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The History of the Rise and
Progress of

Methodism

on the Western Bay Circuit,
first as part of Carbonear, then
Blackhead, and afterwards for
35 years, as a separate Circuit,
with a bird's-eye view of Car-
bonear, Freshwater, Black-
head, Lower Island Cove and
Old Perlican Circuits

Compiled and Read by the
Pastor

Rev. CHAS. LENCH
at the afternoon and Even-
ing Services, December 10,
1911, on the occasion of
the Centenary Celebration

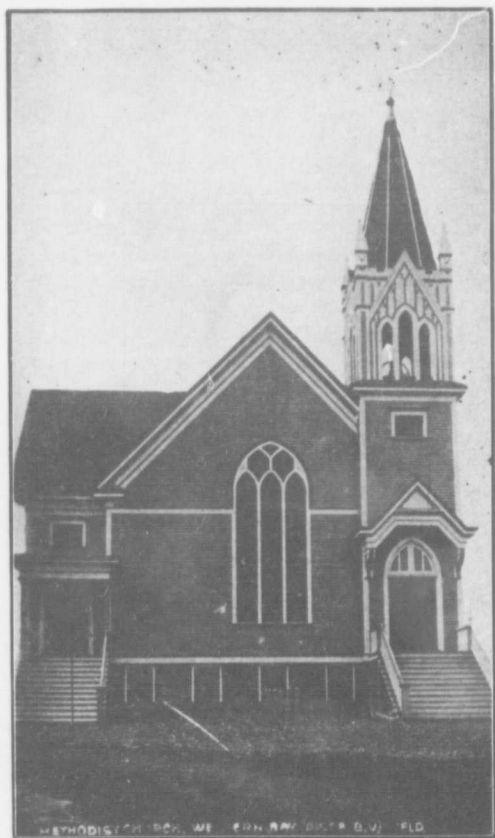


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Rev. Charles Lench
SUPERINTENDENT OF WESTERN BAY CIRCUIT



Methodist Church, Western Bay.

