## THE CHURCH.

## TORONTO, SATURDAY, AUGUST 29, 1840.

We return, according to promise, to the subject of SUNDAY SCHOOLS,-having established, as we hope, the importance of sustaining them with vigour and efficiency Although it is certain that without the zealous and hearty co-operation of parents,-such as is implied in a sincere concern for the spiritual, the eternal welfare of their children,-neither great nor permanent success is to be expected from these Associations, still, we are free to assert, much more depends on the vigorous, pious, and well-directed exertions of the Teachers. Their zeal and efficiency, and the improvement to the young which will be manifest from the steady and patient discharge of their duty, will often beget in the parents of children, previously languid and indifferent on this vital subject, a degree of earnestness and therefore of cooperation never exhibited before; and may serve to alleviate, if not entirely to remove, the very evils which may have clogged and almost paralyzed their own exertions. The more barren the soil which, through the pious instrumentality of the Sunday School Teacher, can be reclaimed to fruitfulness and profit, so much higher must be the satisfaction to his own mind; so much more the honour to Him through whose blessing this happy improvement has been effected.

We must repeat our conviction that the efficiency of the Sunday School almost exclusively depends, as far as human agency is concerned, upon a proper supply of competent and zealous Teachers. Although the Clergyman of the parish is, in all instances, the ostensible head of this interesting establishment, it cannot reasonably be expected that, consistently with his other and higher occupations, he can afford to it more than a very general superintendence. The Lord's day is emphatically the day of the clergyman's heaviest and most responsible labour: it is, in this new country at least, no day of rest to him; and with regularly two, and often three full services to perform, accompanied frequently by much extraordinary duty, it is hardly fair to expect nor would it on his own part be right, that he should waste any of his physical or mental strength by an antecedent devotion of one or two of his precious hours to the harassing business of teaching. That is an office from which, on the sabbath-day, he should certainly be from which, on the sabbath-day, he should certainly be relieved; and it is unfortunate indeed if, in any community, not enough of faithful and zealous persons are to be found who will undertake its discharge without rendering the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the devotions of the sanctuary, and the attentive learning of the word of life, are interrupted, and in some degree foregone, that the deportment of thoughtless children may be terrupted, and the spiritual growth of 'babes in Christ' more effectually promoted. If these be not generous services, if these be not disinterested sacrifices, if there be dering it necessary that any portion of it should be delegated to him. It is hard that he should be compelled to expend his strength, and destroy his freshness, either of mind or body by this wearying exercise, when, amongst the company of the Lord's disciples around him, there should be, and there must be, so many competent to the performance of the duty. It cannot be that amongst the young, and the amiable, and the highly-gifted, and the pious which every community numbers, not enough should be found to uphold by their gratuitous labour the responsible and important, but not knows the worth of a soul which it cost the blood of the backwardness in undertaking them is evinced, it is, it is to be feared, a proof that the obligation has not yet been fully considered which rests upon every disciple of the Lord Jesus to "do what he can" for the extension of His kingdom, and for the everlasting welfare of those souls whom He died upon the cross to redeem.

No, we must none of us slumber nor be loiterers, when so much is to be done in the vineyard of the Lord: we must all of us be labourers there, whatever may be the product of our toil, -whether thirty, sixty, or an hundred fold. We are not to bury in the earth even the one solitary talent with which we may be entrusted, but must employ it to our Master's use, that it may by increase redound to our Master's honour. On that appalling day, when he shall come to reckon with us for our neglect and abuse of our privileges and opportunities, what shall we say when he asks us what our talent has gained? If we address him in the language of that upon our repose or interrupted our worldly enjoyments, we know the slothful servant's deserved recompence. What shall we say, when he reminds us that he was in tails of the measure. want, and hungered, and distressed, and we relieved him not? We may deny any such neglect or indifference to much as ye did it not unto the least of these-unto these little ones-ye did it not to me," we must anticipate this condemnation, "Depart from me, I know you not." The children of the Lord were perishing for lack love with their own ease and enjoyment, shrunk from the duty of imparting it: what then can they anticipate but to be rejected by that Lord, when he comes to reckon with his servants?

