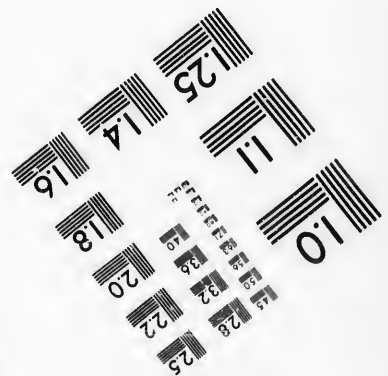
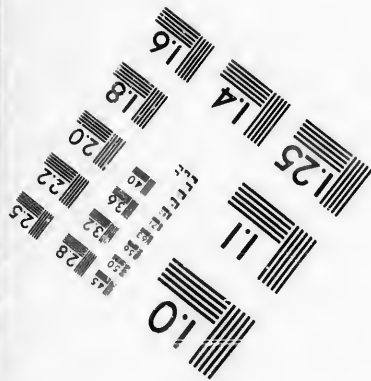
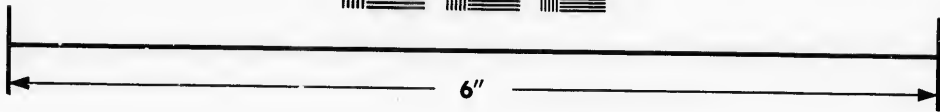
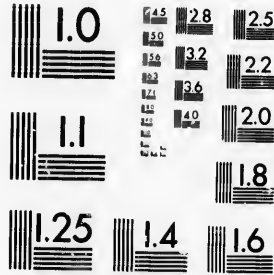


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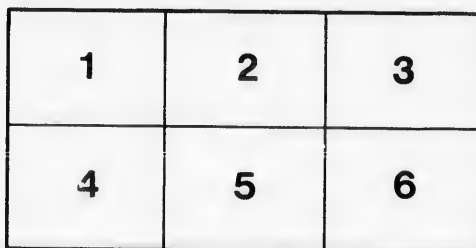
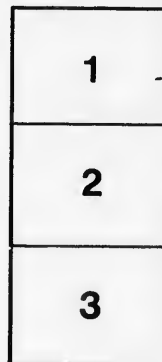
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SOWING TIME  
ON THE  
RUGGED SHORES OF NEWFOUNDLAND.

BY THE LATE  
REV. J. G. MOUNTAIN,  
PRINCIPAL OF THE THEOLOGICAL COLLEGE AT ST. JOHN'S,  
AND SOME TIME MISSIONARY IN FORTUNE BAY.

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With a Memoir of the Author.

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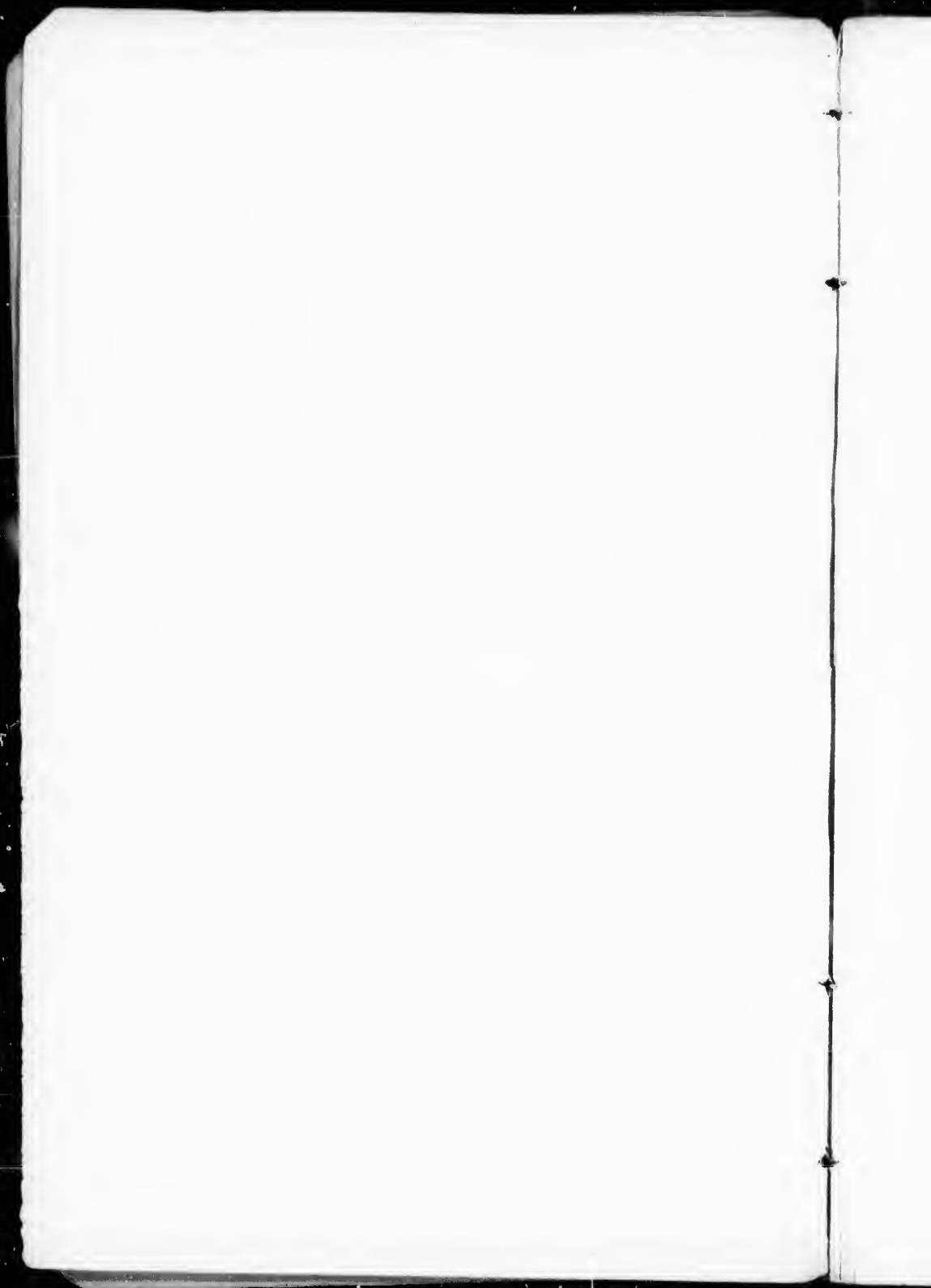
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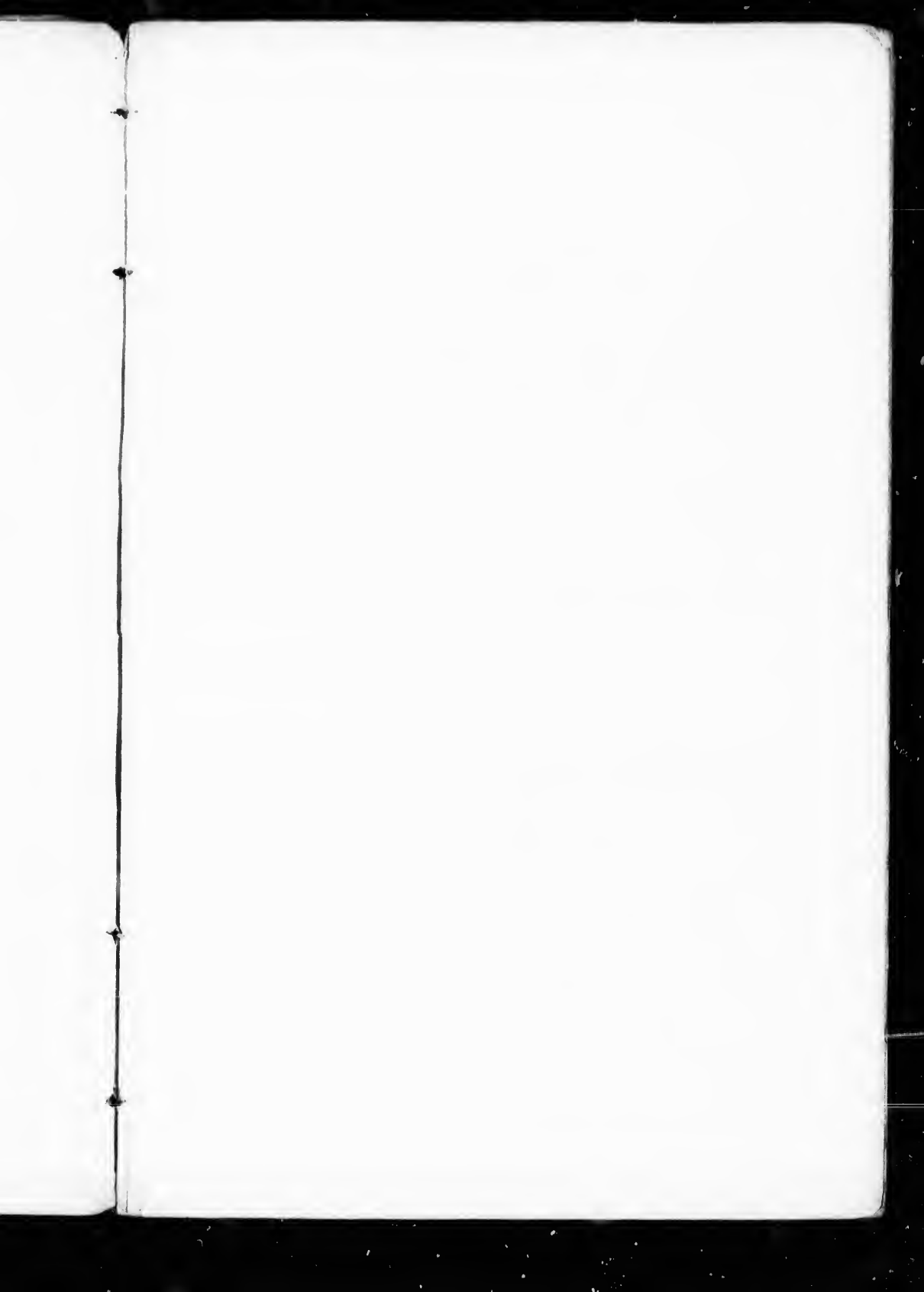
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Church in the Colonies.

No. XXXV.

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# M E M O I R

OF THE REVEREND

JACOB GEORGE MOUNTAIN.

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THE author of the accompanying record of "A Sowing Time on the rugged Shores of Newfoundland" died in October 1856, at St. John's, Newfoundland, in his thirty-eighth year. The cause of his death was a fever, caught in his constant visiting in infected houses,—the same fever which, some months before, took from us Archdeacon Bridge,\* in the midst of all his earnest labours. But it is believed that previous toil and anxiety, caused by the sudden pressure of over-much and arduous work falling upon him on Archdeacon Bridge's death, had wasted Jacob Mountain's strength, and rendered him unable to meet an attack which might not otherwise have proved fatal. He will never be forgotten by those to whom he was known in England, as he will

\* See Annual Report of the *Society for the Propagation of the Gospel* for 1856, page lx.

surely live long in the affections of his people in Newfoundland. One of the truest, tenderest, most loving hearts—he exhibited, throughout his brief Missionary career, an unsparing self-devotion, single-mindedness, and earnestness of purpose, which we can ill afford to lose.

