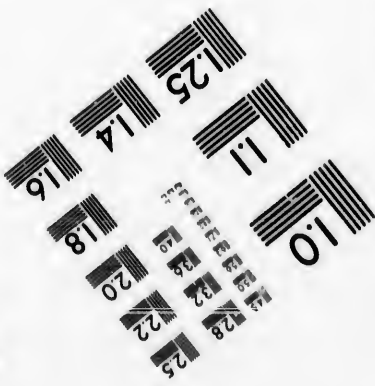
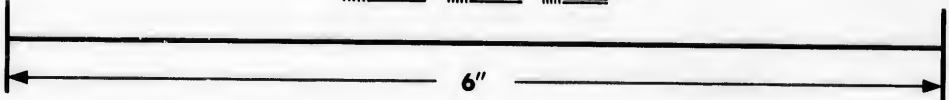
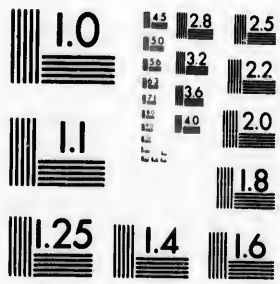


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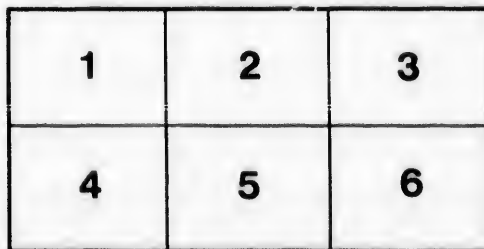
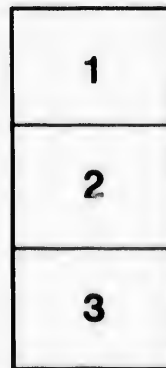
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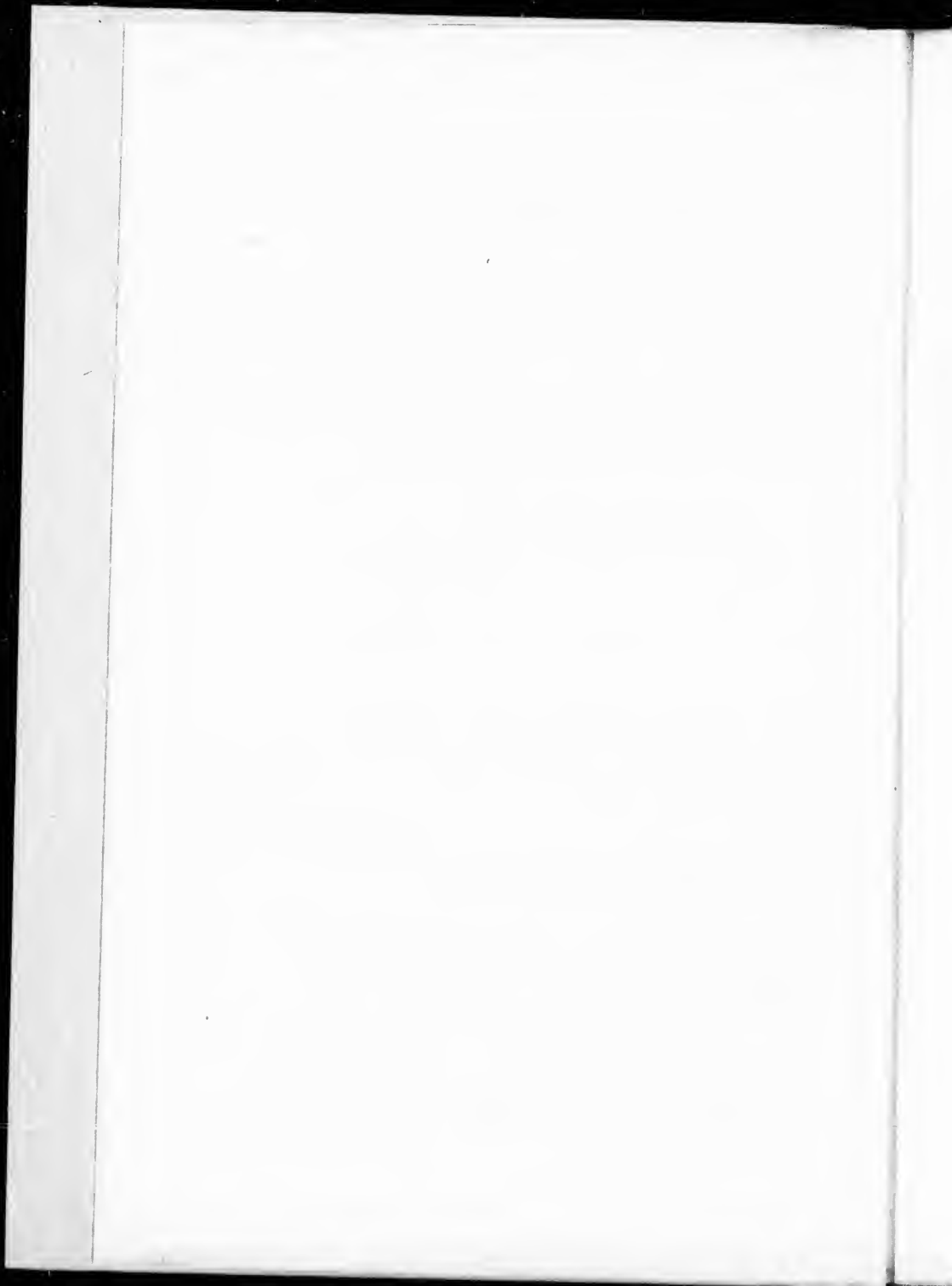
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AN ADDRESS
ON THE SYSTEM
OF
THE CHURCH SOCIETY
IN NEWFOUNDLAND;
SUBMITTED TO THE MEMBERS
OF THE
CHURCH OF ENGLAND,
BY
The Bishop of the Diocese.

“Thou shalt not muzzle the mouth of the Ox, that treadeth out thy
corn.” (1 Cor. 9, 9, and 1 Tim. 5, 18.)

ST. JOHN'S, NEWFOUNDLAND ;
S. G. WITHERS, GREEN'S PRINTER.



ST. JOHN'S,
January, 1854.