It is the simple principle of Christian duty by which the Sunday School Teacher should be actuated, when he goes to his interesting task of leading to the knowledge of the truth, and of instructing in the way of righteousness, the "babes in Christ." Yet there is a gratification and an honour accompanying the discharge of that duty which is thus eloquently depicted by the prelate from whom, on this subject, we have already quoted, Bishop Doane:-

"'Greater,' saith Jesus, 'hath never arisen among them that are born of women, than John the Baptist: notwithstanding, he that is least in the kingdom of heaven'—the humblest teacher of the blessed Gospel—'is greater than he.' How much greater, then, in all that constitutes true great-ness, than Socrates,—how much nobler and more elevated his position,—how much nearer God,—how much more truly the benefactor of man, the faithful and intelligent instructor of the Sunday School! From the mouth of God's appointed minister, from the solemn lessons and impressive services provided for her children by the Church, or from the sacred page of the divine, thrice blessed, life-bestowing word, he takes with pious care the lesson of salvation; and with kind looks, and words brought down to their intelligence, and gentleness that no perversity can vex, and patience that no dullness can exhaust, imparts it, 'line upon line, and precept upon precept, here a little and there a little,' even as their weakness can bear, and their ignorance understand, and their inexperience apply it, to the babes and sucklings of whom his charity takes care. And, as she sits there, in her meek Christian love, upon that low bench, an angel of mercy to those else untended lambs, queens and imperial mothers, from their high estate, might well be proud to stoop, and do that maiden reverence. And could the soul of Newton from its resting-place come back, and from its watch-tower here on earth go forth again among the stars, from the rapt contemplation of their old unfailing fires, the measure of their looks, and words brought down to their intelligence, and templation of their old unfailing fires, the measure of their orbits, and the demonstration of their laws, it might return with joy, and in the humble labours of the Sunday Schoo win glory that should outshine all his fame, and in its bless ed consequences outlast the skies on which his name i

"Like his Divine Master, it is in the house of God that the scene of the Sunday School Teacher's employment is laid, and with him he may reply to those that seek him, 'Wist ye not that I must be about my Father's business?' The 'one thing' that David desired of the Lord, and would seek after, is realized in him, 'to dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to inquire in his temple.' He finds, like him, a day there 'better than a thousand;' and in the quiet condoor-keeper, in the house of God, than to dwell in the tents of wickedness.' Like Simeon he comes, by the Spirit, unto the temple. Like Anna, she departs not from it, but in self-denial and devotion, delights to serve God there continually."

No Christian, we repeat, can suppose himself exempt from the obligation of doing something towards the advancement of Christ's kingdom upon earth, -something for the spread of Gospel truth and the inculcation of Christian principle. And let it be understood that the mere contribution of a pecuniary mite towards this holy object-a self-sacrifice with which too many are willing to be content-is not all that the Christian should feel himself called upon to yield in furtherance of the cause of Ged: while he gives freely out of the abundance wherewith God hath blessed him, he must not neglect the obligation to impart freely also from the mental and spiritual resources which the same God hath graciously vouchsafed. In regarding ourselves as "stewards" of the great householder, the King of heaven, we must consider not merely our worldly substance, but our time, our talents, our bodily strength, our mental powers, our

spiritual gifts, all at His disposal! "The office of Sunday School Teachers," says the right reverend author already quoted, "is honourable before God and before man, for the labours and sacrifices which it in-Of all human duties, theirs who teach the Sunday School, when faithfully performed, are farthest from a sine cure. They require patience, they require perseverance, they require self-denial, they involve contact with the most disagreeable persons, collision with the most unruly tempers, exposure to the most uncomfortable circumstances. and, worst of all, they are but too often-such is the way wardness of human nature—resisted, or ungratefully received. Now, to persist against all these adverse influence in the service of any good cause, would be accounted worthy of honour by all. How much more so in this, which, of all others, is freest from human observation, and least en couraged by the thought of human applause. Its duties are emphatically done in secret. The right hand scarcely knows the service of the left. It is performed in God's sight alone; and as the love of God and of souls can be the only adequate motive, so must his approbation be the sole

