

is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek youths of Smyrna have no other means of acquiring knowledge than what is furnished by very inferior day-schools, and by private instruction.

"During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend, Mr. King, found occasions of usefulness still more extensive; and I am persuaded that the Divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavours of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the Church of Smyrna a faithful Protestant minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that revered martyr lived and died!

"Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here was one of no common description. It was not only Polycarp himself who was the gainer by his sufferings: on the firmness of the Christian martyrs depended, under Divine Providence, the transmission of the truth to the latest generations. Had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—without God and without hope in the world. We do well, then, to cherish the memory of these faithful servants of God: it is just for us to bless the Most High for his grace bestowed upon them. I must confess that I tread the ground, which has been signified by the death of a Christian martyr, with unspeakably more delight than I should visit the plain of Marathon.—Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here—without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that exceeding and eternal weight of glory which God has prepared for his faithful servants."

It may be well for the Christian believer to ask himself what evidence he has that the tenor of his life and conversation is such, as like that of the members of the Church of Smyrna, will gain the commendation of his adorable Saviour. Assuredly, the true believer is warranted to take for his comfort the consoling promise of grace and power vouchsafed to this ancient Church. The Saviour, who was dead, and is alive, hath been the dwelling place and refuge of his people in every age of the world. None have ever been confounded who have put their trust in him. "Fear not," is his gracious language, "for I have redeemed thee. I have called thee by my name; thou art mine; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Saviour." The believer may, therefore, go on his way rejoicing. Whatever be the evils thro' which he may be compelled to pass, it is his privilege to lean on the arm of One mighty to save. In the world he must expect to have tribulation; but he is of good cheer, for Jesus hath "overcome the world."

TESTIMONIES OF DISSENTERS & WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.
No. V.

Many Dissenters desire the overthrow of the Established Church, and say that, what it is usual to call the *voluntary principle*, is sufficient to supply the religious wants of the nation. In favour of the voluntary principle, the Dissenters appeal to the United States of America, where no state establishment of religion, as in this country, exists. Though it be true that in the United States no one form of Christianity is by the state established and endowed as the religion of the country, yet, to use the language of an Independent (Dissenting) Minister, who has many years resided in America, in a letter to the writer of these pages,—"it is in the constitution of each state, more than implied, that religion shall be supported." Hence in new incorporations and townships, lands are appropriated for the support of ministers of religion and schools, and compulsory taxes are insisted on for the support and establishment of religion. The Dissenting Minister from whose letter I have already quoted, says, "This, I think I may say, will apply to all the towns in the state, as also to Vermont, Massachusetts, Maine, Connecticut, New Jersey;—it is true, however, that in many towns, application has been made to the legislative body for permission to sell these lands, to constitute a fund for the support of the minister, and for no other use, &c. I do not mean to be understood, that there are no exceptions; as sectarianism often produces innovations:—but law and custom unite to cause (compel) every one who is a land or house occupier to pay something, and somewhere, for the support of religion. But it is also true, that far away in the extensive wilderness, where incorporations have not obtained, it is not to be wondered at, that very many thousands of the human family are destitute of the means of grace—for it is a truth that those who care the least about religion, drive the farthest back. To supply all these destitute parts of the continent of America, including the British provinces, with edifices and ministers, would require an immense sum, and can only be a work of time." These extracts speak most strongly in support not of the voluntary principle, but of the necessity of a religious national establishment. The actual state of things in America is more in favour of the principle of an establishment, than of the voluntary principle to which Dissenters would trust to supply the religious wants of a nation. But even with the acknowledged appropriations and compulsory payments, for the support of religion in the United States, we learn from the testimony of Americans themselves, and our testimonies shall be from Presbyterians, that for want of such a religious state establishment as we enjoy, very many vast districts in America suffer "a famine of hearing the word of the Lord."* The following

"It is frequently asserted that religion has hitherto been left to itself in America. This is not true. In several parts of the Union, the maintenance of religion is, or rather was compulsory,—though the sect to which any individual would attach himself was at his own option: and wherever the compulsory system has given way to the voluntary, religion has rapidly declined."—Quarterly Review.

