lent influence of a gently spoken precept in bygone years, comes to soothe and calm the troubled spirit, and incite higher, nobler aspirations. —Welling up in perrennial freshness from the record of departed years, a word, a look, come to us when the lips that uttered, the eye that gave, are closed and still, and the freed spirit beyond—

"That river stream whose tide
Theirs and unknown worlds divide."

is solving the hidden mysteries of eternity. Their silent influence, like the welcome beacon, cheers the dreary way, dispels the darkening shadows, and casts a bright halo around the gloomy voyage.

On the other side, too, the word of scorching, withering scorn, the tone of bitter, biting irony, the look of supreme contempt, sink, seething, rankling, to the secret depths of the human soul, to wither and discolor all the fountains of purity—to wow the broken spirit in agony—to breed a cankerer there, and shall goad and urge the writhing spirit to deeds that

"——Make the devils blush
And angels and righteous men grow pale."

Be careful, then, oh man, of the words of thy mouth, lest wrecked innocence, departed purity, lost hope and truth, and even life itself be required at thy hands.

Provincial Wesleyan.

WEDNESDAY, JANUARY 20, 1864.

"The Word of the Lord Endureth For Ever."

How consoling to the Christian's heart, is that declaration of Jehovah, "My word shall not return unto me void." Mighty kings and rulers of the earth, subtle statesmen, philosophers, and sceptics, aided by a powerful press, have been marshalled in a daring confederacy, to pollute, to conceal, to proscribe the word of the most High God. The defenders of that word have been opposed, their character maligned, their freedom jeopardized, and their property confiscated: Heaven's truthful register alone could recall the number of those, who for the sake of God's word have sacrificed their lives, and passed away to the martyr's crown and throne above. Yet, despite the combined opposition of earth and hell, the word of God still lives; yea, 'tis more vigorous, more potent, more influential, more diffusive than ever!

The light of divine truth never shone brighter, or illumined more minds, than at the present hour. Nations, that a few years since were groping in darkness, have now the light and rejoice in its cheering beams; and, it is the design of its divine author, that it shall visit and bless every people, and kindred, and tongue upon the face of the whole earth. To human reason the thing appears impossible. Formidable barriers present themselves. There are avowed enemies, manifesting deep-rooted antipathy to the truth; systems of idolatry, that have been maturing for ages; long cherished superstitions; army upon army, with the uplifted banner of error, and with defiant front, and malicious impulse. But, multiply their number a hundred fold, still Jehovah's decree *shall* come to pass, his purposes *shall* be consummated. Over all, and amidst all, truth shall be triumphant. The standard of the Prince of peace shall be unfurled, where now **Satan has his seat.**

The word of the Lord shall flourish amid arctic snows, and beneath a tropical sun; beside the Nile, the Ganges, and the Tiber. Amongst the varied tribes of Africa, the cannibal Fijians, the superstitious Brahmins, and the followers of Mohammed and Confucius. When puny man can chain the ocean, or hush the storm, or seal the heavens, or conquer death, then may he hope to roll back the flood of truth, and arrest the spread of the gospel. In vain man's most studied most gigantic efforts! Why do the heathen rage, and the people imagine a vain thing? To no purpose are the edicts of Emperors, the malice of priests, the penalties of statute books, the obloquy and hatred of the Jew, the resolute opposition of infidels, the powerful co-operation of demons, all, all are as nothing before the terrible greatness of Him, who is King of Kings, and Lord of Lords among Princes. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

As the gloomy morn is often succeeded by a bright noon, so the darkness of error shall be dissipated by the dawn of God's work, and there shall follow a long millennial day. To speed that happy time, never were so many and powerful agencies employed as now. Missionary and Bible Societies are responding to the urgent heart-stirring appeals of the dark and erring in distant lands. The word of the Lord is being introduced into places, where until recently it was impossible to circulate it. Thus the power of the word is working, and permeating all classes of influence. The branches of the tree of life, whose leaves are for the healing of the nations, are extending wider and yet wider, and the time will come when the sons of Adam shall rest beneath their ample shade.

The seed of the living word is being sown by many agents, and in many spheres; in mansions, in prisons, in the sick room, in the factory, in the alleys of crowded cities, on shipboard, in the wigwam, in the lonely bush, on the distant prairie, and where the soldiers' camp-fires glow; and the seed, sown in faith and hope, and watered by prayers and tears, and made to germinate by the Divine Spirit's influences, shall produce an abundant harvest, to be reaped by angel hands, and be cause of endless exultation to the spiritual labourers, who shall return bringing their sheaves with them. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

One Hundred Days Harvest Work.

We [illegible] recorded a series of meetings on this Circuit, N. B., extending over a period of one hundred days. It may be well to place on record in the *Wesleyan*, some facts connected with these services, and especially as such a record will not only be interesting to some, but may also be stimulating.

DONEGAL.