MY FRIENDS AND BRETHREN :—

THE subjoined letter to Mr. Collett,* of Harbor Buffet, written by me in February 1850, has been made by His Excellency the Governor a ground for withholding his support, and promised subscription, from the Church Society; and for writing on the system of the Society to Her Majesty's Secretary of State for the Colonies. Some influential and long-tried friends of the Society have followed His Excellency in withholding, on similar grounds, their subscription and support. It seems therefore due to His Excellency, (whose intended liberality I gratefully acknowledge,) and to the Church generally in this Diocese, that I should justify myself in writing, as I did, to Mr. Collett; and shew the real meaning and purpose of that letter, which has been much misunderstood by His Excellency, and our other friends. The time and occasion of His Excellency's refusal and of his writing on the subject to the Secretary of State, will sufficiently appear from the Statements drawn up by the Archdeacon, at my desire, and from the subjoined letters † between His Excellency and myself. It is necessary to publish this correspondence in order to shew that His Excellency's objection to the Church Society is grounded chiefly on my letter to Mr. Collett, and to make it appear why I have not long ago informed him on this and other matters connected with the Church and Church Society. I have now, it will be seen, assured His Excellency that it is not the system of the Church Society to "permit a Clergyman to put his price upon the ordinances of the Church and the ministrations he dispenses among his people," which is the grievance complained of; and that such was not the purpose of my communication to Mr. Collett; and I have subsequently submitted to His Excellency, in evidence of these assertions, some letters which I forwarded to the clergy, together with the Address of Governor Sir John Harvey at the anniversary of our Church Society in 1845. I think that the republication of these documents cannot be otherwise than acceptable and useful at this time. ‡

* Appendix No. 1. † Appendix No. 2. ‡ Appendix No. 3.

"The main question," it is said in His Excellency's despatch to the Secretary of State, "the main question rests upon the Bishop's letter to Mr. Collett." What the main question is, is not there distinctly stated; but I gather from His Excellency's communication to the Committee, through the Archdeacon, that it is, whether the system permits a clergyman to put his price upon the ordinances of the Church and the ministrations he dispenses among his people.

The only passage in my letter to Mr. Collett, which can be made to bear at all upon this question, is as follows:

"Mr. White is quite right then in saying that I have directed him to *require* from every head of a family to whom God has given health and strength to labor in his calling, at least a quintal of fish," [value at that time ten shillings, for a year's services]. I am sure you will not say that it is too much for a Clergyman to expect to be paid (by such person) in acknowledgment of the bounty of God in providing him and his family with the means of grace." This passage ought to be coupled with a preceding one in the same letter. "Mr. White, with every other clergyman in the Diocese, has received strict injunctions from me to give the ministrations of the Church as freely and cheerfully to the poor as to the rich; to those who can pay nothing as to those who can and do pay the largest sums."

Now, I would remark, in the first place, that if this letter could bear the interpretation put upon it, still, as there is no reference in it to the Church Society, the fault, whatever that is, should be charged solely upon me.

But I venture to ask where is any trace, in the passages quoted, or in the whole letter, of "permitting a Clergyman to put his price upon the ordinances of the Church, and the ministrations he dispenses among his people." It might as fairly be said that when the Tithe Commutation Act required A or B. to pay me, as the Rector of an English Parish, ten shillings a year on the produce of his field, the system was one which permitted me to put my price on the ordinances of the Church, &c.; whereas, on the contrary, it prevented me. And such was assuredly one object of the system upon which I acted in directing Mr. White to *require* the quintal of fish from the head of the family: inasmuch as for that payment he was to give all the ordinances of the Church to each and all the members of the family, *and was not to put his price upon any*. The system to which I allude was that recommended by Governor Sir John Harvey, as

Patron of the Church Society, adopted by the committee, and enjoined by me upon the Clergy in the year 1845; and one object of that system, I can safely say, was to prevent the too prevalent "No Dollar, no Baptism" practice; (which, with some reason, might be designated "selling the Sacraments;") and to substitute a small annual contribution from the head of each family, to entitle him and his to claim at the hands of his clergyman all the offices of the Church. "Requiring," I quote the Governor's words, "requiring from every adult member, — as an act of conscientious duty towards God their Saviour, and their fellow Christians, as an evidence alike of their public recognition of, and their firm attachment to, the Church with which they profess themselves to be in communion, — some trifling *annual* contribution to be paid with the same undeviating punctuality as any other acknowledged Church due, to such person or persons as may be appointed by the Bishop to receive it." In forwarding this address to the clergy, I observed — "all must be received directly from heads of families or individuals, who, of course, will be entitled, for their payments, severally and collectively, to the ministrations of the clergyman and the Church." And again: "all other collections for, or payments to the clergyman, must, at the close of this year, altogether cease."

But it may be argued that the system, as recommended by Sir John Harvey and adopted by the committee, and published by me, does not require a clergyman to withhold the ordinances of the Church even from persons refusing to make their annual contribution. This is readily granted, and is indeed the very fact I contend for, and am concerned to prove. If the Church Society have the benefit of this assertion or concession. True, the system does not require it; but neither does my letter to Mr. Collett require it. I have, however, little or no hesitation in declaring that I consider any Missionary Clergyman in this Diocese fully justified, and that I am prepared to justify him, in withholding the ordinances of the Church from any person, the head of a family, who being able, refuses, when he is duly required, to make that small annual contribution, as an act of conscientious duty," &c., &c. Still, no Clergyman is required by the system of the Church Society, or by me, to withhold them; much less is he permitted, and that is the alleged grievance, to put his price upon them.

Before entering directly upon the question of a Clergyman's justification under such circumstances, I may be permitted to ask upon what grounds do professed members



of the Church of England in this Colony demand the ordinances of the Church from the Clergy? It is surely a high-handed proceeding for persons, high or low, to demand or expect services from the Clergy for which they refuse to make any just acknowledgment, or any acknowledgment, but that of professing themselves for the occasion members of the Church, when the day before they might have been of another communion. Has not Church membership its duties as well as its rights; and is any duty of Church membership more sacred and obligatory than that of contributing to the support of the Church and Clergy? Saith not the Gospel so? "The labourer is worthy of his hire," (St. Luke, 10. 7.) and "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." [1. Cor. 9. 9.]

These remarks lead directly to the first ground of a Missionary Clergyman's justification in withholding the ordinances of the Church from such persons as refuse the required acknowledgment. It is that of Holy Scripture. "Mine answer to them that do examine me is this. Have we not power to eat and to drink? . . . Have we not power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" (1 Cor. 9. 4—7.) It is very true that the Apostle could say of himself personally, "I have used," (that is at Corinth) none of these things, none of those powers given to him, and generally to those who preach the Gospel. But it is no less certain that the Apostle "robbed other Churches, taking wages of them, that he might serve these Corinthians." (2. Cor. 11. 8.) And in this respect at least we have hitherto been sufficiently like the Apostle. But can any person pretend to doubt which system was to continue, or which did continue in the Church? The Apostle himself puts that out of question by adding "Even so, hath the Lord ordained that they which preach the Gospel, should live of the Gospel." (1. Cor. 9. 14.) I contend therefore that upon Scriptural grounds every Missionary has power to forbear working, if he may not eat of the fruit of the vineyard and the milk of the flock; or, in other words, is justified in withholding the ordinances of the Church from those who refuse to make the required acknowledgment.