He was the third son of the Rev. J. H. Brooke Mountain, D.D., Rector of Blunham, Bedfordshire, grandson of the first, and nephew of the present Bishop of Quebec. He was born October 14, 1818.

Educated at Eton,—where he won the Newcastle medal, a high distinction in that great school,—he went from thence, in 1838, as a Postmaster to Merton College, Oxford. He there obtained a second class in Classics. Shortly afterwards he returned to Eton, as a private tutor to Mr. Foljambe, of Osberton, and gave himself to his charge with all his deep earnestness; but his heart was set upon the ministry. He was offered a mastership at Eton, a post of honour and great responsibility, scarcely ever offered to any but a Fellow of King's College, Cambridge; but he still held firm to the purpose with which he had been inspired. Having been ordained Deacon, he became assistant Curate of Clewer, a parish in the immediate neighbourhood of Eton; and to his work there he gave all the time that could be spared from the care of his pupil. Keenly alive to the pleasure of society, and much loved, he now wholly withdrew himself from it, that he might be more entirely devoted to his Master's service, and anxiously waited till the time came when his pupil would leave school, to

give himself up undividedly to the ministry of souls. His first intention, as soon as he was free to choose, was to find work in some neglected and thickly-peopled corner of England ; but no such opening occurring to him, his thoughts were turned to the Colonial Church. Natural desires would have led him to join his uncle, the Bishop of Quebec ; but his purpose was to seek the hardest work and most destitute spot that might be open to him.

It happened that a very touching appeal of the Bishop of Newfoundland, speaking of the extremely destitute spiritual condition of some portions of the island, which appeared in the daily papers, came to his knowledge, and instantly determined his course. He sought out the Bishop of Newfoundland, then in England, and offered to accompany him on his return. He sailed in April, 1847. His ability and learning as a scholar would have made him valuable for work at the Missionary College in St. John's, then much needing such help, and the Bishop pressed the charge upon him ; but his heart was true to its treasured desire for the direct cure of souls, and he yearned for some hard and secluded sphere among the poor. Accordingly, he was sent to Harbour Briton, in Fortune Bay, as its first resident Missionary, and there laboured, never leaving his post, for seven years ; Harbour Briton being the centre of his Mission, and the different settlements along 200 miles of coast being included under his charge. What he endured during those seven years' service along that bare and rugged coast, while ministering

to those untaught fishermen,—sharing, during his constant journeyings, their manner of life, their homes, and their meals, able to move from spot to spot only as they moved, in boats, often at much hazard, and in great inclemencies of weather, never wholly getting over the sea-sickness, with no single companion of his own kind, during those long, severe winters,—none can tell but they who have experienced what it is to be alone in bleak and desolate scenes, far from home and all companionship of mind, with nothing for the heart to love, save only what the inward life can sustain, and with the special spiritual anxieties which a pastor's heart alone can know. He had many sore struggles, causing him often to ask for the prayers of his friends in England. Occasionally the Bishop, coasting along in his Church-ship, would put in at the settlement where he was. Those necessarily rare visits were the only change, and they were felt to be seasons of a very blessed communion, and objects of long and anxious anticipation, leaving a blessing behind them. It is touching to read in his letters, written at that period, the records of his inner life,—tokens of the unseen strength which was upholding him, which he was then practically learning, and exhibiting in his course. The following is a short sample: "I hold," he thus writes, "that the soft and epicurean doctrine of the present day, of sparing the body, is utterly contrary to the Gospel, and productive of the most dangerous practical errors, the mother of heresies, the daughter of self-deceit and



sloth, the handmaid to self-indulgence, the door to secret unbelief, and virtual denial of the Cross of Christ; and that there is no ground whatever in Holy Scripture for believing that the trials and chastisements which are inflicted from above are quite sufficient, without adding our own; else there could be no meaning in St. Paul's 'watchings and fastings,' in addition to his 'hunger and thirst,' and 'weariness and painfulness.' The former are manifestly voluntary, the latter involuntary; or, again, what need of 'self-revenge,' and 'indignation against themselves,' for the Corinthians? And if those under the law could and must express such bitter grief as David in the Psalms, if truly penitent, what ought a Christian's grief to be, who must, in some sense, if Holy Scripture be true, have sinned against the Holy Ghost, and defiled the temple of God, whose 'temple ye are?' And then he adds, correcting a possible misapprehension as to such mortifications: "not, of course, as having any merit in themselves, what has? neither faith, nor works, nor fasting, nor feasting, nor weeping, nor rejoicing; all must be done in, and for, and by Christ. Would that this were as easy to act upon as to write!"

One who intimately knew him speaks thus generally of his character:—"He has great ability and power of application, and a keen relish for classical studies and intellectual intercourse, especially excelling in Latin composition and verse; but, from the time of his determination to devote himself to the work of the ministry, all was made subservient to

the study of divinity ; and he became an able theologian, especially well-versed in the study of the Fathers, St. Augustine, St. Bernard, and others. In the composition of his sermons he took especial care, spending several hours in reading and prayer, to prepare himself for writing. He never allowed anything to interfere with his regular and frequent devotional reading, and self-examination, and his special delight was in every opportunity of celebrating the Holy Communion. His temper was naturally ardent, but so disciplined by the Cross, that he seemed all gentleness and love ; and his influence over all with whom he had any intercourse was most remarkable : its secret lay in his single-minded devotion and earnest reality. It was felt even under the most unlikely circumstances. The chaplain of a Government war steamer, in which he was once passing from one part of his mission into another, told me he never could forget how not even the bustle and movements on ship-board were allowed to interrupt his studies, or that care of souls which seemed his one purpose of life. One day, when they were together, some bad language reached them from some of the men. "Do you not remonstrate with them?" said Mr. Mountain. "It would be of no use, while they are all together, and excited." To which he replied : "A word in season, how good is it!" And with the chaplain's consent he spoke to the men ; and then, and frequently afterwards, when he addressed them, they always received him with respect and marked

attention, even those of them whom the chaplain thought would scoff at any rebuke or advice. He added, "that this puzzled him at first, till it struck him that it was Mr. Mountain's evident reality and earnestness, that procured for him such ready respect and attention."

The writer of this brief Memoir, who knew and loved him well, may add, that what always struck him as the most beautiful trait of character in his friend, was the keen humility which seemed instantly to reprove and melt the still faint, occasional risings of what must once have been a lofty and fiery temperament, and to subdue which must have caused him long and painful struggles.

It seems necessary to account for the publication of the following brief record of the Harbour Briton Mission, entitled "A Sowing Time on the rugged Shores of Newfoundland." It was written by Mr. Mountain himself, some months before his death, under the following circumstances. During his ministry at Clewer, and his life at Eton, he had won the hearts of many. They were knit more closely to him than ever when he gave himself to a Missionary's life, under circumstances so very trying and arduous. They did what they could to aid him in his work; and a special fund was kept up during his seven years' Mission at Harbour Briton; which, together with the aid that he received from the *Society for the Propagation of the Gospel*, enabled him to carry out the objects that he had at heart. When he left the Mission, he was requested to draw up some account

of the scene in which his lot had been cast, the character of the people, and the prospects to which he looked as the fruits of his labours. "The Sowing Time" was his reply to their request, and was intended only for the friends who had contributed to the fund. Circumstances delayed its being printed; and it is now thought well by the Society to give it a wider circulation than was originally contemplated.

On leaving his Mission, he addressed some farewell words to the flock which he had gathered in on those rugged shores at their many scattered settlements; and some of these farewell words may show what was the manner of his preaching, and what were the appeals which he could utter before his people, as he contrasts their past with their present state. He could now appeal, not merely to their own changed state, but also to the change which had been going on in the aspect of the Church around them. Having gone forth alone, gradually other Missionary clergy and some schoolmasters had been drawn near to him, and were now at work at different posts, within the range of what had once been spiritually "desert." Some of these he had himself assisted to prepare for Holy Orders during the long winter evenings, when the frost kept him bound at his Mission-house; and they now remain behind him, to continue the witness which his labours and his teaching first brought home to the hearts of many of our people who were once scattered abroad, "as sheep that have no shepherd."

The following extract is taken from his letter to his flock :—

“ When I first came amongst you, with the exception of some of those who had lived in England, there was very little knowledge of the nature of Christ's Church, or the office of His ministers, though there was, in many instances, real religious feeling, and consequently the soil was ready to receive the truth as it is in Jesus. But the means which He has appointed for uniting the lost race to Himself, by His Church on earth, and of communicating Himself to the children of men, by the weak elements in the sacraments, and earthen vessels in the ministry, were almost entirely unknown and unappreciated by the great majority. In most places the minister of God was regarded rather as one who, *being able to read*, was *therefore* fit to instruct the children, to explain a chapter, or say prayers, to perform the office of baptism or marriage; and, having seen a little more of the world than yourselves, was able to explain other matters which were beyond your own comprehension; but as to his being invested with any sacredness of character or office, as a steward of the mysteries of God, and an ambassador for Christ, coming in His name and by His power committed unto him, able and ready to reprove, to rebuke, to exhort with all authority, to unloose in His name the heavy bands of sin, and by the life-giving power of the sacraments to unite the sons of men to the Son of God, becoming, by His ordinance and appointment, the *instrument* whereby, as *He* partook of their nature, they are to partake of *His*; all this was, indeed, far above, out of sight. The highest view that was in general attained of our character and commission was, that we were, it was scarcely known why, in some way the *proper* persons to perform sacred ordinances; that it was ‘better-like’ that such things should be done by those who came for the purpose, and whose business it was, than by any ‘common man.’ Still this idea arose rather from the persuasion that we had more *learning* than others, than from any belief in the sacred character of our *office*. Not unfrequently, when I have remonstrated at the reckless way in which parents

would still procure their children to be baptized by the first comer, or with young persons for suffering themselves to be 'coupled together' in their own houses by similar hands, I have received the reply, 'Why, Sir, he was *such* a good scholar; he could read almost as well as a parson.' Even those who felt that we are set apart for those services, generally supposed (and, I fear, still suppose, in many cases) that we are Government emissaries or agents, and derive our authority and commission from the civil power; and this capital error involves another scarcely less injurious in its consequences, which is, that we are paid by Government. This gives rise to a belief that it is unreasonable for us to ask, and unnecessary for you to attempt, any serious effort towards maintaining your own church; and thus all self-denying exertions on this behalf are prevented, the privileges of the Church are undervalued, and the ministers of God lightly esteemed, in proportion as they are supposed to be at your command, and their services yours by *right*—not by right of conscience, love, and duty on our part, which would make us freely yield ourselves your servants for Jesus' sake, but by the right of our being the paid agents of the civil power, to which we shall have to answer if we fail in our duty. I fear these notions are still not uncommon among you; yet some there are who have learnt (and a few knew before) 'Whose we are, and whom we serve.'

"The ministers of God can do you little good till you come to know that we receive our charter, commission, and authority, from Him, and from Him alone. He gave and He can take away; He sent us forth to teach, and He can recal us. Whatever we do, whether ministering, or teaching, or exhorting, or absolving, we do in His name. We are His representatives, just as an ambassador or governor is the representative of the Queen. You know that whosoever insults or disobeys any officer of the crown in the discharge of his duty, thereby insults or disobeys not merely that officer, but the crowned *head* whom he represents. The act of insolence or disobedience passes at once *on* from the representative to the person represented, from the inferior to the principal, and is truly regarded and punished as an offence against the

throne itself. In the same way (they are our Lord's own words), 'Whosoever despiseth you,' (speaking to his apostles, and in them to their successors to the end of the world, however unworthy they may be,) 'despiseth *Me*, and he that despiseth *Me*, despiseth Him that sent Me;' and 'He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.' 'He that despiseth,' saith an apostle, 'despiseth not *man*, but *God*.' And therefore the punishment of those who *disobey*, and the reward of those who *obey*, are so great. Against the one His ministers are 'to shake off the very dust of their feet as a testimony against them.' For the others, He that is faithful and true promises that even a 'cup of cold water, given to a disciple in the name of Christ, shall in no wise lose its reward.'