These services commenced at Donegal on the first Sabbath of October. We have seldom had seven weeks of such large membership there. The interest during that time has never flagged. Our cry has been, we hope for a revival. The meetings were crowded every one days, and many there have been added to the church.

Wesleyan Methodism was an unknown, unsought for thing in Donegal twenty years ago. About that year 1843 an Irish class-leader found his way into the wilderness there, and came for himself and his family, a home. He sent to old Donegal for help, and, for his kinsfolk according to the flesh, and, according to the Spirit. In consequence, some years they came. And now we have there an extensive Wesleyan settlement occupying a tract of country some five miles square. This wilderness hath been made to rejoice beneath the smile of Him, who hath blessed the dwellers there, with worldly prosperity, and rich spiritual good.

BUTTERNUT RIDGE.

Before closing our special services at Donegal the work of revival commenced at Butternut Ridge. This is an old settled locality. It is, however, new to Methodism. Here a specially good work had been done by my excellent predecessor, Rev. Richard Smith. He had cleared away the ground. He had uprooted prejudices. He had scattered the precious seed. He had built a beautiful sanctuary. It only remained for us to put in the sickle, and, with the Divine blessing, gather in the sheaves. The services continued here twenty-eight days, and thirty-two were received into class.

CANAAN.

The revival cloud passed over into Canaan. There were showers of blessings there. This locality is about seven miles from Butternut Ridge, and supplementary services were held there for a week. Like gracious results followed. Our small society was strengthened by an addition of eight new members.

SUSSEX.

We next commenced special services in our new chapel at Dutch Valley. This was not a promising field, but it yielded a more abundant harvest than we had expected. After a fortnight's labours there we removed to Sussex, four miles distant, whither the guiding Hand seemed to point. Here the services were continued three weeks longer. Blessed were the developments which night after night indicated. Munificent was the Giver of all good in granting the requests of his people. Bounteous was he in bestowing pardons to those who came in His way unto him. And wonderfully loving he was in adopting them into his family. In these two localities thirty-eight persons have been received into class.

In a harvest work like this, there are, of course, blessed results which we have no arithmetic to compute; but there are also results which may be estimated. Here are churches revived. Here are souls converted. One hundred and eleven persons have been, during this campaign, added to the company of believers. Of this number, forty-seven are heads of families. We have had several interesting occasions of adult baptism in the different localities, thirty-five persons in all having received that ordinance since these meetings commenced.

In looking back at the toils, the anxieties, the heart-struggles, incident to such a work, I can not but be thankful to God for his rich and effectual blessing, and that I have had such worthy co-labourers, in the persons of my zealous colleagues, the brethren Mosher, and Watters. Where "other men laboured," it has been our happy lot to "enter into their labours," and humbly rejoice, while the harvest work of the Spirit was being accomplished, and the fruit ingathered to the church.

D. D. CURRIE.

Sussex, N. B., Jan'y. 1864.

Newfoundland Mission and its Missionaries.

BY REV. W. WILSON.

No. 4.

Second Age.—Before the Organization of the District.

William Ellis was the other colleague of Mr. McDowell, and although his senior by one year, yet I have placed him last, because of his closing his life on this Mission. With Mr. Ellis the writer was well acquainted, as he was his fellow-labourer for the space of fourteen years. Mr. Ellis was born in the county Down, North of Ireland, in 1780, and was converted to God in the sixteenth year of his age. When about eighteen, the Irish Rebellion broke out, and to some of its fearful scenes he was an eye-witness. At the battle of Ballynahinch his parents with all the family had to leave their house and hide themselves in the field as best they could, where the crying of one of the children exposed the place of their concealment, and but for the timely arrival of the troops, they would have been massacred by the ruthless rebels of those times. But the Providence of God preserved him through those dangers, placed him in several important positions in the church in his native land, and then conducted him safely across the ocean to the Island of Newfoundland, where he spent his remaining days (29 years) in preaching the word of life and salvation. He was a kind and amiable man, of good natural abilities, and very eloquent as a speaker; he was faithful, laborious, and successful in his work; and continued to labour until a few months of his decease. He died in peace in Harbour Grace, Sept. 21, 1837, in the 57th year of his age, and the 31st of his ministry. It is remarkable that while Newfoundland was the first Mission field occupied by our connexion, yet the first Missionary who died on the Island, was William Ellis, in the year 1837; which was sixty-five years from the time that Mr. Coughlan came to Harbour Grace.

In the year 1810, William Ward was appointed to assist the Brethren Ellis and McDowell, and was stationed at Bonavista. Two years after, in making a passage from Bonavista to St. John's in a fishing-boat, he with all the boat's crew were lost.