(2.) The second ground of justification is the Constitution of our national Church; the Church of England, in and of which our Clergy in this Colony are ministers. That constitution does not allow professed or real members of the

Church to demand services of the Clergy except as parishioners; and they demand them as parishioners on the ground that the Clergyman is paid by the parish. I allude especially to the sacraments and pastoral visits, for for other services fees and offerings must be paid even by the parishioners. Therefore as Ministers of the Church of England we are justified in withholding the ordinances of the Church where the due and required acknowledgment is refused.*

(3.) The third ground of justification is the duty which every Missionary in this Colony owes to charitable members of the Church at home, and the Venerable Society for the Propagation of the Gospel in Foreign Parts. It is pretty generally known that the Missionary Clergy in this colony were formerly supported almost entirely, and are still in greatest part, by the free bounty of the Church, or rather of Church people, rich and poor, at home, administered by the Venerable Society. And I contend that every Clergyman is rather justified in requiring payment for his services from the people among whom or to whom he ministers or dispenses them than in taking it from those on whom he has no claim, and who subscribe and give on the supposition that they who receive and profit by his services, are not able to make due and sufficient remuneration. As Missionaries therefore of the Society we are justified in demanding from all who are able to make it, the required acknowledgement.

(4.) Every Missionary is justified by the concern he ought to feel for the many in this Colony still destitute of, or imperfectly supplied with, religious privileges and means of grace; inasmuch as he knows that it is by reducing the Venerable Society's expenditure in the older Missions that new Missions must be established.

(5.) The last ground of justification I shall now refer to is the system recommended by Sir John Harvey, and adopted by the Committee of our Church Society in 1845. I have already shewn that the Clergy are not permitted by that system to put their price upon the ordinances of the Church:

* Note.—Great is the difference in this respect, as in most others, between this Colony and the other Colony in this wide Diocese. Bermuda is divided into nine parishes. There are five Rectors, each originally provided with a glebe of fifty acres—and not only is each Rector paid a certain fixed sum directly from the Treasury, but every parish is assessed by its Vestry to raise another additional sum, which being fixed at the appointment of every fresh Incumbent cannot afterwards be diminished, though it may be increased. Hence, as the whole Parish is assessed, the rights of Parishioners are secured to all the inhabitants.

neither are they required to withhold the offices of the Church; but that they would be justified in doing so, I mean, from those who refuse to make the annual contribution, must, I think, be clear to any person who impartially examines the documents published at that time under the sanction of the Committee. The wish and intention of the Venerable Society to extend its bounty to and over many destitute places in this Island had been made known through me to the Church Society and its amiable and benevolent Patron; and it was to meet this wish and intention, and thus to assist in relieving the spiritual destitution, so great and so greatly complained of, particularly on the Western Shore, that the system was adopted by the Committee (a large majority being then and always Laymen), which it was my pleasing duty to communicate to the Clergy. And acting on this system I contend, as before, that, though not required to withhold, we are fully justified in withholding the ordinances of the Church from those who refuse to make the required acknowledgment.

And now with all humility and deference. I venture to say "Let the system be tested by the results it has actually produced." But let it be observed, first, that it has no sliding, or at least no ascending scale. It was hoped indeed, but not required, that "the small annual payments would be aided by the contributions of the more wealthy members of the Church in this Island." And in this hope, I bless God, we have hitherto not been disappointed. Secondly, that the power was not vested in the Clergy arbitrarily to determine either the ability of the contributor or the amount of the contribution. The Committee took at least one of these, the amount of contribution, altogether out of our hands; and with regard to the other it was plainly declared that "the Churches will be closed against none, and the poor and destitute will ever be ministered to cheerfully without cost or charge." And I feel persuaded that no Clergyman would act in this matter solely on his own judgment and responsibility: I mean in any doubtful case. If then this system be a highhanded usurpation, let it be charged on those who recommended and adopted it in 1845. But for its results, imperfectly as it has been carried out, it may suffice to point to that shore whose spiritual destitution in 1845 called it into action. On that shore, I mean from Cape Race to Cape Ray, a distance including the circuit of the Bays of probably 1,000 miles, with a scattered population of 7000 church members—on all that shore, in 1845 were only two Clergymen of our Church, (one Priest

and one Deacon.) supported almost entirely by the Society for the Propagation of the Gospel; and three consecrated but unfinished Churches, with three others in progress. Within the same limits there are now nine Churches, finished and consecrated, and four or five others in progress; and nine Clergymen of our Church, (five Priests and four Deacons) all ordained and appointed by myself, all (with one exception) Missionaries of the Venerable Society, but all in great measure assisted by the contributions of the people.

And how has the Venerable Society been enabled to extend and multiply these blessings and mercies to this before neglected and desolate shore? By acting there, and elsewhere, upon its Resolution adopted in 1846, so far at least as to send all its Missionaries since that date, with salaries reduced to a sum not exceeding £100, (while several receive even less,) depending upon the contributions of the people to make up the deficiency. Though therefore it is true that liberality of the Society exempts the Clergy from entire dependence on the people for their support, it is no less true, and no less deserving of notice, that the people are not exempted, and that it is not the intention of the Society to exempt them from contributing to the support of their Missionaries. For what follows in the Resolution? "*Such [reduced] sum to be continued on condition of what is reduced by the Society being made up by the people.*" And what is the chief end and aim of these reductions, and of requiring the stated contributions of the people? "*What is saved by the Society to be expended in the maintenance of additional Clergy.*"*

Is it not obvious, that by any persons or person refusing to contribute *pro tanto* the bounty of the Society is intercepted, and its beneficent designs frustrated? The bounty of the Society is intended to flow in life-giving streams to every part of the Colony; *what is saved by the Society*, in this or that mission, *to be expended in the maintenance of additional Clergy*. How can these benevolent designs be accomplished, if the required contribution be refused or withheld?

And here I may remark that in order to call forth and ensure these contributions, I have been advised by the Society to remove a missionary from any district where the people do not contribute what is required to make up the salary, or, at least, half the [reduced] amount of what is paid by the

* See Appendix No. 3.

Society. But, with this advice, I have been constrained to say I cannot comply. For what would be the cruel consequences in many, and, it may be feared, most missions? The majority, who willingly contribute to their power, and in some instances beyond their power, would be punished for the contumacy or covetousness of the minority: and what is thought so cruel and unjustifiable in respect of a few, would be inflicted wholesale on a community or congregation, the large majority of whom have proved their esteem of their Church and Clergyman, by their willing contributions; in other words, to do a *little right* I must do a *great wrong*. And so far from curbing these naughty ones of their will, their very aim and desire in some instances would be gratified, and one of them would reign as Priest and King. I cannot, therefore, to avoid trouble and unpopularity, consent to such grievous wrong to the loving and dutiful, and such an injury to all parties; not least to those who least regard it, who would purposely and perversely excommunicate themselves. Let it be remembered that the fixing of the tax, (if that is the name to be applied to the required contribution to the Church and Clergy,) was the act of the Committee of the Church Society, and is not to be charged upon myself and the Clergy; unless, indeed, it be a crime to have reduced, as in many instances we have done, our noble to nine pence, and our nine pence to nothing. For this is, in truth, the only way in which we are, or have been, tax fixers. Collectors of the contributions of the people we are not ashamed to be, whether for ourselves or the Church, (or if any one choose so to call us, tax collectors) though it is, in truth, of all our duties, the most onerous and repulsive, and in consequence, it may be feared, too frequently neglected, or imperfectly performed. Such tax collectors, however, are the Rectors and Vicars in England; such were Apostles and Apostolic men.

