

fully believe that it is adapted, by the blessing of God, to prove of great service to the highest interests of Christendom. This Conference will, undoubtedly, bring together a large number of Christians from all parts of the world; they will meet in the name of our common Saviour, and for objects connected with his glory and the extension of his kingdom; they will enjoy opportunities of united worship; they will bend in supplication for common mercies, and offer up praise and thanksgiving for common blessings. All experience shows that such assemblies of the Lord's people are always attended with spiritual profit. But the good that we anticipate in connexion with that assembly will not be confined to those who will actually be present. It will serve a most important purpose with regard to Christendom at large. For example, it will serve to indicate the existence of a unity amongst all true Christians, whatever the ecclesiastical denomination to which they may belong, whatever the country from which they may come, or whatever the clime in which they may live. In this point of view it will be a refutation of the taunt, not unfrequently directed against Protestants, that by their Protestantism they are divided and sub-divided into such a variety of different sects. This assembly will prove that, however great may be the circumstantial varieties existing amongst true Protestants, there is a deep substantial unity amongst them, a unity which Rome, with all her efforts, has never yet been able to effect. Now, if the assembly accomplishes these results, there can be no doubt that it is calculated, by the Divine blessing, to be of great service to the interests of religion. I earnestly trust that the assembly will not separate without being enabled to frame some course of united action which shall enlist the energies of all true Christians, for the advancement of the Redeemer's kingdom on earth, and for the opposition of whatever error obstructs its progress. The only objection that I have heard urged against the assembly, of any value at all, will thus be disposed of. Probably there are many here that will not have the privilege of taking part in it; but I would suggest that we may be present in spirit. Let us carefully record the days upon which our fellow Christians will meet together, and remember them at the throne of Grace; and thus while our prayers and supplications rise up with acceptance for the merits sake of that gracious Redeemer in whom we trust, we shall have a precious foretaste of that coming kingdom in which all the Lord's people shall be gathered together from among all kindreds, and peoples, and nations, and tongues, to stand around the throne of God and of the Lamb, and to be fellow partakers of the inheritance of the saints in light."

Sir Culling Eardley, Bart., said,—“I do most cordially rejoice in seeing your lordship present with us on this occasion; and I hail it as an omen for good that friends are surrounding this chair who have not been in the habit hitherto of acting together, but who feel that this great European object now proposed to us is one which well deserves the sympathies and the energies of Christians of every shade and of every communion. The religious benefits that may be anticipated from the Berlin meeting are chiefly of a threefold character. In the first place, I believe that if Christians from all nations merely met together, looked one another in the face, shook hands, and then parted, they would do one another good. But beyond this, there are great subjects for united consultation; and most heartily do I subscribe to the sentiment of the Lord Bishop of Ripon that we ought not to separate at Berlin, without having conceived and planned some method by which we may all practically unite together for the promotion of Christ's kingdom. We shall have brought before us circumstances requiring all the wisdom that the Christian Church can exercise in order to decide upon the right course of action. Your lordship is to a great extent, and I am to a little extent, behind the scenes as to what is now going on in Italy. The whole of that fearful system that has so long weighed upon the Italian mind and the mind of Christendom, the Papacy, is now trembling to its very foundation; and it is perfectly notorious that but for the arms of France and Austria it would not have twenty-four hours lease in Italy. How important, then, is it, under such circumstances, that the Christian Church should be united, should understand the true principles of Christian liberty, which consist not merely in opposition to the tyranny of the Papacy, but in a mutual accordance of liberty to one another. There has arisen, and I bless God for it, in the north of Italy, an Evangelical spirit of attachment to the Scriptures and to the principles of the Reformation; but alongside with this principle of inquiry and of progress there is