

maintain those reserves, and he did so not from any selfish motives, but to protect the heritage of the church from the spoiler. The members of our communion are too apt to think that everything done for the church should be done by the government or the body, not by individual members. This was the source of much evil to the church, but he hoped that out of evil good might come, and that its members might be roused to a sense of their responsibility, and take more interest as individuals, in the temporalities of their church. He trusted, however, that this was the last time he would have to allude to so painful a subject. An all-wise Providence had entrusted to us the performance of certain duties, and rewards us according as we perform them. When, then, a nation, from motives of expediency, yields up what has been dedicated to the service of God by a pious sovereign, or rather he should say, by a pious nation, for King, Lords and Commons, concurred in the gift, we may expect a meet punishment for the act. We have often heard the question put, "What right had the government of England to give away those lands?" but we should remember that at that time there were no settlers in this province, and no parliament; the English parliament legislated for this province, and they, legislating for us, deemed it necessary to make some provision for the service of God. That provision we had long thought belonged to us, but it had now been taken away. This deprivation was a judgment of the Almighty upon us, but let us now, by our zeal in his cause, avert further judgment; let us endeavor to show that we are alive to our christian duties; and that what has been taken by the hand of power from religion, may be replaced by our individual exertions. It is very necessary that increased means should be taken to provide increased missionary labor, for at present they could hardly sustain their own ground. This missionary labor is one