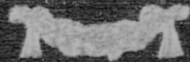


THE STORY OF  
METHODISM  
IN BONAVISTA





JOHN WESLEY, A.M.  
BORN 1703. DIED 1791  
Founder of Methodism

*The*  
STORY of METHODISM  
IN BONAVIDA

And the Settlements visited by the  
Early Preachers

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ALSO INCLUDING :

THE EARLY HISTORY AND FISHERIES—  
THE FRENCH RAIDS—THE ECONOMIC,  
SOCIAL AND MORAL CONDITIONS—THE  
CALL FOR THE METHODIST MISSION-  
ARY—THE RELIGIOUS AWAKENINGS—  
SOME PROOFS THAT METHODISM HAS  
JUSTIFIED HER EXISTENCE

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By  
CHARLES LENCH  
Methodist Minister  
1919



CHARLES LENCH  
Superintendent of Circuit  
President of Conference, 1912

## FOREWORD.

I have for a number of years been gathering, from a variety of sources, the facts and figures from which I have arranged, for the Methodists of Bonavista and adjacent towns and settlements, an account of the labors of the early Methodist preachers and the people among whom they laboured. My purpose has been to awaken in the present generation, and particularly the rising portion of the same, an interest in the Church to which their forefathers contributed their humble part in making it what it is to-day.

It may interest the young to find their namesakes among those, who four generations ago, endeavoured to live the simple christian life. How they aided the cause they loved by precept and example, and what their ancestors were like in the days of the open fire place, the pot hangers and the tallow candle. The days when necessity was the mother of many inventions. Some say that the moral and social conditions were better than now, and they prized their religious privileges more, because they had not so many. Those were the days when they believed in revivals and prayed until they received showers of blessing. I hope this humble effort will invoke some interest in the minds of the young and those of riper years. I have woven a wreath in memory of the twelve brave boys who nobly laid down their lives for King and Country. May the others return to us in safety. Bonavista has of late years been advancing along industrial and economic lines. May our spiritual advancement be commensurate with our temporal prosperity. In handing over the results of many hours investigation, I ask you to give these short chapters your careful perusal. You have no cause to be ashamed of, nor need you make an apology for your Methodism. You will be better citizens as the result of a better acquaintance with your godly ancestry, and better Methodists from a more intimate knowledge of the doctrines and polity of Methodism.

CHARLES LENCH.

Bonavista, Oct. 31st, 1918.

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# STORY OF METHODISM IN BONAVISTA DISTRICT

## CHAPTER I.

EARLY HISTORY OF THE TOWN AND SUBSEQUENT DEVELOPMENTS.

*"History makes haste to record great deeds, but often neglects good ones."—Hosea Ballou.*

"O good sight!" shouted the Venetian sailors of the stout ship *Matthew*, commanded by that intrepid explorer, John Cabot the Italian, who sailed from historic Bristol under royal charter of Henry VII. to discover new lands. No wonder their hearts were glad on that memorable June 24th, 1497, when they saw the promontory now known as Cape Bonavista. Little did those Italian sailors, as they shouted in their native tongue, "Buona-vista," imagine that for centuries to come, the land which they then hailed with delight, after a long and tedious voyage; and the uninhabited land adjacent to the bright waters of that beautiful bay, would be the home of thousands, who in coming generations would glory in the euphonious name of Bonavista. When John Cabot sailed from Bristol under the sanction and patronage of Henry VII., he carried with him Letters Patent, or Royal Commission, to erect upon any land that he should fortunately discover, the Royal Standard of the English nations. When the brave sailors stepped ashore, the story goes, they hauled up their boats at a place now known by the name of Keels, which tradition emphasizes, took its name from the rubbing of the keels of the good ship *Matthew's* boats upon the rocks. Whether that be so or not, no one lives to contradict it. While the intrepid sailors' feet touched the land it was to them, terra-incognita, land unknown. But the greatest consideration to them was that it was New-found-land. The fabled story, or otherwise, says, that the happy discoverers moved on to another cove, now known as King's Cove and there raised the

Royal Standard, little thinking how on that memorable day they were making the first acquisition to Britain's vast colonial possessions, and destined to be known to generations yet unborn, as "Britain's most ancient Colony." And what more happy exclamation could have escaped the lips of those Venetian sailors? It was most certainly to them a scene to be hailed with pleasure and delight. On the old map made by John Mason in 1616, the Latin words opposite the Cape of Bonavista are, "A Cabo<sup>a</sup> prima re-perta," or "First found by Cabot." Two other explorers made Bonavista in 1534, namely: Cartier and Viegas. It was the most natural thing for them to do, with no other objective than to discover land on this side of the Atlantic. A long controversy has followed as to the land fall of Cabot, but the only reasonable conclusion from all the facts of the investigation, yield strong presumptive evidence that Bonavista was the land first seen by Cabot and his ship's company.

There is no conclusive proof that John Cabot gave Bonavista its present name, but for more than three hundred years it has had no other. The Spanish of the name would be *Bueno Vista* and the Portuguese *Boa Vista*. Some have preferred in days gone by to write it *Bona Vista*. The Italian *Buonavista* has only one more letter, and as legal documents, over three hundred years old, contain the word as we now write it, we may safely conclude that it was of Italian origin.

When John Cabot returned to England and reported the success of his voyage, and told of land newly discovered and claimed for Henry VII. and his successors, the news was received with great acclamation and rejoicing in the city of London. A witness of the demonstrations, as they occurred, wrote to his brother in Venice saying—"The English run after him like mad. His name is Zuan Cabot and they call him the great admiral."

Bonavista was among the early fishing stations and settlements of Newfoundland, and between the years 1697 and 1705, like other fishing stations, suffered great annoyances and hardships at the hands of the French. Like the ancient people of God, they were deprived of the harvest of the deep, when they had laboured hard to secure it, or just as the Israelites were oppressed by the



Midianites in the days of Gideon the Thresher. In those days the settlements were under the command of fishing captains. Great losses were caused by the French marauding pirates and adventurers, and during the years from 1702 to 1704, an attack was made by La Grange, who had served the Hudson Bay Company, under one d'Iberville. Judge Prowse very graphically describes the fishing boats riding at anchor in the placid waters of Bonavista, and how they were attacked by the French war vessels, who were also aided by the Indians in their canoes. After the first shock had been received by the stealthy movements of the enemy, Captain Michael Gill, a New England Skipper, cleared the decks for action.



Bonavista from Coster Street.

and in the language of the historian, they gave the French a "very warm reception." It must be remembered that America was in those days a British Colony, and Michael Gill a British subject, but America had not at that time elected to overthrow British authority, or to claim her independence. Captain Michael Gill had the characteristics of the British Lion. He traded largely with Bonavista, and he had profited much by his lucrative fishery enterprises. Later in the year 1704 there was another raid on Bonavista by La Grange. It will be seen in the account given by Charlevoix, that Bonavista was a strongly fortified position. The Hudson Bay adventurer, after terrorizing the people of Placentia

and Trinity Bays, moved on to Bonavista. Equipping two barques with Canadian Indians, he came to the fishing settlement in the hope of surprizing the ships lying there. On arriving within ten leagues of the port, to prevent observation, they left the barque and got into two gigs and entering the port at night, he immediately boarded a twenty-four gun frigate, loaded with codfish, and captured it. He burnt two store-ships of two or three hundred tons each, sank another small frigate, and sailed off with his prize and a great number of prisoners. There were at that time 600 British soldiers in the fort on Green Island, who, under arms, appeared upon the scene the next morning, but it was too late for our gallant fellows were now under sail. Such was the account despatched to France by the French pirate.

But we have also the other side of the story. The following is the English account of the same Bonavista battle fought on Aug. 18th, 1704, and sent by the ship *Flying Post* to England. "About the 18th of August, 144 French and Canadian Indians, came about two o'clock in the morning in two sloops and canoes to Bonavista Harbour, about thirty leagues to the northward of this place, and surprized the *Pembroke*, a galley of London, and the *Society of Poole*," of 140 tons, 14 guns, 24 men, Captain Antem, commander. Also the *William* of about 115 tons, 10 men, no guns, but having 30 tons of lamp oil on board. They also attempted to surprize Capt. Michael Gill of Charlestown, New England, with 14 guns and 24 men, who discovering their boat to be French, fired briskly upon them, killing and wounding some of them, so that they returned to the prizes they had taken, bringing the guns of both ships to bear upon Captain Gill, and continued firing upon him with great and small guns for the space of six hours, until the ship was much shattered. He on the other hand playing his big guns and small arms upon them. During the action he veered his ship somewhat to the shore and about 8 o'clock, when they found he could not be taken, they set fire to the *Society*, and cut her loose in a flame to drive upon him, but, by the great diligence of Capt. Gill he got clear of her, and she burnt to the keel. Finding themselves checkmated they set fire to the *William* and sent her before the wind, furiously burning to that degree, that the lamp-oil burning in

a flame on the water, was like to have set him on fire and turned her clear of them. The buoy rope of the *William's* anchor got between the rudder, and the rudder got clear of them. When the inhabitants who had fled into the woods, and had hidden behind the rocks, saw Capt. Gill's courage, they came down and appeared in a body in arms, which when the French saw, they immediately weighed anchor, and set sail, carrying the masters and men with them. When about forty leagues off the N. E. coast they gave the masters and some of the men a boat, who in due course returned, testifying that the French declared, that if they had captured Capt. Gill, they would not have left house, stage or goods in the harbour. All of which is owing, under the goodness of God, to the gallant captain. He had only one man killed, and three wounded, but the enemy had several killed and wounded."

It was certainly the gallant conduct of Capt. Gill that saved Bonavista, nor does it require a very large stretch of the imagination to picture the terror of the inhabitants of the quiet town more than two hundred years ago.

The following spring, 1705, the French pirates again appeared upon the scene making another raid on the peaceful inhabitants of the town. Captain Michael Gill was not there, and the business of defending the town devolved upon George Skeffington, a quaker by religious profession. He with eighty or ninety of the inhabitants had fortified Green Island. They had nine cannon with which to strike terror into the enemy, but Skeffington's heart failed him, and he surrendering to the enemy, signed a bond, as a ransom, to pay the sum of £4,500 (four thousand five hundred pounds) to M. de Montigny as a guarantee for the protection of their homes.

But this did not end their terrorizing campaigns on other settlements, for they kept the inhabitants of Trinity and Conception Bays in constant terror for the whole of the fishing season. Bonavista must have been an undesirable spot in those eventful years from 1697 until 1705. But there were no more French raids, and the town had rest after the capitulation of George Skeffington and the payment of the ransom.

## CHAPTER II.

## BETTER DAYS AND IMPROVED CONDITIONS.

*"Hard times come again no more."*

By the year 1713, better times had come to Bonavista. Good Queen Anne had entered into rest and the first of the Hanoverian Kings, George I., had ascended the throne. England and France were reconciled, trade flourished and the inhabitants enjoyed the "piping times of peace." The tramp of the French soldiers was heard no more and the war whoop of the Indians was a thing of the past. There was now a considerable population of permanent settlers, although for a time the English authorities considered the Colony unfit for human habitation. The fishing industry of that day was considerable. There were 46 fishing ships which came out year by year, 162 boats, 195 bye-boats, and 28 inhabitant's boats, in all 691 boats of all sizes. Two years later shows a phenomenal increase for there were 108 ships for fishing, 376 boats, 197 bye-boats and 468 inhabitant's boats, or 1149 in all, and the catch reported for that year by the large fishing ships was 89,662 qtls., and by the inhabitants' boats 35,331 qtls for the Colony.

Twenty years later the Colony was mapped out into fishing districts and Bonavista had first place in the six sections: Bonavista, Trinity, Carbonear, St. John's, Feryland and Placentia. Bonavista standing first in the classification was presumably of greatest importance as a fishing centre. Bonavista was the wealthiest section of the island and must have had a considerable population during the closing years of the seventeenth century. The first settlers were of good old English stock, and good stock it was, judging from the splendid physique of their present day descendants, of which there are no finer specimens of physical manhood in the Colony.

In 1677 Bonavista had a male population of 159, and the whole population of Newfoundland was 1893. Twenty years later

in 1797, there were 300 inhabitants, and in the Colony 1581. An increase for Bonavista of 141, and a decrease for the Island of 312, but it is thought to have been purposely underrated. The catch for that year is given as 1,000,000 qtls, so that there must have been a goodly number of English youngsters coming and going. In 1732 the population is given as 5,000 and Bonavista at 300. There were 16 housekeepers, 13 wives, 21 sons, 13 daughters, and 96 men servants. The latter were likely transient residents who returned to Devon and Somerset in the fall of the year, and the harbinger of their home coming was, when the Anglican clergyman began reading the Sunday morning lessons out of the Book of



Bonavista, looking towards Canaille.

Proverbs. It was cheering news for the household at the Sunday dinner table, when the church-going father announced, the youngsters will soon be home, the parson read this morning from the book of Proverbs.

By 1832 the population of the Colony had increased to 60,000 when it was granted responsible government, and Mr. William Brown of Bonavista became the first representative to the House of Assembly. The comic paper "Punch" of London characterized it as the Bow-wow Parliament. The Speaker is represented as a Newfoundland dog with wig, gown and bands rising to put the motion. Those in favor say "Bow", those against the

motion "Wow." The Bows have it. The members were represented as sitting in the Assembly with dogs heads.

To return to the middle of the eighteenth century, we find Bonavista's boundaries defined as from Cape Bonavista to the northward. Places within the same boundaries are specified as Bonavista and Bayley's Cove. In this jurisdiction there were three Justices of the Peace, or commissioners of the law. They were no doubt required, as those were the days of cheap rum and brandy, spirituous liquors almost flowed like water, and the general opinion which obtained was that it had come to them as one of God's good creatures. The names of the Justices of the Peace in 1725 were, Mr. John Clarke, the Rev. Henry Jones, Church of England clergyman, and Mr. John Hemming. No doubt it had a salutary effect to have a minister of the gospel on the bench of the civil court. The Rev. Lawrence Coughlan was similarly honoured in Harbour Grace, forty years later, by Governor Byron. The times have changed and the mandate has gone forth, and is received with universal approbation, "let the judges and the parsons attend to their own business." To assist these representatives of the law in the proper discharge of their duties, there were three constables. They were, Messrs. Michael Reed, William Tulley and William Trusler.

It is estimated by a very reliable authority writing about 1754, that Newfoundland procured 1,032,000 qtls of codfish, which he says, at 20 shillings per qtl. would amount to £1,032,000 or over \$5,000,000. The oil was valued at £92,880. That would be more than double the value in 1915-1916. This is exclusive of a very valuable salmon fishery. Can we wonder that the mercantile cult of that day should use every artifice to keep the enterprizing capitalists of England in the dark concerning this veritable klondyke, the Newfoundland fisheries, thus by under estimating their adventures, and by declaring the Colony to be unfit for human habitation, to keep the business in their own hands? They only required as many residents as would do very necessary work until they returned in the spring.

Lieut. Griffiths Williams of the Royal Artillery, who spent fourteen years in the Colony, part of the time in Carbonear, but

most of it in St. John's, from 1745 to 1759, published an account, in 1765, of the fisheries of the Colony during his sojourn. He was a very acute observer, and in his calculations, divided the fishery products into four portions. His apportionment to the northward included Bonavista, Trinity, Catalina and the coves and creeks pertaining thereto.

Bonavista must have been exceedingly well off at that time, even allowing that the business men across the water were doing very well out of their adventures. The figures given below are the figures of Lieut. Williams. They specify that in 1754, when the resident population of the Colony was 5,260, the cod-fishery was valued at \$5,160,000, and the oil at \$464,400. Of the great salmon fishery no estimate is made. Mr. George Skeffington, in 1723, probably the same gentleman that capitulated and paid the ransom, secured the sole right by charter, from the law officers of the crown, to carry on the salmon fishery for 21 years in Freshwater Bay, Ragged Harbour, Gander Bay and Dog Creek. Previously he had a large salmon fishery extending from Cape Bonavista to Cape John. By 1800 the population of Newfoundland had increased to 20,380. In the next forty years it had multiplied more than six times (124,288). In the following fifty years, by its birth rate chiefly, for the English "youngsters" had ceased to come to the fisheries, the population doubled, making 240,000, exclusive of Labrador. Bonavista has held its own in the march of time. Last census showed the town to have the second largest outport population with 3,911, Harbour Grace leading with 4,279, and Carbonear third place with 3,540, or 371 less than Bonavista. Villa Verte and Lancaster are not counted, but really are a part of Bonavista, ecclesiastically, commercially, and otherwise. If we count these the population is over 4,000. But Bonavista has always been handicapped with the disadvantage of a poor harbour, and while second in point of population, is much behind some smaller towns in regard to economic conditions. The lack of a safe harbour, has ever been a menace to any advancement along the lines of shipping, and the fishery has always been prosecuted with small open boats and fishing skiffs, which could be easily pulled up upon the beach in the time of storm. When a fierce

storm rages it is a magnificent sight and a marvellous display of the power of the great Creator. We have seen nothing like it in the Colony. Notwithstanding these drawbacks, the people are sober, honest, and industrious, and very little want or abject poverty is known. The coming of the railway has proved a blessing in many ways, but particularly in securing fuel, as the once adjacent forests are gone, and so a way has been opened up, for those anxious to help themselves, to obtain labour, and avail themselves of the advantages of the mines, and other channels open to eager and industrious labourers. The scenery of Bonavista is good, and the health of the populace will compare favourably with any other place in the Colony. William Little lived 102 years. A female reached 101 years. Very many have gone over ninety years. It would make a very popular summer resort for the tired people of the city. Leaving St. John's by the noon train, brings the passengers to Bonavista by 2.30 a.m. and by noon on alternate days of the week.



## CHAPTER III.

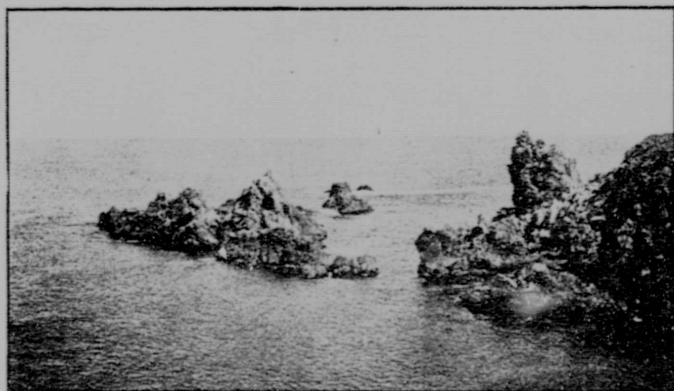
## SOME OTHER MATTERS CONCERNING THE TOWN.

*"And read their History in a Nation's eyes."—Grey's Elegy.*

According as the British merchants went out of the fishing business, and the English youngsters ceased to come, and those who had previously arrived, elected to remain; when the business of the Colony became almost centralized in the city of St. John's; and the prices of commodities kept up in the local markets of the outports; and the fish was kept down to a minimum value; then other days and other fortunes came. Only a favoured few among the planters handled any cash. They gave their fish and received for it as much as the business man said it was worth. There was generally a fisherman's balance on the wrong side of the merchant's ledger. The writer, thirty-five years ago, gathered in his salary with a hoop and spring balance. Only a small percentage would tell him they intended to give cash. A number of circumstances militated against the rank and file of Bonavista for more than half of the nineteenth century, yea, and nearly to the end of it. Poor fisheries and an occasional semi-potato famine, brought the people into dire straits. Bonavista and Bird Island Cove were in those days synonyms for poverty. Two more independent places it would now be hard to find. The late Dr. R. E. Forbes has left some interesting clippings which are the best interpreters of the struggle for existence experienced by the people seventy years ago. Here is one.

The visit of Governor LaMarchand to Bonavista, August 4th, 1847. "On Wednesday, Aug. 4th, at 8 a.m. a steamer was despatched coming from the northward. In another hour H.M.S. Vesuvius anchored off the harbour rocks. The inhabitants were beginning to assemble to await the landing of the Sovereign's representative, when a boat appeared in the harbour, and in a few

minutes His Excellency and his Private Secretary, the Rev. J. T. H. Bridge, and George J. Brooking, Esq., were received on shore. Enquiries were at once made as to the state of the fisheries and the well being of the inhabitants generally. His Excellency then appeared at the Court House and witnessed the work in progress toward completion. Questions were put as to the schools and the number of children attending them. After this the church met the eye; and a glance also was taken of the interior, and a question with regard to the congregation. At the Newfoundland



The Spillards, Bonavista.

School His Excellency received the following address:

To His Excellency Sir John Gaspard LaMarchand, Knight Commander of the Order of St. Ferdinand and of Charles the Third of Spain, Governor and Commander-in-Chief, in and over the Island of Newfoundland and its dependencies.

May it please your Majesty.—We, Her Majesty's dutiful and loyal subjects, the inhabitants of Bonavista, beg to express our gratitude for the benevolence which has prompted Your Excellency to visit our town, and to congratulate you upon your safe arrival amongst us. May it please the disposer of all events to spare Your Excellency's life, and that this old and valuable Colony be benefitted by Your Excellency's fostering care. We trust

those principles which Her Majesty has handed to us, being again restored, will under Your Excellency's wisdom and talents, greatly add to the welfare of the Island. That agriculture will be fostered as a grand auxiliary to our fisheries, and as a sure means of reassuring the inhabitants of the Colony from a re-occurrence of those evils which have so lately affected it, that public works may be promoted and that religion and moral education will be encouraged.'

His Excellency was pleased to express his gratefulness at being waited upon by so respectable a company, representing the peaceful and loyal community of a settlement of long standing; and spoke of the happiness it would afford him to further the interests of the place and by any means in his power to contribute to the prosperity of its inhabitants. 'But, gentlemen,' said His Excellency, 'let me not fail to impress you on this occasion with the important fact that the grand resources for doing away with too oft occurring and extensive pauperism with which your settlement has been visited, and for bringing in its stead, in which I am confident may, under the ordinary help of the Divine hand, be accomplished in a generally comfortable existence for each settler. Let me assure you that the remedy is with yourselves. The people have only to appreciate the advantages which lie around them, to be a prosperous and happy people, and on you it depends to stimulate and direct these energies.'

(What a transformation has taken place in the intervening years. If His Excellency were here to-day, and got off such a speech he would likely be called to order. It was not indolence but the conditions of their environment.—C.L.)

His Excellency then expressed a wish to see some of the most poverty stricken homes, but his attention was diverted to the growing of wheat. Dr. Skelton had been experimenting. Wheat and barley of the growth of nine weeks were shown to His Excellency. He thought it a flattering picture of what the island could do. He moved on to another part of the harbour, and saw specimens under less favoured conditions, and expressed satisfaction.

(Bonavista evidently dropped experimenting.—C.L.)

On the Governor landing, enquiry was made for horses to pro-

ceed to Catalina, whilst the ship was rounding the Cape to that harbour. But the attempt failed, as but one or two of the half-trained steeds of the place could be produced in time, and these without shoes.

(Bonavista can furnish splendid horses to-day, and rubber-tired carriages, and better still the iron horse, if preferable.—C.L.)

His Excellency therefore returned to his ship, having spent two hours, from the time he anchored until he was on his way to the Cape."

(The visit was very short, but not very sweet to some of the



Mockbeggar, Bonavista.

inhabitants. The conditions the Governor found seventy years ago were attributable to conditions and environment more than to anything else.—C.L.)

—From the *Public Ledger*, St. John's, August, 1847.

#### *The French.*

There are no evidences that the French were ever permanent settlers in the town. Some have thought that the ancient grave-stones in an old burial place at Mockbeggar were of French origin, but the inscriptions are defaced beyond recognition. The French were allowed to catch and cure their voyage along the shore in

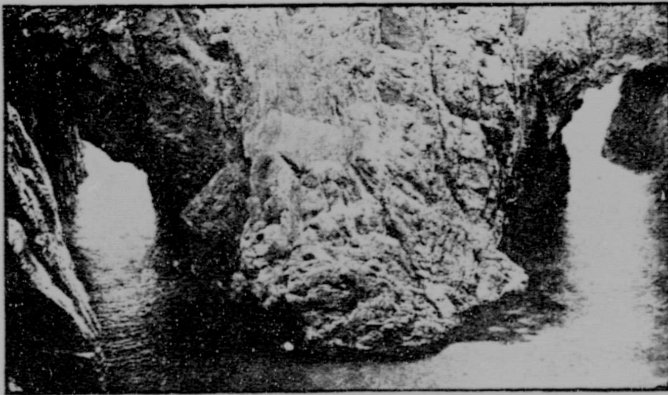
harmony with old treaty arrangements. That period is very remote.

*Captain Cook's Visit.*

In 1760, the world-renowned explorer Captain Cook, visited Bonavista and made extensive observation along the coast.

*The Dungeon.*

Among the natural curiosities of the neighbourhood is a grotto called "The Dungeon," and it is a sight worth seeing. It is more than three hundred yards in circumference and is very deep. There are two channels on the seaward side at the bottom of the



The Dungeon, Bonavista.

cave, and each has a natural arch of gritstone. It is a great sight when the waves of ocean come thundering through these natural doors with the sweeping foam. The earth is constantly foundering and being carried out into the ocean. Corporal Max Clarke, who fell somewhere in France, swam through one arch and around and back through the other. Maybe some others did the feat, we have not heard.

*The Unknown Sound.*

About eighty years ago an unearthly sound was heard in Bonavista and its immediate neighbourhood, then Bird Island

Cove. All night long the inhabitants were going around with their loaded guns on the track of what they called a "water bear." An old inhabitant eighteen years ago, explained to the writer, as well as he could, what the noise was like. The men heard it in the woods, and were afraid. The women thought a bear had got into their bed chambers, and were terrified. Two days afterwards there was a very heavy ground sea, and Bonavista harbour was partly dry for several minutes; but the noise of two days before has never been properly explained. The scientists of the day tried to find an explanation in the eruption of some distant volcano.

Dr. Philip Tocque, who resided at Elliston, as a business man, a few years later, tells in his "Wandering Thoughts," that the effects of earthquakes have been felt at great distances. "The sounds and detonations," says Sir Stamford Raffles, "were heard at a distance of 970 miles. The effects of the Lisbon earthquake were felt for ten minutes, in the year 1755, by the harbour being partly dry, and the waters around Cape Bonavista were most furiously agitated."

#### *Economic Conditions.*

Bonavista has always contained a large population, and in consequence of its poor harbor facilities, the inhabitants, in days gone by, have experienced great hardships and privations. In 1845 there was a population of 2,097. About that time the yearly crop of potatoes approximated 45,000 bushels. In the face of this fact Governor LaMarchand's point in 1847, we think, was not well taken. But for their prolific gardens the people must often have been in very straitened circumstances. From time to time the potato disease proved a great calamity. One of the redeeming features of those days was the seal-fishery. Steamers had not been introduced and the industry was prosecuted by sailing vessels. Occasionally the seals would reach Bonavista on the floating ice. One year 20,000 seals were captured by the fishermen of Bonavista, and 40,000 for the residents of Bonavista Bay. Twenty years later the favouring winds brought 150,000 seals into Bonavista and Notre Dame Bays. In those days of the sailing fleet, Bonavista had seven ships going to the ice, but it was necessary for them to

anchor in Catalina for safety, and to prosecute the sealing voyage from that port. Dr. Tocque gives the following very interesting information regarding the seals coming ashore near Bonavista: "Many years ago, when the seals came to the shore at Bonavista, the jam or pack of ice was so great, that failing to find any holes they crawled ashore on an island. They were discovered there a few weeks later and 1500 of them were slaughtered among the bushes."

#### *Bonavista Lighthouse and Fog Alarm.*

One of the most romantic spots of Bonavista is the Cape, with its lighthouse and fog alarm. Previous to 1835 there was only one lighthouse in the Colony. That year Cape Spear and Harbor Grace were added. In 1841 the dangerous Cape of Bonavista was decorated with one of these light-giving and life-saving institutions, which are now to be found at intervals all around the coast. Bonavista was the fourth in order to receive its lighthouse. A visit there and a climb up and down the steps which lead to and from the lighthouse and the fog alarm is most enjoyable and exhilarating. There are some 300 steps or more.

#### *The Whipping Post.*

In 1754 Bonavista had an institution known as the "Whipping Post," where lawless people were punished as an example to others. At that time there was no clergyman, no day schools, and the world had not heard of the renowned Robert Raikes or the Sunday School institution as we know it to-day.

Pedley in his "History of Newfoundland" tells of one Joseph Batt being sentenced to receive fifteen lashes for stealing a pair of shoes and buckles valued at seven shillings and sixpence. Having brought him to the whipping post he was seized by the mob who said he should not be whipped. But the Magistrate persevered and the law was carried out with the utmost rigour. The mob then demanded that the plaintiff should be whipped. This motion was not carried. But the men of Bonavista had their revenge, they thought, when a few days later they assailed the offensive whipping post, tearing out the obnoxious irons to which they were

accustomed to tie the hands of the criminal during the infliction of court punishment.

*Our Historic Heritage.*

What a moral improvement has taken place in the town, for now 4,000 inhabitants can live together in such perfect harmony and good will, that we have but few criminal cases before the Court, while the Supreme Court in its annual session has rarely a vicious crime upon its docket. While in the 18th century there were three constables, one can easily perform the duties of four times the population with little inconvenience. Let us cultivate a spirit of high regard and appreciation for our historic town. As the land-fall of Cabot who hoisted the standard of Old England in the name of Henry VII. The shout of the Venetian sailors, "O good sight." Its early colonization and the battles of your far away ancestors for their rights to prosecute their honest calling unmolested by the French. Think of its ancient fort and its 600 soldiers keeping a look out for their enemies, and the ninety inhabitants, under George Skeffington the Quaker, putting up a defence for their homes and families, with their nine canon and their old flint muskets. Think again of the capitulation and the ransom paid to the French pirates to avoid further trouble, discomfort and bloodshed. And may this tend to make the present and coming generations feel that their Bonavista town has unique historic associations that should make it appeal to them as a place of attraction for which they should be prepared to live and strive for its future improvement and well-being. And let us hope that ere long some capitalist or wealthy citizen will originate some industrial enterprises that will give labor to the unemployed during the months of enforced idleness after the fishery closes. Then Bonavista could be built up and become one of the most prosperous and desirable places to live in, where the first land was sighted on "Britain's Most Ancient Colony."

*Acts of Heroism.*

"Their hopes were not less warm, their souls were full as brave."

—Byron.

Before closing this chapter we would like to inscribe for the



coming generations two of the many acts of heroism which have been demonstrated by the hardy fishermen of Bonavista.

On the 19th of September, 1907, the Norwegian schooner "Snorre," tore from her moorings. The lives of the six members



LEWIS LITTLE,  
Saved lives on two occasions.

of the crew were endangered. Four were rescued at great risk while two were drowned. These acts of heroism on the part of the rescuers brought them into prominence. The Carnegie Hero Com-

mission suitably rewarded them. King Haakon of Norway sent each a medal. The Royal Humane Society recognized their heroism, and the Governor of Newfoundland, Sir William Macgregor, Lady Macgregor and Miss Macgregor, made a special visit to Bonavista in order to award the heroes of the hour the tokens of honor. From the Carnegie Fund Commission Report we give the full particulars:

"No. 677, J. Louis Little, aged thirty-seven, fisherman, helped to save four men, and assisted in an attempt to save two others from drowning at Bonavista, N. F., Sept. 19, 1907. During a storm at night a schooner was torn from her moorings in the harbor and wrecked on the rocks that bound it. She went ashore stern foremost and struck between two rocks at the shore line. The darkness was intense, the wind was blowing sixty miles an hour, and the waves from twenty to thirty feet high, dashed up on the rocks for forty feet. Holding to a line in the hands of a fisherman upon a large rock, Little climbed down its steep and dangerous face and attempted to cast the line to the vessel, but failed. He hastily scrambled onward to escape an incoming wave, but it caught him and surged up around his knees. He coiled his rope again and as the water receded, scrambled rapidly down the rough surface until he was right under the stern of the schooner. He cast his line to the deck twelve feet above, where it was made fast. Little was caught by an incoming wave, and, clinging desperately to the rope was washed into a gulch beside the rock, but was pulled back on it. The men left the wreck rapidly and Little approached close to it and assisted two of the men. Several times he narrowly escaped being swept into the sea. He was awarded a Silver Medal and \$1,500.00 for a worthy purpose as needed.

678, Robert Brown, aged fifty-five, sub-Collector of Customs, helped to save four men and assisted in an attempt to save two others from drowning (see award above). Brown descended far down the rock and attempted to cast a line on board the wreck before Little. He made another unsuccessful cast, and then remaining in a position of much danger, he helped get the seamen up the rock, several times narrowly escaping being washed away by

the waves. Awarded a Bronze Medal and \$1,000.00 for a worthy object.

"679, James C. Little, aged forty-five, fisherman, helped to save four men, etc., as above. Little descended to a point far down the rock and in a position of much danger helped the seamen up. He was swept off his feet once, but prevented himself from being washed away by clinging to the rope. Awarded Bronze Medal and \$1,000.00 for a worthy purpose.

"670, William Ford, aged thirty-five, fisherman. Ford descended on a rock to a point of much danger and assisted in the rescue work. When one of the seamen fell on the rocks, Ford grabbed him and helped him up the rock. He saved himself from being swept away by clinging to the rope. Awarded Bronze Medal and \$1,000.00 for a worthy purpose.

"681, James Ford, (particulars as above). Ford held to the rope with the other rescuers and assisted the seamen to get up the rock. His grasp on the rope alone prevented him from being swept away. Awarded Bronze Medal and \$1,000.00 for a worthy purpose.

"682, Eli Paul, aged forty-two, fisherman, (same particulars). Paul assisted in the rescue work from a place of great danger, helping the seamen up the rock. Awarded Bronze Medal and \$1,000.00 for a worthy purpose."

While these hardy sons of toil rescued their fellow men from a watery grave, the thought of reward never occurred to them. It was purely an act of humanity.