"Now that I am removed from you, I desire to remind you of the great debt of gratitude you owe to God, in having at length opened that great and effectual door to you, even his Son Jesus Christ, which had been so long, in a great measure, closed to you for want of some one to open it. Like the impotent man at the pool of Bethesda, you had no man to lead you down to the waters of repentance and the fountain of life; no minister of Christ to take you by the hand to bring you to Him by His blessed sacraments, and life-giving word, and holy ordinances. You were without a teaching priest and without a law, as sheep having no shepherd, 'every one doing that which is right in his own eyes.' There was no assembling yourselves together on the Lord's-day to join with his holy catholic Church throughout the world in offering the sacrifice of prayer and praise. Those among you who feared the Lord could but sit apart by themselves, praying to their Father which seeth in secret. They could meditate on His holy word; they could join in pious converse, or gather the children together to instruct them in the way of the Lord, but they were deprived of the blessing of *united* prayer; and those who served Him *not* used to wander away after the desire of their own hearts and their own eyes on that holy day. The children and young men

were allowed, unrestrained and unreprieved, to 'do their own ways,' and 'find their own pleasure,' and 'speak their own words,'—too often words of filthiness and foolish talking,—or the day of rest was turned into a day of labour on any slight pretext; and this precious memorial of the rest and freedom in paradise, which was lost in the first Adam, and we hope to regain in the second, was willingly, even greedily, bartered and given up to Satan for a mess of pottage or a thing of nought. And when that day was over, and each went forth, morning by morning, to his work, how many bowed the knee to the God and Father of all at their rising up, and asked our blessing or offered a single prayer to Him? Your own hearts will answer.

"And what was the consequence? Through the livelong summer day, through the wintry storm, on the tossing wave, on the shore, in the stage, and in the woods, that gracious God was hour by hour provoked, and His Holy Spirit grieved by uncontrolled tempers, and bitter, evil words, from Christians who were living without Christ in the world; and when the evening closed, a few hurried prayers were uttered, the body wearied with toil, the hands ready to hang down, and the eyes to close in sleep.

"And what is the state of things now? It is painful to reflect how little change has taken place, yet by God's mercy something *has* been done, not, by any means, chiefly through me, but by those faithful teachers and ministers whom God hath sent among you. Some of you know and love the Church; to more she has been a witness against sin, and thus her mission has been fulfilled; the Gospel has been preached, the sacraments and ordinances of Christ administered, your little ones have been taught, young men warned and instructed, the old exhorted and entreated. I feel sure that by many a bedside daily morning prayer is offered, and many a mouth that once delighted in cursing and lies now speaks words of truth and gentleness. In many places where, on the Lord's-day, the people were once as sheep without a shepherd, they have one to guide and lead them, or of themselves they gather together in Christ's name, and offer, in spirit and in truth, the sacrifice of righteousness.



“ Three times has your faithful Bishop, upon whom falls daily ‘ the care of all the churches,’ come to visit and to bless you. The first time there were but one or two ready for confirmation. You held him in all reputation, and received him ‘ even as your father in Christ Jesus;’ but you knew not the value of that holy ordinance. On the second and third visits, old and young flocked together for the manifold gifts of grace by the laying on of hands and prayer, having learnt to prize the privilege of walking in the old paths, and, by keeping steadfastly to the apostles’ doctrine and fellowship, of sharing the apostolic blessing.”

At the close of his letter he adds, in a short summary, the main substance of his teaching, that his doctrine conveyed in these condensed texts might the more easily dwell in their memories.

“ Let me, then, endeavour to sum up, in a few words, the substance of what has been mainly taught among you from the word of God, by myself and others, during the last seven years. I will put it in the form of rules, that you may more easily bear them in mind.

“ 1. There is none other name under heaven given unto man whereby thou mayest be saved, but only the name of our Lord Jesus Christ, and Him crucified.

“ 2. Therefore, if you would be Christ’s, you must not only crucify the flesh, with the affections and lusts,—for a life without mortification is a life without Christ, Rom. viii. 13,—but you must also deny yourselves *daily*, (your eyes in seeing, your ears in hearing, your tongue in talking,) and take up your cross; that is to say, bear patiently your daily trials.

“ 3. If you would come unto Christ, you must enter in by the way of His holy sacraments, which He Himself has commanded: ‘ Except one be born of water and of the Spirit, he cannot enter into the kingdom of God;’ and, ‘ Who eat the flesh of the Son of Man, and drink His blood, shall have no life in you.’

“ 4. Whatsoever hinders you from coming to Christ, *cut it*

off, or it will surely cast you into hell, 'into the fire that never shall be quenched; where the worm dieth not, and the fire is not quenched.' St. Mark ix. 43.

" 5. 'Without holiness no man shall see the Lord.' To this end pray without ceasing; keep His sabbaths; reverence His sanctuary, His priests and ministers; read, mark, learn, and inwardly digest His word (especially the holy Gospels, the Book of Psalms, Job, Proverbs, the Epistles of St. John, St. James, St. Peter, and St. Paul); follow and obey the counsel of them that are over you in the Lord.

" 6. Never be afraid or ashamed of being poor, but be greatly afraid and ashamed of being proud, or passionate, or envious, or covetous, in your poverty. This is most wretched of all, to suffer here, but not with Christ, and therefore not to reign with Him; to have the evil things of Lazarus now, yet to be tormented with Dives hereafter.

" 7. It is dishonest not to pay every man his due, much more not to pay the offerings of the Lord.

" 8. Follow not after vain teachers, who daub with untempered mortar. As long as you hold the catholic faith in a pure conscience, you are safe; but beware of being carried away by every wind of doctrine.

" 9. In all things put the kingdom of God *first*, or you will never enter therein. Whatsoever you do, remember the end, and you will never do amiss.

" 10. Remember that a morning without prayer is a morning lost, though you find a bag of gold.

" 11. When inclined to join in filthiness and foolish talking, remember the presence of God, and that it is written, 'Woe unto you that laugh now, for ye shall mourn and weep.'

" 12. Prayer, fasting, and alms are the weapons of the saints, by which, through Christ, they drive out Satan; oaths, drinking, and surfeiting, are those by which the Evil One goads on sinners to destruction.

" 13. Make not too much of thy son, lest he bring thee to heaviness; and let him not learn sin at thy mouth, lest he curse thee hereafter.

" 14. 'He that forsaketh his father is as a blasphemer, and he that angereth his mother is cursed of God; whoso honoureth

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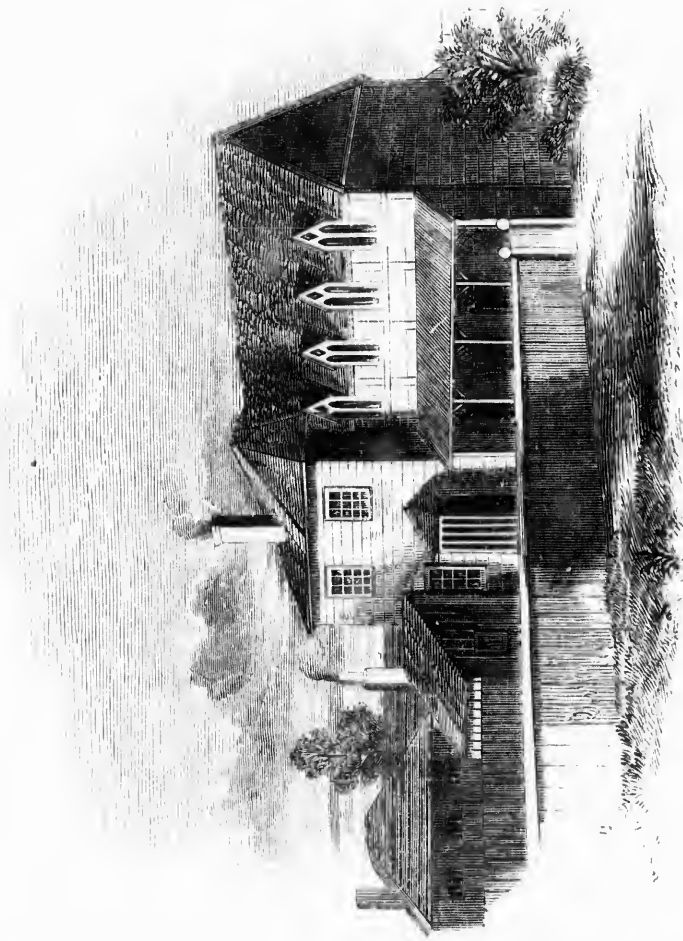
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his father shall have joy of his own children, and when he maketh his prayer, he shall be heard.' 'My son, help thy father in his age, and grieve him not as long as he liveth; in the day of thine affliction it shall be remembered, thy sins also shall melt away as the ice in the fair warm weather.' Ecclus. iii. 16.

" 15. 'Grudge not one against another.' St. James v. 9. 'The end of the commandment is love out of a pure heart, and good conscience, and faith unfeigned.' 1 Tim. i. 5. See also 1 John iv.

" The time would fail me were I to take more out of this treasury of God; may He bring all things to your remembrance, and teach you to observe and do them! Be of one mind; live in peace; and may the God of peace sanctify you wholly. And I pray God your whole body, soul, and spirit, be preserved blameless unto the coming of the Lord Jesus Christ.

" Your attached pastor and

" Faithful servant for His sake,

" JACOB G. MOUNTAIN.

After his seven years' service at Harbour Briton, the Mission being now formed, and sufficiently provided for, at the Bishop's express desire he came to St. John's, to take the Principal's office at the Missionary College. This was the centre of the Bishop's hopes for providing the future ministry in the island, and it was now without a head. With the charge of the college he had also a cure of souls at two of the out-harbours adjacent to St. John's.

In July, 1854, Jacob Mountain came to England for a few months, and married one whom he had known in early life, and who shared his labours for the short time they were destined to live together. On the death of Archdeacon Bridge, while still retaining the charge of the college, he was

made the chief minister of the parish and cathedral church of St. John's, with the good-will and entire approval of the clergy and parishioners ; and thus succeeded to the chief offices in the Diocese under the Bishop.

On St. Matthew's-day, 1856, seven months after the death of the Archdeacon, Jacob Mountain sickened of the fever. St. Matthew's-day fell on a Sunday. On the morning of that day he catechised at great length in both schools, and then ministered at the Holy Communion in the Cathedral. It was the last public service in which he participated on earth. It had been his special joy at those times to see those gathered in whom he had been seeking during the week-time. The number of communicants at the Cathedral were just doubled since he had come to St. John's.

He was to have preached in the Cathedral at the evening service in aid of some charity, but he was too ill to be there. Next day it became known that the fever had fallen upon him. The kindness of the people, offering all possible aid, and calling continually to inquire, was very touching, and told as much for their own tender care for their minister as for his worth. All through Monday he continued very ill.

