

NEWFOUNDLAND.

DEAR MR. EDITOR.—Last year, about this time, I endeavored to give your readers some account of the progress of Methodism in Green Bay, Newfoundland, from the commencement of the Mission in 1841, down to the date of my writing; and had not a salutary lesson before my mind, I could have introduced into that very much condensed account many refreshing particulars, respecting the trials and triumphs of our cause in the Twillingate circuit.

During a considerable part of the past three years, many anti-Methodists have been confidently looking for a great diminution of our numbers here. owing to the presence, and labours among us, of a more than usually able and diligent clerical opponent; and it seems that a report corresponding to that expectation has been circulated both near and far off; but the report has no foundation in fact, for, with one solitary exception, none, even of those who are but nominally Methodists, have deserted us,—as to our members of society, they hold fast the faithful word as they have been taught, having been fed with the finest of the wheat, by such men as William Marshall, John S. Peach, and John Brewster, they are not likely to be enticed away by such chaff as Baptismal Regeneration, and Confirmation—while on the other hand a goodly company have forsaken the ranks of our adversary and now number themselves with us. By the Minutes of the late E. B. A. Conference, I perceive that since 1866, the number of our adherents in this circuit has been nearly trebled—then it was 700, in 1870 it was 1,400, and now it is 1,900, that is to say, 1,500 in Twillingate and 400 in Merritt's Harbor and Friday's Bay, which two places last named, now form part of the Herring Neck circuit.

That, Sir, does not look much like diminution, does it?

Our congregation here is still increasing, and still likely to increase. In order to meet a pressing necessity, to provide accommodation for such of our people as live at Back Harbour, Crow Head, &c., which places are about three and five miles distant from our present Church, I applied for the hired use of the Orange Lodge once a week, but was refused, as the majority of the Orangemen could not see what the Methodists wanted with preaching on the North side of the harbour. But they do want it and are determined to have it; seeing that nearly 300 Methodists dwell on the North Island. So, poor as we are, and burdened as we are with our present church unfinished, we have determined to build another, capable of seating about 350 persons. I have written to a few of my Newcastle-on-Tyne friends, and others, asking for assistance; and permit me to say to your readers, that any subscription towards the same would be thankfully received, and immediately used. The frame is to be cut between this and July, and I fully expect that before the 1st July following it will be ready for use.

By the subdivision of the Government Educational grant, which Methodists all fought so hard against, and which was at last, in a sense, forced upon us, we shall be greatly the gainers in this circuit, and indeed in almost every settlement throughout the whole electoral District. Here (that is in Twillingate and Herring Neck Circuits) we are building six school houses, all of which will be ready for use, though not finished inside, by the end of June; four of these are in purely Methodist settlements, where no school has been before and three out of the four will be very useful to us, as places of worship where, though much needed, we could not, without such aid, have built any for a long time to come. Our teachers will be Wesleyans, of course; and, if possible, members of Society, so we hope that with the love they will have to our cause generally, they will assist in Sabbath School teaching and in holding religious services. Hence we have every reason to believe that Balaam will bless us after all.

In the WESLEYAN of Feb. 5, which came to hand the day before yesterday, there was an article headed "Missionary Camping on the Naahwaik," which has prompted me to give you an outline of one of my late tours.

On February 20th I left home after dinner, intending to preach at Little Harbor in the afternoon, and at Merritt's Harbor at night. Bro. Trott of Herring Neck preached at the former; but as it was late, and the night very snowy when we got across the Strait, or Tickle, we had no service at the latter. Bro. T. went on home, I staid all night to bury a child in the morning, after which I rejoined my companion and proceeded to Change Islands, where we met Bro. Swann from Fogo, and assisted him to hold missionary meetings. Next morning proceeded to Fogo and hence the day following to Seldom-Come-By, having missionary meeting at each place. Next morning started for Indian Islands, but as the ice was bad had to go a long way round; and so did not reach there till near night, just in time to avoid being caught out in a heavy snow storm. I preached in Mr. Perry's house, who managed to get along from the houses next door. Toward the evening of next day the weather moderated, so as to allow of our having the missionary meeting, and a good one it was, though there are only ten Wesleyan families, I believe, on the Island, the collection amounted to over forty dollars. On Saturday morning Bro. Swann and I started to go to Dog Bay, but after travelling about four miles, we came to a place where the ice was breaking up, and had to turn back. Next day I started at daylight, and got to Dog Bay, in time, but too tired, to preach in the afternoon, however I preached at night. On Monday, got a few miles farther, to a place called the Beach, and preached at night. Here I met with Bro. Jennings of Morton's harbor, who was visiting round among the people, he had then been absent from home about two weeks, and arrived at Indian Arm, about an hour after sunset, and preached to a house full of