"According to Dr. Dwight, in those states in which Christianity was established by law, the Presbyterian ministers, supported and settled, were in the proportion of one to every thir-

testimonies will show what would in a short time become the fearful state of things in our own country, if our own Established Church, and its widely extended means of imparting Christian instruction, were destroyed.

T. DWIGHT, D.D., *American Presbyterian Minister*.—"In the States south of New England, it is not improbable, that a number of people, several times as great as the census of Connecticut, have scarcely heard a sermon or prayer in their lives."*

S. MILLS, *American Independent Minister*.—"The whole country, from Lake Erie to the gulf of Mexico, is as the valley of the shadow of death. Darkness rests upon it. There are only a little more than one hundred Presbyterian or congregational ministers in it; and were these equally distributed throughout the country, there would be only one to ten thousand people; but now there are districts of country containing from twenty to fifty thousand inhabitants, entirely destitute."†

Report of American Tract Society, 1833.—"It is estimated by those who have the best means of judging, that not far from five millions of our population are now unblest with the means of grace."

T. DWIGHT, D.D.—"A sober man, who knows the United States, can hardly hesitate, whatever may have been his original opinion concerning this subject, to believe that a legislature is bound to establish the public worship of God."‡

[To the above it will not be inappropriate to add the following from the London Watchman, the organ of Wesleyan Methodists in the mother country. Its allusion to the spirit and acts of the present Ministry demonstrates that we are not singular in the opinion respecting them which we have taken the liberty occasionally to express; and it will prove that if the crime of 'disloyalty' (!) can fairly attach to us from the maintenance of such an opinion, it must be imputed also on the same grounds to very many respectable members of the Wesleyan body at home.—Ed.]

"We understand, that as one of the results of the full consideration of the subject (the religious destitution of the Canadas) given at a late public meeting of the Society for the Propagation of the Gospel in Foreign Parts, his Grace the Archbishop of Canterbury in the chair,—it has been determined by that Society to send out, *instanter*, forty additional missionaries to Upper Canada. There is real Christian charity in this magnanimous resolve. For the spiritual destitution sought to be relieved is chiefly that of a pauper population. The Society's income, too, at this moment does not meet its expenditure; so that its managers cast themselves in faith on a favouring Providence and on the liberalities of a Christian people beginning to awaken to a sense of their past criminal indifference. These exertions, too, have been made still more compulsory from the culpable conduct of government, which, three years ago, withdrew from the hands of the clergy in that Province the sum of £12,000 annually, of which they had heretofore been the stewards.—Alas! that it should have to be recorded against a Protestant government, that too many of its acts every where show a disposition to starve protestantism and pamper popery by the very means which ought to be devoted to the growth and diffusion of the religion recognized as that of the State."

ten hundred and sixty-four inhabitants; while in those states in which the voluntary system prevailed, the settled and supported ministers of the same class were only in the proportion of one to every nineteen thousand three hundred."—Essays on the Church.
* Travels in New England and New York.
† Report of Tour through Western States, by Rev. Messrs. Mills and Smith.
‡ Travels through New England, &c.

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 13, 1833.

