

REVEREND AND DEAR BRETHREN,—

IF at our former Visitations I have met you with anxiety from the loss of valued brethren, or other trying circumstances, much more do I now feel the weight of the burden laid upon me when our infant Church is subjected to a heavier trial, and the great question of the personal attachment of our scattered and disjointed members is daily before us. It would ill become one who has been spared so long to preside over you, to be distrustful of God's gracious providence, which has, in so many instances, watched over us. But I may be pardoned for feeling a great fear, lest through our negligence, the blessings which have been hitherto secured to our flocks by the liberality of our fellow-Churchmen at home, should now, in some degree, be lost to us.

I may remind you that, on three several occasions, first in a charge delivered in the year 1856, again in the year 1859, and still more pointedly in 1862, I brought before you, and through you before the laity generally, the necessity of adopting speedily some well considered measure to meet the difficulty which was sure to come upon us. I showed you, from the unquestionable experience of our brethren in dioceses bordering on your own, and equal to it in wealth and population, that the voluntary system had failed to secure for their pastors an adequate support, and that a very small number of clergy, in proportion to our own body, was maintained in these dioceses. I dwelt at length on the misery of abandoning our missions, and of exposing our flocks to the ravages of infidelity, or to the pernicious teaching of those whose doctrines and discipline we cannot approve.

In my last charge I entered at length on the duty of contributing to so worthy an object, and endeavoured to reply to such objections as might be urged against the contribution. Unhappily, the history of Church-endowment seems to be the history of individual enterprize and affection, rather than that of a general duty recognized by all the members of the Church. As far as my knowledge extends, the endowment of churches in England belongs to past generations, rather than to the present; and most men, (with some few splendid exceptions,) are content to contribute to build churches, leaving the pastors to be provided for as they may. I mark this great failure of Churchmen in all parts of the world; and it is the more noticeable in England, where, in the great majority of parishes, the continuus services of the Church are provided for by the abundant liberality of past ages. The notion that such liberality is to be ascribed to the powerful influence of the clergy, to the fear of purgatory, or even to other less worthy motives, which, as a general rule, I greatly doubt, only reflects, if true, the more severely on those who profess to be influenced by a purer zeal, and to be delivered from all superstitious fear. If our religion be purer, if our motives be higher than those of others, why are not our works of mercy more large and liberal? If the terrors of purgatory no longer compel us,