

and the very deep interest he took in its proceedings. He had every year attended its Conferences, and they had been the means of giving him an increased conviction as to the scriptural character and claims of the Alliance, and the importance of the object it seeks to accomplish. He felt that its mission and movements were eminently called for at the present time, and that it was doing a work which no other existing society had the means of doing. He thought the circumstances in which the Church was now placed, and the events that were now transpiring, were leading many Christian people to think about union who had never thought of it before. They had admitted, perhaps, that union was in the main a good thing in its way, but they did not view it as of sufficient importance to lead them to become identified with an organisation specially formed for its promotion; but now they were beginning to see that the manifested love of God's people was both important and necessary. Many who had not yet joined the Alliance were taught to respect it, and to speak of it in very different words to those in which they were accustomed to speak of it and were constrained to admit that a very large amount of good has been effected by its agency. It might not have made for itself what was called a great fact in history; but it occupied now a very important position, and never a more important. Still it was matter of regret that the great majority of Christian people in this country were standing very much aloof from it. They did not oppose it, they did object to union; but they said it was impracticable. But the Alliance had proved the contrary. During the seven or eight years they had met together, some of the most delicate and difficult questions had been discussed; there had been no shelving or shirking of them, but a discussion of them with the outspoken plainness of honest men, who fully believed what they said, and the result had been eminently gratifying and successful. People had said that they were all Lucifer matches and gunpowder, and as soon as they got together they would go off; but he supposed the materials had been dipped in the waters of the sanctuary, for, at all events, no explosion had taken place. It was thus seen, that while there was a diversity of sentiment there might be an alliance of heart, and that it was possible for piety to rise above party, and for Churchmen and Dissenters to meet as Christians, and to act and to love as brethren. The divisions that had existed had reduced much evil, as well as prevented the performance of much good. All Christians were always one, it was true, but they should be one in feeling and affection, and show to the world that they were so; and he would ask those who objected to the present machinery, to show him something better in operation, and he would most likely join it. He believed that no one would ever repent having been associated with the Alliance, either on earth or in glory. He would observe, with respect to the aspect of the present times, that everything seemed to be saying in a loud voice to Christian men, pray, work, unite, as the only way to be prepared to meet the wants of the world, and to oppose the spreading evils of Popery and infidelity. Popery was never tired, and Christians ought, therefore, never to be tired either. From Cardinal Wiseman down to the humblest priest under him, the object was to effect the downfall of Protestantism, to pull down the truth of the Bible, and set up one eternal lie. This, however, need not be, and would not be, accomplished unless the Christians of Britain were traitors both to themselves and to God. The union of France and England in war against the Czar was referred to as a valuable lesson to the Christian people of this land, who had a common foe to meet and overcome. Let it ever be remembered that there was something far more important than the assertion of party opinions—namely, the salvation of souls and the glory of God. There were many dan-

gers in the path of the Church at the present moment, but let there be thorough unity of heart and oneness of effort, and they need not fear any attempts at the desecration of the Sabbath, or the establishment of Popery, but all would be well. [Applause.]

The Rev. W. H. RILEY adverted to the foundation on which the Alliance was established. Having ascertained a common ground for union, they had gone on in the occupation of the ground, and were well satisfied that they were not mistaken in the position they had taken; and, as for people standing aloof, he did not exactly know that they did stand aloof; and even if he did, it would not be the best generalship in the world to tell people how few they were. But the Alliance had made a vast advance, and in the practice of many religious bodies they had commanded a perfect imitation. If the members were to meet once a year merely to say how glad they were to see each other, they would be losing an important opportunity. He rejoiced that there were two great matters that would engage the attention of the Alliance—Popery, and the desecration of the Sabbath.

The advocates of these were kindred enemies; and if Christians would oppose the one effectually, they must undertake a vigorous opposition to the other. If the Papal aggression had been, as some contended, a simple assault upon the hierarchy of the Church of England, it would have been but a very small matter in his estimation, and he would not have concerned himself about it. If it had been only the outburst of a spirit of opposition to the Three Denominations, he would have let the Three Denominations fight it out, while attending himself to his proper work, caring not two straws about it. And he would only have concerned himself so far as his position rendered it necessary, even if it had been a movement against methodism. But this Papal aggression he regarded as an assault upon our common Christianity, and was ready, therefore, to oppose its advance with every power which he possessed. Next session they must try to disendow Maynooth. It would not do to leave this to the Protestant Association, and the Reformation Society; all Christians must unite together to accomplish this object; and if the Alliance represented in any degree whatever the Christianity of England, they must apply their personal and collective influence to disendow Maynooth. And if the Crystal Palace the British Museum, and other places of national exhibition were not to be opened, they must not leave it to the Sabbath societies, but must unite with every other society and with the whole body of Christians in this country, and see that there was such a pressure of opinion upon Her Majesty's Government and the Legislature, that the law of the land should not be evaded, or tampered with, or changed, but that, as a Protestant country, our legislation should rise more nearly to the Protestant standard, and, as a Christian country, should rise more nearly to the Christian standard. Then it would not be said, when the Alliance met next year, that nothing had been done, but it would prove itself, under the blessing of God, to have been largely instrumental in promoting the best interests of Christianity and the country. [Applause.]

The Rev. J. F. WITTY, of Sheffield, made a few remarks upon the necessity for activity amongst Christians in the present day. The uncertainty of life, recently so strikingly manifested, was certainly a call for increased diligence. The very essence of true spiritual life consisted in a paramount desire to extend throughout the world a knowledge of the great and saving truths of the Gospel, irrespective of denominational distinctions. He urged this view upon the audience, by referring to the fact that the enemies of the Gospel were active in the cause of sin and error. In his own district, which comprised a population of 6,000, there were no less than 1,200 persons who openly avowed