

with the circuits with which they are associated and included in their totals.

Recognizing the fact that the missionary enterprises of our Church are capable of great expansion if sufficient funds are provided, your Committee recommend that all our people support our own Missionary Society, rather than independent schemes outside the control of our Church.

FROM THE MINUTES OF THE MONTREAL CONFERENCE.

Epworth League Committee report as follows :

We would make special mention of the contributions of our leagues to missions, an increase of nearly fifty per cent. over last year. We believe this is largely due to the efforts of the Student Missionary Campaigners, and we would urge the importance of having our young people in every district rallied to the banner of the Forward Movement.

FROM THE MINUTES OF THE LONDON CONFERENCE.

Epworth League Committee report as follows :

Resolved, That in view of the interest taken in the Forward Movement for Missions by our young people, we recommend that an effort be made to introduce the movement into all our leagues and that our young people be urged to greater liberality toward the great missionary enterprise of our Church. We further recommend that the London Conference memorialize the General Conference to so arrange the constitution of the "Forward Movement for Missions" as to bring it directly under the control of the officers of the Church :

1st. By making the pastor of the church the treasurer of the funds raised, quarterly returns of which shall be made to him by the League treasurer.

2nd. That when a district shall have received an amount sufficient to support a missionary in the foreign field the General Board shall (if requested) assign to such district a missionary who shall maintain a correspondence with the Epworth League Secretary of that district.

One Hundred Missionaries in 1900

AS THE RESULT OF INDIVIDUAL SACRIFICE—FIFTEEN NOW SUPPORTED BY OUR YOUNG PEOPLE.

How much have you done toward having one hundred missionaries in 1900? Are you preparing yourself to be represented in the mission field if you cannot go?

The strength of our Young People's Societies depends on the strength of the individual members. Are you able to help the weaker members of your society? Can you give an intelligent account of one missionary country if called upon by your League? Can you pray without understanding the needs of the field and the men and women who are working there?

Unless you and I, as members, grow in knowledge, both of God and His world in which we are trying to establish His kingdom, we cannot make progress as a League.

To the Missionary Committee.

As helps, we would recommend a little book explaining the "pray, study, give" plan (or the Young People's Forward Movement for Missions, as advocated by the Students' Missionary Campaign). It is called "Pray, Study, Give"; price, 10c. Also: Pledge, 5c.; Collectors' Books, 5c.; Envelopes, 10c. per hundred, 80c. per thousand; the "Cycle of Prayer," 3c. each, or 30c. per dozen; and the MISSIONARY CAMPAIGNER, 10c. per year in clubs of ten.

Newfoundland.

By REV. A. E. W. DOVE.

The island of Newfoundland, the tenth largest island in the world, was discovered by John Cabot in 1497, four years after the discovery of America by Columbus. Formally taken possession of in 1583 by Sir Humphrey Gilbert, half-brother of Sir Walter Raleigh, it has therefore a true claim to the title, "England's Oldest Colony." The history of Newfoundland reads like a story of the times of the old Vikings. The waters surrounding her extensive coast line of two thousand miles were early discovered to be fairly alive with fish. It was not very long after this period that many hardy English, French and Portuguese navigators crossed the stormy Atlantic to gather of the riches of the sea. About this time numbers of west of England merchants became largely interested in the valuable cod-fisheries, and every spring they sent out scores of large ships for the prosecution of the fishery around the Newfoundland coast. In the meantime a resident population was slowly but surely growing up, and this alarmed the English merchant adventurers, who imagined that if such a population were permitted to increase, the fishery business, with its immense profits, would largely be lost to them.

Being rich, and therefore all powerful with the governments of the times, they succeeded in having a most outrageous set of enactments regarding Newfoundland placed on the statute books of England. These were to the effect that no further houses should be built, and no land enclosed or cultivated on the island; also, masters of ships leaving England were required to sign agreements and give bonds for the safe return to England of any man taken out. These laws were enforced with more or less severity, and houses were actually pulled down and gardens destroyed. Some of these enactments were not finally removed from the statute book until about the beginning of the present century. Into this island, whose waters had been blessed by the bountiful hand of nature, but whose inhabitants were bound down by hard and oppressive laws, and were ruled over by some of the most ignorant and incapable governors, came, in 1765, Laurence Coughlan, the first Methodist foreign missionary. Mr. Coughlan was an Irishman by birth. For ten years he had labored as a travelling preacher in connection with Mr. Wesley. At Wesley's request, the Bishop of London ordained Mr. Coughlan, and sent him to Newfoundland, where he labored zealously for seven years. When he entered upon work not a school was known in the island, nor was a single temple raised to the worship of God, except one in the capital, St. John's, more especially for the use of those employed in the military and naval service. Men who had come from England had never seen a minister since they left their native shores, and most of those who had been born on the island had never known one in their lives. During these years Mr. Coughlan pursued his solitary labors, suffering much of the time severe persecutions. He was prosecuted in the highest court of the land, but was acquitted. A physician was engaged to poison him, but, becoming converted, exposed the diabolical plot. At last his health failed, and he returned to England, leaving behind him, as a monument of his faithfulness and success, two hundred communicants.

The work begun in 1765 did not rapidly increase for some years; but, if slowly, nevertheless surely, the good work made progress, and in 1815 the missions in New-