

dom be treated of, with equal propriety, from the pulpit. Pulpit instruction, as we conceive, ought always to have a very direct bearing upon the particular character and circumstances of the individuals to whom it is addressed—and when skilfully applied by the pastor, and carefully attended to by his flock—will far surpass in efficiency every other mode of religious instruction. But there are questions of great importance which involve the welfare of the community, rather than the individual, which are more connected with future generations than the present, and which, on that account, belong more properly to the press than to the pulpit. There are points connected with our government and discipline—with the civil relations of the church in a land where the practice of legislation is new, and the principles of it not well understood, which admit of a freer and fuller discussion in this form. Here we may enforce with greater liberty the relative duties of the ruler and the subject; we may animadvert on such legislative measures, as affect religion in general; we may offer admonition against prevailing sins which threaten the general corruption of the people; and we may take advantage of that wider latitude which the press enjoys, to advocate every thing calculated to improve the mind and character of man.

In the discussion of every topic, however, it will be our constant endeavour to avoid assuming the tone and attitude of controversy. We will rather study to enforce and commend our own views of truth than expose the errors into which others have fallen; and if in doing this, it should at any time be necessary to notice the aberrations of any class from the true standard, we trust that this will always be done in the spirit of meekness and forbearance, and

with that enlightened candour which knows how to make every allowance for those causes which modify the opinions of men. It may sometimes be necessary to discuss a controverted question, but we shall carefully avoid entering into polemical warfare with individual sects; and when in less essential points we differ from any one, it will never be with the neglect of pointing out the high responsibility that all, who advocate truth, are under to cultivate Christian charity, and to maintain brotherly regard, even when they are “not perfectly joined together in the same mind, and in the same judgment.”

In the conducting of this work, it will be our endeavour to procure articles worthy of being preserved in the families which may honor us with their patronage—articles to which an intelligent father may direct his children, as containing a fair and full view of the question discussed. As it will be our aim to render this publication worthy of higher honour than that after which the weekly periodical aspires, we trust our contributors, on whom we depend, will never offer any thing for insertion, save what has been the result of mature reflection.

In the filling up of our pages we may occasionally have recourse to extracts and compilations, but, if our contributors fail not, the bulk of the composition will be original. Instead of favoring general and abstract disquisition, we should prefer articles that keep in view, and urge, the practical application of acknowledged principles to the circumstances of those for whose benefit this work is intended. Besides those more strictly religious subjects of permanent and universal interest, which it will be our duty to illustrate and enforce, there are certain questions peculiarly interesting to us as British Canadians, to which