

40 thousand adherents—making, in all, seven Conferences here represented. For some years past the Methodists throughout the Dominion have been pondering over the question of Union which has now culminated in their present coming together, and they will receive the congratulations of their Christian brethren of every name that another thin partition wall has been removed—another obstruction taken out of the way, leading to that more comprehensive union which the great Heart of Christendom is longing for. Representatives were there from Nova Scotia, New Brunswick, Prince Edward Island and even from that outside connecting link between the Dominion and Great Britain—Newfoundland, which has thus, as a speaker remarked, been brought into the Confederation “Methodistically.” It is further important to remark that in this Conference *for the first time* an equal number of LAY DELEGATES sat in conference with the clergy—a concession, if it be a concession, which we feel sure the Methodist Church will never regret having made. The vote for President having been taken by ballot, the lot fell upon the Rev. Dr. Ryerson, the Chief Superintendent of Education in Ontario, whose reputation is world-wide as the founder of, perhaps, the best system of public instruction in the world.

PROFESSOR TYNDALL'S INAUGURAL ADDRESS before the British Association for the advancement of Science at Belfast, has been largely commented upon by the public press. That the criticisms bestowed upon so able and eloquent an effort of genius should have been so generally adverse to the sentiments contained in it is not surprising when taken in connection with the fact that he may be called the leader of the materialistic school of philosophy. We do not profess to understand Mr. Tyndall's theories. In some of his philosophical speculations he appears to us to be incomprehensibly “*in nubibus*,” and yet he appears to be honestly and earnestly in search of scientific truth. No one pretends to say that the limit of scientific investigation has been reached. Many results of enquiry, once scouted, are now accepted. Perhaps all men don't admit that “for æons embracing untold millions of years this earth has been the theatre of life and death,” yet many do whose Christianity is not called in question. The sentence in his address which has been specially animadverted upon is that in which Professor Tyndall indicates his ideas about creation, by saying that “matter contains in itself the promise and potency of every form and quality of life.” A very obscure sentence we should say. Elsewhere we find him saying that “the whole process of evolution is the manifestation of a Power wholly inscrutable to the intellect of man,” and he finishes his remarkable address with this singularly incomprehensible sentence—“incomprehensible to every believer in ‘the life everlasting.’” “Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past.”

LITERATURE.

THE HISTORIC ORIGIN OF THE BIBLE.—By Edwin Cone Bissell, M.A., New York. Anson Randolph & Co., 1873. Pp. 432. Price \$2.50.

Messrs. William Drysdale & Co., St. James Street, Montreal, have our thanks for a copy of this very valuable book, which cannot fail to become a standard work of reference. The history of the Book of books has an interest for every studious Christian, and it is here presented in a very attractive form, and with a simplicity of arrangement which greatly enhances its value. It is divided into three parts. The first, sets forth the history of the English Bible from the time that Caedmon, a pious monk of the seventh century, who rendered certain portions of the Old Testament into Anglo-Saxon verse, and of the venerable Bede, who completed a translation of St. John's Gospel, A.D. 735, to the time of Wiclif's version—the first translation of the whole Bible into English, and of Tyndale's—the first *printed* version, and through the succeeding versions, until we come to the so called “authorized version,” which the author assures us was never formally authorized by King James at all, but only by the proceedings of a wholly informal assembly at Hampton Court, very much in the same way that the Scottish paraphrases never received the formal approval of the General Assembly. The New Testament and the Old are treated separately, the authorship and the canonical value of each several book being thoroughly sifted and discussed. In the Appendix there is a chronological statement of leading opinions on Revision, and a treatise on the Apocrypha, exposing their spurious origin, and stating the reasons for their exclusion from the Canon of Holy Writ, together with a copious index of authorities consulted in the preparation of the work. In future numbers we shall give some extracts.

THE CHILDREN'S HYMNAL, BY A COMMITTEE OF THE GENERAL ASSEMBLY, price one penny: WM. DRYSDALE & Co., Montreal.

This is a recent collection of 100 hymns printed by Blackwood & Sons, Edinburgh, and intended to be used in families and Sabbath Schools. It contains nearly all the beautiful hymns to be found in the Scottish Hymnal that are adapted to the capacities of children and some others, not in that collection, which would sound very familiar in the ears of little ones, but we are hardly prepared to say that it comes fully up to the requirements of the Modern Sunday School; we recommend it, however, to all superintendents and teachers for their perusal, in the hope that their attention may be drawn to the subject, and that as a result there may be issued from the Canadian press before long, what we very much need, a larger and more suitable collection of hymns for the Sunday School than any that we now have.

“ETERNAL LIFE” is the subject of an excellent discourse delivered at the close of last Session of Knox College, Galesburgh, Illinois, the perusal of which pleurably reminds us of its author, the Rev. Alexander F. Kemp,