

disgust which swell our bosoms, when we see men who occupy an influential position, not only sinning with a high hand against God themselves, but cunningly exerting themselves, for the sake of some miserable self-end, to reduce the young and unwary into the paths of iniquity. And if the man, who meanly panders to sensuality and vice, is looked upon with disgust, and excluded from all decent society, what shall be thought of those who pander to the ungodliness of the human heart, and introduce practices not only wicked and most God-provoking in themselves, but calculated to undermine the only effectual bulwarks of piety and virtue.

Brethren what is to be done? As a watchman on Zion's battlements, I have sounded the trumpet, when I have seen the enemy advancing; and it is for you to march out and face him, if you would not suffer yourselves and your families to be destroyed unresistingly. You ought to agitate and petition against this crying enormity. The whole religious principle of the province ought to be called forth and excited against it.—We ought to appeal to the conscience and understanding of the Directors of the Railway, with a view to induce them to desist from this great sin. If we cannot succeed in this way, we ought then to appeal to their constituents, and use every right means to enlighten and agitate the public mind. To some this may appear a matter of small importance. The future character, and the spiritual and moral welfare, as well as temporal prosperity of the country are bound up with this question. And at this period, when the character of a great country is being moulded, and when so much depends on the manner in which the sabbath is sanctified, every effort ought to be made by God's people, both in their pleadings at the throne of grace, and in their dealings with men, to secure for Canada the enjoyment of a Christian sabbath. We must not be discouraged by a first or second defeat. Let us not be intimidated by the number or resources of the enemy. It is on the rock of truth we stand, it is the cause of the Omnipotent that we plead, it is the best interests of men that we seek to advance; and if we have faith and courage to persevere, we shall, at length, through God's help, gain a glorious and bloodless victory, in the benefits of which even our opponents will participate.

I should be sorry to do, or encourage anything calculated to injure the legitimate revenue of a great national work, which, if properly conducted, is calculated to confer vast advantages on the country; but if it introduce, and diffuse a great system of sabbath-breaking, the material benefits which it confers, will be far more than counterbalanced by the moral evil which it will occasion; and in that case, if nothing else will do, we ought to endeavour to stave the enemy into submission. If remonstrance should prove in vain, Christian men ought systematically to withdraw all support from the railway, submit to personal inconvenience, rather than contribute anything to its support, and avail themselves of it only in cases of absolute necessity. Let this be done, let Christian people come to a mutual understanding upon the subject; and I feel satisfied that, without putting themselves to inconvenience, they will withdraw more money from the railroad in six months, than the company will gain by sabbath deprecation in twelve. Let us do this, and we shall succeed; it is no question of principle with these men, but one simply of profit and loss. Let them once be convinced that sabbath deprecation is unprofitable, and it will be abandoned; let them be satisfied that the violation of God's law does not pay, and they will, if not respect it, at least let it alone. The Christian people of this province can put down this outrage against God's Sabbath, if they will; and on them rests a participation in the guilt, as they will have to endure their share of the consequences of the crime, if it is permitted to continue.

WESTMINSTER REVIEW FOR JULY.—This Periodical continues to be marked by the same ability that has hitherto distinguished it, though, alas! the cloven-foot of infidelity is constantly shewing itself. To those, who are fond of metaphysical pursuits, the article on Spinoza, will afford a considerable amount of strong meat. That on "International Immorality" is a telling exposure of the numerous offences against justice and liberty, which our Statesmen have committed during the present century, by sacrificing right to expediency. It ought to make Britons blush, when they think how the honor of their country has been trampled in the dust, by the dishonesty and chicanery of our diplomatists.

The subject of "Self-Education," is ably handled, though, in too secular a strain; and most flattering reference is made to Hugh Miller, whose excellent work, "My Schools and Schoolmasters," forms the burden of the article.

"The Physiological Errors of Teetotalism" constitutes the fourth subject discussed—being a review of the admirable work of Dr. Carpenter on Temperance. The reviewer lays down, as the two pillars of Teetotalism, the propositions, that Alcohol is a poison, and not a food, and secondly, that whatever is true of the excessive use of Alcohol, is true also in a proportionate degree, of the moderate and occasional use.

