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FOR THE CHRISTIAN EXAMINER.

THE CLAIMS AND PROCEEDINGS OF THE PRESBY-
TERIANS VINDICATED.

SIR,

You place Mr. Morris "Reply" before me, and you request me to give you, *proprio nomine*, my opinion of it, and of the merits of the whole subject, from the agitation of which it has originated, viz. *the rights and wrongs of us Scotsmen adherents to our national Church; and the propriety of the measures which we have adopted, to vindicate the one and redress the other.*

Many circumstances render what you propose a task I would willingly decline. Of these I shall only mention one. I fear that I can scarce hope to treat a subject of so exciting a nature, and which has already led to so much angry discussion, so as not to ruffle the feelings of some, whom I highly esteem, and in whose breasts I am sorry to raise one unkindly thought. But, though this is a consideration that has great weight with me, I cannot allow it, or others which press on me, to interfere with the performance of what comes to me in the shape of a duty; and, therefore, though I could have wished the subject had fallen into other and other hands, I shall proceed with it, without further preface than that it is my desire to treat it, in the

calmest and most temperate manner that its nature will permit.

I have first to speak on our *rights*—both our constitutional and legal rights; and the rights which are derived to us, from the duty of Government to provide for our welfare, as Canadians, and subjects of the British Empire.

1st. *Our Constitutional and legal rights.* We Scotsmen hold our country not to be a Province but an integral part of the Empire. Our ancient dominion did not merge in that of England, but the two were united to form the kingdom of Great Britain. The history of that union, the arguments by which it was supported, the words of the instrument of union itself, prove that it was intended to bestow and secure to both parties "a community of rights privileges and advantages." As in all other things an equality of privileges was secured, so, as from the temper of the times was to be expected, it was carefully provided that neither Englishman nor Scotsman, when he took on him the common name of Briton, should, in religious matters, assume superiority over his brother. To preserve a perfect equality the only plan that in the then existing state of religious feeling it would seem to have been possible to act on was adopted. It was enacted, that, in all that had been