In 1813, Sampson Busby came to the Island, having been ordained the previous year by Dr. Coke. Carbonear was his chief station, where he continued until the year 1816 when he removed to Prince Edward Island. He was afterwards stationed in Nova Scotia, and spent 29 years of his useful life in some of the most important circuits in that Province, and New Brunswick. He died March 31, 1850, in the 61st year of his age, and the 38th of his ministry. The name of Sampson Busby was long cherished in Carbonear, and the name of his excellent and intelligent wife ought not to be forgotten. She it was, that commenced the first female school on the Island. When she arrived, it could scarcely be said that there was a school of any kind either in Harbour Grace, Carbonear, or any where on the shore; and if respectable persons wished to give their children an education, they must send them to England. Mrs. Busby was an accomplished and deeply pious lady. She opened a school for young ladies, which was numerously attended, and which gave the first impetus to female education in Carbonear, now so generally enjoyed by the inhabitants of that important town.

In 1815, our list of Missionaries stands thus: Newfoundland, William Ellis, Samuel McDowell, Sampson Busby; and our membership was 400. The year 1813 is the great epoch of Methodist Missions; not of their origin, for it was now 50 years since John Hoskins had begun to preach in Old Perlican; 41 years since Lawrence Coughlan opened his Mission in Harbour Grace, and 28 years since John McGeary by appointment of the British Conference had commenced his itinerant labours on the North Shore of Conception Bay. But hitherto the labours of the Missionaries had been desultory; the management of the Mission informal; and the Wesleyan church, as well as the Evangelical church in general, was only very partially imbued with the true missionary spirit. A brighter day now began to dawn, professing christians were about to feel for the salvation of men in a manner they had never felt before; christian liberality to develope itself to an extent that would silence gainsayers and infidels; and British Missions, instead of being local in their efforts, or limited to the Provinces of the Empire, were to expand in every direction until the gospel of the crucified Jesus should be preached in every nation under heaven.

DIGRESSION.—We crave the indulgence of the reader for leaving our narrative for a short time, so as to present a bird's-eye view of Wesleyan Missions up to this date. The first notice of Foreign Missions on our Minutes after the discontinuance of the word America, was in 1785, and reads as follows:—Nova Scotia, F. Garrettson; Newfoundland, John McGeary, Jas. Cromwell; Antigua, J. Baxter, J. Lambert.

Our membership also stands thus:

Nova Scotia,	300
Antigua, whites	8
Blacks	1,100
	1,408 Total.

From this time the Foreign stations, and the appointments to these stations were regularly made on the minutes, but no question was formerly asked until the Conference of 1793, when we met with the following entry:—

Question 36. "The fund for the support of the missions in the West Indies being exhausted, yea considerably in debt, what can be done for its relief?

A. A general collection shall be made for the missions in our congregations, for this year."

This was two years after the death of Mr. Wesley. Of the Fund here named, we have no information, it seems, however, to have been raised as a special mission Fund, and by its judicious management, our mission Stations in eight years have increased from 3 to 13 our missionaries from 5 to 23, and our members from 1408 to 7840. In 1797 foreign missions were again brought to the notice of Conference, and formally placed before our people by one of its miscellaneous regulations, which ordered:

1. Let a collection be made in the course of this year, for the support of the missionaries, in every congregation where it is practicable.

2. The district committees in the month of May are to inquire whether any preacher is willing to go to the West Indies; and the chairman of those Districts in which any Preacher offers himself, are to inform Dr. Coke of it before the meeting of the Irish Conference."

There is no published statement of the amount of missionary collections as the result of these special applications; but the appeal for missionaries was nobly responded to, for our men in the West Indies, were increased next year from fourteen to twenty-two. In 1798 the Conference authorized Dr. Coke to make private application for missionary subscriptions, instead of the public collections ordered the previous year. The temporal circumstances of the connexion are given, as the reason for this change.

In 1799, recourse was again had to public collections, and the mission work, which had hitherto been under the direction of Dr. Coke, the Conference took under its own control, and appointed the Dr. its agent. We quote the minute made on this subject.

Q. 44. "Are there any further directions or regulations in respect to the West India missions?

A. 1. We, in the fullest manner, take those missions under our own care, and consider Dr. Coke as our agent.

2. We agree, that a general collection be made, as soon as possible, in all our Sunday congregations in Great Britain, for that blessed work.

N. B. The collections are to be sent up to London, and lodged in the hands of brother Whitfield. George Whitfield was then booksteward, and he was the first Missionary Treasurer in our Connexion.

In 1802 the first general instructions were issued to the West India missions, by which was arranged the time of service in that Archipelago:

1. That Preachers who had been previously in full connexion should remain four years.

2. Preachers who had travelled on trial in Europe should remain five years.

3. Preachers who had not travelled at all in Europe should remain in the West Indies six years.

Six years was the longest term of service required of missionaries in those early days. A general missionary collection was again ordered in all our congregations in Great Britain, which order was repeated at the Conference of 1803.