#### *The Rescue of the Way Brothers.*

From the many heroic acts or efforts to save life, deserving of enduring record, we would also make mention of that rendered by Messrs. Hezekiah Abbott, David Abbott, H. James Abbott, Daniel Butler and Isaac Butler. This splendid act was performed on the 4th of April, 1917.

The seals had been in for some days and all were anxious to secure their share and many became over-venturesome. Early in the morning three men, two brothers, Robert and Philip Way and John Marsh, venturing too far on the treacherous ice, were carried

off to sea and were not rescued for some hours. The rescue party launched their boat and ran fearful risks, but they persevered and succeeded at length in forcing their way through the surging sea and turbulent ice pans. Every moment they were endangered by the ice pans and in constant danger of being ground to pieces. Far away on the ever dissolving sheet of ice were the two endangered men. It was now late in the day and they had been from early morn exposed to the frost and cold. A few moments longer and rescue would have been impossible. At last deliverance came and they were taken into the boat of the rescuers. When once more they



MR. HEZEKIAH ABBOTT.

had forced their way through; a motor boat was awaiting them on the leeward edge of the ice. A large crowd had gathered and great were the rejoicings of the people that awaited their landing. Skipper Hezekiah and his party received the thanks of the neighbours. It was the painful duty for the writer, when the news came to land, to convey the sad intelligence to the stricken widow and

fatherless children. But for Hezekiah Abbott and his company there had been three widows and other orphans.

This case has been properly reported to the Carnegie Commission. They have sent their representative to investigate, but that honorable body, to the present, has taken no action.

## CHAPTER IV.

## THE RELIGIOUS PRIVILEGES OF THE EARLY SETTLERS.

*"The Word of the Lord was Precious in those days."*—1 Sam. 3, 1.

Who cared for the sheep scattered in this corner of the wilderness in the greater part of the seventeenth and the eighteenth centuries?

When Captain Gill was helping to defend the inhabitants of Bonavista in 1703, John Wesley had, but a few weeks previously, greeted the light in the quiet rectory of Epworth in Lincolnshire. When George Skeffington capitulated and paid the ransom to the French Admiral, the founder of Methodism was only two years old and the distinguished organization of the S.P.G. had only been in existence three years, having been founded near the close of the reign of King William, the illustrious prince of the House of Orange. The larger missionary societies of to-day had not been formed. The idea of sending men to care for the souls of those outside of the British Isles, had not yet properly gripped the hearts and consciences of the British people. The Rev. Charles Wesley, twenty-five years later, when requested to go to Georgia, to care for the souls out there without pastoral oversight, replied in the well known couplet:—

"To heathen lands apostles need not roam.  
Heathens alas and darkness are at home."

The early settlers of Bonavista were for the most part adherents of the Church of England. In the old land they had been provided with a cheap religion. The Lord or the Esquire had paid the parson and kept up the Church, and they found it hard to learn how to pay for their religious privileges. No doubt some of the early settlers did the best they could under the circumstances. As the first quarter of the eighteenth century was passing out the Rev. Henry Jones, a very estimable clergyman of

the Church of England, was hailed with delight by the inhabitants of Bonavista. He labored faithfully for nineteen years. He built a church, organized a school, and would appear to have been supported by the flock to whom he administered, the only help he received from the Mother Country, according to data preserved, being supplies of day school materials. On his removal from Bonavista to Trinity, he was succeeded by the Rev. Mr. Pearley, M.A., who remained until 1745, so that for twenty-three years they had the services of two ordained clergymen. Then a long time elapsed, a period of nearly eighty years, when the Rev. George Coster, Ecclesiastical Commissary, according to the late Dr. Pilot, made his home in Bonavista in 1823. The third Anglican clergyman.

Why was the Rev. Mr. Peasley removed in 1745, and the station left so long vacant? Dr. Pilot in his contribution to Prowse's "History of Newfoundland," says:—"Owing to the niggardliness of the people of St. John's, in refusing to pay the stipulated amount, in 1736 they lost their minister. Thinking they had been sufficiently punished, after the lapse of nine years, the Rev. Mr. Peasley was removed from Bonavista to St. John's in 1745. The amount which St. John's had promised to contribute towards the stipend was £10. Dr. Pilot doesn't say if Bonavista had failed in a similar manner. We will give the people of that day the benefit of the doubt. Yet it is significant that they didn't get another resident clergyman for nearly eighty years, from 1745 until 1823.

Through the kindness of the Rev. A. G. Bailey, M.A., Rural Dean, we have appended an extract from the Bonavista Church of England Register, an entry made by Thomas Galor, Esq., in the year 1840.

"As this Register will I hope be preserved that future generations may know that Abraham Ackerman about the year 1780, took to reading in Church which was sometime without a reader, Dr. Clench who performed the services of the Church here had removed to Trinity, and after that was ordained and became the Society's Missionary at Trinity. Mr. Ackerman continued for nearly half a century to do the duties of the Church. At the above

date there were no 'Weslains' in this place, all belonging to the Church except the Roman Catholics. I am happy to say that Mr. Ackerman did what lay in his power to keep the congregation steadfast even after the Weslain (Wesleyan presumably) preachers settled here. I am pretty clear that no minister of the Established Church ever preached or was here from the year 1776 until the year 1823, when the Rev. John Leigh came here from the northward and remained one Sunday and then went on. But before that period Mr. Ackerman had paid the debt of nature. At so low an ebb was religion at this place about the time of Mr. Ackerman's death, that he had often told me before I became resident, that if he should die, he did not know any persons who could read the burial service over him. It fell at last on the writer to perform the mournful service over him on the 27th June, 1822. From that time until the arrival of the Rev. John Leigh the writer did the duty of the Church and at intervals until the summer of 1840."

Bonavista, Dec. 1, 1840

THOMAS GAYLOR

Of course this doleful picture of Mr. Gaylor is only in reference to the moral condition, we presume, of his own church. Methodism had had regular stationed ministers for twenty-three years, and a very large membership at this time. Methodism could have found a good living man to read the burial service over Mr. Ackerman. There was a Methodist Minister in the place at the time of his death. Mr. Ackerman was undoubtedly speaking of the low moral ebb of his own communion. He was too much of a gentleman to cast an aspersion upon another religious denomination!

During the missionary labors of the Rev. Mr. Peasley in Bonavista and St. John's, from 1741 to 1752, great things were happening on the other side of the Atlantic. John Wesley on May 24th, 1738, had experienced that change of heart that so puzzled Nicodemus "the Master in Israel." One of Mr. Wesley's preachers in 1764, had visited Harbor Grace and saw the spiritual destitution of Conception Bay. He returned to England with a petition from the inhabitants of the Bay metropolis, and succeeded, by the help of Mr. Wesley and Lady Huntingdon, in securing Holy Orders at



the hands of the Bishop of London, who ordained him as a missionary of the S.P.G. and he proceeded to Harbor Grace as their representative. The Methodists at this time had neither a missionary society, nor funds for maintaining missionaries in foreign fields.

The people of Harbor Grace in their petition offered to pay Mr. Lawrence Coughlan £100 annually for stipend as their pastor. He preached with all his old time fervor as when he laboured under Mr. Wesley for nine years, and his word stirred the people; re-



REV. L. COUGHLAN

vivals of religion followed, and very many turned to the Lord. While John Wesley claimed the prestige of a clergyman of the Church of England, and was pushing his work of scriptural holiness throughout the land, and laying the foundations of Methodism, Lawrence Coughlan in Harbour Grace followed the methods Wesley taught him in the propagation of the same principles. It is too late in the day to talk of hypocrisy, or of taking money from the S.P.G. Society to establish Methodism. Had there been no Lawrence Coughlan the Methodist preacher would have found his way to Newfoundland. As the people of St. John's were delinquent in paying the £10 to their minister, so did the Harbor Gracians fail in their contract with Mr. Coughlan. Mr. Coughlan could not pay his honest debts because his people failed to pay him

the £100 annually, according to their bond, and consequently Mr. Coughlan sought redress by bringing the matter before the notice of Governor Byron on the 18th July, 1770. The Governor gave his judgment on the bond in the following words:—"Whereas I am informed that the Rev. Lawrence Coughlan is the minister so procured and residing amongst you, and so far as your paying him cheerfully the stipend aforesaid, great numbers of you have refused to contribute towards it, inasmuch as he is annually much in arrears to the disgrace of religion and dishonor to yourselves. I do therefore desire and command you to pay him what sums are in arrears, and that you also comply with your said agreement in paying him annually his salary of £100, every one of you, according to your abilities."

Governor Byron appointed Mr. Coughlan, a Justice of the Peace, and he was his firm friend and supporter until he left the station.

This stands out as an isolated and unique case of a clergyman bringing his parishioners into a Court of Justice, to secure the payment of his salary. But they were under a bond and obligation which they dishonored.

During these years it was exceedingly difficult to secure the services of ordained clergymen of the Church of England for the arduous mission work of Newfoundland. As early as 1696 representations were made to the Home Government to send out clergymen to care for the souls of the colonists. Nor was this appeal ignored by the authorities of that day. The Civil List for 1806 has an allocation of £250, or £50 each for five clergymen of the Church of England, and £700 for the building of a parsonage in St. John's. All this from the revenue of the Home Government. Yet there was no church here established by law. In 1810 the Church of England had only two clergymen in the Colony, but they were gradually awakening to the spiritual destitution, and churches and school houses were being erected in many places. The British Government, in order to make a change for the better, made the following magnanimous offer, "that any clergyman in Holy Orders, who would spend seven years in the Colony, in performing the duties of his sacred office, on returning to England, could pro-

duce a certificate to that effect, should receive a pension of £100 or \$500.00 per year for life.

Five years after this magnanimous offer was made, only five Church of England clergymen were found in the Colony.

We give these facts to show that there was great spiritual destitution in Newfoundland. That Methodist missionaries were justified in carrying the glad evangel where there were open doors, and there is no question but it was that which brought them to Bonavista.

In 1815 there were 5,000 persons in Fortune Bay and as many more in Placentia Bay without a pastor. In Placentia Bay the Roman Catholic priest got ahead of the Protestant minister. Hermitage Bay and Western Shore was in the same destitute condition with upwards of 5,000 neglected souls. There is also strong presumptive evidence that nearly thirty years after Rev. Mr. Peasley's departure from Bonavista, the Rev. Mr. Coughlan paid a flying visit from Harbour Grace. The veteran John Swyers, upwards of ninety years at the time, assured the writer that his mother told him that when a girl she heard Mr. Coughlan preach in the open air at Bailey's Cove. That would nearly coincide with Thomas Galor's statement, that no clergyman had been in Bonavista since 1776.

It would be very easy for Mr. Coughlan to pay such a visit. In 1781, John Hoskins, the pioneer of Old Perlican, their first preacher and schoolmaster, paid a visit to Bonavista. He was much impressed with the spiritual condition of the people and the splendid field for usefulness. He immediately communicated with the Rev. John Wesley regarding his visit to the town, and also that the people were very anxious that he should settle amongst them, open a school, and teach their children. He informed Mr. Wesley that it would be a splendid opportunity to teach school and to preach the gospel. Mr. Hoskins' statements seem conclusive, namely, that in 1784 there was no day school in Bonavista, and no regular administration of the truth, or not such gospel privileges as such a community warranted. There was no regularly ordained Methodist preacher in the Colony at that time, but the following year the Rev. John McGeary was sent to Carbonear, ordained by the Rev.

John Wesley. Mr. John Stratton, a merchant at Harbour Grace, was doing what lay in his power for the consolidation of the good work begun by the Rev. Lawrence Coughlan, and Mr. John Hoskins, the above mentioned lay agent, was proving himself a valuable help to the flock of Christ at Old Perlican.

Ten years passed by, from the time of Mr. Hoskins' visit, and in 1794, the Rev. George Smith, whom we may truly designate, the pioneer Methodist missionary of Bonavista, appeared upon the scene. This earnest man of God had been for some time identified with R. C. Brackenbury, Esq., as assistant evangelist. Squire Brackenbury was a wealthy English Esquire who consecrated him-



REV. JOHN McGEARY



REV. GEORGE SMITH

self to the work of the Methodist ministry, without cost to the Connexion, refusing to take any salary for his services. George Smith was appointed to Newfoundland in 1794, and made his headquarter at Carbonear. After remaining a few months in Conception Bay, he determined to see what were the conditions of the people to the northward, and worked as far north as Greenspond, where he gathered a few souls and formed them into a class. Thirty-one years later the Rev. John Corlett went to Greenspond to see how the work prospered but there does not seem to be much left except at Bonavista where Mr. Smith made the greatest and the most lasting impressions. On his first visit he found a home with

Mr. James Brown. The teapot out of which he was regaled is still in existence and is sacredly preserved as an heirloom of the family. A curio seeker offered \$30.00 for the relic. That may seem a large sum, but the teapot of John Wesley, made by Josiah Wedgwood, the Burslem potter, though minus a lid and half the spout, would have brought \$2,500.00, but the antiquarian's offer was rejected. The Bonavista teapot is now in Halifax. Mr. Smith's visit was productive of great good and resulted in the first fruits and seals to his ministry. Charles Saint and Benjamin Cole of precious memory were some of the first spiritual children of the Methodist family. The people of Bonavista were delighted to think that there was a prospect of securing a minister of the gospel to reside amongst them. They conceived what to them was a bright idea, but it was nipped in the bud. The influential people of Bonavista drew up a requisition which was numerously signed by the inhabitants, armed with which Mr. Smith was to proceed to England and lay the petition of the requisitioners before the Archbishop of Canterbury, asking him to ordain the Rev. George Smith, and engage him as a missionary of the "Society for the Propagation of the Gospel," to reside in Bonavista, and with the usual allowance made to such agents. But all were not in sympathy with the scheme, and a counter-petition was drawn up by the enemies of evangelical religion, signed by all creeds, there were only two, which petition reached his Grace the Archbishop first in order. When Mr. Smith appeared before the Archbishop he soon learnt the fate of his petition and request. If the request of the Bonavista Protestant inhabitants had been granted, it is questionable if Methodism had ever got a foothold. Although Mr. Smith may have felt disappointed at the miscarriage of his enterprize, yet he was afterwards heard repeatedly to express devout gratitude to God for the manner in which God's purposes ripened, and the hold that Methodist teaching had subsequently taken upon the people of Bonavista.

Nothing daunted, the following year 1796, when the British Conference appointed the Rev. William Thoresby to Carbonear, Mr. Smith volunteered to serve the Church again on this hard field of labor. On their arrival he volunteered to confine his labors to the north, and proceeded at once on his missionary

journey. He visited the coves and the creeks wherever he could find souls longing for the bread of life. He was truly in labors more abundant.

On a cold and stormy November day we find him in a fishing boat, shivering for want of a bed and covering, and with nothing to eat but a little salt food. The fishermen in their dilemma sought refuge in the haven of Bonavista, where they carried their sick and helpless charge into a tilt occupied by two poor men. Happily John Bland, Esq., J.P., and Dr. Mayne, took a great interest in the sick missionary and for a whole month administered to his wants, carefully nursing him back to health and strength. Mr. Bland never forgot the Christian fortitude and patience of God's servant, and the impressions made upon him will be seen again in the story of the Genesis of Methodism in Bonavista. Although Bonavista was not regarded by Mr. Smith as his headquarters it was too late to move onwards. But why not stay? Here was a most hopeful field and white unto harvest. For some months he preached the gospel to hungry souls. He opened a school for the children and taught them to read and write as he had opportunity. He got the well wishers to bring out the frame of a church, which was erected, but the skeleton frame work was never clothed and subsequently decayed. In the month of March 1797, with three guides, he made an effort to reach Trinity, but the party got lost in the woods, however they succeeded in getting back to Bonavista. He decided to remain in Bonavista until the spring. He was without means. His books and clothing had been captured by the French, and his letters to Dr. Adam Clarke never reached their destination. He had nothing with which to pay the debts he had accumulated, and owing to the gloomy outlook he determined to return to England. He managed to reach Conception Bay, where two merchants of Harbor Grace and Carbonar, secured him a passage to Lisbon in a fish vessel. At Lisbon he secured another passage to England. On board the second ship he formed the acquaintance of a military officer, who on learning that Mr. Smith was a friend of William Wilberforce, the great anti-slavery agitator, and had an autograph letter in his possession written by that gentleman, the military officer, also a friend of Wilberforce, arranged a service for

Mr. Smith, who preached to the passengers and sailors. After a few more difficulties he reached England. He at once entered upon his duties as a circuit minister and labored with great acceptance until January 25th, 1832, when he finished his course with joy.

Dr. Adam Clarke wrote to Dr. Mayne thanking him for his services to Mr. Smith, a letter which was greatly appreciated and kept as a relic of the family. Some seventeen years later we get another and last glimpse of Mr. Smith. The new Churches of St. John's and Carbonear were burnt to the ground. The Rev. John Pickavant proceeded to England to solicit subscriptions for rebuilding those places of worship. Mr. Smith at once joined Mr. Pickavant in his canvass which resulted in the splendid sum of \$10,000 (ten thousand dollars). Rev. George Smith, Bonavista's pioneer, was a good man, and many in that day will be the stars in the crown of his rejoicing.

## CHAPTER V.

## ANOTHER INTERVAL OF WAITING FOR THE MISSIONARY

*"I worked with patience which is almost power."*—E. B. Browning.

When the nineteenth century dawdled, Methodism in Newfoundland was represented by one lone sentinel, the Rev. William Budpitt, stationed at Carbonar with sufficient to engage his attention in Conception and Trinity Bays. Twelve years had passed away since the Rev. George Smith took farewell of Bonavista. In 1808 Newfoundland had three Methodist missionaries, all Irishmen: the Revs. John Remington, William Ellis and John McDowell. In 1809 Mr. Remington visited Bonavista and found that Mr. Smith's little band of followers were doing well and that Messrs. Saint and Cole had developed into useful laymen and acceptable preachers. There was now a population of fifteen hundred people, three-fourths being Protestants.

The Episcopalians had a church reader by name of Abraham Ackerman, already mentioned. He came from England for the business of the Colony. This useful layman who served his church faithfully and did what lay in his power for the Episcopalian flock, was born in 1736 and died suddenly in 1822, in his 76th year. He was authorized to read prayers on the Lord's Day, which he did in the afternoon, closing his store for the interval of service. This may seem peculiar, but it was in keeping with the existing conditions of that day, to keep open the shop, to dry fish and to prepare for Monday's fishing operations. Mr. Ackerman was also authorized to baptize, to marry and to bury.

The community owes him a debt of gratitude for his carefully kept records for a period of forty years.

The visit of the Rev. John Remington in 1809 again stirred the people of Bonavista in their desire for a missionary to reside amongst them. The worthy Magistrate, John Bland, Esq., and



the inhabitants of Bonavista, seeing no immediate prospect of a resident Church of England clergyman and feeling that they were being neglected by their own Church, sent a strongly worded and largely signed petition to the Rev. Dr. Coke, the nestor of Methodist Missions, before the formation of the Missionary Society in 1814, asking for a missionary and promising to support him. This appeal was sent in 1810. Could any reasonable person blame Mr. Bland and the inhabitants of one of the most important outports,



REV. THOS. COKE, D.C.L.

To whom Bonavista appealed for a Missionary in 1810.

who had been without real pastoral oversight for seventy years? There was little hope of a response from their own Church, for at that time there were only two Anglican clergymen in the Colony. And what were they among so many? Mr. Bland was himself rather inclined to scepticism, but then he had the good will of the community at heart. He had no desire that the people over whom he had the civil jurisdiction should relapse into unbelief and im-

morality. The influence of Mr. Smith, during his brief sojourn, had not been lost upon him, which is evidenced by the following words in his earnest requisition. "We would like Mr. Smith to return to us, and if that is impossible a man of like calibre." He added that a great deal would depend upon the character of the man. He delineates personal characteristics. "He must be an earnest man." Splendid qualification! "He must be a man of plain speech, who will speak in the language understood by the people." Surely another splendid acquisition! The last qualification suggested was most excellent. "He was also to be very simple in his manners." The people of those days were wide awake on the subject of ministerial supply! Dr. Coke had a large contract on hand to meet all the wishes of the application. But he also was an exceptionally keen and alert man and quite equal to the occasion and selected an exceptionally good supply in the Rev. William Ward, who had already given a good account of himself. He was accordingly set apart by the Conference for missionary work in Newfoundland and ordered to set sail immediately for Bonavista. No greater honour could have been bestowed on Bonavista than in any way to have come in contact with the world renowned Rev. Thomas Coke, D.C.L. It is particularly gratifying to note the fatherly regard which he manifested towards the "Ancient Colony" and its three lone missionaries. The following letter found in "Etheridge's Life of Dr. Coke" is self-explanatory. It shows the christian love and solicitude for the missionaries under his superintendence. Here is the letter sent to the Missionary Committee on Rev. William Ward's account:

Near Bolton, May 10, 1810.

To the Rev. Robert Johnson:

"I request that the committee will provide Mr. Ward a large quantity of flannel and fleece hosiery. If we don't we may be unintentionally the cause of his death, for he is going to a part of Newfoundland which is exquisitely cold. Be pleased also dear friend to let him have very warm stockings and very warm clothes of every kind. He is desirous of having a complete set of my commentary. I feel a delicacy in recommending it. I beg that he may

have it. If you send a very large roll of flannel to the other three preachers you will do well. And if you add a piece of warm broad-cloth sufficient to make each a suit of clothes, you will do well. I'll not slacken my hand in begging. . . . Let us go on and our God will protect and bless us, etc."

If Dr. Coke made these heavy requests, he was all the time sending in large sums of money. He was a marvellous missionary collector. From the Conference of 1810, when Mr. Ward left, until January 1811, he had sent in sums of money, personally solicited, to the amount of \$35,000.00. The three missionaries received their flannel and broadcloth and each returned thanks in the Autumn for the splendid gift. Our missionaries at that time had no guaranteed salary, and were almost entirely dependent upon the liberality of the people.

Mr. Ward labored for two years in Bonavista and was drowned, with all on board the fishing craft, on his way to the District Meeting in 1812.

As our Bonavista missionaries did not begin to make enduring records of births, etc., until 1817 there are no written remains of the Rev. William Ward's ministry. It is a striking coincidence that the Rev. Dr. Coke who was instrumental in sending Mr. Ward to Bonavista died on his voyage to India and was buried at sea, in the Indian Ocean, just two years later. While they rang him out of his native parish church for preaching the doctrines of Methodism, his evangelical zeal was recognized when too late, but the officials of Brecon Parish Church, Wales, allowed the Methodist ministers to instal a mural tablet to his memory. The following is the inscription:—

In the Priory Church at Brecon, Wales.

Sacred

"To the memory of the Rev. Thomas Coke, D.C.L., of Jesus College, Oxford, who was born in this borough the 9th October, A.D. 1747, was one of the common-council, and in 1770 filled the office of chief magistrate with honor to himself and equal benefit to the public.

"After a zealous ministry for several years in the Established Church, in 1776, he united himself to the Rev. John Wesley, M.A., and preached the gospel with success in various parts of Great

Britain and Ireland. To him were confided the Foreign Missions of the Methodists, in support of which he expended a large portion of his fortune, and with unremitting vigour encountered toils and self-denial which the christian world beheld with admiration. After crossing the Atlantic eighteen times on his visits to the American continent and the West Indian colonies, his unwearied spirit was stirred within him to take part in the noble enterprize of evangelizing British India. . . . He died on the voyage on the 3rd of May, 1814 and his remains were committed to the great deep until the sea shall give up her dead. His days were passed but his purposes were not broken off, but the mission which he had planned was made abundantly to prosper. . . . This monument was erected A.D. 1828, at the expense of the ministers and missionaries with whom he was united, as a record of their respectful gratitude for the disinterested services, the eminent usefulness and the long, tried and faithful attachment to their now glorified friend."

The Rev. William Ward also found heaven as near by the way of the sea and had passed from the minds of the third generation of Methodists in Bonavista. There was no recognition until one hundred years had passed away, when in 1910, at the suggestion of the writer, the Rev. Sidney Bennett, pastor in charge, took steps to honor the first regularly stationed Methodist minister in Bonavista. The writer was also accorded the privilege of unveiling a tablet to his memory, with the following inscription:

Erected by the  
Methodist Sunday Schools of Bonavista  
In memory of the

REV. WILLIAM WARD

First stationed Minister of the Bonavista Circuit  
Came from England to Bonavista in 1810  
Was drowned while enroute from Bonavista to St. John's, 1812.  
*"He being dead yet speaketh."*—Heb. 11:4.

When we consider how far apart the Atlantic and the Indian Oceans which sing their requiems to these honoured heralds of the cross, how appropriate the words of Mrs. MacKay:

"Asleep in Jesus, far from thee  
Thy kindred and their graves shall be,  
But thine is still a blessed sleep;  
From which none ever wakes to weep."

## CHAPTER VI.

## GOD BURIES HIS WORKMEN, BUT CARRIES ON HIS WORK.

After the pathetic termination of the short ministry of the Rev. William Ward, the station remained vacant for one year, owing to the lack of laborers. The following year 1813, the vacancy was filled by a young man of exceptional promise who was destined to fill an honored career as a maker of Newfoundland Methodism. From that time until the present there has been no break in the yearly succession. The skeleton of the church left by Mr. Smith had fallen into decay during the lapse of thirteen years. Mr. Ward commenced again with a grant of £11 0 0 from the Missionary Society which was spent on the new frame of the church. This place of worship is called the "Methodist or Wesleyan Chapel" in the existing records. As the word "chapel" clashed with the Roman Catholic name, it was spoken of by many as the Meeting House. In course of time the Methodists became dignified enough to speak of their place of worship as a church. Time passed on and the Methodist preacher was ordained to administer the sacraments and was accorded the legal authority to marry. The Rev. John Pickavant of St. John's was presented with a beautiful Gown and Bands and soon every Methodist Minister in the Colony adopted it. The adherents of Methodism called their places of worship "the Methodist church," for they fell back on the ancient definition of a church as a place where "the word of God is regularly preached and the sacraments duly administered." And their veneration was further emphasized for the Methodist minister by dubbing him "parson" and his residence "the parsonage," and the first churches in many other parts of the Colony, had a second pulpit which in the minister's absence was occupied by the local preacher, the exhorter or the lay reader.

The Rev. William Ellis preached in the first church in the month of February 1814, and the following summer it was com-

pleted. The carefully kept accounts are most accurate, showing the income and expenditure of pounds, shillings and pence. The board of management found it exceedingly difficult to meet the requirements of minister and running expenses of the church, and they saw a debt continually accumulating until it reached £247. Charles Saint, James Mouland and Samson Mifflin were the creditors. Mr. Saint's amount was £152 5s. 6d. and the other parties carried the balance. It also appears that the seats were free until the year 1823, when they were sold with the object presumably, of reducing the burden upon the committee of management. The gallery seems to have been the most popular part of the church and brought the largest amount by the sale of pews. The pews in the body of the church ranged from £10.0.0 to £1.0.0 and those in the gallery from £20.0.0 to £3.10.10. It will be of great interest to the present generation to know who purchased those pews. By this method the present generation may be able to trace some of their far away ancestors.

*Pews in the body of the first Methodist Church, Bonavista 1823.*

	£	s	d
1 Charles Saint . . . . .	10	0	0
2 Alexander Strathie . . . . .	6	0	0
3 Charles Saint and Mrs. Skiffington . . . . .	5	0	0
4 Thomas Reader, Sr. . . . .	8	0	0
5 George Crewe . . . . .	5	0	0
6 Mary House . . . . .	5	0	0
7 James Mouland . . . . .	10	0	0
8 Joseph Abbott, Sr. . . . .	11	0	0
9* Hugh Abbott, W. Abbott, Richard Reader, G. Little	4	0	0
10 James Brown . . . . .	9	0	9
11 Robert Brown . . . . .	5	0	0

\*Perhaps these were four single men.

*Pews in the Gallery.*

	£	s	d
1 Sarah Abbott . . . . .	20	0	0
2 James Mouland . . . . .	10	0	0
3 Samson Mifflin . . . . .	7	10	0
4 John Mifflin . . . . .	5	0	0
5 William Cooke . . . . .	3	10	0

6	John and Thomas Hicks . . . . .	8	0	0
7	Thomas Hicks, Sr. . . . .	6	5	0
8	Benjamin Cole . . . . .	10	0	0
9	Gerald Ford, Esq., S.M. . . . .	8	5	0
10	Mrs. Wm. Alexander . . . . .	7	10	0
11	Messrs. Campbell . . . . .	8	5	0
12	George Oldford . . . . .	6	5	0
13	Stephen Sexton, Thos. Hampton . . . . .	6	5	0
14	Richard Abbott . . . . .	11	5	0

The purchasers of the pews had subscribed previously, during the ten years, to build and to keep up the place of worship. Those amounts, also are very carefully recorded. The study of these statistics is an interesting object lesson on conditions existing over 100 years ago.

We were then a Crown Colony without a cent of debt, but the economic conditions may not have been as good as they are to-day. The minister's house account about the time of the last struggle with France at Waterloo is as follows: He paid for codfish \$2.40 per qtL.; Flour was about \$15.40 per barrel one year, seven years later \$11.20; Tea \$1.25 per lb.; Coffee \$1.35; Sugar 17 cts. per lb.; Brown Sugar 16 cts.; Candles 30 cts. per lb. and so on. Clothing would be more substantial, fuel abundant. Either each fisherman must have caught more fish, or they must have been times of hardship for many people. Fish a staple cash commodity at \$2.00 to \$2.50 per quintal and flour ranging from \$12 to \$15. "How sayest thou that the former times were better than these?" "The lines have fallen unto us in pleasant places." The amount subscribed towards the Minister's support in 1823 was £36 9s. 3d. or \$137.85. A grant from the Missionary Society, London, of £8 7s. 10d. brought the amount to £51 12s. 1d. or over \$200.00. He was a single man and must have found it hard to make income and expenditure harmonize. Here is the minister's fee for 1819. A pound means four dollars currency. It is remarkably good giving irrespective of the times. There is only one, one dollar subscriber in the list. They were anxious to retain their minister:

	£	s	d
James Moulard . . . . .	8	0	0
James Porter . . . . .	1	0	0
Sarah Abbott . . . . .	4	0	0
George Crew . . . . .	1	0	0
Charles Saint . . . . .	4	0	0
James Larrigan . . . . .	3	0	0
Joseph Abbott . . . . .	2	3	3
George Diamond . . . . .	1	0	0
Richard Abbott, Jr. . . . .	2	3	3
John Hudson . . . . .	1	10	0
Richard Abbott . . . . .	2	10	0
James Simmons . . . . .	5	0	
Richard Abbott . . . . .	2	10	0
William Abbott . . . . .	1	1	0
Hugh Abbott . . . . .	1	10	0
Gerard Ford . . . . .	3	0	0
John Romaine . . . . .	1	10	0
Other sums . . . . .	14	12	10

By 1822 or three years later, the subscriptions had greatly increased. The Methodist ship had weighed anchor and her decks were cleared for her subsequent voyage and for over a century and a quarter she has weathered the storms and landed thousands of her passengers safely upon the eternal shore, "where all the ship's company meet, who have sailed with their Saviour beneath." We venerate the men who laid her keel and forged her ribs, and placed every bolt in position from stem to stern and we wish her success on her future voyage. The words that the poet Longfellow applied to the American Republic will apply to our common Methodism in Bonavista.

"Humanity with all her fears,  
 With all the hope of future years,  
 Is hanging breathless on thy fate:  
 We know what master laid thy keel,  
 What workmen wrought thy ribs of steel,  
 Who made each mast and sail and rope,  
 What anvils rang, what hammers beat,  
 In what a forge, or what a heat,  
 Were shaped the anchors of thy hope,  
 Fear not each sudden sound and shock,  
 'Tis of the wave and not the rock,



'Tis but the flapping of a sail,  
And not a rent made by the gale,  
In spite of rock and tempest roar,  
In spite of false lights on the shore,  
Sail on, nor fear to breast the sea,  
Our hearts, our hopes are all in thee,  
Our hearts, our hopes, our prayers, our tears,  
Our faith, triumphant o'er our fears,  
Are all with thee, are all with thee."

"Who hath despised the day of small things." Four years after the selling of pews the Methodist constituency had doubled and has been gradually increasing ever since. That first church often resounded with the cry of the penitent and the rejoicing of new-born souls. This was God's richest benediction and heaven's highest dedication.

A few weeks after the arrival of the Rev. William Ellis new life came into the souls quickened during the brief sojourn of the sainted Rev. George Smith and the two year's ministry of the Rev. William Ward. On Christmas Day, 1813, the first sacramental service was held, when nineteen of the twenty-three members partook of the Lord's Supper for the first time in their lives.

The first Watch-Night service took place in the house of Mr. Oldford. One who was no well-wisher of the new sect, which he designated "the new-fangled religion" hoped his Satanic Majesty would visit them, but Mr. Ellis recorded in his journal that "Jesus Christ was there instead and soon numbers were added unto the Lord."

By the year 1823 Methodism had got a substantial foothold in Bonavista. The Rev. William Wilson who afterwards wrote "Newfoundland and its Missions," the first history of Newfoundland Methodism, opened the first book for recording the membership of the Circuit. I can think of nothing more interesting to the Methodists of the fourth generation than to read the names of a pious ancestry.

*The Classes with their Leaders and Members in 1823.*

1. Philip Swyers, Leader; Joseph Abbott, Jr.; William Abbott, Sr.; Abigail Abbott, James Abbott, Thomas Hicks, John

Hicks, Elizabeth Lander, Lydia May, William Abbott, Jr.; Charles Fisher, Elizabeth Bradley, Stephen Abbott, Martha Abbott, Jr.; Abraham Abbott, Hannah Abbott.

2. Benjamin Cole, Leader; Stephen Mowland, William Abbott, Henry Abbott, Catherine Mowland, Mary Jane Mowland, Mary Mowland of Hugh, Ann Mowland, Jane Mowland, Sarah Mowland, Elizabeth Mowland, Martha Mowland, Hugh Abbott, James Way, Martha Way, Emma Skiffington, Stephen Sexton, Honor Abbott, Mary Whiffen, Mary Lander, Thomas Reader, John Skiffington, Grace Hosier, Stephen Abbott, James Harrison, James Hampton.

