

would be ineffective and evanescent, he should say, unless consolidated by church order. He did not mean that any opinion should be compromised—that any existing machineries should be destroyed—that anything that worked well should be brought to a stand; far from it; but that there should be a church order superinduced upon that which already existed, and that that which was real should appear so, not merely by their occasionally filling that hall, but by their concerting and consolidating and making one in the eye of the world. Hoping, as they did, to assemble on some future occasion for the promotion of the same object, they would expect in the interval that some measures of consolidation should be proposed for their assent. And would they give him leave to promise to their fathers, not submission to some despotic interference with their personal liberty (of that they were in no danger), but a Christian humility and docility, in surrendering their prejudices and errors, and also their unnecessary preferences, for the inestimable purpose of securing an effective Church unity?

The Editor subjoins the following remarks:—

The impression made appears to have been great, and will no doubt be permanent, and widely extended. It was not without difficulty that the immense and excited audience could observe the rule laid down, that there should be no loud demonstration of feeling. Such was the attractive influence of the scene, that, although numbers departed as the afternoon advanced, yet the hall appeared crowded to the last; and at least three thousand persons must have kept their seats from eight o'clock till nearly half-past five. Such an assembly shows that Christians of various denominations are prepared to overlook the partitions which divide them, and exhibit themselves to the world without, in the convincing attitude of a united body. Although, as we believe, only two clergymen of the Established Church were present,\* yet we have reason to suppose that numbers of laymen of that communion were in the hall; and we understand that the committee possesses documentary evidence which fully proves that nothing but Episcopal trammels prevented the attendance of many other clergymen besides the intrepid pair who thus openly recognised an authority in religion paramount to that of their Diocesan.

We earnestly hope that the solemn and delightful impression made by this great Union of the Brethren, will not be suffered to die away. The committee to whom the Christian world is indebted for the conception and effectuation of this grand design, were unanimously re-appointed, with power to add to their number; and we trust that they will not desist from their heavenly labours, until they have formed a permanent united body representative of every known evangelical denomination, and have adopted practical measures for diffusing the blessed influence which warms their own hearts, through all the churches of the land.

MEETING IN THE LOWER HALL.—The meeting in the lower room was crowded to excess. The people, though inconveniently pressed, appeared to take the liveliest interest in the object and proceedings of the day. WILLIAM

ALERT HANKEY, Esq., took the chair. After singing the 133rd Psalm of Dr. Watts, the Rev. T. JAMES prayed.

THE MEETING IN GREAT QUEEN-STREET CHAPEL.—Out of the many hundreds of persons who could not find admission into either of the Rooms at Exeter-hall, about fifteen hundred assembled at this Chapel. The Rev. Dr. Campbell was called to the Chair. The Rev. G. EVANS, T. TIMPSON, and E. MILLER, conducted the devotional parts of the service.

The meeting was addressed by the Rev. T. ARCHER, J. MIRAMS, F. E. ADAMS, C. WOLACOTT, J. M'LEAN, W. SPENCER, W. OVERBURY, T. TIMPSON, I. COBBIN, and J. B. M'CREA.

The Rev. E. MILLER, who acted as Secretary, writes, that it was indeed a time of joy and gladness. The people sat for four hours listening with unabating delight to the addresses of the ministers, and joined in the prayers and praises with the most devout seriousness, being often affected to tears.—*Patriot*

#### SUSPENSION OF DR. PUSEY—STATE OF THE CHURCH OF ENGLAND.

We learn, from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian, the *ipsissima verba* of the passage which Dr. Faussett had accused of heresy.—*Times*.

The Times was misinformed respecting the result of the investigation by the "Board of Heresy" of the charge against Dr. Pusey. The Oxford Chronicle states, that the Board separated without pronouncing any collective judgment, but each Member sent in his own report; and, as the result, the Vice-Chancellor has ordered the professor to be suspended from preaching before the university for two years. Dr. Pusey has protested against the decision, urging, that he has been condemned without a hearing, and that nothing has been pointed out in his Sermon at variance with the Formularies of the Established Church. But the Doctor is only meted with his own measure; and the persecutor of Dr. Hampden has met with a retributive treatment, of which he complains with an ill grace. The proceeding, however, is of course producing a mighty stir in the University, and the Tractarians are up in arms. "The misfortune is," says a Puseyite organ, "that matters cannot end here already a second victim has been selected; viz., Mr. Morris." This person, it appears, in a sermon preached at Christ church, went so far as to express his belief that Archbishop Laud was now interceding for the English Church! "If," adds the journal referred to, "such sermons as have been heard continually within the University, are repeated, as has often been done, Regeneration in the one sacrament, and the Real Presence in the other, or the Apostolicity of Orders, we can only have arrived at the commencement *du fin*."

The elements of strife and disturbance in the United and Apostolic Church of England

\*We understand that more than two clergymen were present.—Ed. *Patriot*.