

ing of Synod, to apportion the sum of money to be paid by the several congregations: and that the Bishop be respectfully requested to inform such committee of the amount, or probable amount, of money expended by him during the preceding year in the performance of the duties of his office.

Rev. F. D. Fluquier will move—

6. That the word "annually" in the third line of Article 3 be expunged, and the words "for the term of three years" be inserted in its stead.

7. Rev. C. C. Brough will move a resolution on the subject of Liturgical Revision.

COMMITTEES TO REPORT.

1. On the condition of Rectory or Parsonage Houses, &c.

2. On the Memorial of the Sons of Temperance.

In compliance with the resolution passed at the last meeting of Synod, the following report is printed by the Executive Committee, without, however, in any way committing themselves to its contents.

ABSTRACT OF THE REPORT OF THE COMMITTEE UPON MINISTERIAL INCOMES.

Your committee, according to the instructions they received from Synod in June last, beg to offer the following abstract of their report "On the most Scriptural and practical methods of remedying the present insecurity of ministerial incomes," which they presented on that occasion.

Your committee feel that the duty imposed upon them is one of very solemn character, some of the clergy being, at the present time, in circumstances of distressing perplexity; a condition in which the Church of Christ cannot permit His ambassadors to remain, without herself incurring deep guilt. In the view of your committee, however, it is the moral necessities of the people themselves, the sad danger lest the Church should languish from the want of an adequate number of efficient and duly authorised Clergymen, and the consequent sore punishment which the sordid disobedience producing such ruin would be sure to incur; it is these things that give to the subject under consideration its most vital importance, especially, seeing that the famine of the Word and ordinances at present existing in this Diocese is something positively appalling. This religious destitution, your committee are convinced, arises from the want of any thing approaching a secure and adequate system of support for the clergy and their families. The Church wishes her clergy not only to be distinguished by sincere piety, but also to be possessed of at least that moderate scholarship so necessary for the defence and elucidation of Gospel truth and Apostolic order; she would also have them men of general information and intelligence, and, if it may be, distinguished by a certain degree of mental refinement and courteousness;—all of which are certainly, more or less, essential to the complete equipment of those who are to "speak for God," and to hold a social position which ought, for the well-being of the community at large, to be one of the most influential in the country.

It is evident, however, that in reasonable consistency with these habits, a proper sufficiency of income is requisite; not abounding wealth, for the servants of the cross—lay, indeed, as well as cleric—should ever be distinguished by a spirit of self-denial, especially when required by the necessities of the Church of Christ. But poverty is not the necessary condition of the pastors, where the flock are in a position comfortable, as are those of most of our Canadian settled parishes. And your committee have no wish to forget that the Anglican Church rather frowns than other-

wise upon the *celibacy* of a parochial clergy.— Especial consideration, therefore, should be given to the heavy expenses which a clergyman's family and position entail upon him:—in the pure training and liberal education of his children; that generous hospitality to which the clergy in this, as in other things, being ensamples to the laity, are commanded to "be given;" those abundant alms-deeds and liberal offerings to God, by which it is so desirable they should be distinguished; with a long catalogue of pecuniary calls, to which their sacred profession and prominent social status subject them; all of which require that they shall be themselves raised far above penury. Nor can a Clergyman pass by these claims without decided injury to the influence of the Church, to his own usefulness, and a painful lowering of self-respect.

Such are the *desiderata*, personal and relative, which the church looks for in those who "minister at her altars;" but yet is it the sin of Canadian churchmen, that our funds should come so far short of affording a fitting maintenance for such a ministry, and, alas, still less will they provide them so in any thing like sufficient numbers.

Did we not know the church to be founded on the Rock of Ages, faith itself would fail as we contemplated this mournful state of things. But, let it not be forgotten, that the accomplishment of the promises, as they respect our own Diocese, greatly depends upon our own faithfulness; otherwise, as was the case with the Asiatic Churches, our candlestick, also, may be removed. And while your committee earnestly pray, "God forbid," they cannot feel that the fear is groundless, so long as the members of Christ are themselves moving in a position which admits of the enjoyment of ample earthly comforts, yea, thousands of them in positive luxury, but are yet withholding from the Divine Treasury the means required to support, in sufficient numbers and in a proper manner, the ministers of the sanctuary; for what more certain evidence can the righteous indignation of God require that "the love of many is waxing cold."

