

triumphant conquest had, I was much impressed with the language of the poet.

May all her numerous friends, who have so long regarded her as a mother and friend, follow her as she followed her blessed Redeemer.

Canning, May 1864.

J. G. HENNING.

The Christian Intelligencer will please copy.

Provincial Wesleyan.

WEDNESDAY, JUNE 15, 1864.

Anticipatory.

To-day the committee for the examination of candidates for the ministry, the first of the Conference committees, meet. This is a new feature in our colonial Methodist history.

There can be but little surmised as to the actions of the various committees which meet this week, or the final decisions of Conference upon the questions which will be brought before it.

The dependent condition of many of our circuits is a deplorable fact, more especially so when we look at the fast increasing numbers of ministers, whose families will be and, unless an earnest and continual effort be made, be found devoid of many of the comforts, if not the necessities of life.

Reverend Fathers and Brethren, you will a power greater than the power of the minister or the statesman, or the orator, or the philosopher.

See the flood of truth and light as it flows on and on, until it extends from Jerusalem round about unto Ithyrion, to Athens, to Rome, and then onward and onward, until in a few centuries the Master of the world, wrapped in imperial purple, sits beneath the shade of the cypress.

Yes, blessed be God, Britannia has heard the Word of Life, and Britain and America are now publishing that word in one hundred and sixty three languages of the earth.

Important subjects await grave deliberation and careful study, and the prayers of the Church are never more needed than when the pastors are endeavoring to legislate for the good of the christianity.

He asked permission to say that the memory of the kind and courteous reception which they had given to him and the other visitors to the General Conference was ineffaceable.

He said they would remember the Conference through all the remaining periods of their lives, and will send up frequent prayers to Almighty God that the richest blessing of heaven might rest upon the M. E. Church.

He said they were coming to them when they were under peculiar and unprecedented circumstances. He offered them in his own name the warm thanks for their kindness, both public and private, as exhibited to him.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

and especially the British Provinces in America, we have carefully instructed them on their sympathies and fellowships with the M. E. Church.

And now, Mr. President, and my dear friends, farewell. For my brethren and companions sake. O, Methodist Episcopal Church! peace be with thee; because of the house of my God, I will say "Peace be unto thee."

We make an extract from the Address of the General Conference to the British Conference: "Reverend and Beloved Brethren—Your very kind and fraternal address, presented to us by your gifted and honored representative, Rev. W. L. Thornton, M.A., has afforded us unmingled gratification.

The Rev. Robinson Scott, of Dublin, who, Mr. Thornton's companion across the Atlantic, Philadelphia, preached at Richmond Street Church last Sabbath evening, a delightful and most profitable sermon.

We cannot forget to express the pleasure which the visit of your minister and excellent representative has afforded us. His engaging manners, amiable spirit, and evangelical discourses have endeared him to us; while his clear apprehension of our national struggle, his hearty sympathy with the side of liberty and humanity, his admirable exposition of Wesleyan doctrines, sympathies, relations, and occasions, abounding in useful suggestions, strengthened our determination to stand in the old path.

Desiring to cultivate acquaintance with you, we have deputed one of our beloved bishops, Rev. E. S. James, D.D., long known and honored, not only in our denomination, but in all the Protestant Churches of our land, to bear this letter to you, and to convey to you more particularly our views and greetings."

DISCOURSE AT THE GENERAL CONFERENCE.

We take from the N. W. Advocate the following notes of a sermon preached by Mr. Thornton on the 15th of May, before the General Conference—

The Church was densely crowded to hear this evening every penny and official visitor, who, by his Christian sympathy with the American Church and nation, by his sanctified talents, and by his urbane demeanor, has endeared himself to all who have had the pleasure of intercourse with him.

We select a few eloquent passages: "Reverend Fathers and Brethren, you will a power greater than the power of the minister or the statesman, or the orator, or the philosopher.

See the flood of truth and light as it flows on and on, until it extends from Jerusalem round about unto Ithyrion, to Athens, to Rome, and then onward and onward, until in a few centuries the Master of the world, wrapped in imperial purple, sits beneath the shade of the cypress.

