

by the ordinance of God, as much as is the Church of Christ. And is it to be imagined that a true servant of God may not take a part and an interest in the right administration of it?

Still, Brethren, we are bound to declare to you, that whenever there is in an individual or in a community, a very passionate and engrossing attention to the ordinary strife of parties, and the disposal of political place and pre-eminence, it is symptomatic of a low state of religious feeling. We can conceive a truly religious man entering into all the details of political management, actuated throughout by the highest principle, and aiming only at ends which religion approves as honourable and good. But we cannot conceive a truly religious man, so far forgetting the vast disproportion between the things which are seen and temporal, and those which are unseen and eternal, as to give himself with eager and almost engrossing concern to the more passing interests of politics. That much of this secular and party spirit has been felt and is still manifest amongst us, there is, we fear too much reason to acknowledge and deplore. It will not be pretended that the general interest taken in religious, does at all equal that which is taken in political affairs and enterprizes. Every where there are those, who by the attention they give to the business of the public, warrant the suspicion, that they are neglectful of their own. And how many such might be reckoned up, did we extend the term, a man's own business, as we most legitimately might, to denote that which relates to the soul as well as to the body, to eternity as well as to time.

One grievous evil resulting from this overstrained anxiety about political affairs—an anxiety too little, if at all, restrained and sobered by Christian principle, is the undeserved importance which is attached to things that are really of little moment,—the disposition to magnify the grievances under which the community labours,—the defects of our political institutions, or the errors of those in authority. It is utterly impossible to deny, that up to the period of the recent insurrections, the ends of government were substantially attained in these provinces. There was perfect security for life and property and for the pursuits of commercial and agricultural enterprise. Nor was there wanting a check abundantly strong, against any disposition on the part of the executive government to interfere with the rights and liberties of the people. Yet by many have those unspeakable blessings been forgotten, in the contemplation of a few real or imaginary grievances. Revolution has been attempted, without any thing to justify it. We had but escaped from the horrors of one rebellion. And now the loyal and well disposed are called to assist in putting down another.

We do entreat you, Brethren, to guard against this feverish and disproportionate anxiety about things, which though of moment perhaps, are yet of inferior moment. We bid you regard them in the light of eternity. We call on you ever to consider the blessings you enjoy, and to compare them with any alleged grievances under which the agents and emissaries of revolt would have it that you are labouring. We would have you to remember the word of God, enjoining subjection to civil authority, not only for wrath, but also for conscience sake. We warn you that as Christian men, ye are bound in matters of politics, as in all other things, to act unto Christ, and to manifest, the holy, meek, forbearing, and heavenly spirit, which he enjoined on his followers, and exemplified in himself. We are confident you will give no countenance to any disloyal or revolutionary enterprise. But to be passive is not enough. There is no grievance, civil or ecclesiastical, under which you labour, which will justify you in refusing now, that prompt and energetic aid, which we rejoice to say, you have on former

occasions afforded, to put down disloyalty and rebellion.

It is only with the loyal and Christian spirit, which we now enjoin, that we would have you to consider, or take steps for the removal, of the ecclesiastical grievances under which we labour, and to which we honestly avow we are very far from wishing you to be indifferent. We think it the bounden duty of every member of the Church of Scotland to assert and maintain and by all legal and constitutional means to prosecute the just claim of the Church of Scotland to be in this colony on a footing of perfect equality with the Church of England. To such a course we should be led not merely by national feeling—far less by the feeling of resentment of the neglect and the injustice, with which we have in this respect been treated,—least of all, by any desire to withdraw the aid of government, from any church that holds in substance and teaches with efficiency the gospel of our blessed Lord. A regard to the moral and spiritual interests of the Presbyterian population, whether originally members of the Scottish Church, or of the Synod of Ulster, now happily re-united to that church in close and affectionate communion, furnishes better ground to proceed on, and gives to the prosecution of our claim, the character of a sacred duty, which we may not in conscience neglect, while professing regard for the glory of God or the advancement of the church of Christ.

We cannot believe that it would be for the interest of pure and undefiled religion, that the Presbyterian people should be constrained by necessity to receive religious ordinances from a church, against the whole frame and policy of which they protest as unscriptural, and in the practical administration and efficiency of which, they assuredly see nothing to entitle it to that superiority which it arrogates over their own. Neither in the face of all experience, can we admit the efficacy or sufficiency of the voluntary principle to supply the religious destitution of the colony,—in which there are now not fewer than eighty Presbyterian congregations without the ordinances of religion. What course then remains for us, but to seek for the church to which we belong, what the highest authorities of the law teach us, we have a legal right to demand, an equal share of the countenance and support of Government, with that which has hitherto been engrossed by the Episcopal Church? And that we make this demand so, as effectually to show, that we feel not merely our national honour, and our political rights implicated in the answer we receive, but the high spiritual interests of ourselves and our countrymen.

That demand, we hesitate not to say, Brethren, it is your duty to make—instantly—firmly—perseveringly—to every competent authority; and in every constitutional way. It will say little indeed for your Christian patriotism; if the zeal which can be kindled so easily on any common matter of commercial or political regulation should slumber in this—or if, by suffering your ministers to plead what is really your cause, you expose them to a charge of worldly-mindedness; from men, who would esteem all they have ever presumed to ask, and that not so much for themselves as for others, a scanty maintenance for their humblest dependent. Yet while we counsel you to be zealous, we do also desire that your moderation and Christian temper be known and approved by all. Let not your demands be made, in any angry spirit against the church of England—nor with disregard of the claims of other churches, who hold the truth as it is in Jesus, even as we trust, that we ourselves do. We caution you against the loose latitudinarianism which would give equal countenance to any sect or party, no matter how wild or unscriptural the opinions they hold. But we caution you also against the bigotry and uncharitableness of those who arrogate to their