A valued servant was lying dangerously ill in his house. On Saturday he had convulsions, and was expected to die any hour. He died on Monday night ; and just before his death Jacob Mountain had strength sufficient to stagger to his room, and commended his departing soul to God.

There were hopes of his recovery for a few days ; but after a week's interval from his being taken ill the complaint assumed a new and alarming character, typhus of a severe kind. For nearly ten days he was generally insensible, with only occasional glimpses of consciousness. He could but utter a few words from time to time.

It happened, that the man who came to shave his head was a parishioner, a black, one with whom he had often had serious conversations. He was heard, in the agony of the pain in his head, speaking earnestly to this man about the Holy Communion. On the Sunday before St. Michael's-day, when his complaint was passing into its most alarming state, the bells of the different churches and meeting-houses were distinctly audible in his room ; and he whispered : " All that I can do to-day, is to pray that we may all be united." On the feast of St. Michael he received the blessed Sacrament for the last time ; the Bishop, who throughout his illness nursed him with the utmost tenderness and consideration, administering. His words became very few towards the last : " Father, I thank Thee, I thank Thee ;" the constant repetition of the name of " JESUS ;" expressions of happiness, mingled with touching thoughts of prayer for his relations, were all that transpired ; and the last day he could speak, it was of the love and glory of God, as if he were addressing a congregation.

He was buried in the cemetery of St. John's. It was not proposed to make a public demonstration ;

but the parishioners, anxious to exhibit their respect and concern, assembled in large numbers, and walked in procession from the Cathedral to the Cemetery. His Excellency the Governor was present, with his private Secretary. The children of the Sunday-school led the procession, and were followed by the boys of the Church of England Academy, with their master; the students of the College, the physicians and clergy. The widow of the deceased and the Bishop walked together as chief mourners, and were followed by the churchwardens and a very long train of the parishioners and friends.

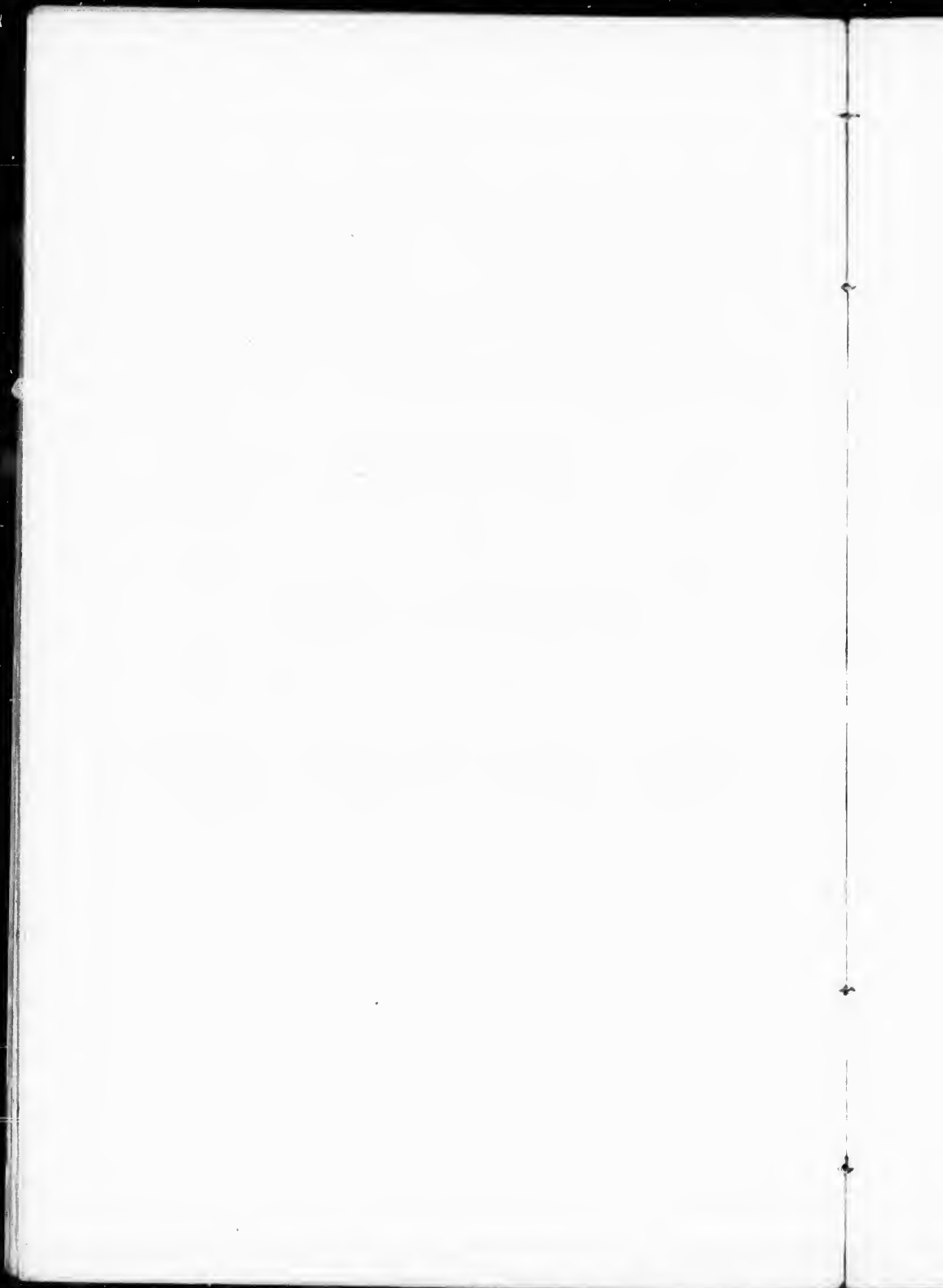
The following day a deputation waited on the Bishop to express the wish of the parishioners to place in the Cathedral or in the Cemetery a memorial to their much-lamented minister, in such manner and of such a character as would be most acceptable to his lordship and to Mrs. Mountain. A memorial is also about to be placed in the chapel of Eton College.

Thus fell asleep one who exhibited a noble pattern of the Missionary of the Cross; who, in a short time, fulfilled many labours worthy of the best days of the history of the Gospel; whose work was cut off in the midst of his years, but whose memory still ministers before God, in drawing heavenwards the affections and aims of many hearts that had learnt to love him for his own and for his work's sake.

C.



SOME ACCOUNT  
OF A  
SOWING TIME  
ON THE  
RUGGED SHORES OF NEWFOUNDLAND.



## SOWING TIME IN NEWFOUNDLAND.

THE Rural Deanery of Fortune Bay, on the southern shore of Newfoundland, extends from St. George's Bay, at the south-west extremity of the island, to Point Ray, a length of coast between three and four hundred miles, abounding in harbours of sufficient size for the craft which usually ply on the coast, but unsafe to the inexperienced mariner, from the frequent occurrence of sunken rocks at their entrance.

The sea-cliffs are for the most part bold and lofty, with deep water close at their base. Too precipitous to climb, and for the most part destitute of beach or sands, they offer little chance of escape to those who should be so unfortunate as to be driven on them in the storm, or, what is more frequent and perilous, to be gradually drawn in by the swell, during the prevalence of calm and fog.

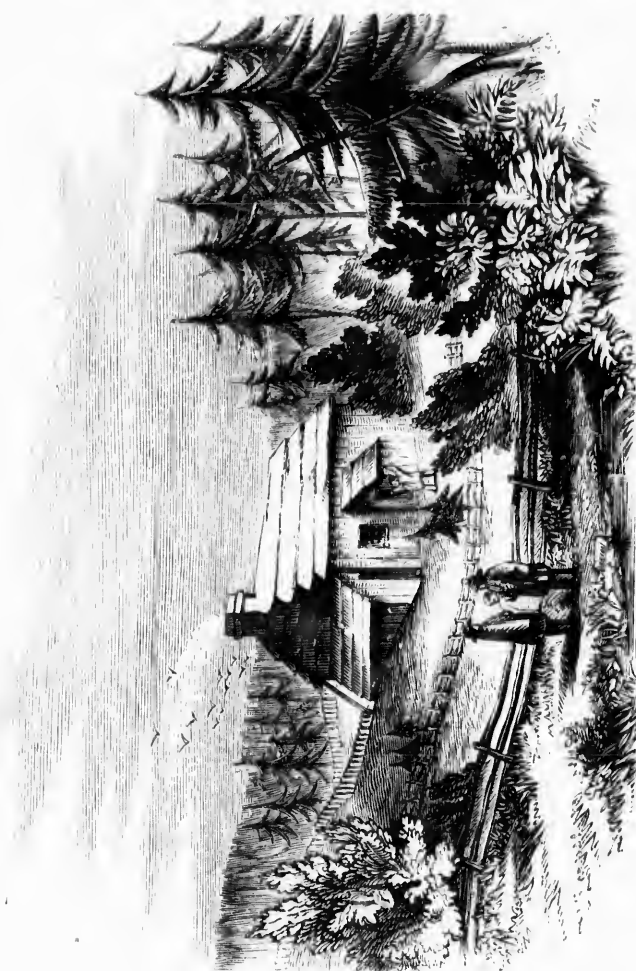
This shore is inhabited by fishermen of the English and Irish race, who have either themselves come out to settle or have been born in the country; these last are called "Shumachs" or "the country-born." The present population was called into existence by the

enterprise of wealthy merchants from Devonshire and Jersey, who built large fishing establishments or "stores," as they are styled, in different parts of the coast, at convenient sites, and every spring engaged a number of men (from one to two hundred for each establishment), who came out for a term of eighteen months. These men were in all respects the servants or "wages men" of the merchant. They went out to fish in small decked boats provided by him, and brought in all the fish they caught; receiving in return a regular amount of wages, and living in the "Rooms" or merchant's establishment.

In process of time, some of the men brought out their wives with them, and settled. They took to fishing on their own account, built houses and stages to split fish on, procured boats, nets, and other fishing gear; and their connexion with the merchant consisted no longer in being engaged by him as servants, but in dealing with him as customers. They brought the fish they had caught and dried to him, and were supplied in return with the necessaries of life, which in those days they generally procured in sufficiency, not to say abundance. A man of ordinary activity, keeping one or two servants, would catch five or six hundred quintals of fish in the course of the year, which, during the late war, were worth eighteen shillings per quintal, and frequently more. The price of provision and clothing corresponded, so that their gains were not so large in reality as in figure; still they had an abundance of all the necessaries of life. Many saved considerable sums of money,

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which others too frequently spent in drink, the prevailing snare and sin of the settlement.

Thus a native population sprang up: yet the merchants still engaged an equally large number of men every year to come out, as their labour was required for various purposes connected with the shipping of the fish; and the demand for men in the "Rooms" increased with the population and the supply of *fish*, i.e. the cod, the well-known produce of these seas.