In order to combat the first of these propositions, he is obliged to extend the meaning of the word "food," and maintain that it not only repairs the waste of tissue, consequent on the wear and tear of life, and furnishes fuel for respiration, but is also the generator of force.—It is under this category, a generator of force, that alcohol is characterised as food. The second proposition is shewn to be unsound, by proofs of the good effects of alcoholic drinks, when used on particular occasions—facts which all sound teetotalists allow. It must be admitted, that the subject is treated in a calm and courteous manner, the writer evidently sympathising with the Temperance movement. The great errors of the article, are the undue extension of the term food, by making it a generator of force, evidently for the purpose of including alcohol; the confounding of the medicinal with the habitual use of spirituous liquors, and the overlooking of the moral aspects of the question. Many friends of total abstinence will agree with the Reviewer in his conclusions, regarding what he falsely calls the two pillars of teetotalism, but will *totò cælo* differ from him as to their practical application; principally on the ground, that there is a moral obligation resting on man, to deprive himself of a luxury, or even a necessary, when it proves a stumbling-block in the way of human prosperity and eternal happiness. That principle is nowhere so clearly stated, as by the Apostle Paul: "It is good neither to eat flesh, nor to drink wine, nor (to do) anything whereby thy brother stumbleth, or is offended, or is made weak." The main question, then, which should have been discussed, was this "Has Intemperance reached such a height throughout the land, as to call for the exercise of such self-denial?" While thus indicating the general principles on

which the views enunciated in the article may be successfully refuted, we would greatly de-liderato a more detailed refutation,—as the marked ability displayed in the treatment of the subject, will impart to it no little influence.

Passing by the "Decline of Party Government," the 6th article on "The Earth and Man," pays a most deserved compliment to our talented and learned citizen, Dr. Wilson. To a large extent the article is a synopsis of his truly valuable work the "Prehistoric Annals of Scotland," and flattering testimony is borne to the "great labor, judgment, and archæological skill which it displays."

The last subject discussed is "the foreign policy of the United States."

It is to be regretted, that a work of so much ability should be so fearfully tinged with infidelity—on this ground it should be denounced and discountenanced.—We cannot find language sufficiently strong, to condemn some of its statements. Our Scotch blood is ready to boil with indignation, when reading such a passage as the following, in a Review of "the method of the Divine Government, Physical and Moral." "His theology is equally Scotch, being that deplorably unscientific, traditional scripturism, which has disgraced Scotland ever since the Reformation." Who, after perusing such an extract, must not detest the principles of such a periodical.—We have referred to it, for the purpose of exposing its errors, and guarding our readers against encouraging it in any way. We are sincerely sorry, that such poison is circulated in this Continent, poison that will exert a deadly influence upon the rising youth of our province.

THE POWER OF FAITH: A sermon by the Rev. W. Macalister, M.A. We have received a copy of this excellent sermon, we shall notice it more fully in our next number.

Several other publications have been received which shall be noticed in next number.

THE FREE PRESBYTERIAN CHURCH OF THE UNITED STATES.

In the absence of any report from the Committee, appointed by the Synod, 1854, to obtain information in regard to the position, &c., of the Free Presbyterian Church in the United States, we present our readers with the following account of the body, which we take from a late number of the *Free Presbyterian*, the organ of the denomination:—

The Synod of the Free Presbyterian Church was organized on the 4th day of November, 1847, at Ripley, O. Previous to this, however, the Presbytery of Ripley had withdrawn from the New School Presbyterian Church, and constituted the Presbytery of Felicity. The Free Presbytery of Mahoning was organized on the 20th of October, 1847, at new Athens, O., by ministers and elders who had withdrawn from the Old School Presbyterians. These three Presbyteries constituted the Synod of the Free Presbyterian Church of the United States. The principal reason for leaving the fellowship of the Old and New School Presbyterian Churches, was the continued refusal of these bodies to exclude slaveholders and the apologists of slaveholding from their communion. At the first meeting of the Synod