people. Next day I got as far as Sparrow-hell Cove, calling at Scissors' Cove on my way. I intended to preach, but having travelled about eighteen miles, and the house being, to me, insufferably hot, I could not. Next day I passed through Kite Cove, and got to Northern Arm, just about dark, and there I preached. Next day, after passing through about six miles of "forest primeval," and walking about the same distance down a brook, I got to the S. W. Arm of New Bay. I did not preach that night, but next day, Sunday, I preached three times and visited some people who were sick. People who talk about the scrubby trees of Newfoundland, should see some of the immense pine logs, lying on the frozen river here awaiting the saw. Next day I got to S. Arm of New Bay, visited a couple of Twillingate families, and would have seen more only I had sprained my right leg, so I got on to Charles's arm, where I preached to a lot of my own people. The day following I preached at Governor's Harbor, in the morning, and at Thwart Island at night. Next day my guide and I lost our way, by reason of the heavy fall of snow; we had been steering our course by compass, till about the middle of the day, when we thought we were perfectly sure of going right, and then we went wrong; however, by sunset we reached Comfort Cove, where I preached. There is an interesting Cave close by here, where the grave of a Red Indian has lately been discovered; several bone ornaments were found beside the bones of the buried chief—for such they think the man must have been. Next day I got home, after an absence of eighteen days, during which time I had travelled, on snow shoes, between 180 and 190 miles.

This, Mr. Editor, is a specimen of circuit work in Green Bay. This has been my only extensive tour during the winter; but most of the other brethren are at it all the winter long. Fifty but some kind Book Steward, or somebody else, would send a few tracts down to us; I am sure we should very speedily distribute them, as we do distribute a good many of our own buying. JOHN REAY.

Twillingate, March 23rd, 1876.

The Anniversary Exercises at Mount Allison promise this year to be of great interest. Rev. Mr. Lathern delivers the Anniversary Sermon. The Orator before the Alumni Society will be Thos. B. Flint, Esq., A. M., of Yarmouth, N. S., who will speak upon "The Legal Element in its relation to the State." The Alumnae Society will be represented we believe, by Miss Morse of Bridgetown N. S. Anniversary Sunday is May 29th. The Commencement exercises take place on the following Tuesday.—Sackville Post.

The Concert in connection with the Methodist Church, Dalhousie, came off as announced, on Tuesday evening, 18th inst. Notwithstanding the bad condition of the roads, the hall was well filled. We are informed by a correspondent that the various pieces on the programme were rendered in very good style. Mr. George Dawson, of Bathurst, one of the best Bass singers in the North, rendered valuable assistance on the occasion.—The amount realized was about \$40.—Union Advocate.

On Sunday last, in the Methodist Church, a Sermon on the subject of "It is appointed unto men once to die," and in passing, the Rev. gentleman paid a touching tribute to the memory of the late lamented Mr. Randal Green. It will be a slight solace to the mourning friends to know that the departure of a loved one from the social circle is universally regretted, and that while the bereaved family have lost a beloved husband and an indulgent parent, the community can sympathize in the loss to them of a gentleman and citizen who had become endeared to them by his amiability and genial disposition.—St. John's N. B. Ledger.

The third Quarterly Meeting of the Methodist Church, Miramichi Circuit, was held in the church, Newcastle, on Friday morning last. It was more largely attended than any similar meeting here, Chatham, Newcastle, Derby and the English Settlement being represented. The meeting was for the purpose of preparing a statement of the amount required for the Confessional year, &c. It is anticipated that notwithstanding the presence of an additional minister on the staff this year, and the depressed state of business, the amount needed, over \$1500, will be easily raised, if the members of the various congregations take a united interest in the matter. The prospects are at present good. The three young men who arrived here last fall from England, Messrs. Fiedler, Pepper and Williams, were recommended by the meeting as suitable Candidates for the Ministry. It is the unanimous wish of the people, as expressed by the delegates, that the Superintendent, Rev. B. S. Crisp, (whose appointment here is at present only temporary) shall be appointed by Conference to labor here next year. The Rev. gentleman's administrations have been very acceptable to the people, and their wish for his return will of course be complied with.—Union Advocate N. B.

THE LATE REV. GEORGE MCDUGALL.

BY OUR ONTARIO CORRESPONDENT.