3. Hannah Saint, Leader; Elizabeth Reader, Elizabeth Cool, Honor Little, Flora Oldford, Mary Harrison, Elizabeth Hampton, Ann Sexton, Elizabeth Campbell, Jane Little, Mary House, Mary Wells, Ann Romaine, Elizabeth Curtis, Dinah Cole, James Moulard, Sr.; Honor Ford, Mary Philpott.

4. Charles Saint, Leader; William Cole, James Mowland, Sr.; James Mowland, Jr.; William Cooke, George Oldford, Giles Little, George Philpott, John Romaine.

5. Joseph Abbott, Leader; Hannah Abbott, Roger Abbott, Richard Abbott, Elizabeth Hicks, Jane Hicks, Sarah Beaumont, Sr.; Sarah Beaumont, Jr.; William Brown, Jane Brown, Susan Campbell, John Abbott, Jane Hicks.

Total for Bonavista including Catalina and Bird Island Cove (Elliston), 113.

The few godly people who came to Mr. Wesley in 1739 requesting him to meet with them from time to time and advise with them how "to flee from the wrath to come," little knew how much they were contributing towards the erection of the great Methodist Temple, then only in the early stages of its construction, a church with upwards of thirty-five millions throughout the world. They came together on Thursdays and their numbers increased and classes of about twelve persons were formed, with suitable persons as leaders. This very sagacious move consolidated the work of John Wesley, as nothing else could have done, and saved his

evangelical efforts from becoming a rope of sand, as in the case of that marvellous evangelist and soul winner the Rev. George Whitfield.

Bonavista Methodism has never lacked leadership. The pioneers of early Methodism saw the need of the class meeting as a helpful means of grace; and they cultivated it and sought out men of good repute to be co-workers together with them for the advancement of the kingdom of Jesus Christ.

Brethren of honorable mention like Charles Saint, Benjamin Cole, Philip Swyers, Joseph Abbott and others, were succeeded by others equally honourable, fired by the same zeal for the souls of men. Their successors in office to-day are Bro. Philip White who meets an exceptionally large class which met for a long time in the church on Sabbath afternoons. Bro. White can sing unreservedly, "Surely my captain may depend on me." Bro. Hezekiah Abbott has rendered splendid service to the Church of his choice. Few men have travelled more miles to assist the minister and the Quarterly Official Board. Brother Dugald Whiffen is also in charge of a class of earnest souls. The real worth of Bro. Thomas House would be hard to calculate. A worthy son of a worthy sire, Recording Steward, Secretary of Trustee Board, Class Leader and Exhorter. And always deeply interested in the welfare of the minister and his family. Few men will be missed more than our respected townsman when God calls him home.

Bro. Samuel Little, in the evening of life is trying from week to week to speak "a word in season to him that is weary." How can we think of Charles Saint of pious memory without a successor. His descendant of the third generation, Bro. George Saint, is trying to uphold the honor of the sanctuary as a Class Leader, &c. Bro. Alexander Shirran is also doing his part as Superintendent of the Canaille Sunday School and leader of class. Henry J. Abbott, Superintendent of the largest Sunday School at Bayley's Cove and the choir master, while Bro. Herbert J. Swyers holds an Adult Bible Class on Sabbath afternoons, but on account of great pressure of business duties has resigned some of his old time offices.

We reiterate, in closing this chapter, that the class meeting is

the nearest approach to that part of our creed which declares "I believe in the communion of saints." We are convinced that we have Scripture warrant for this means of grace, "Come and hear all ye that fear God and I will declare what great things God hath done for my soul." This time honored institution has the Apostolic imprint, "Truly our fellowship is with the Father and with his Son Jesus Christ," and Methodism will be largely shorn of her strength when she goes back upon the class meeting; and the answer to the question that has for a long time puzzled the adversaries who have marvelled at her phenomenal growth and progress, will have been discovered, viz., "Tell me wherein they great strength lieth?" Answer: The glorious and time honored institution, the Class Meeting.

## CHAPTER VII.

## THE FRIENDS AND WELL-WISHERS OF EARLY METHODISM.

As the population of Bonavista was largely Episcopalian at the advent of the Methodist preacher, it was necessary when the travelling preacher came to town, that he should find sympathizers, and that he should meet those who would be prepared to hear his message, and if his stay was to be permanent that he should find supporters. Some very eminent and praiseworthy people gave of their practical sympathy. They attended the first place of worship which their money helped to erect. They also liberally contributed towards its upkeep and to the support of the minister. Many of them were large hearted and liberal souls; and while they never gave up their adherence to the Church of their fathers, the Church of England, yet until there was a regularly stationed clergyman amongst them, of their own persuasion, they worshipped with and approved themselves the staunch friends of Methodism. Fortunately the records are preserved, showing after more than a century, their liberal contributions towards the minister's salary and the support of the Methodist Church. Others became wedded to the new sect, and the matrimonial attachment was such, that they were never divorced from the church of their espousal, until they were called to join "the general assembly and church of the first born which is written in heaven."

As a debt to Methodism we have tried to rescue from oblivion some of the old time friends and sympathizers and to pay a tribute to their memory, and also to others not so remote, who were closely attached to the church of their choice and to say a kindly word of appreciation.

*The Family of Giles Hosier, Esq.*

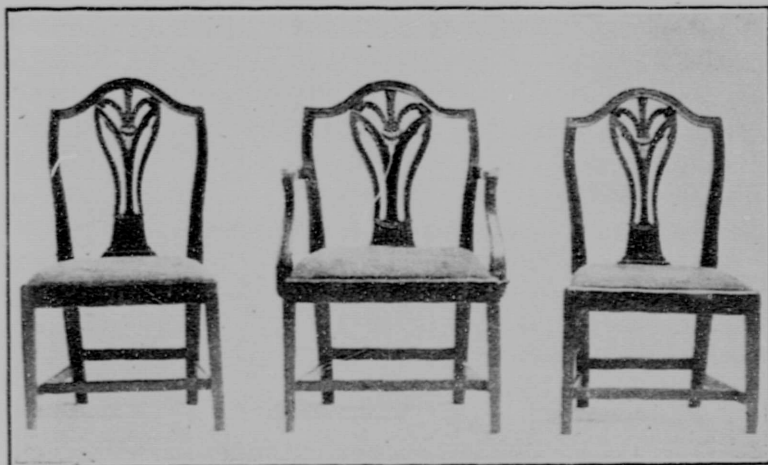
Giles Hosier, Esq., for many years carried on merchandize at Bonavista. He came from England and subsequently married Miss

Grace Newell, daughter of Captain Newell of Trinity. Mr. Hosier lived in a lordly home in good English style. He was well educated, a man of refined tastes and superior attainments, which qualities were transmitted to a large family of interesting sons and daughters. Having lived to see his happy family attain unto young manhood and womanhood, other days and other fortunes came. This was during the interval between the death by drowning of the Rev. Wiliam Ward and the advent of the Rev. William Ellis the following year. His son William, a promising youth of nineteen years, had gone to St. John's to secure the Fall's merchandize and on his way home the ship and cargo valued at several thousands of pounds, was lost with all hands. The young man had been converted a little while before in a Methodist service. There was no insurance, and the loss spelt ruin to the Hosiers. In a few weeks he died of a broken heart, followed by his other son, in his 57th year, on the 10th of Nov., 1812. Mrs. Hosier was left to face the world with four daughters. They were all talented and attractive. What became of them? Miss Bessie opened a day school in a room of the old homestead. There was no Government grant and she had to charge \$6.00 per year for fees. After a few years she was married to Mr. Fiefield and was the only one of the daughters to spend her days in Bonavista. The second daughter, Miss Jane, married the Rev. Ninian Barr who boarded with Mrs. Hosier, the motherly soul who for several years attended to the wants of the early preachers at the Hosier mansion. After seven years the Rev. Ninian Barr returned to Scotland and of course, Mrs. Barr accompanied her husband. One of their sons, Thomas, was enrolled as a student of Trinity College, Oxford, England, from whence he graduated and obtaining Holy Orders, became a Church of England clergyman. He was a class mate of Edward Prince of Wales, afterwards King Edward VII., and had a fund of anecdotes of the royal scion of the kingdom and the pranks of his school days at Oxford.

By a strange and fortuitous combination of circumstances, a gentleman named John E. Congdon, a graduate of Oxford University, a master of seven languages, came to Bonavista. He had travelled extensively after his college days with some wealthy

students. This gentleman was enamoured of Hannah. They married and left the Colony. He opened an academy in North Dakota, U.S.A. and in the year 1888 Mrs. Congdon died at the home of Mrs. Aram, her daughter, in her 90th year.

The fourth and last daughter, Mary, married the Rev. Richard Knight (afterwards D.D.) the pioneer of Grand Bank Methodism. Mrs. Knight became the mother of eleven very clever sons and daughters, and her descendants consist of twenty grandsons, all of whom are filling influential positions in various parts of British North America, and the United States. Mrs. Grace Hosier was a



Three Chairs of the Hosier Home. Purchased by Dr. Campbell.

mother to the single young ministers as they came for their brief sojourns to Bonavista, and in course of time the old Hosier dwelling passed into possession of the Methodists, being the first mission house, and did good service for thirty years or more, as a married man's parsonage, its fine garden and fields contributing to his convenience and that of his family.

In 1858, during the ministry of the Rev. Thomas Harris, it was taken down and replaced by the second minister's residence. After the death of Mrs. Hosier the furniture was sold and pur-

chased in part by Mr. Mowland. Part came into the family of Mr. Mifflin. Three of these chairs came into possession of Dr. Campbell, St. John's, Nfld. The maker was Hipplewhite, one of three celebrated manufacturers of furniture of the 18th century. They bear the Prince of Wales crest of feathers and the *Ich Dien*, "I serve." One of the chairs for which Dr. Campbell gave \$60.00 could have brought \$250.00 a short while ago.

*John Bland, Esq., J.P., Merchant.*

Methodism had no warmer friend and well-wisher than John Bland, Esq., J.P. He was well to do and held the highest position in the community. We have no record of his attitude towards Mr. Ward after his arrival. Everything appertaining to Mr. Ward and his work, in absence of enduring records, has passed from human memory. Mr. Bland left a son Felix and we can glean no more. But he was certainly the instrument in stirring up Dr. Thomas Coke and the Wesleyan missionary committee to the spiritual condition of the town over which he had the civil jurisdiction. He secured a pastor for the scattered sheep who had not seen the face of a minister of the gospel for thirteen years. His attentions to the Rev. George Smith assisted by the good offices of Dr. Mayne, in nursing the missionary back to health and strength were acts most certainly very praiseworthy.

*Samson Mifflin, Esq., Merchant.*

Samson Mifflin was another well-wisher of the new cause, who showed us no small kindness and did what lay in his power to enhance the interests of Methodism. He being a merchant, supplied the necessaries for the minister's table. He also found what was necessary for the House of Prayer. When the debt was £287, he carried a considerable share of it. He kept the church accounts accurately for many years. He purchased one of the pews in the gallery of the first church and his annual subscription towards the minister's salary was £5 4s. 0d. He holds a staunch place among our early supporters. His dust lies interred in the Church of England cemetery.



*Gerard Ford, Esq., Stipendiary Magistrate.*

Magistrate Ford had the reputation of interfering with the Methodists on the occasion of erecting their flag staff for Divine Worship. But on looking back through a century of years, and taking other things into account, we think in charity that it was only the result of a misunderstanding. He soon changed his opinion upon a better understanding of the fitness of things. Shortly afterwards his name stands for a pew in the Methodist Church at £8 15s. 0d. and from 1815 onwards he subscribed £3,0.0 per year towards the minister's support. His daughter was a life long member of the church and his grandsons, Messrs. Thomas and William Ford and families are Methodists.

*The Saint Family.*

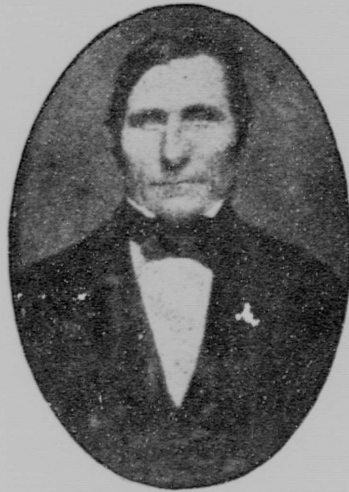
Among the first converts of the Rev. George Smith at Bonavista about 1794 was Charles Saint, a young Englishman. He was of a reticent and shy disposition, and never told his spiritual father that he was his son in the gospel. The Revs. John Remington, William Ward and William Ellis and others were loud in their praises of kindnesses received at the hands of Charles Saint and his pious help-meet, Hannah Saint, the first female class leader in Bonavista. He and his descendants rendered splendid service to the cause of God. Charles Saint, then elder, died in Aug. 8, 1840, aged 76 years. This is the record on his tomb-stone:

"To the memory of CHARLES SAINT who departed this life on the 8th of August, 1840, aged 76 years. He, together with Thomas Bass, received the first Wesleyan Missionary into their house. When the first class was formed he continued one of its members, and for many years was a devoted and zealous class leader and exhorter and was made a blessing to many. The truth of the religion which he experienced and urged upon others, supported him under and enabled him to triumph in the midst of extreme sufferings with which his useful life terminated.

"Mark the perfect man and behold the upright for the end of that man is peace."—Ps. 37:37.

The greatest in the land might well covet such a eulogy. His

son Charles died on Jan. 15, 1867 aged 63 years. On the Burial Register is this comment:—"A godly man who enjoyed the perfect love of God for many years." Another son, James, was a talented musician and choir master for many years. James Saint, J.P., died Aug. 8, 1873, aged 67 years, and another comment appears upon the Burial Register. "For thirty years he was the principle layman and supporter of the cause in this place. He died universally regretted and his end was eminently peaceful." He left a very interesting family. Their names were:—



JAMES SAINT, ESQ., J.P.,  
Merchant, Choir Leader, Lay Reader, etc.,  
Died 1873, aged 67 Years.

James Saint who followed the mercantile business for a season. Secured a seat in the House of Assembly. He left the country for British Columbia where he died a short time ago. John entered the ministry as a probationer and after two years on a northern station returned home and finished his course after a lingering sickness in his 26th year on Feb. 23, 1866. His end was triumphant. Jabez carried on business for some years. He inherited his father's musical tastes and genius. For many years he was the pipe-organist. His son is the Rev. Jabez Saint, S.T.D., D.D., of

whom we shall hear more. Sarah Beaumont married the Rev. Joseph Gaetz and removed with her husband to the Nova Scotia Conference. Charles Saint of Charles liners wit hus in his 92nd year and never misses Sunday morning prayers. George W. Saint is representing the good name of illustrious ancestors as Class Leader, exhorter and church official.

*Mr. Thomas Bass.*

Not much is now known of Mr. Bass. The name has disappeared from the community. In conjunction with Mr. Saint he found a home for the first missionaries from 1794 until 1818, after which Rev. Richard Knight and others were domiciled with the Hosier family until the Rev. William Wilson occupied the old Hosier residence as a parsonage in 1829 and as a married minister. "A cup of cold water given unto a disciple shall not lose its reward." The name has long disappeared from the community. No descendants are to be found.

*Mr. William Alexander.*

Mr. Alexander came to Bonavista to open a mercantile business over one hundred years ago. Mr. Alexander Strathie a young Scotch tradesman came to Bonavista to build a house for Mr. William Alexander, afterwards of the firm of Alexander & Co. During the building of that residence the two Scotchmen made their home at Mrs. Hosier's. Mr. William Alexander was an energetic business man and soon founded a flourishing firm. He gave practical sympathy to the Methodists. He helped with a loan of £126. This was repaid four years later. He purchased two pews in the first Methodist Church. On the arrival of Rev. George Coster in 1823, he took up his place within the Church of England. In manhood's prime he died suddenly leaving a helpless family. His son Robert became a prominent St. John's merchant and in his will remembered the widows and orphans of his birthplace by a bequest of \$8,000.00 to the poor of Bonavista, which is invested in Government debentures at 4 per cent., the three clergymen with the magistrate meet once a year to arrange the allocation to worthy cases of need. A very worthy act and no doubt inspired the late

Hon. James Ryan to do a similar act of kindness by a bequest of \$5,000.

*The Strathie Family.*

Alexander and Robert Strathie were brothers. Alexander made his future home in Bonavista and Robert in Catalina. Mr. Strathie the artizan and Mr. Alexander the merchant were both Scotch Presbyterians. The former became a staunch Methodist and also his descendants, the latter became an ardent Episcopalian. Alexander Strathie had two sons, Alexander and Robert. Alexander, Jr. had thirteen children. Two sons, Joseph and Ronald, have spent their lives in the town with the exception of a little while in Canada and elsewhere. Two sons went out to British Columbia. Ronald's son Henry, manifested the true Scottish blood and inherent pluck of his great grandsire, by being the first Bonavista boy to volunteer to fight for King and country, and the second to fall in the ever memorable July 1st drive. The Strathies were always good citizens.

*Mr. Benjamin Cole.*

Benjamin Cole, noble coadjutor with Charles Saint the elder, expired on the street of Canaille, Bonavista, in extreme old age on the 7th April, 1869.

Of him it is recorded by the Rev. John Goodison: "One of the best of men. He lived to God's glory and died trusting in Christ. Of him it may truly be said, 'Blessed are the dead which die in the Lord.' He was both local preacher and class leader and his large class in 1823 tells of his popularity with his members.

*Mr. James Mouland.*

Methodism from its earliest days has never wanted a Mouland to stand up for its teaching and practice. James Mouland was probably the grandson of Hugh Mouland an Englishman. The first Hugh Mouland would appear to have come to Bonavista early in the eighteenth century. James Mouland was a member of the church and being an independent planter was always ready with his support. In 1823 he paid £20 for two pews and in 1819 he

has the record of £8 or \$32.00 for his minister's fee. For years he carried his share of the church debt. He died in his 84th year. There have been among his descendants in Mockbeggar, many Moulands eminent for their simple goodness and stirring christian character. Many of the Moulands lived to a great age.

*The Brown Family.*

The Browns were always a good help to Methodism. The pioneer Rev. George Smith, drank his first cup of tea at the home



The Late JAMES BROWN, ESQ., J.P.  
A very useful Layman.

of Mr. and Mrs. James Brown. In 1830 he was a class leader and for some years afterwards. The descendants scattered to Musgrave Town, Newman's Cove and elsewhere. James Brown, Esq., J.P., remained and served his generation and his church in Bonavista. He was a very acceptable Lay Reader and Sunday School Superintendent. He was a very much respected citizen. He died within a few weeks of his 90th year and was buried on August 30th,

1918. A large concourse of members of the L. O. A. and citizens followed him to his last resting place.

The late John Brown was a very intelligent christian and his early death was greatly lamented. He was a worthy and useful Church official. His daughter Miss Ethel has rendered good service as Day School teacher and Church organist and in many other ways. The Browns are still represented by James Brown, nephew of the late James Brown, J.P., as Class Leader, exhorter and Sunday School worker. His son Elias Bond served Britannia Cove Mission for a year. He is now with His Majesty's Forces. "The blessing of the Lord is in the house of the righteous."

## CHAPTER VIII.

## OTHER FRIENDS AND ADHERENTS.

*The Reader Family.*

The Readers in the past contributed their quota to its growth, progress and consolidation of Methodism. In 1823 Elizabeth Reader is recorded as a member of the church. Sixty years ago George Reader had a class of 16 members. James Reader had a class in 1862. John Reader also gave good service in this department of church work. John Reader had also a prominent place as ministers' friend and supporter of all good objects. William Reader can be relied upon at all times for any work that helps the cause along. May the Church of God be still represented in its future activities by this honored name. John Reader, Jr., R.N.R., was among the first volunteers, a boy of sixteen. Mr. Albert G. Reader a respected citizen is a son of the late John Reader.

*The House Family.*

Mr. Henry House was always a staunch member of the Church of England. He had little use for the people called Methodists. The Lord met him one night on the way from Church and he arrived home a penitent seeker of salvation. He found the pearl of great price. He joined the Methodists. It was not long before the Church recognized his gifts and in 1857 he became a Class Leader. He has a worthy successor in his son, Mr. Thomas House, who has rendered long and valuable service in nearly every department where a Layman can serve Methodism. He is ripening for the better world, but his spirit is as young as ever.

*The Abbott Family.*

No history of Bonavista Methodism would be complete without a reference to one of the most numerous family names in the whole community. On the first list of membership we find the

name of Abbott as leader and members. Joseph Abbott led the way in the first decade of Methodism and the Abbotts have always had their representatives in church life. In 1822 Joseph Abbott had 22 members, and thirty-five years later, in 1857, he still retained 26 names on his Class Book. It appears that the Abbotts sprang from two stocks, one came direct from England and the other from a northern settlement.

Abraham Abbott may be regarded as a celebrity in his way. He was Exhorter and Class Leader. On one occasion he was brought into court for some remark made in the pulpit. Before the verdict was given Mr. Abbott was asked for his defence, according to British fair play, and his accusers were put to silence and Abraham, though "severely tried" walked triumphantly from the Court Room. He was still at his post of duty in 1866. Having served his generation by the will of God, he fell asleep on March 1st, 1871 in his 81st year. "The memory of the just is blessed."

James Abbott, another of the noble standard bearers in 1857, had 26 names on his register. Roger Abbott has for many years been a strong man in the Loyal Orange Association. Hezekiah Abbott is a worthy successor of a good stock. He has charge of over forty members and they all love him. He is a valuable member of the various Church Boards. No man has rendered more loving, faithful and willing service. May he live long to continue his cheerful services as trustee, class-leader, exhorter and collector of minister's stipend. His godly wife after a long and painful affliction has passed over the Jordan triumphantly.

#### *The Powell Family.*

The late Joseph Powell until his sixteenth year belonged to the Church of England. The Bishop had come to Bonavista for a Confirmation service. At the same time a revival was in progress in the Methodist Church under the ministry of the Rev. Thomas Smith. The spirit's appeals were mighty upon the lad. The question came, as he told the writer, "shall I go to my church and be confirmed or shall I go to the Methodist Church and be converted." He chose the latter part. No man ever rendered more faithful service to Methodism in Bonavista. He was always at the post



of duty. For forty years he was choir leader, and for a long time a successful Sunday School Superintendent. All the Boards of the Church found the benefit of his wise counsels. At last his strong frame was stricken with paralysis and after much suffering he en-



The Late JOSEPH POWELL, ESQ.,  
Choir Master and useful Layman.

tered into rest on the 19th September, 1916, in his 79th year. Of his son, Dr. Gideon Powell, we shall speak again.

#### *The Swyers Family.*

Another worthy name in the annals of our Methodism is that of Swyers. Philip Swyers of Bailey's Cove was among the first fruits of Methodist activity. His name heads the list of the oldest record, as Leader of a very large class in 1823. He retained many members in 1841. He finished his course with joy in 1846 in his 70th year. His son John took up his father's duties and

after a long service was brought into the heavenly garner, "as a shock of corn cometh in in his season," in his 90th year. His son Alfred took up his duties and kept the class until a physical defect led him to retire. Alfred's son, Rev. R. A. Swyers, is a member of the Manitoba Conference. His son Herbert J. Swyers, was for fourteen years superintendent of Bailey's Cove Sunday School.



REV. ROBERT A. SWYERS,  
Manitoba Conference, entered Ministry 1898.

He occupies the position of chief accountant in the firm of Philip Templeman. He has led a large Adult Bible Class for some years. Is there nothing in the law of heredity?

*The Harris Family.*

The large family bearing this name sprang from, James Harris, an Englishman, who over one hundred years ago, settled in Bonavista and married Miss Mary Little. Among their children

were nine sons, George, Roger, William, Giles, Robert, Thomas, James, Joseph and John. No better men could be found for the country's business. They were sober, honest and industrious. The daughter of Thomas was the church organist. Only two ladies born in Bonavista have yet occupied the parsonage as the pastor's wife, and Mrs. (Rev.) George C. Frazer, daughter of the above Thomas Harris, was one, and the wife of the writer, the daughter of Rev. Thomas Harris, is the other. Adam Harris, son of James Harris, was a good christian, a Trustee and greatly in love with the church. He died in great peace. He remembered the Trustees by leaving a subscription to their funds. A worthy example for others.

#### *The Little Family.*

The Little's also sprang of worthy stock. Giles Little came to Bonavista a century and half ago. He married Miss Jones of Trinity. The fruit of this marriage was four sons and several daughters. These four sons in turn married and had upward of thirty sons. Giles and Honor lived long, Mrs. Little attaining upward of one hundred. William Little of Giles married Miss Jane White and is said to have died at 103 years. His sons were, John, William, George, Joseph, Robert and Samuel. Samuel only remains. He is going along towards eighty and still holds on to his class of which he has been leader for many years. Hence sprang the large family of Littles with their divisions and sub-divisions. The late Joseph Fisher of Cape Shore, was always busy in the service of his Lord and Methodism. But this is not all. We have scarcely touched the fringe of this intensely interesting subject. Like Paul we must close by saying: "What shall I more say? For the time would fail me to tell of the Groves, Templemans, Tremblets, Hicks, Whiffens, Wells, Shirrans, Cuffs, Rolls, Fishers, Romaines and many others, who these 125 years, since the advent of Methodism, have helped to make our Zion to prosper and to be a praise in the community. And honourable women from Hannah Saint to the present day, who assisted in building up God's heritage. Some families were prominent in one decade and some in another. They had their failings as we have now. They contended for the mastery and gained it. "They wrestled hard as we do

now with sins and doubts and fears." Families come and go, God's work goes on for ever.

"One army of the living God,  
To His command we bow;  
Part of His host have crossed the flood,  
And part are crossing now."

## CHAPTER IX.

## PERSECUTIONS BECAUSE OF THE WORD AND SPIRITUAL PROSPERITY.

*"But the word of God grew and multiplied."*—Acts 12:24

No sooner did the heralds of the cross lift up their voice against the prevailing evils and moral conditions of the community, than persecutions arose because of the word. The faithful admonitions and stirring warnings of God's servants were followed by persecution. What could be otherwise expected? There was practically no Sabbath. Stores were kept open on the Lord's day and everything connected with the fishery, except taking it out of the water, went along as on the week day. Outside of the short service held by Mr. Ackerman, during which time he closed his store, the day was a strange contrast to our quiet Christian Sabbath. Nor did the large majority of the community want it otherwise. The movement of Magistrate Bland and the requisitionists for a Methodist preacher was off-set by another. Was it not ever thus? They stoned Paul at Iconium. At Ephesus they cried for three hours "Great is Diana of the Euphesians," and at Thessalonica they shouted "the men who turned the world upside down have come hither also." At Carbonear the enemies of Methodism watched their opportunity and locked the Rev. William Bulpitt in a smoke house where he barely escaped death by suffocation. At Trinity they tarred Mr. Hoskins, but this act was committed by some English sailors. At Poole's Island they blubbered the Rev. Josph Todhunter, which necessitated him to return to England. Nor were the Methodists wanted in Bonavista. Why? Because they were misunderstood. Mr. Bland was succeeded by Mr. Gerard Ford who in turn was carried away by the dissimulation, and but for the timely intervention of Mr. Charles Saint, the obnoxious flagstaff would have been levelled with the ground. Perhaps Mr. Ford was acting according to the light he had. It made a ripple

on the waters but it soon subsided. The fact that Mr. Ford gave £8.10.0 for his pew and for a number of years subscribed £3 annually towards the minister's salary is sufficient evidence of his good will towards us. He followed the Methodist services in the absence of a clergyman of his own denomination. His daughter was a life long member of the Methodist Church. To-day he is represented by Messrs. Thomas and William Ford and their families. But the persecution did not end there, it was kept up vigorously for many years. English early Methodism has a considerable story to tell along the lines of "martyrology." John and Charles Wesley were often assailed by the mob and carried the scars inflicted by their enemies to the grave. John Nelson and many of his fellow preachers had to pay the price. The preachers in Newfoundland on the whole, fared better. They tried the rather to kill them with the mouth and failed. As they called them in the British Isles, such names as swaddlers, ranters and other opprobrious epithets, so in Newfoundland they were dubbed by such nicknames as gabbites, crawlers and other appellations. But all that was more than offset by the exceeding great kindness of their friends and sympathizers. One offender invaded the church in Bonavista, stole the pulpit cushions and books and did other damage to the property. He was arrested and sent for a term of imprisonment to Harbor Grace jail. At the expiration of his sentence he started for home and was so frost bitten on the journey that his legs were amputated above the knees. Dr. Smith in his "History of Methodism in Eastern British America," says that "he literally crawled about the streets of Bonavista and often called at the parsonage to solicit an alms." But a better feeling gradually developed and now the narrow minded bigotry of early decades of Methodist effort are well nigh a thing of the past, and the four christian denominations, while they may not always see eye to eye in minor matters, work together harmoniously for the highest good of the community. That there was room for the leaven of Methodism in Bonavista is abundantly proved by the evidences that are accessible at this date. But the strongest testimony of all is the manner in which the venerable Mr. Ackerman described the moral condition of the place to Mr. Gaylor a little previous to 1822. "At

so low an ebb was religion at this place, that if he should die he did not know any person who could read the burial service over him."

And what kind of preaching made the persecution and roused, raised and proved in the end such a blessing to the people, and transformed the moral and religious tone of the town, restoring the Sabbath to its primitive simplicity, remaking and remoulding the characters of its inhabitants? Those early preachers were **not** regarded as very scholarly men. They were not university graduates, but they had graduated in the world's university. They were observant men, they also gave attendance to reading.

Mr. Wesley required his preachers to give from four to six hours every day to reading the best theological, scientific and philosophical literature. They continually came in touch with the brainiest men and they were thinkers. They preached original sin and showed that man was a sinner and as such he was exhorted to repent of his wickedness. The nature of evangelical repentance was duly emphasized, and then the penitent was directed "to the Lamb of God that taketh away the sins of the world." Those preachers made the word "behold" thrill with a new meaning. They made their hearers view the man transfixed on calvary. Through their penitent tears they saw him "who was marred more than any man and his form more than the sons of men." They preached justification by faith, accompanied by the Witness of the Spirit, adoption and regeneration. Justification by faith and regeneration through the Holy Spirit. What God would do for them through His Son and what he would work in them through His Holy Spirit. They taught progress in the divine life. That holiness, or maturity of Christian grace and purity without which no man can see the Lord." They urged their hearers to make the best use of their earthly probation, assuring them that, "It is appointed unto man once to die and after this the judgment." They spoke of heaven with all its happiness and exhorted their hearers to seek it while they led the way thitherward. They preached also of a place of perdition and warned their hearers "to flee from the wrath to come." Eternal life to them meant eternal duration and eternal death meant an existence of the same duration. They believed

with the great apostle, "Woe is me if I preach not the gospel," and like a fire in their innermost souls it made them to cry out, "seeing the terrors of the Lord we persuade men," and with the sainted Richard Baxter,—

"They preached as though they ne'er would preach again,  
And as dying men to dying men."

And what happened? What was the reflex influence? Sinners trembled. They felt that this gospel was indeed God's spell. "They listened and heaven sprang up in their hearts." Revivals of religion were the order of the day. Men who looked on couldn't understand. Nicodemus enquired, "how can these things be?" They said they were drunk as on the day of Pentecost. Peter and John were accounted as unlearned and ignorant men and Festus declared that much learning had made Paul mad. "But the word ran and was glorified." The reviving spirit of God's grace was manifest and they cried "It is the revival!"

Martin Luther said, "No revival can last more than thirty years." The Methodist revival has been going on since 1738. While not burning vigorously at all times in the same place, the fire is always burning somewhere, and souls are always being born again of the spirit and believers are being continually quickened. It would be a long story to enumerate all the revivals of religion on this old Methodist Circuit, but the moral effects, the strongest proof of christianity, are seen in the law abiding lives of its inhabitants. The Church of Christ cannot thrive without revivals. Why did David cry "The zeal of thy house hath swallowed me up," and enquire "Wilt thou not revive us again?" He needed a revival. What led Isaiah to complain of the apathy and unbelief around him and his exclamation, "Who hath believed our report and to whom is the arm of the Lord revealed?" He longed for a revival. What gave pathos to Jeremiah's plaintive utterance, "Is there no balm in Gilead, is there no physician there?" The low moral condition of the people of God. The changing conditions of the centuries have not rendered unnecessary the Spirit's work in the hearts of men. The Church needs as much the revival of God's grace as the quickening of nature by the sun and rain and



revivals in the realms of trade and commerce. This is the only way of supplying the leakage made by deaths, removals and back-slidings. The work of God must go on from generation to generation.

Bonavista from time to time has experienced gracious manifestations of quickening power. There may have been at times a degree of excitement which was thought unnecessary, but the fruits were abiding and many in that day will be found in the crown of rejoicing of God's servants. The work of the Rev. George Smith was as "the little cloud like unto a man's hand." The devoted brothers, the Revs. James and Thomas Hickson, were veritable "Sons of Thunder." Wherever they carried the glad evangel the word was honored with signs following. A similar work of grace was witnessed in 1839 under the ministry of Rev. John S. Adley. The three terms of the Rev. William Ellis were seasons of hallowed quickening. On the occasion of his first visit and sojourn he had gathered thirty souls in a few weeks. In 1834 he received 120 members.

Under the ministry of the Rev. Thomas Smith, in the year 1854, there was a very extensive work of grace. Many useful leaders and members were the fruits of that revival and marvellous work of God.

Under his immediate successor the Rev. Thomas Harris and his earnest colleague, the Rev. W. E. Shenstone, the spirit was once more outpoured upon the people. Mr. Shenstone worked beyond his strength. His mind was somewhat affected under the strain of the protracted services. One mark of it was seen when he tore the gown to shreds declaring the wearing of it in the Methodist pulpit as not harmonizing with her commission. Mr. Shenstone was taken to St. John's and quickly recovered. He was then stationed at Hant's Harbor where he died of typhoid fever while yet on probation. The Rev. Jeremiah Embree saw the work of God revive and was glad. Again there were showers of blessing under the ministry of the Revs. John Pratt and George Bullen and many were added to the Lord.

