

To the Bishop of the Church of England,
 To the Synod of the Church of Scotland,
 To the Conference of the Methodists,
 To the Roman Catholic Bishop,
 To the Baptists and any other considerable bodies,
 To Small Sects clubbed as "*Nothingarians*" or "*Somethingarians*," &c. &c. &c.,

to be by them applied, according to their own rules, for the salaries of Ministers and the building of Churches. Any restriction with the people's own contributions might perhaps be improper; but some very general restrictions ought to be adopted with the payment of the *church fund*.

The central agent for the system should be authorised by the act to draw each year from the *fund for Religion* on behalf of the executives for the different *large sects provided for*, a sum of money *equal to the amount* which has passed through his hands *as assessments paid by the adherents of said churches*, or equal to a fair proportion of the proceeds of the land *actually realized*, in case any one year the state of the fund will not permit of the full regulation. In such cases churches would have no future claim for any balance.—This provision from the church fund would also be paid to the executives of the different churches, to be applied to the salaries of members, and the building of churches, under some very general restrictions, such as that no one clergyman should be allowed more than £100, Halifax Currency, per annum; (this might vary in different years, but of the variation of the part of his provision levied by assessments the chance would be very trifling) and that only the balance remaining after paying ministers' salaries, be applied to the building of churches. If thought advisable, to promote the spread of ministers over the country, the extent of their support in any one year from the *church fund and assessments together*, might be restricted to £200, any additional salary being furnished them on the voluntary system by their own congregations, or out of the seat rents, which, at all events in towns, it would be well to avail of to assist these other means of religious support, as many who are able and willing to lend their assistance are neither leaseholders nor freeholders. It might be well that the collector's receipt for payment of the general church assessment be received as part payment of seat rents from freeholders and leaseholders assessed. If it is objected that the *church fund* would prove insufficient, I answer—*That were the system a good one, the British Government would be but too happy to provide it with means.*

If any church were discovered paying up the assessments of defaulters, merely to swell the amount to be received from Government, and afterwards taking the said amount or any other sums out of the funds understood to be appropriated by them for religion, such