

did contrive to get opportunities, and exhibit them, of loving one another. And, on the other hand, the opposite of these things made any one unfit for a work like the Alliance—either a want of sense, or a want of good feeling, or a want of soundness in the faith. A man might be so heterodox as to be unfit for Christian union; he might be such a sectarian as to have little, or less than nothing, of real charity. Another thing calling for mention was this. He felt, when first thinking of the subject of that evening a feeling of grave pensiveness came over him, that earth had lost so much worth, and our own land itself so much goodness, within the last few months. But then there was the converse thought—how much we must have had, when such could pass away. And further they had not met that evening to lament over the breaking of that silver trumpet that used to sound so sweet amongst the vales and hills of Somerset—to mourn over the broken lance of Cox or of Wardlaw, over the extinguished torch of Newton, or the shattered lyre of James Montgomery; they had rather come to congratulate them on having entered upon the service of Him who had a use, in the service of the higher sanctuary, for every faculty and for every taste. They congratulate their aged friends in having fought the good fight and kept the faith, and in having been promoted to higher service. Those aged ones said to them, "Watch for the Master cometh; they made them feel their own probation short, they almost made them feel that the veil was waxing thinner, that the space betwixt them and the glorious hereafter was becoming, as it were, evanescent; and it would be with some but "a moment, and the twinkling of an eye," when, instead of the friends beside whom they now sat, they should find themselves standing side by side with the glorious company amongst which, in their Christ-like identity, they would recognise those dear fathers and brethren who had now ascended to immortal bliss.

It was apparent by the deep and rivetted attention of the audience, how entirely they sympathised with the sentiments so fervently and happily expressed, and when the reading of the paper was finished, the pent-up emotions of the assembly found utterance in a solemn hymn of praise, the topic of which was, "The Unity of the Whole Family in Heaven and Earth."

The Rev. J. P. DOBSON then read the minutes of the morning sitting, which were confirmed.

ESTABLISHMENT OF A READING-ROOM.

The following resolution was moved by the Rev. W. H. RULE, and seconded by Mr. A. BURNETT, and carried unanimously.

"That the Conference rejoice to learn, that at last an arrangement has been made for the establishment of a reading-room, for the benefit of Christian gentlemen resident for the country, as well as in London, in "Alliance House," in Adam-street, and strongly advised all friends of Christian union to avail themselves of the opportunity thus afforded for cherishing its spirit, cultivating its intercourses, and promoting the objects with which it is essentially associated."

Dr. DOBSON explained, at the request of Mr. BURNETT, that the object of the establishment of the reading room was to afford members of the Alliance, and others like-minded an opportunity of meeting together, by appointing a room, to be furnished with the daily journals, and with the monthly and quarterly periodicals, and where refreshments might be obtained at a moderate charge. Of course, the desire of the Alliance was to obtain as many members as possible. He believed the annual subscription for ministers was half-a-guinea, and for laymen one guinea.

REPEAL OF THE MAYNOOTH GRANT.

The Rev. JOHN JORDAN moved the following resolution:

"That this Conference, while studiously persevering in abstinence from all mere party politics, cannot pass over the fact, that before another Conference assembles the subject of Maynooth will have been brought before the public by the presentation of the expected report of the commissioners, and feel it their duty to express the hope, that the public opinion of the three kingdoms will unequivocally demand the repeal of the parliamentary grant to that college, and that Christian men will be able to see their way to some united action on the subject."

He said the subject of Maynooth had been so thoroughly sifted he, thought it was well understood by all Christian minds. It was, as the resolution stated, not a political question, but one of right or wrong, truth or falsehood. He earnestly invited the members present, not only to join him in adopting the resolution, but in their own neighbourhoods to take up the question and re-echo it on all sides.

Mr. R. C. L. BEVAN, in seconding the resolution said that every Protestant who loved the great truths of the Gospel should consider the subject of Maynooth as one of the most important points on which he could exercise his franchise and his influence. He confessed that he could not see an argument in its favour, and therefore he did not know how to argue in favour of the resolution. He would much sooner support a hospital that would send out men educated to administer arsenic in infinitesimal doses, and poison the people right and left, than he would such a college of Maynooth, which was teaching men every subtle error, to the very destruction of their souls (Laughter) With regard to the national question, he thought nations would be judged by their acts of Parliament, and as they could not be visited with retribution in another world, would be punished in this; and the individual who did not properly exercise his franchise would undoubtedly suffer for his participation in any national acts of wickedness.

Mr. JOHN M'GREGOR (Secretary to the Protestant Alliance) supported the resolution. He said that, besides the moral and religious feeling that ought to induce Protestants to continue the struggle against Maynooth, there was more than ever motive to do so on account of the present increased hope of success. The Papist themselves were beginning to think it a hopeless task to defend the citadel; and, generally, a feeling of disappointment existed as to the state of Roman Catholicism amongst the Roman Catholics themselves. He had conversed with a good many Roman Catholics and Protestants in Dublin, where he was that morning and had found such to be the case. The collection for the new University, in all the metropolitan district churches and chapels, amounted to no more than 1,500*l.* for such a national object! He could not help noticing a rather peculiar feature in the movement of Popery. Whenever public interest began to flag, it was found necessary to bring forward some new saint; when that failed a new miracle; and when that failed a new doctrine. Last year, in this very month, he saw a new saint made in St. Peters; since that there had been the famous miracle of La Salette; and last Sunday it was declared, that before the month was out there would be a new doctrine of the Immaculated Conception added to the creed of the Catholic Church.

The resolution was put to the Conference, and carried unanimously.

SABBATH OBSERVANCE.

The Rev. B. NEWSTEAD moved the following resolution:—

"That considering, the danger now apparent in several quarters, of attempts being made to obtain public sanction to measures that would tend to introduce into this country such vain and demoralising modes of spending the Lord's day, as unhappily prevail in many