In 1804 Dr. Coke who five years before had been appointed "Conference Agent" in reference to Foreign Missions was now "re-appointed to the office of general Superintendant of all our missions." A committee of Finance and advice was also appointed, with Dr. Coke as *President*, Mr. Entwisle *Secretary*, Mr. Lomas *Treasurer*, and all the preachers stationed in London, then, but one circuit, as members. This was our first missionary committee. Thus far missionary collections were only taken occasionally, and donations also only occasionally solicited; but in 1805 our missions had arisen to great importance, so that pecuniary means more systematic and regular, were absolutely necessary. At this Conference it was therefore resolved, "1. Let *annual subscriptions* be taken by the general Superintendant of the missions, or the Superintendants of Circuits." 2. Let the collection, which has been frequently made for their support in our congregations, in town and country be *annual*." This was the first movement to raise a regular income for missionary purposes.

In 1806 our West India mission Stations were first divided into districts. These districts were four in number, viz.: Antigua District; St. Christophers; Jamaica; and Bahama district, containing in all twenty missionaries, and a membership of 14,940

A few more entries in reference to Foreign missions of a similar character are found on the pages of our minutes, but nothing is recorded there, and nothing was done by the Conference calculated to awaken the dormant spirit of the Connection to its duty, as to the important part it was designed to take in giving the gospel of salvation to the whole world, until the year one thousand eight hundred and thirteen.

At that time the number of mission stations, exclusive of Ireland was 22; we had 27 missionaries in the West Indies, and Bermuda; 13 in Nova Scotia, and New Brunswick; and three in Newfoundland. The total number of Wesleyan missionaries was 43. We had not then a mission station in any part of Canada. Our missionary membership was 16,742. So that our increase in twenty-two years, namely, from the year 1791 the year that Wesley died, was only 22 Missionaries and 9,118 members.

The year 1813 will be famous in Wesleyan annals in all time, as the year when the mission to India was inaugurated, and the Wesleyan church became missionary in earnest. As early as the year 1784, Dr. Coke looked upon India with deep interest, and desired to occupy it as a mighty field of missionary labour; but India was then hermetically sealed against all efforts to christianize its teeming millions.

Great Britain seems in the order of Divine Providence, raised to her present high position among the nations; to destroy slavery everywhere; and to carry liberty, knowledge, civilization, and evangelical truth to every country upon earth. But in India she was for many years fearfully recreant to her trust. After a series of brilliant conquests, the country on the 23d of June, 1757, occurred the battle of Plassy, by which the whole Peninsula was placed under British control, and the standard of our Empire waved over every fortress of the vast country. But strange! we assumed the government there, as a nation of Atheists; we ignored Christianity; and professed no religion; we dallied with, we fondled and nursed, every system of idolatry and crime by which the people had been enslaved and cursed for three thousand years. And so determined was the East India Company, who then held the reins of Government, that Christian truth should not be known there, that when Robert and James Haldane, two Scotch gentlemen of fortune, offered to establish a mission at Benares the "*maynooth*" of India, at a cost of £40,000, the offer was insultingly refused, and one of the Directors of the East India Company is reported to have said "I would rather see a band of devils land in India, than a band of missionaries." Dr. Coke's plan for the conversion of India, therefore of necessity, stood for several years in obeyance. But he never lost sight of this grand project. He constantly mentioned it to his friends, and earnestly sought the sanction of the Conference for the truly philanthropic measure; and in the year above named his efforts were crowned with success. That year he was President of the Irish Conference, and to that Conference he first applied for official sanction. It was voted with enthusiasm. He next appeared before the British Conference to plead for idolatrous India. Some of the brethren opposed his plan; when he burst into tears, and exclaimad, "If you will not let me go, you will break my heart!" His brethren now withdrew their opposition, his regret was granted, and six missionaries were appointed to accompany him to India; and one to be left at the Cape of Good Hope.

The Dr. and his missionary band left the British shores in the month of January 1814; but he died of apoplexy on the night of May 2d, 1814; and when the ship was within eighteen days sail of Bombay. The brother of the writer of this article was on board the ship *Calcutta* at the time and assisted in lowering the body of Dr. Coke into the sea.

The Doctor had been so identified with the missionary work, that many thought when he left England the work would come to an end. But no; "God can bury his workmen and still carry on his work."

While Dr. Coke lived, the responsibility of the missions rested upon him; most of the missionary subscriptions, and collections were taken up by him, and he supplied large sums, sometimes to the extent of £1,800 or £2,000 from his own purse.

As soon therefore as the Conference had given this good man to India, some of its members began to feel that the responsibility of providing for the support of the Missionaries already in the work, as well as the men the Doctor was taking with him, must be thrown upon the church; and that therefore some new and more productive plan of raising finance must be adopted. The Rev. George Morley was the first to move in this matter, and in the month of October following and nearly three months before the Doctor sailed for India, the first auxiliary missionary society was formed in Leeds, since which, societies of a similar kind have been formed in every place where Methodism exists, and millions of pounds have thereby been raised for missionary purposes. The immediate success of this movement was obvious, for the very next year the number of mission stations was increased from 22 to 31, and our missionaries from 12 to 60. In 1811, our list stands thus:

Countries.	Stations.	Miss.	Mem.
Gibraltar,	1	1	65
Ceylon,	1	6	
New South Wales,	1	1	
Sierra Leone,	1	1	96
Cape of Good Hope,	1	1	
West Indies,	14	31	17,009
Nova Scotia and New Brunswick,	9	13	1,170
Canada,	2	2	32
Newfoundland,	1	4	400
	31	60	18,765
Increase.	4	18	2,023

This was certainly a noble advance for the first year of our regularly organized missionary existence. It will be seen, also, that this year Gibraltar which had hitherto been found among the English Circuits is now placed in the list of foreign missions; and that New South Wales, Sierra Leone, Cape of Good Hope, Montreal, and Quebec, are for the first time occupied as mission stations.