Yes, blessed be God, Britannia has heard the Word of Life, and Britain and America are now publishing that word in one hundred and sixty three languages of the earth.

Important subjects await grave deliberation and careful study, and the prayers of the Church are never more needed than when the pastors are endeavoring to legislate for the good of the christianity.

He asked permission to say that the memory of the kind and courteous reception which they had given to him and the other visitors to the General Conference was ineffaceable.

He said they would remember the Conference through all the remaining periods of their lives, and will send up frequent prayers to Almighty God that the richest blessing of heaven might rest upon the M. E. Church.

He said they were coming to them when they were under peculiar and unprecedented circumstances. He offered them in his own name the warm thanks for their kindness, both public and private, as exhibited to him.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

And, finally, said Mr. Thornton, peace be to this church, everlasting peace! Should anything occur which it should be in our power to rectify—anything in the way of disturbance—should any belonging to us enter into your lines and violate that substantial unity for which we plead, please to let us know.

trust that his too short stay among us may be made a special blessing to the Canadian Connection, and that his strength may be equal to his numerous important duties. His reception at the General Conference was not only cordial but enthusiastic, and his address produced a gratifying impression.

Mr. Thornton preached on Sunday last, two richly evangelical and deeply spiritual sermons, in the Richmond and Adelaide Street Wesleyan Churches. It was indeed a privilege to hear these discourses; and a comfort to know that the fundamental doctrines of a present, a free, and a full salvation, the sum of the old and the everlasting gospel of our Saviour, are still the themes on which our fathers and brethren delight to dwell.

The Rev. Robinson Scott, of Dublin, who, Mr. Thornton's companion across the Atlantic, Philadelphia, preached at Richmond Street Church last Sabbath evening, a delightful and most profitable sermon.

We cannot forget to express the pleasure which the visit of your minister and excellent representative has afforded us. His engaging manners, amiable spirit, and evangelical discourses have endeared him to us; while his clear apprehension of our national struggle, his hearty sympathy with the side of liberty and humanity, his admirable exposition of Wesleyan doctrines, sympathies, relations, and occasions, abounding in useful suggestions, strengthened our determination to stand in the old path.

Desiring to cultivate acquaintance with you, we have deputed one of our beloved bishops, Rev. E. S. James, D.D., long known and honored, not only in our denomination, but in all the Protestant Churches of our land, to bear this letter to you, and to convey to you more particularly our views and greetings."

A Dialogue

BETWEEN A METHODIST MINISTER IN THE COUNTRY AND ONE OF HIS PARISHIONERS.

P. Will you allow me to talk to you this morning upon circuit matters?

M. Certainly, only please don't be long, as the morning is my time for study.

P. I will be as brief as possible. Indeed I must, for I have to be at the office at 10 o'clock.

M. Proceed then, if you please.

P. It is a question or two upon money matters—may I ask what is the salary which you as a Methodist minister are authorized to claim for your district?

M. That is a question which is easily answered. The salary of a Methodist minister is so small when compared with that of servants under an earthly sovereign that we feel almost ashamed to refer to it, out of respect for the most sacred claims of humanity.

P. How can it be so small when I see Methodist ministers loaning money on interest, and some of them living as well as gentlemen so called.

M. If they do so, be assured, their ability for those purposes must arise from some other source beside their salary—for John Wesley took good care in so apportioning the earnings of his ministers that they were responsible for them to the claims of a filial piety alone, and led any might for the priest's office.

P. Well then, how is it to be accounted for?

M. Why sometimes they are happy to marry into a wealthy family, or they are sons of wealthy parents, or as it is sometimes the case, they receive presents from friends who know how they must be able to do so.

P. Certainly, when we get 6d. of each member on an average we have not got over 4d. since the fund was instituted.

P. Why, I think no member should object to give a sixpence a year, for the support of our ministers when they become supernumeraries.