It may, perhaps, be asked, Do the Clergy in England feel justified in withholding the offices of the Church from those persons who do not pay their commutations? Assuredly not. But wherefore? Because the Law provides a Remedy, and enables every Clergyman to collect these, with his other Church dues. And even in the United States, where a person has joined a Congregation, or what is there called a Parish, (and he has no claim upon the services of a Clergyman until he has done so,) the Law enables the Church Committee to recover from such person the amount of his stipulated contribution for the support of the Minister, and other Church,

purposes. There is no such remedy in this Colony. And in such a state of things, until other professions can shew that they are prepared to give their labor and service to those who demand it, without fee or recompence, it seems rather hard measure to charge us with selling the sacraments, if we should withhold them from parties who will either make no acknowledgment, or what and when they please, or under conditions and limitations to which no Clergyman, receiving assistance from the Church Society, can consent.

In conclusion, let me present but one instance of the results of this one-sided Voluntaryism, which, if it does not provoke pity for me, may challenge some consideration for the Church Society, which alone is competent to afford adequate relief in any such case.

In the summer of 1848 I visited, for the first time, the coast of Labrador. And here, I would be permitted to ask, what claim at that time had the people of that coast to the services of a Clergyman? And if they could advance no claim then, it is difficult to see how the fact of a Clergyman residing among them, gives them any claim now — I mean without the required acknowledgment. At the place where I first landed, were four considerable fishing establishments, and within ten or twelve miles on either side other large fishing rooms, a wealthy merchant's house, and several planters and settlers in comfortable circumstances. All of the latter class, I believe, without exception, entreated me to place a Clergyman among them; and one of them assured me he would give £5 a year (which I was led to believe he could well afford) towards his maintenance. Several others made large promises, but not larger than their means, which are generally good, appeared to justify. Putting these promises and assurances together, and being deeply concerned for their destitute state, I applied without delay to the Venerable Society, entreating their aid, and informing them that if they would place a Clergyman on that part of the shore, (for a district of above seventy miles in extent,) with a salary of £75 per annum, the inhabitants and merchants could, and I believed would, contribute an equal amount through the Church Society; with probably a small overplus towards the expense of Visitations. The Venerable Society, I hardly need say, promptly and liberally responded to my appeal, and the next summer I paid a second visit to the coast, and had the satisfaction of conveying in the Church Ship an excellent young man to be the first Missionary of our Church on the coast of Labrador. He re-

mained in his Mission a whole year, cut off from all communication with home and friends. One resident, however, most kindly provided lodging and maintenance, and the people generally made their required contributions, though not to the extent in some instances which they had promised, or led me to expect; and an English merchant, who has a fishing establishment in the neighbourhood, liberally gave £20, with an intention of contributing the same amount yearly. Under these circumstances my young friend went to England in the year of 1851, and made a change in his condition, not less for the benefit of his Mission than for his own comfort. He returned direct to his Mission in a sailing vessel with wife and a sister, early in 1852. In the meanwhile the Venerable Society had been further induced at my request and favourable representation of the prospects of the Mission, to purchase some land with the buildings of a fishing establishment upon it: the Society for Promoting Christian Knowledge put £500 at my disposal for this and the other Missions on the Labrador; and I received other liberal contributions from private individuals; the largest of all given in the true spirit of Christian charity, through the Propagation Society, privately and anonymously. One of the buildings so purchased was immediately repaired and fitted up for a Parsonage; another was furnished as a temporary Church, to be hereafter used as a School; Churches were commenced in the two principal settlements, thirty miles apart; and a large boat sent round from St. John's, to enable the Clergyman to visit the scattered settlements and fishing places;—all from funds provided in England, on the faith of the promised contributions being made good:—and, more than all, the time and labour, the prayers and services of an accomplished and exemplary Clergyman, on a salary or allowance not equal to that of a respectable agent or merchant's clerk. With such means and maintenance however, he had learnt, or was learning to be content. But what is his condition now? or what would it be, if he had no dependence but upon this voluntary system? He receives, of course, his £75 per annum, (and no more) from the Venerable Society; but the English merchant has reduced his contribution from £20 to £10 per annum, (of which however, we have no right to complain, but are very thankful for his continued large and liberal assistance;) the planter who promised £5 a-year, refuses to contribute anything, pleading inability, but, in fact, I believe, offended with the Clergyman for reproving him for encouraging persons to

drink in his house. Several others wholly or partially draw back. The head of a supplying House, (the only establishment of the kind in the Mission,) whose profits are, and have been for many years, it is said, very large, having given one donation for a school, refuses to entertain the question of annual support,—“It would be,” he said “a kind of rent.” It must not be omitted that this gentleman also has been resisted by the Clergyman, in performing and exacting from his subordinates, work on the Sabbath. In consequence of these defections, I have contributed for the last two years a very considerable part of the other half of the Clergyman’s salary from my own funds. Will any person say that this Clergyman would not be justified in forbearing to work for, and withholding services from, those who so shamefully undervalue them and him? Some will perhaps say, “Let him then depart.” But stay—if it be an offence, and not in accordance with the Church of England, to withhold the ordinances of the Church from these few covetous or contentious men, will you take away those services altogether from some of the most devoted, faithful and liberal members which the Church in this Diocese can boast of? nay, will you remove both doctrine and example from those naughty, unhappy men? will you put out the light shining in a dark place? What is the remedy then? I believe that this, and this only, is the right, and safe, and effectual, for it is the Scriptural one; this and this only can bring the full benefit and blessing upon the people themselves: “*to require*,” I quote again the words of our former Patron, “*to require* from every adult member, as an act of conscientious duty towards God their Saviour, and their fellow-Christians, as an evidence alike of their public recognition of, and their firm attachment to, the Church with which they profess themselves to be in communion, some trifling *annual* contribution, to be paid with the same undeviating punctuality as any other acknowledged Church-due, to such person or persons as may be appointed by the Bishop to receive it; for the creation of a fund, to be administered by His Lordship, and to be applied in aid of the erection of Churches and Schools, and to provide salaries for Missionaries and Teachers, wherever they are most needed.” Again I would be permitted to say I require and have required nothing more. I do not require, and have not required, any Clergyman to withhold the offices or ordinances of the Church from any persons professing them-

selves members of the Church, who even refuse their annual contributions, however he may be justified and I might on enquiry justify him in doing so. I have not permitted and do not permit, any Clergyman to put his price upon the ordinances of the Church, nor am I aware of any Clergyman having done so; and what I have not permitted or required, I am satisfied the system of the Church Society does not permit or require.