Having thus hastily glanced at the deep necessity that exists for some energetic measures being adopted, and that immediately, if we would not have our Diocese gradually become a moral wilderness, and behold *Ichabod*, "Forsoaken of the Lord," written upon the church therein; your committee address themselves to the more direct consideration of the duty specially intrusted to them, namely, the suggestion of some means, in accordance with the principles of Holy Writ, whereby it may be expected that *an assured and respectable support will be obtained for the clergy*. On this portion of their task, however, they enter with much diffidence, not because they doubt that an exact and ample provision for this, as well as every other matter connected with the church's welfare, has been made by her Divine Head; but because christians have generally departed far from sacred principles, still your committee feel that they ought not to shrink, through coward fear, from the attempt to bring them back to that only method of supporting the duly commissioned servants of His sanctuary, which has ever received the full sanction of Infinite Wisdom and authority; and which, therefore, they are deeply convinced, can alone be ever completely successful. Human schemes have been fully tried—land endowments, simple voluntarism, rented pews, &c., &c., but all, though valuable, perhaps, as adjuncts, have failed in adequately supplying means for the proper support of a sufficiently numerous clergy; for no one of them was the method which the Most High has instituted for that purpose. In all his plans, He has cared for the profit of the giver, at least as much

as for that of the receiver; hence He has ever required his people—in order to the cultivation of an unworldly spirit in themselves—individually, and with unceasing regularity, to pay to him a certain fixed portion of their incomes—a large portion of which He appropriated as the inheritance of his ministers; leaving it to the love of his people to render to his service, in free-will offerings, as occasion might require, more than the stipulated demands of his law. So is it now; God is the same, and his "chosen" are the same, only, with vastly higher privileges than when the tests of obedient love were first instituted. It is in grace as in nature, the "seed" of the Church "is in herself." she is "a tree of righteousness, the planting of the Lord," and he designs that she should be "a tree in which is the fruit of a tree-yielding seed." Thus, while the love of her children is continually manifested by these regular payments and offerings to God, their innate selfishness and natural covetousness are as continually kept in check.

This is a duty, therefore, concerning which, more especially considering our natural reluctance to its performance, it is imperatively necessary that the authoritative counsels of the Bishop and the Synod should be most distinctly heard. If, as your committee firmly believe, Divine law, enforcing, at least, the lowest scale of our payments to God, still exists, it is essentially on every account, that the sleepy consciences of his cold-hearted children be aroused until they really feel its sacred obligation.

Your committee, animated themselves by a deep sense of the important truths contained in the foregoing statements, beg leave most respectfully to suggest as follows:—

1st. That every means be adopted, by sermons, tracts, &c., to convince the members of the church that God has a controversy with his people in this day, because of their withholding from him and his cause—especially in the case of his priesthood—a due portion of those earthly goods which he is continually bestowing upon them. Yea, may it not be owing to this very sin that such large portions of this fine continent are so frequently subjected to a scourge, which threatens to "cut off the meat before our eyes, causing the husbandman and the vine-dresser to be ashamed, and howl for the wheat and for the barley, because the harvest of the field is perished?"

2nd. That, under the most binding official sanctions, the duty be earnestly impressed upon them, of every christian setting apart a certain fixed portion of his or her income for the proper maintenance of God's ministers and church. Accompanied with the solemn assurance that this obligation is as strongly enforced by the principles of the Gospel as it was by those of the patriarchal or Mosaic dispensations; as is so plainly shown, to mention a single instance, in that striking command of St. Paul to the Corinthians, "Upon the first day of the week let every one of you lay by him in store as" (in proportion as) "God hath prospered him." Your committee recommend that it be further stated, that the least portion which the Lord ever deigned to accept at his people's hands, from the earliest patriarchal ages to the present time, has been one-tenth of their incomes. It also be noted that under the Jewish dispensation, which is declared by inspiration to have been the "pattern" of the heavenly, or christian church, this tenth was, as before stated, given to the priesthood, nor was even that the whole of the patrimony which divine liberality had provided for them. The Mosaic law further required about two other tenths to be paid, one for the temple and its services, and the other for the poor. Thus, inclusive of free-will offerings, it would appear that the faithful Israelites devoted