M. I hope when they think a little more about it, they will do so.

P. My brother is up. I am obliged to you for this morning's privilege. I know more now than I ever knew before, and I intend to give the same knowledge to as many as I can on the circuit; for I am sure they need it, and I think (judging from myself) that when they understand circuit matters as I do now, they will never send their minister to Conference with a deficiency; and they will see it their duty to give also to the Home Mission and ministers' funds, for they are reasonable and right; and if you should make me at any time Circuit Steward, I will pledge myself to collect your salary, and if I fail, I will make up somehow the deficiency myself; but I have no fear of that if I get that office.

M. Well, I think our circuit Steward would be very glad to resign in your favor, and I hope his success will not find "Old Adam too strong for Young Malambon."

P. Good morning, my dear sir.

M. Good morning, and peace and prosperity go with you.

P. E. Island, May 24th, 1864.

Need of Revivals.

What would be the condition of the Zion, had not God, at "set times to favor Zion," poured out his Spirit and revived his work? Darkness would cover the earth and gross darkness the people.

M. O yes, we esteem our children a blessing, and some how or other the Lord blesses the barren of meal, and the cruse of oil; so that it is often a wonder to us how they hold out, and yet not a wonder, if we remember the promise, "thy bread shall be given, and thy water shall be sure."

P. You must have some secret of multiplying the five barley loaves and two small fishes, that I have yet to learn.

M. Ah! the blessing of the Lord maketh rich, and if we can only get our board allowance we are content.

P. And don't you get any allowance for your children?

M. Yes, 3s. 10d. a week, or £10 a year, are allowed for each child until they become of legal age.

P. How do you manage to support them?

M. I fear the surplus will be like 2 from 2 and nothing remains, especially when your children are in their teens.

M. Small as it may be, or must be, we must stretch the cloth to the pattern.

P. And what do you get for your own support?

M. The same amount we are expected to minister, and that help to support our minister, when unable to do circuit work.

P. That, I think, seems more liberal than the other board.

M. But I only come so—with this fifty we have to clothe ourselves and children—for the £10 is not sufficient to board them, and to find them in clothes and in all that they require.

own horse and wagon, if we can; if not we must use a saddle, and if we can't do either, we must use shank's mare. True, we are allowed £2 a year for horse hire; but that sum, not to speak of the purchase, is not sufficient to get the wear and tear of horses, wagon, and harness, and, if after all these things are paid for, we should have a balance, we sometimes purchase a little necessary furniture, for some of our mission horses are poorly furnished.) or a book or two, or subscribe to our Foreign Missions and the Bible Society, or subscribe to the building of a chapel, for the minister is expected to be a man of letters, and to be able to read the Bible and to make early acquaintance with a Methodist minister, and to repeat their calls upon his benevolence.

P. Are you not allowed something for a servant?

M. We are allowed the same for a servant as we are for a child, 3s. 10j a week, or £10 a year.

P. Why you can't board and pay the wages of a servant for that amount. The wages alone will cost that, without the board.

M. Very true, and therefore we must stretch our quarterly of £50, to cover our servant's expenses too.

P. It must be wonderfully elastic and tough also, if it don't break.

M. It gets well quartered, I assure you, before we are done with it, and if it breaks, we have to mend it as best we can.

P. And have you nothing more allowed you?

M. Yes, about 1s. 11d. a week, or £5 a year for stationary and washing.

P. Stationary and washing! that's a strange kind of union.

M. It is rather an unequal one, nevertheless, we don't object to it, if it answers the purpose.

P. And who pays for fuel and light for the minister's house, and for hay and oats for your horse.

M. The Circuit is expected, in addition to the items of allowance aforementioned, to warm and light the mission house, and to find hay and oats for the horse.

P. That of course they should do, and must do—otherwise I don't see how you can scrape through at all, and even then I don't see how you can make both ends meet.

M. You must become a Methodist preacher, my dear sir, if you would learn to cut your coat according to your cloth.

P. You speak of deficiencies on some of the circuits, are they not paid by the Conference?

M. If Conference allow any, (£20, to help a deficient circuit, or £100, to help a deficient year, or £100 when it should raise £150 to meet all expenses, there remains after deducting the Conference allowance of £20, a deficiency of £30, that deficiency is not made up by the Conference, and the minister himself has to suffer it.

