

and best qualified to decide on the point, who could be under no other byass than that of truth—have spoken of it as highly as any British subject.* They saw, and acknowledged the superior advantages it possessed above any ancient or modern form of government.—Its spirit is mild and generous. It guards, as far as human wisdom can, against every species of oppression and wrong ; it affords equal justice and redress to all ; no one is too powerful to be above the control of its laws, nor too low or mean to be out of their protection ; it effectually secures the subject's life and property ; with the amplest liberty, both civil and religious, that is consistent with the social state, and under no other restraint, than what the welfare of society indispensibly requires.

To resist innovations in such a Constitution, is an evident duty. For if any are discontented under it ; if they are restless and given to change : The cause must be fought in their own bosom, and not in the Constitution. Instead of its bending to them, and changing to suit their interested or wanton purposes ; they ought in reason and conscience to conform to it, and live peaceably under it.

3. **LASTLY.** From the present aspect and state of public affairs in Europe, it is probable that we shall soon be at war with a nation, which has been long the rival of our prosperity and power ; and which has often interrupted our peace, and that of Christendom. War is certainly a very great calamity, and to be avoided, if possible. But there are times and occasions when war may be necessary to avert even greater calamities. It may be necessary, not only to procure peace, and support our public character ; but also to secure our Religion, Rights, and Liberties from destruction.

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* See particularly MONTESQUIEU'S *Spirit of Laws*, and DE LOLME on the *English Constitution*.