

Moved by Rev. J. A. James; seconded by Rev. W. W. Ewbank; supported by Rev. Dr. Urwick.

3. "That, while we believe it highly desirable that Christians of different bodies holding the Head, should own each other as brethren by some such means as it is agreed the proposed Evangelical Alliance will afford, we disclaim the thought, as injurious and uncharitable, that those only who openly join this Society are sincere friends to the cause of Christian union. That, on the contrary, we regard all those as its true friends who solemnly purpose in their hearts, and in any way profess that purpose with their lips, and fulfil in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the unity of the whole body of Christ."

Moved by Rev. Dr. Bunting; seconded by Rev. Dr. Steane.

4. "That we therefore would invite, humbly and earnestly, all ministers of the gospel, all conductors of religious publications, and others, who have influence in various bodies of Christians, to place on public record, in any way they prefer, their serious purpose to watch, more than ever, against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote, more zealously than hitherto, a spirit of peace, unity, and godly love, among all true believers in the Lord Jesus Christ."

Moved by Rev. E. Bickersteeth; seconded by Rev. J. Howard Hinton; supported by Rev. J. Cooper and T. Waugh.

5. "That while several reasons may hinder Christians who belong to the Society of Friends, and to other denominations, from direct union or co-operation with this Provisional Committee, we desire to acknowledge all those of them as Christian brethren who, except with reference to the Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's supper, adhere to the same basis of evangelical truth, and manifest in their lives the fruits of righteousness, and to practice towards them, no less than towards believers of other bodies, the same maxims of forbearance and love."

Moved by Rev. John Kelly; seconded by Rev. Joshua Russell; supported by Hon. and Rev. Baptist W. Noel.

6. "That since we are commanded by the Holy Spirit to add to brotherly kindness love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth, we earnestly recommend to the members of the Provisional Committee of the proposed Evangelical Alliance, special prayer for all merely nominal Christians, holding those errors which the basis of union is designed to exclude, as well as Jews and Gentiles through the world."

CANTON DE VAUD.

One would feel a little curiosity to know what kind of a Church the new Government, it left to follow out their own views, would establish, and what kind of authority they would be willing that it should possess. Fortunately, we have in the *Vaudois Gazetteer*—the grand organ through which Mr. Druey and his associates propound their views—a few sufficiently distinct propositions, in which the sentiments of the existing authorities are enunciated. The first of these is, that in a country in which the sovereignty of the people is not a mere name, the doctrine and worship of the Church cannot be other than those of the majority of the people; that, in fact, to the people alone belongs the right of determining the doctrines which ought to characterize the Church of the majority, or the National Church.

2. That the pretensions of those who assert that they hold their ministry from God, cannot be sustained; and that, to go no further, it is absurd to say, that in the consecration of a pastor, there is the intervention of a Divine power.

3. That the Church is not a distinct power, but only a particular form, which receives its mould from the sovereign authority, just like the army or the electoral body, and hence it results that its very existence depends entirely on the will of the sovereign of the law.

4. That the ministers of the National Church

are not and cannot be anything more than public functionaries.

Thus, then, without the slightest attempt at disguise, every idea of a spiritual power, communicated by Christ himself to the Church, and to be exercised according to his laws, is totally banished, and the ministers of the gospel are placed on precisely the same level as a serjeant in the army or an officer of the establishment of police.

Miscellaneous RELIGIOUS INTELLIGENCE.

LYONS.—The following statement is cheering—the more so that a similar progress is exhibited in other parts of France:—"The attendance at the church in Lyons continues to increase steadily. When I was there in May last, it was as full as it could hold, not a vacant sitting to be found. Now, I am rejoiced to hear that the passages also are filled to overflowing, and they are seriously considering the necessity, either of enlarging the present church, or of building a new one to accommodate all that seek admission. The most remarkable feature about this church, however, is that a very small proportion of its members were Protestants by birth and education. It is a church chiefly composed of those who were once blinded Papists, but who, by the grace of God, have been brought into that 'glorious liberty wherewith Christ makes his people free.' Another most refreshing feature in it is, that these converted Papists, so soon as they experience the grace of God in their souls, become the most zealous missionaries among their Popish acquaintances, friends, and relatives, and are continually addressing to them this invitation, 'Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.' Where each in his own sphere thus becomes a preacher of righteousness, and is not ashamed of Christ's reproach, it is wonderful what blessed effects are produced,—literally 'out of the mouths of babes and sucklings God is there perfecting his praise.' There are now so many houses of Papists open to them, that, instead of one minister, they would require three or four to overtake the work which he before them."