ward. "For be it remembered last, though far from least, as evidence of the great moral dignity of the Sunday School Teacher's office, it is, in its tenure, both voluntary and gratuitous. It is the offering of a free heart. It is the willing surrender of ease, of advantage, of enjoyment. It is the actual sacrifice of self—self-indulgence, and often of self-improvement—to the benefit and comfort of others. The improvement—to the benefit and comfort of others. The labourer upon six days in the field or in the shop, labours on the seventh in the Sunday School. The student upon that day foregoes his holdly ovaries, foregoes the relaxation of his mind, that he may be 'a teacher of righteousness.' The fair young girl turns cheerfully aside from the gay throng of her companions, to devote herself meekly and faithfully, to the instruction and improvement of the little nurslings of her pious love. And even the participation in the devotions of the sanctuary, and the attentive hearing of ot true honour and essential dignity in such duties, so erformed, then are the words unmeaning and their use on earth impossible. What can there be so excellent in human nature, what so elevated in human condition, that an office, held on such conditions, involving such considerations, occupied in such labours, shall not worthily claim its exertion—shall not irresistibly demand of Christian men, and Christian women, as they love God and human souls, its

All this and more, the real and conscientious Christian will do for the sake of Him who died for him. He very burdensome duties of a Sunday School. If any Son of God to redeem; and ransomed himself from the curse of sin by the same precious offering, he will feel himself at the disposal of his Lord; ready to endure any sacrifice and to undergo any toil, to serve the cause of Him with the price of whose blood he is bought.

We have already said much on the importance of the Sunday School and the duties of its teachers; but we have not yet exhausted the subject. Some further remarks of a more practical character may be profitably offered; but these must be postponed to another oppor-

The late arrivals from England, furnishing us with intelligence to the 3d of the present month, communicate what we may regard as the settlement of the CLERGY RESERVE QUESTION. As the Bill before the Imperial Legislature has been framed, in a great degree, upon propositions made by the Archbishop of Canterbury and others of the highest authorites of the Estaslothful servant who called him a hard master,—be- blished Church, and as in that shape it has finally passed cause, perchance, employment in his service broke in the House of Commons, we cannot anticipate any serious opposition to it in the Lords,-nothing more, in short, than possibly a modification of some of the minor de-

We stated a couple of weeks since the substance of this Bill for the final adjustment of a tedious and hahim personally; but when he shall answer us, "Foras- rassing question; and although we are still at variance with some erroneous principles embodied in that measure, -a permission, in the first place, to alienate to secular purposes what had been solemnly consecrated to the service of God, and the partial repudiation of what, of knowledge; and his professed disciples, too much in as conscientious Christians and sound British subjects, we shall ever feel bound to contend for, namely, the principle of an Established Church,—yet it manifests a better respect for the interests and dignity of the Church of England than was at first contemplated, and so far

we are thankful. As it is, we shall countenance no new agitation upon the subject; but, as in the case of the Union of the Provinces, shall religiously strive to make the most of a defective measure. We know that there are unsettled spirits amongst us who will profess dissatisfaction with this adjustment of the question: the rise and progress of the whole dispute upon the Reserves would fully prepare us for the most unchristian ebullitions of their discontent. The infidel spirit that desires the appropriation of a sacred property to worldly uses, will scarcely welcome a settlement of the question which disappoints his favourite wish: the republican leveller will be chagrined at a disposition of this property which respects the pre-eminence of the English National Church, and which reveals a still unquenched regard for the glorious Constitution of the country: the seekers of self-aggrandizement will be mortified that even the arithmetical rules of equity have been adhered to in the distribution of what it was hoped would be common spoil. The spirit of Christianity was designed to convert, not to conciliate such tempers as these,-to cause them to cast away their perverseness and their pride, -and to bid them accept as a boon what they could never claim as a

