

over which it triumphs victoriously. Now each of these forms of Christian character is legitimate, and serves, in its own manner, to magnify the Gospel. The first will prove, that whatsoever preceded the new life of the child of God, was but the gradual preparation for it; and the latter far from assuming a severe or hostile aspect, will be seen, on the contrary, clothed in gentleness. The latter form of character will, perhaps, possess the most depth and attractiveness. The new element is seen there in its own nature, and its most striking features, occupying the most prominent place; and it is the superiority of that element which is chiefly conspicuous.

The diversity of which we are speaking, and which is observable through the entire history of the church, may be remarked as early in that history as the days of the Apostles. Unhappily, those diversities of Christian character, which were intended to afford each other support and completeness, at length degenerated into a cause of strife and bitter contention, in the midst of which the idea of the essential union of all Christians was lost! Then arose those fatal disputes, which, far from edifying the church, have so long desolated it. Nevertheless, it must be acknowledged that whoever has learned to discern Christ, by the rays which shine from his work, even amidst the narrow conceptions by which the human mind has too often disfigured it, will also know where to find the fundamental principle of unity in the midst of all these contrarieties. But when we go back to the great teachers of the primitive church, we find that their individual characters, as they appear in their lives and writings, unite to form one complete character, and that their views of Christian truth, while differing in themselves, far from being exclusive one of the other, form, on the contrary, one beautiful whole; that as the sun diffuses his myriads of rays through different media, so Christ, in whom "there is no variableness nor shadow of turning," reveals himself through many different intervening organs.

All orders, payments, and communications to the Editor, are requested to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto. We intend, in the meantime, to publish the Magazine on the 15th of every month, and have to request that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, AUGUST, 1851.

We request those parties to whom we sent more copies of last number than were ordered, and also those to whom we sent without an order, to return all they have not disposed of, or are likely to require. They should be wrapped in a cover open at the ends, and marked *Returned*, and thus we shall receive them postage free. The copies on hand of the first issue are very few, so that to meet the demands of those who require more, we are under the necessity of asking attention to this, in all cases where more have been received than are necessary.

We are happy in being able to say, that though the season of the year for commencing our publication was not the most favourable, and the time has been too short to enable us to know what may be the number of subscribers, our support is, nevertheless, such as to satisfy the most sanguine. We have no fears now as far as pecuniary considerations go, always provided that the promised remittances come to hand between this and the end of the year. We return our thanks, and acknowledge our obligations to the many brethren and friends who have so zealously supported the undertaking; and we would here, also, take the opportunity of thanking the many Editors of newspapers, who have so kindly and flatteringly welcomed us on the Editorial field, and recommended the Magazine to public favour.

But we beg to say one word to ministers of our church, in particular. We do not wish them to calculate how many subscribers it will take to pay, and merely keep the Magazine out of the bankrupt court, and then severally try to obtain their proportion of subscribers to avoid such a fate. But this is the important point, how much can we do by, and through our Magazine? for the more it is circulated, the more undoubtedly, shall we have a firmer bond of union as a Church, and have all interested in, and animated by, each other. We began it for the good of the Church, and this is our argument, try to circulate it for the good of the Church. It is a silent, but it can be made a most powerful and successful, missionary.

Nota Bene.—We remind Brethren of their promises to send literary contributions.

THE minutes of the special meeting of Synod will be found on another page. It is with deep regret that we see the Mission Board in

Scotland placed in such an unprecedented position. Our Synod have maintained the obvious constitutional principles of Presbyterianism, and kept the charter of their Synodical organization, to "have all the powers of an independent judicatory;" but there is the strongest attachment, notwithstanding, in every member to the parent Church, and, we doubt not but perfect harmony of sentiment and co-operation will be restored, and that a professor will be obtained, who will do honor to our denomination, and aid us much in advancing the cause of Christ in this province. Very reluctantly we felt called on in the former number to vindicate individual and Presbyterian rights; and the Synod have now given their deliverance in regard to a kindred action. We trust that we have now the end of the matter. Let us work and pray for the peace and prosperity of our Zion. One remark on the whole case is, however, worthy of notice. It has always been the argument of voluntaries, that a State-paid Church must be subservient to the State. But it has been retorted, that our Church in this province is endowed from the Home Mission fund, and not only, not self-supporting in all cases, and therefore proving the necessity of an endowment; but that we were just as likely to give up our independence at the will of a Mission Board, as the endowed churches would yield to the will of the State. Such an argument of our endowment-loving friends, we have always considered as sheer trifling, for the cases are not parallel: but if they think the argument worth anything, we give them proof in the third resolution—found in the minutes referred to—that it does not hold good, and that our voluntarism cannot be bought up by pecuniary considerations, either to bow to what is unscriptural from the State, or yield to what is unconstitutional from the Church.

LEST we should be accused of ignorance of what appears in our periodical press, we inform our readers that we did see the last number of the *Ecclesiastical and Missionary Record*, and did read a letter therein signed "R. B.," and in which reference is made to us personally, and in a manner. We shall not characterize it. From private correspondence, we learn that nothing offensive or unfriendly was intended; or to convey to the friends who took part in the Simcoe debate, the impression that we had been denouncing them. We have nothing more to say; except, that repetitions of such innocent perorations to letters, may bring the authors into unpleasant proximity to the muzzle of our "culverin."

PARLIAMENT AND SABBATH OBSERVANCE.

The Bill for the better observance of the Sabbath, brought in by Mr. Bell, M.P.P., of Perth, has been lost by a majority of one. The object aimed at was to stop all steamboats conveying the mail on the Sabbath, from Montreal upwards; and to allow each town, village, and township, to decide whether the Post Office in such place shall be open on the Lord's day; and on due representation to the Postmaster-General, he was to order accordingly. It was based, we think, on just principles, so far as it went, and was but the beginning of what was to follow,—for we have reason to believe that the Postmaster-General is most anxious to stop all postal labour on the Sabbath. But Lower Canada members went generally against it, and not a few Upper Canada members were *intentionally* absent. Thus it is. Christians, will you tolerate it? God legislates "Remember the Sabbath day, to keep it holy;" and these politicians legislate that it continue to be desecrated. We will be seeking for good politicians to stand at next election as Members for Parliament: but we want something more than politicians,—we want Christian men, who have learned their highest law from the Bible—the statute-book of heaven.

THE RECTORIES—A PATENT.

We are sorry that the Bill on the Rectories, brought into Parliament by Joseph Morrison, Esq., has been lost. It was, in our opinion, just the thing to cause them to *die out*. If there be no patron, there can be no presentee; and the object was to deprive the Crown of the patronage,—consequently as the incumbents died, the lands would revert to the people, and the attempt at legal ecclesiastical dominancy would be defeated. But the bill could not be carried, and now we are to have the legality of them judiciously tried in England,—and in the meantime, the patronage is