

Having thus shown 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*, "Forsaken 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 generally have departed so far from sacred principles herein, that your Committee fear to shock their prejudices in attempting 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, state support, simple voluntarism, rented pews, &c., &c., but all, though valuable it may be, save, perhaps, the last, renting of pews, as adjuncts, have signally failed in supplying means for the proper support of an adequately numerous Clergy; for none of them were 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 these 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 repugnance to its performance, it is imperatively necessary that the authoritative counsels of the Bishop and his Synod should be most distinctly heard. If, as your Committee firmly believe, a Divine law, enforcing, at least, the lowest scale of our payments to God, still exist, it is essential, 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, is it not 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