Were we to adhere to the strictness of the claims which might be offered by the Church of England upon the mere ground of arithmetical computation, we should discover that less has been awarded to her than even upon that principle she might fairly contend for. Her members in this Province, in comparison with the bona fide adherents of the National Church of Scotland, are at least as two to one; and the annexation of all that could be included in the term Presbyterian,-enrolling under that capacious name a large body of persons who never had, either from nationality or correspondence of usage and discipline, the slightest connexion with that Establishment,—did not suffice to raise their number to an equality with that of the professed adherents of the Church of England. Moreover as the thirty or forty thousand persons who announce themselves as of no religious persuasion, belong properly to the care of the Established Church, if it should be asked of them to which of the National Establishments they would be furnished even by the angry discussions upon the Clergy Reserves, to prove that a very large majority would of his judicial functions; but in intriguing in England against

But this is not the way in which to dispose equitably of the question of numbers. The present population of a Colony, -in disposing of an abstract principle such as is clearly implied in the peculiar claims of the Church of Scotland,-is not fairly to be taken as the basis upon which a distribution of ecclesiastical revenue is to be founded. This revenue, admitting for argument's sake the propriety of individual claims, -can never be considered as solely the property of the existing inhabitants of a Colony, but the property conjointly of their fellow-subjects in the Mother Country. The Colony of Upper Canada is, at present, but thinly inhabited; and it is but just to anticipate its future replenishment by a proportionate emigration from all religious classes in the United Kingdom. Now, if Protestant Episcopalians in the United Kingdom are as 14 is to 3, it is manifest that the same proportion should in equity be maintained in the allotment of ecclesiastical revenue to those bodies respectively. If this manner of computation, so reasonable and equitable in itself, should have escaped Lord John Russell in introducing his amended Bill, we are very sure that, as respects the Churches of England and Scotland, such was the principle of computation which actuated the advisers of that noble Lord on behalf of the English Establishment, and the reasonableness of that principle, we feel persuaded, was immediately acceded to by the authorities of the Church of Scotland upon the spot. If on the part of the Church of England that principle was not contended for to its fullest extent, it is but a characteristic of her usual forbearance and generosity, and a proof of what Sir Robert Peel asserted in the Commons that, in the adjustment of this question, "she was not governed by a rigid adherence to her own interests."

We regret to perceive some manifestations of discontent at this distribution by our respected contemporary of the Montreal Gazette: we cannot, however, but believe that he will, upon reflection, admit the justice and the reasonableness of the views we have advanced,accept the right hand of reconciliation which, upon this question, we now freely proffer to him, -and consent with us that, the Bill having become the law of the land, its further discussion shall be abandoned for ever!

We are glad to participate with our esteemed contemporary of the Kingston Chronicle in the belief that His Excellency the Governor General sincerely desires the prosperity of these fine Provinces; and that however much he may possibly err in judgment as to the best means of advancing their real and permanent interests, the happiness and welfare of their people is amongst the best cherished wishes of his heart. This we can believe; and the belief receives some confirmation from Scotia and New Brunswick, -marked, we are free to admit, by admirable tact and prudence. When we discern in our public men a conscientious desire to uphold the noble fabric of our country's Constitution,-to cherish its loyal and honest upholders, and mildly but resolutely to subdue its insubordinate opponents,when, above all, we perceive a determination on their part to proceed in the fear of God, and with that reverence for the King of kings which the whole framework of our Christian Government implies, we shall always be found to yield to them our humble, but most hearty support. We shall be glad to feel that we have erred in doubting the existence in Lis Excellency of all these great principles of action; and certainly the reception accorded to him lately by our truly loyal fellow-subjects in Kingston has, with other arcumstances, contributed not a little to remove any supicion that the views of our able Governor General are not, in every particular, conservative of the great principles of our monarchical and religious Constitution. We are advocates certainly for according to him the mos fair and indulgent trial under the new and important feature in our political state which the Union of the Provinces has produced.