We shall now return to our narrative of Newfoundland. This first, and very important station, received an increase of *one*, to its staff of missionaries, during the year 1814; it stands thus on the minutes, Newfoundland—William Ellis, Sampson Busby, John Lewis, John Pickavant.

St. John's the Capital of the Island began to receive occasional visits from the brethren whose labours had been mostly confined to Conception Bay. There resided in St. Johns at that time Messrs. Jonathan Parsons, and William Freeman,—who had long been accustomed to Methodist preaching at Harbour Grace. Mr. Mark Coxen who had been in the army, and had sat under our ministry in different places, and James Bailey, Esq., who had been a member of our Church in England. The only two Protestant places of worship were the Episcopal Church, where there was no pretentions to experimental religion, and a Congregational church, where the teaching was ultra-Calvinistic. Such theology did not suit the little Wesleyan band; they therefore invited the preachers from the Bay; who coming to St. Johns were received with much affection, preached with much success, and laid the foundation of our now large, prosperous, and highly influential church in that town.

Methodism had thus existed twenty-two years before the British Conference appointed any minister to Newfoundland, and twenty-nine years while its ministers itinerated through the land, without any fixed abode, or any fixed salary; receiving what the people might think fit to give them, and drawing for their remaining necessities upon Dr. Coke, or upon their kind friends in England, who deeply and constantly felt for the neglected inhabitants of that rock-bound Island.

But this was the last year, when this irregular and desultory method of evangelizing the land was to continue; for the missionary society being now organized in England, the effect was soon to be felt through all its branches and ramifications in distant lands. Proximate mission stations were to, connected, and formed into districts where ever practicable; so that a whole country might be brought under the view of the committee at once; and that the brethren, might be able to exercise a watchful care over each other; and also might have regular opportunities for consultation on all matters relating to the cause of God. The West Indies, also Nova Scotia and New Brunswick had some years before, been formed into districts, and this same arrangement was now to be made in reference to Newfoundland. The stations of this mission were made into a District by the Conference of 1815. I shall here close the second part of my narrative, and beg to say my next will be "The Newfoundland mission under a District."

Incidents in the Life of the Rev. Colony Clericus.

BY AN OBSERVER.

CHAP. I.

There was a wild grandeur in the scene which opened to the vision of a few anxious spectators from the deck of a becalmed ship on the coast of Newfoundland, some few years ago. The Island of Baccallon (Sebastian Cabot's Baccaloas) was distant about four leagues. The sluggish waves rolled toward the shore interrupted only by an occasional ledge, over which the swell towered and combed till the white spray formed a picturesque contrast with the deep blue waves of the morning heavens and placid ocean, which seemed to meet and embrace in the majestic Bays of the adjoining Island. White specks dotted the waters, revealing the nearer approach of fishing boats passing to their anchorage, while the swift sea-birds floated quietly in the air, or screamed a welcome discord to the otherwise splendid monotony of the prospect. The ship dipped and rose to the ground-swell, her sails flapping against the rigging, and anon filling, as if to prophecy a speedy, favourable gale. In the distance was the wide Atlantic, everywhere expanding and heaving, true image of eternity—to the vision at least—boundless, infinite, awful. The sunbeams shooting out ten thousand rays as he seems to burst upon the horizon; and the crescent moon fades into ethereal invisibility before the more dazzling light. Another June day ushers in its hopes and happiness.

"You will have prayers on shore by Sunday, Mr. Clericus, please goodness" said the man at the wheel, addressing a thoughtful youth who leaned upon the land-ward gunnel, gazing with intense solicitude upon the rugged cliffs before him. The speaker was a muscular man, with an honest face, one of the few seamen in British commerce who have courage to brave the storms of blasphemy as they meet the wild elements of the ocean. A religious man he was.

"May the good Lord grant it, Robert" was the clergyman's fervid response. They had scarcely commenced the conversation of which these salutations formed the key, when the hoarse voice of the mate startled the youthful minister with the command so joyful to every seaman: "Square away the main-yards—steady there! now the headsails. Now run out the studding-sail booms and get the canvass up. "Mr. Clericus," he added in an under tone, "there is a cup of coffee on the binnacle for you."