During later years there has been no greater work of grace than under the ministry of the Rev. W. H. Browning in 1900. A

scene was witnessed on Easter Sabbath that will never be forgotten while the present generation remains. The work began in the morning service when the Communion Rail was filled with penitents and continued all through the afternoon and evening. One hundred professed the saving mercy of God. After nearly twenty years many remain true to their Lord.

Under the ministry of Rev. Sidney Bennett the Lord once more revived his work in the hearts of his people, yet the showers are needed as much as ever and still He promises showers of blessing:—

“O Jesus ride on till all are subdued,  
Thy mercy make known and sprinkle Thy blood;  
Display Thy salvation and teach the new song,  
To every nation and people and tongue.”

## CHAPTER X.

## THE MAKERS OF BONAVIDA METHODISM.

*"Who maketh His Ministers a flaming fire."*—Ps. 104:4.

The ambassadors of the cross who for one hundred and twenty-five years have come and gone from Bonavista, declaring the glorious tidings of salvation to perishing men, have been the great factor in building up the Church of Christ according to the teaching of the word of God and the distinctive doctrines and polity of the people called Methodists. The great apostle of the Gentiles says:—"He gave to some apostles, and to some prophets, and to some evangelists, and some pastors and teachers. For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." The men who came were men of diversified gifts and graces, and by co-operation with the honored laymen and elect women, who labored with them, "signs and wonders were wrought in the name of the holy child Jesus." They came for many years from the land that gave Bonavista its early settlers. They came fresh from the plough, the shop, the counting house. Their hearts were "full of Christ and longed His glorious matter to declare." For the first thirteen years, or from James Hickson onward, they only remained one year. It was deemed best to give young probationers short terms of service. Twelve names appear from Hickson to Wilson, but Ellis came three times to serve the Circuit. To give a short account of the ministerial succession we think will be profitable for the old folks, and the middle aged and the rising generation. It may provoke respect for the heritage that has been handed down to them.

If the Rev. Laurence Coughlan did take a transient visit to Bonavista it would be between 1766 and 1772. He makes no mention of it in his "Seven Years Missionary labors in Newfoundland" but that book is not, strictly speaking, a journal. There is

no doubt about John Hoskin's visit in 1784, and his communication to Rev. John Wesley. Ten years later brings the Rev. George Smith in 1794. Two years later he is here again.

In 1810 the Rev. William Ward enters upon his two years ministry. There are but few details of the work of this man of God. His end was tragic. The only Newfoundland Methodist missionary to reach heaven by the way of the sea until now. The Rev. John Remington, a whole-souled Irishman, made one or more visits from Trinity. In 1813 the Rev. William Ellis came and got things into shape, and had the privilege of preaching in the first church, sufficiently advanced for that purpose. He served the station one year and then there was a few months of waiting when an unbroken succession commenced.

1813-15 *Rev. William Ellis.*

This devoted servant of Jesus Christ served the Bonavista Circuit for three terms. He was born in the North of Ireland in 1780, and gave his heart to God 1796, and entered the ministry in 1808. He had a vivid recollection of the Irish Rebellion of 1798. His ministerial brethren generally left the country after seven years, but Mr. Ellis resolved to live and die in the Colony, and was the first to lay down his life and be buried among the people for whom he labored. He was interred in Harbor Grace near the Methodist Church. He died in 1837, in his 50th year, and 28th year of his ministry. The words of the poet we think very suitable and appropriate:—

“His requiem still sing ye proud waves of the sea,  
Till eternity swallows up time,  
At home in the harbor from undertoe free,  
No storms in that beautiful clime.”

1815-17 *Rev. James Hickson.*

Like his predecessor James Hickson gave his heart to God in his sixteenth year. He was very earnest for souls and many were the saved of the Lord during his two years on the Bonavista station. He was a profound theologian and preached with great solemnity. He is said to have been a good base singer, going down to Double C. with ease. At one service seventy persons were un-

der conviction and after several hours of earnest pleading forty entered into liberty. After nine years he returned to England and died the same month and year as the Rev. William Ellis, his predecessor, in his forty-sixth year. "How long we live not years but actions tell.



REV. THOMAS HICKSON.

1817-18 *Rev. Thomas Hickson.*

Mr. Hickson was succeeded by his brother Thomas. It is questionable if ever two such soul winners came through the Narrows of St. John's. He was appointed to St. John's by the British Conference, but owing to his late arrival the duties were assumed by the Rev. John Pickavant and Mr. Hickson was sent to another station. He also gave nine years to the old Colony. He was also sent on a voyage of discovery to the Labrador to find out what he

could about the Esquimaux population and to report to the missionary committee. He died in great peace in the 49th year of his ministry.

1818-20 *Rev. Richard Knight (afterwards D.D.)*

Rev. Richard Knight opened his Newfoundland ministry at Grand Bank in 1816, as the first Protestant Missionary to Fortune Bay. He then took up his duties at Bonavista. He married Mary, the daughter of Giles Hosier, Esq., (then deceased). The fruit of this marriage was eleven clever sons and daughters. He was a Devonshire man, of strong physical parts and capable of en-



REV. RICHARD KNIGHT, D.D.

during great hardships. He endured perils by land and sea during the seventeen years of missionary life in Newfoundland. Instead of returning to England he was stationed in the Maritime Provinces, in Nova Scotia, New Brunswick and Prince Edward's Island. He was held in very high respect by his brethren, and the degree of D.D., which made him Dr. Knight, was never more worthily bestowed. He was an excellent preacher, and wise in winning souls. He was for many years Chairman of Districts and Superintendent of Missions. After the formation of the E. B. A. Conference, he was for a number of years Co-Delegate. He passed home triumphantly in his 72nd year with expiring breath crying triumphantly, "I see His glory, hallelujah."

*Dr. Knight's Centennial Celebration.*

The Conference of 1916 assembled at Grand Bank in honor of the Rev. Richard Knight's hundredth anniversary of his advent to Newfoundland and his pioneer work at Grand Bank. A tablet was unveiled on the occasion by George Buffett, Esq., J.P.

## Centennial Celebration

1816-1916.

Rev. Richard Knight, D.D.,

Born in Devonshire, England, 1788.

Died at Sackville, N.B., 1860.

He was the first Protestant Missionary to Fortune Bay, with headquarters at Grand Bank, being appointed by the Newfoundland District in 1816.

This tablet, erected by the congregation, Sunday School and Epworth League and unveiled at the Third Annual Conference in Grand Bank in June, 1916, is respectfully dedicated to the heralds of the Cross who for one hundred years have labored on this Circuit.

1820-21 *Rev. William Ellis (2nd term).*

Mr. Ellis returned to the Circuit in 1820. This time he would be a married man. But he only remained one year.

1821-22 *Rev. Ninian Barr.*

Mr. Barr was a man of exceptional talent. He was a Scotchman and came to Newfoundland in 1816. Cheerfulness was one outstanding characteristic of his amiable disposition. He has been called "the sweet singer of our Israel." His well trained voice could be distinguished in a congregation of two thousand worshippers. As a preacher he was above the average. While at Bonavista he decided to make the daughter of Mrs. Hosier, Miss Jane, his life's partner. We have spoken already of his son who entered the ministry of the Church of England. After filling several important circuits of British Methodism, he was compelled to retire from the active work of the ministry in 1854.

1822-23 *Rev. William Wilson (Methodist historian.)*

In 1820, a young man was received on trial for the Methodist ministry in the English Conference, whose name will live in Newfoundland Methodism for many years to come. His name was William Wilson. He was of very observant mind, and ever jotting down in his note book anything of interest that might be turned to good account in after days. He was thought by some to be very inquisitive, but he had learnt a great truth, that enquiry is one of the greatest avenues for the acquisition of knowledge. His "Newfoundland and its Missionaries" has afforded pleasure to thousands



REV. NINIAN BARR



REV. WM. WILSON  
Historian of Methodism

of readers. He returned to Bonavista in 1829, now as a married man and was the first to occupy the parsonage—the old Hosier residence until 1832. One of his children had the distinction of being the first resident Methodist minister's baby to be born in Bonavista. He retired to New Brunswick and died on his way from a Sunday afternoon appointment in the fiftieth year of his ministry. "He ceased at once to work and live." He was found dead in his carriage.



## CHAPTER XI.

## THE MAKERS OF BONAVIDA METHODISM (Continued.)

*"Preach the word, be instant in season."*

1823-24 *Rev. James Hickson.*

The people welcomed the Rev. James Hickson again to their homes and hearts and shortly afterwards he returned to the work in England.

1824-26 *Rev. John Boyd.*

Save that he was a great favourite with the people, very little is now known of the Rev. John Boyd. He arrived in 1822 and spent ten years in the Colony, labouring at Trinity, Bonavista, Port de Grave, Brigus and Harbor Grace. Returning to England he labored until 1861 when he put off the harness in the 39th year of his ministry.

1826-27 *Rev. Charles Bate.*

Mr. Bate served the Colony for nine years and was then transferred to the Island of St. Kitts, West Indies. He died there in great peace at Fortola after eight years of service.

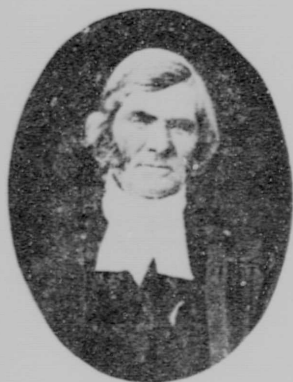
1827-28 *Rev. Adam Nightingale.*

Mr. Nightingale saw longer service in Newfoundland than any of his predecessors. He viewed with pleasure after fifty years the growth of Methodism in the Colony. He knew Dr. Adam Clarke intimately and for years they were correspondents. After his golden jubilee in Newfoundland he returned to England and died at Bristol full of years and honors.

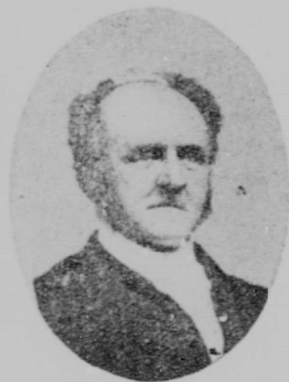
1828-29 *Rev. John Tomkins.*

Mr. Tomkins remained one year in Bonavista and six years in the Colony. He then removed to old historic Quebec, and in

that province terminated his ministerial career in 1881. He and Mr. Knight experienced a marvellous deliverance from a winding sheet of snow on the barrens between Carbonear and Heart's Content. It was fine when they started on their journey without gun, rackets or guide. Mr. Knight when the storm overtook them found it difficult to keep Mr. Tompkins from lying down and going to sleep. He rubbed the limbs of his comrade to get him along. In the dawning they heard the crowing of a cock and knew they were near some dwelling, and the winter tilt proved a welcome harbor of refuge.



REV. ADAM NIGHTINGALE



REV. J. S. ADEY

1829-32 *Rev. William Wilson (second term).*

Mr. Wilson was the first to remain three years. He was a great help to the choir, being a good singer; and able to play well on the violin. The late Mrs. Whitemarsh of Greenspond told the writer, a quarter of a century ago, the paints he used to take with the choir of which she was a member, we understood.

1832-35 *Rev. William Ellis (third term).*

Two years after leaving Bonavista, Mr. Ellis died at Harbor Grace.

1835-37 *Rev. Adam Nightingale.*

During the second term of Mr. Nightingale, the Rev. John

Snowball, great grandfather of Rev. John W. Bartlett, supplied Bonavista for a short interval of a few months. He was a Yorkshire man, born in 1784. Laboured in Newfoundland from 1837-1852. Throughout his ministerial career he was most successful in forwarding the work of God in all departments. He died at Sackville in his 87th year. Mr. Christopher Vey of Port de Grace, supplied for six months. He was father of Messrs. Vey, now of St. John's. He baptized James Saint, M.H.A., son of James Saint, Sr.

1838-40 *Rev. John S. Addey.*

Mr. Addey's name was held in great veneration by the Methodists of forty years ago, and by the few survivors of to-day. He spent two years in Bonavista and was one of the pioneers of Methodism in Green Bay. He also sojourned for a little while at Hermitage Cove as successor to the sainted Rev. William Marshall. A mission with over fifty appointments. He died at Winsor, N.S., in his 76th year.

1840-43 *Rev. George Ellidge.*

Dr. Tocque speaks in friendly terms of the Rev. George Ellidge. He accompanied him on foot from Elliston to English Harbor, T. B., to hold the first missionary meeting. In 1825 Mr. Ellidge went to open a mission among the Labrador Indians which proved a failure. He returned to England in 1848 and laboured on until 1862.

1843-45 *Rev. Thomas Angwin.*

Mr. Angwin's name was also a household word a quarter of a century ago. He did much pioneer work and gave twenty-four years to the hardest stations of the Colony. He was received very kindly everywhere in Placentia and Fortune Bays. His perilous voyage from England to Newfoundland doubtless prepared him for rough experiences in after days. He entered into the joy of his Lord in his 86th year.

1845-48 *Rev. Jabez Ingham.*

Mr. Ingham was received on trial in 1840 and came to Newfoundland in company with Rev. John S. Peach. The latter spent

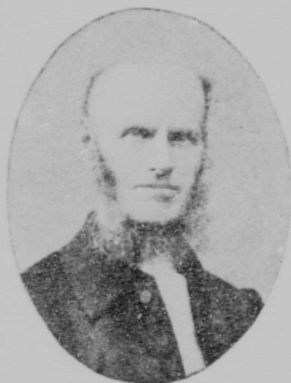
his long life in the Colony. Mr. Ingham only labored on three stations. He returned to England after eight years.

1848-51 *Rev. Adam Nightingale (third term).*

When Mr. Nightingale returned for the third term he had served twenty-eight years in the Colony and had gathered much experience by his long service. He had still a long journey before him.

1851-54 *Rev. James England.*

The Rev. James England was among the strong men of our Methodist Israel. He was accepted as a candidate for the ministry



REV. THOS. ANGUIN



REV. THOS. SMITH

at the Leeds Conference and was ordained in London, and appointed to Bonavista at the British Conference of 1837, but he didn't reach this station, and the Rev. John Addey was appointed. It was on this wise. He sailed from Liverpool on Oct. 24, 1837 and was to take the place of the Rev. Adam Nightingale at the end of the year. The voyage was stormy and tedious and the vessel became greatly damaged. By January 1838 they had run short of provisions. They bore up from the Banks of Newfoundland. They fortunately picked up five barrels of flour, and with what rain water they could catch, got over another twenty-seven days. Then they were driven into the Cove of Cork, Ireland. Mr. England

reached his starting place in January 1838. Nothing daunted he set sail again for Newfoundland in the following June. He reached his destination in safety and thirteen years later was stationed at Bonavista. He transferred to the Province of Nova Scotia and died at Winsor, Oct. 3rd, 1878. He was elected President of the Eastern British American Conference, but very generously gave place to the Rev. George Scott. He was a delegate to the first General Conference in Toronto 1874. It was an honour for Bonavista to have had such a useful and distinguished minister. The second church was opened during the ministry of Mr. England in 1851.

1854-57 *Rev. Thomas Smith.*

The second church opened during the ministry of Rev. James England, was, under this honoured servant of God, the scene of one of the mightiest revivals that ever took place here, the fruits of which are seen to this day. Of the forty years of his ministry only seven years were spent in Newfoundland. His son, Dr. Smith, put in his useful medical life at Burin. Another filled an honorable career, the late Dr. Professor Smith of Sackville University. His ministry in Newfoundland had not been in vain if only for the work accomplished for the master in Bonavista. The late Joseph Powell, the venerable Thomas House and others, were fruits of that ministry.

## CHAPTER XII.

## MAKERS OF BONAVIDA METHODISM (Continued.)

1857-59 *Rev. Thomas Harris.*

Mr. Harris was received on trial in London, England, in 1854, and began his ministerial career on the Horton, Cornwallis Circuit, N. S. After two years in Nova Scotia, owing to the death of the Rev. Mr. Chesley, Pastor of Gower St., St. John's, he was sent as supply, and spent twenty-five years in the Colony. He was twice elected President of Conference. The first elected President in the Conference was Dr. Milligan, who was elected at Charlottetown at the formation of the Newfoundland Conference. A special conference was held in the fall to ratify the appointment. Mr. Harris condemned the Mission House and promoted the building of the second Minister's residence in Bonavista.

At the time of writing he is the only minister living of all whom we have described. We have recently received the following tribute from him which speaks for itself:

"In 1857, I reached my destined field of labor and took charge of the Bonavista Mission as successor to the Rev. Thomas Smith. The majority of the population at that time have passed off the stage of action and sleep in the silent tomb. Among the prominent men of that period I can remember Mr. Sweetland, Magistrate; Mr. Lawrence, Postmaster and Dr. Skelton, resident physician; Rev. Mr. Sall, Episcopal minister. The leading merchant was Mr. James Saint, an enthusiastic musician and leader of the choir of the Methodist Church. The greater part of the time on the Mission my family occupied part of the residence of Mr. Strathie, Sr., which bore the name of "Renfrew Castle," the old parsonage being replaced by a new house on the old site. The mission at that time was very extensive, including Bonavista, Bird Island Cove, Gt. Catalina, Little Catalina, Newman's Cove. Twice I visited and preached at English Harbor and Trinity. I also visited Salvage,

preaching there and at Barrow Hr. and Flat Islands during my two years. I preached between three and four hundred times and walked more than 1,000 miles. A new church was built at Bird Island Cove (Elliston) to replace the delapidated one that had seen its day and was exceedingly cold.

“There was a sad occurrence at the Cove about this time. A young woman much addicted to swearing, just after uttering an oath, fell back into a fit and became almost speechless until her



REV. THOMAS HARRIS



REV. PAUL PRESTWOOD

death. Among the duties devolving upon me was the very painful one of announcing to the parents of James Harris and Thomas Little that their sons had been lost on the ice. A solemn memorial service was held and largely attended by a large and serious audience. We were favored with revivals at Catalina and Bonavista. W. S. Shenstone was sent as my colleague the second year but left before its termination. All the ministers laboring in Newfoundland at that time have years since passed away.

“I have pleasant memories of my sojourn on the Circuit. May yet brighter temporal and spiritual prosperity await the people of Bonavista.

1859-64 *Rev. Paul Prestwood.*

Mr. Prestwood entered the ministry two years before his predecessor, and served the Colony for eleven years. Shortly after

assuming his duties in Bonavista his son John W. was born and baptized a few weeks later by the great Rev. Dr. Ritchie. He became the Rev. J. W. Prestwood, B.A., B.D., and subsequently the President of the Nova Scotia Conference. He was a graduate of Sackville University. He is still in the active work. The Rev. Paul Prestwood served the church for thirty-eight years in the active work of the ministry. He died at Berwick, N.S., on July 3, 1906, in his 82nd year and the 54th of his ministry.

*Rev. Thomas Fox.*

Mr. Prestwood had as assistant the Rev. Thomas Fox during the years of his ministry in Bonavista. Mr. Fox was a mighty revivalist and led many souls to the Lord. His name was a household word wherever he laboured. He made his home in Catalina.

1864-65 *Revs. James A. Duke and Jabez A. Rogers* 1865-66.

Mr. Duke only remained one year at Bonavista. He was not of robust health and the travelling may have been too much for him. He was ably supported by the Rev. Jabez A. Rogers, afterwards D. D., a very promising youth, only eighteen years of age. Mr. Rogers resided at Catalina. We had no Conference then and the Eastern British American Conference stationed the man without transfer, as Newfoundland, like Bermuda, was simply a district, and every man was at the mercy of the stationing committee. He was well known throughout the Connexion as Dr. Rogers the eloquent preacher of the Maritime Conferences. He returned to Newfoundland to finish his course and died in his third year at Gower Street, St. John's. He was a dignified christian gentleman and greatly beloved by all who were privileged to come into contact with him.

1863-64 *Rev. Charles Comben.*

Mr. Comben was a hard worker. He had the gift of song and started many of the early Sankey Hymns and many old revival hymns upon their course in Newfoundland. He had a long and honored ministerial career. The Rev. Jabez Rogers (afterwards Dr. Rogers) was also his colleague for one year.



1866-69 *Rev. James Dove (afterwards D.D.)*

Mr. Dove was one of the strong preachers of the Methodist ministry. He was well known to the writer. Times were hard during his ministry at Bonavista. He was married to Miss White, daughter of Capt. White, the noted seal killer, who always observed the Sabbath at the ice, before we had the present sealing laws.

1869-72 *Rev. John S. Phinney.*

The Rev. John S. Phinney saw the work of God revive and was glad. He saw to the building of the third Church edifice, recently taken down, which was erected during his ministry. That is up-



REV. CHAS. COMBEN



REV. DR. DOVE

wards of forty-five years ago. The gallery of the church built a few years before gave way a little at a Sunday evening service. They immediately started upon a new sanctuary and it was opened free of debt and a pipe organ installed shortly afterwards.

All the ministers who have labored in the Circuit since Mr. Phinney were personally known to the writer and we now write of them from personal knowledge.

1872-76 *Rev. John Goodison.*

Those who know John Goodison could speak of him as Mr. Greatheart. He had a kind word for everybody. Upon a strong appeal from the people he was allowed to remain a fourth year.

Mr. Goodison was a splendid singer and could play well on an instrument. For many years he was Conference precenter. He had a working knowledge of "the ills that flesh is heir to" and often proved himself a valuable asset to his people in the absence of a physician. He died in harness at Carbnear and never did the town witness a larger funeral.

1876-79 *Rev. John Reay.*

A faithful, sympathetic friend and pastor was the Rev. John Reay. He has passed his fiftieth mile-stone in the country. He labored on our hardest Missions and Circuits. Few have manifested greater physical endurance. Few could tramp the long road



REV. J. S. PHINNEY

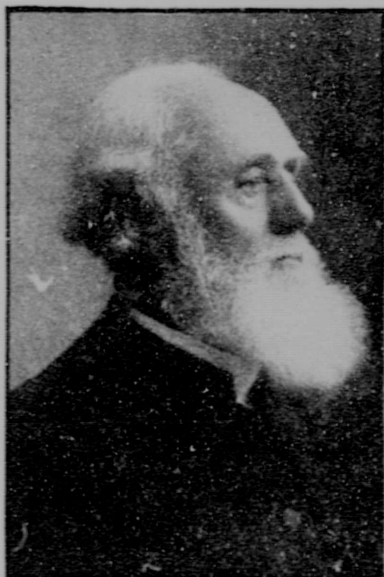
with less fatigue. He had the eye of a seer, and more than forty years ago would write of railways and inland towns, etc. He is spending the evening of life in the inland town of Whitbourne. May he live long and may his life have a peaceful sunset.

1879-82 *Revs. Jeremiah Embree and George Bullen.*

Mr. Embree was the first Chairman of the Bonavista District and held the position for seven years. In 1887 he was elected President of Conference. The same Conference year he sought a transfer. His end was pathetic. He died of diphtheria, contracted while administering to the wants of his afflicted family.

The candidates for ordination of that year upon whom he laid his hand at ordination, in conjunction with the late Dr. Carman, General Superintendent, were:—W. T. D. Dunn, G. C. Frazer, W. H. Browning, Mark Fenwick, J. W. Vickers, William Rex, and Charles Lench.

On his last year he had a most excellent colleague and one of the best preachers that ever occupied a pulpit in the Colony, the



REV. JOHN REAY.

Rev. George Bullen. He retired from our work and joined the M. E. Church in the United States. He died in his 69th year.

1882-85 *Revs. John Pratt, George Bullen and F. R. Duffil.*

The fearless preacher and faithful pastor, Rev. John Pratt followed Mr. Reay, and again the word of God was attended with power. In revival times people would have to go to church at 5 o'clock to secure seats. He finished his course at Grand Bank, the only minister to close his ministry amongst them in a century of

Methodism. A memorial tablet was unveiled by his daughter Mrs. G. C. Harris at the Centennial Conference, June, 1916.

#### IN MEMORIAM.

Respectfully dedicated to the Rev. John Pratt.

Born at Barnard Castle, England, 1840.

Died at Grand Bank, March 15th, 1904.

He alone was destined to fall at his post of duty  
during the century of Methodism.

He was a fearless preacher and a faithful pastor.

"He being dead yet speaketh."—Heb. 11:4.



REV. JOHN PRATT

During his first and second year he was assisted by Rev. George Bullen. The third year by Rev. F. R. Duffil. Mr. Duffil was a very brilliant preacher and the son of an English Wesleyan Minister. After ten years of service he returned to England and joined the Wesleyan Conference. He has since filled the best pulpits of the most important circuits. It was an honor to have had such a successful preacher in our midst.

## CHAPTER XIII.

## MAKERS OF NEWFOUNDLAND METHODISM (Continued.)

1885-88 *Revs. Robert W. Freeman, F. R. Duffil, Jno. T. Newman, Geo. C. Frazer.*

Mr. Freeman was one of Newfoundland's most faithful circuit workers. He had great tact and generally succeeded in get-



REV. ROBERT W. FREEMAN



REV. F. R. DUFFIL

ting the best results. His early business training made him a successful circuit financier. His material monuments on his circuits are the church at Lower Island Cove and the Wesley Church, St. John's. He attended and took part in the dedication of Wesley Church as his last public act. He was not permitted to preach in it. He died in the 60th year of his age and the 35th of his ministry.

Rev. F. R. Duffil assisted him the first year. Rev. J. T. Newman, the second and Rev. George C. Frazer, the third and last year on the Bonavista Circuit.

1888-90 *Revs. George C. Frazer and John E. Peters,*  
(*Afterwards M.A.*)

After one year on the Circuit as a single ordained minister, Mr. Frazer married Miss Harris, the organist, and took the position of Superintendent of Circuit for the two following years.



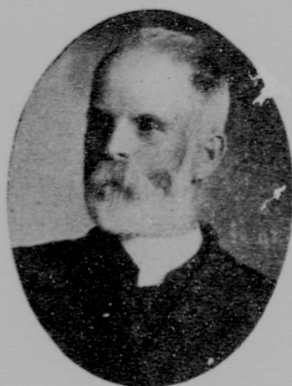
REV. GEORGE C. FRAZER.

The name of the Rev. George C. Frazer is as ointment poured forth throughout the Colony and more especially on those circuits and missions where it was his privilege to labor for souls and the upbuilding of Christ's Kingdom. He finished his course at

Twillingate on the 7th June, 1902, when nearing the close of a most successful year. He was in his 47th year and the 19th of his ministry. He lies at rest beside the sainted Marshall in God's acre at Twillingate until the morning of the resurrection. For two years at Bonavista he was assisted by the Rev. John E. Peters. They worked harmoniously and faithfully together. Mr. Peters afterwards studied at Sackville University taking his B. A. with honors and proceeded in due course to his M. A. degree. He is now laboring in the Hamilton Conference. He is of worthy stock and is making good in his Master's service. He is the son of John E. Pickavant Peters, Esq., who, as a worthy layman has meant so much to Gower St. Church.



REV. JAS. NURSE



REV. T. W. ATKINSON

1890-93 *Rev. James Nurse, Henry Whitmore, (afterwards B.A.)*

Mr. Nurse served the Circuit for three years. The fisheries were very poor and the financial outlook very gloomy at times. He did his duty under adverse circumstances, although the first year did not bring enough by far to meet the salary of one minister, and nothing really for assistant. But he and his assistant shared the hard times with each other. He has filled all the offices of trust in the gift of his brethren. He has ever lived in the affections of the brotherhood. Mr. Whitmore went to a Western Conference, then to Wesley College, Winnipeg, where he graduated B.

A., and after a short service, went into the English Wesleyan Conference. He was the last assistant and Bird Island Cove Mission was formed. Mr. Nurse is spending the quiet evening of life at Topsail.

1893-96 *Rev. Thomas W. Atkinson.*

Mr. Atkinson entered the ministry in 1872 and retired from the active work in 1915, having been in the full strain of Circuit duties for forty-three years. Mr. Atkinson laboured on fields of toil that would tax all the energies of men of his splendid physique and fine vocal powers. In his twentieth year of service



REV. JAMES PINCOCK

he was elected President of the Conference at Grand Bank. Mr. Atkinson was a good evangelist and the fruits of his first term of service in Twillingate remain to this day. We wish him a happy evening's rest at the close of a hard day's work. He is at present Hospital Chaplain, St. John's.

1896-98 *Rev. James Pincock.*

Mr. Pincock spent two years in Bonavista when the Station Committee, in its wisdom, removed him to the important charge of Cochrane Street. While at Bonavista he was Chairman of the District. He came to the Presidential chair in 1904, a mark of respect from his brethren after thirty years of faithful service. He



is now Supernumerary in the Manitoba Conference and resides in Winnipeg.

1898-02 *Rev. William H. Browning.*

Mr. Browning's ministry was marked by one of the greatest revivals on this historic Circuit. The whole place was stirred as never before in recent years. Mr. Browning has filled all the offices of the District and Conference. He was President of Conference in 1906. Three times Delegate to General Conference. He is almost in the prime of an efficient ministry. May he enjoy many years of service for the Master, and the joy of turning many more to righteousness. He is now stationed at Harbor Grace.

1902-05 *Rev. John T. Newman.*

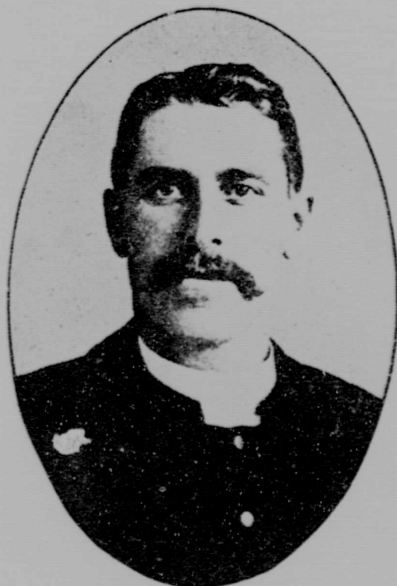
Mr. Newman as it was shown already served the Circuit as Mr. Freeman's colleague in 1886 and returned as Superintendent of the Circuit in 1902. The circuit never had a more hardworking pastor or faithful preacher. After twelve years in the Conference he was elected Secretary, which position he held for five years and then to the Presidential chair, 1909. The best eulogy of Mr. Newman is that all the interests of a Circuit are perfectly safe in his hands.

1905-09 *Rev. Henry C. Hatcher, B.D.*

Mr. Hatcher entered the ministry in his twenty-first year. He was a close student and took his place amongst the thoughtful preachers of the Conference. He studied seven years while following the duties of hard circuits and graduated as a corresponding student of Chautauqua University, a Bachelor of Divinity. But he had mastered the greatest of all sciences, for "He that winneth souls is wise." He was often Chairman of District and was honored by the Presidential chair. His end was hastened in his 58th year, while in charge of the Catalina Circuit, as the result of a fall. He has a son, Rev. H. Gordon Hatcher, M.A., B.D., who will be a worthy successor of a worthy sire. Another son was a professor in the Military Academy, Halifax, before the great explosion.

1909-13 *Rev. Sidney Bennett.*

As soon as Mr. Bennett assumed the duties of Bonavista Circuit he recognized that the needs of the people were a new church to accommodate the flock called Methodists and a comfortable home for the minister's family. He began at once on the new parsonage and early in his second year he was settled in a fine commodious dwelling and he had the joy of seeing the \$4,000 parsonage paid for before he left the Circuit. He also had a splendid work of grace and handed over to his successor a circuit with a bright out-



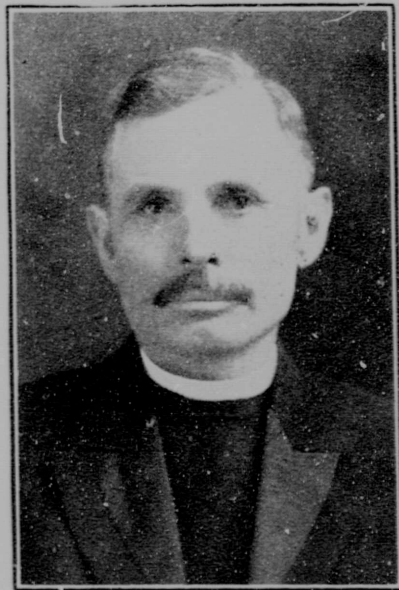
REV. SIDNEY BENNETT,  
Bay Roberts.

look and privileges for work. He has since served Twillingate for three years and is now on the Bay Robert's Circuit. As he is only a comparatively young man in the work we shall hear of him again and yet again. He is a hard worker.

1913-16 *Revs. Charles Howse and S. J. Hillier.*

Mr. Howse succeeded Mr. Bennett and faced a series of poor fisheries. On his second year the Circuit requested the Conference

to appoint Rev. S. J. Hillier as assistant. The Stationing Committee acceded to the request. Mr. Howse was elected President of Conference and during his year of office had the joy of seeing the prohibition campaign successfully carried to a victorious issue. He threw his whole soul into the fight and was a busy man during the conflict. Mr. Howse is a thoughtful preacher and brings the well beaten oil to the Sanctuary. Having received an invitation to Wesleyville, he severed his connection with Bonavista at the end of



REV. CHAS. HOWSE,  
Chairman of District.

the third year. He is at the time of writing the Chairman of the Bonavista District.

The reviewer of the ministerial succession has come to the end of his task and has taken a birds-eye view of the men who have come and gone for 124 years. Two years ago he was sent to this field of usefulness made honorable by a long list of illustrious predecessors.

With eighteen of my predecessors I was more or less acquainted and account it an honor indeed to take up the work where they laid it down. To the memory of these honored brethren we bring the wreath of heart felt appreciation. In the day of His coming, as they were co-workers together, so shall they also hear the Master's "Well done good and faithful servant," and may the same eulogy be accorded unto those who shall continue to carry on His work in the future. "And they that be wise shall shine and they that turn many to righteousness as the stars in the firmament for ever and ever."—Dan. 12:3.

