

ment,—and in this Province, although the Church of England enjoys no emoluments from government, the existing laws are sufficient to preserve its principles unchanged, to prevent the introduction of heresy, to keep uncontrolled the just authority of its several orders, to manage the funds which any of its friends may think proper to endow it, and there is no interference with any of its rights. But to empower the Synod to legislate for it, would be to put the members of the Church under an usurped authority, and one which may be exercised very much to their injury.

The power of discipline, and management of Church funds, claimed by that body, cannot be granted them without very considerably abridging our *freedom*, (a right which we have done nothing to forfeit),—nor without making the creeds, liturgy, and articles of our Church liable to such a change as will render them no longer a standard of truth nor a rallying point to orthodox Christians. And, therefore, it would be the greatest injury to the whole community to grant them such powers, but more especially to the members of the Church of England. All other denominations enjoy the right of governing their own societies as they please—but no power over them except such as they yield to voluntarily, and no law to enforce obedience. We, members of the Church of England, only desire to remain as we were, and to have no new power created over us, to alter those formularies which we consider in accordance with Scripture,—nor to enforce obedience to any discipline but that to which we engaged ourselves when we became members of the Church of England,—and that obedience to the laws of God and of our country which are equally binding on all the subjects of the realm. The Church, with legislative power lodged in the Synod, would become at best a *difficult subject*; with no powers but those which it has enjoyed since its introduction into this Province it must be the best auxiliary to good government.