And while the *Evening Star* careens to the breeze, her prow crushing the waves into seething foam, or dashing them into hissing spray, let us look at the stranger who has been addressed so respectfully by man and officer. He is about twenty-four. The countenance is bronzed with the influences of a sea voyage; but above the brown shades there is a full, bulbed forehead, white, and lined with thought. His dark flowing locks appear under the folds of a darker head-dress. We shall say little of his previous history; simply that he had formed high hopes of commercial success and cherished judicious purposes, until a few years anterior to the date we now write of, when religious counsel resulted in his thorough conversion and subsequent call to the ministry; that his plans became changed with his life, and placing himself in the hands of the Wesleyan Conference Committee, he was appointed to Newfoundland to preach and bring souls to Christ. Among the crew he is already respected. One especially, a native of Newfoundland, and a true christian, the helms-man of the morning—looks to the young ambassador with reverence, and has exhausted in his hearing at different times the knowledge he has acquired of habits and toils and discomforts in this his new home. There are lessons long after-ward to be remembered in the old tar's colloquies.

When the sun set that evening it was behind the land so long looked for; but the sea-breeze had died away and the *Evening Star* now lay at anchor, stemming the swift current of St. John's narrows, on either side most precipitous mountains, the abrupt gorge between these forming the entrance to a magnificent harbour. The conversation which had been interrupted in the morning was about being resumed by the minister and the sailor, when a terrific report from a nine o'clock gun on the right hand eminence, went pealing and crashing in a thousand echoes over their heads. "What is that for?" asked Mr. Clericus in astonishment, for the situation gave the report a frightful reverberation.

"That," replied Robert "is the signal gun, 'a preacher, Passon. It's frightened more men than you in its time. When the big Kitheedril, which you'll see in the mornin', was fust opened, there was Priests and Bishops from all 'round for to jine the catholics here in the great bizness. So they sez, fur I was a coasting down to Labador. Well, the Bishop he histed the green flag above the Union Jack, and the old sojer yonder jes turned his gun to the Kitheedril, and seys he to an officer on horseback, you tell 'em to haul down that green flag in twenty minutes, or *I'll* do it. The green flag has never been histed so since, Passon, but always *under* the Union Jack."

We may as well state that "Parson," spoken usually without the "r," is in Newfoundland the favourite designation for all clergymen save the Romish Priest,—"Skipper" being the highest title of honour for each other. There have been judicious instances of union between the two. On such occasions the fisherman salutes the minister with the double superlative—"Skipper-Passon, how be you?" or adding with the hand-grasp of a blacksmith's vise, "how you been sence?"

The conversation was continued until a late hour, during which the youthful stranger experienced various emotions as one subject after another threw light upon the people and country to whose hospitalities he was about to commit himself for years, perhaps for life and death. When the early watch, making the hills vocal with the din of tramping feet and lusty cheering at sail and anchor, aroused Mr. Clericus from the night's brief and nervous dreams, the ship was rounding the inner point of the entrance to St. John's harbour. The sight was such as to impress a stranger with ever-enduring interest. A deep basin extended some two miles to the left, until it appeared to lave the bases of hills stretch in a connected chain everywhere before the eye. Directly in front lay a city numbering 10,000 inhabitants, its highest summit surmounted by a stupendous edifice which overlooked every other object and obliged the spectator to forget for a moment all subjects but itself. This was the Cathedral of which Robert had spoken. The same ambition which selects for these chapels the most prominent sites in all the North American Colonies, has actuated Romish votaries to the like results in Newfoundland. So there stands the largest, grandest edifice, save perhaps one or two, in British America. The capacious harbour resembled some naval rendezvous. A hundred ships at least, of various size and construction, lined the wharves, filled the anchorage, or floated with the ebbing tide out to the block house, and beneath an elevated Fort and signal staff from which the wild blast of artillery had thundered its nine o'clock signal on the previous night. A wooden scaffold extended along the precipitous hill opposite the town, and north of several large warehouses in which ships stores were provided for the trade. It was a pardonable curiosity which led Mr. Clericus to ask "if that was a Railway bridge?" The revolution of steam had been levelling hills and spanning chasms in his own novel land; the locomotive was king when he left its shores, and every pen-and-tongue poured homage upon its throne. But, alas! our friend's cheeks were suffused with wounded pride, when the muscles of surrounding countenances twitched and quivered to suppress the laugh at his "That sir, is a suspension!" And here opens the first page in the stranger's home history.

A Lack of Competent Teachers in the Sunday School.

The Sunday School is a powerful instrumentality for doing good—God has greatly blessed it as an agency, and it may be emphatically the "*nursery*" [illegible] The youngest, the most constant, and the most valuable accessions to her membership come from the ranks of the Sunday School. The preacher who loves souls and desires their salvation, to be consistent, must love the Sunday School as the most valuable human agency in his congregation's work. If he be careless, or even indifferent to his instrumentality, or, if he fancies would be, that he is either incapable of discerning the relation of appropriate means to needed end, or, that he is not really in earnest in his office work. This remark applies with equal truth and force to laymen; in fine, to any and every private member of the church. All those who profess to love Christ, should show by unmistakable signs, that they love the lambs of his flock, as well as the sheep of his fold.

