well, be it so, as we fear it cannot be denied, that our American brethren are sadly apathetic to the guilt which lies on certain American States, and on the whole confederation of enslaving millions of their fellow men; shall we so intently fasten our gaze on their sin in this respect, as to overlook the undoubted excellencies which are to be found in them—aye, and in removing the mote from their eyes, forget what there is in our own, to impair our spiritual vision? We have good reason to believe, from the little which we know of the American Presbyterian Churches, that the condition of our own contrasts unfavourably with theirs in respect to such important matters as these—purity of communion, order and gravity in Church courts, missionary devotedness and zeal for temperance. The resolutions of the Synod of Philadelphia express the views of that portion of the church on this subject. When will a spirit of holy fear for the honour of God, and of love to the souls of men, so actuate all our congregations, as to make our influence distinctly and widely felt throughout the community, in advancing the interests of christian education, christian legislation, the sanctification of the Lord's day, and temperance.

Intemperance, with its countless concomitant evils, appears to be advancing with such giant strides that Churches will not dare to be silent in testifying against it. The following quotation from a Toronto paper, the *Canadian*, with which we have scarcely any acquaintance, we think valuable, as expressing the views of secular men in regard to the moral condition of the metropolis of western Canada. We take it, with its heading, from our *Streetsville Review*, of the 13th November:

"SABBATH DESECRATION.—In Toronto we have 150 houses in which strong drink is sold every Sabbath evening, and which decoy thousands of our citizens from attending their places of worship, and furnish the incentive to every kind of immorality. If an equal number of shops, kept by butchers, bakers, and others selling goods and nutritious food, were opened in our principal thoroughfares on Sunday evenings, what an outcry would be raised by our religious professors against such enormous wickedness; and yet they quietly allow the keepers of beer-shops and public houses to continue their body and soul destroying vocations on the Sabbath without raising so much as a warning voice against the abomination."

SCOTIE AND JALFOUR'S CANADIAN ALMANAC, AND REPOSITORY OF USEFUL KNOWLEDGE, FOR THE YEAR 1848, ETC., ETC.

Toronto may well vie with Belfast for cheap almanacs. The publication before us is most creditable to the enterprise of the publishers. The information which it contains is alike full, varied, and as, we believe, accurate, whilst its cheapness (5s. per dozen) is the wonder of all. It contains a good map of Upper Canada, with a hundred pages of letter-press. We have before us the *Yox AL-*