

equal any other denomination of christians. Hence because one of the national churches was incompetent to the labour; because, as we perhaps think another was not encouraged to engage in the work, nay was held back from it—or, as others may conceive, because she too was not fully competent to it—there are actually established among us various protestant churches, having a strong and a just claim on the affections of the people. In one sense we somewhat regret this circumstance. We had rather, we freely confess, that the whole ground had been occupied solely by the two recognised establishments. But as that was not to be, we rejoice that the vast void these have left has been, in some measure, so well filled by others. Bigotry must indeed have blinded him, who is not sensible of the vast amount of good that has resulted from the zealous and effective labours of the methodists, the seceding presbyterians, and other protestant denominations, whose energies have been devoted to the extensive field of labour which the wide-spreading settlements of Upper Canada present to christian zeal. Fellow labourers with them for nearly half a century, sharing with them the toils, sharing also with them the joys of the hallowed work, far be it from the church of Scotland to urge the legislature to alter the relative situation of parties, to place one workman over another. Our principles—the principles we have in these pages advanced, forbid us to advocate any such measure. What is in itself good, what has grown with the growth, what has gathered strength with the gathering strength of the province, ought to be encouraged. It forms a part of the established order of things; and this it is both wrong and vain for the legislator to attempt to overturn. Such an attempt recoils on himself. It is his part to make the best of what is really established; provided it be not inconsistent with the general harmony of the whole. Now there is nothing in the professions, and in the standard of faith of the protestant sects that have established themselves in this province, inimical to the maintenance of peace and order within it, or to its advance in general prosperity. In essentials they all indeed closely resemble one or other of the national churches. We conceive therefore that it ought to be the aim of the legislature to form out of these a great provincial church—a church which would indeed have subdivisions of christians within it, conscientiously differing among themselves in many matters of government and in some points of doctrine, but professing to agree, and really agreeing, in the great fundamentals of protestant christianity. For the admission of any sect within this body there would seem to be only two things necessary. First—that it adhere to a

sound standard of doctrine. Secondly—that it be really established in the hearts of a considerable body of the inhabitants of the province.

The first point would seem to be obtained by its being required that the clergy of every religious body recognized by the legislature, and provided for by law, should subscribe to the doctrines of the church either of England or Scotland, as contained respectively in the articles and confessions of faith, in so far as these standards are strictly doctrinal but not in any thing having reference to church government. We do not conceive that the members of any of the protestant sects now established in the province would object to this test of the soundness of their doctrinal views, with the exception of the Baptists. We think that what relates to infant baptism might be conceded to them as not being a matter which protestants hold among the essentials of religion; but we are not, we confess, very decided on this head, as any innovation on general rule carries something of danger with it.

The next point would be gained by its being required of every religious body, claiming legislative aid, that it should satisfactorily show that its members amount—say to one twelfth of the aggregate number of the other protestant sects, and that its contributions in support of religion also amounted to one twelfth of the general contributions of the rest of the protestant church in the province. It seems to us very evident that there should be some limit to the number of sects to be admitted, nor does there seem any other practicable than the relative proportion which the numbers of the adherents of a particular sect, and the amount which they contribute bears to the general mass of protestantism within the province. Unless some limit be set by the legislator, he must admit every sect however insignificant in numbers, or however little substantial diversity there may be between it and other bodies. Such a looseness of legislation would, as it seems to us, be greatly inconvenient in the practical working of any plan, and would tend too much to foster that restless spirit, prompting a very small party to break off from the religious community to which they have belonged, on the most insignificant grounds which, as we have hinted, seems to have a tendency to spread widely and injuriously under the voluntary system.

Supposing that out of that religious body, gathered in this way from these primary elements, ought to be formed by the legislator that efficient protestant church which it is his aim to establish; the question which next arises is, how that real efficiency is to be brought out and secured.

To make teaching efficient and successful two things are requisite. The teacher must tho-