Good as the Sunday School is, highly as we prize its gracious privileges, it is doubtless a fact, that it does not accomplish for God, for the church, and for souls, one-half of the good it might be made to accomplish, by simply calling into active exercise the talents of the church, which now lies buried, like the talential servant's, in the earth. Among several visible defects we would call in this article, the serious attention of our readers to one, and only one; *a lack of competent teachers*. Many of you may not be aware of the extent of the embarrassment, occasioned by this lack, in carrying the Sunday School enterprise. Some perhaps think that it exists only in the schools with which they are connected, or in the little section of country surrounding them. But on inquiry we find that it is widespread.

We have some excellent teachers, prompt and reliable, who would make almost any personal sacrifice in order to meet their classes regularly; but we have not enough of that kind. Their number needs to be greatly augmented. Many of the Sunday School teachers now employed are unreliable in their attendance. Some of their pupils soon become discouraged and leave the classes, and the interests of the school suffer greatly from such neglect. Where is there a superintendent who has not had, in this particular, a painful experience? But our schools in almost every place could be greatly augmented by accessions of new pupils, if a sufficient number of competent teachers could be secured. No one familiar with Sunday School operations can doubt this.

The loss of numbers from the school is not the only evil growing out of this defect, although that is a great one. The loss of moral and spiritual power over those who remain in the school, under the care of unsuitable teachers, may prove to be a much greater evil. Why are there not more conversions among the pupils of our schools? This question is not only *grave* but *pertinent*. Another one is equally so, Why are not our Sunday School children converted at an earlier period of their life? Does any one doubt that there would be *earlier* and *more numerous* conversions, if faithful teachers made the conversion of their pupils a matter of *direct effort* and *earnest daily prayer*? Such, and such only, would we put in the category of competent teachers. It does comparatively but little good to keep up the form of a Sabbath School, if the spirit of Christ, which is its power, is wanting. In simply keeping up the form of Sabbath Schools, we do only a part, an essential part it is true, but only a small part, of our legitimate work. We should seek to make them places to interest and attract the children and youth, but we should seek with equal earnestness to make them places of spiritual power. To do this we need a greater number of competent instructors.

The church has in her membership ample material for most this deficiency. She has the *talent*, the *mind*, the *moral talent*, to supply the demand. A sinful and suffering world calls for the immediate investment of that talent in this enterprise. The spirit of the age, sweeping men on rapidly to destruction, calls for it; perishing children and youth call for it; Providence calls for it; and the voice of the Great Teacher himself says, "*Feed my Lambs*."

There are some church members who cannot engage in the labors of the Sunday School. The infirmities of age, or of disease are upon them. Others are necessarily detained at home in taking care of the sick, or of helpless children. Some have other duties which may prevent their attendance. But the great rank and file of the membership have health, and strength, and leisure, to be in the school, if they were so disposed. It is only *indisposition*, and not *duty*, which keeps them away; and that too, when the cause of God is suffering and souls are perishing for the want of their services. If they would engage in this work they could do good, in many instances immense good. By going into the school as teacher or pupil, their example would draw others there. They would encourage the hearts of those already engaged, and they might incidentally win some youthful minds, which would spring up and bear much fruit. They *know* that such a course would do good. No sane person can doubt it. Let them carefully consider this—"He that knoweth to do good and doeth it not, to him it is sin." How can persons retain justification, who could engage in the Sunday School, if they would, but do not? Are they not sinners? Does not their neglect to serve Christ in this open, suffering field of labour, incur the guilt of sin. We are frank to confess, that we do not understand how a person can neglect such a palpable duty, and not be guilty. We would not affirm that such cannot be living in a state of justification, but simply that, with the Scriptures and the facts before us, we do not see how they can feel justified before God.

It only requires the exercise of self denial to bring the hands at once into the Sabbath Schools. Does not Christ require the duty self-denial and cross-bearing of his followers? Can a Christian be justified in self-indulgence when Christ's cause is suffering for his service? These are direct, pertinent, and logical questions, which every one should answer at the bar of his own conscience. Perhaps those who most need to read these remarks will not see them. We cannot dismiss this part of the subject without stating what a preacher told us the other day, who has been a very active Sunday School man for the last twenty years. He reports as the result of his observation, that for the most part those church members who are obliged to labor during the week for a living, or to carry on their business, are most easily induced to labor in the Sunday Schools; while those to whom God had given a competency of the good things of this life, cannot easily be induced to engage in such labors on the Sabbath. To both of these rules there are doubtless some exceptions. But if this is the general rule, what a startling inference must be on the ingratitude of those to whom God has laid the greatest obligations.

To the question, "How shall we secure the mature talent of the church for efficient service in our Sunday Schools?" we would make the following suggestions.