Rev. S. J. Hillier remained one year at Bonavista and then enlisted with His Majesty's forces. He is still fighting for King and Country.

1916-18 *Charles Lench.*

The writer entered upon his duties of the ministry in 1883 and came to the present charge in 1916. The Lord has led him by a way that he knew not. He has undertaken a great task in building a House for the Lord. May a kind Providence protect the workmen and open the way to a successful completion.

## CHAPTER XIV.

## OUR CONTEMPORARIES OR CO-WORKERS TOGETHER WITH OUR GOD.

For the present moral condition of Bonavista various agencies have been at work for upwards of two hundred years.

While John Wesley was yet a youth at Oxford, and sixteen years before he realized that divine assurance that God for Christ's sake had pardoned his sins, on the memorable 24th of May, 1738, the Rev. Henry Jones an ordained clergyman of the Church of England, had been commissioned to labor in Bonavista. That was in the year 1722. This good servant of Jesus Christ labored incessantly for the well-being of the flock committed to his charge. The community was divided into two classes, or in the proportion of two Protestants to one Roman Catholic. The Protestants were adherents of the Church of England and came from the southern counties of England, particularly Somerset and Devonshire.

There is no account of the Rev. Mr. Jones being supported by the S.P.G. He built a church without any outside help. For that place of worship a gentleman in London gave a complete set of vessels for Holy Communion. He also established a Day School. After twelve years he gave an excellent account of his labors. It would appear that his parishioners supported him and that he lived in their affections. After nineteen years of strenuous labors he was appointed to Trinity and was succeeded by the Rev. Mr. Peasley, M.A., a graduate of Trinity College, Dublin. He served Bonavista from 1741 until 1745, when he was removed to St. John's. There seems to be an interregnum from 1745 to 1823. For this long period of years little was done for the rapidly increasing population. The financial barrier was in the way of the Church of England. Useful laymen rendered what help they could. Dr. Clench did what he was able until he removed to Trinity and was subsequently ordained. From 1780 and onward Mr. Ackerman had full charge of the spiritual concerns of the community. It may seem singular to learn that Mr. Ackerman would close his

store long enough on Sabbath afternoon to hold a service in the church, and that the fields were mown, hay made and fish spread. They considered it right and legitimate to preserve the harvest God had given them. We have visited communities where that obtained within thirty years of writing.

The Rev. John Leigh, Episcopal Missionary and Ecclesiastical Commissary, came to Bonavista and made the first entry on the Register, Aug. 11, 1822, and his last entry in the Register was made May 27, 1823.

The Rev. George Coster, Archdeacon, came to Bonavista in 1824 and made his first entry on Oct. 19th, 1824 and his last on June 8th, 1828. He was the father of our local road system. He was responsible for the splendid roads around the town, and one of the main streets is still known as Coster Street. Mr. Coster was an energetic worker. He was Episcopal Commissary and spent, after four years in Bonavista, some years at Greenspond, at that time an important distributing center for that portion of the Bay.

In 1828 the Rev. William Bullock came and made his first entry in the Parish Register on Sept. 28, 1828 and the last Feb. 15, 1829. If the Register is and it should be a true guide, his ministry was very short, only five months. There is a gap of eight months when the Rev. James Robertson, M.A., took charge from Oct. 1829 until May 1830. Rev. N. A. Coster seems to have been a transient visitor in 1830. The Rev. George Dodsworth remained from Oct. 1830 until Oct. 1832. The next clergyman was the Rev. H. J. Fitzgerald, A.M., who spent eight years in charge of the Parish. His tenure of Office was from 1832-1840. Whatever he was like or his outstanding characteristics it is hard to ascertain. It goes without saying that the men with such mystic letters as M.A., as an appendage, were scholarly gentlemen.

Mr. Fitzgerald was succeeded by the Rev. Thomas M. Wood, who filled out a term of seven years from 1840 until 1847.

The Rev. Bertram Jones followed and served for a term of four and a half years. Mr. Jones' successor was the Rev. A. E. Bayly, father of the present incumbent, who remained for two years, 1851-1853. He left the parish for seven years, during which period it was served by the Rev. Ernest D. Saul. In 1860 the Rev.

Mr. Bayly returned and was in labors more abundant, for a long period of thirty-six years. He was faithful in attending all his appointments and when he put off the harness, full of years and faithful service, his talented and energetic son, Rev. A. E. Bayly, M.A., assumed the duties of the parish in 1896, and has put in a strenuous service of twenty-two years. There have been assistants



LIEUT. JOHN ROWSELL

from time to time. His Lordship Bishop White was amongst the number of co-workers, and found his wife at the Episcopal Parsonage. May the present incumbent and his illustrious brother-in-law, Bishop White, be long spared to carry on the Lord's work in Bonavista and Newfoundland.

*Our Episcopalian Volunteers.*

Many brave boys of the Church of England heard the cry of the nation in distress and surrendered all they had for the cause of

righteousness upon the altar of sacrifice. Many beautiful monumental cenotaphs conspicuously installed in the Church grounds, will be silent witnesses to the generations yet unborn of the heroism displayed in the great war.

LIEUT. JOHN ROWSELL, who was preparing for the christian ministry when hostilities began, volunteered and fell in the 1st of July drive.



CAPT. REG. ROWSELL

CAPT. REG. ROWSELL, his brother, did nobly and won the Military Cross. He was a most popular officer. It was his to fall at the post of duty in Arras.

ALEXANDER AYLES, R.N.R., went down in the S.S. Laurentic.



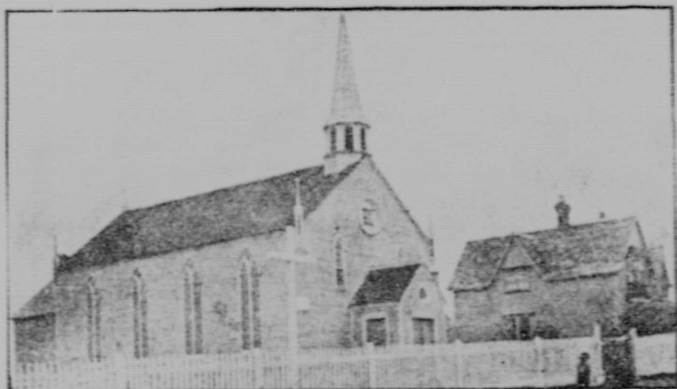
PTE. KIRBY HUNT went under with the Canadian Expeditionary Force.

JAMES SHORT gave his all for the flag and what it represents.

PTE. FREDERICK FIEFIELD made the supreme sacrifice.

ALLAN BURGE was also killed in action and with his comrades won immortal honors.

To three of our Episcopalian lads, far away from the touch of a loving mother's hand, it was given to die at the hospitals under the care of kindly nurses. They were John Miles, Max Thompson and Augustus Miles. Immortal honors be theirs for they died in



Roman Catholic Church, Bonavista.

honor's cause. It would have been a glorious day had they come marching home again. We shall pay our homage to their returning comrades. The departed died martyrs to the eternal principles for which they contended. Short life has also its advantages according to the poet. Let us hope it may be theirs.

"The less of this short fleeting life  
The more of heaven;  
The sooner death, the longer immortality."

The Roman Catholic Church has a history dating to the early days of the community. At the latter part of the eighteenth century, when the population varied from twelve to fifteen hundred

the Roman Catholic portion of the community averaged about one-third of the population. During the nineteenth century they moved to other parts of Bonavista and Trinity Bays and elsewhere. Although the Roman Catholic population at last census was only about two hundred, their church, School-Hall and the clerical residence are a great credit to them. Over thirty years ago the Salvation Army opened their campaign and have been contemporaries with the three older denominations for the moral and spiritual well-being of the people. As one of Britain's greatest contenders for the faith has said, "Of the two great concerns that God



The 20th Century Hall, Bonavista.

hath in the world, the one is that of religion and of the preservation of the professors of it, to give them all due and just liberty and to assert the word of God. The other thing cared for is the civil liberty and interest of the nation. Which thought it is, and I think it ought to be subordinate to the more peculiar interest of God, yet it is the next best God hath given men in this world, and if well cared for, it is better than any rock to fence men in their other interests."

The day schools have contributed much towards the moral and intellectual advancement of the town. All denominations have their academies or elementary schools, and the youth have not only helped to make their own town better, but many have gone out

to other places, near and distant, to be a credit to themselves and to Bonavista.

Too high a tribute cannot be paid to the Sunday Schools of the various denominations. Of our Methodist Sunday School institution we can speak advisedly. The Sunday School force in all its departments includes more than 700 scholars by adding its cradle



Orange Hall, Bonavista.

roll. Of the fraternities or social brotherhoods Bonavista has never been deficient. God made man with faculties for cultivating social intercourse with his fellowman, and nothing has contributed so much to break down narrow-mindedness and bigotry as these fraternal organizations.

The largest of these is the Loyal Orange Association, and the most ancient, rapidly drawing near the fiftieth

year of its existence in this community. It shows no signs of decrepitude after so long a time. With upwards of 400 members it takes its place as the banner Lodge of British North America. Their splendid hall does credit to the place. The next institution is that of the "Society of United Fishermen." This organization is in a flourishing and healthy condition. While many Lodges have surrendered their charters and gone out of existence, Bonavista goes on doing good and helping its brethren over the hard places of life. The object is to emulate the spirit of our Lord's disciples, the fishers of the Lake of Gennesaret.

Nor can we speak too highly of the splendid work accomplished through a long train of years by the "Independent Order of Good Templars," for they certainly contributed their part toward carrying Local Option into force, and subsequently the winning of the great victory of Total Prohibition for the whole Colony. And so also have the women contributed to the betterment of the place. Paul sent special greetings to those holy women who helped him in his God honored business. The Women's Missionary Society has been represented here for more than a quarter of a century and has proved of inestimable benefit to its members; as they have met together to study the world's needs and to help send the gospel to those who sit in darkness. This institution came to stay and grows in interest with the years. Why should Dorcas take her needle with her? Peter thought she was too good a woman to go early to her rest and called her back to her friends and her God honored service. The Ladies' Aids have contributed much towards the material well being of our Zions. Young Ladies' Guilds, whether of the Methodist Church or other church organizations, have had their reflex influence upon each other; and have tended to draw the members of the various sects together.

It is time to bury the last vestige of bigotry and narrow-mindedness and live together in concord and harmony. Charles Wesley sang:—

"Ye different sects who all declare,  
Lo Christ is here—or Christ is there;  
The surer clearer witness give,  
And show me where the christians live."

There is a great sentence in one of Archdeacon Wilson's books. He says "The church of our deathbeds is the church of the future." When shall we all subscribe to that doctrine. Dinsdale Young's comment on those significant words is:—"And what is the church of a christian's death bed? The only church of that important hour is the church red with the Redemption of Christ Jesus. That is the church of the future." John Wesley, who while professing to be an ordained clergyman of the Church of England and building up the Methodist connexion, preached a strong sermon on bigotry, basing his remarks on these words: "Is thy heart right as my heart is with thy heart, then give me thy hand?" I know of no saner words by which to close this chapter than the words of the great Scotch Professor, Dr. Blackie:—

"Creeds and confessions, High Church and the Law,  
 I cannot say, but you would greatly please us,  
 If with some pointed scripture you could show,  
 To which of these belonged the Saviour Jesus.  
 I say to all or none. Not curious creeds  
 And ordered forms of churchly rules He taught,  
 But soul of love, that blossomed into deeds,  
 With human good, or human blessing fraught,  
 On me no priest or presbyter or pope,  
 Bishop nor dean, may stamp a party name,  
 But Jesus with his largely human scope,  
 The service of my human life may claim,  
 Let prideful priests do battie about creeds,  
 That church is mine that does most Christ-like deeds."

## CHAPTER XV.

## WHERE THE EARLY METHODISTS WORSHIPPED.

As in most places where the early Wesleyan missionaries carried the glad evangel, they either preached in the open air or in the cottages or merchants' stores as they had opportunity, so it was in Bonavista. They were not particular, the great consideration was to get people to listen to them and their message. Tradition says that Mr. and Mrs. Brown were the first to open their door and to give a cup of tea to the Rev. George Smith, the pioneer of Bonavista Methodism, in the fall of 1791. Charles Saint, Thomas Bass, James Moulard, Benjamin Cole and others received them gladly into their homes. They were the days of the Cottage Prayer Meeting. History records that on the Watch Night of Dec. 31st, 1813, the Rev. William Ellis was holding that memorable service recorded by Rev. T. Watson Smith in the house of Mr. Oldford, when instead of his Satanic Majesty, as one wished would be there, Jesus himself appeared and made the place glorious with his presence. No one knows where Rev. William Ward worshipped during the years from 1810 to 1812. He evidently was getting a church on the way as it was during his ministry that the Wesleyan Missionary Society paid £110.0 for the frame. The first church was near completion we presume, as Mr. Ellis opened it early in the year 1814. Although the frame secured by the people at the request of the Rev. Mr. Smith fell into disuse, yet it was a beginning. Perhaps there were Sanballats and Tobiahs in those days as in the days of Ezra and Nehemiah who said it would never be built and prophesied truly. But if that wasn't built another was and another and yet another.

The minister who was stationed at Trinity didn't forget Bonavista and as his visits were hailed with joy, as he pushed on the work and gave them great encouragement during the year that

Bonavista had no minister of its own. That big hearted Irishman, the Rev. John Remmington, was greatly beloved by the people of Trinity and Bonavista, and it was a time of great sorrow when he took leave of them to return to his native land. That first little church, still remembered by the veteran Charles Saint and others, ran a course of thirty-five years. A second church was erected and dedicated to the worship of God during the ministry of the Rev. James England in the year 1851.

Mr. Charles Saint who is still a regular attendant at morning service, at the time of prepaing this story, was the first to lead his



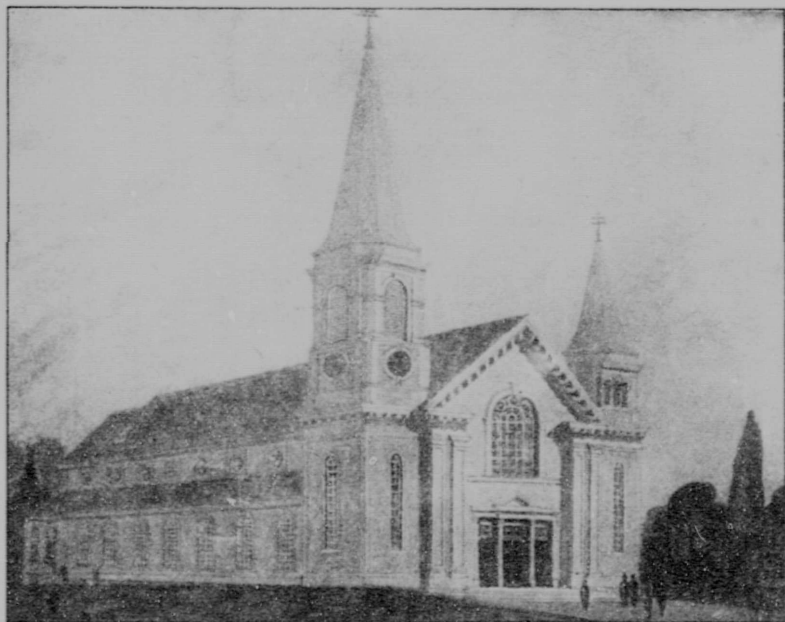
Bonavista Central, old Methodist Church to the left, Church of England to the right.

bride, Miss Maria Sexton, to the altar, being married, as the record says, in this Wesleyan Chapel on the 4th day of December, 1851, by Rev. James England, Wesleyan Minister, in the presence of James Cuff and John Sexton.

A few years later it was enlarged, and when opened, after enlargement a gracious revival took place. A few of the converts remain until this day. See Smith's History of Methodism.

One Sunday night this church seemed for the time being in a state of collapse, and the congregation came nearly to a condition of panic. Although but 20 years old, it was decided to condemn it and to build again, a larger and much more commodious place

of worship, with seating capacity for eight hundred worshippers. Meanwhile the congregation worshipped in a large store at Mock-beggar, where a mighty revival took place. This Sanctuary was opened early in 1871 by the Rev. John S. Phinney. The first text being 1 King, 8:27, "But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain Thee how much less this house that I have built." This information was given by Mrs.



New Methodist Church in course of Construction

Samuel Little who was present at the opening service. On March 3rd, 1918, after a career of forty-seven years, the writer preached in the morning from Is. 60:18, "Thou shalt call her walls salvation and her courts praise," and in the evening from 1 Cor. 1: 22-24, "For the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified. To the Jews a stumbling block and to the Greeks foolishness, but to those who are called,



both Jews and Greeks. Christ the wisdom of God and the power of God." In the after meeting a young lady came forward and gave her heart to God, and the praying people, as many as desired, also came forward and re-consecrated themselves to the Master's service. Farewell old Sanctuary with all thy hallowed associations. Of this zion it shall be said when he numbereth up the people: "This man and that man were born in her." A poem of reminiscence has been handed to the writer composed by Mr. John Powell, we enclose it in this chapter by permission of the author.

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### In Memory of the Old Bonavista Church

At last! At last! the good old church,  
 Has now been taken down,  
 But Phoenix like she'll rise again  
 For good throughout our town  
 For seven and forty years she's stood  
 The Bethel of the soul;  
 Where troubled ones went in diseased  
 And came out truly whole.

Her life could tell of blissful scenes,  
 As told by those who've gone,  
 The church triumphant claims them now,  
 And victory is their song:  
 And shall not we who still remain  
 Restore the church again,  
 And rally round the glorious cause,  
 That doth our souls enchain.

Some of her pastors who have preached  
 With zeal and earnestness,  
 Were used as means to save the lost  
 From their unrighteousness;  
 But they are passed, the church is gone,  
 And still their works remain,  
 A living witness to the cause,  
 That we should help sustain.

Our minds go back when first 'twas built,  
By Rev. John Phinney,  
And pastors who succeeded him;  
With Jeremiah Embree,  
I see the earnest Embree now  
He ranked among the best;  
With pleading tones he preached for souls  
And weary hearts found rest.

What glorious times that church has seen,  
What holy pastors too!  
What hearts transformed and changed within,  
And storms she has passed through;  
What scriptural doctrines have been taught,  
Within her sacred walls,  
What trophies there were won for Christ,  
Through the loud gospel calls!

Her mission was a faithful one,  
To those who felt their need,  
Of grace to save and power to help,  
A blessing true indeed!  
No more the sinners cry of pain,  
Will thence go up on high,  
No more the shouts of those made glad,  
Whose hearts were filled with joy.

Nor shall we see the painted spire,  
Or hear the church bell ring;  
In its old place up in the tower,  
The worshippers to bring,  
No more around the sacred desk  
Will saints and sinners meet,  
No more along its hallowed aisles  
We'll hear the tread of feet.

Nor shall we hear the pastor's voice,  
Commence some grand old hymn,  
No more we'll hear the organ peal  
Some sweet and glad refrain,  
Nay all these things are passed and gone  
The church no more we'll see,  
She served her generation well,  
And gained the victory.

Then let us rally round the cause,  
Uplift our pastor's hands,  
Help him complete another church,  
Comply with his demands ;  
We'll never let the old cause die,  
It's spirit we'll not quench ;  
But help our present pastor on,  
The Reverend Charles Lench.

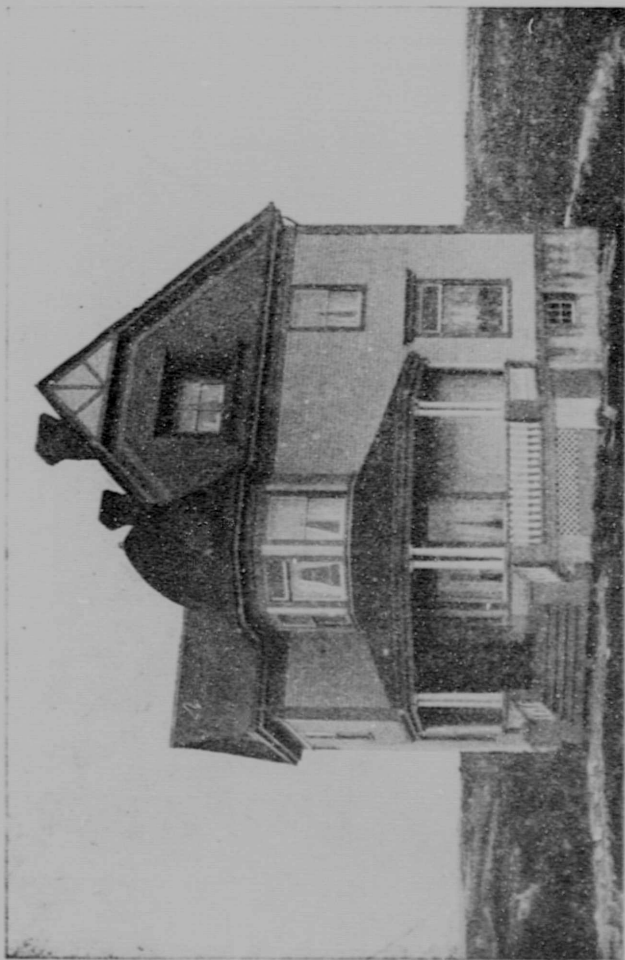
*The Laying of the Corner Stone.*

The corner stone of the new church was laid on Oct. 31st. 1918. This interesting service was conducted by the P. v. Levi Curtis, D.D., the President of the Conference, assisted by Revs. E. Pollett Ward, Wm. J. Wilson and the Pastor. The President of the Conference delivered a very timely and most practical address, very suitable to the occasion.

The pastor described the contents of the box to be deposited in the receptacle. It contained a copy of the Discipline. The coins circulating in the Colony. A copy of daily and weekly papers and the *Monthly Greeting*. The Government officials. The teachers of the various denominations; the Medical Doctors, the business firms, the officers, trustees, &c. of the Methodist Church and also the names of the representative heads of each of the various denominations, that is, the clergymen. The box was then handed to Mr. Ronald Strathie, the Master Builder. Having deposited it he adjusted the stones.

Mr. Charles Saint, son of Charles Saint, and grandson of Charles Saint, the first fruits of the Rev. Geore Smith's preaching in 1794, declared the stone to be well and truly laid in the name of the Trinity. Mr. Saint is the oldest inhabitant and the oldest member of the Methodist Church in Bonavista, born on Dec. 12, 1826. Two juvenile lineal descents of Charles Saint the elder James Saint and Thomas Ward Mifflin, called after Mr. Ward, first stationed minister, also took the trowel and tapped the stone. We trust they may be spared to be good successors to a noble ancestry. The collection and a social tea amounted to \$306.00. All denominations were present and manifested a sympathetic interest in the solemn srvice.

The new church at the time of writing is making progress. If the liberality of the people is commensurate with their past blessings and present temporal prosperity, God's House will be built, and dedicated to the service of Almighty God. Meanwhile the Methodists are worshipping in the Orange Hall, kindly hired by the brethren of the Association.



Methodist Parsonage, Bonavista.

## CHAPTER XVI.

## BONAVISTA BOYS WHO MADE AND ARE MAKING GOOD.

As we have been showing how the Methodist Church came into being at Bonavista, so we will give some specimens from the



REV. JOHN SAINT,  
Born 1840, died 1866, was preaching two years.

institution. The product is certainly the best proof of the usefulness of any religious denomination, and many Bonavista boys who got their early training here have made good.

A long time ago *John Saint* a very pious young man, the son of *James Saint, Esq., Merchant*, felt constrained to offer himself for the work of the ministry. He gave great promise of usefulness as an ambassador of the cross. After serving on a northern station, *Little Bay Islands*, for two years, he returned home and made a triumphant end in his 26th year. In company with *Mr. George Reader* he visited *Greenspond* and led several souls to Christ.



REV. GEORGE READER,  
M. E. Church.

A young man of good Methodist stock, *Rev. G. Reader*, entered the ministry of the Methodist Episcopal Church. After a few years service, owing to failing health, he was forced to retire from the work he loved so well, and is now residing in far away sunny California, U. S. A.

The *Rev. Robert A. Swyers* is a son of *Mr. Alfred Swyers* of *Bayley's Cove*. He entered the ministry of the *Manitoba Conference*. He was received as a candidate for the ministry in 1897 and in his quiet and unassuming manner has rendered good ser-

vice to his Conference. He is now in the 21st year of his ministry.

The *Rev. Gideon L. Powell* was born on July 30th, 1866. He was a bright scholar in his own day school. He next studied under professor Holloway at the Methodist Academy, St. John's. He has been a life long student and has a string of mystic letters to his name, e.g.—B.A., M.A., B.D., Ph.D., &c. Those mentioned mean hard work. He was Editor of the *Northern Christian Advocate*, and is now at Mooris, Minnesota Conference, U.S.A.



REV. GIDEON L. POWELL, M.A., Ph.D., D.D.

There is also great credit due to the *Rev. Jabez R. Saint*, S.T.D., B.D., D.D. He was President of the Methodist Conference (1917). Dr. Saint was born in 1874 and entered the ministry in 1898. He subsequently studied at Mt. Allison University, then at Wesley Theological College, Montreal. His advancement has been very rapid. He has been in office most of the twelve years since his ordination. Assistant Secretary and Secretary of Conference, President of Conference in 1917. Dr.

Saint is the son of the late Mr. Jabez Saint for many years the church organist. Wesley College, Montreal, conferred the degree of D.D. He will doubtless bear his honors with humility.

Among the laymen of Bonavista the late *James Saint* of British Columbia, found his way to the House of Assembly.

*John Abbott, Esq., M.H.A.*, is now our representative and has held that position for five years. Mr. Abbott is made of sterling



REV. JABEZ R. SAINT, D.D.

stuff, a man every inch of him. He is prepared to serve his constituents in any manner possible and is always studying their best interests. May he be spared long to serve those by whose suffrages he sits among the legislators of "the Ancient Colony."

Not only is Bonavista represented in the House of Assembly, but the Legislative Council has also a member in the person of the *Hon. Philip Templeman*. The honorable gentleman is a boy of Bonavista who has made good. It is by dint of indefatigable



perseverance that he has built up his prosperous business. He is another object lesson on the proverb: "Seest thou a man diligent in his business, &c." As Mr. Templeman is yet under sixty years of age, we wish him many years of quiet eventide of life. May his sun set in a clear sky. His son Donald paid the supreme sacrifice for King and Country.

*Mr. Joseph T. Snyers* is another of our Bonavista citizens who



JOHN ABBOTT, M.H.A.  
For Bonavista District.

is putting into his business that push, grit and energy which is calculated to make his growing enterprize a greater success as the years come and go. We wish our enterprizing townsman continued health for carrying out his ever-developing business enterprizes.

*Mr. William House* of Thomas, is also dominated by business tact and stick-to-it-iveness which bids fair to make his undertaking one of the successful businesses of the future.

*Mr. Heber G. Mifflin*, our painstaking postmaster, was not always a Methodist, but he has done good work since he gave his heart to God and his hand to this people. He is in the prime of



HON. PHILIP TEMPLEMAN

life and may render many years of service yet. His life's partner, for a long time postmistress, is a daughter of the late Jabez Saint,

Esq. She is the sister of Dr. Jabez Saint, ex-President of Conference.

There are some who have done faithful work for years as the collectors of the Minister's salary, not mentioned heretofore. They performed a good work and often unthankful duty. *Mr. George Power* is another faithful collector. His brother Samuel's voice



MR. HEBER G. MIFFLIN.

Recording Steward, S. S. Supt., etc., Bonavista Circuit.

was often heard leading in the songs of the Sanctuary. *Mr. Alexander Groves* has taken great interest for years in this work, in conjunction with *Mr. Heber John Tremblett*. *Mr. James Moulton* has looked well after Mockbeggar.

*Other Almost Life Long Citizens.*

*JOHN ROPER, ESQ., Stipendiary Magistrate.*—While Mr. Roper does not claim Bonavista as his birthplace, he has spent the greater portion of his manhood in this historic town. He brought

up his family here, all save one of which are scattered far and wide. Fred gave his life for King and Country and lies in a soldier's grave in far-off Gallipoli. Mr. Roper has made many friends by his kind and genial manner, first as a man of business and for many years as our Stipendiary Magistrate. His motto, as the King's representative in his judicial capacity has ever been: "Equal rights for all and special privileges to none." May his life be spared to help make the community a better and happier place to dwell in.



R. E. FORBES, ESQ., M.D.  
Born 1849, Died 1918.

*The Late Dr. R. E. Forbes.*

Dr. Forbes was born in Montrose, Scotland, in 1849. He came to St. John's in early manhood as clerk in the druggist establishment of T. McMurdo. He subsequently entered college as a medical student. After graduation he began his medical practice at Fogo. He married Elizabeth, daughter of Peter Cowan, Esq., St. John's and settled in Bonavista more than forty years ago, and

laboured incessantly until within a few days of his death. For a little while he was in partnership with Dr. Skelton, after which the larger practice fell upon his own shoulders. This worthy couple have seven surviving children, Grace, wife of Rev. J. W. Bartlett, Halifax, N.S.; Mary, married to Joseph Sellars, Esq., St. John's; John McNeill (C.E.), Quebec; Edwin, Saskatchewan; Alexander (M.D.) succeeding to his father's practice in Bonavista; Frederick, Quebec; Walter (Rhodes' Scholar), serving his King and Country in England. Dr. Forbes was a very highly respected and useful citizen. While a Presbyterian he was perfectly at home with the Methodists. For a time Secretary-Treasurer of the Trustee Board. A Sunday School teacher. A most regular attendant at church where his beautiful tenor voice was always in evidence in the choral service. He was a true patriot and always optimistic concerning the outcome of the great struggle. He held a unique position in the town and that place remains vacant. We long in vain for a candidate to take Dr. Forbes' place as a man and a citizen. No candidate is yet in sight who can duplicate the late doctor's many sterling characteristics.

*Good Citizens of other Persuasions.*

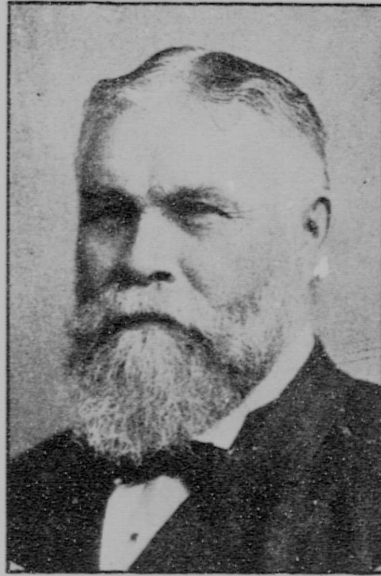
Many good citizens of other persuasions have helped to make the Bonavista of to-day.

John Rowsell, Esq., J.P., whose gallant sons, Capt. Reginald and Lieutenant John, fell at the post of duty. Mr. John Lawrence, our industrious townsman whose two boys went gallantly forth at the call of the nation. Mr. Levi Templeman who carries a good share of the responsibility of his brother, Hon. Philip's business. Ex. Schoolmaster Thompson who rendered long and faithful service to the cause of education. There are others, but space forbids extended references. Some day an Episcopalian or some other antiquarian may write of the rise and progress of the Church of England and the other denominations in Bonavista.

To our Roman Catholic townsmen we would pay a tribute of respect.

The late Hon. James Ryan affords to the younger business men and the boys who are to be the future citizens, an object les-

son on "self help" and what perseverance and indomitable energy are able to accomplish. Messrs. J. McCarthy, Nicholas Ryan, J. P., and the late Francis Keough and others have all had the best interests of Bonavista's temporal and moral good at heart. The Rev. Father Dwyer in all good works has approved himself a wor-



The Late HON. JAMES RYAN, M.L.C.

thy citizen. If space permitted we could write of others. We take this liberty of offering our apologies to a host of true fellow citizens of the past and present which space forbids to mention.

“Be just, and fear not;  
Let all the ends thou aim'st at be thy country's,  
Thy God's and truth's; then if thou fall'st  
Thou fall'st a blessed martyr.”

—Shakespeare.

## CHAPTER XVII.

## BONA VISTA'S CONTRIBUTION TO BRITAIN'S STRUGGLE.

*Our Heroic Methodist Volunteers.*

It was a never to be forgotten day in the history of our nation, when on the 4th of August 1914, Britain honored an agreement



JOHN READER, R.N.R.,  
Died in Cornwall, England.

which was degraded to the level of a "scrap of paper," although endorsed and made sacred by her signature, by declaring war upon the violator of that Treaty. Nor could she do other than declare war upon Germany, for otherwise she would have lost cast with both the civilized and heathen nations of the world. It was at once a declaration of war upon a country possessing the greatest military

machine of over forty years construction, and to which the nations of all time had never produced a parallel. But irrespective of all this preparation, in honor's cause, Britain unsheathed the sword, and will never again thrust it into its scabbard, until victory is secured and a lasting peace is established; and protection is given to the smaller nations, so that unmolested, they may work out their national destinies according to their God inspired ideals; and furthermore, that the larger nations who have learned to appreciate their heritage, may be safe for democracy. While the above was being typed, victory was secured and peace declared.



FRED. C. ROPER,  
Killed in Action.

When the news that war was declared had reached Bonavista, and shortly after the bugle call to arms was heard, it was most appropriate that the inhabitants of the land first sighted by Cabot, should respond and they did. Among the first to come forward were school boys in short pants, and John Reader, Hector



Abbott, Max, Abbott and others volunteered for the Navy. It was the blood of the early settlers from Devon, Somerset and other counties that produced a Drake, Frobisher, Rodney and Nelson, that coursed in their veins. Was it mere animal excitement? Nay, but the very thrill of duty that inspired them. It was the very soul of the men that had fought Britain's battles on land and sea for one thousand years and more. They left the teaching profession. The manager and two clerks left the bank. The artisan, the fisherman, and the boys from the store were all represented in that first contingent. Their's not to reason why! It was the call of duty and must be obeyed. They went away with glad hearts, and many will return no more. For some, old Neptune chants their requiem, but heaven is as near by sea, as by the land. One of them sleeps away in far Gallipoli. His cenotaph in Bonavista cemetery bears the following inscription. The tribute is fittingly bestowed in the language of his father. He being the first we inscribe the epitaph on the monument:—

In Loving Memory of  
 Frederick Charles  
 Son of John and Annie Roper,  
 Who while serving his King and Country as a  
 Private in the Nfld. Regiment, was killed in  
 Action in the trenches in Gallipoli  
 November 27, 1915.

