

send his cart's horse with his letters.— [Hear, hear, and loud continued laughter.] He should now proceed, with the permission of the meeting, to lay before them some specimens of the working of the voluntary system; and first, he might refer to the opinion of the Rev. Mr. James, a dissenting clergyman at Birmingham, as expressed in a periodical of which he had the management. Mr. James said, "the members of dissenting churches love their minister dearly with their lips, but hate him cordially with their pockets." [Hear, hear.] This was the pithiest exposition of the voluntary system which he had ever read in such a publication. The voluntary system which disdained the use of creeds, confessions, or articles of faith, was sure to land its blinded adherents in the withering errors of unitarianism, or the equally abominable heresies of the church of Rome.— Many churches, founded by Nonconformists for the inculcation of the pure protestant faith, were now the very places where God was blasphemed, and his word was perverted. [Hear, hear.] He would now take the liberty of reading some extracts from a pamphlet published by the Rev. Mr. Lorimer, of Glasgow, tending to show the working of the voluntary system in America. "The following extracts were from the proceedings of the general Association of Connecticut:—"In taking a general view of this subject, we find many things to lament, and must on the whole present a less favourable and animating account than was given the last year. Many great revivals which then existed particularly in the north-western part of the state, have ceased, some errors have been zealously propagated, and some vices, which had been checked in preceding years, are now increasing. The holy Sabbath and ordinances of the Lord are by many neglected and by others profaned, the benefits of Providence perverted, and divers sins to an alarming degree are prevalent. These evils illustrate the justice of God in the public judgments we have experienced. We have to regret the diminution of an unusual number of ministers from the people of their charge; and also deeply to deplore the removal of some of the best and greatest men from the service of the church on earth.— The state of religion in Massachusetts would be shown by the following passage from a sermon preached at the formation of a domestic missionary society in that district, by the Rev. Mr. Keen:—"Within the limits of Massachusetts Proper are churches destitute of a spiritual guide, congregations sinking under the influence of error, towns and parishes where the Sabbath is exiled, and the benign influence of gospel of finances is a stranger. From all these places we hear the Macedonian cry, 'come and help us. The whole number of destitute churches is fifty-seven. Ah, brethren, in the very region where our forefathers lauded we find enfeebled and needy churches. Let not the place, endeared by so many recollections become desolate and waste. Let not the shore upon which civil and religious freedom erected her standard, and from which the incense of devotion first rose to heaven testify against the ingratitude and infidelity of their descendants." The condition of religion in this district was still more forcibly illustrated by a sermon preached by the Rev. Dr. Codman in support of home missions. "Even in our own commonwealth he said, which is better provided with religious instruction than any part of New England, unless it be our sister state of Connecticut, there are upwards of forty churches which need the charitable assistance of the religious public. Without this aid they are unable to support the regular and stated maintenance of public worship, and must become a prey either to unwholesome divisions, or, what is infinitely worse, to open infidelity. It is difficult for us, who perhaps have scarcely known a sabbath pass without the regular worship of God—who have been in the habit of seeing the doors of God's house opened from week to week to receive the listening congregation—to realise and feel for the situation of those whose sanctuary in which their fathers worshipped, has been closed for months if not for years, and is only opened for the service of an itinerant missionary, by whom some benevolent association has sent the bread of life." The following extract from the first report of the united Domestic Missionary Society would tend to show the religious condition of the State of New York:—"The instances are very numerous of places hitherto without settled pastors, where the population, the transient and injudicious labours of servants of different denominations, has been divided into several sects, neither of which alone is able to support a minister.— general, their condition in this respect was less and less promising by the lapse of time, and instead of being bettered, is doubtfully rendered worse. Many such cases there are in this state, comprising instances enough for a large congregation, I wealth enough to sustain the expenses public worship, without hardship to any are the people have been so many years accustomed only to occasional preaching, have grown so confirmed in their sectarian preferences, or so ignorant of the substance of religion, and indifferent to it, that

