

ted in their ears, that we never considered the Voluntary principle, as operating in the dissenting portion of the community alone, as sufficient to supply the whole country with the bread of life; but that we could not distrust it did we see it adopted and acted on in earnest by the entire Christian population—by all that love Christ and love souls. O, Sir! it does one's heart good to see how admirably they are proving our point for us. We had little idea that such a proof—a proof so practical and so clenching—was so near at hand. We had had it, indeed, to a certain extent, in the Church Extension scheme. But the present is going far beyond that. And when the two are taken together, they must force the fulness of conviction on the most incredulous and distrustful. I have no doubt that our brethren, when they are once fairly out, will feel and relish the sweets of liberty. They will become, in the true legitimate Bible sense of the designation (for such a sense there is,) *free thinkers*. Free thought is expansive thought. One lesson they have already begun to learn, and they have shown themselves most apt and forward pupils, the efficiency of the Voluntary principle. And I trust, when they come to throw themselves on the love of their Master and the love of his people, instead of legal bonds and Court of Session, or Court of Teinds, pleas of augmentation; they will learn it still better, and retain it, and act upon it, and recommend it; satisfied that in this, as in every thing else, Christ's way is the best way. And then there is a lesson, a most important one—one inseparably connected with the true prosperity—nay, with the vitality—of the Church of Christ—a lesson which they could never effectually, or to any really practical purpose, learn in their present connexion, inasmuch as the very constitution of an Establishment, to a great degree, precludes its application—I refer to *purity of communion*. On this point, they will pardon me for saying; that they have necessarily much to learn, or rather, I should say, to unlearn. It may be sometime before long-confirmed habits of thought and action are fully overcome. But they will learn that the true spirituality of the Church must be sought, not in mere freedom from civil interference with her proceedings, but from the *spirituality of her members*. They will learn the lesson of what is meant by the words of their and our Master, "My kingdom is not of this world," when they have separated themselves from their associating with those kingdoms.—And in proportion as they learn this, and act upon the lesson, the Church of the living God amongst us will become increasingly what it ought to be. Its growing purity will be its growing strength and its growing glory, and it will advance, under the banner of the Captain of salvation, conquering and to conquer, until all the enchanting visions of prophecy shall have become blessed and permanent realities. When our beloved friends and brethren have once drawn breath amid the air of freedom, on the hills of Zion—those hills where its healthful breezes are not intercepted in their course, and their free circulation prevented by the lofty monuments of their State protection—they will unite cordially, heart in heart and hand in hand, with the rest of Christ's freedom—they are already giving delightful indications of this spirit; and then we shall have—it may be even an extending Con-

gregational Union, but, at all events, an extending Christian Union composed of faithful men of all denominations, not indeed merging and making light of aught that they respectively believe to be their common Master's mind and will, but notwithstanding their difference, loving as brethren, and in the fervour and zeal of this brotherly love, "striving together for the faith of the Gospel," and for the advancement of these interests that are common to them all. In the marches of Israel in the wilderness, all the tribes had their several banners; but they were all one people, one host, with a common symbol of their union, around which they kept their regular order. Thus may the various sections of the Christian host have their respective standards, or rather let me say, their respective *atmospheric* bearings, in miniature dimensions, in the interior corner of the one great general standard which they all agree to follow; and on that standard, as it streams and flutters on the winds of heaven, let there appear—large, and legible to the whole world—"Glory to God in the highest, and on earth peace, good-will towards men!" (The reverend doctor was repeatedly and enthusiastically cheered during the delivery of his speech.)

At the conclusion of Dr. Wardlaw's address, Mr. Campbell of Montrose, and Mr. Watson, the Secretary of the Union, who were successively to follow him, declined doing so, as the night was far gone; and the proceedings were wound up by the audience joining in singing the following hymn:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all!

Oh! that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all!

Dr. Wardlaw then pronounced the blessing, and the meeting separated.

RELATIVE NUMBERS OF ENGLISH DISSENTERS.

The discussions now going on, both in and out of Parliament, relative to the obnoxious "Factories Bill" of Sir James Graham, one object of which is to throw the religious education of the poor entirely into the hands of the established clergy, are eliciting much valuable information as to the ecclesiastical statistics of the parent country. We select from a long paper in the *Patriot* of April 27, the following particulars:—

A Parliamentary Return in 1812, showed that, in 1,881 parishes containing a population of 1,000 persons and upwards, there were 2,533 Churches and Chapels belonging to the