Thus arose the existence of the two-fold race; that is to say, the "country-born," and the non-residents. The latter are chiefly from the coasts of Devonshire and Cornwall, and the island of Jersey. These for the most part return home for the winter, about twenty or thirty men being retained for the necessary labour of the "Rooms," or to go into the "Winter House," to cut a sufficient supply of firewood for the consumption of the rooms during the remainder of the year. After a time, the fishery in these parts was extended to the winter, which caused some change and increased the hardships of the fisherman's life. Before this practice, they used, at the close of the summer voyage, to retire into some sheltered valley or hill side among the woods, and construct a very simple and small log hut, with one main room about six feet by eight and six feet high, and two small sleeping compartments. Here, with three or four barrels of flour, one or two barrels of pork and beef, and tea and molasses in proportion, the earnings of the summer, or rather the supply

given by the merchant in advance for the forthcoming "voyage" (*i.e.* catch of fish), the family passed two or three months in the enjoyment of every bodily comfort, though sadly cut off from everything which might minister to their spiritual wants or moral improvement. The wind and storm might howl without, and the snow-drift whirl in fury all around, and the deep ponds become almost solid blocks of ice; yet within, the little room was thoroughly warmed by a huge square-piled fire of wood, which sometimes half filled the area of the floor; and as the flame blazed up the wide open wooden chimney, it mattered little if it caught fire, for a cup of water extinguished the flame as soon as it was caught, and a little clay repaired the damage.

The man was fully occupied in preparing for the spring fishery. He had his saw-pit close at hand, where also he generally built a fishing punt, a craft of somewhat peculiar frame, but usually an excellent sea-boat. It is about six feet keel, and six feet wide, with "standing rooms" to row in, and the midships and stern, where the fish is stowed when caught, covered with movable boards, forming a sort of deck; one mast, a low, snug main-sail, jib and driver at the stern, though occasionally two masts, and foresail as well as mainsail. The latter is called a skiff, the former a "punt and driver," to distinguish it from a punt without that appendage. They have other punts, called "shore punts," merely for the purpose of hauling the nets and bringing wood, &c.

These skiffs are not calculated for fishing away



from home, and the men in most cases return from the fishing-ground every evening; though during the summer, in the height of the fishery, they occasionally pass the whole night out at sea, lying down in the skiff for a few hours' rest. The usual course is to rise before dawn, and haul the herring nets, which are generally near the mouth of the harbour. They then proceed with their little wooden box, containing biscuit and butter, and a kettle of water, to the fishing-ground, where the water is from about thirty to eighty fathoms, *i. e.* two-and-a-half lines, in depth. Arrived on the spot, they cast out a home-made anchor called a "killock," composed of a long shaped stone encircled with pliant strips of wood, bound tightly at one end; and thus they ride out for hours, often in very heavy seas. If they find no fish, they pull up their anchor, and try elsewhere. Frequently half the day is past without taking a single fish, and then comes a sudden run of success, and they catch them as fast as the lines can be hauled, and in a few hours the boat, which holds about six quintals, may be half loaded. The average catch is about a quintal, rather less than more, but it is extremely variable; and during some months in the year it is seldom that more than twenty fish, about a quarter of a quintal, are caught. A man who had any other occupation might be more profitably employed; but even if he had anything else to do (and the *ingrata tellus* scarcely yields a due return), the merchant looks with a jealous eye on a desertion of the main business. He is so far right that it is

an undeniable truth that all depends on the fishery, and that neither merchant nor fisherman could subsist if it were neglected. In the "Capelin scull" frequently as much as two or three quintals are caught in the day. This period, so called from a small fish of that name making its appearance in such astonishing quantities that even the greedy cod and the greedier fisherman are satiated with them, is of a very fluctuating and uncertain length. It generally lasts from three to six weeks in the months of May and June. At this season the poor fellows are literally at work day and night. They do not come in till dark, the task of splitting and salting the fish then occupies several hours, and before dawn they are off again to the fishing-ground. I have known men not take off their clothes for a week together, or get more than a snatch of an hour's broken sleep with their clothes and boots on for the whole time. Except at this season, the men begin to come away from the fishing ground a few hours before sunset; the splitting and salting are done shortly after dark; and then follow supper and bed.

This is the opportunity of the Missionary: when on his visits he arrives at one of the smaller of these settlements, where there is no school, and few families, he can occupy himself most profitably in teaching the children and women; or if they are not ripe for even this partial and occasional instruction, he has to wait patiently till the hour when the *cod* fishing has ceased, and his fishing of *men* can begin.

Then he *has* his time; and, wearied as they are,

in most cases they willingly attend prayers, as soon as they have concluded their hasty meal ; and, in many cases, though not so generally, they will also attend prayers in the morning before setting off to fish, if the Missionary can be early enough on *his* ground. This practice was first instituted in my mission by the laborious and faithful Colley,<sup>1</sup> in spite of his weak and declining state of health.

There is still another class of fishermen to be taken into account ; namely, those who, having gained a small capital, embark on a larger scale. These keep a decked boat besides the skiffs ; and, as soon as the fishery fails on their own immediate shore, they go off with a crew of two or three servants to any part of the island where they hear of fish, and returning after an absence of a month or so, unload their cargoes of fish to be "made," *i. e.* dried by the women and children, and again set sail on another trip. These boats are, for the most part, decked, of about thirty or forty tons' burden, and can be worked by two hands, though they usually carry four when engaged in fishing. The risk incurred in this boat-fishing is even greater than that of fishing at home : they are seldom able to procure good tackling or sufficient gear, and are obliged to go long distances from home, where they are comparatively unacquainted with the shore. The very wildest part of the western coast is the spot where, of late years, the fish have congregated during the depth of winter in the greatest numbers.

<sup>1</sup> Now the Rev. J. Colley, Missionary at Hermitage Cove.

These poor fellows follow them thither, and at that inclement season are exposed to as much hardship as often falls to the lot of man to endure, while their less enterprising or poorer brethren are snugly enconced in some mountain gorge or wood-clad glen, preparing at their leisure, by their own fire-sides, for the spring and summer fishery.

This slight outline will convey some idea of the mode of life among the fishermen, of whose religious state and spiritual progress during the last eight years I am anxious to give some account to those friends in England who "have naturally cared for their state," and who have shown that care, not only or chiefly by word, but also by supplying, during the whole of that period, the means of support to a second Missionary and fellow-helper to the one already maintained by the venerable *Society for the Propagation of the Gospel*.

When I was first appointed to this deanery, in the autumn of 1847, there were two deacons, both Missionaries of the S. P. G.: one at La Poêle, ninety miles distant from my own station at Harbour Briton; and the other thirty miles nearer, at Burgeo, the largest settlement on the coast, numbering about 700 souls, all belonging to the Church of England. Besides these, there was one deacon-schoolmaster of the Newfoundland School Society at St. George's Bay, the extreme point of the deanery; and another at Grole, twenty-four miles from Harbour Briton; and a third at Belleoram, about the same distance on the other

side. My own mission extended from Cape La Hume, to within twelve miles of Belleoram, a line of coast of about 150 miles, with forty settlements, at intervals of three or four miles, consisting, for the most part, of four or five families each ; in some instances, of two or three ; in a few, of as many as eighteen or twenty. At Gaultois and Harbour Briton, besides the fishermen's families, there was a merchant's establishment, each consisting of an agent and family, storekeepers, and other officers, and about 200 men. I found at once that it was quite impossible to visit these various settlements with any regularity, and at the same time keep up the services at my own station ; and it was the more important that the latter should not be intermitted, in order that the inhabitants of the neighbouring settlements might be induced to come up to Harbour Briton on Sundays ; a practice in which they would hardly persevere if they were liable to disappointment on their arrival.

It was to supply this deficiency that a subscription was set on foot by some kind and Christian friends in England to maintain a second Missionary ; who was accordingly appointed, and brought round by the Bishop in person, during my second year at Harbour Briton. With my hands thus strengthened, we entered on a regular plan of operations, by which one was always to be found at home, and the other engaged in a round of visits. This latter duty chiefly devolved on me, owing to the weak health of my colleague. A fortnight was generally sufficient

to enable me to visit the settlements from Cape La Hume to Harbour Briton, and another fortnight completed the other half of the Mission ; and this occupied me during the greater part of the summer ; while, in the winter, I was confined more immediately to Harbour Briton itself, or to shorter circuits in the neighbourhood. My usual course in visiting was to proceed to the nearest settlement, either by land or sea, according to the direction in which I was bound ; and thence to the next, halting for one night at each place. On arriving, it was my custom to visit, if possible, each family, and to endeavour to instruct the children in their prayers and catechism, if they were not too rude and illiterate. In the evening, the old and young were assembled in the house where I lodged, usually the most commodious one in the place ; when, after prayers and a sermon, the time was spent either in catechising the children, or in such discourse and directions as the people most needed or the occasion called for.

It is with a mixture of pain and pleasure that I look back upon those visits—of pain, at the recollection of the utter ignorance among the people in general of the ministerial office, of the nature of their own gifts and privileges, in a word, of the kingdom of Christ, either without or within them ; and of pleasure, at the change which God has wrought in these respects, not only, or chiefly, through my ministry, but through the labours of other faithful teachers and pioneers of the Gospel.

When I first came among them, the people regarded me in the same light as they had always been accustomed to regard the itinerant teachers who had occasionally visited or sojourned among them ; that is to say, that I could "read my book," and was a fine "scholar," and could teach the children. Some had an indistinct idea, that, in some way or other, I was the proper person to perform baptisms and marriages, and other ordinances ; but, in general, there was a rooted idea that any one who could read was equally competent. This amount of scholarship *ipso facto* qualified in their eyes any man for functions of the nature of which they had so very limited a comprehension. Even up to the last year of my residence, when I have remonstrated against their unlawful practice of lay-baptisms and marriages at the hand of any chance person, the ready answer has been,—“Why, Sir, the man was a *fine* scholar ; he read the service as well as any parson!”

It lay like a sad and heavy weight at heart, to go about from place to place, feeling that one was the commissioned merchant of a treasure beyond all price, which no man cared for ; while, if I had been a trader in bales of goods and barrels of flour, all would have met me with an eager welcome.

It must not be understood that there was a general unwillingness for *instruction* ; for the arrival of a resident schoolmaster would have been hailed with delight ; but there was everywhere an utter ignorance of the office and benefit of the ministry :

and how could it be otherwise? In some places, on my first arrival, I received from all as respectful a welcome as a priest of God could desire. At Pushthro', in particular, I shall never forget the kindly eagerness with which I was received by one of the chief inhabitants, who in simple faith had ever opened his house to all who came in the name of Christ, and felt himself honoured by their sojourn under his roof. He stood at his stage head when I landed, and received me with open heart and arms. The whole time of my stay his one thought seemed to be how he might most promote my comfort, and minister to my wants. Nor was he unmindful of the better part; his ear was open to hear what Christ might teach him by me. What his ear received, his heart pondered—a heart as tender and as true as any I have known in any rank of life, and in which I am glad to claim the place of a brother in affection, as well as of a minister in respect. This man was one of four brothers, each of them of the same sterling character as himself, and having great influence for good in their respective spheres. Two of them lived in the same settlement, composed of their own and two other families of the same worth. Here, too, I was from the first well received; and I found so much simplicity, earnestness, and willingness to be instructed more perfectly in the way of God, that I was enabled, before a very long period, to administer the Holy Communion to some of the more advanced among them. The number steadily increased, and before my departure every



adult in the place had become a communicant, although even here they had previously entertained a firm persuasion that that holy feast was not intended for "such as them," and in other places it had not so much as been heard of. After a time, they began, at my instigation, to meet together on Sundays for Divine Service, the two brothers leading the rest of the congregation, and reading sermons supplied by me : the rest of the day was spent in catechising and instructing the children. Daily family prayer, private devotions in the morning as well as evening, became the rule in every family ; books were eagerly sought and read, the children and parents rapidly progressed. At each succeeding visit I had a class of children quite as intelligent as their equals in a good school at home. I look back on those happy homes and that band of children as my own ; friends with whom I have sojourned, as well as a flock whom I have taught. Those humble communions in their low-roofed house, with deal table, and benches for the rail, have as sweet a savour in my remembrance as many in the holy and consecrated shrines of dear and happy England. And these people were known by their fruits ; their nearest neighbours bore witness to their blameless life and conversation. It was from seeing *their* example that *they* were stirred up to emulate it. They heard no oaths or evil words from their lips on the fishing-ground ; they saw them patient under the same trials and disappointments which daily provoked other men to wrath ; they saw them bearing

one another's burdens, kindly affectioned one to another; wives submitting, husbands loving, children obeying; no sound of provocation or answering again, but the voice of joy in their dwellings; all their works done in love; having salt in themselves, and having peace one with another. "I wish," said a man of the neighbouring settlement, "*we* could live as *they* do *there*." "Well," I said, "begin and try; you have the same means, the same grace will not be wanting." They *did* try; they, too, all became communicants, and, I trust, are striving to walk in the same way of life. This was more or less the case with four or five settlements on this shore, and a feeling sprang up between pastor and people which could hardly have existed under ordinary circumstances. Sleeping under the same roof, and eating at the same board, seemed to unite us with the bands of a man and the cords of love, and to establish a feeling of communion and affinity.

