

requested visit to a sick man having taken him to Bay de Verds, he spent a part of the day in calls upon some other persons. An evening service at the house of the sick man was rudely disturbed, and at its close the preacher was advised by a message from a friendly Roman Catholic not to leave the house that evening, lest he should be murdered. Very early in the morning, soon after the death of the person visited, he left the dwelling, accompanied by two men armed for his protection. At a certain spot several men were awaiting his approach, but drowsiness having overcome them, their intended victim passed on unharmed. Undaunted by this treatment, Nightingale procured an official license to preach in the same dwelling, and used it without serious interruption. A part of those concerned in the plot came to an untimely end, and their neighbours, impressed with that fact, became passive witnesses of evangelical effort, and in rare instances partakers in its benefits."

The present writer has been greatly interested in reading of the missionary labours of some of those who came from England more than half a century ago, and on their return to their native land, they often detailed at great length to listening hundreds what God had done for the people in those islands in the sea.

Methodists in Ontario who knew so well Enoch Wood, D.D., and S. D. Rice, D.D., will be delighted to read of the labours of those devoted servants of Christ. Dr. Wood did splendid service in many important places, and by his judicious management was greatly consolidated and moulded into systematic form various missions, when the hand of an organizer was greatly needed. Dr. Rice, as might be expected, was heroic from the beginning of his ministry, and never counted either labour or sacrifice too severe when the interests of the Church were concerned.

These grand men, in connection with the recently deceased Dr. Pickard, had much to do in organizing the educational institutions of the Eastern Provinces, which bear the princely name of their venerated

founder, C. F. Allison, Esq. Dr. Wood was the honoured instrument of bringing Lemuel Allan Wilmot into the Methodist Church, and though afterwards honoured by his sovereign as Lieutenant-Governor of his native Province, he still dwelt among his own people, and did not regard the Methodist Church as too humble and obscure for him to be associated with.

The remarkable career of Edward Fraser is portrayed in brief, but graphic manner. Born a slave, yet he was one of the most remarkable of coloured men. When he became distinguished as a pulpit and platform speaker, there were many overtures made to him to go elsewhere, but he lived and died a Methodist minister; and is said to have had one of the largest libraries, such as were only excelled by those of Dr. Richey and a few others.

The laity of Methodism has been important factors in its development. Mr. Smith makes honourable mention of some who lived and died in the East. In addition to those already mentioned, the reader is made acquainted with James B. Morrow, Hon. J. A. Anderson, Hon. W. A. Black, Ralph Brecken, Hon. J. J. Rogerson, J. Starr, and several others. It has been very gratifying to read the names of some distinguished laymen who were the sons of ministers, and who, on attaining to positions of great influence, continued as pillars in the Church where they were born. Some who were reared in Methodist parsonages in Eastern British America have become eminent ministers. We may mention W. B. Pope, D.D., now a superannuated minister in the English Conference; Robert Newton Young, D.D., also an English ex-President, and Professor in Handsworth College, Birmingham.

Space prevents further enlargement. We thank Mr. Smith for his valuable history, and hope that some other as able a writer may be induced to perform a similar work for Methodism in other parts of the Dominion, which Mr. Smith has done for the Maritime Provinces.

E. B.