It is with unfeigned pleasure that we copy from our esteemed contemporary of the Montreal Gazette the following brief, but satisfactory acknowledgment of the merit, talent, and unwearied perseverance of the Chief porary is the more valuable, becau differing, as he does, with Chef Justice Robinson in his opinions on the re-union of the Canadas, of which measure our contemporary has always been a zealous advocate—it reflects great credit on his discrimination and generosity. Would that, in the expression of political sentiments, an example so laudable were universally

"It would have been seen from our last, that Her Majesty has been pleased to confer the bonour of a Baronetey upon the Chief Justice of this Province, which we look upon as a strong proof of the deep interest which the Imperial Government now very properly takes in the affairs of these Provinces, and the attention paid by the Home authorities to the public servants of the Crown, who may be instrumental in promoting the happiness of the country. Whatever may be the merits in this respect of Sir James Stuart, it can be no disparagement of them whatever to add, that they connot surpass those of the Chief Justice of Upper Canada, whose life has been devoted to the public service, and whose great abilities and devotion to the public good, justly entitle him to any honours that may be conferred upon him by a gracious Sovereign. We therefore trust, that though Chief Justice Robinson has differed with Her Majesty's Ministers on the important subject of the Union, the feelings of the hour will be magnanimously, forgotten, especially as that ment now very properly takes in the affairs of these Prohour will be magnanimously forgotten, especially as that measure has now been carried, and that a meritorious public officer, though a conscientious opponent on one point, will not entirely be overlooked in a solicitude to do justice to the

none of which are susceptible of proof—can neither injure the enviable reputation Mr. Robinson has deservedly acquired, nor detract from the commendation due to the good sense and candour of his more generous contemporary.

"We certainly did not expect to find that the particular occasion of the late merited elevation of our distinguished countryman, Sir James Stuart, would have been seized by a contemporary, a warm interested advocate of the Re-union of the Provinces, to point attention to the "claims" of Mr. Robinson, the Chief Justice of Upper Canada, to the same hopour, for cartainly a contemporary for cartainly and contemporary for cartainly and contemporary for cartainly a contemporary for cartainly and contemporary for ca honour; for certainly a more inappropriate opportunity could scarcely have been found. "God preserve me from my friends," Mr. Romyson may well exclaim, and we doubt not that the well-known tact and adroitness of the learned gentleman will at once prompt the exclamation.

"For the legal attainments of this Magistrate, we entertain the most sincere respect, as we do for his private character; but we see in him the head and front of a faction, fortunately in its last agonies,—a faction whose violence and monopolizing spirit has, in our conscientious belief, done more than grounds which can recommend him to the Crown for honour, or to the people as a fit object for its favour?

prefer the spiritual oversight of the Church of England. the declared wishes and opinions of the Legislature and People of Upper Canada; and when intrigues failed, in concocting that lengthy appeal to the public which was so well disposed of by the quiet sneer of Sir Romert Peel, the head of the party upon which he has tried to fix himself, but by which he is repudiated, "that much as his opinion was to be respected, he had produced seven alternatives to the Union each more absurd than the other."

"Are these grounds for favour with the Crown? We humbly trust that they will not be found to be so; and we would venture to offer as a word of advice to the Chief Justice and his friends, that for the present at least the less he comes before the public in any capacity but that of a Judge the better. Our "magnanimity," whatever may be thought of it by our contemporary, can go no further.

The causes that led to Mr. Robinson's visit to England,—the manner in which he employed his time while in that country—the disinterested nature of his unceasing exertions-and the purity of his motives, are all so well known, that it would be wholly unnecessary to dilate upon them again, for the experience of years has furnished unquestionable evidence-too strong for the violence of our contemporary to shake—that the Chief Justice of Upper Canada can never be actuated by other than conscientious impressions, and an undeviating adherence to principle. No public officer, however unimpeachable may be his integrity, can guard his conduct from the misrepresentation of malicious enemies; we cannot, then, expect that a gentleman, occupying so lofty a position, possessing attainments so conspicuous, and so firm in his advocacy of truth and justice, as Mr. Robinson, can silence the tongues of envious foes. As long as he continues to express his disapprobation of the doctrine of expediency and dishonourable conciliation, which, unfortunately, finds in the present day too many defenders, he will doubtless be exposed to slanderous imputations, but, possessing the esteem and affection of his unprejudiced fellow-countrymen, to these he will always be impregnable.

