

On Tuesday the Free Presbytery of Aberdeen met to examine the report of the Committee appointed to consider the materials upon which a libel might be founded against Professor Smith. A draft of proposed libel was submitted. It charges Professor Smith with having published and promulgated opinions at variance with the doctrine of inspiration, infallible truth, and the Divine authority of the Holy Scriptures, and specifically refers to the articles on 'Angel,' 'Bible,' 'Canticles,' 'Chronicles,' contributed by the Professor to the "Encyclopædia Britannica," and also to other articles he had written and published. After considerable discussion the Presbytery adopted a resolution resolving that the proposed libel should lie on the table till the 23rd October, when the Court will again meet to consider further procedure, the draft meanwhile to be printed for the use of members.

The rage of miracles of Germany has received a most extraordinary and unexpected check. It was high time. Miraculous springs, apparitions of the Virgin, supernatural cures have been multiplying beyond all demand. And yet the demand is great. One of the new resorts has had fifty thousand pilgrims a day! Thousands of images of the Virgin as she appeared have been sold at prices from one dollar to four. Packing-cases full of silver-plated medals arrive from France and Belgium to supply the market. Business at its briskest, when lo! a new vision! Satan himself, instead of the Madonna, is seen by several of the pilgrims! The priests are furious; they deny the reality of the new. But there are too many witnesses, old women and young, who testify to him in detail—horns and hoofs, and an odor of brimstone and pitch. Parties are formed at Marpingen. A priest writes to the newspaper calling on the police to interfere and send the women who see the wrong kind of a vision to an insane asylum. The strife is more embroiled. Finally the parish priest of Marpingen writes to the papers to give notice that the Virgin has retired from Marpingen after taking leave of the children who first saw her in the woods.

DECLARATION OF PRINCIPLES  
of the Reformed Episcopal Church, adopted December 2nd, 1873:

I.—The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper and in the doctrines of graces substantially as they are set forth in the Thirty-nine Articles of Religion.

II.—This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III.—This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV.—This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word:

*First*, That the Church of Christ exists only in one order or form of ecclesiastical polity.

*Second*, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood."

*Third*, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

*Fourth*, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine.

*Fifth*, That Regeneration is inseparably connected with Baptism.