

Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some show of reason; and although I should have considered the other class of Presbyterians, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the destitute settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquillity: we have had no meetings among our congregations: we have made no appeals to their passions: and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province,—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations,—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly remonstrance, a clear and quiet statement of facts and a firm adherence to the law.

We must never forget that our Lord's kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost, and that he has promised to be with his church to the end of the world. It is true, that if deprived of the means destined by his late Majesty George the Third of blessed memory, and his Parliament for the support of our church, we shall require a much longer period of time to extend her ministrations through the Province, but we must not be discouraged; and what the hand of violence takes away, will be more than made up by the affections of our people.

Governments have seldom or ever endowed churches or supported the Christian religion:

this has ever been done by individual liberality; and this Province presents the first attempt on the part of the British Government to extend the blessings of the National church to the Colony;—an attempt which seems to have called into action the most malignant passions, as if the Government had been doing a most wicked thing.

Were each member of our connexion, who has the ability, to devote one hundred acres of land towards its support, as an instrument in the hands of God for the spiritual instruction of the people, an endowment nearly equal to that set apart by the Constitution might in time be accumulated, and the church, freed from all anxiety, would flourish to the everlasting benefit of the country. And there are several instances already of far greater liberality than the limit I have mentioned, and with the blessing of God they will increase with our necessities. Indeed were each communicant to give a very few acres of land, it would in time greatly contribute to the independence of the church. Nor would any such assistance be long wanting were we all, both clergy and laity, animated wholly by the principles of the Gospel; for, in that case, the same liberal spirit and enlarged views which actuated the first christians in every land of their conversion would produce the same fruits, and a portion for the service of the Lord would be first set apart:—it would also be made permanent, and not allowed to fluctuate according to the varying tempers and dispositions of the people.

You are aware, my brethren, that the basis of the church of Christ is not secular but spiritual; it is not to be considered merely a civil institution—an erection or portion of the State;—nor does it depend upon the breath of Governments or upon the enactments of human law. On the contrary, it is an ordinance of God,—the place where his honor dwelleth,—the appointed instrument for preserving the faith in purity, and dispensing the truths of the Gospel for the instruction and salvation of mankind. This church is episcopally constituted;—a form of Government which prevailed, without interruption, for more than fifteen centuries. From this form of church government, which is of divine origin, Calvin, in the pride of his heart, departed, and from this wicked error have arisen most of the divisions which affect the Protestant part of the Christian world.