

support (which does not interfere with their giving more to their individual minister on the voluntary plan) to *make the sustaining of religion light to all*. The public and private effects of religion on the circumstances of individuals, and on the prosperity of a country are enjoyed by all, whether they see it or not, and *all therefore should be compelled to pay for it*. If any individuals do not avail themselves of the more particular blessings of Religion, it cannot any longer be laid at the door of the Government, *as without being found supporting any particular Church, or by particular countenance sanctioning its doctrines* it puts it in the power of every one to provide himself individually with religious instruction.

Government recommends the *encouragement, without distinction*, of every sect professing the christian religion, but considers it would be fraught with *little good effect*, and might induce serious *public evils*, the giving a direct support out of the Church fund to any body whose doctrines are not sanctioned by the adherence to these, and of course to that body of a considerable portion of the inhabitants, while therefore Government would agree that every sect, however small, be allowed to *pay and encourage by their own particular assessments their own Churches*—it would not consent to support, out of the Church fund, any but the *larger Churches*. Government would leave it to the two branches of the Provincial Legislature to say the amount of subscriptions, according to the act of assessment, which should entitle a sect to be called a "*large Church*," or one to which part of the proceeds of the Church Reserves should be applied, but would suggest the criterion to be a sum, certainly not less than £3,000 annually. *Can impartiality do more than to agree that no sect should be objected to on account of its particular doctrines? Can common prudence require less than that these doctrines should be for the general safety sanctioned, by a respectable number of the people themselves?*

Out of the *Church fund* a support would be afforded to all the large Churches in the shape of a *sum of money yearly*, equal or proportionate, to the number of their adherents, as ascertained by means of a general assessment; the amount paid by the adherents of each Church, being made to represent the extent of its co-operation in promoting the ends of religion, which the Government has in view.

All that Government would require of a Church is, that it professes the Christian Religion, and that it be composed of, at least, three ministers, formed into an ecclesiastical order, or at least, having a name and an executive organ, *it being left to the people themselves to discuss their split straws of doctrine*.

Government declines the opening to favoritism; and the increased detail to which the recognition of individual ministers might lead; and when assessments are collected, from persons of no religious pro-