His first appointment was to Alderville in the year 1850, while he was the Associate of the Rev. William Case, the father of our Indian Missions. From Alderville he was removed in 1851 to Lake Huron. He and his companion arrived there after a boisterous voyage in the midst of a driving rain, without friends to greet them or house to go to. The Indians were on the eve of departure to receive their annual presents, many of them in a state of intoxication, and of the entire band of 300, only 3

were known to be abstainers from fire water. After much difficulty he succeeded in renting a shanty, whose unplastered walls and bark roof were by no means proof against the driving storm. Difficulties of another character met him. A Pasete missionary spared no pains to misrepresent him and his mission, and Jesuit priests instilled their poisonous tenets, but the seed of truth took deep root; dissipation and wretchedness gave way to temperance and comfort. Instead of the dismal clatter of the pagan drum, accompanied by midnight scenes too terrible to mention, the voice of prayer and songs of praise were heard in the settlement, and even the Catholics gave up their Sabbath desecration and interperence, and occasionally came to hear. A school was established which became a great blessing. The young people learned to read the Scriptures in their own tongue. Fifty members were received into the Church. A new Church was erected; a mission house with work shop and stable and teachers' residence were built. Several acres of land were cleared and fenced, and nearly \$9,000 were contributed by the Indians to the funds of the Society. Besides this, adjoining tribes of Indians seeing what had been done, came to the missionary from the North Shore of Lake Superior and sent the following message by him to the Conference:

"Black Coat. I want to say a few words. I want to say them strong. We want you to repeat them to Big Black Coat and to Black Coats assembled in Council. Indians down South have fathers and mothers. We are orphans. Great Spirit has done great deal for them. He has given them rich country. He sends them missionaries who have been parents to them. The great Northern Chief been a mother to them. She helps them to build large schools and teach them to work. They not poor, have friends plenty. Not so with us. We orphans, we who live on North Shore Lake Superior. Great Spirit has not given us rich country. No missionary teach us white man's religion. No teacher instructs us. No school house built for us. We are poor. We have no great Fathers or Mothers to protect us. We are worse than our forefathers were. Our forests once were full of deer and beaver and bear, but white man came and induced us to kill them off for furs. Our waters once full of fish, but white man come with big nets and steamers, and drive away our fish. Now we want to say to big black Coats that we ask them to help us. We want them very much to help us. Tell them we live in large country, that there are a great many of us, and we want white man to come and teach us."

It was in 1860 that Mr. McDougall gave up this exceedingly interesting mission, and accepted the call to go to Norway House in the Hudson's Bay territory. This is one of the oldest of our Missions in the North West, and was commenced by James Evans. The Indian village of Rossville is about two miles from the Fort, and in it is the missionary's house, with the Church and School House. Here Mr. McDougall enjoyed a gracious outpouring of the Spirit. Twenty seven the first year and upwards of forty the next year were led to seek the Lord. The school was one of the brightest spots in the land, and among the converts were several young men from Britain.

In 1863 and 1864 he removed from Norway house to Victoria on the Saskatchewan. The distance must be about one thousand miles. What were his sufferings and toils and those of his family upon this great journey through the great lone land—we know not. When he arrived he was nine hundred miles from any post office and only once in six months was he in the habit of hearing from the outer world—or receive letters from his friends. He worked on, however, and in 1866, wrote that success had attended his efforts. Many of the chiefs had believed, polygamy had been abandoned. One hundred half castes, besides many Indians had professed conversion. The Gospel had gloriously triumphed among the Mountain Stonies. A winter of unparalleled suffering and deep snow was experienced, and the Indians and Mission family were reduced to the greatest straits through the scarcity of the buffalo. A dying Indian visited by the Missionary's son, sent word to Mr. McDougall, "Tell your father all is well for Jesus is mine." And thus he was sustained amid his sufferings by seeing that his labor had not been in vain in the Lord. In the year 1868 he was forced to remove from Victoria because of scarcity of food. He next settled at Edmonton.

The year 1870 was a very eventful one to the Missionary. War existed between some of the Indian tribes on the plains, which not only interfered with his plans and labours, but frequently imperilled the lives of the missionaries and those of their families. Yet the passions of the heathen were kept in subjection by an unseen hand, so that none of them fell by the rifle or the tomahawk, although facts came to be known afterwards of Indians being on the Mission premises with full intention of robbery and murder, without the least suspicion of danger by those who were innocently engaged with social duties in the house, and in the field with manual labour. A company of black-felt Indians were concealed in the tall grass around the mission premises during a whole day, with rifle and tomahawk, who had come for the express purpose of murdering the entire family and burning the premises. The female portion of the family were washing, and while hanging out the clothes were within gunshot of the Indians, but not a shot was fired, nor even an alarm given. Thus did God take care of his servant and his family.

