

which the body is dead; he is (on Catholic principles) the last link of the chain by which the vessel is moored, if that link is wanting the whole becomes useless.

The reason why I have chosen to address you on this subject, is because I feel persuaded the time has come, when Protestants in this Province must grapple with this question, and all questions connected with it. The encroachments of the Papacy are increasing from year to year; the ambitious designs of the Vatican are becoming more and more clearly developed; its claims are put forth with greater effrontery than ever before. The education of the people in this Province is controlled by the Church of Rome; public moneys are squandered in supporting her schools and monastic Institutions. She claims and enjoys exemptions from taxation,* and yet, with a strange inconsistency, she demands the right to tax her own adherents at her will. She overawes the Courts of Justice, so that persons who assault Protestants, or destroy their places of worship, can scarcely be brought to punishment. She fills Parliament with her own creatures, so that no law can be enacted which is not acceptable to her. The political franchise of the people is virtually in her hands; for, in most constituencies, it is a vain thing for a Protestant either to be a candidate or a voter. By the terrors of excommunication, the priest can turn the scale as he pleases. Our parliamentary franchise is "a delusion and a snare."

I have no doubt that, in certain quarters, I will be accused of illiberality, perhaps of fanaticism, for bringing these things before the public, in the

* In primitive times, it was the boast of the Christians that they paid their taxes into the public treasury, with greater faithfulness than the Romans themselves, excepting those that were levied expressly for the support of the idol temples: Now to ask the Church of Rome to pay taxes, is "impious!"

way I now do. But, if I am so accused, it will be only on the same ground on which the highwaymen accused his victim of creating a disturbance, because he would not submit to be robbed quietly, but had the audacity to defend himself. When the intolerant pretensions of the Papacy are thrust every day before our face, often in an insulting and offensive way, it cannot be thought an extraordinary thing if we should remonstrate, and attempt to defend the right. We are willing,—we are desirous to live in peace with the adherents of the Church of Rome, and with all men; but if they will not permit us to do so, we cannot help the breach. We have ever demanded the same rights for them as for ourselves; but if we were to consent they should have more, we would be unworthy of the place which we occupy, and the name which we bear.

I trust that, while faithful to Protestant doctrine in all our pulpits, and Protestant discipline in all our Congregations, we shall be no less faithful to our Protestant liberties. And I think, the times demand that we should pay greater attention to the unscriptural claims, and the alarming encroachments of the Papacy, than we have been in the habit of doing for some time past. I remember being struck with a remark, made by one of the leaders of the General Assembly of the Church of Scotland, in the debates which were raised, many years ago, by, what was called, the Papal Aggression; he said, "the best way to meet the aggression" (and with his words I shall conclude) "was for every minister to preach as their forefathers had done, who never thought they had done justice to their text, whatever it might be, if they did not show, before concluding, how it stood opposed to the doctrines and claims of the Papacy." May the spirit of the fathers be rekindled in the children!