Beyond Pushthro' and Bonne Bay my visits were less frequent, and the fruits of means which at best were but very scanty and inadequate were of course less evident; and it need hardly be stated that there were many discouragements, and too many tokens of indifference and dislike, barely concealed by the habitual self-possession of the people. Too often is the messenger of glad tidings regarded as an unwelcome intruder; his presence felt as a check and rebuke, his warnings and entreaties rather dreaded than desired, the precious gift he bears reckoned less than the trouble or cost of his passing visit.

The settlements a few miles beyond these were separated from the next by a long interval (fourteen miles), with the exception of one or two families in a wild and romantic creek; then came three or four together, namely, New Harbour, Rencontre, François, Cape la Hume, in which there were a sufficient number of children and families to form one good-sized school and congregation; but, unhappily, they were as usual separated by two, three, and six miles of stormy sea, which is nearly the only mode of communication, that by land being so wild and precipitous that it would be out of the question for children to attempt it, and no very easy task for men. Here I frequently stayed for a week together, making either Rencontre or Cape la Hume my headquarters. There was much ground for encouragement and incentive to labour in every place; but the manners and ways of the people were strikingly different. In one place you will find them clean, tidy, thriving; houses neatly and substantially built, and a certain air of sobriety and self-respect about the people; the children a picture of delight, with their beautiful eyes, well-formed faces, soft flaxen hair. In another, close by, the very reverse of all this; houses, or rather hovels of studs, the crevices gaping wide or filled with moss, the roof covered with rinds of trees and sod, the entrance obstructed by heaps of dirt, often nothing that deserved the name of a door, the aperture so low that one must stoop to enter, the interior without any furniture but a low table and a rough stool, scarcely raised

three inches from the ground, the children, wretchedly ragged and dirty, crouching round, or creeping into the smoky wood fire, an old sail and a few more studs forming the only partition between the kitchen and sleeping-room, if such terms can be applied to such miserable dens.

I have seldom seen a more picturesque spot than Rencontre, excepting a place of the same name in another part of Fortune Bay, which is even more beautiful. In the place of which I am now speaking, a deep bay of four or five miles runs in from the point of New Harbour, with magnificent headlands, and bold, romantic caverns and rocks, with almost fathomless water close at their base. The main part of the little settlement is pleasantly situated on a sloping beach, on which the treasures of the deep, the countless swarms of cod, have been dried year after year, since the father of the settlement, an old Jerseyman, lately deceased, first established himself, and took possession of the place.

When I knew it first there were eight families, nearly all his children and grandchildren. His wife was a treasure to them as well as to him. She was a woman of little or no education. When she was very young, her father was swallowed up in the ice, with all his crew, on a howling, wintry day, before the eyes of his shrieking wife and children, in a desolate creek where they lived alone. In those days there were no schools on the whole coast; she was reared by her widowed mother, without any opportunity of regular instruction, yet she brought

up her own children admirably ; their unusual deference and tenderness to her, when full-grown men, bore witness to her judicious training, and her practical good sense and piety pervaded the whole settlement. Nothing was done without her advice and counsel, and nothing seemed to prosper as well as when she was the doer of it. The only elergyman who had ever visited the place before my arrival was Arehdeacon Wix ; and he, I believe, was here only once, and for a short time. A few passing visits from Methodist teachers were the only other advantages of this kind which they had ever enjoyed ; yet I have seldom witnessed a congregation so orderly, and who joined in the service with so much devotion and earnestness. Of their own accord the "maidens" used to range themselves on one side of the house, and the men on the other, and only the Feast of the Lord was wanting to supply all our need. I never succeeded in introducing it here. Though they were sorely tried and chastened, and I attended the mother of this Israel in her last moments, after she had seen more than one son and daughter cut off with fever, neither she herself nor her children ever received the bread of life at my hands. They had a neat graveyard, but no school or a building for Divine Service of any kind, though we had frequent projects and aspirations for both. The graveyard was consecrated by the Bishop on the occasion of a visit from him in "the Hawk," never to be forgotten by any of us. At the neighbouring settlement, amid much kindness of heart and some

exception, there was a sad contrast in all things, temporal and spiritual.

But I was not long left alone and single-handed in the work. My coadjutor, indeed, returned to England, after being with me between two and three years ; but a faithful friend and fellow-labourer, who came out at the same time with me in "the Hawk" and had been placed at Grole as schoolmaster, was ordained deacon, and took a great part of this shore, *i. e.* from the Cape to Pusthro', as well as his own side of the Bay, under his immediate charge, while I still retained the chief superintendence and duty of occasional visiting. About the same time I received another great accession ; the same kind hand which organized the fund for supplying me with an assistant Missionary sent out a schoolmaster, whom the Board of Education (of which I was chairman) employed. He was placed at Pusthro', with a charge to visit and instruct the neighbouring settlements ; and well has he fulfilled his charge. These two have been true help-fellows to me. Both constantly visiting, teaching, exhorting, instructing and reproving, along a wild and rugged shore, with the rough lodging and hard fare which fishermen have to offer, with little strength of constitution or bodily aptitude for the work, they have persevered beyond their strength, and at each succeeding visit (at far wider intervals than I had hoped to make them) I found the fruit of their labours in the increased *desire* at least for something better among the people, a deeper sense of sin and shame in the worst,

a higher aim and more consistent walk in the better sort. The privileges and duties of Church membership and the nature and office of the Ministry began to be understood and recognised in every place which these two faithful men visited, and, of course, more evidently where they resided. The schoolmaster for some time occupied part of the same house in which I was always entertained at Pushtro' (I need hardly say without charge) till it was burnt down while the family were at Divine Service in the school-room, and he lost all his books and other little property in the fire. As I had now no assistant clergyman with me, and the fund for his support kindly placed at my disposal, I was enabled to assist in building him a small dwelling-house, the people cutting the frame, and giving their share to the work (twelve days' labour each); subsequently he married the daughter of our worthy host, and as soon as the house was habitable (it is not yet more than half finished) I used to take up my abode with them, and never visited the place without a deep sense of thankfulness.

No one is better aware than the worthy schoolmaster himself how much remains to be done, and there are many traits among the people of this country which a man of very staunch character and inflexible uprightness would sensitively feel; yet the fruits of his painful visiting and prudent converse among the elders, his gratuitous instruction of the young men in night-schools (by no means valued or requited as it ought to have been), and his able and

assiduous training of the children in the school, were evident in the improved tone and character of all. The minister is indeed received as a Messenger of Christ ; and when we were collected together in the humble school-room (so small that I was obliged to have three services to enable all to attend), at the celebration of the Holy Communion, those who rose to depart were the minority,—the greater part remained behind.

I could with equal or even greater pleasure dwell on my visits and early Communion at Grole, those days of unmixed repose of heart and refreshment of spirit with my faithful friend and his true-hearted partner, but that they do not fall so directly under the history of the Fund, of which it is my object to give an account ; though here too, as well as at Pushthro', I was enabled to apply a small portion of it to assist in building the Mission-house. I must turn to give some description of that part of the same Bay where Gaultois is situated, and of two or three settlements in its neighbourhood. My recollections here are of a more mingled character.

The English labourers, living in two large common rooms and in most cases without domestic life, were under greater disadvantages ; and although the agent was ever most assiduous and attentive, and every preparation which the place allowed of was always made for Divine Service (generally in a large, clean sail loft), I could not but feel, that with the few visits I was able to make (still fewer when I was without a fellow-labourer) and the little consequent inter-



course, there could be no very strong bond between pastor and people.

When I came for a Sunday, the A.M. service was well attended, the agent and clerks being most exemplary in this respect ; but in the afternoon the temptation to avail themselves of the only opportunity in the week of walking and paying visits was too strong for the greater part of my congregation, and they were encouraged in this laxity by my being obliged to divide my day (weather permitting) between them and one of the other settlements. Often have I set out, against my better judgment, to row four miles against a heavy wind and sea, rather than remain to see the empty sail loft, and the two or three "scattered ones," like the gleaning grapes when the vintage is done, who appeared at the P.M. service. A stout boat and crew was always at my service, and a congregation of sixty or one hundred people waiting at Hermitage Cove ; and seldom have I had to put back, though once every thole pin, and almost every oar, was broken by the straining tug against the rolling sea. Would that some of those men could know the thoughts of a Missionary towards them, and the deep feeling of regret and sadness that the coldness of his own countrymen caused, yet far more for their sakes than for his own !

Hermitage Cove had been, for some time before my arrival, the station of a Wesleyan teacher, and afterwards of a schoolmaster of the Board of Education ; I cannot honestly say that much fruit has

resulted from the labours of either teacher. I found that very few could read sufficiently to make the responses ; and although this part of the Bay was in general the fairest and goodliest of my vineyard, they were not stirred up to emulation by the zeal and good-will of their neighbours.

Though the number of inhabitants was larger here than elsewhere, it was seldom, if ever, that I could succeed in gathering a congregation on week days as in other places. I trust, however, that the day is coming, or even now come, when this reproach will be rolled away. One of the merchants of a long established and respected house in this Bay has lately erected, at his sole expense, a substantial and handsome church, the only one not built of wood within many hundred miles. It is of brick with stone facings, about eighty feet long and thirty broad, the style early English, and in very good taste. His first design was for a building which might answer the double purpose of a church and school, and to build a dwelling-house for the teacher ; but this plan was partly laid aside. It was proposed that the old school-room should be repaired, and that the new building should assume the full proportions of a fair and seemly church ; and the undertaking grew so much under his hands that, to secure so great an improvement, I gladly consented to provide for the erection of the dwelling-house with the funds at my disposal. I accordingly engaged a carpenter at once, and procured the necessary materials. It was commenced in the spring of the year 1853 ; and

owing to the difficulty of procuring proper assistance, the sickness of the carpenter, and the great rise in the price of timber, &c., the estimated cost has been nearly doubled. It is now almost completed, and has cost nearly 300*l.* sterling; of this 200*l.* have been supplied by the fund, 50*l.* by the Church Society in St. John's. It is obvious how great and manifold are the advantages which may be anticipated, with God's blessing, by this good work, not only in Hermitage Cove itself, but in the whole bay. A resident clergyman at Hermitage Cove (who should also combine the character of teacher with that of minister) would be able at once to instruct the rising generation, and hold services with tolerable regularity at Gaultois; and although I do not anticipate that there will be any general or regular attendance of the men from that establishment at the church at Hermitage Cove, it would certainly be possible during the greater part of the year, and is no doubt the desire and expectation of the munificent donor.

May the Lord, who hath at length opened this door, give many grace to enter therein, and He that hath set the candle on the hill grant many to walk by the light thereof!

My hope is to see Colley (now in Priest's orders) transferred from Grole to Hermitage Cove, with a youth whom he is training for under-schoolmaster, or some more competent person. If this desire of my heart is accomplished, there will then be a fair provision for the spiritual wants of this Bay. Grole is a station of the Newfoundland School Society, and

ought to be supplied by them ; Pushtro' of a Government school ; and at Furlly Cove, a few miles below Hermitage Cove, I have been enabled to place a very worthy old schoolmaster, quite *sui generis*, self-taught, and whose life would be well worth writing and reading. He is maintained by friends in England, some of whom are ladies working with their own hands for this object. This old man himself built the chief part of a very neat school-room at Furlly Cove (the people willingly assisting with materials and work) and a small adjoining compartment where he lived, and which he always vacated for me on my arrival ; and besides other smaller boats, he built the decked boat for me, in which I made the round of my mission the last year of my residence.

It may perhaps be thought that the erection of a dwelling-house at Hermitage Cove, and the furtherance of others, were purchased too dearly by the sacrifice of an assistant Missionary. It may be sufficient here to say, that as the first who was with me did not answer my hope and expectation, I was unwilling to run the risk of again suffering my hands to be weakened, rather than strengthened, and thus the kind intention of my friends in England would have been altogether frustrated. I wished therefore to wait till the desired fellow-helper could be found. I felt more and more that schoolmasters were more necessary at first to break up the fallow ground, and afterwards the ordained minister to sow the seed. One was accordingly sent, but he found

that the mode of life did not suit him, and he is now working in the same capacity and in more comfort at St. John's.

Meanwhile I felt that I could not expect a schoolmaster of a good stamp from England to be trained to the multifarious trades which a genuine Newfoundlander exercises, who builds his own house, makes his own boats and oars, mends his own nets and boots, &c. ; but that some kind of dwelling, however humble, must of necessity be prepared for him. My plan, therefore, was to apply half the fund towards the support of a schoolmaster, and the other half towards building or aiding in building school-houses ; and I contrived by the aid of Colley, and the other occasional visits of other clergymen, that the services at Harbour Briton should still be carried on with very little interruption, making my visits in the neighbourhood as much as possible during the week, or staying away for one Sunday only.

In the autumn of 1852 I was joined by a young man from Jersey, who had been in the service of the merchant at La Poêle, but was very desirous to fit himself, if possible, for holy orders. I received him as catechist and companion, allowing him the same salary as he had previously received as clerk ; he is a young man of considerable promise, and has much endeared himself to me and many others by his affectionate character. He bore the sudden change from the comforts of a merchant's office to the exposure and hardships of a Missionary life with singular zeal and cheerfulness. He has since come

with me to St. John's, where he has approved himself to the Bishop, and is now a student in the College, having charge of the boys who board in the principal's house, and living with us and them.

It would extend the present sketch too far were I to attempt to enter into any lengthened details of the progress of the people in the remaining half of my Mission, which may be called Fortune Bay proper. A few particulars will suffice to convey some idea of whatever fruits, by God's grace, have resulted from the establishment of the ministry and ordinances of Christ among them during the period of which I am speaking.

At Harbour Briton, my place of residence, if the ignorance in the first instance was not so great, neither was the improvement afterwards so manifest as in many other places. The greater part of the population being from England, there was, of course, a better understanding of the nature of the Church; and I found in the agent and storekeeper two staunch and well-affected members, who with their households were uniformly consistent in serving the Lord, a comfort to their minister, and an example to all. This had its due effect on the clerks, and many others connected with the establishment; but I could never succeed in drawing the labouring men on the "Rooms," either to church, or to a night-school at my house. When I went among them, and warned and remonstrated with them, though some were inclined to listen, there was always one or more to scoff and jeer; and the one sinner turned the tide,

and made the rest ashamed of doing right. In proportion to my grief at this failure is my joy at hearing that my successor has overcome them, by actually establishing the school in their own long room, an attempt which I should certainly have deemed impracticable, and I earnestly trust and pray that it may be crowned with success.

There was always much of interest in the two islands at the mouth of the Bay, Sayona and Brunet. In the latter I succeeded in establishing a Government school soon after I came into the Mission; and although the schoolmaster was not very efficient, yet the improvement in the children and people can hardly fail to be considerable, when the former are reclaimed from perfect wildness by the regular habits of school, and the latter have at least the services of the Church on Sundays, instead of every man doing that which is right in his own eyes, and following his own pleasure on that holy day. The school numbered nearly thirty scholars, a large number in this country, where the settlements are so sadly scattered. Even in this one island there were *four* different spots inhabited, at the four quarters of the island, two of which only were near enough for the children to meet at school.

At Sayona the population was still larger, but nearly a third were Roman Catholic; and I could not persuade them to co-operate for the establishment of a school, although at one time I nearly succeeded in doing so. I left the frame of one erected and boarded in, but little hope, I fear, of its

being completed. Many a sad and heavy day I have passed in this island ; the people being more intractable and "resolute" than ordinary, though by no means without good ground to work upon ; there was more than one instance here of men who had once been almost ready to turn and rend me, who were afterwards among the most attached and faithful of my flock. The settlements along the coast from Harbour Briton towards Belleoram were at each successive visit a source of renewed joy or grief, almost alternately. In one I found, as I trust and believe, the seed springing up in good soil, in due season to bring forth good fruit ; in another it seemed indeed to have fallen on a rock, and the birds of the air to have carried it away ; and this not always in proportion to the labour bestowed.

It was on one occasion a relief to walk from the larger settlement which I and others had frequently visited, and where there was a good school-room, but, alas ! no schoolmaster for want of a house, to one where the few inhabitants, all of one family, had lately come from a distant part of the Bay, in another Mission, and who were almost unknown to me—their clean dwellings and substantial stages (or fishing wharfs) bespoke their thrift and industry. Duly was I honoured and kindly entertained, and counsel sought at my lips. Before retiring to rest, as I knew that nearly all hands were only waiting for a fair wind to sail away in their boat for their fishery, I thought it necessary to remind the father that I should require a crew



the next morning to carry me on to the nearest harbour, and that he had better tell his boys of my wish over-night. He replied very respectfully that he would not fail to provide a crew from his own sons in the morning, but that he never spoke to them on Sunday night about the next day's work, and they never thought of setting to work at anything without his word. This answer struck me the more as it is so very seldom that children are brought up in this country on any principle of obedience; they are systematically indulged from infancy, and grow up in headstrong self-will. As soon as a boy is strong enough to work and become a fisherman, he assumes all the airs of a master, his mother and sisters wait upon him with eager assiduity, he is allowed to act on the evil principle of its being a gift whatsoever his parents may be profited by him (Mark vii. 11), and it is painful to see the consequent reversal of the natural order—the independence of the children, and the dependence of the parents. I have seen a youngster of fourteen, just in from fishing, look to his sister, his elder by at least ten years, and point in silence to a stool, which she promptly brought for him; and fathers are not ashamed to urge, in excuse for sailing in their boats on Sunday, that they are not masters,—their sons *will* have it so.

I was the more pleased and surprised by the evident order and discipline of this family; the manner of the young men was pleasing, and mingled respect with cheerful ease in a very unusual degree.

When we came to the mouth of the next harbour, we met a man coming out with a skiff loaded with venison, which he had lately killed in the woods, and was going to Harbour Briton to sell. I urged him to return with me only for a few hours, to avail himself of the opportunity of prayers, which so seldom occurred. He replied carelessly that he could not wait, and my crew could scarcely repress their surprise and shame at his conduct. He was but too faithful a sample of those among whom he dwelt. Yet a few miles further, where the people enjoyed but the same scanty advantages (this was the extreme point of my personal Mission, that beyond it which I occasionally visited belonging to Belleoram), my arrival was always a source of real and reciprocal pleasure. I found a class of children fairly instructed by one of the mothers, a true and humble Christian, the people always ready to a man in the evening for prayers, never weary of being instructed, and again at early dawn. I once here concluded prayers at ten at night, and began the next morning at four. A few miles further on occurred one of those peculiar contrasts which are sometimes seen in this country. In one place all spoke of thrift, intelligence, and comfort; in the other, the wretchedness and filth are more easily conceived than described: yet the sources of comfort, the woods and sea, are equally open to all. They seemed, too, of quite different races—in one place the heads of families were all the sons of one man, remarkably fine specimens of fishermen; in the other, they were squalid, stunted, and ill-

favoured. In neither of these places can I speak very highly of the spiritual improvement whilst I knew them. In the one place, the men, though a kind and warm-hearted race, all sought first "after their own heart and their own eyes ;" but some among the women were much inclined to seek the better kingdom. Four of them on one occasion rowed to Harbour Briton to church (about twelve miles), without a man or boy to help them, and came back the same evening through a pouring rain, and did not reach home until a late hour, and in such pitchy darkness that they could scarcely make out their own harbour.

In the other, extreme ignorance precluded all hope of improvement, without more permanent and regular instruction than I could give in passing visits. Each time I came the people sat round and repeated the Creed and Commandments after me, but there not being one among them who could read, all was forgotten, and on my return I had the same ground to go over again ; yet a little further on there was so much intelligence and willingness, that (although the people were evidently of the same stock as the last) even those who could not read rapidly learnt what was necessary for confirmation ; and most of the children, in one family especially (bound to me in mutual affection), learnt to read fairly under the tutelage of the aged grandfather of the settlement.

In the last settlement on this coast nearest Jersey Harbour, there was much of earnest and simple piety ; and the people used frequently to come up to Har-

bour Briton to church, although they had three miles of swampy marsh to cross, and then three to row, with the uncertainty of procuring a boat at Jersey Harbour. How often have I arrived here travel-worn in body and wearied in mind, and have been cheered by the ready kindness and hospitality of the worthy and warm-hearted agent and his wife, and sent on my way home refreshed. They did what they could to lighten a Missionary's cares and toils; yet who could help mourning over the 200 souls in that place, who seldom, if ever, come to church, under the plea of its being too far for them, and that the clergyman ought to come to them, and not they to the clergyman? I was frequently moved to have one service there on Sundays, and trusted that by so doing a deeper knowledge of their duty to God and His church might be produced; but in the Bishop's judgment this was not the wisest course, either with respect to the present or the future, and I thought it safer to acquiesce in his judgment than to follow my own. May the Lord in his good time bring all into one fold, and give all the spirit of godly fear and holy love!

It would have been no little pleasure and interest to me to have dwelt upon my visits to the happy and well-ordered people of Belleoram and their faithful pastor, as well as to the regions beyond them, so full of promise and simple faith—the hard-living and laborious men of Garmish, with their sterling-hearted schoolmaster, iron of limb and lion of heart, and all the settlements around the bottom of Fortune

Bay; twice only could I visit them in the seven years, and each time desired that those visits could have been seventy times seven, so simple-hearted and willing did they seem; but the account of the last tour which I made in the "Messenger" has been already sent to the S. P. G., so that there is the less need to repeat the particulars here.

I must not attempt to touch upon the mission of Burgeo and La Poêle, though situated within my deanery, and assisted occasionally by me. The latter especially would require a separate account of itself, from the growing importance of the settlement, and the singular spirit of unity, and simplicity, and earnestness which pervades the people, and attaches them to their zealous and faithful pastor and to each other in the bands of brotherly love. The number of children in school much exceeds seventy, and the clergyman, during the past winter, himself supplied the place of schoolmaster, and still, I believe, continues to add that labour (alone sufficient for one man) to the burden of a large and laborious mission.

It is time that this sketch should draw to a close. When it was decided that I should remove from Harbour Briton to become principal of the College at St. John's, and I set sail in the "Messenger," my little decked boat, for a round of my mission, I naturally looked back to the time of my first visit, and compared the difference of my reception and the degree of progress in the various settlements. Scarcely any, either old or young, had then been confirmed; seldom could the children read; the practice of prayer,

except at bed-time, was almost unknown ; and although there was a great desire that the children should be instructed, and the parents themselves usually taught them their prayers, the Creed, and the Commandments, they were gabbled over by the children in such a hurried jargon as to be quite unintelligible : and so little value was set on the office of the minister, that baptisms and marriages were commonly performed without him. When I left them, the children in many places could read, and in most could repeat the Creed, the Lord's Prayer, and the Ten Commandments, and very often the Catechism ; almost all who were of age had been confirmed, the practice of daily private and family prayer in the morning as well as the evening was gaining ground, if it had not become general, and I administered the Holy Communion in almost every settlement, and in many cases to a majority of the adults ; and of them I may safely say, that habitual swearing or Sabbath-breaking was unusual, and so scandalous as generally to lead to the amendment of the offender.

Before I close, I should anticipate a question which may well be asked as to the measure in which the people themselves contributed towards the maintenance of their Missionaries. This was a subject on which I had expended much labour and care, as I felt strongly that without the clear recognition of the principle of self-maintenance, there could be little real regard and attachment to their church among the people. There was, and still is,

a prevailing idea among them that the Government at home supported the clergy, and that there was no need for the people themselves to pay; this feeling was encouraged by those who came out from England, who knew that *there* the poor did not pay, and they naturally transferred the same notion to this country. I laboured patiently to explain the true nature of the case to all; here, of course, it is unnecessary to enlarge upon it. In accordance with the principle of the Church Society in St. John's, I laid down from the first and gradually brought forward a system of contribution which was so moderate that it would not press the poorest; slowly and by degrees the duty was recognised, and at last the feeling was in its favour. The amount was 5s. per annum for each single man, and 10s. for each family, except at Harbour Briton, where it was double. There were so many difficulties in the way of the collection, that a third of the whole amount was perhaps the most that was ever actually contributed in one year, in actual payment: this amounted to about 100*l*. It must be borne in mind that, in addition to this, it was a standing rule (which was cheerfully complied with) for a crew of four hands (if necessary) to carry a clergyman from one harbour to the next, and during the height of the fishery anyone but a clergyman would have been at considerable expense in these expeditions. Fishermen would not at times give up a day's fishing for less than twenty shillings, or even twice that sum. It may be reckoned that a Government agent, or other

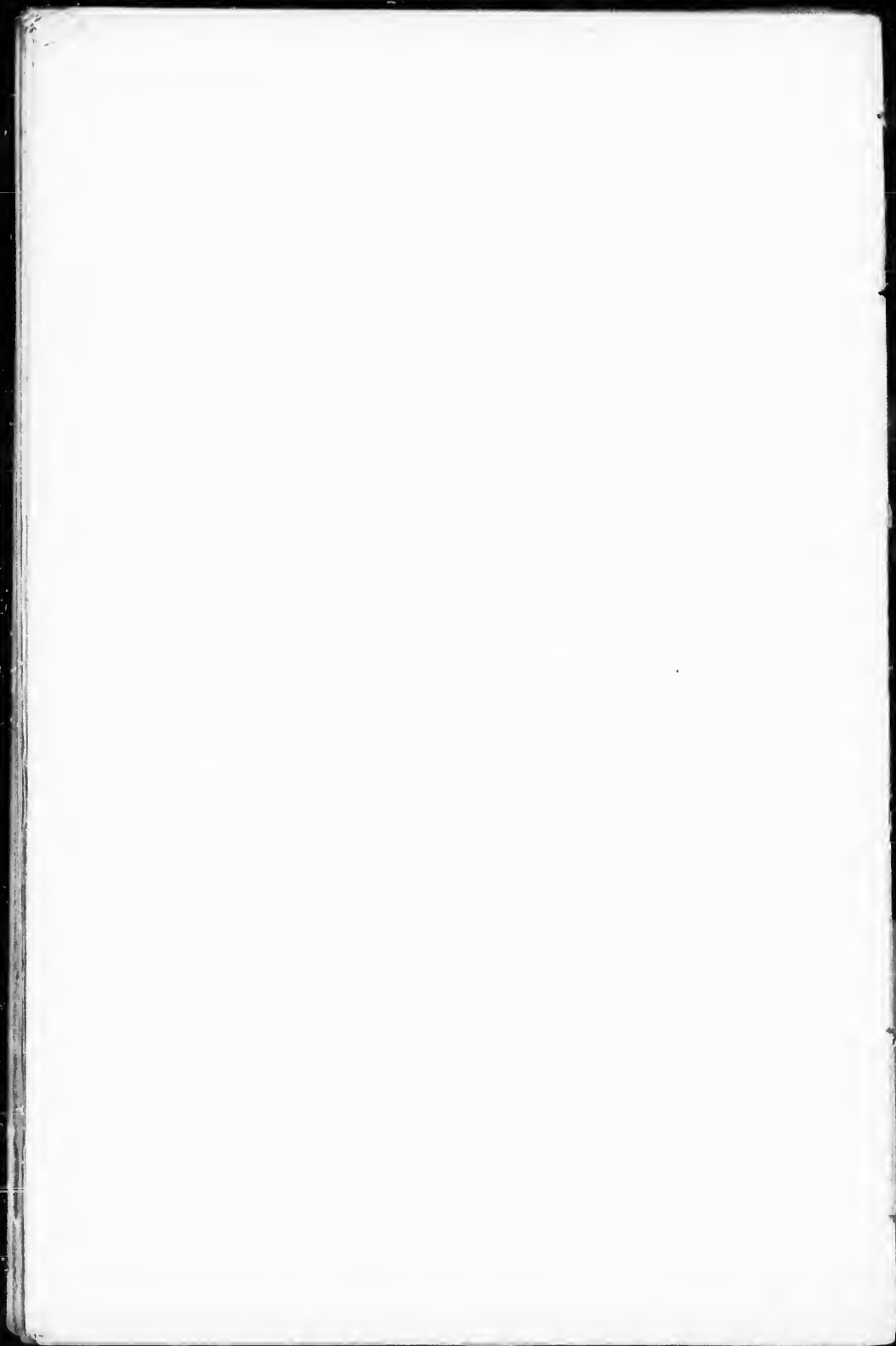
functionary, travelling as I did, would have spent in the course of the year two or three hundred pounds ; and this ought fairly to be taken into consideration in estimating the amount of contribution on the part of the people.

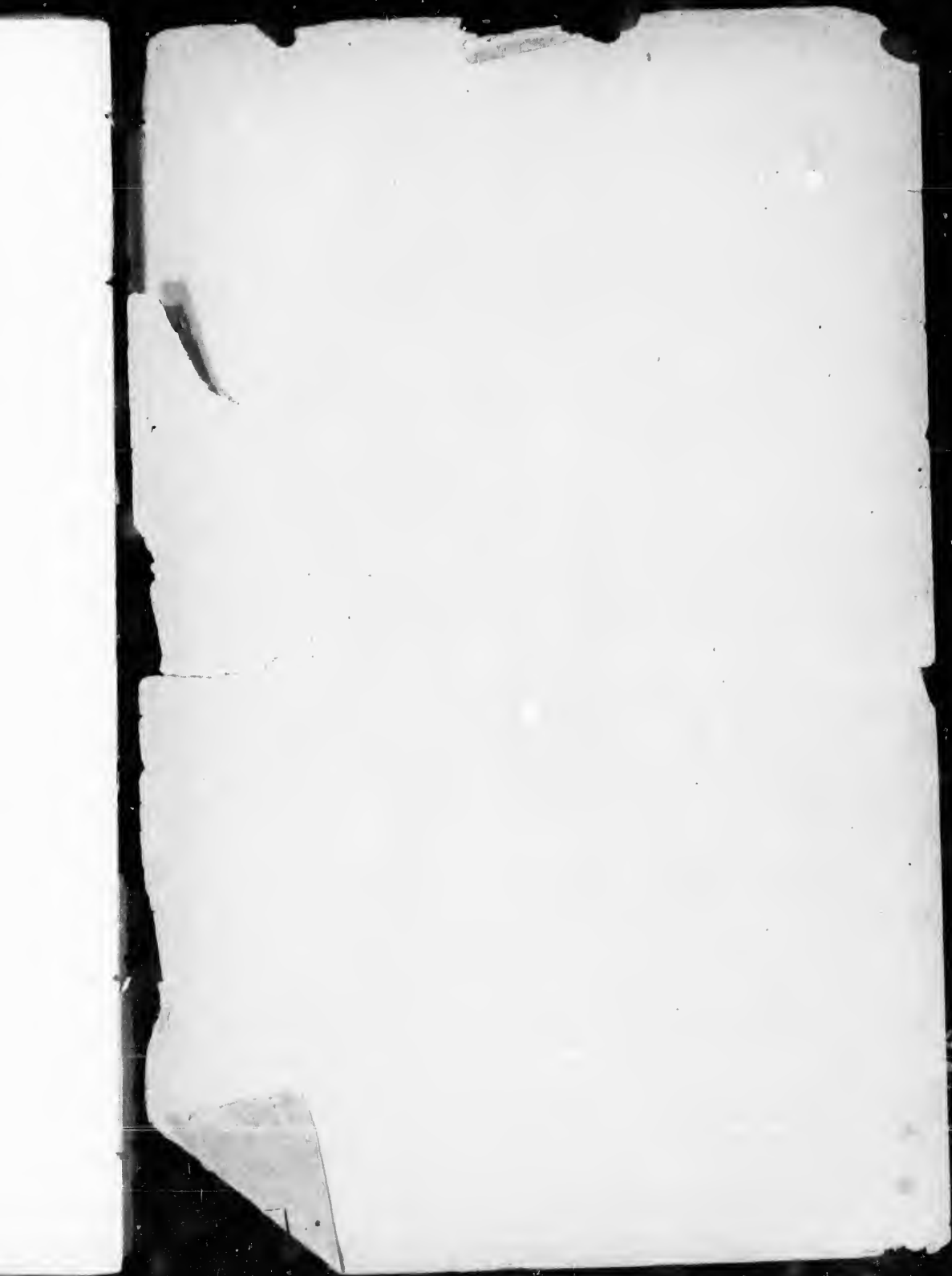
I have now endeavoured to convey some idea, however inadequate, of what God has been pleased to work in this Mission during the last seven years. None can be more sensible than I am how much that work and those gracious purposes have been marred by the short-comings of the workman, nor can I fail to see that where it has prospered *He* was the Doer.

THE END.



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