(To be Continued.)

MONUMENT TO JOHN AND CHARLES WESLEY IN WESTMINSTER ABBEY.

On Tuesday, the 30th ult., a large company of Wesleyan ministers and laymen, with many ladies, called by special invitation, met at Westminster Abbey, to witness the unveiling of the monument to the Rev. John and Charles Wesley. The company assembled first in the Chapter-house, which was quite filled.

On the arrival of the dean, the Rev. Dr. Jobson,—who had been the principal in obtaining the monument, and its introduction into the Abbey, supported by the President of the Conference, the Rev. Dr. Osborn, Dr. Punshon, and others—addressing the dean, said he had the honour, on behalf of the President of the Wesleyan Methodist Conference, the ex-presidents of that Conference, the ministers and friends of Methodism assembled before and around him on that occasion, and of many more not present, of requesting the dean to uncover the monument to John and Charles Wesley, which, by the dean's permission, had been erected in that venerable building. Under the mournful circumstances, to which he need not refer, he should not attempt any extended observations. But in consideration of those circumstances all the parties present that day were there by special invitation, and the dean would easily see that if the announcement of the proceedings had been publicly made, they would have had a multitude of Methodists in the Abbey that would have blocked up every available space within it. Indeed, he might say that not only thousands and tens of thousands, but, taking the globe over, millions of persons would gratefully rejoice on learning what had taken place that day. He (Dr. Jobson) had no doubt that at the proper time the Connection itself would more fittingly express its obligations to the dean. He could not, however, allow that occasion to pass without expressing his personal obligation to the dean for the courteous generosity he had evinced in connection with the monument throughout. It was now about six years since arrangements for it were commenced. The dean would remember how, when walking and conversing together, he (Dr. Jobson) expressed a desire that there should be a monument to John and Charles Wesley in that Abbey. The dean responded promptly and favourably, and at once invited him (Dr. Jobson) to come down and look out with him a suitable and available site. On his coming down, the dean not only selected the best site available, but did what no other person could do—removed obstructions so that the monument might have a prominent and good place. He shrank from any reference which would touch a wound so lately opened, but he might perhaps be allowed to say that another took a deep interest in that monument, went to look at the site proposed, and went to view and advise upon it when under the skillful hand of Mr. Adams-Acton, the sculptor; one with whom he (Dr. Jobson) presumed to say the dean took counsel as to what would be the best site; who when the site was selected showed unceasing interest in the progress of the monument; and had the Lord permitted, would, he believed, have done what all desired the dean should do that day. God had taken her to another world, to a better and more congenial sphere even than that in which she had so much domestic and social enjoyment on earth. If the dean, in his deep bereavement, whose large-hearted catholicity was known, not only in Methodism, but in other churches, and throughout the world, would perform that service for them and uncover the monument, they would all feel grateful and honoured.

Dean STANLEY, in reply, said his audience would excuse him, in the circumstances to which Dr. Jobson had alluded, from making any lengthened response to the kind remarks which he had addressed to him on that occasion; but he could not allow such a meeting as that and such an occasion to pass in silence from himself. It would have been his desire that such an opportunity should have been marked in a more solemn and emphatic manner than under present circumstances he felt himself equal for. It had been his hope that on that day or on the following Sunday he should have expressed at length the obligation which the Church of England, which England itself, and which the Church of Christ owed to the labours of John and Charles Wesley. That was at the present for him impossible; he felt that he could not now throw himself into the subject with that wholeness of heart which would be essential to do it justice. On some future occasion perhaps they would allow him to take the opportunity—it might be on the occasion of one of the anniversaries connected with the lives of the two brothers—to discharge the duty which it was still his hope and intention to fulfil. But he would briefly on that occasion say one or two words directly in connection with the erection of that monument. If he remembered rightly, Dr. Jobson's proposal was more modest than for that which had actually taken place. On the occasion to which he referred, he thought all Dr. Jobson asked for was a monument of Charles Wesley, as having been connected in his earliest youth with Westminster School, and as one of England's sweet psalmists and poets. But he was met with the remark from himself "If Charles, why not John?" and accordingly the two brothers were united together, and if the poet had been somewhat overshadowed by the preacher, he trusted that neither in Westminster Abbey nor elsewhere would any English churchman of any citizen or any Nonconformist have cause to complain. As they would presently see when the monument was uncovered, John Wesley was represented as preaching upon his father's tomb, and he (the dean) had always thought that that was the parable which represented his relation to their own national institutions. He took his stand upon his father's tomb—on the venerable and ancestral traditions of the country and the church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from