they cannot now be brought to make any exertion for the support of a minister, nor easily induced to hear one if sent to them in charity. The committee feel warranted, from information which they have obtained upon this subject, in saying, in particular, of some considerable districts of this state, that it is less practicable now to settle ministers than what it was many years ago, notwithstanding that the population has very much increased." He might read a number of additional statements corroborating those which he had already brought forward, but these were sufficient to demonstrate that in America, where the voluntary system was supposed to flourish, and to shed its benign influence over happy vallies and the fertile banks of gigantic rivers, it had most signally and satisfactorily failed. [Hear, hear, and cheering.] And if there was one voice that rose more urgent than another, borne alike through the provinces of America and across the billows of the Atlantic, it was this—that the voluntary principle was utterly inadequate to the ends which it proposed to attain, and that the want of an established church was universally felt in the United States. [Great cheering.] Let them turn to London, their own favoured city, and they would find that, by the admission of the Rev. Mr. Harris, himself a voluntary, and the author of a book called *Mammam*, written to defend that system, there were 650,000 souls in this metropolis who could find no accommodation in any place of worship. [Hear, hear.] Here the established church had failed in supplying religious instruction to the whole community, because a greedy ministry, as he would take leave to call them, refused to grant funds for its support for building churches, and maintaining their pastors; but the voluntary principle had failed in America, in the very hey-day of its strength. [Cheers.] He would not go into the Scripture argument, for that was more suited to the pulpit than the platform, but he would maintain that it was no political controversy in which they were engaged. [Great cheering.] An established church, he was prepared to demonstrate, was based upon principles of truth, drawn from the oracles of the living God, and was part of the organization which he had set apart and consecrated for the conversion of a world living in wickedness. [Cheers.] Let them look to the alarming spread of popery and infidelity in the United States, and then he would ask them, were they prepared to surrender their children to such a system? Let them turn back to the year 1792, when the *acme* of the system was attained in France. What had been the result? Amid denegated altars and broken thrones, Marat and Robespierre had performed their bloody tragedy; the Bible had been tied to the tail of an ass and a heriot worshipped as the Goddess of Reason. [Hear, hear.] He could not understand how it was that voluntaries, if they really entertained the principles which they professed, combined with such alacrity against the church of England and showed so much reluctance to oppose the church of Rome. How was it that Lambeth was pelted, and the Vatican so fondly caressed? He could not help thinking, also, that they had shown but little magnanimity in directing their principal attack against the church of Scotland, because they thought that it was weak, and would be easily overthrown. But they little knew the *perferendum ingenium Sotorum*.— [Hear, hear.] They did not anticipate that a noble and devoted band would rally under the banners of the church, and defeat every argument which they had ventured to employ. The voluntaries had now attempted to abolish church rates, that they might cut off the sinews of the establishment; but he would ask them again if they would consent by this concession, to compromise their own interests and the interests of unborn millions? [Loud cheers, and cries of "No."] He might be asked why he, a minister of the Scottish church should take so much interest in the question; but he might as well be asked, when his neighbour's house was on fire, why he ran to see what was the matter. The altar was the strongest pillar that upheld the throne, and the fear of God must be inculcated before the maxim "honour the king" could be implanted in a single bosom. [Cheers.] He would tell them it was not by the triumphs of their navy, or the successes of their army, though their standards had been ever victorious, that the country had attained its present pitch of power and grandeur. It was on a far different basis that their prosperity rested; and sure he was that it must be attributed alone to the favour of the Most High, signally manifested to a nation eminently Christian, Christian in all its institutions. And he did feel that if the church were overthrown if its ministers ceased to go forth and proclaim the glad tidings of salvation, and if Britain in her last agony could become vocal, she would exclaim—"Call me no more beautiful, but marab, bitter, for the Lord hath dealt bitterly with me." He could not conclude without expressing his delight at a declaration recently made by that great statesman, Sir Robert Peel (treacherous cheering which lasted for some time) which he begged permission to read to the meeting. "I mean," said that eloquent statesman,

"to support the national establishments which connect protestantism with the state in the three countries." [Loud and continued cheering.] The cause which they had that day met to support was the cause of God, and if human instrumentality were but zealously employed, it would not fail.— The bush might burn on Horeb for a season, but God was in the midst of it, and it would not be consumed. The church was built on the rock of the living God, and though the battle or the storm might rage, he believed that it would survive triumphant over the assaults of its enemies, and waft them to a happier land, not like Noah on the hills of Ararat, to look forth on a world of desolation, but to dwell for ever in the peaceful mansions of the heavenly Jerusalem. [Loud cheers.]

Louis Philippe must often envy the comparative happiness he enjoyed as Duc d'Orleans. Near enough to the throne to receive the utmost consideration from all classes, and so far out of the direct line of succession as to be the object of little jealousy on the part of royalty, he might be considered, during the reigns of Louis XVIII, and Charles X., as one of the happiest men in France. After suffering many caprices of Fortune,—new a volunteer in the army of the republic,—next a tutor in Switzerland,—then a refugee in England,—afterwards an exile in America,—and, finally, restored to all his honours, the richest subject in Europe, he was indeed to be envied. He is understood, also, to have had a happy home, and thus, whatever were the sufferings of his youth, "sweet were the uses of adversity" which prepared him to enjoy better times and more prosperous fortunes with a greater zest than if he had never known what poverty and exile were. In an evil hour he permitted himself to be cajoled by that modern Quixote, General Lafayette; he became the "Citizen-King," and he has not known peace since.

To be lightly thought of by most of the monarchs of Europe, and to be esteemed as an usurper by some of them; to be taunted by his people, with having broken the promises which he has so liberally made, when the mob of Paris (the vilest in the world) raised tri-colour rag, and hailed him as their ruler; to be sneered at, even by his own courtiers, as one whose chief object was to make money out of his royalty; to be alternately held up to public scorn as a tyrant and a fool,—these are things which might well disturb the quiet of a wiser man than Louis Philippe. But, to live in a dreadful and constant anxiety, not merely as to the continuance of power, but the very continuance of life; to wake each morning with the horrible apprehension that the knife or the bullet of the assassin might lay him low ere night,—this is a state of existence which the beggar in the street need not envy.

