

cerity. The civil establishment of religion in this country is, in our conviction a principal obstacle to the success both of your endeavours and ours in this cause; but with the knowledge of your sentiments, we should think it worse than futile to urge your kind regard as a reason why you should assist us in our constitutional attempts to have that establishment withdrawn. We cannot but persuade ourselves that thus far we commend ourselves to your impartiality and candour.

"3. See then, in what position we conceive we are placed, in regard to your favourite measures. 1st. As to anti-patronage and non-intrusion movements, we are persuaded that there is no hope of your succeeding in removing those evils, while you retain your connexion with the State, and your pecuniary dependence on its bounty. You may succeed in obtaining from the State some modification of patronage, and the placing of it in other hands than those that hold it now,—or you may yourselves invent checks for its abatement, but whether we look to the history of patronage from the Reformation to this hour, or to the Act of the Legislature under which your establishment is constituted, or to the vast majority of your clergy who are its abettors, or to an avowed design of your late Veto Act which was to preserve it, or to the determination of the secular powers and the other parties with whom you have to transact, or, finally, to the constant acceptance of patronage, even by those among you who are the loudest in its condemnation, we are persuaded that the attempt to exterminate patronage and preserve the Establishment, is a mere waste of time and pains, a tantalizing of public expectation, and in reality little better than an expedient (though it may not be so meant by some,) to reconcile many to the yoke, by keeping alive the vain hope of its being soon broken. If we are to help you, it must be in something which we see to be practicable; you can hardly expect us to wage a conflict along with you, in which we cannot be animated with the slightest hope of victory, especially when we are as sure as we are of our existence, that we know a short, an infallible, a scriptural road, by following which you may grasp the prize as soon as you will—the peaceful path we ourselves have taken. 2nd. In regard to the spiritual independence, to which you justly attach so much importance, we are, if possible, still more certain that you never can have it in your position as an Established Church. Our conviction is, that if you will depend on State-pay you must be subject to State-control. Is the State to pay the Clergy, preach and live as they may? you do not think so. They are paid to give bread; must they be paid for giving poison? With your whole hearts you say, no. But must not the State then, which concerned itself with the creed and constitution of the church, in order to see that all was sound before it gave its sanction, concern itself still that the creed be not corrupted, or the constitution invaded or set at nought; or otherwise desert the duty it undertook in taking care of it at the beginning? And if so, is not this, effective supervision, and control, beside the pecuniary influence. And is that body independent over which this power is stretched? Ought the spiritual Church of the Redeemer to be thus subject to a foreign or secular power? We feel some surprise, we must say, that this should be questioned; particularly by those who, like you, have honestly and unreservedly, subscribed the Westminster Confession. In defining the duties of the magistrate in regard to religion, it is not a little remarkable, his endowing the church is not included, the money check is not thought of, but sufficient powers of a different sort are assigned to him. "He hath authority and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions or abuses in worship and discipline prevented, or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God."

"4. Such are our convictions respecting the situation which you choose to