the points of agreement with them in the Christian religion that he produced those great effects which had never since died out in English Christendom. It was because of his having been in that age which he was inclined to think had been unduly disparaged—because in the past century he had been the reviver of religions fervour amongst their churches that they all felt they owed a debt of gratitude to him and felt that he deserved to have his monument placed amongst those of the benefactors of England. Dr. Jobson had referred to those afflictive circumstances which made it impossible for him (the dean) to have spoken at greater length or to have met them in a more hospitable spirit on that occasion; but he could truly say that she who had departed would indeed have rejoiced—as indeed he trusted she did rejoice—that such a tribute should be paid to the memory of two brothers whom she also with himself was desirous of seeing honoured in the proper place. She would have rejoiced with himself that such a body of Wesleyan Methodists should have been brought into such close connection with the venerable building. Even during the sufferings of that last illness she rejoiced in anything which removed the heartburnings and misunderstandings between the Church of England and the Wesleyan body. She rejoiced to mention by name those Nonconformists and Wesleyan ministers whom she always welcomed with all courtesy and charity under their roof and within those sacred walls. He must invoke their sympathy, and he would ask their co-operation in carrying on the work which was still left for him to do—the work of promoting charity and good feeling and generous appreciation amongst the different branches of the divided Christendom. He must entreat them to make allowance in the future for the absence of that which had given impulse to all he did. If he might do so, he would conclude with words which were familiar to them all (and which were now especially applicable to himself):

My company before is gone,
And I am left alone with Thee,
With Thee all night I mean to stay,
And wrestle till the break of day.

At the conclusion of the dean's address the company proceeded to the site of the monument, which was at once unveiled by the dean. After the company had spent some time inspecting it,

The PRESIDENT of the CONFERENCE (the Rev. Gervase Smith, M. A.) expressed to the dean, on behalf of the Methodist people throughout the world, their sense of obligation for the honour and service he had done them that day. They were thankful the dean appreciated, as they knew he had long done, the character and labours of the two Wesleys; and it was a great gratification that he had consented to unveil the monument. They (the Methodists) very humbly thought that that venerable and glorious building would not be dishonored by the monument just uncovered, and they were quite sure that he (the dean) agreed with them in that. Their prayer was that he might long be an ornament of the Church to which he belonged, and exert a very large and blessed influence on the population of this country. He (the speaker) should not venture to intrude into the sanctities of private and domestic life; but, as already observed, it had been the earnest hope of those associated with the work that the lady to whom reference had been made that morning, would have done the service for them which the dean had so kindly done. There was not a person who did not share the mourning which fell upon the country, from the palace to the cottage, and over every part of Christendom, because of the great bereavement which had come, not on that neighbourhood alone, but on the Christian church, generally; and from no hearts did prayers more earnest and constant ascend to heaven on the dean's behalf than from those whom they represent. Would the dean be pleased to accept the warm and respectful sympathy of the body of the Methodist people; their prayers would constantly be presented to the throne of grace that he might be comforted in his great sorrow, and his life be prolonged to be a blessing to the world. As he looked upon the relative position of that memorial, on the right hand being the monument to Dr. Watts, he felt that it was placed in the most fitting position. There were others it its immediate neighbourhood bearing names which were greatly honoured in the Christian churches of this land. They looked upon the proceedings of the day with feelings of thankfulness to Almighty God.

Dean Stanley briefly acknowledged the kind words in which the president had spoken to him, and the singing of the Doxology concluded the proceedings.

GREAT INDUCEMENTS.—There is one newspaper that is doubtless receiving new subscribers by the hundred. "Hard times" cannot affect it. It is a Roman Catholic paper just started in Indiana. Its premium offers are decidedly unique and without doubt very taking. Among the peculiar advantages which it holds forth to those who may subscribe, both while they are in the flesh and after they have departed this life, are the following: "The holy sacrifice of the Mass is offered up every Saturday at Notre Dame for life subscribers, with a certain number of Communion on the same day—from fifty to seventy-five—for the living and the dead; the same Mass and Communion will be offered up for departed life subscribers individually, as it may please God to call them from our midst; subscribers for one year and upwards share in the benefit of a Mass once a month. Our Holy Father has given his special blessing to all who, as contributors, subscribers, or in any other capacity, further the interests of the Ave Maria; this, in connection with the association of prayers, makes a confraternity of the Blessed Virgin as the contributors and subscribers to the periodical. A complete list of the deceased subscribers is kept at Notre Dame, and thus they are remembered, not only in life, but in death."

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