We perceive with great joy, and gratitude to a beneficent Providence, that, throughout the whole Province, the labours of the husbandman have been eminently successful. Every day brings us gratifying accounts of the large crops, the excellence of the harvest, and the favourableness of the weather. The narmer considers the fatigue incurred in tilling the earth fully repaid by its fertility, and forgets his past toil in the present abundance. How should we all, in enjoying so many blessings, teach ourselves to look up to the source from whence they proceed, and how deeply thankful should we be to the merciful God who heaps them, with an unsparing hand, on our undeserving heads! Surely, when we possess so many unmerited benefits, there is no cause for discontent! and yet how great is the number of those who are discontented! We are always assiduous an observation of his Excellency's conduct in Nova in discovering the disadvantages we labour under, but are blind to the good we enjoy; and instead of rendering conducive to our happiness the mercies of a bountiful Deity, we frequently use them to embitter the unpleasant potion that every man is condemned to drink. The miseries of the present life would indeed be greatly alleviated, were we to discard a foolish aspiration after things beyond our reach, and learn, with the Apostle of Christ, in whatsoever state we may be placed, therewith to be content.

Our numerous readers at Niagara must not suppose that, as far as we are concerned, they were meant to be reflected upon by the insertion in our last of the communication signed "Infra Dig," or by the remarks with which its publication was accompanied. By some inadvertence, the communication in question had not been submitted to the highest editorial authority in the conduct of this journal, and the few remarks alluded to were penned by the individual who authorized its publication. Both were well-meant; though we think that the advocacy of any particular show or state in the journies of our Bishops is scarcely judicious; while any exhibition of worldly pomp would by none be more strongly Bishops themselves. We can understand that the animadversions which have been published were directed mainly against a seeming indifference to the dignity of station and the sacredness of a high Christian office, at a time when the due respect would have been so natural and propers and not against any culpable pegligance or full provision.

I awrully appropriated to maintain it.

"8. Because this charge on property does not preclude the use of voluntary means; while the abolition of the charge would wither additional means of national contribution for the supply of places of public worship, which are already far inadequate to five wants of our people,—notwithstanding the noble voluntary efforts of both Churchmen and Dissenters, in addition to the lawdiscountenanced than by our excellent and beloved Justice of Upper Canada. The praise of our contem- a time when the due respect would have been so natural and proper; and not against any culpable negliger the part of those who would naturally be the foremost in tendering such an evidence of their veneration and esteem. The latter imputation, if meant to be conveyed, would be entirely disproved by the excellent address presented to his Lordship by the members of the Church at Niagara, and the affectionate reply which it

> and interesting, it promises to be a respectable and useful periodical.

It is our intention to commence next week the publication of the Union Bill entire, as it is a subject of too much historical importance not to be furnished to our readers in detail.

Bishop of Toronto from his tour through the Eastern to alter his intention. With this dignified manifestation of esteem towards the most distinguished politician in British North America, emanating too from a political opponent, we would contrast the ungenerous and unfounded attack of our contemporary of the Montreal Courier; an attack as impotent with respect to the individual assailed, as it is highly discreditable to the writer. His assertions— trouble, they would be pleased to regard the present as

1840, Sept. 7, Monday, Wellington Square, at 11 A. M. 8, Tuesday, Hamilton, 11 A. M. "Barton, 3 P. M. 9, Wednesday, Dundas, 11 A. M.

" Ancaster, 3 P. M. 11, Friday, Guelph, 11 A. M.

12, Saturday, Galt, 11 A. M. 13, Sunday, Paris, 11 A. M.

14, Monday, Brantford, 11 A. M.
" Mohawh Village, 3 P. M.

15, Tuesday, Tuscarora Village, 11 A. M.

16, Wednesday, Cayuga Village, 11 A. M. 18, Friday, Woodhouse, 11 A. M.

20, Sunday, Ingersoll Village, Oxford, 11

A. M. 21, Monday, London, 1st Church, 11 A. M.

do. 2nd Church, 3 P. M.

22, Tuesday, St. Thomas, 1 P. M. 23, Wednesday, Dunwich, 11 A. M.

25, Friday, Delaware, 11 A. M. 26, Saturday, Adelaide, 11 A. M.