I earnestly hope that this statement may restore confidence; (where it has been lost or impaired) in the Clergy as the receivers of the contributions, myself as the administrator of the fund, and the Committee of the Church Society through whom and with whom I have invariably acted, and for whose co-operation and counsel the members of the Church in this Diocese are deeply indebted.

I remain, Friends and Brethren,

Your servant, for Jesus' sake,

EDWARD NEWFOUNDLAND.

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APPENDIX No. I.

[COPY.]

ST. JOHN'S, NEWFOUNDLAND, }
Feb. 26th, 1850. }

SIR:—

Your letter dated Dec. 26th, 1849, has remained till this time unanswered because I have heard of no opportunity of communicating with you.

I thank you for writing to me, and I hope my reply will be satisfactory. Mr. White (and every other clergyman in the Diocese) has received strict injunctions from me to give the ministrations of the Church as freely and cheerfully to the poor as to the rich; to those who can pay nothing as to those who can and do pay the largest sums.

If, therefore, Mr. White had refused the rites of the Church to any persons, who neither have, nor had when applied to, *any means*, he would not be carrying out my views or instructions. Poor as the Clergy are, and will be, I fear, in this country, they will not, I am satisfied, press upon persons in time of difficulty who have shown that they know their duty to God and his Church by paying their dues and offerings (as a sacred obligation) when able.

But the case you refer to is very different. I go upon your own statement. Here is a head of a family (with, I presume, a wife and child) able and willing to pay to his Church and Clergy six shillings, but not willing (surely you would hardly say not able) to give a quintal of fish. You acknowledge that his earnings may amount to thirty pounds a year, and yet you will not admit that he can pay to his Clergy not a tithe; nor a twentieth, nor a fortieth, or fiftieth, but a sixtieth part — a sixtieth part of his gains. Now, will you excuse me if I say that I have the best means of knowing that he and every man who earns so much, can pay that amount, and more; because the Bible tells me that he can, and I am sure you will admit, that authority will not deceive me. Why do you not say that such and such a man cannot afford to rest on the Sabbath day? Are not all the days on which he rests lost to him and his family? No, because *you believe that God can make his rest, or whatever he does or refrains from doing, in obedience to His Divine Word and Will, profitable; his rest as*

much as his labor. And has not God said "Honor the Lord with thy substance and with the first fruits of thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine."? Has not the Lord also ordained "that they who preach the Gospel should live of the Gospel"? And do you really not believe that God can make up, and more than make up, the difference between six shillings and a quintal of fish?

Mr. White is quite right in saying that I have directed him to require from every head of a family to whom God has given health and strength to labor in his calling, at least a quintal of fish. I am sure you will not say that it is too much for a Clergyman to expect to be paid in acknowledgment of the bounty of God in providing him and his family with the means of grace.

No, you do not say this, only you say he cannot afford so much; but I refer you to a far higher authority than myself to satisfy you that he can, and that he may be made richer by doing so. You will please to consider, further, whether (if each head of a family were to determine what he could and would pay) there would not soon be a general reduction and no certainty of any amount of return.

Ask yourself, once more, whether each of the persons you speak of, might not, any day during the best part of the fishery, by very few hours' additional work, obtain enough to satisfy all his Church-dues in the year.

I have written to you at length, because I am aware of your influence at Harbor Buffet, and am anxious, both for your own sake and your neighbors', that it should be directed on the side of your poor Church and Clergy.

I am, Sir,

Your servant,

For Jesus' sake,

EDWARD NEWFOUNDLAND.

(Signed)

APPENDIX No. 2.

ST. JOHN'S, Dec. 10th, 1853.

(Saturday)

SIR:— I returned to St. John's late on Wednesday, and it was not till yesterday that I had leisure to peruse the correspondence that passed, during my absence, between Your Excellency, and the Committee of the Church Society.

Your Excellency will believe that it is most painful to repudiate, in any respect, the proceedings of kind and generous friends, whom I would lay down my life to serve. But I must not shrink from my duty because it is painful, and I feel that it is due to Your Excellency to express my deep regret that the Committee were betrayed, by whatever cause, into language so hasty and unbecoming, and so derogatory to Your Excellency's high position and office. I observe with satisfaction that the Committee were desirous of repairing, as far as possible, their error, by offering to withdraw any derogatory expression, and by declaring that it was not their intention to shew the smallest disrespect to Your Excellency, either in your personal character, or as Her Majesty's Representative.

I hardly need assure Your Excellency that I have no desire to prolong the discussion of a subject so full of pain and trouble. But I must respectfully beg leave to disclaim the interpretation put upon my letter to Mr. Collett by Your Excellency, and to controvert the assertion that the system of the Church Society, or any system to which I have been a party, "permits a Clergyman to put his price upon the ordinances of the Church, and the ministration he dispenses among his people." I trust my letter will bear a different or rather a contrary interpretation. And in defence of a most exemplary Clergyman, I would venture to express a hope that the Report of Messrs. Robinson and Hoyles will satisfy Your Excellency that Mr. Collett's charges against Mr. White, are unjust and untenable. For Mr. Collett's character and conduct I am content to refer Your Excellency to his own letter published at page seven of Mr. White's pamphlet. I could wish, however, that your Excellency had known Mr. Collett as long and as well as I have.

I cannot but perceive that my own practices and principles have suffered in your Excellency's estimation through Mr. Collett's or other charges, which I have had no opportunity of contradicting or explaining; and partly to this cause I must ascribe Your Excellency's refusal to countenance or cooperate with a Society which has done so much for the promotion of objects which Your Excellency so justly and emphatically pronounced laudable in your Address at our last Anniversary. If I might venture in all humility to adopt the great Apostle's language, "With me it is a small thing that I should be judged of you or of man's judgment," I yet could not be insensible to the scandal and trouble which must accrue to the Church in this Colony through Your Excellency's separation from our Society, nor can I refrain from expressing my deep sorrow, if any want of discretion on my part, or on the part of any of my brethren or friends, has been instrumental in bringing about such a calamity.

I have the honor to be,

Sir,

Your Excellency's

Obedient and faithful servant

E. NEWFOUNDLAND.

(Signed)

His Excellency KER B. HAMILTON, Esq., &c., &c.,

GOVERNMENT HOUSE,

10th December, 1853.

MY LORD :—

I have received Your Lordship's letter of this day's date, and I feel I should owe an apology to Your Lordship, if I did not hasten to assure you that I had anticipated you would repudiate the recent proceedings of the Committee of the Newfoundland Church Society, affronting, as they were, to common sense, honor, truth, and (the very language of the Committee) to the Representative of Her Majesty. I beg leave also to offer the expression of my sympathy with Your Lordship, that, feeling that adherence to truth and dignity was a point of higher obligation than adherence to kind and generous friends, Your Lordship had to perform a duty painful to your personal feelings.