"Ere it had reached meridian thy sun had set,  
 Not mid the peaceful scenes of thy own Island home,  
 But where the bullets whistled and the shrapnel screamed,  
 In far Gallipoli there it went down,  
 Thou died'st for honor's cause at duty's post,  
 Thus passing hence thy life has not been lost."

John Reader, R.N.R., is buried in Penzance, Cornwall, England. "His sun went down while it was yet day."

Others with their martial cloaks around them sleep their last slumber somewhere in France. They died for us and "Greater love hath no man than this that a man lay down his life for his friends."

And some have returned bearing their honorable wounds and

others emaciated with disease and crippled for the rest of their lives, will ever bear about the evidences of the fact that there was a European war and that they also had a part in the conflict.

And in the years that are to be, the children will climb upon father's and on grandfathers' knee and ask for a story about the great war. The fathers shall teach the children the price of their British inheritance, and how much of that ransom he paid down, that his children "never should be slaves."



HENRY STRATHIE,  
Killed in Action.

Of how they went over the top on the 1st of July drive, and on many another occasion, when to obey meant sacrifice, and all willingly contributed to honor's cause.

We desire to place on record our high appreciation, as well as debt of gratitude, to those who went to play their part in this great tragedy. We wish also to make an enduring record of the names of our Methodist boys. It may be that a stray copy of this "Story of Methodism" may survive the wear and tear of time; and long

after our heroes have passed away, some antiquarian may derive a little pleasure from the perusal of these pages.

Our list of volunteers dates from the beginning of the call to arms in August, 1914, until June 29th, 1918, when voluntary enlistment ended and conscription came. The figures apply to the four leading denominations. The Army only:—



DONALD TEMPLEMAN,  
Killed in Action, July 1, 1916.

	Population, 1911	Volunteers	Percentage of Volunteers per thou- sand of Pop.
Roman Catholic . . . . .	81,777	1639	20.02
Church of England . . . .	78,616	2044	26.00
Methodist . . . . .	68,012	1818	26.72
Salvation Army . . . . .	10,141	265	26.01

The above table shows how evenly, at least three of the religious denominations, kept together in the number of volunteers.

We here record the names of volunteers and those of their parents.

1. Henry Strathie, son of Ronald and Mary Strathie, killed in action.
2. Thomas Mouland, son of Robert and Ellen Mouland, wounded.
3. Fred. Keel, son of Moses and Mary Keel.
4. George Shirran, son of William and Amelia Shirran.



HAROLD CUFF, C.E.F.,  
Killed in Action.

5. Heber Cuff, son of John and Emily Cuff, prisoner in Germany.
6. George L. Cuff, son of William and Deborah Cuff, killed in action.
7. John Hayward, son of John and Elizabeth Hayward, wounded.
8. Ronald Dunn, son of Eli and Adelaide Dunn, wounded.
9. Alexander Reader, son of William and Jessie Reader, killed in action.

10. Donald Templeman, son of Hon. Philip and Catherine Templeman, killed in action.
11. Frederick C. Roper, son of John and Annie Roper, killed in action.
12. James H. Little, A.A., son of Samuel and Emily Little, killed in action.



MAX ABBOTT, R.N.R.,  
Drowned on S.S. Laurentic.

13. Theophilus Little, son of James and Mary Little.
14. Job Little, son of James and Mary Little, lost a leg.
15. Frederick Abbott, son of John and Jessie Abbott, wounded twice.
16. Albert J. Cooper, son of Albert and Elizabeth Ann Cooper.
17. Joseph H. G. Way (Methodist Probationer), son of Arthur and Mary J. Way, discharged.
18. Norman Lander, son of Joseph and Emma Lander.
19. John Tremblett, son of John and Sarah Tremblett.
20. George Cuff, son of James and Annie Cuff.

21. Norman Way, son of Arthur and Mary Jane Way, killed in action.
22. James Power, son of Stephen and Eliza Power.
23. Isaac Power, son of Stephen and Eliza Power, served a year in Navy, discharged and joined the Army.
24. Stewart Lander, son of James and Ellen Lander.
25. Samuel Abbott, son of Alexander and Elizabeth Abbott.
26. Samuel Lander, son of Joseph and Amy Lander.
27. Harold White, son of Douglas and Rachel White (Little).



ALEXANDER READER, R. N. Regt.,  
Killed in Action, Feb. 25, 1917.

28. Eli Little, son of Thomas and Mary Ann Little.
29. Hubert Whiffen, son of Samuel and Lydia Whiffen.
30. Spurgeon Harris, son of Thomas and Hannah Harris.
31. Albert Cuff, son of William and Elizabeth Cuff, discharged.
32. Thomas Tremblett, son of George and Louise Tremblett.
33. Thomas Wells, son of George and Eliza J. Wells.
34. Alexander Tremblett, son of Joseph and Maria Tremblett.

35. Benjamin Romaine, son of George and Elizabeth Romaine.
36. Warren Little, son of Joseph and Caroline Little.
37. Frederick Abbott, son of Eli and Elizabeth Abbott.
38. E. Bond Brown, son of James and Arabella Brown.
39. Charles H. Lench (M. Arch.), son of Rev. C. and Mrs. Lench, Parsonage. American Army for construction work.
40. Thomas A. Lench, son of Rev. C. and Mrs. Lench, Parsonage, in France, American Army (Artillery.)



NORMAN WAY,  
Killed in Action.

41. W. Bert Lench (Sergt.), son of Rev. C. and Mrs. Lench, Parsonage, R. Nfld. Regt., discharged.
42. J. Rogerson Lench, son of Rev. C. and Mrs. Lench, R. Nfld. Regt., in France.

*In the R. Naval Reserve.*

43. Norman Harris, son of George and Fletcher Harris.

44. Henry Faulkner, son of John and Charlotte Faulkner.
45. John Carrol, son of Joseph and Charlotte Carrol.
46. Abel Mouland, son of Hugh and Cassie Mouland.
47. Edward Dunn, son of William and Elizabeth Dunn.
48. William Linthorn, son of Edmund and Eleanor Linthorn.
49. Dugald White, son of Douglas and Rachel White (Little).
50. John Reader, son of John and Mary A. Reader, died in hospital.



GEORGE L. CUFF, R. N. Rgt.  
Killed in Action.

51. Hector Abbott, son of David and Annie Abbott.
52. Max Abbott, son of Roger and Janet Abbott, drowned.
53. Bertram Templeman, son of Ronald and Dorcas Templeman.
54. William Tremblett, son of William and Mary Jane Tremblett.
55. Fred. Templeman, son of Edmund and Rebecca Templeman.
56. William Cuff, son of James and Elizabeth Cuff.



57. Clement Hawkins, son of George and Hannah Hawkins.

*Those who engaged to serve one year and returned.*

58. James Powell, son of William and Mary Powell.  
59. Arthur Mouland, son of John and Sarah Jane Mouland.  
60. Baxter Little, son of Samuel and Jessie Little.  
61. Donald Harris, son of Giles and Mary Ann Harris.  
62. Willis Little, son of Solomon and Jennie Little.



ERNEST HARRIS, C.E.F.,  
Killed in Action.

63. Isaac Power, son of Stephen and Eliza Power, disabled,  
and then joined R.N.R.  
64. Absalom Powell, son of Joseph and Mary Ann Powell.

*Enlisted elsewhere.*

65. William Hawkins, son of George and Hannah Hawkins.  
66. John Keats, son of William and Jane Ann Keats.  
67. Ronald Cuff, son of James and Mary Ann Cuff.

68. Ernest Harris, son of James and Susan Harris, killed in France.
69. George Gordon, son of David and Annie Abbott (Cuff).
70. James Cox, son of William and Amelia Cox.
71. William Cox, son of William and Amelia Cox.
72. William Harris, son of Reuben and Elizabeth Harris.
73. Henry Sexton, son of John and Eliza Sexton.
74. Stewart Sexton, son of John and Eliza Sexton.
75. Harold Cuff, son of John and Emily Cuff, killed in France.



**JAS. H. LITTLE,**  
Killed in Action.

76. Samuel Keats, son of William and Jane Ann Keats.
77. Stephen Moulant, son of Jonathan and Catherine Moulant.
78. William Tremblett, son of William and Mary J. Tremblett.
79. Christopher Hawkins, son of George and Hannah Hawkins.
80. Fred. Brown, son of John and Jane Brown.

81. James Reader, son of William and Deborah Reader, enlisted in St. John's.
82. Wilson Powell, son of Frederick and Sophie Powell.
83. Max. Clarke, son of Lionel B. and Mrs. Clarke.
84. Willie Way, son of James and Charlotte Way.
85. Clement Rolls, son of Joseph and Eliza Ann Rolls.



GEO. MAX CLARKE.

## In Memoriam

*"I have fought a good fight."—St. Paul.*

1. John Reader, R.N.R., only a boy. Died of Measles at Penzance, Cornwall, England, May 3rd, 1915. His popularity with his mates was evidenced by a beautiful monument erected by them to his memory.
2. Fred C. Roper, killed in Gallipoli on the 27th Nov., 1915.
3. Henry Strathie. He was the first to enlist and the second to fall. He went over the top on July 1, 1916. His last words: "I have done my duty."
4. Donald Templeman. He also fell in the 1st. of July drive. He fell with his companion, Harry Strathie.
5. Harold Cuff was with the Canadians and fell in action on Sept. 9, 1916.
6. Ernest Harris also joined, fought and fell with the Canadians on Oct. 1, 1916. He was a dutiful son.
7. Max. Abbott, R.N.R., was drowned off the Irish coast when the S.S. Laurentic went down, Jan. 25, 1917.
8. Alexander Reader was killed in action Feb. 25, 1917.
9. George L. Cuff was killed while nobly discharging his duty on April 14, 1917.
10. Norman Way also fell in action on the same date. The end came suddenly and his suffering was transient.
11. James H. Little was killed in action Oct. 9, 1917. He lived an exemplary christian life, and he had learnt "to die daily."
12. G. Max Clarke was born in Bonavista when his father was schoolmaster. He returned and served in the Bank of Nova Scotia. He enlisted at Grand Bank. For his gallantry was recommended to receive the Military Medal. He fell by the hand of the sniper while carrying his wounded comrade to a place of safety.

*"My hour at last is come,  
Yet not ingloriously or passively I die;  
But first will do some valiant deed,  
Of which mankind shall hear in  
After time."*

*—Bryants Homer's Iliad*

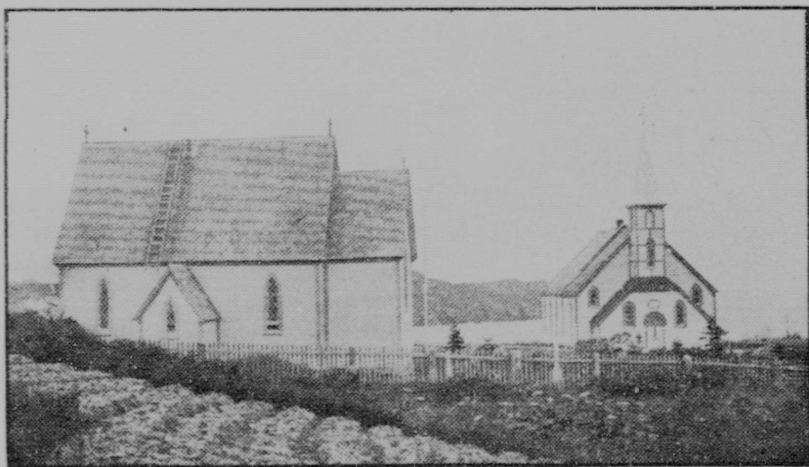
## CHAPTER XVIII.

## APPOINTMENTS OF OLD BONAVIDA CIRCUITS.

*Elliston (formerly Bird Island Cove.)*

The old Bonavista Circuit was no "Chapel of Ease" to the first itinerant preachers for half a century or more.

We will enumerate the appointments. The nearest was Ellis-



Elliston—Church of England to the left, Methodist Church to the right.

ton (Bird Island Cove) five miles distant. It was for many years reached by circuitous winding paths around the shore, over the hills and through the woods.

In April the Rev. William Ellis found his way there and preached the first sermon to its Protestant inhabitants. At the suggestion of the writer the people of that typical fishing village, eighty years later, requested Sir Robert Bond's Government to

change the name to Elliston, after the pioneer Methodist preacher.

Elliston was soon stirred by the Gospel of Jesus Christ by the preaching of the Methodist evangelist; and a Society of God fearing people was formed in the quiet fishing hamlet.

As Elliston was a part of Bonavista Circuit, for the next seventy years, it is unnecessary to again repeat the minister's names. The Rev. Ninian Barr reported three members in 1822, viz.:—George Crewe, Elizabeth Crewe, George Brown. These were the faithful few. Under the ministry of Rev. James Hickson came showers of blessing and in 1825 there were three classes and 71 members.

Their descendants will be able to recognize their family names:

#### CLASS I.

George Crewe (Leader).	James Steads.
Elizabeth Crewe.	William Steads.
Cornelius Burt.	Hannah Trask.
William Minty.	Mary Myles.
Hannah Steads.	Robert Hobbs.
Mary Crewe.	William Hobbs.
Mary Cole.	Ann Hills.
Mary Crewe.	Robert Crewe.
John Hobbs.	Joseph Crewe.
James Hills.	Sarah Crewe.
Jane Hills.	Joseph Tucker.
William Dunn.	George Williams.
Philip Way.	Mary Faulkner.
Sarah Gough.	

#### CLASS II.

Thomas Minchens (Leader.)	Joseph Fielden.
James Porter.	John Steads.
Susan Porter.	James Hollett.
Robert Crewe.	Richard Duncombe.
Richard Cole.	John Pilcher.
Nebn. Tucker.	Joseph Martin.
Jane Tucker.	Mary Steads.
Mary Tucker.	John Faulkner.
William Baker.	Thomas Porter.
Mary Baker.	James Hobbs.
Robert Hobbs.	Jane Fling.
Frances Hobbs.	

## CLASS III.

Charles Sanger (Leader.)	John Myles.
Elizabeth Sanger.	Elizabeth Myles.
Thomas Steads.	Lucey Myles.
George Coles.	Joshua Tremblett.
Ann Coles.	Sarah Tremblett.
William White.	Henry Tremblett.
Mary White.	James White.
Henry Rowe.	Thomas Hobbs.
Jane Rowe.	Sarah Faulkner.
John Gough.	William White.

From this interesting list many of the older people of Elliston will be able to trace their far away ancestors. Those years between 1822 and 1825 must have been times of refreshing. They had soon a little place of worship, and minister and layman would announce that the evening service would be held by candle light. There was no stove, but their hearts were warmed with God's love and they were happy. The Rev. Thomas Harris told me that the warm water brought into the Sanctuary to baptize the baby, was frozen before the time for the ceremony. They didn't look for the luxury of a stove in those days. To confirm the above, take the following from the journal of Rev. William Thoresby, "Narrative of God's Love" published 1797:

Feb. 26, 1797 (Blackhead).—"The last night the Bay was frozen over in the course of an hour, and across that part of the Bay where I am at present is not less than six leagues over. How astonishing! But nothing is impossible with God. In the forenoon I read prayers and preached in the church, and though I had two pairs of socks and a pair of buskins on my legs, and two pairs of worsted gloves on my hands it was with difficulty I escaped being burnt with the frost. After preaching I baptized three children and then kept a love feast. The water for the Love-feast was taken hot to the church in a tea kettle, and although it was taken to the church warm, it froze as soon as I took it round to the people. Such a scene I never saw before. We were almost frozen while assembled together.

"But though it was so intensely cold, which very much affected our bodies, God mightily thawed our hearts. He poured forth on

all assembled His Holy Spirit without measure. Some were mourning for redemption, others praying, and others rejoicing. Frequently two or three began to speak together, and all present were melted into tenderness of love. It was a refreshing season from the presence of the Lord. Cold as it was the people were unwilling for the meeting to be broken up. I was obliged to begin singing ere they gave in talking. Several new members were present and they will not soon forget the blessed opportunity which we all enjoyed together."

That first church in Elliston ran its course until 1858 when it was succeeded by a larger sanctuary. This step was taken by the Rev. Thomas Harris. That church served the community for forty years, when the writer thought it opportune to move again and the present church was erected. Never did people work more manfully. For ten months they supplied about twenty men daily, on an average. Only a foreman was paid and on the 18th of May, 1902, it was opened free of debt. The three preachers for the day were: The writer, then Supt. of Circuit, in the morning. Rev. W. H. Browning, Superintendent of Bonavista, in the afternoon and Rev. Anthony Hill, Superintendent of Catalina, in the evening. It was a red-letter day in the history of Elliston.

The Church of England had also a small flock in those early days. The name of Joseph Fielden in the class list of 1825, was an Englishman and lay reader and preacher in the Church of England. He imported a bass viol from England to assist the choral service. But he ventured to attend the Methodist service, got converted and joined the Methodist camp, bringing his bass viol with him. He formed an orchestra with others who could play the violin and Cornelius Burt, also an Englishman, a good performer on the flute. The early settlers, as those of to-day, were musically inclined, with the result that the singing of Elliston was famous throughout the North. They revelled in the old tunes and sang old "Lyngham" with such vim that they knew it far and wide as "The Bird Island Rattler." Mr. Alfred Parsons who was in business there, as a young man, assured the writer many years ago that he had never heard such congregational singing as in Elliston seventy years before. Mr. Fielden bequeathed



his bass viol to the trustees of Elliston Church. William Hobbs was the last performer on it, and it was supplanted after a long and useful service by the cabinet organ.

Few fishing villages have had such varying fortunes as Elliston. Sometimes the inhabitants were brought to starvation's door. There were occasional epidemics of diphtheria and there was no anti-toxin remedy in those days. Mr. George Crewe of sainted memory lost a number of his children and taught his neighbours the value of a spirit of christian resignation. It was in this quiet village that Philip Tocque, Esq., merchant, afterwards the Rev. Philip Tocque, M.A., D.D., partly raised his family and began his literary career. Here he found much material for his "Wandering Thoughts," which proves how much may be learnt from observation. He was a local preacher and desired to enter the Methodist ministry. His age and family militated against his entrance. He sought for and obtained Holy Orders. He was accorded the M.A., for his literary abilities and afterwards the D.D. was conferred upon him. He died in Toronto at a good old age. Among his written works are,— "Wandering Thoughts," "Newfoundland as it was and is in 1877," "A peep at Uncle Sam's Farm," "The Mighty Deep," &c. After his death his daughter gathered up many fragments of her father's addresses and published the same in a good sized volume.

Elliston gave £10.6.0 or \$50.00 as its first year's recorded subscription towards the minister's salary. Had it followed on it could easily have been an independent circuit long ago. According to the condition of things they were liberal in those early days.

In 1892 Elliston became a separate mission with Rev. S. J. Russel as its first pastor, now in the English Wesleyan Conference. His successor was Rev. E. Moore, since then President of Conference. Rev. J. J. Durrant followed and secured a parsonage. After his removal Rev. Mr. Scott became first married man. Both have transferred to Canada. The writer then took the helm for four years. We were succeeded by Rev. Herbert J. Creasy (since M.A.) now of London Conference. Rev. William Harris came with his Welsh fire, followed by Rev. T. H. James, afterwards Dr. James.

Dr. James lost his partner during his pastorate. Rev. W. H. Dotchon has just completed his four years' pastoral term. With the circuit duties and business editorship of the *Greeting*, he was a busy pastor. He carries away the good will of his parishioners. After a few weeks the Rev. W. W. Cotton, D.S.O. (Lieut. in the Lancashire Fusiliers) took up the duties of Superintendent of the Circuit.

*The Present Pastor.*

The Rev. W. W. Cotton, D.S.O. and discharged on account of wounds, was for two years in khaki. He was an ordained minister



REV. S. J. RUSSELL



REV. T. H. JAMES, D.D.

in charge of Bay of Islands Circuit. He is from Birmingham, England. When the nation called for men he wished to go. He had four brothers in the fray and he longed to help in the righteous cause. He left his circuit, Mrs. Cotton returning to her widowed mother for the time being, and entered the Canadian ranks as a private. He transferred to the Lancashire Fusiliers. He was twice severely wounded, once in the head and also in the leg. He was promoted to the office of Lieutenant and accorded the D.S.O. He returns to his work of the ministry having contributed his quota to the cause of righteousness. These are the men the nation delighteth to honor. Brother Cotton is making a big effort to raise Elliston

to independency. We bespeak for him and Mrs. Cotton a happy time among a considerate and sympathetic people.

Of the names that stand out conspicuously for the past century we may mention the following:—John Gough was Lay Reader, &c. He knocked the first nail into the second church. His son, William Gough, at 80 years, knocked the same nail into the sill of the third church. Like his father, a genuine christian. His son, James Gough, has been everything that a lay reader could



REV. LIEUT. W. W. COTTON, D.S.O.  
C. E. F. and Lancashire Fusiliers.

possibly be. Sunday School Superintendent, Lay Reader, preacher, &c., an honourable and useful man. His son William in turn has put on the armour. Thus four generations of humble christian workers. John Gough the older, died on the 9th of April, 1866, in his 83rd year.

The name of Crewe dates far back and George Crewe and his

wife Elizabeth both did much for the comfort of God's servants. Of this honored couple the Burial Register says:—

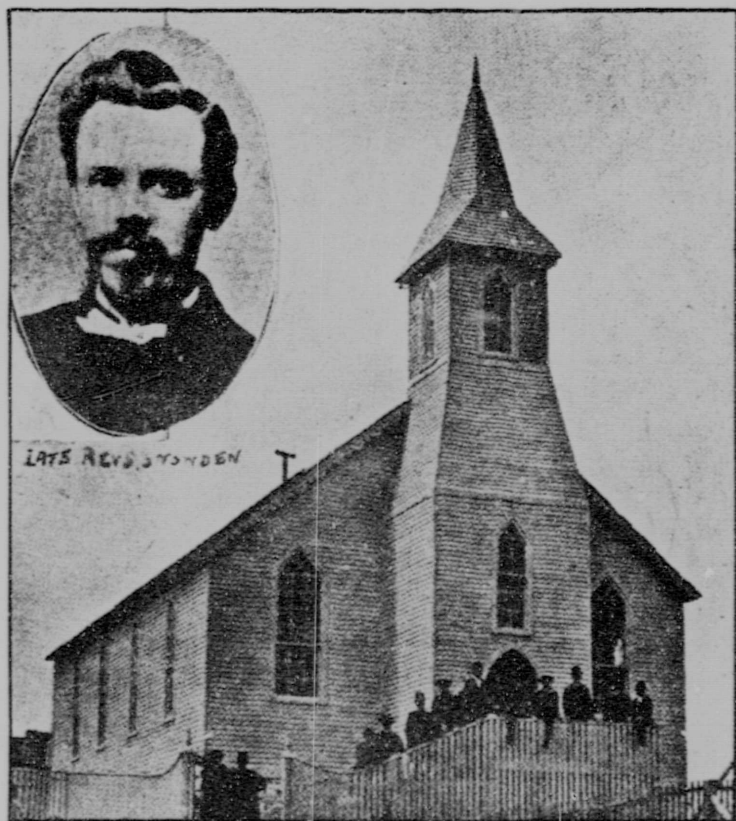
George Crewe died March 7, 1869, aged 82 years. "An Israelite indeed. He was reader at Bird Island Cove for thirty years. His end was peace." Elizabeth Crewe died July 21, 1872. "She entertained the preachers at her house for fifty years." The late Jeremiah Crewe made it clear to the writer that the Rev. John Hunt of Fiji who went to the Cannibal Islands in 1839 was his father's step brother. Abednego Hobbs was for many years the Minister's right hand man. We buried him at a ripe old age. Joseph Abbott has rendered good service as Class Lader and Exhorter, followed by his son William James Abbott. Of the Trasks on the North Side only good can be recorded. Samuel, Charles and the lately departed "Uncle Samson." A noble soul to whom the ministers could always go in seasons of difficulty. Three generations of exemplary Christians. Nor was the name of Coles behind in kindly sympathy. The ministers have always found a friend in Job Cole and others of the family name. The Tuckers, the Oldfords and others have always been ready to do their humble part. The late George Oldford and the venerable Samuel Tucker were the recipients of the medals of the "Royal Humane Society" for saving most of the sealers when their schooner the "Eric" was lost with several of the crew. William Baker was the father of Joseph Baker. "There is a remnant of Joseph." Silas, Job and Robert are kindly souls. Mr. Benjamin Baker, J.P., has travelled the road from Elliston to Newman's Cove with the minister, oftener than any other man. In all seasons he could be depended upon.

With so many kind and genial hearts, and in consideration of better times, there should be happier days ahead of Elliston Methodism. She has only to stand in the way and ask for the old paths. "God buries his workmen but he carries on his work." In that day when he numbers up his people it shall be said of this Zion: "This man and that man was born in her and the highest himself shall establish her."

## CHAPTER XIX.

## CATALINA, NEWMAN'S COVE, TICKLE COVE.

Although Elliston received the first visit from the Bonavista minister, yet Catalina has always ranked foremost, in point of importance, first on account of its splendid harbour, making it a half



Catalina Methodist Church.

way house or port of call and harbor of refuge in time of storm for shipping bound North or South, while its splendid harbor gave facilities for making it a most important commercial centre.

The early settlers were the immediate descendants of good English stock, looking around for the best place to bring up their families and with an eye to the generation yet to be. With this in view they moved from various parts of Conception Bay and elsewhere, particularly Lower Island Cove. During the winter of 1814 the Rev. William Ellis paid two visits to Catalina and the word ran and was glorified. In the first recorded list of membership there are twenty six names, at the same time Elliston had but three. That was in 1823. But in 1825 Elliston had 71 members and Catalina 51. This is a proof that the work of grace under the Rev. James Hickson was very general throughout the Circuit.

Here are the names of the Leaders and members of the Classes of Catalina in 1825:

#### CLASS I.

John Hudson, Leader.	Elizabeth Brown.
Ann Snelgrove.	Mary Murphy.
Abraham Snelgrove.	Sarah Simmonds.
John Beazley.	George Perry.
Jane Snelgrove.	Charlotte Courage.
Elizabeth Blunden.	Isaac Snelgrove.
James Simmonds.	Sarah Simmonds.
Ann Snelgrove.	Rebecca Beazley.
Rachel Courage.	

#### CLASS II.

Stephen Blunden, Leader.	William Cooper.
Priscella Blunden.	John Blunden.
George Diamond.	Sarah Cooper.
Mary White.	Ann House.
Maria House.	William White.
Elizabeth Blunden.	Maria Blunden.
William Cooper.	Ann Noon.
John House.	Elizabeth Hinds.
John Noon.	

## CLASS III.

George Diamond, Leader.	Mary Diamond.
Mary Diamond.	Robert Blunden.
John Blunden.	Ann Blunden.
Ann Blunden.	John Diamond, Sr.
Victoria White.	Grace Diamond.
Mary White.	Nathaniel Diamond.
Frances Sweet.	Jane Diamond.
Susan Sweet.	Amelia Perry.
John Diamond.	Peter Diamond.



REV. JABEZ ROGERS, D.D.

These goodly souls who used to meet together for christian fellowship over ninety years ago, often realized in their weekly gatherings that the Lord of Hosts was in the midst of them.

Sometimes the Trinity Circuit would be attached to Bonavista as in the year 1857-8. That year the whole ground was worked by Rev. Thomas Harris. The following year he had as helper a young man of great promise, the Rev. W. E. Shenstone.

This young man gave out during the revival and in one of his moments of temporary insanity, tore the gown to pieces in the Bonavista pulpit. Many were shocked for they had great reverence for the gown. It is also said that he went to the parsonage and anointed the Superintendent's baby with oil. But he got over that and returned to circuit work again for a short period. In 1862 the Rev. Jabez Rogers, a Harbor Grace youth of eighteen years, was received on trial and came to the Bonavista Circuit and made his headquarters at Catalina. He gave promise of future greatness. Was it prophetic that he should take the text in Carbonear pulpit: "I am the root and offspring of



REV. CHAS. LADNER



REV. S. R. ACKMAN.

David and the bright and morning star." His father was David Rogers of Harbor Grace. The late Frederick Bemister of Carbonear, showed me in his Bible the text, the day of the month and the year of our Lord, with the name in the margin, Jabez Rogers.

When Mr. Rogers had served two years, Catalina was made a separate circuit with the Rev. John Goodison as its first Superintendent (1864). The Rev. Charles Comben assumed the reins of authority in 1866 until 1867. Rev. Charles Ladner from 1867-69. He preached at the opening of the present church. Rev. Samuel Askman came and remained until 1871. He only had two stations—St. John's and Catalina and then returned to Canada. The new



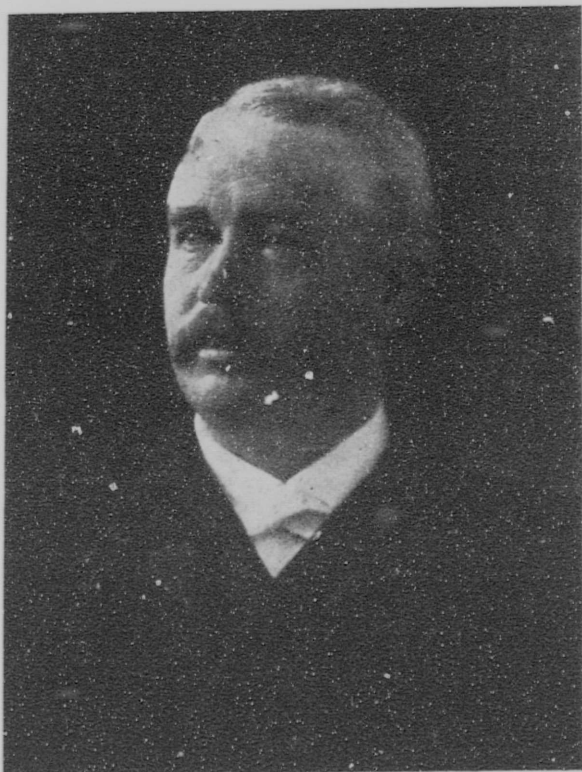
well tried veteran John Reay, served the circuit from 1871 to 1873. He was succeeded by the Boanerges, fiery John Pratt. The Rev. Francis G. Willey acted as pilot from 1876 until 1878. Then the Rev. Joseph Parkins guided the ship for two years until 1880. Then the Rev. Jabez Hill came and remained three years, breaking the record of many of his predecessors. The seven who went before only put in sixteen years. Revs. Story, Heal and Taylor also remained the legal term of three years each. The Rev. Mark Fenwick's term was interrupted in the second year when he was appointed Guardian and Chaplain of the Methodist College Home. To fill the vacancy Rev. A. A. Holmes was removed from Elliston



REV. GEO. P. STORY.

and remained until 1897. Like his predecessor he was immensely popular with his people. He was succeeded by the Yorkshire evangelist, the Rev. Samuel Snowdon who saw the work of God revive in Little Catalina, and the Academy built, which gave education a new start. Rev. Anthony Hill also made his term two years and removed to Harbor Grace and left that station for Pouch Cove after one year. The Rev. William Swann came in 1902 and remained until 1906. The first to remain so long and to fill in a term of four years. The Rev. T. W. Atkinson only remained three years and then removed to Twillingate in 1909. Rev. H. C. Hatcher, B.D., finished his course in 1911, and was buried among

the people he served so faithfully. Rev. R. H. Maddock filled the station until 1902. The parsonage being considered unfit for occupancy any longer, a single man was stationed for three years. Rev. S. J. Hillier did a noble work and saw the parsonage well on the way for residence. His great monument is the splendid church



REV. MARK FENWICK, D.D., Superintendent of Missions.

at Little Catalina built under his superintendence. A great credit to that interesting village. It would do justice to any community in Newfoundland. Rev. W. B. Bugden has now completed his full term and has brought the circuit a good way towards independency. He married a daughter of the place of the good old Suelgrove name.

It was fitting that Miss Snelgrove should become Mrs. Bugden and the first occupant of the new parsonage. The Rev. E. Pollett Ward has now taken charge. We trust he may have a happy pastorate amongst a congenial and happy people. His latent energy will make him successful. The two Catalinas have always had good lay helpers. The Snelgroves, Hudsons, Blundens, Diamonds, the Courages, the Lodges and Pomeroy's, others were there in early days, and for over a hundred years God has carried on his work.

*The Snelgrove Family.*

The interesting family of Snelgrove sprang from James Snelgrove, an Englishman who came to Lower Island Cove, Conception Bay, as a teacher and religious leader, sometime in the latter half of the eighteenth century. He had three sons, bearing the patriarchal names of Abraham, Isaac and Jacob. Abraham and Isaac came to Catalina and were among the first settlers. Jacob seems to have remained in Lower Island Cove as there are no further records. From Isaac Snelgrove, born in 1788, died Jan. 16, 1859, aged 71 years, the present race seems to have originated largely. Isaac Snelgrove was recorded as a member of class in 1823 and on from year to year. His family consisted of ten children. Isaac and Ann Snelgrove: Children—John, Peter, Elizabeth, William, Benjamin, Hannah, Amelia, Susan, Harriet and Ann (a twin). From this family tree sprang other branches, particularly Benjamin and Susannah Snelgrove. Isaac, their first born, and wife, came to a tragic end when the S.S. Lion went down, on the way from St. John's on Jan. 6, 1882. None were left to tell the tale. Annie is the wife of the present Magistrate Roper of Bonavista. William Norman (more anon.) John, who died at Signal Hill, St. John's, of typhoid contracted in Halifax, N. S. Albert (in St. John's). Susan at home. Sarah (Mrs. Leonard Evans) deceased, and Frederick. From William Norman Snelgrove, J.P., sprang another branch of the family of Snelgrove. Mrs. Norman was a St. John's lady and rendered good service by her musical genius and energetic services to Methodism, as President of Ladies' Aids, &c. Their children are, William, Charles, Jane, Herbert.

