

departments of enquiry, thought, and benevolence. The rule in nature is that the speed of a falling body increases as the body approaches its rest. The speed with which things happen, seems to increase with the increasing nearness of the *rest* that God has promised his Church on earth. A great deal, therefore, seems likely to be crowded into the twenty-five years, which (after this year) remain to finish the nineteenth century, and usher in, to all appearance, the sixth working millenium before earth's Sabbatical millenium.

We are, no doubt, on the threshold of such events as these :—

1. Extension of the blessings of *civil and religious liberty* to all the countries of Europe. With few exceptions, these countries have entered on the road to liberty, by shaking themselves free from the gigantic system of error, that for centuries lay like a nightmare on Europe.
2. *Education* of the masses in the knowledge of the common branches, so that they can, if they choose, read their Bibles.
3. Consolidation of Christian efforts, by the *union* of such churches as are similar in doctrine and government, into one organization.
4. All the countries in the world open to Protestant *missions*.
5. The daily, weekly, and monthly *press*, under the guidance of Christian principles and Christian writers, to a larger extent than now.

EVANGELICAL ALLIANCE IN ROME.

When the Evangelical Alliance closed its sessions in New York, there was an understanding among its leading members, that in all probability its next great meeting would be in the city of Rome. Already its congresses have been held in London, Paris, Berlin, Geneva, and Amsterdam; and now it is felt that the time has come for the Alliance to say, in the words of Paul, "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

It is felt, however, as Paul felt, that the visit to Rome (being a delicate and difficult business) must be well considered and well planned before it is attempted. It is not that there is much fear of the meeting being forbidden by the civil authorities, or that there is any fear of the Roman populace rising in *angry* violence against its presence in their city. There is little danger of either of these things, for Victor Immanuel is very friendly at heart to Protestantism, and the Roman people are a little like the Athenians of old, tolerant and curious, and likely, therefore, to greet the Alliance as the Athenians greeted Paul. *May we know what this new doctrine whereof thou speakest is; for thou bringest certain strange things to our ears: we would know, therefore, what these things mean?* But there is danger that a meeting of the Alliance in