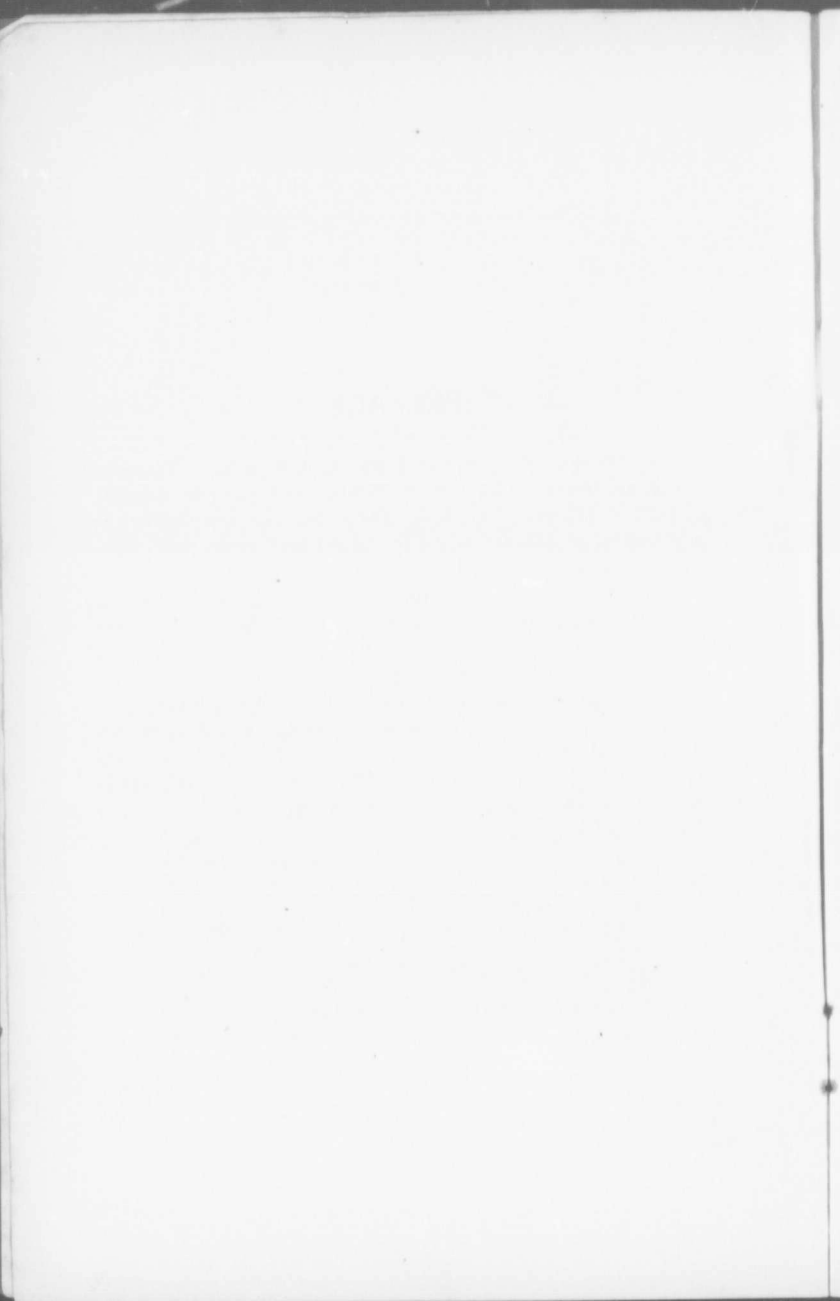
PREFACE

In compiling this pamphlet I am indebted to Revs. Laurence Coughlan, William Wilson, T. W. Smith, Dr. Toque, Dr. Cornish, General Conference Statistician, and to my own observation and the knowledge imparted to me by the old land marks that I have known and with whom I have conversed in days gone by.

Where I have found discrepancies and inability to reconcile these Methodist historians, I have made the Circuit Registers and records my final "Court of Appeal." I have endeavoured to bring within the reach of the reader, from almost obsolete sources, facts that had well nigh faded from the minds of the present generation. I trust that the publication of this short history of Methodism on the North Shore, will prove a blessing to the rising generation and will tend to ground them in those doctrines and ethical principles which have helped to make our Methodism such a power for good in the Ancient Colony.

CHARLES LENCH.

Western Bay,
May 6th, 1912.



History of Methodism in Western Bay, Newfoundland

ONE hundred years have passed away since the makers of Newfoundland Methodism, began to put forth earnest and strenuous efforts to permanently establish Methodism in Western Bay.

During the years that intervened between 1765 and 1772 the Rev. Lawrence Coughlan had paid occasional visits to Blackhead where he found a people ready to receive the word of life.

They were called by this pioneer of Methodist principles, "a precious people" and eulogized for their amiable characteristics. In a few weeks they had got a place of worship that would contain four hundred people, framed and rough boarded, and soon ready for divine worship.

There is no doubt but the influence of his preaching was far reaching in its effects, penetrating to all the fishing hamlets of the north shore of Conception Bay.

Being in the pay of the "Society for the Propagation of the Gospel in Foreign parts," and Harbor Grace as his parish, it was not to be expected that he would leave his own immediate parishioners too frequently to administer to the wants of the people in distant communities. But the ardour of the people is seen in the fact that they would go over the water carrying their children with them, to enjoy the services at Harbor Grace. "The word of the Lord was precious in those days."

At Mr. Coughlan's instigation they built their first place of worship, conducted prayers with John Wesley's "Abbreviated Liturgy," and the services were conducted by lay agency. Lawrence Coughlan left, but the fire still burned, and though thirteen years passed away before Mr. Wesley sent one of his own preachers, untrammelled by ecclesiastical restrictions, yet the Rev. John McGeary found that the work of Coughlan was not like "the early cloud and morning dew that passeth away."

Newfoundland Methodism owes a great deal to Ireland, for five of her six first pioneers came from the Emerald Isle. Coughlan, McGeary, Remmington, McDowell and Ellis were worthy sons of old Ireland.