1200

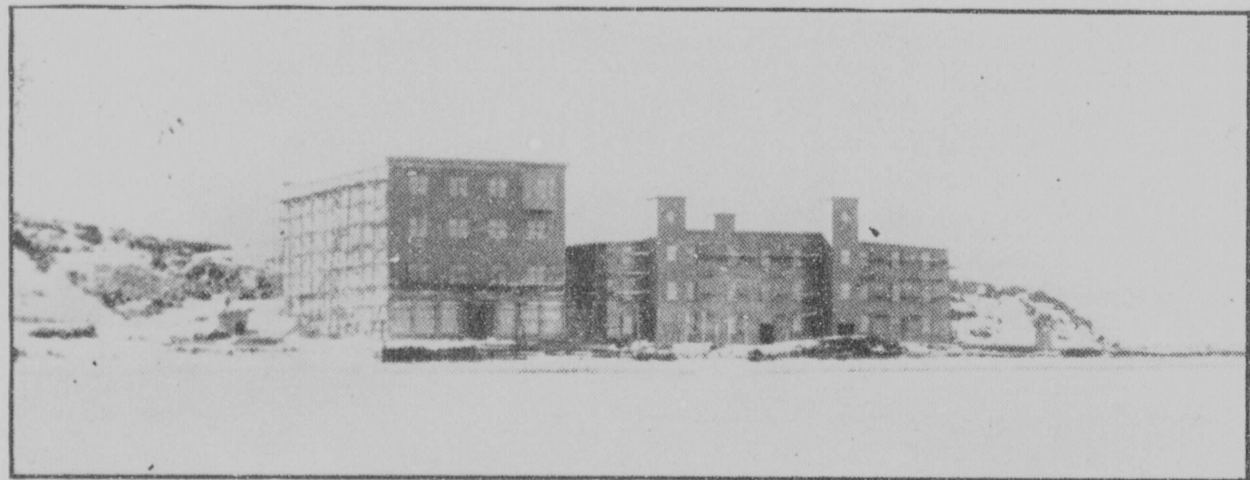
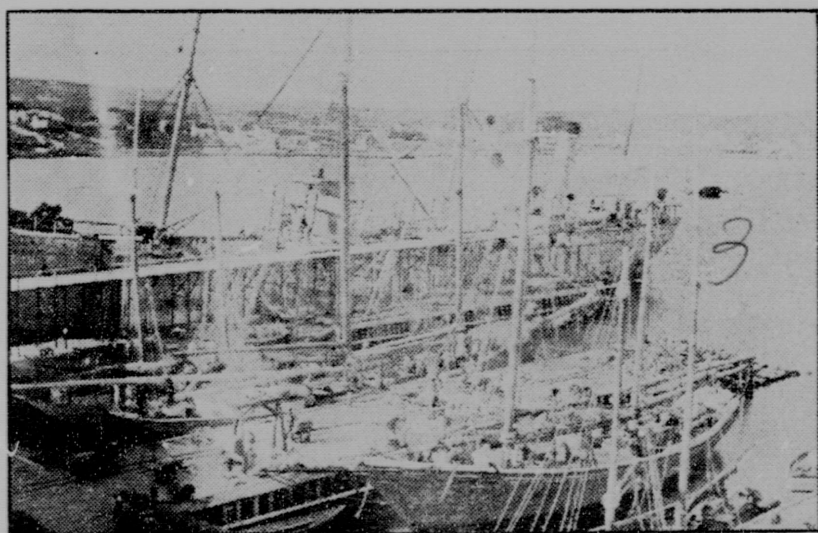


FIG 1 Union Premises While Under Construction.

Gertrude, Arthur and John who responded to the call of the nation and is now an invalid.

Like his brother Isaac, Norman Snelgrove came to a tragic end. For many years he was the central figure of the firm of Benjamin Snelgrove & Sons, founded by the untiring energy and indefatigable business tact of his father, who though of limited education, made up for that deficiency by dint of business push and enterprize.

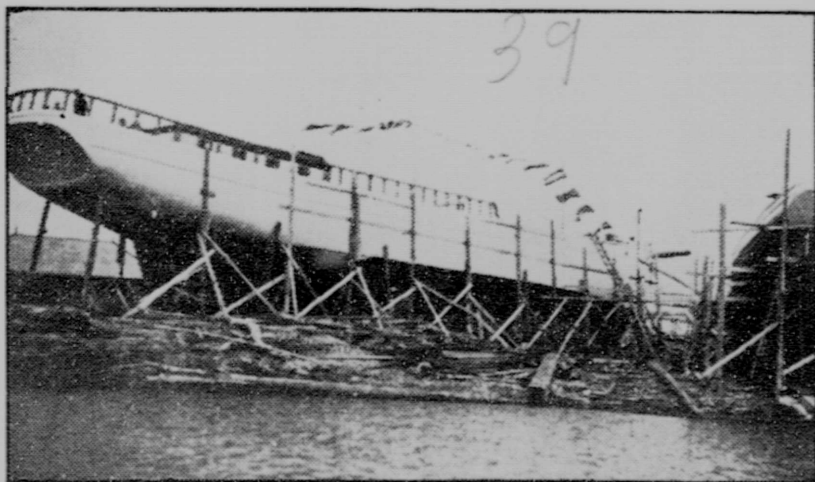


Trading Co.'s Piers, Port Union.

Norman Snelgrove was made a Justice of the Peace, an honor he wore with dignity to himself and the King he represented. He had a splendid physique and carried himself with the air of a true born Briton. He was the means of originating the local "Over-Seas Club" of which he was the President. He was an ardent friend of education and contributed much towards building the splendid Methodist Academy in his native town.

His end was tragic. He was an ardent lover of nature and loved to roam in the wild country. He left home to pick some

berries to send to his distant children. A storm came on and he missed his way. He appears to have waded the stream and afterwards laid down and expired. His faithful dogs never left him. Search parties found him after several days. A large concourse of friends attended his funeral, some from great distances. Revs. Ward, Chamberlain, Episcopal clergyman, and Lench conducted the funeral obsequies. The members of the "Overseas Club" dropped a sprig of evergreen upon the casket. He was buried on Aug. 31st, 1918. We are glad to have come within the scope and in-



Tern Schooner Nina L. C., in Course of Construction.

fluence of Mr. Norman Snelgrove's friendship.

The Snelrove's home was for many years the resting place of the Methodist preachers. They always found a welcome at that open door and the kindest entertainment. The Snelgroves knew well the Apostolic injunction: "know them that are over you in the Lord and esteem them highly in love for their work's sake." They knew that practical godliness consisted in caring for God's other children, and in the great day the eulogy of the Master shall be theirs, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The Johnsons, the Daltons and other estimable men and women at Little Catalina, were God's faithful servants that the ministers could always depend upon. Their kindness to the ministers has been almost unparalleled.

Of late Catalina has been moving up. The new enterprize at the community now known as Port Union, with its shipbuilding plant, its electric lighting system, now carried through the town, and the gigantic business premises, with the influx of new life, make present appearances look towards the near future when Catalina will become one of our most thriving and flourishing out-ports.

Port Union at the time of writing is putting a stir into things. May the Methodist Church also be fully alert and measure up to her present opportunities. A fine new church would be a great acquisition to Catalina. Methodist services have been established at Port Union, and a splendid two storey school building is in course of erection.

#### *Newman's Cove.*

Another appointment of the old Bonavista Circuit, and since 1897, an appointment of the Elliston Mission, is Newman's Cove, including Birchy Cove, situated six miles from Bonavista. In 1859 during the ministry of the Rev. Paul Prestwood, Newman's Cove appears on the church records for the first time. The subscription list for the minister's salary is as follows:—James Skiffington £1.0.0; Joseph Keats 10 shillings; William Skiffington 8 shillings; William Keats 10 shillings. Three years later appears the first list of membership. A work of grace had been experienced and a class had been formed. The first class contained the following members:—

James Skiffington, Jr., Leader; James Skiffington, Sr., William Keats, Samuel Keats, Joseph Abbott, Elizabeth Abbott, Ellen Abbott, William Abbott, Amelia Keats, William Hicks, Hannah Brown, Roger Skiffington, George Elliott, Robert Keats, William Skiffington, Ann Skiffington, Hannah Abbott.

It was our pleasure to attend to the spiritual wants of the children and grand children of the above named members for four years. It was always a joy and gratification to go to Newman's

Cove. We shall never forget the kindness of the late Mr. Robert Skiffington and his partner, and how they provided for our wants, also that of the horse and the driver. He was stricken with paralysis on the way to the country and on falling from his dray was picked up, carried home, and in a few hours "was not, for God took him."

Mr. James Hicks took charge of the day school in our second year. "Auntie" Skiffington shared his home, for she had adopted him when a child. She was one of the excellent of the earth. We remember on one occasion passing from King's Cove to Bonavista on the northern mail steamer. The late Revs. Frazer and Freeman were on board. Both had partaken of "Auntie Skiffington's hospitality repeatedly. Mr. Freeman remarked, I would like to go into Newman's Cove, if only to see "Auntie." "A cup of cold water given to a disciple shall not lose its reward." Among the many who have helped "to roll the old chariot along, mention could be made of Roger Skiffington, John Skiffington, Orlando and Albert Elliott, James Hicks and others.

The first church having served its day, the Rev. Herbert Creasy moved for a new Sanctuary. He worked nobly with the people and they ably seconded his efforts, the objective was reached and a new church was opened for divine worship during his ministry.

The Rev. W. H. Dotchen thought it time to provide better accommodation for Day and Sunday School and general church purposes, with the result that considerable progress was made. The day school has been opened. Newman's and Birchy Coves are well satisfied that Methodism is able to provide for their spiritual requirements and educational facilities for the children.

Albert Elliott's son has paid the supreme sacrifice. The late Sergeant Elliott did not live in vain. Now victory has come be it known that Newman's Cove contributed no small share at the call of the nation in distress.

#### *Tickle Cove.*

Thirty years before Newman's Cove received regular visits from the Bonavista missionary, Tickle Cove was, in 1830, an ap-



pointment of the Bonavista Circuit. In 1830 there was a membership of two, William and Mary White. In 1837 the Rev. Adam Nightingale reported a membership of 12 persons, viz.:—William White, Leader; Mary White, Sr., Mary White, Jr., Jane Keepel, Sarah Brent, Sarah Over, Jane Gill, Elizabeth Greening, Jane Mackenzie, Elizabeth Elliott, William Warren, Rose Greening, Capt. Edward White, the famous seal killer, and for many years widely known as the observer of the Sabbath, by refusing to allow seals to be killed on that day, was a White of Tickle Cove. Being difficult of access Tickle Cove declined in later years. The writer tried to visit it three times in the year during his term at Elliston. It now gets an occasional visit from Musgrave Town. It is a very small flock, but Methodism may some day be felt in that community and adjoining settlements. "Fear not little flock for it is your father's good pleasure to give you the kingdom."

## CHAPTER XX.

## GREENSPOND OR ORIGINALLY GREEN'S POND.

Greenspond was an important distributing centre much farther back than 1794 when the Rev. George Smith founded the first Methodist Class in that place. There was a small remnant of his work remaining in 1832. The Bonavista Circuit register contains



Greenspond Methodist Church.

the names of William and Jane Brown. It is very probable that the Bonavista missionary gave them an occasional visit. Morality was at such a low ebb that Greenspond was usually nicknamed the "Sodom of the North." It took its name from the first two settlers, Green and Pond and was at first written Green's Pond.

In 1826 the Rev. John Corlett made a visit to the northward

and his journal has a very extended notice of the impression he formed of that commercial town, Sunday, July 2, 1826:—

“We landed this morning at Greenspond about 4 o'clock. After lying down to rest for an hour and a half, I was quite refreshed and went to inform the principle inhabitants of the place of what were our main reasons or intentions in visiting them. I walked through the harbor 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 was what may be emphatically called market day in Green's Pond. The people,



REV. JOSEPH LISTER



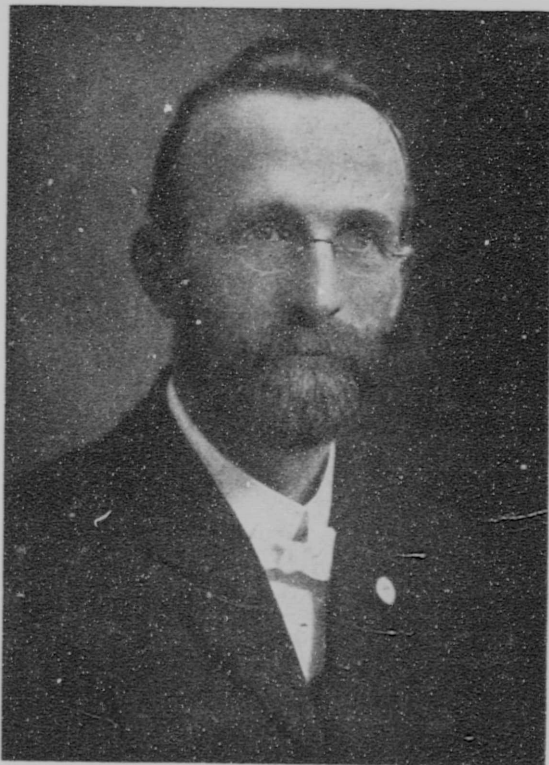
REV. GEO. VATER

however, are not so abandoned as with one consent to prosecute the fishery on the Sabbath Day, although there are individuals who fit out their boats on Sunday in order to be ready for Monday. I was informed by the most respectable inhabitants residing in Pond that during the winter season it is very common and almost a general thing to go shooting seals and birds on the Sabbath day.

“The people not employed were standing or lying on the rocks rehearsing the news, the children in groups playing, in reality with no one 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 read the prayers was counselled to dispense with praying that day.

"The weather proving unsatisfactory, I announced that I would preach in Mr. Garland's store. A more tumultuous crowd of men I never saw assembled together. I almost despaired of



REV. THOMAS B. DARBY, M.A.

arresting their attention, but after singing a few verses, I prayed and received no further interruption, except from a few sons of Bacchus who were within and a few of the baser sort who stood without blaspheming.

"When retiring, a few who knew not what spirit they were of,

reviled and swore and said I should be thrown into the water." (Mr. Robert Granter an old inhabitant told the writer that his father who was at the service told him that when Mr. Corlett gave out the text from the epistle to the Romans, a man walked up with uplifted fist and said: "Don't you dare to say a word against the Romans here.")

Mr. Corlett closes his interesting observations thus:—"Green's Pond is in want of a missionary. There are about five hundred Protestants and one hundred Catholics, besides there are Protestants at the following places, which may be easily visited with the happiest effects several times a year, as most of them are



REV. JOSEPH PARKINS.

contiguous to Green's Pond, and all have intercourse with it: Middle Cove, Pinchard's Island, Swain's Island, Poole's Island, Gooseberry Island and Pouch Island, on most of which families reside who seldom hear the Gospel.

In 1862, or thirty-six years later, Mr. Corlett's hopes were realized and Greenspond received its first preacher in the person of Rev. John S. Allen. He visited the places named above with many others. Mr. William Lang, Sr., encouraged the first preachers and his family rallied around him. Mr. Fred White, the merchant and family, declared for Methodism. Two of his daughters married Methodist ministers, the late

Rev. Solomon Matthews, father of Rev. F. R. Matthews, B.A., and the late Rev. Henry Lewis. The Oakleys, Blackwoods, Osmonds, Burtons, Bournes, Allens, Burrys, Whitemarshes and others rallied to the Methodist standard. The early preaching services were held in cottages but they soon had the first House of Prayer.

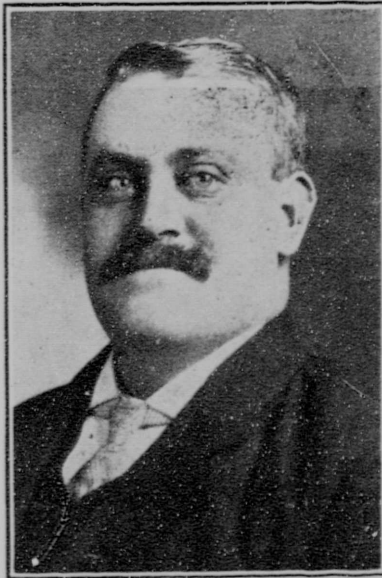
The Rev. Joseph Todhunter followed and was shamefully ill-treated on his way from an outside appointment. He had to re-



MR. JOSEPH BUTLER,  
Lay Reader, etc., Greenspond.

turn to England in consequence. Then came the Rev. Isaac Howie. Greenspond was to be the grave of the next missionary. The Rev. William Dutton on arriving from England, proceeded to his charge, but before Christmas "he was not for God took him." That earnest evangelist and soul winner, the Rev. Solomon Matthews, came next. He had a hard charge and did splendid pioneer work for four years. He was followed by the sainted Jeremiah Embree. After that the mission had two ministers, Revs. Charles Myers and

Thomas Eland. Then Revs. Joseph Lister and George Vater. In 1881 the Rev. Solomon Matthews returned again, in the interval he had married Miss White of Greenspond. The ground travelled by Mr. Matthews during his first term had begun to divide. In 1874 Musrave Harbor Mission was formed, and in 1883 Greenspond was divided again and Flat Island Mission was formed. In 1884 Wesleyville became a separate mission.

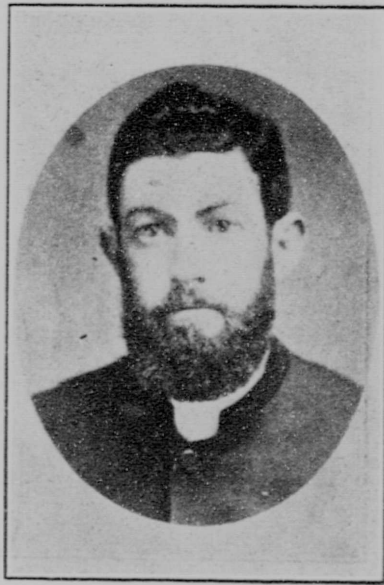


MR. SAMUEL HODDINOTT.

After Solomon Matthews came William Jennings, then F. R. Duffill, next Joseph Parkins, after him Charles Lench, F. G. Willey, T. B. Darby, B.A., John E. Peters, M.A., J. J. Durrant, James Pincock, Ezra Broughton, Elijah C. French, J. C. Elliott, (one year) and William Harris. This is as far as we remember the ministerial succession.

Greenspond is an ideal circuit for two classes of ministers. For a younger man of studious habits it affords ample opportuni-

ties for study. A place to lay a foundation against the time to come. For a senior man it gives a mission where travelling is not very exacting. A fine people and every way considerate and sympathetic. We found a splendid army of workers on the island. Messrs. James Burry, John Osmond, Joseph Butler, Jesse Bourne, William Lang, William Pittman and others. Arthur Vivian of Shambler's Cove, William Davis of Safe Harbor, and the comfortable home of the late Capt. Wiliam Barbour, Aldersyde Cottage,



REV. WM. HARRIS.

where one always felt at home. Poole's Island had a godly home for the minister at Mrs. Davis's before and after her husband's death. The young probationer, Rev. Isaac Davis, is a grandson of these worthy people. The genial and intellectual Joseph Davis, now of Valleyfield, was a host in himself, like his relative at Safe Harbor, an encyclopedia of general knowledge. Two well informed men. The Rev. Eli Manuel, an ex-President of the British Columbia Conference, resigned his school and entered the work



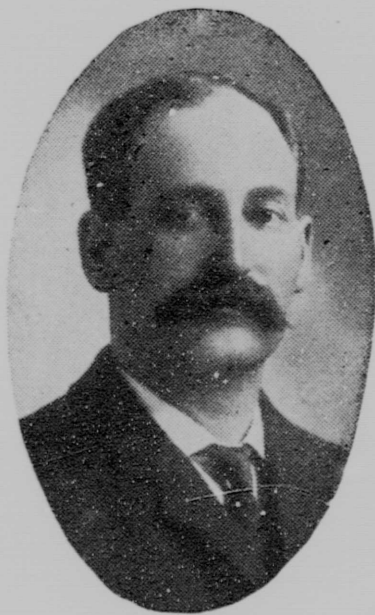
from Greenspond. Rev. George Burry, B.A., of the Toronto Conference, was a Greenspond boy, it was our privilege to bring him forward as a candidate. Rev. Charles A. Whitemarsh, M.A., B.D., first saw the light in Greenspond. The Rev. John Pittman of the Methodist Episcopal Church is another boy of the Island Circuit that is making good. The Rev. Garland G. Burton, B.A., B.D., now Lieut. Burton, with His Majesty's Forces, is doing his part for the Empire. We trust Lieut. Burton will be spared to return



REV. GEO. BURRY, B.A.,  
Toronto Conference.

to his spiritual work again. The bright son of Joseph Butler and the two promising youths of Frank Dewey are also fighting for the flag, and some others have paid the supreme sacrifice. A tribute of praise is due for the splendid work rendered to the cause of education by Mr. E. J. Crummey, A.A., Hon. W. W. Halfyard, the present Colonial Secretary, also did splendid work, Revs. Eli Manuel, George Burry and a number of painstaking predecessors. Nothing but good can be said of Samuel Hoddinott, Kenneth

Oakley and others. May the future of Greenspond Circuit be brighter and its achievements greater than the past. Methodism has accomplished wonders along social, moral and intellectual lines, since the advent of the preacher of righteousness in the year of our Lord one thousand eight hundred and sixty-two and its christian morality will now compare with any other community in Newfoundland.

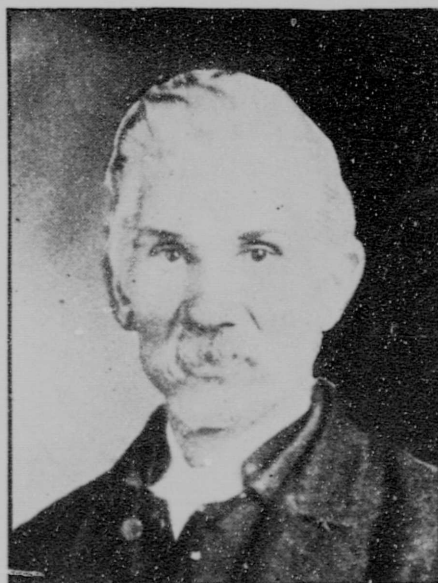


HON. W. W. HALFYARD,  
Colonial Secretary.

## CHAPTER XXI.

## MUSGRAVE HARBOR, FLAT ISLAND &amp; C.

In proportion as Bonavista grew in population and the matter of making a livelihood became a greater consideration, so some of the inhabitants turned their attention to the bays with their



The Late JOHN B. WHEELER, ESQ., J.P.  
A talented local preacher, etc.

fertile lands and forests. In this they acted wisely. It has always been the duty of the church to send the pioneer preacher on the trail of the pioneer settler. Hence when the Moulands, Abbotts, Whiteways, of Western Bay, Hicks and other families of Bonavista, settled in Musgrave Harbor, then known as Muddy Hole and

later in Western Arm, now Carmanville, the preacher followed them. These colonists were visited from Greenspond. From 1870 until 1874, the Rev. Solomon Matthews did faithful pioneer work. Then Musgrave Harbor became a separate station and was the first born of Greenspond Circuit. The Rev. Henry Lewis, with the preaching characteristics of his Welsh nationality, became its first superintendent. He in turn married Miss White, daughter of Frederick White, Esq., Greenspond. Musgrave Harbor has always



REV. J. W. WINSOR,  
Musgrave Hr.

been a field where the ministers have found congenial society, and have generally been happy among its people. They are happy, loving and vivacious. They believe in and are all at home in a revival. They still cling to old ideals, and they from time to time witness such divine manifestations as make their hearts glad. They carried with them from Bonavista such an atmosphere of revival influence. The mission has had a good ministerial supply since 1874. The Conference which was formed the same year that

Musgrave Harbor became a distinct station, has sent its best to meet the spiritual conditions and needs of the people.

Of those who have helped the cause along, the most outstanding is the late John B. Wheeler, Esq., J.P., known as "The Master." The Master like his divine Lord was immensely useful and deservedly popular. He was everything to the village. He was doctor when they had no medical man, and travelled miles in all



REV. CAPT. S. HANN, M.A.  
With the Canadian Forces.

weathers to alleviate human suffering. He was Chairman of the Road Board, Relieving Officer and Justice of the Peace, etc.

No local preacher was ever more appreciated in the minister's absence. He was Superintendent of Sunday School, Recording Steward and everything else. Our first acquaintance was when in company with the late Rev. Jabez Hill we walked from Greenspond to Musgrave Harbor to attend the annual Missionary Meeting. The Rev. T. B. Darby was in charge of the mission and the meeting

was an inspiring one, and Chairman Wheeler's address lingers in our mind after a quarter of a century. The last time we saw our respected and departed friend Wheeler was at Conference and at an Ordination service in Gower St. Church. We sang from the same hymn book. When a short time after that we heard that John B. Wheeler was no more, we felt that we were poorer for the passing of this good man. We had been correspondents.



CHAS. WHITEWAY, ESQ., M.D.  
(Toronto 1912.)

This community has furnished good citizens for other places. The boys who have made good are: Rev. Solomon Hann, now chaplain with the Canadian forces, Jesse Whiteway, Esq., an ex-M.H.A., a man who by dint of indefatigable perseverance and diligence in business has prospered. Solomon Whiteway, Esq., on the teaching staff of the Methodist College and has a good reputation in the scholastic profession. Dr. Whiteway has returned to his birth place to act the role of the good physician to his own

people. The Moulands are looking to find a place in the christian ministry. The people are undertaking the task of building a church that will do credit to the ever developing community. The Rev. John W. Winsor has charge of the Circuit. He was born Wesleyville, also an appointment of the old Greenspond Circuit. May the future of this circuit be still more prosperous. May the



MR. JESSE WHITEWAY.

secret of Israel's sometime greatness be their continual experience. "Blessed is that people that is in such a state, yea happy is that people whose God is the Lord."

*Flat Island, afterwards Glovertown, and Deer Island Mission.*

The second division of the Greenspond Circuit was in 1883, when the Flat Island Mission was formed. Eleven young probationers entered the ministry that year, ten were from the British Isles, England, Scotland, Ireland and Wales were all represented. All who remained in the country and still survive have been hon-

ored with the Presidential chair. Two have received the honorary degree of Doctor of Divinity.

The Rev. W. H. Browning, of this batch, was sent to open up the new mission of Flat Island, B.B. Since then he has given a good account of himself. He was succeeded by the late John C. Sidey who finished his course in British Columbia. He built a church on Gooseberry Island. But the settlements changed in complexion as they moved to Glovertown and elsewhere, and the



SOLOMON P. WHITEWAY, ESQ.,  
Methodist College Staff, St. John's.

Gooseberry Island cause was greatly diminished and the church will likely be removed.

*Glovertown Mission.*

Glovertown where Mr. Elijah Burry of Greenspond, settled and to which Mr. Ambrose Janes, J.P., and family moved with others, became a prosperous milling centre and was made the head of the



mission. In the course of time the Glovertown Mission was considered too great a tax on the energies of one missionary, it was divided and the Deer Island Mission was formed. The Glovertown section last year was practically independent for a young or single ordained man, only receiving a small grant. The names of residents on the Glovertown Mission suggests that they migrated from the various communities in Bonavista and Trinity Bays. Janes, Burry, Diamond, Pomeroy, Powell and so on. Rev. Herbert Moores was their last pastor. He finished Troytown church and brought the mission near to independency.

#### *Deer Island Mission.*

Deer Island, Bragg's Island, Flat Island and Gooseberry Island are not so strong financially as the Glovertown station and the mission is not so old. They are pushing ahead and we hope to see them in a few years taking their place among the vigorous missions. From the missionary reports it would appear that the name of Feltham predominates on Deer Island and Braggs' Island. Butts are in evidence at Flat Island. Gooseberry Island is the home of the Howse's and the Rev. Charles Howse, a Gooseberry Island boy, is the Chairman of the Bonavista District.

#### *Musgrave Town.*

Of all the lovely spots in Terra Nova few can compare with Musgrave Town in Bonavista Bay and its immediate vicinity. The story is told that Mr. A. J. W. McNeilly, a true lover of nature, and his brother Robert, (barristers) spent a time at this beautiful resort. Alexander the elder roused his brother from his morning slumber to behold the glorious sunrise. Goose Bay and Muddy Hole, both situated in Bonavista Bay, though many miles apart, were called after Governor Musgrave, Musgrave Town and Musgrave Harbor. Just why one Governor should be honored twice and other Governors left out is very peculiar. There is a vast difference between the Musgrave Town of to-day and fifty years ago. The first settler was an Englishman named Greening. Bonavista townsmen thought there were advantages there for settlers and they were among the first colonizers. They moved there with their families and started life afresh.

The Oldfords have no representatives left in the old town but they made good in their new home. John Oldford, Elias Brown, Robert Reader, Saint, Little and others, came from Bonavista, Elliston, Catalina, Greenspond and other parts of Trinity and Bonavista Bays and the names of the families are to be traced at Musgrave Town, Lethbridge, Brooklyn, Portland, Charlottetown,



Musgrave Town Methodist Church.

Bunyan's Cove and Gambo, forming another interesting mission, Port Blandford, under an energetic worker, the Rev. Herbert Moores.

At first the Bonavista ministers felt in duty bound to follow their people, as it were, into the wilderness, but forty-six years ago,

1872, it was constituted a mission. By the kindness of the present pastor, Rev. W. J. Wilson, we give the succession, 1872-74, Revs. J. P. Bowell; 1874-76, W. B. Seecombe; 1876-77, Alex. MacGregor; 1877-78, J. A. Jackson; 1878-80, Samuel Snowden; 1880-81, Robert Bramfitt; 1881-82, R. B. Hemlaw; 1882-84, Edyvean; 1884-87, S. Jennings; 1887-90, W. R. Tratt; 1890-93, Henry Scott; 1893-96, W. H. Dotchon; 1896-97, W. Patterson; 1897-98,



REV. HARRY ROYLE.



REV. JOHN LINE, M.A., D.D.

S. A. Chancey; 1898-1900, J. J. Durrant; 1900-03, Ezra Broughton; 1903-04, Frank E. Boothroyd; 1904-05, Sidney Bennett; 1905-07, Harry Royle; 1907-08, John Line; 1908-10, John T. Begaria; 1910-14, William Harris; 1914-18, Arminius Young; 1918, W. J. Wilson.

Two of these ministers found their hearts desire in Musgrave Town, viz.:—Mr. Snowden and Mr. Royle. One has and another is, giving good service to Newfoundland Methodism. Mrs. (Rev.) J. C. Elliott is somewhat interested in this very interesting locality.

Sometime after these energetic people had got their church and parsonage built a disastrous fire came and swept away the pastor's home, leaving the Rev. W. H. Dotchon poorer for this visitation in 1896. He was thoroughly prophetic at the time, having "packed much of his stuff for moving." For several years young men took charge of the mission and at length the new parsonage was occupied. But troubles don't come single handed and during the ministry of Rev. William Harris, the second occupant of the



REV. W. J. WILSON,  
Pastor Musgrave Town.

new parsonage, the church was destroyed by fire. But nothing daunted they arose to the occasion and a new church was built and paid for surpassing the first in every way. Great credit is due to Mr. Harris and the noble band who rallied around him. Their church is a credit to them. We could wish that every community had such a beautiful and convenient sanctuary.

With such a splendid band of lay-helpers, consisting of the Readers, Oldfords and others, Musgrave Town Circuit will work

out its God-given destiny. "Look unto Zion, the city of thy solemnities, thine eyes shall behold Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken."

## CHAPTER XXII.

## WESLEYVILLE AND NEWTOWN CIRCUITS.

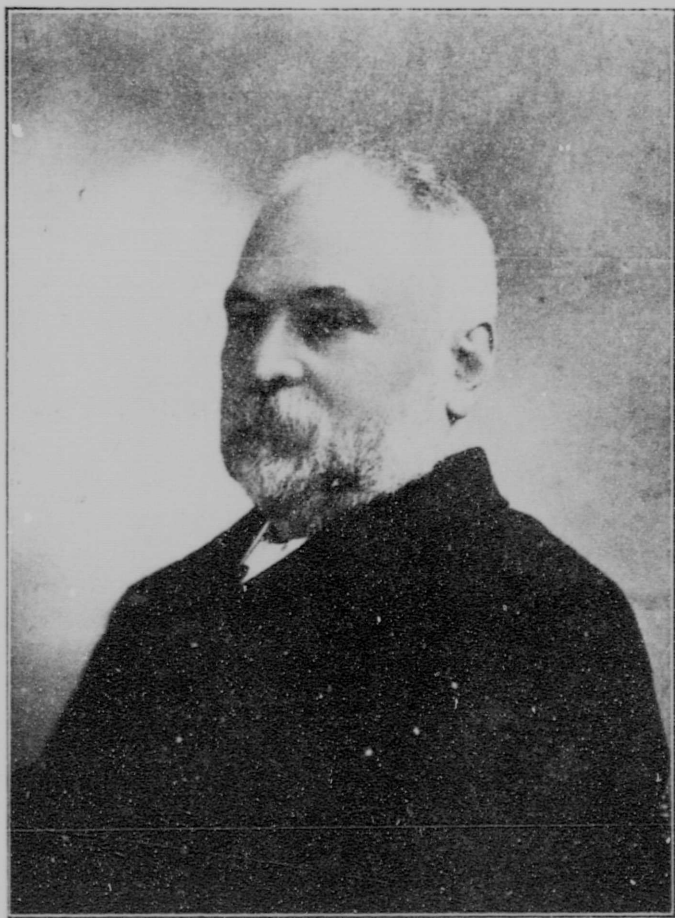
Again in 1884, the now senior Greenspond Circuit, twenty-two years old, gave birth to the third vigorous offspring, the Wesleyville Mission, since that time a desirable independent circuit. The Rev. George Bullen, one of the strongest preachers of the Conference became its first Superintendent. But he only remained



REV. W. T. D. DUNN

one year. Removing to Twillingate, the Rev. James Lumsden took charge. This was not pleasing to Wesleyville as they had raised their minister's full stipend. But Mr. Lumsden was a faithful pastor and worked the Circuit well. In his book entitled "The Skipper Parson," he makes kindly reference to the Wesleyville Circuit. He was succeeded by the Rev. W. T. D. Dunn, since that time a strong man in the Conference. He saw Wesleyville church enlarged and new churches erected at Brookfield and Newtown. He was succeeded by the Rev. William Harris whose ministry was

blest with a revival in his first and last years. The Rev. Jabez Hill followed and left after his second year. The Rev. W. R. Tratt filled in his legal term and was succeeded by Rev. H. J.