First, Let all the facts connected with the matter be distinctly and fairly laid before the people. This should not be done in any censorious, fault-finding, censorious spirit, but kindly and fairly as a brother will do when he feels the interest of his heart, and is anxious to save souls. God works upon the heart and conscience through the instrumentality of truth, and it depends much upon the manner in which the truth is presented. It should be always in the spirit of love. This should be done in public, and in private as opportunity may present itself, not only by the preacher, but by every person interested in the success of the school, and the welfare of souls.

Second, Let special and earnest prayer be offered to God for the outpouring of the Holy Spirit upon the church, and especially upon all those persons whose services are so much needed in the Sunday Schools. It seems to us a matter of so much importance, that it would be well for the friends of the Sunday School not only to pray for this on the Sabbaths, but also to appoint special seasons when they will meet together for prayer. It would not be unnatural, nor unreasonable, to fast as well as pray. This evil may be of that kind which "*goeth not out but by prayer and fasting*." Why should not the whole church have at least one day in the year devoted to prayer for God's special blessing upon the Sunday School cause? Let us not forsake the old paths, but look in faith to God for help in every time of need.

Thirdly, Let earnest personal effort be made, by all concerned, to persuade and draw the needed help into active service. If all these means should be faithfully and perseveringly used, there can be no reasonable doubt of ultimate success.—*Zion's Herald.*

Philosophy of Wesleyan Missions.

Christian Missions are the glory of many lands. They are schools of Christ, and their instrumentality, directed and energized by the Spirit of God, is the leverage power by which men are lifted from the woes of earth into the well being of heaven.

In a general survey of Churches and their Missions, whether great or small, whether recent or remote in their origin, nothing invidious is to be said, where the motive and the means are scriptural; and honour is to be rendered them for their work's sake. And how many differently denominated Churches there are whose Missionary acts claim our admiration!

They have not only done the will of God, and pushed forward to accomplish the very same object the Son of God has in view, the salvation of mankind; they have given existence to a literature, authentic, marvellous, fascinating, and Rollin, Milton, and Macaulay have to be put on a lower shelf—and without disgrace—than Harris, Malcolm, Hamilton, Marriatt, Huie, Campbell, Crantz, Buchanan, Philippo, Ellis, Judson, Tyreman and Bennett, Williams, Moffatt, and among many more, the Book and its Missions.

Not less attractive are Wesley's and Asbury's Journals, Coke's Life, Harvard's Ceylon, Hoole's India, Arthur's Mysore, Boyce's Africa, Shaw's Story, Miss Farmer's Fonga, Cargill's and Hunt's Biographies, Lawry's Journals, Young's Southern World, Jobson's Australia, the Journals of Peter Jones, the Missionary Reports and Notices, and many other Wesleyan Missionary publications.

These, of every church, tell of the dissemination of the Bible; the call of holy and heroic men; of unsurpassed deeds of daring; of sterile deserts being irrigated and beautified; of whole systems of idolatry being demolished; of hell in trepidation; and of the joins of transformed Pagans ringing in wilds and temples where the mighty Gospel has—without blood-stained weapon—triumphed gloriously.

We could linger on the Missions of other Protestant churches; for they have made glory and joy; but this is the year of JUBILEE to our beloved Parent Wesleyan Missionary Society in Great Britain, and the things relating to us are too animating for us to make our entire remarks generic; and whilst hearing the songs of thankful to God, and their music-gear astonishes us, we may briefly inquire into the philosophy and reasons of a work so holy and benevolent.

As with other Christian Missions, the philosophy of the Wesleyan Missions is LOVE. The transcendant motive—the propelling power—the rule of action is the love of God in Christ, who is all, and in all—he hath died for all men.

This love being displayed to, and bestowed on, men, humbled and believing, they love God because He first loved them. We do not stay to satisfy controversialists on some of the things which belong to conversion, and agree on the main point, that man cannot love God till he knows experimentally that God loves him. When love takes its place in the believing heart it looks out for the destitute and endangered, gives tone to the voice of warning and invitation, makes eyes fountains of tears, gives fleetness to the feet which hasten to make rescue. Hence Wesleyan Missions.

The Doctrines preached by Wesleyan Missionaries are doctrines of love; some expressly so, and all because suffused with grace. They never forget that God so loved the world, that he gave his only-begotten Son; that He has tasted death for every man; that where sin abounded, grace did much more abound. They will not fear of partiality, of favouritism, for they cannot find it in the Scriptures. They love Christ themselves, and for that reason love all men, and would promptly reject any but the language of truth, catholicity, and love.

The Discipline of Wesleyan Methodism largely partakes of sympathy and love, and its Conference and other official decisions, minutes, rules, regulations, deeds, and provisions all amount to guardianship, the guardianship of souls. Love is the spirit of its Connexionalism. Whatever necessary chastisement it may sometimes inflict, the good of souls is sought, and the purity of Christ's church. It is paternal, and the absorbing object is, to present to the Judge at