(2.) On my part, I have felt it my duty to transmit the Resolution and Correspondence to Her Majesty's Secretary of State for the Colonies, with a request that His Grace would be pleased to bring the matter under the consideration of the Propagation Society. I will transcribe a few words, dated 30th ultimo, from my Despatch to His Grace, which will shew the course I have determined to adopt, and also indicate to Your Lordship that it will be necessary to address to the Propagation Society any observations you may think proper to make on the matter:—

"The Bishop left St. John's on the 7th of this month and is still absent. The main question rests upon the Bishop's own letter to Mr. Collett; the Propagation Society will give its directions in the matter; and I shall thus be spared the delicate and unnecessary task of making any observations to His Lordship."

(3.) With respect to my separation from the Society, I must say that although quiet is important, the maintenance of truth and common sense is still more important; and, I conceive that I should be compromising both, were I, at present, to rejoin persons whose official misconduct has just compelled me to renounce their Society. At the same time, should the decision of the Propagation Society be such as, with other circumstances, will permit my return to the local Society, I will most gladly do so.

I have the honor to be,

My Lord,

Your Lordship's most obedient
humble Servant,

(Signed)

KER B. HAMILTON.

The Lord Bishop of Newfoundland.

ST. JOHN'S, Dec. 12th 1853.

SIR:—I have the honor to acknowledge Your Excellency's communication of Saturday last the 10th instant, and to thank Your Excellency for such a prompt reply to my letter of that date.

I would cheerfully conform to the course indicated as necessary by Your Excellency, (viz. "to address to the Propagation Society any observations I may think proper to make on the matter,") if I knew what questions have been raised by Your Excellency to which my observations should be directed.

"The main question," Your Excellency has remarked (in your Despatch to the Secretary of State) "rests upon the Bishop's own letter to Mr. Collett," but what that question is, I am not informed. If the question be whether a Clergyman is permitted to put his price on the ordinances of the Church &c., (as stated in Your Excellency's communication to the Committee,) I look in vain for any trace of such permission in the only copy I have of my letter to Mr. Collett, viz., that published in a pamphlet called "Indications of the Church of England in Newfoundland," and I have assured Your Excellency that neither the system of the Church Society nor any system to which I am, or have been a party, gives any such permission.

As Your Excellency has thought it right to transmit to Her Majesty's Secretary of State, a copy, not only of the correspondence, but of the Resolutions returned by Your Excellency to the Committee, I hope I am not asking too great a favor in requesting Your Excellency to submit also to His Grace a copy of my letter of Saturday's date, or to allow me to address His Grace myself. For it cannot, I think, be otherwise than right and reasonable that His Grace, having been so far advised and consulted, should be further informed (1.) That the Committee were desirous of repairing, as far as possible, their error, by immediately offering to withdraw any, and all expressions offensive to Your Excellency, and make an ample apology, as appears in the returned letter and resolution of the 15th ulto., not, I believe, copied by Your Excellency; (2.) That as soon as I had seen the correspondence, I expressed my sincere regret that the Committee had been betrayed, by whatever cause, into language so hasty and unbecoming, and so derogatory to Your Excellency's high position and office; and, (3.) That I by no means allow that the system of the Church Society, or any system to which I have been a party, permits a Clergyman to put his price upon the ordinances of the Church, &c.

I can only say that until I saw (on Friday last) Your Excellency's letter to the Committee, of the 9th ulto., I had not the least idea of this cause, or occasion, of Your Excellency's refusal to co-operate with the Church Society. That Your Excellency had been led to view my proceedings and principles with distrust and dislike, and in consequence to withdraw your confidence from me, and look elsewhere for information on Church matters, I had too much reason to know and feel. Had it been otherwise, I venture to think this unhappy misunderstanding could not have arisen.

In repeating (as above) my disapproval of the Resolutions forwarded to Your Excellency by the Committee, I respectfully beg not to be understood to endorse the very strong terms Your Excellency has applied to them, or to bring in the members of the Committee guilty of all the faults and offences Your Excellency sees in their conduct. I hope I may be permitted still to regard them not only as kind and generous friends, but as upright and honorable men. That Your Excellency may at no distant period be enabled to restore to them your kindness and confidence, is the wish and prayer of

Sir,

Your Excellency's

Faithful and obedient servant,

E. NEWFOUNDLAND.

(Signed)

His Excellency the Governor.

P. S. I regret that this letter, written yesterday, was not, (through an unforeseen hindrance,) finished soon enough to be forwarded as I intended and desired. I am sorry to intrude upon Your Excellency while occupied with the English mail.

GOVERNMENT HOUSE,
13th December, 1853.

MY LORD :—

I have the honor to acknowledge the receipt of Your Lordship's letter of this day's date.

(2.) Yesterday, I addressed a Despatch to the Secretary of State, forwarding Your Lordship's letter to me of the 10th instant: the correspondence and resolution previously sent will speak for themselves; and if any point remains, it can only be that Your Lordship should state to the Propagation Society the sense in which you desire your letter to Mr. Collett to be read.

(3.) I must request Your Lordship's permission to state that I am still of the opinion that any further observations on my part to Your Lordship are, at present, "unnecessary:" and that I cannot consent to prolong the discussion.

I have the honor to be,

My Lord,

Your Lordship's most obedient,
humble servant,

(Signed)

KER B. HAMILTON.

The Lord Bishop of Newfoundland.

APPENDIX No. 3.

St. JOHN'S, 15th September, 1846.

REV. AND DEAR SIR:—

I have received from the Secretary of the Society for the Propagation of the Gospel the following Resolution, adopted by the Society at a late meeting:—

“After July 1st, 1849, the Bishop's salary from the Society to be reduced to £250, and that of every Missionary then on the list, to a sum not exceeding £100. Such sums to be continued on condition of what is reduced by the Society being made up by the people. What is saved by the Society to be expended on the maintenance of additional Clergy. The Society cannot pledge itself to the present amount of expenditure in Newfoundland.”

The above is extracted from a letter addressed to me in the month of July. I was anxious to have communicated it in the first instance at the Anniversary Meeting of our Church Society, but as circumstances require my presence for a short time in England, and I shall, in consequence, be precluded from attending at the Anniversary, I have thought it right to forward it to you without more delay. I trust, however, it may be soon followed by some resolutions of our Church-Society bearing on the subject.

I confidently hope that when you have made your flock and congregation acquainted with the necessity of larger contributions for your support, you will find them willing and liberal according to their means. The advantages of maintaining the Church in the Colonies, by the contributions of her own members, were fully and feelingly explained by His Excellency Sir JOHN HARVEY at our last Anniversary. I would request you again to draw the attention of your congregation to His Excellency's strong and convincing appeal; and to refer to my letter, published on the same occasion, for the method of making collections, recommended on the advice of
not conversant with the habits of the people.

