

Dissenting Church," was formed about the year 1775. A little previous to that date, a pious thoughtful soldier, a subaltern in the Royal Artillery arrived from Woolwich with his company to take charge of this station for a given number of years. His name was John Jones (a Welchman.) He was sensibly affected with the demoralized condition of the fishermen and of the settlers. Vice and drunkenness were rampant. The Lord's Day uniformly violated. Those who bore the name of magistrates were careless and scarcely one remove from the lowest grades of society—no man in shape of Christian Pastor cared for the souls of the people. The dull formality of Episcopalianism was kept up only occasionally by a few and with the ministration of one who was, I am sorry to say "a lover of pleasure" and of the bottle "more than a lover of God."

In this state of things the soul of John Jones was stirred within him, and with the usual spirit and address of a pious Welchman, he determined to do what he could. This, as you may suppose, brought upon him great persecution from his own officers—the magistrates, the Episcopalian Parson—the Governor (who at that time was merely an annual visitor for a few months in the summer) in short from all parties. Like a wise master builder he began among his own comrades—was instrumental in bringing many of them to the knowledge of the truth—availing himself of their assistance, he established a public prayer meeting—encouraged the town's people and gathered confidence enough to expound the scriptures. Violence and persecution now arose to a tempest and I have enough on record in the Church Book to show that nothing but a divinely sustained perseverance by the grace of God, could have led him onwards to such complete and happy success.

The result of the Divine blessing in this good man's labours, was the formation of a Christian Church, on the principles of primitive Christianity. The erection of a little wooden edifice as a place of worship, followed,—in which, however, they were forbidden to exercise their worship, and he was stopped in the midst of his preaching by authority from the Governor, at the instigation of the crafty Clergyman; nor were they again put into the possession of their rights until efforts had been made at home, by the late Dr. A. Gefford, Mr. Herbert Mends, of Plymouth, Mr. Samuel Gneathhead, and others. Soon after this, means were found for his return home, where he obtained his discharge from the King's service, received ordination and again returned as the Pastor of the people, which office he sustained and discharged with a spotless character

and very great usefulness for the space of 21 years, and died in a good old age, full of mercy and good fruits, in the bosom of his people, in the year 1800. Many of his pious and aged flock I have buried; some two or three yet remain to whom his memory is dear.

Since that time, the Church has suffered painful alterations, owing to its isolated situation and the difficulty of obtaining Pastors and of keeping them when obtained, arising from a variety of circumstances which I need not advert to on the present occasion.

In the year 1824, the writer was induced, by the earnest and repeated solicitations of friends at home, who from personal knowledge of the place and its great necessities, took a deep interest in providing them with a supply, to leave his charge at Sidmouth Devon, where he had been for nearly nine years, and to engage to do what he could for the place and people. The engagement was for three years only, at the expiration of which he was unanimously requested to prolong his stay, which has now extended to 18 years.

Upon my arrival, however, I found a wooden building at that time in a decaying state, capable of seating about 600 people, but having about 40 hearers, or from that to 50. The people scattered, many of them had left off all religion and gone to the Episcopal Church, others had joined the Methodists, a newly erected body, and my work was hard and uphill—but by the blessing of God upon feeble endeavours, the Lord's Day School was improved, our Monday evening Prayer Meetings and address—and our Wednesday evening Lecture revived, and all were encouragingly attended. The Lord's Day Congregations increased, and not less than seven Roman Catholics have at different times renounced their idolatries and become members. Amongst these three sisters, intelligent, educated, pious and consistent—determined and useful. Their written communications to me and the Church would do credit to any periodical, and become a matter of great gratitude to every reader, could I see my way clear, to give them publicity, but fearing at present, the effects upon other branches of the family—knowing the violence of Popish principles, and the practice of this place and above all a fear of retarding others who are in the hopeful way of following their example, have hitherto prevailed with me not to give these documents publicly except among private and influential friends here and at home. I hold them however still in reserve perhaps for more general circulation at a convenient season. The conversion of those sisters is a matter of recent date.