27, Sunday, Warwick, 11 A. M.

29, Tuesday, Chatham, 11 A. M. 30, Wednesday, Sandwich, 11 A. M.

Oct. 1, Thursday, Amherstburg, 11 A. M. 2, Friday, Colchester, 11 A. M. - Goderich, --

(From the Manchester Courier.)

## ROCHDALE CHURCH-RATE.

ECCLESIASTICAL INTELLIGENCE.

Yesterday week, a meeting of rate-payers of the parish of Rochdale was held at the Parish Church, to consider the propriety of making a church-rate for the current year. The Rev. Dr. Molesworth, the Vicar, took the chair; and opened the business in the

"Before I proceed to the business of the day, I feel it incumbent on me to notice a proposal, which was made to me by Mr. Littlewood and Mr. Petrie, to this effect, that certain parties would consent to the laying of a rate, provided that it was understood that the term 'optional' shoul I be annexed to the papers delivered in by the collector. I am desirous, in the first instance, to offer my public acknowledgments and thanks to those gentlemen for their expressions of personal kindness, and for the candour and good temper with which they discussed the subject; and Mr. Littlegood temper with which they discussed the subject; and Mr. Little-wood, in his note addressed to me this morning, has given me rea-son to hope they did not perceive, on my part, any want of desire to receive them in the same spirit. I consider it, moreover due to them, to the importance of the subject, and to the parishioners at large, that I should not merely answer, 'I cannot assent to your proposal,' but should frankly state some of my principal reasons. I have written these reasons lest, in the inadvertence of public speaking, I might express myself indistinctly, and be liable to be sunderstood or misrepresented.

"These gentlemen offered me certainly tempting inducements, in the confidence they felt, and the experience which, they said, had proved the beneficial operations of this plan in some places. I will not raise a question upon this point, because the reasons I shall have to submit do not depend on the probability of success or failure of that plan. Neither will I urge the strong objections which I could make to the voluntary system, because that course might give pain, and raise discussions foreign to the object of the

"I CANNOT THEREFORE ADOPT THE PROPOSAL,

"1. Because to lay a rate and then make the collection optional would be a contradiction in terms—to build with one hand, and pull down with the other.

"2. Because I believe and preach unreserved and unequivocal obedience to the law to be a christian duty; and cannot, therefore, consistently be a party to any evasion of that obedience, or to make public law bend to private opinion.

"3. Because the plain and acknowledged intention of the law (however easy it may be, from the imperfections of its provisions for carrying out that intention, to evade or obstruct it) is—that the or the decent performance of Divine Service. Consequently, to consent to the proposed measure would be to consent to a quibble, to facilitate disobedience or evasion of that law which as Christians we are bound to obey while it is law.

"4. Because I cannot surrender the principle that a religious national establishment, for ever set aside for national use, ought to be maintained upon the same footing as every other national establishment—whether civil or military—scientific or useful, by a general and equal charge upon the property of the nation.

"5. Because, while the proposal made requires of me the public surrender of those principles of Christian and national duty, the payment of the rate does not call for any such sacrifice or principle on the part of those who are favourable to the voluntary system. They may pay the rates, not because they give up their own animing but because they give up their system. They may pay the rates, not because they give up their own opinion, but because it is the law of the land; and as Christians they feel it their duty to obey it, and not set up their private opinion against it, so long as it shall continue law.

"6. Because church-rate is a charge not upon persons but upon property; not a tax recently put upon those who separated from the Church, but a charge annexed long before such separation took place, from time immemorial, to property generally—pressing equally, in proportion to the value of rateable property—not making him who has much and him who has little pay alike; but the larger property pay more, and the smaller less. larger property pay more, and the smaller less.