You will be pleased to know, that notwithstanding the grievous calamity which has befallen St. John's, a strong determination has been expressed to carry out the proposed plan of collections; and although little has been done in the Out-harbors; yet in a few, as Petty Harbor, Burgeo, Belloram, &c., very good commencements have been made, and in most others promises given of contribution according to their means. In several, indeed most, of the districts to the Northward, the fishery has been most unsuccessful, and in others the absence of the Clergyman through sickness, or in consequence of the change of stations, has caused a difficulty and delay. On the whole, however, I have reason to hope that the plan proposed has been regarded favorably, and, if supported by the Clergy, will be attended with good success. It is certain our Church cannot be permanently supported in this country in any other way. And of those districts which have been long settled, and have enjoyed the services of a Minister without cost or charge, surely, if the inhabitants are English and Church-people, they will say, "We know the value of CHRIST'S Holy Gospel preached to us, and CHRIST'S Blessed Sacraments administered to us, and we understand that none but lawfully ordained Ministers can perform these services for the glory of GOD, and the good of our souls; and therefore we would show our gratitude to GOD and this good Society, and our sense of the blessings we have so long enjoyed, by not merely providing for ourselves at any sacrifice, but by lending some assistance to those more destitute. We rejoice to think that by the plan marked out for us, and by such small contributions as a penny per week for each member of a family, we may not only provide for ourselves the things necessary for our souls' health, and for GOD'S worship among us, but may furnish the means of sending forth Ministers and Missionaries elsewhere; perhaps to our countrymen making settlements in distant and uncultivated lands, where as yet they are without Churches or Schools—perhaps to the poor Heathens living without hope and without GOD in the world. We know also that many of our poorest brethren at home do regularly contribute their pence to this Society for us: shall we not do likewise for ourselves?"

Three years have been allowed by the Society before the reduction, for the following reasons:—

(1.) That if any of the Clergy have cause to fear (which GOD forbid!) that their people will not make good the amounts taken off, and no longer supplied from home, they may have

sufficient time to procure employment and a maintenance (as they will easily do) in England or elsewhere

(2.) That the people may be brought to the practice of regular contributions by degrees, and all may understand the duty and necessity; which some, it is hoped, do well understand already; but it has not been sufficiently and generally explained hitherto.

(3.) That by collections now made, whatever is wanting in the erection or repairs of Churches and Parsonage-houses may be provided as far as possible; and the greater part of the future collections, if not the whole, be devoted to the support of the Clergy and their ministrations.

At the end of these three years the payments can hardly be considered voluntary; I mean, that though the Church will be closed against none, and the poor and destitute will ever be ministered to cheerfully, without cost or charge, yet others can hardly expect the visits of a Clergyman or the offices of the Church, who do not make their due and required contributions. Is this demand unreasonable or irreligious, contrary to Scripture or the practice of other Churches? What says the Apostle? "Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel." And though it will be hard and painful to appear to exact payment for services which you would gladly render, if it were possible, "without money and without price," yet you will not forget that much of your present salary is drawn from the contributions of those, many of them the poor of this world, who derive no benefit from your ministry. Which is the most painful alternative? I can see but one other resource—that of Apostles and Apostolic men, "that they might not be chargeable." How far that course would be for the credit or benefit of your congregation, they must determine. That God may prosper His work in your hands for the glory of His name and edification of His people, is the prayer of

Dear Brother,

Your affectionate friend,

And servant in CHRIST,
EDWARD NEWFOUNDLAND.

To the Revd. —

The following Address was delivered at the Annual Meeting, (15th October, 1845,) by His Excellency SIR JOHN HARVEY, the Patron of the Society: —

*My Lord Bishop and Reverend Gentlemen —
Ladies and Gentlemen: —*

I present myself at this meeting, as well for the purpose of contributing my mite in aid of its objects as of publicly manifesting the deep interest which I feel in their success.

The period appears to me to have arrived when the several Church congregations planted in the Colonies ought to come forward with zeal and unanimity to endeavor to relieve that venerable institution, to which they owe their origin and chief support, from a portion, at least, of the expenses connected with the extensive and increasing establishments which are fostered by its bounty. That this cannot be done through the occasional or periodical contributions of a comparatively small number of their more wealthy members (however liberal) is a fact which has received the fullest confirmation in the ineffectual results of these, as it were, desultory efforts, during a long course of experiment throughout the whole of the North American Colonies. Accordingly, the necessity would appear to be imposed upon us now to devise the means of meeting the impending crisis, (for that such a crisis does impend is a fact as certain as that the population of this Island is rapidly increasing,) by doing what may be found practicable towards relieving our fellow-Churchmen in the remoter parts of the Island from the sad condition in which they are at present placed—remembering that the “cry of those who are ready to perish” for lack of spiritual food—in other words, the affecting petition for Churches, for Clergymen, for Schools, and for Teachers, has resounded in the ears of our excellent Bishop during the greater part of his late progress through the Colony.

The means of meeting these just and reasonable demands ought to be supplied, and I proclaim myself of the number of those who believe that they are susceptible of being easily met—I mean without any immoderate demands, or any undue pressure upon any, even the very poorest individual of our congregation—and this by merely requiring from every adult member, as an act of conscientious duty towards God their Saviour, and their fellow-Christians, as an evidence alike of their public recognition of, and their firm attachment to, the

Church with which they profess themselves to be in communion, some trifling *annual* contribution, to be paid with the same undeviating punctuality as any other acknowledged Church-due, to such person or persons as may be appointed by the Bishop to receive it, for the creation of a "*fund*" to be administered by His Lordship, and to be applied in aid of the erection of Churches and Schools, and to provide salaries for Missionaries and Teachers, wherever they may be most needed. And I am firmly convinced that such annual contributions, however small in amount, will, if *punctually paid*, be found adequate to effect the noble objects to which it is proposed to apply them, aided as they will be by the continued bounty of the home Society, and by the contributions of the more wealthy members of the Church in this Island. Thus will be laid the foundation of that independence of *external* aid which it appears to me so essential that the Colonial Churches should use their utmost exertions to acquire and possess *within themselves*.

Reverend Gentlemen, Ladies and Gentlemen :—

I have had the less hesitation in advancing these suggestions from having the satisfaction of knowing that they are far from conflicting with the opinions entertained by our excellent and most respected Diocesan on the subject, by whom they will, I am convinced, be urged upon your consideration by arguments which, drawn as they will be, from the foundation of all truth, of all wisdom and of all knowledge, cannot but prevail.

October 15, 1845.

ST. JOHN'S, October 28, 1845.

REVEREND AND DEAR SIR :—

I have the pleasure of forwarding to you a report of the proceedings at the anniversary meeting of the Church Society, held in St. John's, on Wednesday, October 15th, together with the speech or address of His Excellency the Governor. I cannot but view these proceedings, coupled with His Excellency's most instructive and forcible remarks, as both an admonition and encouragement to attempt, at once, what I have long regarded as imperatively necessary, some systematic and

general collection, to be continued and extended, year by year, for the support of the Church in this Colony, from all her members.

