

RECENT PUBLICATIONS.

THE BRIGHTON CONVENTION, 1875. London: F. E. Longley.

Philadelphia: The National Association for the Promotion of Holiness.

THE world moves. Ten years ago the doctrine of holiness was looked upon as an exclusively Methodist tenet, while its profession was recognised as indubitable evidence of fanaticism or of spiritual pride. It is so no longer. In almost every denomination are now to be found witnesses of perfect love, and meetings for the promotion of scriptural holiness are held, in which all the Protestant churches are represented. This is a significant "sign of the times." The Spirit of the Lord has been poured out, and love triumphs over prejudice. The heaven is spreading, and multitudes already feel the quickening power. May it spread swiftly till the earth is filled.

What is popularly known as the "Higher Life" movement in England seems to have begun—so far as human agency is concerned—with the visit of several devoted brethren from the United States. The names of Moody, Sankey, Mahan, Boardman, and Pearsall Smith, have been more or less associated with the work. At first Mr. Smith was strongly opposed, and a portion of the religious press had leading articles designed to show the unscripturalness of his teaching; but he went steadily forward in what he believed was a divine call, and soon drew into sympathy with himself a number who had been blessed through his instrumentality. Meetings for consecration and prayer were held in several places, and at last it was decided to hold one on a larger scale for ten days, at Oxford, in 1874. The success was so remarkable that many were taken by surprise. Over *fifteen hundred* persons from various parts of Great Britain and the Continent came to wait upon God for full salvation. Many returned to their homes baptised "with the Holy Ghost and with power," while many more were stirred up to seek with earnestness the same grace.

When the Oxford Conference broke up many felt that there ought to be another; and accordingly arrangements were made for holding one at Brighton in May, 1875. The record of this meeting makes up the contents of the little volume (pp. 148) now before us. It is compiled from "notes" taken by persons who were present,—chiefly by Mr. Pearsall Smith,—consequently the merest outlines are given of the various addresses—sometimes not that. We regret this. A verbatim report of the best addresses would have formed a rich contribution to the literature of holiness. Our readers will concur in this view as they peruse the address (obtained from another source) of the Rev. Theo. Monod, in another part of this number. Notwithstanding this drawback, the account of the Brighton Convention is one which every lover of holiness may read with profit and delight. We would like to see it scattered broadcast among the churches.

We may state in this connection that we have just received a circular announcing that a depository of book and tracts on the Higher Life is about to be opened in the Y. M. C. A. building, Toronto; a gentleman, whose name is not given, having offered to fit up the room, stock it, and provide for expense of management for one year. Thus the blessed work is spreading—

"O, that all might catch the flame,
All partake the glorious bliss."

A HUMBLE OVERTURE FOR METHODIST UNIFICATION. By the Rev. John Carroll. Toronto: Printed for the Author at the Book Room.

FOR many years Bro. Carroll has been a firm believer in the possibility and desirability of Methodist unification in this Dominion. Years ago, we remember, he projected a monthly publication to advocate this special subject, but for some reason it was not issued. In the columns of THE GUARDIAN, however, he frequently advocated the movement; and when the union of the three bodies