P. Why, worse and worse I always thought, and so do many others, that no matter what the deficiency was, it was made up by the Conference.

M. What then is done with the Continent or Home Mission and the Supernumerary and Widows Funds?

P. From the Home Mission Fund, for which we make collections in our chapels, and receive donations when we can, we are allowed a small sum to pay the expense of removing to a new circuit, and if that fund holds out after all the removal expenses are paid, (which is no infrequent case) we are allowed a small sum to pay the incurred expenses.

P. And what from the ministers and widows fund?

M. Nothing from that except we are laid aside from circuit work, and become supernumeraries.

P. O indeed! and the 6d. of each member success will not find "Old Adam too strong for Young Malambon."

M. Certainly, when we get 6d. of each member on an average we have not got over 4d. since the fund was instituted.

P. Why, I think no member should object to give a sixpence a year, for the support of our ministers when they become supernumeraries.

M. I hope when they think a little more about it, they will do so.

P. My brother is up. I am obliged to you for this morning's privilege. I know more now than I ever knew before, and I intend to give the same knowledge to as many as I can on the circuit; for I am sure they need it, and I think (judging from myself) that when they understand circuit matters as I do now, they will never send their minister to Conference with a deficiency; and they will see it their duty to give also to the Home Mission and ministers' funds, for they are reasonable and right; and if you should make me at any time Circuit Steward, I will pledge myself to collect your salary, and if I fail, I will make up somehow the deficiency myself; but I have no fear of that if I get that office.

M. Well, I think our circuit Steward would be very glad to resign in your favor, and I hope his success will not find "Old Adam too strong for Young Malambon."

P. Good morning, my dear sir.

M. Good morning, and peace and prosperity go with you.

P. E. Island, May 24th, 1864.

Prohibition of Slaveholding in the M. E. Church.

From the New York Tribune.

The General Conference of the Methodist Episcopal Church which represents the largest Protestant denomination in this country, passed, Tuesday, a resolution which will mark a turning point in the history of the relation of the American church to slavery.

It was resolved, by two hundred and forty-two yeas, to change the "General rule" as to forbidden slaveholding altogether. The delegates of every slave state from time to time swell the free states which very remarkable unanimity in favor of the report, not casting a single vote against it.

Most of the speakers of the minority are known as anti-slavery men, and announced themselves as such, and they only declared themselves against the measure on the ground of expediency.

In order to become an obligatory law, the resolution just passed must be presented to each annual conference, of which there are forty-eight within the boundaries of the United States and so soon as three-fourths of the members of all the annual conferences who may be present and vote thereon shall have concurred, the proposed change takes effect. As the vote of the General Conference indicates, this concurrence of the annual conferences is not in the least doubtful. It may possibly be rejected by three of the West Virginia, Kentucky, and the Baltimore conferences, and a few votes may be cast against it in two other border conferences (East Baltimore and Philadelphia); but all the others will pass it with entire or nearly entire unanimity. A year from to-day the vote of all the annual conferences will have been ascertained, and then the Methodist Episcopal Church will take her place at the head of the anti-slavery churches of the United States.

The effects of this change upon the anti-slavery sentiment of the country cannot fail to be marked. Hitherto only a number of the small denominations of the country had taken this position. Thus

among the Methodist, only the Wesleyans, with a membership of about 21,000; the Free Methodist and the Independent Methodist two small organizations, of recent origin, had excluded slaveholders from their communion.

The General Conference of the Methodist Episcopal Church consists of clerical delegates. But the laity, in this question, are by no means behind the clergy. At a General Conference of laymen from all parts of the country, which met in the first days of the present week, in Philadelphia, to memorialize the General Conference for the introduction of lay delegation into the church as a permanent feature, resolutions were introduced in favor of the abolition of slavery in church and state, and they passed without a dissenting voice, although many members of the conservative views on the subject of slavery.