"7. Because, I have never seen any Scriptural reason offered, in "7. Because, I have never seen any Scriptural reason offered, in which it could be made a matter of conscience not to pay it. If I purchased, rented, or inherited property in Turkey, which from time immemorial had been subject to a lawful charge, for the service and maintenance of a Mahometan mosque, I should offer so much less purchase money or rent, or think the property of so much less value in proportion to the amount of this charge; but I should never think that there was any conscience in withholding the payment of a charge, to which my property was subject, because I am not a Mahometan. I need hardly observe that this reasoning would apply more strongly, if possible, if the place for which my property was charged happened to be a place of worship for Christians, from whom I differed only in some points, but with whom I agreed on many important points, especially that the Bible is the word of God, and Christ Jesus the only name whereby we may be saved. This view of the liability of property would not be may be saved. This view of the liability of property would not be affected by the circumstance of my having, as an individual, to contribute to a place of worship entirely suited to my views. It might be an inconvenience to me that I could not use the public place of worship, but no reason for my withholding what had been lawfully appropriated to we include the weight of the public place. lawfully appropriated to maintain it.

"9. Because any such concession of mine would be un my brother Clergy and Churchmen, in other parts of the king-dom, where I am well satisfied that the plan proposed must be an utter failure; and, if attempted, would be injurious to the religious interests of the whole community. I should be purchasing popu-larity to myself, and a hollow truce, at the expense of increasing their difficulties, and of undermining the religious advantages of the whole nation.

We have received the first number of The Wesleyan, a religious paper which is to be published semi-monthly at Montreal, under the auspices of a Committee in connection with the religious body which its name denotes. From the character of its selections, which are varied in the whole nation.

"Upon these grounds, I find myself compelled to object to the proposal of Mr. Littlewood and Mr. Petrie, great as may be the proposal of Mr. Littlewood and Mr. Petrie, great as m terms upon which, as a fellow-man, and especially as a minister of the Gospel, I ought to desire to live with my neighbours.

"None can more earnestly thirst for peace, and union, than I do. Most gladly would I carn your good opinion—but not by a course, by which I fifink that I should probably not long retain it, and know that I should certainly not deserve it, viz., by doing that which I am convinced in the course of present that which I am convinced is wrong, for the sake of present expediency and popularity. I will gain you by an honest straight forward course, or not at all. Your favour, upon other terms, would not be on your part worth with the convergence worth would not be, on your part, worth giving, nor on mine, worth receiving. Mr. Littlewood has frankly stated his intention of moving an amendment to the receiving an amendment to the receiv We are happy to announce the return of the Lord shop of Toronto from his tour through the Eastern

"If I cannot convince you of the correctness of my views of

"The highly respectable character of the church-wardens appointed, and the amount of the rate, will satisfy you that no abuse is intended. I shall leave the matter to the consideration of all parties, hoping that product in a consideration of all parties. of all parties, hoping that moderation and good feeling will prevail over party spirit, and even induce some sacrifices of the stiffness of opinion, to the general good. I beg pardon for having taken up so much time and then taken up so much time, and thank you for your patient attention.

"I will now proceed to the actual business of the meeting, by calling on Mr. Brierley to lay before you the rate for which he and his colleagues intend to apply to this vestry."

A rate of a half-penny in the pound was then moved by Mr. Brierley, the Vicar's warden; and after a long discussion, the question was put; and the show of hands was declared to be in favour of the rate. A poll was then demanded on the other side, and was fixed to commence at 12 o'clock on Monday, and to be continued every day until Friday, from 12 o'clock to 5 o'clock each day. The following is the final result:—

For the ungratifying result of this contest the Conservatives of the parish of Rochdale may thank their own supineness. Had the example of timely and unceasing exertions, so nobly set by Manchester, been followed, a different result would doubtless have the constant of ensued. But the grand mistake was committed of leading that bulk of the voters to poll on the last day; and we are assured that hundreds of pro-rate voters were unable to gain access to the polling place. So great was the pressure that a wall was thrown down, and one man severely injured; and had it not been for the exertions of the county rediction. exertions of the county police, greater damage would have been done. The number of the anti-rate voters, yesterday, were largely spoiled, if not reciple and property spoiled if not reciple and property spoiled. largely swelled, if not mainly composed, by strong enforcement of the hands of Messrs. Fielden, who poured in by the four o'clock train, from Bacup and Todmorden, others being conveyed in waggons; while the votes for the rate consisted chiefly of Rochdale men. The result will no doubt be set right by a scruting.