REV. GEORGE PAINE

Indoe, M.A., who saw the circuit rise well nigh to independency. Then came the Rev. George Paine, a faithful pastor. The Rev. A. A. Holmes assumed the responsibility of nearly building the pre-

sent church, one of the finest in the Colony and was ably succeeded by the Rev. J. R. Saint, S.T.L., since Dr. Saint, who saw the church completed and dedicated, to the worship of God, the Rev. Mr. Holmes, then President, residing at Freshwater, preaching the dedicatory sermon, and Pastor Saint reading a letter from the then venerable Rev. Joseph Todhunter, England, showing the progress of Methodism in forty-seven years. According to this time shall it not be said, What hath God wrought? Dr. Saint was succeeded by the Rev. E. Moore whose strong and evangelical preaching was much appreciated by his auditors who know well how to set a true estimate on the faithful exposition of the truth. The Circuit is now in the hands of the Rev. Charles Howse, an ex-President and Chairman of the District. Wesleyville has had for several years as an appointment the new and thriving settlement of Valleyfield, with the leading names of Roberts, Davis, Stratten and others, and the circuit has given birth to another vigorous offspring, Newtown, of which more anon. Brookfield has never been behind in its part of the circuit responsibility. Capts. Abram Kean, Job Kean and the late Joseph Kean, who met his tragic end in the S.S. Florizel, as strong men in the country's business, are names known all over the land. The Blackwood name is also well known among our sealing vikings. Yetman, Galton and others speak of a good old British ancestry. Pound Cove is growing and will be heard from in the future. To return to Wesleyville the head of the Circuit, we must not pass over the names that have made Wesleyville famous throughout the Colony. The name of Winsor is widely known. The late Capt. William Winsor, a man every inch, whose word was as good as his bond. Capt. William Winsor, Jr., ex-M.H.A., for his own district and a good worker in its interests. Capt. Jesse Winsor, for a long time Recording Steward and general church financier, whose promising son has been sacrificed upon the altar of Empire. Rev. John W. Winsor who will make his mark in the Conference. Rev. Cater Winsor who has only put on the armour in recent years but will be heard from again. Rev. Peter Tiller now of the Toronto Conference. Rev. Hubert Wells now with His Majesty's forces. Rev. Charles Tiller, now laboring in the United States. What influ-



ences may radiate from these five consecrated lives. The Hanns have also been pillars of Wesleyville Methodism. Among the saintly women we cannot forget "Grandma Hann," mother of Capt. George and Peter Hann, smart and hopeful at over 90 years.

Nor has Wesleyville lacked men to stand by the cause and to help in the ministers absence. To multiply names would be comparatively easy. Mr. James Bishop, better known as "Uncle



**CAPT. JESSE WINSOR,**  
Recording Steward, Wesleyville Circuit.

Jim," has never been found wanting. His genial smile has always done the people good and he has labored for that which is to be hereafter. Ambrose Davis has also rendered his part in reading the best sermons available when the pastor was breaking the bread of life on other parts of the Circuit. Mr. George Howse, the present pastor's brother, has also given good service. May Wesley-

ville never lack men of such calibre as those mentioned and those who have gone on before. They were a noble host, a goodly fellowship, and their names are written in heaven.

*Newtown and Lumsden Circuit.*

Wesleyville received an additional ministerial supply during the ministry of the Rev. George Paine and a little later it became a circuit of its own, taking in the places known as Newtown, Templeman, Pinchard's Island, Cape Island, Cape Cove and Lumsden



MR. JAMES BISHOP, H.M.S.

(Cat Harbor, originally) North and South. The probationers worked well in conjunction with the superintendents at Wesleyville. Then a parsonage was secured and occupied for short periods by Revs. W. J. Wilson, F. H. Philipson. Then Rev. Louis G. Hudson came for one year.

Afterwards two young probationers were given charge for one year and the circuit produced good results under Revs. John W.

Parsons and Joseph H. Way. Both young men elected to serve their King and Country by joining His Majesty's Forces. Mr. Parsons, now Lieut. Parsons, is in France, and after a few weeks, Mr. Way, proving unfit for service, received an honorable discharge.

The Rev. W. W. Cotton, who served on the Circuit as a probationer, subsequently married Miss Barbour, and after two years at Bay of Islands, joined the Canadian forces and obtained a Lieutenant's commission. He was unfit for future active service in the



**CAPT. ALPHAEUS BARBOUR,**  
A very useful Circuit Official.

field and returned with his honors to work in Newfoundland.

There are no finer people in the Colony than are to be found on the Newtown Circuit. The men are nature's true gentlemen. They also are of good old Devonshire stock. Born to the sea, they long for nothing so congenial as "a life on the ocean wave." We formed their acquaintance more than a quarter of a century ago.

How we looked forward to an exchange of pulpits and the inspiring and soul stirring Annual Missionary Meeting! The name of Barbour is a synonym for all that is good and manly. Benjamin Barbour, the elder, came from England and brought up a large family of sons and daughters. The names of the sons are Joseph, Benjamin, Thomas, John, drowned at Sydney a little while ago, with two sons, by upsetting a boat. Across his late residence are the significant words: "Prepare to meet thy God." Had he a presentiment of his latter end? George, James, Edward and Samuel. The late Capt. "Joe" Barbour made the way for the Newtown sealing vikings. The late Captain William also deservedly popular. Capt. George is too well known to deserve any comment of an extended nature. He is still in the business. He now resides at Trinity. Captain Alphaeus, son of Joseph, is a tower of strength to the cause of Methodism in the place. He would rather forfeit his owner's good pleasure than do unnecessary work on the Lord's Day. His brother, Captain Baxter, went down with his steamer. Miss Elfrida Barbour, his sister, became Mrs. (Rev.) George Burry of the Toronto Conference. We remember the late Mark Garrett as Chairman of the Missionary Meetings. He was a thoughtful and very much respected citizen. He was able to deliver his soul upon the subject of missions and conduct services with very great acceptance to the people. It was a hard blow to the cause when God called "Skipper Mark Garrett."

Mr. Alfred Vincent of kindly and Christ-like disposition, who did noble service as a layman, local preacher, and Recording Steward in Bonavista and elsewhere and for long years resident in St. John's, was born not far from Newtown. An advocate of Christian holiness who lived up to it. Who in early days would preach on board the sealing steamers, "As dying unto dying men." His daughter is the deservedly popular vocalist of Centennial Cochrane St. Church. We remember Jacob Ridout, a sterling man and ever the minister's friend, who finished his career in St. John's. Every resident in Newtown has the kindest regard for the venerable Mr. William Howell, now in his 85th year. For many years he was a leader in the Newtown Church and while his active services are over he is still found among

the worshippers. We wish him a happy eventide. The names of Blackmore, Gibbons, Parsons, Goodyear and others, make up the various communities of the Newtown Circuit, from headquarters to the remotest appointment. It is hard work to administer to all their needs, but God's servants are happy amongst a people who know how to duly estimate the services of those "who are over them in the Lord." The present pastor is the



REV. S. BAGGS,  
Pastor, Newtown, B. B.

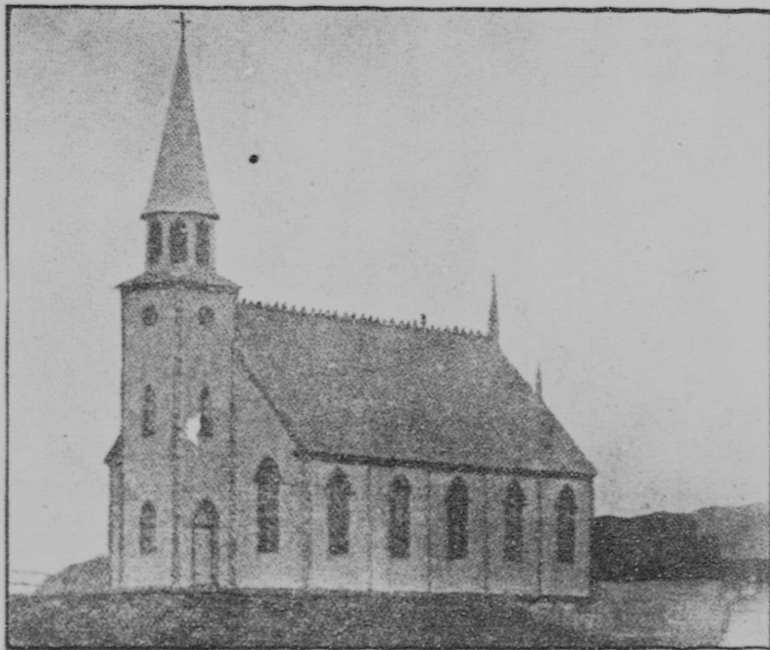
Rev. Samuel Baggs whose genial temperament and kindly disposition has already gripped their hearts. He has found a good helpmeet in Miss Lorenzon of Garnish, Fortune Bay, who rendered Methodism great service in that somewhat remote and interesting village, where it was the writer's privilege to set the ball of modern Methodism a-rolling. We doubt not but the Rev. Samuel Baggs' ministerial life and work on the Newtown Circuit, will be abundantly owned of God. With such a band of willing workers there should open up a noble future to Newtown Circuit.

CHAPTER XXIII.

TRINITY, FOGO, CARMANVILLE, HORWOOD AND CHANGE ISLANDS.

*Trinity Circuit.*

No history of Bonavista Methodism could be perfect without some reference to Trinity, the second station for a Methodist preacher in Newfoundland. It was here that the Rev. George



Trinity Methodist Church.

Smith made his headquarters in 1796 and worked as far north as Greenspond. The first visit of a Methodist preacher was in 1780 when John Hoskins was asked to go there from Old Perlican. He

went but was poorly received. He could get no place to preach and doesn't appear to have used the outdoors for his service. But he sowed the seed for three days which was found fourteen years later by George Smith. When Hoskins went on board a ship to try to get a passage across the Bay he met a black reception. A sailor daubed his face with tar. Not satisfied the rest seized him and tarred him from head to foot. These were English sailors, not the men of Trinity! Thirteen years after Smith, came John Remington in 1809. He got Magistrate Bland and the Bonavista people on the way to requisition Dr. Coke for a missionary which succeeded. Mr. Remington left Trinity for England. The parting at midnight was like to that of Paul leaving Ephesus, remind-



REV. JOSEPH GAETZ

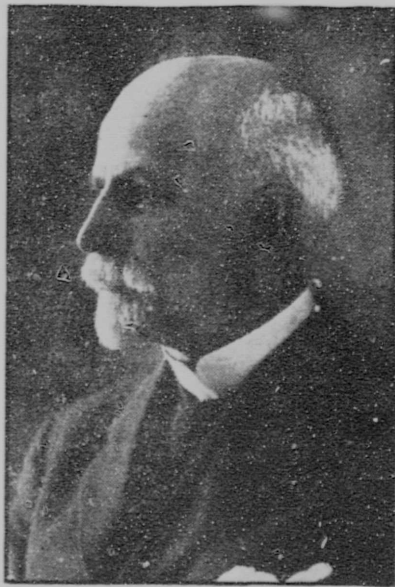
ing them that "they would see his face no more." Wilson says he sang:

"Then here's my heart and here's my hand,  
To meet you in that happy land,  
Where we shall part no more."

Methodism got on well in the early years of the 19th century. Men of such a sterling worth as William Kelson, Esq., and others gave great help by their influence. The best ministers Methodism ever had came to Trinity in their turn. Many a baby came to the

Methodist Parsonage that lived to add dignity and honor to the Methodist household.

Trinity had a succession of men as good as Methodism could afford. But families died out and families migrated and the cause weakened. The same men we have described. Rev. John Dixon got the present church built. The Rev. G. J. Bond, now Dr. Bond, saw the parsonage built. The late Rev. J. C. Sidey put a partition through the church and added a Sunday School. Rev. Isaac



REV. GEORGE J. BOND, B.A., LL.D.

French had the misfortune to see the parsonage burnt. Circumstances have not been propitious for the spread of our common cause but Trinity had been no worse for an aggressive Methodism.

But the Trinity Circuit still exists. The only thing is the complexion has changed at its old headquarters. It has more members to-day and raises more for ministerial support than it did in its palmy days, humanly speaking, when the minister's family was



at Trinity and most of the ministerial bill was paid from the Missionary Society. They paid their own minister last year in full and their missionary contribution is sufficient to pay half the salary of another missionary. The strongest appointment is English Harbor, the home of the Bugdens and others. This is the birthplace of the popular pastor of Wesley Church, St. John's, the Rev. Wilbert B. Bugden, B.A.

Dr. Philip Tocque and the Rev. George Ellidge of Elliston and



REV. WILBERT B. BUGDEN, B.A.

Bonavista, walked there to attend the first missionary meeting ever held in English Harbor, some seventy years ago. It was nearly twenty years ago, when in company with the late Samuel Snowden, we attended the missionary meeting at English Harbor. By this old custom of being delegate to the Annual Missionary Meetings, we have come to know many places and many people. Two outstanding features of that visit are the bass viol

which led the singing and the kindly greeting and entertainment at the home of the father of the Rev. Mr. Bugden. The Bugdens, Batsones, Ivanys and others of English Harbor are sterling members and lovers of our cause.

If Methodism on this old station is seemingly decadent in its original headquarters, it is pretty vigorous in its outlying appointments. Men may come and go and the spiritual geography of a circuit may vary, but God's work goes on for ever. The Rev. Uriah Laite, a young and promising probationer, is greatly beloved by his people and is doing a splendid work for us on this second oldest Methodist station.

#### *Fogo Circuit.*

As Methodism moved northward, Fogo came within the scope of its influence. Like Trinity it was not the most congenial soil for the Methodist preacher. Often the circuit boundaries were changed. But the servants of God laboured on and often they sympathized with the penitent tear and rejoiced with new born souls. How could it be otherwise when such men as the Rev. Thomas Fox, Jeremiah Embree, T. Whitfield Atkinson and other equally earnest souls laboured for the advancement of God's Kingdom in this northern region.

We remember the strong men of Fogo a quarter of a century ago. They didn't always see eye to eye in secular and commercial affairs but whoever dared to touch Methodism, touched "the apple of their eye." There was the late Robert Scott, with integrity of spirit as firm as the old Scotch granite. There was T. C. Duder, Esq., of the firm of Edwin Duder, later M.H.A., later Magistrate at Bonne Bay. None could read a sermon better in the pulpit and particularly if it was one of Talmage's, and also the late Dr. Malcolm who died serving the people in all weathers, whose liberality knew no bounds. We shall not see his like again. There was John Lucas, Esq., H.M.C., always ready to oblige the minister, would rather be in the pulpit than in the pew. "Pa Lucas," for that was in Fortune Bay, in Fogo and elsewhere. Many will be the stars in his one and only name, served two generations ago in Grand Bank, the crown of his rejoicing. Thomas Lucas, his son, took up the

same business and was in harness when his father retired after a hard day's work. John Lucas, Esq. died at Bay Roberts.

And where would one find a better place to spend a happy evening than at the residence of John Hodge, Esq., a well read, congenial and refined Englishman. He knows what Britain's struggle has meant to his household. We could speak of the Linfields, Cooks and others who have helped our cause in Fogo.

*Barred Islands and Joe Ball's Arm* have for many years been the second appointment. The names of Freake, Decker, Godden and others are well known to God's servants who have come and gone for their term of service at Fogo. They have well learnt the text "Know them that are over you in the Lord and esteem them highly in love for their works sake."

*Seldom* was for years a separate mission, but it had only severed relations and has returned to its first love, to help Fogo and "to strengthen the things that remain." They have a splendid House for the Lord, which is the admiration of our people all over the country who call as they come and go to do business in those northern regions. Credit is largely due to the Rev. James Holmes who directed the work and helped the people in their enterprize. Methodism will rise again on this united circuit. Messrs. Perry (a name that has travelled far for its liberality); Scott, Holmes, Hoddinott, Penny and others of the Seldom section, will never let the old cause die. With 149 families on the mission and a birth rate four times in excess of its mortality rate, Fogo mission must again take heart and rise in a few years. Men see not very often the bright light in the cloud. Fogo is going onward and upward.

#### *Carmanville Circuit.*

Western Arm was the original name of this interesting community. It is another place indirectly colonized from Bonavista, in great measure. John Hicks of Rolling Cove, Bonavista, went to Dotting Cove, Musgrave Harbor, with his large family. His sons were George, Joan, Philip, James, Samson and Israel. Not well satisfied he picked up again in due course and went to Western Arm, now Carmanville. They parcelled out the land on practical principles. James took the upper portion. John was apportioned

the next section, Philip came next and Samson the lower part of the shore. Israel came in between Samson and John, and George was the lower man of the harbor. This information was given me by Mr. Hugh Hicks of Rolling Cove, Bonavista. Could anything be more unique and does it not almost put Abraham's and Lot's land arrangements to shame. The community grew as the Tulks, Goodyears, Chalks and others came in in due course.

Carmanville (North and South) Noggin Cove, Fredericton, Long Point, Gander Bay and Victoria Cove must, we should judge, supply facilities to tax the energies of the average man. There are now 117 members, and 116 Methodist families. With a loyal band of lay-workers, we have here a field from which we should hope good in the future. Captain Hicks is serving in the Royal Nfld. Regiment.

#### *Horwood Mission.*

This mission is only in its infancy. It is on its second year. Both its appointments were on my station when serving Herring Neck. Horwood was then Dog Bay. It was then the day of small things. I endured hardship to reach those appointments. Once when travelling on the ice with Jonathan Elliott, since drowned crossing the same run, under similar conditions. It was a hard walk through the woods from Beaver Cove to Dog Bay. We tried to get a school house in these places, but was removed from Herring Neck before the usual time and didn't complete them. I shall never forget the kindness of the Elliotts at Beaver Cove and Mrs. Troke and the Hodders at Horwood. Mrs. Troke, an elect lady at Horwood was "one of the excellent of the earth." With her husband she had made her home in Horwood, having removed from Change Islands. It was a great blessing for those few sheep in the wilderness. I never knew a woman pray with such unction. She led the Sunday services for many years. We marvel when we look at the development of this mission. Its first year they raised \$220.00 for the minister, \$684.00 for all purposes.

We remember in our day, about 1892, that there was one solitary stone in a little lonely graveyard. It had been there very many years and its record found its place in my journal. Since

then we have found out more about it. It was a moralist who wrote that inscription. The stone was a good preacher to all who passed by and read and paused. They are the words of Simon Wastill:

“Like to the damask rose you see,  
 Or like the blossom on the tree,  
 Or like the dainty flower of May,  
 Or like the morning of the day,  
 Or like the sun or like the shade,  
 Or like the gourd which Jonah had,  
 E'en such is man; whose thread is spun,  
 Drawn out and cut and so 'tis done.  
 The rose withers, the blossom blasteth,  
 The flower fades, the morning hasteth,  
 The sun sets, the shadow flies,  
 The gourd consumes and man he dies.”

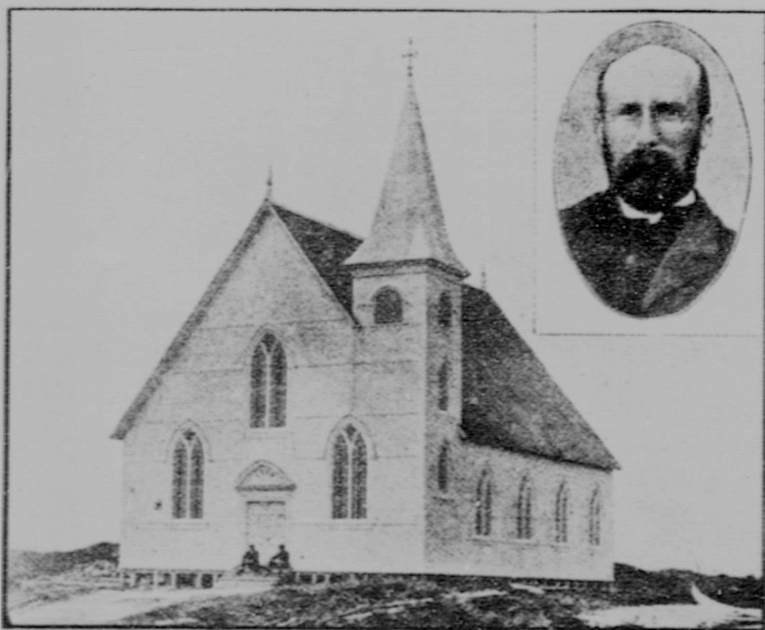
*Change Islands Circuit.*

We have come to the last place in the Bonavista District. We began to do Bonavista, but we travelled farther than we thought. A year ago Change Islands was added to the Bonavista District. This station has been knocked about unmercifully, but it remains ever the survival of the fittest. It was for a short time the head of a mission over forty years ago, with Edgar Taylor in charge, and it is the head of a mission again. It was in the Bonavista District before it was divided, went to Twillingate and it is now in the Bonavista District again. We hope it will go out no more. It was put back to Fogo. It was again transferred to Herring Neck, and there remained for many years, paying often three-fourths of the assessment, and sending a schooner load of fire-wood, and getting about one-third of the minister's services; and never complaining. They are the noblest people I have known in the whole Colony. Now caring for Horwood and Beaver Cove and then willing, without a murmur, to give up her foster children to take over Indian Islands in their stead.

I had several narrow escapes in reaching Change Islands. One getting over the hummocks of ice from Duck Rock to Northern Change Islands. Shortly after reaching land the wind veered and the ice went off to sea. A crowd of men came seeking me early on

Sunday morning. They had to go by way of Cape Farewell. They reached there just before we came out of morning service. It took them most of the day to reach home and report the safety of the pastor. At that time I felt my own importance.

When attached to Herring Neck they were visited by Eland, Edlynean, Dunn, Bramfitt, Rex, Lench, then Change Islands began to talk new church. Akroyd Stoney brought the projected scheme into practical shape. William Harris, I think, began to



Change Islands Methodist Church.

build. Albert A. Holmes saw the splendid church completed and opened for divine worship.

Some time after they began to move in the direction of a parsonage. Then they thought their labours would end, once they could anchor the minister at Change Islands. They have secured their objective. Some worthy married brethren have occupied it.

C. W. Bryant, whose father's remains, a Methodist minister, repose in God's acre at Old Perlican. H. G. Coppin who had his trials among a sympathetic people. Both his wife and child died at the parsonage. Arminius Young and Leofric E. G. Davies enjoyed their terms in that secluded spot and now last but not least, my genial friend, John A. Wilkinson, is making a successful ministry among this worthy people.

The servants of God have never lacked sympathetic regard while labouring with this flock. We shall never forget the kindness received at the home of the late James Waterman, Esq., North End. It was a real "Chapel of Ease" after exposure in boat or travelling on ice. He was a true born Englishman and took the best English illustrative papers and it was a treat, to be appreciated, to get access to these periodicals. Mrs. Waterman was the soul of kindness. She was church organist. And that she could do it, goes without saying, when it is known that she was daughter of the late John Haddon, Esq., ex-Inspector of Protestant Schools. Nor could hardly any weather keep her back from her church duties. And how shall I speak of the welcome accorded at the Methodist and church end of the Island and the home whose open doors welcomed the ministers for many years after the Taylors grew old, the earlier harbor of rest. There was always the most genial welcome and most splendid entertainment. Since we got a family of our own we have wondered how Mrs. Roberts could do it. We shall feel everlastingly grateful for kindnesses received in the long ago at the home of Solomon Roberts, Esq., J.P. He took his turn as lay reader with Father Taylor and his son who trod in his father's footsteps. It mattered not if we were six or eight weeks between the fast and loose seasons, the services always went on with clock-work regularity. We knew that Father Taylor, Solomon Roberts and Mrs. Waterman would keep the machinery in motion. We never enjoyed the work on any circuit better, and if life was not passing so rapidly and the situation so far northward, we would heartily welcome the chance to live with them again.

The circuit will be alright in the hands of John A. Wilkinson. Change Island Circuit has 125 families. The average for each family is \$4.50 for ministerial support. They give \$2.00 for mis-

sions. Last year they raised \$1,500 for all purposes. With as many more families they would be easily self supporting.

And now we have travelled through the whole district from Dan to Beersheba. Let us review the work of God. The District has a membership of 2,693 with 2,959 families. Last year it contributed for Missions 2,648. It gave \$9,197 for ministerial support, and for all purposes \$31,705. Some have honored the Lord with their substance, and others by pondering these details may do better in the future. Hear the teaching of holy writ:

“The liberal soul shall be made fat,  
There is that giveth and yet receiveth.”



## CHAPTER XXIV.

## A REVIEW AND A PARTING WORD.

We have endeavoured to take our readers back to the beginning of Methodism in Bonavista, with a review of the growth and development of the work of God on the old Bonavista Circuit, as it included the numerous appointments in Trinity and Bonavista Bays. "Saw ye not the cloud arise, little as a human hand." Though apparently insignificant in 1794, yet ever widening in the scope of its influence and power until Elliston, Catalina, Newman's Cove, Greenspond and the coves and creeks of the mainland and the adjacent islands received showers of blessing. So mightily grew the word of God and prevailed, until in the settlements where less than a century and a quarter ago, every Protestant was of the Church of England persuasion, there are now to be found more than eleven thousand Methodist adherents.

Nor did the coming of the Methodist missionary work havoc to any other section of the Christian church, but on the other hand, set influences in motion in the quickening of the flame of evangelical Christianity and vital godliness. The great Dr. Chalmers, not a Methodist, described Methodism as "a poker to stir up other churches."

Contemporary with Methodism the Church of England has maintained a splendid following, while the Salvation Army has found an ample sphere of usefulness. The Church of Rome has also shepherded its flock during all these years, and there has been for the most part perfect harmony and no discordant note in the ecclesiastical quartette. While there has existed convergent views with regard to theological points of dogma, they have been of the head rather than the heart. Few towns of the old Colony have

been marked by greater harmony and good feeling. If such did exist there is a great cure for bigotry in the words of Jehu to Jehonadab: "Is thy heart right as my heart is with thy heart? Then give me thy hand!"

In conclusion we will make some observations concerning the advancement along the lines of numerical, spiritual and financial increase during the past fifty years.

Fifty years ago there were three ministers operating where there are now ten circuits. Then there were 437 members, and now there are 2,126. Forty-six years ago there were few Sunday Schools. To-day there are 40 Sunday Schools and over 4,000 officers and teachers. Less than fifty years ago the appreciation of the missionary cause on the same territory under three ministers, brought \$288.64. This year the Missionary Collections amounted to \$2,000.00.

For ministerial support the sum of \$7,000 was raised on the same places where fifty years ago they could not raise the salary for two ministers. For all purposes the splendid sum of about \$24,000 was raised in 1918. Of that amount Bonavista contributed over \$7,000. The Methodist Church does not exist as a money making machine or financial agency, but the spiritual thermometer can be very truly gauged by the financial liberality of its people. "Them that honor me I will honor." "It is more blessed to give than to receive." Spiritual blessings are usually commensurate with the manifested liberality of the people. Hear Jehovah speaking:—"Bring ye all the tithes into the store house, that there may be meat in my house, and try me now herewith; and see if I will not open the windows of heaven and pour you out a blessing there shall scarce be room enough to receive it."

Bonavista has had three places of worship, but they served their generation and are gone.

For many years the people have realized the need of a church that would do credit to our Methodism, with all accommodations to meet the requirements of the people. At the time of writing such a church is in course of erection. The architect who has prepared and submitted the plans is the pastor's son, Mr. Charles H. Lench, Master of Architecture, of Harvard University, U.S.A. A Meth-

odist townsman, Mr. Ronald Strathie, is superintending the work, and we are fortunate in having such a skilful artizan in our congregation. There will be the addition of large rooms for Sunday School purposes, with vestries for minister, choir, committees and other needs of the congregation. It will be 120 ft. by 65 ft. Seating capacity for 1600 or more. Galleries all round &c. It is a gigantic undertaking, but a work which if carried to a successful issue will work out the redemption of Methodism in Bonavista. It may be that the parents who have not attended church for years, because as they reasoned, they had no family pew, may never take up the habit of church-going, but surely they are not going to stand in the way of their children. "Instead of the fathers shall rise up the children." The hope of the future is the great host of children coming into the community from year to year. These must be provided with a church home. They must be trained for God and the responsibility is as much upon the parents as upon the church. As the children were the hope of ancient Israel so are the children the hope of Bonavista and the same prayer should go up regarding them. "That our sons may be as plants grown up in their youth, and our daughters as corner stones fashioned after the similitude of a palace." So Bonavista Methodists have seized upon the true situation, and will build a place of worship that will be the dispensary of the teachings of our Lord Jesus Christ and his apostles, as set forth in the Old and New Testaments, and more particularly emphasized for the people called Methodists in the doctrines of the Methodist Church, contained in the twenty-five Articles of Religion, and those taught by the Rev. John Wesley, M.A., in his Notes on the New Testament, and in the first fifty-two sermons of the first series of his sermons published during his life-time.

Let us all work harmoniously together for the accomplishment of so great and worthy an object.

The Methodist Church of Bonavista has a great work ahead of it. The hope of the future is its young life. A genuine work of grace among our young people would be fraught with glorious possibilities for the future. Some of our noble boys went to fight for our King and Country and for all that we hold sacred. Some may never return, but many others will, and we trust will make

better citizens as the result of their varied experiences. It will be a happy day when peace is permanently settled and we welcome our lads home again. Meanwhile let us leave them in His keeping. They have contended for a noble cause and God's blessing has surely attended them.

The need of to-day is a spirit of unity and co-operation. How shall we bring it about? The cure for all our ills is a revival of pure and undefiled religion. You have witnessed many seasons of revival glory in days gone by and "the arm of the Lord is not shortened that it cannot save, neither is His ear heavy, that it cannot hear." Shall not our faith remove these obstacles of unbelief? "Who art thou O great mountain, before Zerubbabel thou shalt become a plain?" Let us get together and march shoulder to shoulder. "Like a mighty army moves the church of God."

What have we to fear? Do some pessimistic grumblers tell us that Methodism has outlived its usefulness? Why are the Methodists of America building from three to five churches for every day in the year? Hear the tramp of the great Methodist army 35,000,000 strong! Shall the church that in point of numbers has nailed its colors to the mast, as the largest Protestant body throughout Christendom, be found wanting and forget wherein her great strength lieth? For the next generation Methodism will be upon her trial, but she will by God's grace survive the test. She has only to pay good heed to her doctrine, her experience, her practice and her discipline. She may have to slightly change her tactics here and there to meet ever changing conditions, but it will be a sorry day for her when she forgets her great and essential mission: "to save souls and to spread scriptural holiness throughout the land." The founder of Methodism would have been circumscribed by a geographical boundary, could the Archbishop of Canterbury have had his way, but John Wesley declared "the world is my parish." In a far greater sense is the world the parish of Methodism to-day since its missionary propaganda is co-extensive with the universe. The great soul of our founder could not be confined to the narrow limits of a few square miles in and around Epworth, the Lincolnshire village.

Methodism has come to Bonavista to stay. It has borne the

test for a century and a quarter. The church that does not teach people how to live, and above all how to die, misses its great objective. The universal judgment is the testimony that "Our people die well." This is the highest eulogy of any church.

Archdeacon Wilson, as mentioned already, incorporated this doctrine in a single sentence:—"The church of our death beds will be the church of the future." True, my venerable friend, death is certainly the wholesale leveller of all narrow church distinctions. Meanwhile we are sailing o'er life's ocean, and although the chart and compass are of little practical utility, when the vessel back from her trip, is safely anchored, yet they were of inestimable value while the voyage lasted.

Ships of every imaginable shape and rig are carrying their precious cargoes from shore to shore, and we never wrangle about the various economic commodities of life and how they reached us. Shall we spend our life quarrelling about the old ship Christianity which has safely conducted millions of eternity bound voyagers to the heavenly shore in safety? Of the model and rig of other churches of Jesus Christ we need not concern ourselves. Religious toleration is gradually ruling out religious narrow-mindedness and bigotry.

The Methodist ship suits Methodist people well and in the hands of the great Pilot and Captain of our salvation, she has been instrumental in bringing millions of tempest tossed souls to their desired haven.

Reader, my imperfect task is accomplished. The effort is full of defects. Many names of godly people have been left out of this story, worthy of honorable mention. Had my life been spent in Bonavista I might have accomplished my project more perfectly. I own the defects of my feeble effort. Many may be looking for the names of worthy ancestors and not find them. The reader will appreciate how large a volume would be necessary to include them all. At the same time we have not willingly overlooked anyone. Where we have failed Jehovah steps in and "The Lord hath sworn by the excellency of Jacob I will never forget any of your works." We have done our best and feel satisfied that our feeble

effort will bring a degree of pleasure to the descendants of a worthy and honorable ancestry.

Methodism has given the most tangible proofs of the reasonableness of her advent to Bonavista. She responded to repeated calls from the people left in the wilderness without a shepherd. Her pastors have been regularly appointed from year to year and if you would see the results of their labors, look around you. The great judge of every human endeavour has said, "By their fruits ye shall know them." No better proofs or credentials does any church require, no matter what her human name may be, than those set forth by the prophet Isaiah in the evidences and characteristics of the true church of the living God.

"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." —Is. 55:13.

May these splendid qualities be never lacking in Bonavista Methodism.

THE END.