The attempts against the life of Louis Philippe are disgraceful to humanity; but they are exactly what might be anticipated from a people (half monkey, half tiger) cruel as they are mischievous. It is folly to say that the tyranny of Louis Philippe has caused them. Were it ten times heavier than it is reputed, what is it in comparison with the murderous misrule and oppression of Napoleon? The real cause is this: France, as a nation, has a deadly thirst for blood. Frenchmen, under Napoleon, were the cut-throats of Europe, and now that their wholesale occupation is gone, they keep their hand in practice by attempts to assassinate their ruler. In the jacobin revolution when the blood of the noblest and best flowed like torrents from beneath the guillotine, in the Place de Greve, it was because of this insatiable thirst for human gore which pervaded the nation. Paris was depopulated with massacre until the Napoleon adroitly changed the scene, and set the murderers in array against Europe. The appetite for blood is undiminished. The French would bear taxation, conscription, tyranny, so that they were once more in the midst of war.

It is with this people,—bloody, treacherous, and unscrupulous,—that our rulers would closely ally us. The union will never answer, for Englishmen are honest, brave, and loyal men. They reverence religion and they yield willing obedience to the law. If they war, it is in defence of their national honour, and not from a demonic thirst for blood. Least of all will they imitate the French, because it is the characteristic of Englishmen to "Fear God, and honour the king."

MR O'CONNELL'S POLITE RECEPTION OF THE LAMBETH RADICALS.—It will be recollected that Mr O'Connell, in the course of a speech delivered at the General Association in Ireland, about two months ago, denounced the English Radicals as "low growling radicals; Tory radicals, and dishonest radicals." The Lambeth radicals, not relishing these epithets, determined to repel the aspersions, by meeting Mr O'Connell face to face. On Mr O'Connell's arrival in town, letters were exchanged between the parties on the subject of an interview, and the hon. and learned agitator appointed Monday in last week to receive the deputation. Two

of the Lambeth radicals (as deputies from the Lambeth Association) accordingly waited upon Mr O'Connell on the day named.— Both parties being seated, Mr O'Connell opened the business in a most frank and bland manner, by observing that he was like Suwarrow, the Russian General; he was ready to grapple with the first party that might come up to attack him. Then reaching the letter he had received from the Lambeth Association, he denied the accuracy of the newspaper reports, which imputed to him the use of the offensive expressions.— In vain did the Lambethians quote the authorities of his own papers, the *Morning Chronicle* and the *Morning Advertiser*; Mr O'Connell pertinaciously adhered to the inaccuracy of their reports. He then proceeded to deny that he had received assistance from the English radicals in obtaining catholic relief, and declared that he obtained it for Ireland—in one word said Mr O'Connell, the English radicals made a sort of show of sympathy, but they did nothing for Ireland. All sorts of questions were then discussed, and O'Connell claimed the best of the argument. "At length," say the deputies, "we told him of his silent vote upon the dreadful poor law bill; and now, as if his patience was worn out and his feelings dreadfully lacerated at our expressed expectations of his ability to do more, and of his same indifference in not doing more, he rose with the letter from which, as he said, we had taken our text, and abruptly said—'I see you are not to be convinced; see, gentlemen, I throw your letter in the fire; good morning!' and, opening the door he showed us out."

Monetary Matters.—We understand that the buyers in town from Canada are placed in nearly the same situation respecting the acceptance of their paper as the United States. The houses at Quebec and Montreal that have of late years been in the habit of furnishing letters of credit, and waiting the result of the sale of goods purchased, have refused the usual accommodation, and as their own bills are also rejected by the wholesale houses here, many of them now in town are unable to procure the necessary supply of goods for the spring trade. In other cases the drafts of some of the Canada houses whose credit has hitherto been held undisputed have been refused acceptance, because the bills are drawn against produce imported in the fall of the year, and of course liable to the depreciation still going on.

On Thursday week the manufactory of the largest rope on record, in one unspliced piece, was finished in Sunderland. It is upwards of 4,000 yards long, seven inches in circumference, and 12 tons weight, and will cost about £400. It is for the use of the London and Birmingham railway.

RUSSIA.—Immense preparations for war are making in Russia. A recent Ukase orders an additional levy of men; and contracts have been entered into to purchase a considerable number of cannon, 157 pieces of which have recently arrived at Dantzic, and been sent forward by the Vistula.

Fires in 1836.—The total number of fires in London during the last year was 564; in 33 instances the premises were totally destroyed; in 194 they were seriously damaged. The number of instances in which insurances was effected on the building and contents was 169; on the building only 73; on the contents alone 104; whilst 218 were not insured.

On Wednesday the East India Directors gave a dinner at Blackwall to Captain Grant and the officers of the *Berenice*, which is about to depart for Bombay. The *Berenice* is a steam vessel, a man-of-war, built in Scotland, and now lying in the East India Docks for completion. She is 736 tons burden, and of 230 horse power. She carries guns of large calibre, amounting to 68 pounders,