

guages; the words of the Lord in giving the bread and the wine being pronounced in English, French, German, Dutch, Italian, and Swedish; various tongues, but the harmonious utterances of one faith. It was at this Conference that the United Committee was appointed to prepare memorials to be presented to the rulers of those nations among whom cases of persecution for conscience sake were occurring, and to take whatever other practical measures might seem to them best. This was the beginning of that work in the cause of religious freedom which the Alliance has prosecuted with vigor ever since in European and Eastern countries, and on which the Divine blessing has so signally rested.

The third Conference was held in Berlin in September, 1857, at the personal request of the King of Prussia. This was the greatest of any that had been held up to that date. It was an assembly of Christian men such as—considering their nationalities and ecclesiastical diversities, their official, ministerial, and representative characters, and the simple and sublime object which had brought them together—no city in Christendom had ever before witnessed.

The fourth of the series of General Conferences, held in Geneva in 1861, attracted multitudes, and the papers read at it were of the greatest value. A novel feature was the holding of numerous open-air meetings for the promotion of a religious awakening among the people. The celebration of the Lord's Supper closed the sessions, and from its international as well as eucharistic character, it was perhaps the most remarkable occasion in the history of the Alliance.

The fifth General Conference was held at Amsterdam in August, 1867. This was distinguished above any of the preceding ones by an immediate and local usefulness. Sermons and gospel addresses were preached to rich and poor. Special services were held; and at the close the Delegates were invited to the annual gathering of the Dutch Missionary Societies in a beautifully wooded park half an hour's distance by rail from the Capital, and there at least 20,000 people spent the day in prayer, praise, hearing missionary addresses, and Christian social intercourse. The Conference

ended with the dispensation of the Lord's Supper on the Sunday.

The sixth Conference was held last month in New York; and of it we need only say here that it was declared by unanimous consent to be the most successful of all, in the number of Delegates, in the sustained interest of the proceedings, in the hospitality of the hosts, in the quality of the papers and addresses, and in the public influence it exerted.

But what has the Evangelical Alliance done? (1) It has manifested the essential unity of Protestantism; its unity in doctrine, for the basis includes all the great doctrines of the faith; and in the reception of the supernatural facts on which Christianity is founded, as contained in the Apostles' Creed. (2) It has manifested the internal and spiritual unity of Protestantism. Men of different races, tongues, colours, and confessions clasp hands as brothers; sing the same hymns; break the one loaf; pray the same prayers; bow the knee to the one Saviour; and acknowledge one another as members of the one Body. (3) It has originated various Societies that are combining Christian effort in new departments of Evangelical labour—such as the Turkish Missions Aid Society, the Continental Committee for Religious Liberty, the Christian Vernacular Education Society for India; the German Aid Society, the Christian Evidence Society, all still prosecuting their work with evidences of the Divine blessing. (4) It has promoted union in prayer at stated seasons and on special occasions. Chief among these must be mentioned the Week of Prayer at the opening of the year, which has become an institution of the Christian Church throughout the world. And in the great historical events of the last twenty-five years, what Christian can fail to see that these prayers have been answered; in the opening of doors for the preaching of the gospel, in the diffusion of the Holy Scriptures, in religious revivals, in the breaking the chains of slavery and serfdom, and in the increased life, activity and hopefulness of Christian Churches. (5) It has been the means of delivering afflicted brethren from religious persecution, and has removed from nations obstructions to the circulation of the Word