

more than one-third of their entire incomes to works of religion and piety. And here your committee cannot but remark, that never were God's ancient people so personally wealthy, or so nationally prosperous, as during those periods of their history in which these large payments were conscientiously made.

In offering these suggestions, your committee have been encouraged by the consciousness that they were following the guidance of Infinite Wisdom; and they crave your patience, my Lord, Fathers, and Brethren, for the subject is one of vast importance, while, before proceeding further, they make a few observations on the beautiful adaptation of this plan to accomplish the ends designed, as might indeed be expected when it is recollected that its author is Divine:—

(1.) First, then, it is the poor to whom, especially, the Gospel is preached; and by every one of us paying even a single tenth of his income to God, it will at least begin to be, as it is fitting it should from the numerous offerings of the poor, large in the aggregate, that the clergy will chiefly derive their support; thus it will be no longer in the power of a few wealthy individuals to dictate a worldly policy as the governing principle of the Church; and, in the opinion of your committee, this freedom from earthly trammels would itself be no small gain.

(2.) Again, the rich and the poor will be thus equally giving "as the Lord hath prospered them."

(3.) Such payments have the further great advantage of being voluntary, as regards legal compulsion. Consequently, if paid because enjoined by Christ and his Church, they become the offerings of faithful obedience and love.

(4.) But the great result to which your committee beg to direct your special attention at this time, as following from this divine rule—of setting apart a fixed portion of our incomes for His service—were it generally adopted even by the faithful, is, that the maintenance of the church and her ministers would be exempt from that meagre and fluctuating character which has been so long an impediment to their usefulness. Ceasing any longer to be a mere question of what we "can spare without feeling it," from our fleshly luxuries, these offerings would henceforth be regarded as *debita due to God*, and be deemed by the righteous man as amongst the most sacred obligations.

3rd. In returning, however, to the immediate object of their report, the suggestion of remedial measures in our present difficulties, your committee beg to offer, as their third recommendation, that the Lord Bishop, aided by a committee of eight persons—four clergymen and four laymen, to be chosen by Synod—be respectfully requested to form a scale of minimum clerical incomes, according to the position of the parish or city, village or country, and such other circumstances as it may be deemed proper to take into consideration.

4. That his Lordship be further most respectfully requested to arrange, aided by the counsels of the Incumbent, if any, and the churchwardens, with each parish, whether it shall be expected to pay the whole of the Incumbent's salary, or what portion thereof, taking an indenture for the same, to be paid by the Church-wardens to the Clergyman, quarterly; requiring also that in every case a parsonage shall be provided by the parish.—The balance of the clergyman's salary, if any, to be paid out of the "Diocesan Fund," the nature of which is hereinafter explained. Such Episcopal arrangements with non-self-supporting parishes to be re-adjusted when necessary for the purpose of readjusting their financial relations as circumstances may require.

It is further recommended that when a parish shall fail to provide a parsonage or residence, or to pay the Incumbent's salary, or such portion thereof as has been required at the said visitation, the Lord Bishop remove him, and unite the parish to the nearest Travelling Mission. Unless, from special circumstances, it be decided to make up the deficiency out of the "Diocesan Fund."

5th. That it be recommended to the Church Society that the funds held by it from time to time in trust for the Diocese of Haron, (exclusive of special trusts, as the "Widows and Orphans' Fund," but inclusive of the "Clergy Commutation Fund,") shall form one fund, to be called the "Diocesan Fund," out of which the balances of the salaries, as fixed by the Lord Bishop, both of the parochial clergy and the travelling missionaries, shall be paid. And that an amount, equal to the mission's collections, shall in each year be expended for the benefit of the new and destitute portions of the Diocese; two special collections shall also be made in aid of the dependent parishes, one on Advent Sunday, the other on the first Sunday after Trinity, such collections to be called the "Diocesan Parochial Collections."

And that it be strongly impressed upon the consciences of all members of the church to contribute with a holy liberality out of that portion of their incomes which they have dedicated to God, on each of these semi-annual occasions, as, upon the success of this Diocesan Fund the stability of the Church in this Diocese appears greatly to depend.

Let it be further understood to be the authoritative advice of the Lord Bishop and this Synod, that, as far as possible, every Clergyman shall, on one or other of the above days, preach on the positive duty of all christians dedicating a certain portion of their incomes, "according as the Lord hath prospered them," to his service, with the great profit of adding thereto liberal free-will offerings.