We conclude to-day the publication of the Correspondence held by certain Ministers of the Church of Scotland with the Colonial Secretary. It proves on their part the desire of a religious Establishment, co-ordinate in all its powers and appendages with the same Establishment in Scotland;—powers and appendages, in short, which the members of the Church of England in these Provinces have neither expected nor desired for themselves in any equal degree. We repeat, that we object not to their possession of any privileges or powers which may not trespass upon the general liberty of the subject, or be at variance with a natural construction of the Constitutional Act of this country; far less do we dissent from the general grounds of their application, or deny the validity of their claims to the consideration of Her Majesty's Government. A majority of the population both of England and Scotland, respectively, adhere to the principle of a religious Establishment as lawful, scriptural and necessary; and out of this population, inclusive of the Protestants of Ireland, a majority of whom hold also the same sentiments, is constituted a large portion of the inhabitants now resident in this Province. The religious instruction, therefore, provided by the State at home, they have a right to look for in the colonies to which they may emigrate: in the mother country, they repudiated, from principle, the voluntary system of religion; and, in the colonies of the mother country, they naturally look for the support of their creed without resort to that system which they feel themselves conscientiously bound to reject. So far, we conceive, members of the Church of Scotland, emigrating to this country, have a claim to the favourable consideration of the paternal Government; but we must protest against including amongst the legitimate claimants of that bounty those who, although natives of Scotland, were seceders in their native country from the Established Church, and with whom the disapprobation of a State provision formed the principal ground of dissent. It is not, however, to be denied that a very large proportion of those who are designated Scotch Presbyterians, and who, under that name, are brought forward as rightful claimants to a share of the Clergy Reserves, are and ever have been dissenters from the Church of Scotland.

But while we profess our respect for the claims of the Church of Scotland, (properly so called,) to some provision from Government; although, by treaty, the kingdom of Scotland enjoys a distinct religious Establishment, the Empire of Great Britain and Ireland, as we have already sufficiently demonstrated, [see the 'Church' of March 10th last] recognizes one establishment of religion as the religion of the monarch, of the army and navy, of the Legislature, and—as the Instructions to Governors serve more fully to prove—of the Colonies. That religious establishment is the Church of England; and it was no doubt, under the operation of this principle—of one established Church as the Church of the Empire—that in 1791 the Act of Parliament was framed which conferred upon that Church the means

of its future support in Upper and Lower Canada. That no opposition was offered to this view of the subject, nor any material objection made to the endowment itself, is manifest from the history of the times: neither Scottish peer nor commoner interposed a single protest or remonstrance against the grant which was thus made, exclusively as it was then and subsequently clearly understood to the Church of England.

But we are not going to weary our readers with a renewal of arguments and discussions with which they are already so familiar: we mean but to renew our expressions of regret and surprise that, in seeking in these Provinces the extension to themselves of the religious privileges enjoyed in their parent land, the members of the church of Scotland should deem it necessary to try to subvert or unsettle the provision made for the Church of England,—more especially that, lately, they should have united with the avowed opponents of Establishments in attacking a principle upon the maintenance of which depends their own whole chance of a stated and permanent religious provision. If, instead of asserting their right to a share of that specific property, they made the possession of it by the Church of England a ground for more vigorously pressing their claims to some other suitable provision, we could most conscientiously join with them in furthering the object of their prayer; or if they should confine their discussion of this particular question to the possibility of there being a surplus from the Reserves after the supply of the actual wants of the Church of England;—if it should be demonstrated that such a surplus did or could exist, we question much whether any very serious objection would be made to their enjoyment of that surplus. One thing it is not only natural but a duty to contend for,—the retention by the Church of England of as much at least of this property as will be required for the future religious instruction of her own members. We know not that the division of a township into as many parishes or rectories as Mr. Pakington suggests would, unless in a few cases, be desirable or necessary; but it is generally estimated that two clergymen in each township, at least, will hereafter be required, and for their maintenance it would not be difficult to calculate the quantity of land to be retained, or the amount of money to be annually appropriated. A Glebe and Parsonage-house conjoined with £100 sterling per annum, would be, for example, a moderate provision; and if 400 acres should be regarded as sufficient for the former and perhaps £2500 sterling should, at interest, yield the latter, it would be easy to demonstrate, after multiplying these appropriations respectively by two, whether, and to what extent, a surplus would exist in each township.

We cannot possibly foresee in any religious or unprejudiced mind an objection to the Church of England being placed upon the footing which is here suggested,—especially when its ministers would not only not be forced upon the country, but when it is well known that at this very moment there is scarcely a township in the Province where their services are not very earnestly solicited.