Now that the most numerous of the American churches has placed itself at the head of the anti-slavery churches of the country, we may expect that others will speedily follow.

Newfoundland Mission and its Missionaries.

By REV. W. WILSON.

No. 23.

The following is the list of stations as appears in the minutes for 1823.

St. John's—Wm. Crocombe, Nipian Barr, Cabotown—John Pickavant.

Harbour Grace, John Corlett. Black Head and Western Bay—John Haigh.

Island Cove and Percival—Simon Noell. Port of Caves—Wm. Wilson.

Briggs—Richard Knight. Trinity Bay—Adam Nightingale, Charles Bate.

Bonaville and Catalina—John Boyd. Grand Bank and Fortune Bay—George Elledge.

Burns—William Ellis. Indian Mission, Esquimaux Bay, on the Labrador Coast—Richard Knight is to spend the summer months of this Station.

WILLIAM CROCOMBE, Chairman.

The Ministers in the above list of which we have not yet given any biographical sketch, are the following:—

1. WILLIAM CROCOMBE who was a native of Tiverton, in Devonshire, England, and was born on the 10th of February, 1789. In the eighteenth year of his age he became acquainted with the Wesleyans, was deeply convinced of his guilty state, and at a Sabbath morning prayer meeting was enabled to rejoice in the liberty of the sons of God.

A few months after his conversion, he began to exhort others "to flee from the wrath to come" and having exercised his talents for a short time as a local preacher, he was received into the regular work, at the Conference of 1810, and as the Junior Preacher, was appointed to the Supton-Mallet Circuit, in the Bristol District.

The next year he offered for the Foreign work, and was appointed to what was then called the NOVA SCOTIA, NEW BRUNSWICK and NEW FOUNDLAND DISTRICT, of which William Black was Chairman.

Mr. Crocombe arrived at Halifax on the 12th of April, 1812. On the way the vessel put into St. John's, Newfoundland. St. John's was not then a Wesleyan Circuit, but the brethren Ellis and McDouell, occasionally preached there, and Mr. Crocombe, during his brief sojourn, also preached to that people the words of life and salvation.

He was then in his twenty-third year; his hair was light and his appearance very youthful; he preached with considerable effect, and his style and manner attracted public attention, that they called him, "the eloquent white-headed boy." He laboured seven years in the lower Provinces, when his health failing he returned to England, and travelled in Nottingham two years; after which he was appointed to Gibraltar, where his labours were greatly blessed both to the army and also among civilians. His next appointment was St. John's, Newfoundland.

The reminiscences of his friends in that place, called to mind the "white-headed boy," who had twelve years ago, preached there with so much acceptance. His appointment as his minister, therefore was hailed with pleasure, and a crowded house greeted him on his arrival. He remained in St. John's three years, during which time he filled the office of Chairman of the District. He did not occupy any other circuit in Newfoundland than St. John's.

In 1828 he became a second time to Nova Scotia, and after seven years, he removed to Canada; where five more years of his useful life were spent in the same delightful employment of calling sinners to repentance. In the year 1838 he came again to Nova Scotia; and continued to labour until the year 1851; when infirmity compelled him to retire from the active work and take a Supernumerary position. After he became a Supernumerary he preached occasionally as his strength enabled him. The last sermon he ever preached was on Sabbath the 21st of December, 1851, from James 1: 14: "For what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away." Shortly after retiring from the house of God he was seized with paralysis, which seemed to keep him on the verge of eternity for several months. For the severity of this attack however he rallied, but his feebleness was very great. He bore his sufferings with much patience and serenity of mind; he felt abiding peace, praise dwelt upon his lips, and his conversation invariably turned upon the things of God, the salvation of God's people, and the blood of Christ his only hope. On the night of the 26th of August, 1859, he fell asleep in Jesus, in the seventy-first year of his age, and the fifth of his ministry.

Mr. Crocombe successively occupied the chairmanship of the Newfoundland, Nova Scotia and Canada Districts; and while his prudence and integrity secured for him the full confidence of the Missionary Committee, his gentlemanly deportment, and his christian kindness, gained for him the love of all his brethren and the esteem of the people. He was a faithful and kind friend, cheerful in his manner; his piety was simple and ardent, and he conscientiously endeavored to enjoy all his blessings, and that full salvation which he preached to others.

