

to give it a fair trial, and I am sure I shall give it all the justice in my power, by drawing forth its resources and its capacities to the utmost.—(Laughter and cheers.)—The way to give it a fair trial is to try how much it will yield, when all just influences are brought fairly to bear upon it; and in justice to the question,—in justice to Voluntaryism,—I must say that for a good many years we knocked at the door of Government with a view to receive aid from them to carry the gospel to the humblest and lowest classes of the country, and were there exposed to all the biddings with which we are so familiar in the market; we were cheapened down to the lowest possible amount,—we were asked, would £10,000 do you? and the result is that we got nothing at all. (Renewed laughter.) We have since tried the Voluntary principle; and, in as few months as we before negotiated years with the Government, Voluntaryism has made this demonstration, that it has given us £360,000.—(Loud cheers.)—so that she has begun well; and it is my fervent hope that she will end well. We are now in the thick of the experiment,—we will do it all the justice we can; and nothing will delight me more. I don't want to use scholastic phrases.—I might speak of the difference of voluntaryism *ab extra* as distinguished from Voluntaryism *ab intra*, and by the help of that definition I might perhaps defend my own consistency. (Laughter and cheers.) But I don't want to make use of those scholastic distinctions: I truly wish Voluntaryism to open upon us all her fountain-heads, whether *ab extra* or *ab intra*. (Continued laughter.) This reminds me of the story of the well-digger, who succeeded so amply in obtaining water that he made a narrow escape from drowning in the abundant rushing of the streams which he had evolved from their hiding places.—(laughter.)—and so I say, in perfect honesty, that if I lay favourite system, the Establishment system which I advocate,—if it should concur, it may be in the semblance, nay, even the reality of defeat, and refutation, I should heartily rejoice if Voluntaryism should play upon us in all directions. I would be heartily glad, even though it should make such a demonstration of its excellence and power as wellnigh to submerge myself, and utterly to overwhelm my argument. (Cheers and laughter.) I say of Voluntaryism, bring it to the test—try if it can overtake the wants of the thousands and tens of thousands who are now utterly beyond the pale of the ordinances of the gospel, and strangers to the habits and decencies of a Christian land. To this test we appeal; and I shall be happy if the appeal prove so successful that you could overtake this destination. But suppose it could not, and that the Government were to say here is £100,000, do what you like with it; we shall no more meddle with your distribution of it, or think we have a claim to do so, than we meddle, or think we have a right to meddle, with the *regnum donum* of Ireland. What then? I do not mean to make any avowal on the subject; but I am certainly not prepared to say that I would refuse it; but I repeat it that it is futile to make a question as to what we would say to this offer, which is never likely to be made to us. The subject is now submitted to the evolutions of experience; and my wish and prayer is, that the question may be superseded and anticipated by the liberal supplies

of the Christian public, to carry out the great object of the furnishing a sound Christian education to one and all of the community. (Loud and protracted cheering.)

DISSENTERS IN GREAT BRITAIN.

A correspondent of the Southern Churchman, now in England, gives the following account of the position taken by the Dissenting Churches in promoting the interests of religion both at home and abroad:

"The longer the subject engages my thoughts the more difficult does the task appear of giving any thing like a satisfactory sketch of the state of the English Church. Will you pardon me if I defer this topic, until I shall have had a fuller and fairer opportunity of forming a judgment on a sufficiently deliberate consideration? Accept instead, a few remarks on the case of the English dissenters.

"I know you have on your side of the water many whose opinions and habits and connexions, lead them to plead the cause of the English Church against the dissenters. It is but fair that some one should be found—I will not say to be the dissenter's advocate, for such I do not mean to be, but—to state some simple naked truths with regard to them, and thus to put such as are interested in this question, in possession of the materials for forming something like a fair and candid judgment.

"In London, the 'City Mission' is, with a very, very small exception, supported by Dissenters. The same is true of the 'Christian Instruction Society,' which aims especially to influence that important class—the thinking men among the mechanics and smaller tradespeople. For China, the 'London Missionary Society' has bestirred itself first; nor should we forget that Morrison and Milne, agents of this same society, were the (dissenting) translators of the Chinese Bible. The first, and the only, certainly the best, instruction for the improvement of Sunday School teachers, is actually, though not necessarily, sustained by dissenters. In their Sunday Schools they approach much nearer than the Church does to the American system of gathering in the children of all classes without distinction of rank. In many parts of England, notwithstanding the establishment, (the grand argument for which is that it provides for the destitute,) the only ministrations are such as the dissenters provide.

"How long," I asked a clerical friend, who was lamenting to me the hindrance he found from dissent in his district—"how long has your church been built?" "Four years," was the answer. "And how long have the dissenters had a meeting house here?" With a preliminary glance, which told that he saw the natural inference, "out of the corner of the eye," he replied, "Forty."

"These are the facts which, in the course of a few weeks, have struck a casual observer,