We do not profess to be furnished with sufficient data by which to state the exact amount of members of the Church of England in this Province; but this much we are warranted in affirming, that, if they do not at this moment constitute a numerical majority of the population, it is mainly because, from the want of its ministrations, multitudes of the original adherents of its communion have felt compelled to attach themselves to other religious persuasions. Had the Church of England received "fair play,"—had the provisions of the Constitutional Act been seasonably carried out,—there cannot be a question but that, at the present moment, the Church of England would have been the Church of the majority of the population. And depending, as we chiefly do, for the peopling of this Province from the superabundant population of the mother country, and looking at the relative proportion of religious denominations there, we can feel no doubt that, by carrying out the principles of that Act, the Church of England would soon again be the Church of the majority in this Province. It is appositely remarked by a leading London periodical, that "at the accession of Elizabeth, the Established Church was the Church of the minority, and that "it was again the Church of the minority at the end of a century from that era; but although twice in a minority—not locally, but universally in a minority—it triumphantly recovered its ground of numerical majority." What has happened in England may happen in Canada; nay, in the words of that authority, "it must happen, if only with infinitely better opportunities in its hands, and the opportunities are not thrown away, the Legislature use the proper means." The very existence of a large proportion of the dissent that prevails—and it will increase in an inverse ratio to the absence of a stated ministry—is owing in a very great degree to the want of the ministrations of an Established Church.

We are prepared to be met by the assertion—for argument it cannot be called,—that such a position of the Church of England in this Province, the settlement of two of its ministers for example in every township, would constitute it a "dominant Church." The dominancy alluded to means, we suppose, the power of tyrannizing over the state, temporal or spiritual, of the community. As for the former, we are yet to be informed of the process of necromancy by which the mere possession of a moderate support, independent of voluntary contribution,—a support which no man is taxed to yield, which comes from a source that cannot by possibility trespass upon the worldly means of any individual in the community,—can be metamorphosed into a grievance, or an act of oppression. An Act against tithes already stands recorded upon our Statute Book; and, by every common principle of inference and induction, the very possession of such a provision as the Clergy Reserves, by doing away with the necessity of further means of support, removes at the same time all chance of such means being resorted to. If the public are not satisfied with the guarantees for their security which already exist; if there remains any lingering fear that a more advantageous position of the Church of England would move its clergy to seek for advantages temporal or spiritual—for a power and jurisdiction—beyond what they now enjoy, or what ought to be confined to their own flocks, they would be joined, we apprehend, by the members of the Church of England to a man in procuring such legislative enactments as would ensure the limitation of such powers and jurisdiction to the bounds of their own communion.

We reiterate, in conclusion, what by the sober-minded and the conscientious of every denomination, must from the beginning have been believed,—that the Church of England desires not in this Province any pecuniary privileges beyond what the Clergy Reserves will afford to them—that they want nothing from the Clergy Reserves but a decent and suitable support for the ministrations of their church in every corner of the country—that they seek neither jurisdic-

tion over, nor interference with, any other religious denomination—that the principles of religious freedom and toleration guaranteed by the Constitution they are amongst the foremost to uphold—that they seek no other influence over the consciences of men than what a faithful promulgation of the doctrines of their Church, as embodied in its Liturgy and Articles, would bring about.

JOHN SOMERSET PAKINGTON, Esquire, who represents Droitwich in the Imperial Parliament, has been taken to task in some of our Provincial newspapers, in which he is charged with ignorance of the wants and true condition of this Colony, and otherwise disparaged and assailed.

Now, if we are rightly informed, Mr. Pakington visited Upper Canada some two or three years ago, and therefore must know something of the country from personal observation alone. With regard to the standing which he occupies in England, we have only to remark, that during his North American tour, he was,—without his knowledge of course,—nominated as the Conservative candidate for one of the divisions of Worcestershire, and only lost his election by a small majority. It is evident from this that Mr. Pakington is honoured and esteemed where he is best known; and we will add, that the part he has taken in maintaining the Constitutional rights of our Establishment, has earned for him the gratitude of those, who constitute a great proportion of the wealth, the education, and the virtue of Upper Canada.

