

the community—not only of the present, but more especially of the coming generations, is thus, in the very constitution of the adjudging court, most unjustly dealt with, it is enough to make the very coldest burn with indignation, and to drive the most peaceable to resistance. It is persecution of the worst kind; it is the exercise of mere power, heedless of right and truth and justice; it is tyranny laying its iron grasp upon the weaker; it is acting upon no other principle than may be found in this—"We *can* oppress you, and we *will*."

It is too late a date now to revert to the grants by which those reserves were secured, as it was once thought, to the church for ever. It is too late now to appeal to the moral weight and binding force of former royal grants, and imperial enactments. The people have been stirred up to cry, "Let these go for nothing;" and they have gone for nothing. The statutes which secured our rights are but as so much waste paper, or so many old almanacks, or like old abbey ruins,—sad but useless records of the piety of those who have gone before us. Useless, did I say?—No. By those records they, being dead, yet speak to us, and seem to ask,—Why should you be less sedulous to preserve our gifts, than we were to bestow them? If it were piety in Britain's good old Christian king to grant this inheritance, it is *impiety* in us to let it go without an effort or a struggle.

It is, indeed, too late to base any arguments upon the supposed force and intention of any such grants: their obvious intention has been set aside by mere clamor, and irresponsible power. The question will not be a trial of justice, but of strength, between churchmen and anti-churchmen; and I do trust that it will not be lost by the apathy of our own people.

It is to churchmen I address myself—not to the church's enemies. We might as well plead to the winds as to them. They *will* do their worst; and we need look for no forbearance at their hands. Let but our own people—all who call themselves churchmen—be true to the interests of the church, which are, indeed, *their own* interests, and we may not be overpowered. But if, while the anti-church party includes not only dissenting Protestant bodies, but non-religionists of every class—those who are secretly indifferent to religion, as well as those who openly disavow it; and while, with these may be combined, a Romanist party, who have hitherto shewn themselves too willing, as well for political purposes as through anti-Protestant principle, to vote against us,—if