

in official rank, to dispose of our vested rights.

Fortunately, no consent on the part of the Clergy, should any of them so far forget their duty as to propose it, will avail. The property is in the church as a corporation, and not in the clergy for the time being, and there it must remain till the Imperial Legislature takes it away. It cannot be surrendered, were even the Bishop and all our Clergy to consent, because the church consists of the people as well as the Clergy, and they have a vested right by the Constitution to have the ministrations of our church allowed them in every part of the Province free of all expense.

Our course then, my Reverend brethren, is clear and distinct; namely, to abide by the Constitutional Act. If the property, set apart to sustain a Protestant clergy for the purpose of supplying the people with the consolations of our holy religion, be forcibly taken away, we must submit, and trust in God that some other means will be discovered to secure the teaching of the Gospel to the members of our communion.

Before dismissing this subject, you will expect me to notice the recent decision of the Crown Lawyers respecting the Rectories. I forbear making any remarks on the extraordinary case submitted to them at the instance of the Colonial Department, before the Scotch agent, the Honorable William Morris, reached London; because that Department contained all the documents necessary to have enabled the Secretary of State to have made out the case full and complete;—but this I will observe that the case decided upon confirms the Rectories in the strongest possible manner, for it declares them illegal in the absence of certain instructions, a double set of which, one to President Smith in 1813 and another to Sir Peregrine Maitland in 1825, besides a strong admonition from Lord Ripon in 1832, are in the possession of this Government, and far more than sustain Sir John Colborne in the course he pursued. Nay, these instructions have not yet been abrogated or withdrawn, and would enable the present Provincial Government, if so disposed, to constitute and endow Rectories through the whole Province; and this power will remain till they are formally withdrawn, nor could any Constitutional authority disturb them. You need not, therefore, my Brethren, be under any ap-

prehension in regard to the Rectories already established, but rather devoutly pray that five hundred more may be constituted before those instructions which are still in force can be recalled.

Disappointed, or rather, as it would seem, enraged, that the Colonial Legislature would not lend itself to the destruction of the Rectories, the Presbyterian congregations were again urged to have recourse to agitation. Public meetings were again held and Delegates appointed to meet in Convention, that an appeal might be made from the Provincial authorities to the Imperial Government. The resolutions and petition to the late king adopted by the Delegates are such that, if carried out in their full spirit, would not merely destroy the Church of England as an Establishment, but even make its toleration or that of any other denomination in the Colony more than doubtful, and clothe the Kirk with all the powers and immunities which it possesses in Scotland. For the petition prays that all Sessions and Presbyteries which are in connexion with the Church of Scotland shall be constituted bodies corporate to the effect of holding lands, buildings, and other property for Ecclesiastical and other purposes, and that effect shall be given to their judgments and proceedings in matters spiritual in the same manner as is done in the Mother Country. It must be confessed that this is sufficiently bold, and not likely to be readily granted; but it evinces a most striking infatuation when put in contrast with the other portion of the prayer, which in effect seeks the destruction of the church of the Empire.

The petition farther prays that all the disabilities under which the Scotch Presbyterians labour in the Colony may be removed; but as I am unable to discover any such disabilities, I must pass on to the argument attempted to be derived in their favour from the Act of Union between England and Scotland. Such an attempt is feeble, and cannot fail to excite the smile of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the articles of Union as well as the laws, to Scotland;—while the laws and religion of England extend and ever have extended to all the Colonies. Had the Presbyterians in connexion with the