6th. Your committee further recommend that, so far as possible, settled parishes shall be established in the cities, towns, villages, and more thickly settled neighbourhoods, the incomes of which shall be assured, through the aid of the Diocesan Fund, to be not less than £200 to £300 cy. per annum, having also a parsonage, that so the Lord Bishop may be enabled to appoint, at least, every efficient Clergyman of from seven to ten years' standing in the Diocese to the Incumbency of such a parish.

7th. That every Clergyman so disabled by sickness as to have to resign his cure, shall receive during its continuance, from the Diocesan Fund, \$400 per annum. Such disability to be attested, and if protracted, annually by two physicians appointed by a Committee of Synod, the expense of such certificate to be defrayed by Synod.

8th. Your committee recommend, that it be further distinctly enjoined, with all the holy authority of this Synod, and under the immediate sanction of the Lord Bishop, that according to Divine institution, a large portion of the amount so set apart for God shall be paid by churchmen towards the support of their respective Parochial Clergyman.

Your committee would also respectfully suggest, that these payments be made, as far as possible, without interfering too abruptly with present usages, weekly, through the regular Sunday Offering. They venture to make this suggestion on the following grounds:—Because it is the method clearly indicated in Holy Scripture; because it is the law of the Church; because it gives a continual check to our earthly-mindedness; because, if left to longer periods, the sums might become so large as to require a sacrifice too great for our covetousness to make; because, by thus dispensing with pew-rents, the Church becomes what her

Divine Founder designed she should be—the Church of the Poor; and finally, because to your committee it appears that no act of public worship can be fully acceptable to Almighty God, in which we wilfully present ourselves empty-handed before him.

9th. Further, your committee feel that could the wealthier parishes be induced, as they are unquestionably in duty bound, either having Church endowment or being individually richer, to remit, from time to time, whatever surpluses of their tithes and offerings remain after paying their own Clergyman, to the "Diocesan Fund," they would greatly serve the cause of Christ within this Diocese; and would in so doing be acting in strict accordance with the principle so clearly enjoined by St. Paul, "For I mean not," says he, "that other men be eased and ye burdened; but by an equality, that now at this time your abundance also may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, He that gathereth much had nothing over; and he that had gathered little had no lack."

10th. Considering that it has ever been counted the duty and privilege of God's people not to come up to His House and offer Him of that "which cost them nothing;" and that there is the warrant of Scriptural authority and early christian practice for making offerings to God in the persons of His Ministers; when the performance of their sacred functions has been specially required by individuals, and seeing, as an additional reason, that in these days the incomes of those who "minister in holy things" is lamentably deficient, your committee therefore advise that it be strongly recommended by this Synod to all church people, excepting the poor, that they do hereafter pay the "accustomed dues" for marriages, registration of baptisms, churchings, &c., to the officiating Clergyman, with such liberality as they are able.

And now, in drawing their somewhat arduous labours to a close, your committee beg to add a remark or two in vindication of the course they have seen it necessary to pursue. They felt, then, that it would be useless, nay, sinful, to trifle with a task so important as that entrusted to them. They believed that the dearest interests of men, the glory of the Church, and the honour of Christ, are trembling in the balance; for "how shall the people believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" and how can they be sent, if churchmen continue in their present penurious courses? Your committee further believed that Infinite Wisdom has not only indicated the right method of obtaining the means for the due support of His Church and Ministry, but made it the duty of christians to adopt that method. They had, consequently, no choice, but to enforce its observance as the only sure remedy for our present distress, or certain ground for future prosperity. And all they now ask of those who may be disposed to reject their report, if there be any such, is, that before doing so, they will diligently, yea, prayerfully, "search the Scriptures" of the Old Testament, to the principles of which the Blessed Jesus Himself directed us as a rule of life; that they will do so, guided by the light, and influenced by the love of the New Testament; not refusing to be instructed, also, by the self-denying examples and godly counsels of those who lived and suffered in the purest ages of the Church. Yea, and your committee are satisfied that, after doing so, few indeed are the sincere of heart who will not feel that, were there no law upon the subject, the love of Cavalry does indeed deserve, at least, as large an amount of self-sacrifice and cheerful liberality as were de-