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Instead of making a State provision for any one or more churches; instead of apportioning the clergy reserves among them with a view of promoting christianity; instead of giving pensions or salaries to ministers, to make them independent of voluntary contributions from the people; I would studiously avoid that policy, and leave truth unfettered and unimpeded to make her own conquests. Lawyers and Physicians have no clergy reserves. They depend upon the support of the community which benefits by their labors. The professions of law and physic are well represented in this Assembly, and bear ample testimony to the generosity of the people towards them. Will good, pious, and evangelical ministers of our holy religion, be likely to fare worse than the physicians of the body? or the agents for our temporal affairs? Let gospel ministers, as the scriptures say, live by gospel; and the very apostolic maxim that the workman is worthy of his hire, implies the performance of duty rewarded temporally by those who impose it. There is no fear the profession will become extinct from want of professors. Was there (any thing Locke may say to the contrary notwithstanding) ever a nation on the earth, however barbarous, without something of a priesthood? The aborigines of this continent answer in the negative; and the least civilized tribes have their professional functionaries to offer up their occasional sacrifices to the "great spirit." We have had too, from the earliest history of the Province standing evidence to the contrary in the history of the Methodist Episcopal church up to a recent period. That church was planted in the colony without the knowledge or consent of the government. The scattered settlements, otherwise destitute, were every where visited by her itinerant ministry, which increased with the population, and wants of the country, and acquired, under Providence, acknowledged distinction for the superiority of their numbers, for the devoted character of their piety, for the fervor of their preaching, for the sanctity of their lives, and for the converting influence so abundantly shed upon their highly-favored ministrations. They were, however, regarded by the government with jealousy and contempt; and subjected to indignity under vice-regal repulsion and parliamentary investigation. "Methodist" was a term of reproach; and an hon. member of this House was once expelled for methodistically recommending a collection of his friends to live according to the gospel they professed. Amidst contumely and opposition, however, they flourished almost beyond example. Devoted to the gospel, "all other things were added to them;" and perhaps there has not been, since primitive times, more striking evidence of the existence of "a Kingdom not of this world" swayed by a spiritual sceptre. Has the christian community, on the other hand, benefited by the late appropriations of the government to religious uses? or has the prospect brightened before the expected distribution of the clergy reserves? When, therefore, we find the christian church in the first three centuries flour-

ishing against the State, and declining under its subsequent patronage under Constantine; and when we see the same thing verified upon a smaller scale within the borders of our own country, surely we need not hesitate practically to believe the proposition that if truth is left alone it will prevail. Such was the advice of Gamaliel; and let not learned members forget he was "a doctor of law." He opposed those whose object it was to support the established errors by punishing those who offered the truth. He fortified his position with striking illustrations, and closed his eloquent and dignified address with the following advice: "And now I say unto you, refrain from those men and let them alone; for if their counsel, or their work be of God, you cannot overthrow it." Lord Bacon (to the best of my recollection) has somewhere said, "when truth is left alone to grapple with error, who ever knew her worsted in the contest?" But our modern philosophers, instead of condescending to be children of truth, aspire to make truth a child to us, to put her into leading strings, wrap her in swaddling clothes, confine her in the nursery, and smother her with kindness under Acts of Parliament! Truth, however, is not an exotic or a luscious plant. It is indigenous in every country, congenial to every climate and the native of every soil. How can it be otherwise, since it proceeded from him who can be found and worshipped equally in every mountain top, in every valley and in every shade.

The course of nature is the course of Providence. It is the practice of every day to confide in it as sufficient to insure the continuance of those bounties which we receive as dependant creatures. Reposing without timid apprehension in a divine superintending care over material things why should we be distrustful of equal superintending care over spiritual things? Conscious of our inability to direct terrestrial powers, it is Pagan presumption, like Pharon, to ascend the chariot of the Sun, and drive with fearful temerity round the zodiac of religious truth. Will learned gentlemen assume to legislate for the clouds? Do, then, your work of supererogation. Pass a law for a safety-fund of rain. Tax every man with the precautionary duty of periodically watering an allotted portion of the earth, as pabulum for the sun to distil the balmy dew, to supply the winged vapours of the air, to spread out the cloudy curtain of the sky and seasonably diffuse more genial showers. Does this seem absurd? Open then the eyes of the understanding and see that it is not less absurd to usurp the spiritual than the physical throne; not less absurd to assume to govern "a kingdom not of this world," than to govern the clouds for him "who rides upon the whirlwind and directs the storm."

In the things about us we witness the particularity of Providence, acting nevertheless, under the simplicity of a law which is equally the object of our gratitude and admiration. Let us judge of the certainty, simplicity, and efficiency with which he can govern his church, by the display of corresponding attributes in the works of nature.