

ment is with the first part. Is it therefore right or proper, that in matters in which we have a very grave concern and deep interest, in matters affecting this life, but which must always affect more or less the spiritual well-being of the church,—to throw aside all that weight and influence to which we are entitled in the government of our country? These rights have been as dearly earned by us as by any others,—we have as strong a claim to privileges as others have. Our people have done as much in reclaiming this country from its primeval forest as any others,—they contribute their full quota in bearing the burden of taxation, and they are as competent to make a proper use of their rights and privileges as any of Her Majesty's subjects. The admission is made of course as to our rights, but our politicians must be their sole guardians,—privileges, so called, may be ceded, but they must be our benefactors,—and the sole judges of what may be useful or hurtful. The constant cry is,—do not interfere in secular matters, we will take care of them,—you attend to your religious duties, and we to our political vocation. Such a division of labour is well understood by our politicians, and faithfully and diligently pursued, so far as the rejection or neglect of all religious responsibility and duty are concerned,—and perhaps try to believe that they are fully justified in renouncing religious restraint as they have religious practices for employment more congenial to their tastes and habits, and pecuniary interests. The christian layman or the christian minister has not the same laxity of principle, or the same incorrect and unscriptural view of duty, he can easily see how political men have or ought to have to do with religion, and how religious men have to do with politics. The hopes and fears, the duties and responsibilities of either class have to do with this life and the future,—their duties and responsibilities have reference to both,—the well-being and happiness of man in time and eternity.

If we see a man in our church, or one with whom we may be intimately acquainted, and in whose welfare we may take an interest,—pursuing a course that we are persuaded must lead to the ruin or injury of himself and family—are we not criminal if we withhold our counsel and give no warning; but our country and the interests of hundreds of thousands may be on the highway to ruin,—yet we must be silent—and are told to attend to our devotions. When an individual in our church becomes bankrupt, we are required to make strict enquiry into the case,—that there be no fraud; but the province may be verging to bankruptcy, and the sanctity of our calling in the meanwhile no preservative to our property amidst the general wreck, yet we must make no inquiry, give no warning, enter no protest, but be told it is our concern not yours,—attend to your religious duties. Mr.