The necessity, I am persuaded, is apparent to, and acknowledged by, all right-minded members of our communion, both lay and clergy; and is most truly and touchingly, though by no means fully and adequately, expressed in His Excellency's speech. The Society for the Propagation of the Gospel, on which the Church in this Colony has hitherto depended for support, is no longer able to extend and increase its bounty to us as our increasing wants demand; and it is considered, moreover, to be equally the duty and interest of the Church, in any Christian country settled and civilized, to support their own establishment, with only such extraneous aid as any new and temporary emergency may seem to justify and require. The duty is as plain and imperative (where possible) in any duty of reason or religion can be; "for," (not to multiply authorities) "even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." [1 Cor. ix. 14.] And, "Let him that is taught in the Word communicate unto him that teacheth in all good things." [Gal. vi. 6.] To which exhortation the Apostle immediately adds, to shew our interest as well as duty, "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap." [Gal. vi. 7.] And many, we know, see the like exhortations and promises of God's holy and unchangeable Word.

It only remains, therefore, to consider the possibility of supporting the Church in this Colony by the contributions of her own members.

That the means are sufficient cannot be doubted when we remember how large a portion of the merchandize and other wealth of the country is in the hands of Churchmen. Neither is there any just reason to doubt their will and liberality. All that is wanted—or what is chiefly wanted—is a proper and effective machinery. For this the Church looks to her Clergy: they must declare, they must carry it into operation. Just as in England the Clergy declare and maintain their claim to the tithes, and collect or receive them once a-year; so in this country the Missionaries must perform a similar duty—a duty not to or for themselves only, but to their people, nay, I will add, to their God and Saviour also.

The chief object, then, of this circular letter is to submit to you a plan, which, after much deliberation, has been allowed

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and approved by the Committee of the Church Society, and which I desire you to put in operation in your Mission (with such modifications as your experience may suggest) during the following year; but in such time and manner that, by the next fall, I may receive from your mission, a contribution through you, to the funds of the Church Society, at the rate of 5s. a-year, or one penny a-week, per head, from each and every Church-member, old and young. Whilst some instances will probably occur where nothing can be demanded, it is confidently hoped that from others much larger sums will be realized and returned, according to the ability wherewith God has blessed them and their yearly gains. But whatever your collection or collections may be, all must be returned to me, or the Treasurer of the Church Society.

In the disposal of the funds so created, it is proposed, in the first place, to return to each Clergyman the whole amount of the former annual contributions to his support, and to supply also the reductions which the Society for the Propagation of the Gospel may find it necessary or think it expedient to make. It is hoped that within three years that Society may be relieved to the extent of half each Clergyman's salary, including the Bishop's; and yet the amount so deducted be more than made up to all and each from our collections. So that each and every Mission will be directly concerned and interested.

In the next place, or conjointly with this adjustment of the present Clergymen's income, it is intended to send new Missionaries to several districts destitute of the ministrations of the Church and her means of Grace, especially on the Western and Southern coasts.

It must be remembered that the Society for the Propagation of the Gospel has already, in some instances, reduced the Priest's salary to £150, and it seems just that the income of those receiving the smaller amount should be made equal to that of their brethren in the same ministry.

The only worldly advantage or preferment to be conceded to one or any above others must henceforward arise from fees, residence, and glebe. These will be left undisturbed in the hands of each Missionary, only expecting of him that the Parsonage-house be kept in repair with the fences of his garden and glebe. He will be allowed, also, as heretofore, to demand and receive the customary fees. All other collections for, or payment to the Clergyman, must, at the close of this year, altogether cease.

The fund will be further applicable towards the erection of new Churches and Parsonage-houses, and any extensive repairs or alterations made necessary by accident or unavoidable decay.

No part of the collection will arise from pew-rents or assessments—all must be received directly from heads of families or individuals, who, of course, will be entitled, for their payments, severally and collectively, to the ministrations of the Clergyman and Church. The only further payment required or necessary in this behalf from the Congregation, will be for the ordinary repairs (including, of course, painting) of their Churches, with other small incidental expenses, as the salary of the Clerk or Sexton, the fires, lights, bread and wine for the Holy Sacrament, &c., which in England are provided for by Church-rates; and may in this country easily be met by quarterly collections in the Churches or by general assessment.

A Schedule has been prepared, and is herewith sent, which it is hoped will be found useful in making and recording your collection: which should be kept in duplicate, that one copy may be forwarded yearly, or as often as may be required, to me for inspection. You will, no doubt, see the advantage, if not necessity, of associating with yourself some of your influential and respectable friends and neighbors in putting this plan in operation, and making it intelligible and acceptable to the people. You may expect especially to benefit by the advice and assistance of the Merchants and Planters. Your Churchwardens of course will be associated with you in these as in all other proceedings which concern the peace and prosperity of our Zion; but you will remember that we look to you, and require it of you as a sacred duty, to direct and superintend, and make the report and return of the collection.

It is intended further that this annual payment should include the amount formerly subscribed to the School Society, so that in future those only who send children to the Schools will be required to pay directly to the support of the master. The School-room, however, should, like the Church, be kept in repair by the people, and provision made for necessary fuel. The Schoolmasters will, of course, expect to receive, through the Superintendent, the same amount as, on an average of former years, they have received.

The comfort and advantage of being asked for contributions by one party only, and he their Clergyman, will, it is believed,

be felt and acknowledged by all, and their payments must be large and liberal in proportion.

I have now only to entreat you for CHRIST's and the Church's sake, to use your endeavours, with prayers for God's help and blessing, to render this plan as general and effective as possible. You cannot feel more strongly than I do that a very laborious and irksome service will be superadded to duties already sufficiently onerous and ill-requited; but if it be, as indeed it is, for the honor of God and his Church, and the maintenance of Scriptural truth and Apostolic order in this country, I confidently expect you will not shrink from performing or attempting it. Gratitude indeed to that noble Society—which, when we devoted ourselves to the service of God in this country, came forward to supply us with things necessary and convenient for this present life, and has encouraged and supported us in all our trials and privations—gratitude for such benefits will constrain us to be diligent and self-denying in this emergency.

As far as possible, I am prepared to share with you all the unpopularity or other pain which may at first attach to this new and unexpected demand; and as you will ground your application upon the sacred principle of your *duty*, both to God and his people, so you will warn and admonish your flocks that it is their *duty* cheerfully to allow the application and answer the call; and that, for the neglect of this duty, as surely as of any other, they will bring on themselves Divine displeasure, with all its inevitable consequences—while, on the other hand, God himself has said by His Prophet, “Prove me now herewith (i. e., with tithes and offerings) if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it.” (Micah iii. x.)

Earnestly praying God to prosper in your hands this and every good work,

I remain,

Reverend and dear Sir,

Your affectionate Brother and Servant,

EDWARD NEWFOUNDLAND.

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