

APPENDIX.

(No. I.)

Page 10.—“ *With equal privileges to all other Churches; save in the matter of State adoption, and support.*”

THAT it is the duty of THE STATE, to promote the influence of the Christian Religion, among its people, I can never disbelieve; notwithstanding it is a sentiment from which some good men, of acknowledged intelligence, conscientiously dissent. Such dissent, however, in cases not a few; and particularly among the Wesleyan Methodists; has arisen more from the objectionable administration of the principle, in too many instances; than from any real ground, or even feeling, of hostility, to the principle itself, of *official recognition and support*, on the part of Government, of the Cause of God!

It has been supposed, that the very essence of an Establishment, is incompatible with the existence of equal rights and privileges, to all other Christian Communities. But of this, I am yet to be convinced. Though this is the chief cause of objection, on the part of many, to the proposal of an Established Church, for this Province. Were this the case: were it to be a struggle for ascendancy, and not a zeal for usefulness; it might be a presumption against our more favourable estimate, of the facts of the case: and, there can be no doubt, the result of such an endeavour, would be the most complete reversal of the design. As an individual, I am strongly in favour of the experiment. Nor should I be willing to sacrifice, on the part of the Community at large, the considerable advantages, arising from a well-administered Government Church, in this Province; unless such a measure should require, the still greater sacrifice of equal rights, to all her Sister Churches; excepting as above-stated.

It may, very fairly, be matter of enquiry, if some *modification*, of the principle of an Establishment, would not be desirable, to meet the altered constitution of Society; and to prevent some of the evils, which have been attendant upon its more exclusive form. An *exclusive* recognition, on the part of Government, of some one particular body of Christians; to the depreciation of others, no less Christian than it; has been found, in many respects, to act very injuriously on the social relations of mankind. And, certainly, the characteristic of **ABSOLUTE EXCLUSIVENESS**, presents an aspect widely different, in the present day; and in the midst of other large and influential bodies of Christians; from that with which it appeared in the eyes of our fore-fathers, in a darker age; and when Churches Established by Law, were the only Ecclesiastical Guardians, of the Protestant Cause.

A single Regiment, may be the entire military force of a Province; and, as such, may, with every degree of propriety, be designated **THE** Provincial ARMY. But should the Commander in Chief augment this force, by the addition of other Regiments; they would all equally participate in the general designation. The original Corps, indeed, would retain its own regimental appellation; and its members might, without any injustice to their brethren in arms, be employed on special service; and receive special distinctions, in consequence. But His Excellency would never permit them to say, of themselves; “*The army of the Province—the army of the Province, are we!*”

Through the “*fault*” of our nature; individuals of the exclusive Church, have too often presumed to unchristianize all but themselves, and their more immediate associates, in ecclesiastical standing. And this, from the same inherent evil, has been attended by aversions and hostilities, on the part of individuals of the anathe-

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