

kingdom, and the people heard them gladly. The gentle St. Francis and the Preaching Friars, Wycliffe and the Gossellers and Lollards in England, and, later, the Wesleys and Whitefield and their lay helpers at pit mouth and market-place and village green proclaimed with power the evangel of God's grace. And to-day the forward movement in all the Churches is using the same time-honoured methods. The Bishop of London, Price Hughes, John McNeill in Hyde Park, and hundreds of lowly and unlettered lay preachers in the slums of Whitechapel, Bethnal Green—where no green thing is—by dock side and river side, are telling with fresh power and pathos the old, old story of Jesus and his love.

LAY PREACHING.

A few Sundays ago seven hundred Methodist lay preachers filled as many London pulpits, many of them men of culture and scholarship, some of them millionaires, some of them bearing titles of honour, more of them busy toilers in the work-day world, breaking the Bread of Life to hungry souls. And all over England this thing is many thousands of times repeated. "Sublimer know I nothing," says Carlyle, "than the man who, while toiling outwardly for the bread that perisheth, is toiling inwardly for the Bread of Life." Such a peasant saint carries us back to the ministry of the Great Teacher of Galilee, and the disciples whom he called from their nets to become fishers of men.

Methodism on this side of the sea needs to avail herself more largely of this lay help. It has in its churches men of commanding influence, of eloquence, of culture, of force and magnetism, and a great army of plain men who speak right on what they do know. It would be a benediction to the Church, and a blessing to themselves, if they were sent forth to active Christian service all over the land. Here is a lever of more than Archimedean power to elevate and bless the world.

The lay preachers in English Methodism outnumber the ministers about ten to one, over 20,000 to 2,200. Among the Primitives they are over sixteen to one. In the United States the ministers greatly outnumber the local preachers. The daughter Methodisms may well learn from the mother of us all.

THE WESLEYAN CONFERENCE.

The meeting of the Wesleyan Conference in the great Manchester Central Hall was one of profound interest. Nearly £900,000 of the Million Guinea Fund has been paid in, and has already earned nearly £35,000 of accrued interest. Under the very shadow of Westminster Abbey, the vast Royal Aquarium, and Mrs. Langtry's theatre, have been purchased for a Methodist church house, with two great halls, to hold 4,000 people, and suites of rooms for connexional purposes. The stimulus of this great movement will be felt not only throughout the world-metropolis, but the furthest mission fields of Methodism around the globe.

The most important event at the Wesleyan Conference was the long and strong discussion on the case of Dr. Beet. It was marked by much ability, earnestness, and "speaking the truth in love." In the mixed Conference, Price Hughes and Mr. Percy W. Bunting championed, not Dr. Beet's views, but himself; and Dr. Rigg and Mr. George Lidgett, Mr. Bunting's brother-in-law, spoke against his reappointment to his theological chair. Three names were sent forward to the pastoral conference for final decision, Rev. T. F. Lockyer leading the list by a vote of 238, Dr. Beet's being ten behind him, and the third nowhere. The pastoral session reappointed Dr. Beet by a large majority.

"THIS KIND GOETH NOT OUT BUT BY PRAYER AND FASTING."

Dr. Carman and Dr. MacKay, those grand leaders of the prohibition hosts in Ontario, both emphasize the need of earnest prayer to God during the temperance campaign now upon us. It is, we deem, the most solemn crisis through which the premier Province ever faced—of far more importance than any general election. The liquor interest is girding itself for the conflict. Fifty years ago Bass, the great brewer, said, "For every pound the temperance fanatics put down we will put down a hundred." The traffic will fight for its very life. The strength of those who, not for greed or gain or appetite, fight the drink devil is not their money, not their eloquence, not their electioneering tricks—but that they have power with God. They need to besiege earnestly the throne of grace. They need to seek the help of the Almighty, who can