Rev. John McGeary entered upon his work in 1785 and attended Harbor Grace, Carbonear and Blackhead regularly. In his sixth year the Apostolic William Black visited the lone Methodist Missionary. It was like life from the dead. New life was put into the cause that seemed languishing and from Port de Grave to Blackhead extensive revivals of religion followed the earnest message of this man of God. Blackhead received its share of the baptism of fire.

John McGeary had many discouragements. He married the lady he loved, but they said "she's only a planter's daughter." Her father refused his consent. If the marriage was happy who shall be judged in these matters? Few fathers would do that these days. Nevertheless he stuck to his post for six years, and opened the first church in Carbonear on August 1st, 1788, in the third year of *his ministry*.

The Rev. George Smith came to Newfoundland in 1794 and remained until 1797. He worked North and spent a winter in Bonavista owing to sickness. He accomplished a good work and undoubtedly helped along the work in Blackhead.

In 1800 the Rev. James Bulpitt was holding the fort, being in full charge of our Methodist interests in Newfoundland, leaving the Colony in 1804. He was very popular, but not with everybody, but what faithful ambassador is? "Woe unto you when all men speak well of you." He came near losing his life at Carbonear. He was locked in a smoke house and was nearly suffocated when discovered by a friend.

Dr. Thomas Coke, Wesley's coadjutor and founder of Methodist Missions, ordained and sent forth our next missionary, the Rev. John Remmington. He also was a warm-hearted Irishman. Blackhead received frequent visits from this genial son of Erin. Many souls were brought to God under his ministry. The work extended so rapidly that he felt it impossible to go on single handed and in 1808 he went back to England in search of helpers. He succeeded in finding two men, like minded, and they formed the Irish triumvirate of Newfoundland missionaries. It was not until late in November that these men of God landed in Harbor Grace. They had engaged their passage in a fish vessel but the captain left without them. But was not this the providence of God? That vessel was heard of no more.

This Irish trio of Methodist Preachers, is well worthy of a passing notice.

The Rev. John Remmington was a good preacher and he also

had the gift of song which he used to good effect in the Master's service. On arriving in Newfoundland he left his two coadjutors in Carbonear to look after the interests of the work in Conception Bay, and moved North as far as Trinity, making that the headquarters of new enterprizes. Thence he visited Bonavista. He is described as "a man of unquestionable piety and sterling uprightness, of great simplicity of manners and who enjoyed uninterrupted communion with God." The time came for him to leave Trinity and return to England, where amid the sobs of many sorrowing friends he sang:

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

The Rev. William Ellis elected to live and die in the Ancient Colony. He loved the fishermen and laboured amongst them for 29 years. He opened and preached the first sermon in the Grate's Cove church in 1809. Preached the first sermon in the first church at Bonavista. He preached the first sermon in Bird Island Cove in April 1814, now Elliston in commemoration of that fact. A few weeks later he preached the first Protestant sermon in Catalina.

In 1837 he finished his course with joy at Harbor Grace, and the old ocean on whose bosom he spent hours and days of hunger and cold and weariness, sings his requiem. But he had the honor of laying down his bones in the land of his adoption, the first to claim that enviable privilege in seventy-two years.

The third was born in Dromore, Ireland, in 1780. The Rev. Samuel McDowell had the reputation of being the best preacher of the three. He was converted to God in early youth. In his 28th year he came to Newfoundland. He made his headquarters at Carbonear and concentrated most of his efforts between that and Lower Island Cove. He was a strong preacher and pre-eminently an evangelist. He coveted and obtained the best gifts and highest knowledge, for "he that winneth souls is wise."

It was during the winter of 1811 that he visited Western Bay and stirred up the hearts of the inhabitants, and impressed upon them the necessity of building a house of prayer, and with the result that they organized themselves both at Western Bay and at Ochre Pit Cove. The sixty men and six horses at Western Bay and adjacent settlements brought out the frame in three days. The Western Bay church was built upon the old fashioned plan. It had a cottage roof like John Stretton's Meeting House in Harbor Grace, and the greater Methodist Church in Carbonear. Two pulpits were also placed there, because the clerically attired parson in gown and bands was considered worthy of greater honor than the lay man.