He laboured much to make his pulpit duties acceptable to his congregation, and he seldom failed in his object. His preaching was plain, scriptural and earnest. Pastoral visitation was his delight, and by it he endeavored himself to all

classes who attended his Ministry. He was more or less successful in every Circuit where he travelled, and in several places extensive revivals were the result of his faithful and zealous labours.

2. SIMON NOELL was a native of Cornwall, entered the Wesleyan ministry at the Conference of 1821, and came out on Mission to Newfoundland. He laboured on the Island for five years with very great acceptance. He was kind and affectionate in his manners; faithful, zealous, and successful in his pastoral duties; he was a good platform speaker; his preaching was plain, yet eloquent, earnest, and highly scriptural; his sermons were rich in evangelical truth, often delivered with telling power, and in prayer he was truly mighty. In the youth of our church he felt deep interest, and was inconstant in his efforts to instruct them and lead them to God. Many were the seals to his ministry in different parts of the Island; but his constitution was too feeble to endure the hardships attendant upon a missionary life; he therefore returned to England in 1826, and he was again called to the air, his health was much improved, so that he laboured in different circuits for nineteen years with the same esteem and success, that he had in Newfoundland. He became a supernumerary in 1845, in the Hayle Circuit. He continued to employ his remaining strength, until he was suddenly called away from suffering to rest, on the 4th of August 1850, in the fifty-sixth year of his age, and the 20th of his ministry.

3. GEORGE ELLIDGE was received on trial as a Wesleyan Minister in the year 1822; he travelled two years in England when he was appointed to labour in Newfoundland. He continued on that mission for twenty-four years, and returned to England in the year 1848, since which time he has continued to labour in his native land. In the minutes for 1849, his name stands as Superintendent of the Howlaworthy circuit, in the Devonport District.

4. JOHN CORLETT commenced the itinerant in 1824, and was stationed at Kendal, in the Carlisle District. He came to Newfoundland in 1825, and laboured there with much acceptance for five years.

In the summer of 1828 Mr. Corlett made a mission tour to the north, and visited "Green's Pond," which lies some forty miles to the north of Bonaville, and was then our most northern station. That region of country was then in a state of general demoralization. There was indeed an Episcopal Church, and one of the readers belonging to the Society for the Propagation of the Gospel in Foreign Parts; but swearing, drunkenness, Sabbath breaking, and gross immorality were carried to such an extent that Green's Pond was often called the Sodom of the North. Mr. Corlett in the journal of his visit on the 18th of July 2 Sunday "We landed this morning at Pond, about four o'clock after being down to rest for an hour and a half, I was quite refreshed, and went to inform the principal inhabitants of Green's Pond what were my intentions in visiting them. I walked through the harbour to see what the people were doing, and found as I had previously heard that the merchant's stores were all open. I saw some purchasing shoes, others, fishing materials, provisions, &c. In a word, I found that Sunday is what may emphatically be called, the market day at Green's Pond. The people are not however so abandoned as with one consent to prosecute the fishery on the Sabbath-day; although there are individuals who send their boats out on Sunday, as they say, to be ready on Monday. I was informed by the most respectable persons residing in Pond, that during the winter season it is a very common and almost a general thing, to go shooting and birds on the Sabbath-day. The people who were not employed, were standing or lying on the rocks, rehearsing the news, and the children in groups playing; in truth and reality, without any person to care for their souls. I resolved, as I could not preach in the church, that I would preach at the church-door as the people came out. But there was no church service; I presume the person who reads the prayers, had been commissioned to dispense with praying on that day. The weather proving unfavourable, I therefore preached in one of Mr. Garland's stores. A more tumultuous company I never saw assembled together. I almost despaired of averting their attention; but after singing a few verses, I prayed and received no further interruption except from a few sons of bachelors, who were within; and a few of the "bawdy