

constitution provided to some extent for the support of religion by means which can take nothing from their substance, nor interfere with any plans which they may adopt for maintaining a form of worship which they may like better.

It is not, however, to be forgotten that the majority of those who are the most violently opposed to this provision are from a foreign country. The few who are of British origin are equally opposed to the similar, but more perfect provision, in the three kingdoms; and as they would not be listened to in Great Britain and Ireland, why should they be listened to here, and assisted by the Imperial Government to destroy the dearest privileges of the loyalists and their descendants, who sacrificed all they possessed in defending the unity of the empire—men, whose claims to the participation of all the advantages of the British constitution both civil and religious were declared by the great Mr. Pitt and the statesmen of his day altogether irresistible? Nations in their public capacity are dependent upon God for their existence and prosperity, and form so many provinces in His great moral empire; and since they possess a moral and religious character, they are bound to make His will as revealed to them the rule of conduct to themselves and others, and also to do homage to Him by countenancing and supporting the institutions of His worship. Hence among all nations the recognition of religion and the maintenance of its sacred rites, as essential to the existence and well-being of society, have formed a most important branch of their legislative enactments.

The light of nature and the moral law make it imperative on all men to receive and profess whatever supernatural revelation God may be pleased to give when it comes to them clearly and fully attested. Now we contend that Christianity is such a supernatural revelation so attested, and therefore the light of nature and moral law lay the strongest obligation upon all to whom it is addressed to receive and profess it. Hence legislators and rulers, both in their official and individual characters, are guilty before God when they treat His religion with neglect or withering neutrality. It is not enough that they abstain from persecuting the Church; they must cherish and support her.

God demands from them the fulfilment of His own promises to His Church, when He tells her that nations and kings shall be her nursing fathers and queens her nursing mothers, and that the kings of the earth shall bring their glory and power unto her.

Religion then is and ought to be the concern of legislators and civil rulers, as well as of others in their several stations. And is there nothing that the Legislature can do for the special support of that religion without which the state cannot happily exist?

Surely a medium may be found between the legislation dictating to the consciences of the community and making no provision for the support of divine institutions. Can religious liberty be preserved in no other way than by putting all religions on a level, as equally entitled for support from public encouragement and protection?

Are the Koran, the Vedas, the book of the Mormons, and the Holy Bible to be held equally sacred? And are the public authorities, the organs by which the nation acts, to take any of these indifferently as the rule to direct them in their public proceedings? And in a nation of Protestants, who have high and peculiar interests to preserve and transmit to posterity, are all places of power and trust, and even the throne itself, to be open equally to the Atheist, the Infidel, the Pagan, the Mussulman, the Romanist, the Mormon, and the Protestant? Is the kingdom of Satan, in whatever shape it may appear, to enjoy the same public favour as the kingdom of God? Is a Christian church, a pagan temple, and a mosque to be equally held in honour? In one word, is "the freedom of the city to be bestowed on all the gods of mankind?"

I feel bitterly, my Lord Duke, on this subject. Till I heard of your Grace's despatch, I had fondly trusted in Mr. Gladstone and his friends, of whom you are one, notwithstanding the present doubtful administration, and I still argued in my heart, though not without misgivings, that the Church was safe. I have cherished her with my best energies for more than half a century in this distant corner of God's dominions; and, after many trials and difficulties, I was beholding her with joy, enlarging her tent, lengthening her cords, and strengthening