That church did service for sixty years or more, and often were God's servants encouraged with the cry of penitents and the rejoicings of new born souls.

During that visit he found the classes at Blackhead in a prosperous condition and had numbers of conversions. At Lower Island Cove they witnessed the droppings and the glorious shower. The travelling at the best in those days was very bad, but at this time very indifferent. He had the misfortune to fall through the ice, which hurt his leg which laid him up for a fortnight; but the people came to his home and he preached to them, and says "Great was the Holy One of Israel in the midst of us. Sometimes the cries of guilty sinners was so loud he could scarcely be heard; while new-born souls paid little heed to anything else save praising the God of pardoning mercy.

As pioneers are men who bring things into shape, even so at this Century Celebration we call upon this community to do honor to the memory of Rev. Samuel McDowell, while gratefully remembering all those God-honored servants and ambassadors of the King who have for one hundred years labored for the moral and spiritual well-being of this community.

While Mr. McDowell was an Irishman, he was at the same time a staunch Protestant. Ireland will always be laid under an obligation of gratitude to the Rev. John Wesley for his periodical visits to that country. Who can estimate how much she really owes to the reflex influence of Methodist preaching?

While yet a youth McDowell was brought under the power of that preaching, and under the spell of that influence he consecrated his life with all his talents and youthful vigor to the Master's service and those who were ever on the lookout for the discovery of latent talent and pent up energy, laid hands upon this promising youth and he became a class-leader and local preacher.

He came to Newfoundland with ten years of practical experience in the noble art of calling sinners to repentance, and directing them to the Lamb of God which taketh away the sins of the world, and in building up believers in their most holy faith. And who can estimate his stronger attachment to Protestantism when viewed in the light of the fearful scenes witnessed during the rebellion of 1798?

He labored ardently in Newfoundland, until with health broken down he returned to England and subsequently to his native land and labored for many years as a faithful Irish missionary. He finished his course in 1855 in the seventy-sixth year of his age and the forty-eight of his ministry.

The Rev. Samuel Bushby came to Newfoundland in 1813 and succeeded Mr. McDowell at Carbonear and travelled extensively on this hard mission. He was the last to be ordained by Dr. Coke

who the following year died on his way to India and was buried in the Pacific Ocean, as though the grave were too narrow for such a mighty heart to rest in. Mr. Bushby was greatly respected and his estimable wife was a true helpmate in religious toil. She opened a school for young ladies in Carbonear.

Before taking our leave of Carbonear we would make a few observations upon this, which with Harbor Grace, constitutes the oldest Methodist ground on this side of the Atlantic. Blackhead built the first Methodist church in the Colony, but Carbonear had the first ministrations of Lawrence Coughlan.

By 1815 Carbonear church had grown far too small for its ever-increasing worshippers. But following the guiding hand, they had accumulated a building fund of \$6,000.00, and the second church with a small debt of \$2,000.00, was opened for divine worship on Christmas Day, 1816. But the bright outlook was dimmed the following year, when fire destroyed the beautiful sanctuary.

About this time St. John's church was also burnt, but the Rev. John Pickavant went to England and solicited subscriptions and came back with \$10,000 (ten thousand dollars). St. John's and Carbonear divided the Relief Fund.

Encouraged by this generosity from across the waters, the trustees took heart and went forward to erect their third church. The third church capable of seating 1,000 people was opened in 1821. It went by the name of the 'Methodist Cathedral'. It underwent divers improvements and additions from time to time, until it would have puzzled the brain of Sir Christopher Wren to denominate its particular order of architecture. But it served a glorious day. Every kind of preacher administered in that sanctuary. The services were led by stringed instruments. The violins and bass viols were in evidence, and as they led the church service, how the congregation revelled in the old tunes! "Praise" and "Lyngham," and "Calcutta," and "Devizes," with others equally familiar were often in requisition. How that old cottage roofed sanctuary rang again with the intense earnestness of the devout worshippers. They knew how to sing in those far away days.

