

But let me ask you, why thus limit her pretensions? you cannot surely mean to say that she has assumed a rank in those countries to which she is not entitled, and which she ought not to maintain.—You are accustomed to hold her up as a venerated example of all that is faultless in discipline, and perfect in doctrine; and if you have any regard to consistency, you must confess that it would be your wish and endeavour to assimilate her condition in Canada, to that full perfection she has attained in the parent state. The only consistent answer you can give is—"We cannot." "We know alas! that we are unable to accomplish it."—The force of this reply I admit; I am at least as well satisfied of its being incontrovertible, as you can be yourselves. But what I assert is, that, as far as is in your power, you will endeavour to compass, what to you seems an end so desirable.—Your prejudices blind you to the danger of the attempt; your personal interests prompt you to it; motives which, with your belief, are blameless, even praiseworthy, hurry you on till you would put to the hazard the tranquillity of the Colony and the interests of the Parent State. It is to the wisdom of the British Government, not to your prudence, that we must look, for *restricting* you to that rank, with which the interests of Britain and Canada alike require, that you should be contented.

Having now I trust shown, that, even setting right and justice altogether aside, and regarding the question as one of expediency, the claims of the Church of Scotland to the support of the British Government, are superior to those of the Church of England, I have proved what I undertook to establish, and I might here conclude. It has, however, been the unhappy, but natural tendency of the overbearing spirit and pretensions of the Church of England, to produce a prejudice in the minds of many, against all church establishments, and to cause many respectable individuals to believe, that it were for the interests of Canada, that no Church should receive more protection than another from the Government of the Country. The near neighbourhood of the United States—which, following up this system, connects not the church establishment with the state, and is yet without question the most prosperous, and is rapidly rising to be one of the most powerful of the Empires of the civilized world—has also much increased the numbers of those, who hold these sentiments. Were this opinion correct, it would at once settle the question, by establishing the propriety of Government's withdrawing its support from both Churches, a measure which they, who hold it, seem to urge. As I cannot, however, acquiesce in this conclusion, you will allow me to state very shortly, the reasons which lead me to dissent from it.

In my opinion, several very considerable and substantial advantages arise from the Ministers of Religion being connected with the state, and, in part, supported by it.

1st. Great part of the expense necessarily attending their maintenance may in this way be drawn from sources, which are least burdensome