POPERY IN OXFORD.—A correspondent of the *Times* says:—"In the rooms of more than one student of the University of Oxford may be seen at the present moment a small wainscot book-closet, externally as plain and unpretending as possible, exciting no suspicion and affording no clue whatever to the mysteries within. This seeming book-closet, or convenient cupboard being opened, the article of furniture is discovered to be neither more nor less than a portable altar, as rich and gorgeous as gold and emblazonry can render it. In its form it copies the triptic of the Roman Catholic altar. The inner side of either door presents richly embellished scrolls, upon which are portrayed, with suitable inscriptions, the passion of our Saviour, and such like scenes. At the back of this cupboard-altar, and in the vesica, is fixed the cross, now bare, and now, where the proprietor is rich enough to command the treasure, adorned with the figure of the Saviour, and other accompaniments of a similar nature. The ground is painted deep blue, and is studded with stars. At this altar, the *fac-simile* of many used in Romish families, the early matins of the student are devoutly offered up."

PUSEYISM AND POPEY.—APOSTASIES.—The Rev. Edgar Estcourt, M.A. of Exeter College, Oxford, was received, a few days since, into the Roman Catholic Church at Prior Park, near Bath. The Rev. Mr. Formby, rector of Rourdean, in Herefordshire, formerly of Brasenose College, and the Rev. Mr. Burder, who had lately been assisting at Rourdean, were received into the Romish Church recently by Dr. Wiseman. The Rev. John Brande Morris, Fellow of Exeter College, Oxford, and under-professor of Hebrew, has been received into the Roman Catholic Church in Birmingham. Mr. Henry Mills, of Trinity College, Cambridge, has been received into the Roman Catholic Church at St. Chad's Cathedral, Birmingham. Mr. Mills is son to the late fellow of Trinity, and is related to Dr. Chapman, the present head of Caius College.

DR. PUSEY.—This notorious individual, who has introduced such corruption and ruin into the English Established Church, is now again figuring on the stage—perhaps, we should say, in the pulpit. The authorities of Oxford, after much delay, and with seeming reluctance, were forced, under the stress of public opinion, to suspend him for a limited period from the exercise of his ministerial functions. The ground of their action was his open and daring avowal, in one of his sermons, of the popish doctrine of the real presence or transubstantiation. The period of his suspension having expired, it was announced that he would again appear in the pulpit. Crowds thronged to hear him, and the pertentious old gentleman, taking up the thread where he had left it so many months ago, re-asserted his old popish views of the mass, and added to it the doctrine of priestly remission of sin! The papists of Europe have been praying for him by name, that he may be converted to their faith, and now we think they may spare their breath, as they have him almost as certainly as they have Mr. Newman.

REV. MR. NEWMAN.—The above gentleman, together with several other clergymen who have lately left the Established Church, are making arrangements to take up their residence at Old Oscott College, which is situated about one mile from the new establishment. The immediate object of their removal to this residence is not stated, but it is believed that their stay is intended to be more than temporary. Mr. Newman's library at Littlemore, which, it is said, consists of about three thousand volumes, of the choicest literary and ecclesiastical works, is in progress of removal, and extensive alterations are being made at the above college for their reception.—*London Times*.

THE NEW GERMAN CHURCH.—It is stated that Ronge has entered into explanations of his views with some of the leading members of the sect of the *Licht Freunde*, or "Friends of Light." They have, in consequence, determined to unite themselves to the German Catholic Church. The Friends of Light hold ultra-liberal opinions on theological questions, and are more obnoxious to the German Governments than the German Catholic Church, from their views on political subjects being equally bold and free.

THE BISHOPRIC OF JERUSALEM.—The *Augsburgh Gazette* publishes intelligence from Berlin, to the effect that the Prussian Government, which now has the privilege of appointing a Protestant Bishop to the See of Jerusalem, had made choice of M. Belson to fill that post. M. Belson, like Dr. Alexander, originally belonged to the Jewish persuasion, but lately embraced Protestantism.

POLITICS AND RELIGION.—We recently saw an essay with the title, "Political excitement, a cause of religious declension." Should it not be reversed, "Religious declension, a cause of political excitement?" We have heard the point as first stated, frequently insisted upon, but have felt very sure, that if Christians keep their hearts right in the sight of God, they would not only keep out of political excitement, but have a powerful influence in suppressing it in others. When we hear a professing Christian talking perpetually of politics, we presume he has but little intercourse with God in his closet.

BANCHORY TERNAS.—A second disruption has taken place in the Establishment here,—a second swarm has come off the parish church, and, of all places in the world to settle in, has housed itself in the Independent chapel in the village, under a Voluntary minister!! Verily, "misery brings us acquainted with strange bed-fellows." The parish now presents the strange spectacle of three different congregations,—the parish church (Established), with a congregation of about two hundred, with a minister under sentence of a Church Court,—the Free Church, of between eight and nine hundred, under a minister of their own election,—and the Voluntary Moderate congregation, of about one hundred, under a Voluntary minister, presented and suspended, if report speaks true, by the patron of the parish and the Moderate gentry; but it seems they are not likely to find rest here, as an Episcopalian party is said to be in treaty for the chapel, to form a fourth congregation. What will the lairds do next?—*Aberdeen Banner*.