In our notice last week of the recent changes in UPPER CANADA COLLEGE, we erroneously stated that the first instead of the third Classical Mastership had been declined by Mr. Kent, and subsequently bestowed upon Mr. Seadding. We ought also to add that although many additional advantages to the College may be anticipated from the arrival of a new Principal, the Institution enjoys for the present the able and diligent superintendence of the first Classical Master, the Rev. C. Mathews, and that all its departments are otherwise efficiently supplied.

The Lord Bishop of Montreal held an Ordination in St. James's Church, Toronto, on Sunday morning last, when the following gentlemen were admitted to the Holy Order of Deacon:

Mr. William Dawes, who proceeds immediately to Montreal to undertake the duty of Travelling Missionary in that District;

Mr. Richard Athill, A.B. who will probably be appointed Travelling Missionary to the newly erected District of Wellington, lately part of the District of Gore; and

Mr. Thomas Smith Kennedy, who, we understand, is to be Travelling Missionary in the Bathurst, Johnstown and Eastern Districts.

The following gentlemen were, on the same occasion, admitted to the Order of Priesthood:

The Rev. Thomas Greene, A.B., who has for some time been settled at Wellington Square, District of Gore; and

The Rev. Henry Seadding, A.B. third Classical Master in U. C. College, who will probably officiate on Sundays in the township of Scarborough.

The services of this most interesting day were renewed at 3 P. M. when, after Evening Prayer and an impressive Sermon from the Lord Bishop, his Lordship administered the rite of Confirmation to 74 persons.

On Wednesday his Lordship held a Visitation in St. James's Church, at which fifty clergymen were present. An excellent Visitation Sermon was preached by the Venerable the Archdeacon of York, after which his Lordship delivered an impressive Charge to the assembled Clergy.

A statement of the Consecrations of Churches, Confirmations &c. embraced in his Lordship's present Episcopal tour, we hope to be enabled to publish at no distant period.

We have been furnished with the following as the proposed movements of the Lord Bishop during the ensuing week:

Wednesday, October 17th,	Darlington,	10 A.M.
—	Clarke,	2½ P.M.
Thursday, — 18th,	Cavan, (2d church)	3 P.M.
Friday, — 19th,	do. 1st church	10 A.M.
—	Peterboro',	3½ P.M.
Sunday, — 21st,	Cobourg,	11 A.M.
—	Port Hope,	3½ P.M.

CORRESPONDENCE.

(No. 7.)

To J. Stephen, Esq.

74 Jermyn Street,
9th August, 1837.

Sir,—I have to acknowledge the honour of your letter of the 7th inst.* informing me that Lord Glenelg has already entered into a full discussion with Mr. Morris upon the claims and interests of the Church of Scotland in Upper Canada; stating the inconvenience which must be incurred by opening again discussions which have been recently brought to a close; and, as a preliminary to any correspondence on the subject, suggesting the propriety of my informing myself of what has already passed between the Colonial Department and Mr. Morris.

I beg respectfully to state that previous to Mr. Morris's departure for Canada, he communicated to me verbally a general outline of what has been done in the affairs of his mission.

In soliciting an audience of my Lord Glenelg, it was not my intention to renew a subject on which Her Majesty's Ministers for the Colonies had already bestowed such patient consideration, further than perhaps reiterating the propriety of the Parent Government settling the long agitated question of the Clergy Reserves on some equitable principle of division that would give general satisfaction to the Colonists, instead of leaving the matter open to the discussion of the Provincial Parliaments without any distinct definitions of the provisions of the original Act as a guide to their deliberations. The dangerous consequences of referring the question to the Colonial Legislature in its present shape, must be sufficiently apparent in the intemperate disputes in the House of Assembly of Upper Canada on the 9th February last, and the subsequent excitement of the people throughout the whole Province.

On this subject also I might have considered it my duty to give my testimony in corroboration of that of Mr. Morris, that in so far as my knowledge extends of Upper and Lower Canada, the scheme of division suggested by Mr. Morris would be generally acceptable to the bulk of the Colonists;

* The letter to the Rev. Mr. Mathieson of 7th August, merely referred him to the Correspondence with Mr. Morris his colleague.