

was married to a Mr. Lawrence, of the same Methodist society. As soon as practicable, Mr. Heck sent for his family, and his wife and children, with the Lawrences, and some others of the first Methodists, went into Canada, and settled at Augusta, where again they formed a Methodist class, so that these same persons originated Methodism in three different centres."

Bishop Merrill adds: "This statement I took from the lips of John Heck, Esq., now living in Lockport, Illinois, who is the grandson of Paul and Barbara Heck, and the only living person who was present and witnessed the death and burial of his grandmother, the veritable Christian woman who, under God, was the mother of Methodism on this Continent. The gentleman who gives this testimony, John Heck, the grandson of Paul and Barbara, is now (November, 1884, living at Lockport, Illinois. He is a well-preserved gentleman, beyond fourscore, intelligent, upright and highly esteemed. He is a communicant in the Protestant-Episcopal Church, though a warm friend of the Methodists, and is in every respect worthy of the utmost confidence. He remembers distinctly his grandmother's death, was present when she died, saw her buried, and grew to manhood in the vicinity of her grave. The proofs in his possession of the correctness of his statements are entirely satisfactory, although nothing beyond his word would be required by any one who knows him. I have had the pleasure of being a guest in his elegant home, and have been much interested in the details of the family history of his grandparents while enjoying his hospitality. Paul Heck died in Augusta, Canada, toward the close of the last century, a Methodist and Christian as long as he lived, and respected and honored in the community where he lived, died and was buried. His wife, Barbara, survived him several years, and died in 1804, and was buried by the side of her husband, and there their graves remain to this day."

*The Poets of the Church; A Series of Biographical Sketches of Hymn-Writers, with Notes on their Hymns.* By EDWIN HATFIELD, D.D. New York: Anson D. F. Randolph & Company. Toronto: Willing & Co.

There is no class of writers who have laid the Church under greater obligation to them than the men and women who have furnished its psalms and hymns and spiritual songs. The man or woman who succeeds in producing a really good hymn, which appropriately expresses the thoughts and feelings of a soul in its approaches to God, becomes, thereby, a perpetual benefactor to mankind. It is difficult to conceive any more precious legacy that Sarah Fuller Adams could have left to the Church than "Nearer, my God, to Thee;" or how Trudy could have conferred a greater boon upon it than by composing "Rock of Ages, cleft for me." The same observation is true of Charles Wesley's hymn, "Jesus, Lover of my soul;" and of that of Cowper, beginning with "There is a fountain filled with blood." These and a host of others, which will readily occur to any one who has given any serious attention to the subject, are destined to go ringing down the ages to the end of time, or at least as long as the English language is the vehicle of thought and feeling, and to carry a blessing with them wherever they are heard.

The names and memory of the men and women who have thus contributed to the edification and devotion of the Church ought not to be let perish. Whatever is known of their lives and characters ought to be interesting to those to whom their compositions have been the instrument of blessing. And, as matter of fact, it is believed, it is so. People naturally desire to know something about the authors of the hymns in which their thoughts and feelings have found expression in the most earnest and inspired moments of their lives. It is inevitable that it should be so. These brief and well-written sketches will meet a very natural desire in the