

conscience than this. If other debts have a legal remedy, and the creditor is armed with power under the act incorporating the vestry to enforce his claim in due process of law, shall the debts we owe to God's Minister be more lightly regarded, and occasion be given for the application of that startling scripture remonstrance, "Will a man rob God?" If as a rejoinder the question be ignorantly put: "Wherein have we robbed Him?" Is not the answer supplied by the sacred volume "in tithes" or provision for my ministering servants and "offerings" for the service of my sanctuary? Should my suggestion be adopted, as I hope it universally may, this reproach, wherever it may exist, will be wiped away, and our churches and congregations enjoy a reputation for honesty and integrity in their dealings, which is now unfortunately too often called in question, to the injury of their own character, and to the vexation, disappointment, and distress of those who are set over them in the Lord.

In bringing this momentous subject before you, I might have dwelt more on earthly motives; but I take higher ground, I carry you with me to a purer region and to a nobler principle. Standing by the Cross of Calvary, I appeal to nothing lower than your love of Christ, who putting himself in the place of the poor and needy, has said, "I was an hungred, and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in; for inasmuch as you did it to the least of these my brethren you did it unto me."

I remain,
My dear Brethren,
Your faithful Friend and Brother,

JOHN TORONTO.

Toronto, 25th February, 1861.

P.S.—The Bishop requests the Churchwardens and Lay Delegates to bring this Pastoral Letter under the special notice of their respective vestries and congregations as soon as possible.