

are likely to be disappointed because the persons, places, and events, in which they feel an individual interest, are not more fully detailed. Especially, I fear, will this be their feeling relative to the last two or three years of the epoch covered by this volume, which, for want of space, I have been forced to pass over without minute details.

My greatest embarrassment has arisen from the nature of the times I had to chronicle,—times of divisions and controversy, taken part in by men, many of whom are still alive. I did not feel free to ignore the events altogether; and when introduced, they had to be treated with fidelity. True, I may have had inadequate information on some points, and may have received partial information in others; I might, also, have written differently, had I occupied a different stand-point while the events were transpiring; but I am not conscious of having any partialities to gratify. Remembering that “History is philosophy teaching by examples,” I have hoped that the record of the needless strifes and divisions in the past history of Canadian Methodism might be admonitory in all future times.

One other cause of solicitude I must mention: there are *errors* and *omissions*, both chargeable on the author and printer, which I deeply regret; but they were in a manner unavoidable. First, as it respects errors of the author: