

declared and constituted, and (according to my belief,) provided for, as THE RELIGION OF THE STATE.

I do not propose in this address to discuss at length the several points which are under debate, but as it has always appeared to me that some wrong assumptions are apt to be made in treating the question, and some material facts and arguments very subject to be overlooked, I shall simply state the outline of our whole case according to the view which I entertain of it in the conviction of my own mind,—in which view I recommend that it should calmly and temperately be represented whenever the argument is raised. If it be not known, or if it be indistinctly understood, upon what we rest our claims, or whether upon any thing which has a tangible shape,—we shall of course be supposed to be making unfounded and exorbitant pretensions.—It should be seen that we are not actuated by the mere tenacity inspired by possession; that we are not grasping at that for which we can neither exhibit a good title, nor prove that we have any need;—but that, even if we are thought mistaken, we proceed upon grounds, which, we hope, may well excuse our mistake.—It should be shewn with reference to the existence of *any* established and privileged Religion, that in Christian Countries, the *State* ought to be *Christian*, and, *being* Christian, must have a form of Religion of its own; that with whatever indulgence for those who decline compliance with this form, or whatever extension, in some cases, of support to their institutions, it is *some one form* which the Government must recognise and identify with itself. It should be pointed out that God himself connected together the civil and religious polity of the Jews; that the pious Kings of that people took all the established provisions for Divine Worship under their own protection and controul, regulated the mode of religious services, and effected religious reforms:—That it was ordained in the counsels of the Almighty, and foretold in his oracles, that “Kings should be the nursing Fathers, and Queens the nursing Mothers” of the Christian Church:—That the Jewish precedent of incorporation with the state, as well as of ecclesiastical subjection to the civil Magistrate,