In 1876 the present church was opened, during the ministry of the late Rev. Dr. Dove. Then came the pipe organ and the old order changed. But the congregation has gone on singing. Mr. Arthur Peach's successors, Mr. Arthur Taylor and Mr. Robert Simpson, as preceptor, are still taking charge of organ and choir and the congregational singing is an inspiration. Carbonear Methodism has never lacked men and women of sterling worth to take charge of the flock, or to contribute to the material prosperity of the cause. Exhorters, local preachers, class leaders, stewards, Sunday school

officers and teachers and those who have contributed by their larger means.

The eighteenth century local preachers, Messrs. John Stretton, Arthur Thomey and Thomas Pottle, had worthy successors in the nineteenth century. Philip H. Gosse, afterwards (F.R.S.) Fellow of the Royal Society, clerk of the firm of Slade, Elson & Co., was a talented local preacher. Samuel W. Sprague came under his personal influence, while clerk in the same office. He with another young man was recommended to the English Conference as a suitable candidate for the ministry, by Rev. James G. Hennigar. Mr. Sprague began his ministry at Grand Bank in 1838. He was father of the Rev. Howard Sprague, D.D., of Sackville University. Geo. Apsey was chief clerk of the same firm. Few men went through more hardships to serve the cause of God. He spent his later years at South Side, Carbonear, as school teacher and local preacher. William Charles St. John, became a school teacher and local preacher. His father was a surrogate judge of the Colony. After a time on the Harbor Grace Standard, he removed to New York and secured a position on the staff of "Zion Herald," a Methodist Episcopal publication. Dr. Thompson administered to the bodily ailments of his patients and with intense love for the souls of perishing men administered the Balm of Gilead. Joseph Peters, J.P., afterwards stipendiary magistrate of Harbor Grace, and Thomas Burden. These and others took long journeys and delighted to serve God in such an honored work. These all died in faith. They were "workmen that needed not to be ashamed."

Of those who remained upon the shores of time in 1886, I remember some familiar forms. Israel McNeil, Esq., J.P., a true gentleman. The Hon. John Rorke, a delightful and sympathetic companion. How he would expatiate to me on the excellencies of "Jesus Lover of my Soul," and other world-famed hymns. Messrs. Benjamin and Wm. Gould, always ready for a social chat. None truer or more genuine than Mr. Frederick Bemister. He would go over his time-marked Bible to show the texts and the preacher's name and bring out with pride the old base viol and time-worn tune books. A man, every inch of him. Among the leaders were the family names of Penney, Guy, Taylor, Pike, Soper, etc., etc. a noble company; a goodly fellowship. They have crossed the flood and know what this meaneth: There all the ships company meet, who have sailed with their Saviour beneath." Carbonear has no cause to be ashamed of its prestige amongst the circuits of Newfoundland. Its churches, parsonages, academy and lecture hall speak of whole soule liberality. It maintains three ministers. Has a membership of 428. The Superintendent of the circuit is the Rev. James Pincock. Its givings last year for all purposes was the noble sum of \$5,165.00.

FRESHWATER.

Freshwater for more than 100 years was an appointment of the Carbonear Circuit. The Rev. Lawrence Coughlan used to pay regular visits to the settlement and obtained converts there. Mr. Clement Noel and Mrs. Parsons corresponded with him after his return to London, England, and incorporated the correspondence in his little volume, entitled: "Seven years missionary work in Newfoundland. Twenty-nine years ago Freshwater became a separate Circuit. The first superintendent was the energetic Rev. J. B. Heal. He built the parsonage and got things a little into shape. He was followed by the hard-working Rev. G. P. Story. His sun went down early in life. Rev. Jabez Hill followed and did good and faithful work. He was succeeded by the Rev. Anthony Hill, an earnest gospel preacher. A revival followed his clear presentation of the truth. Then followed the Rev. Jesse Hayfield, a quiet faithful plodder. He discharged his duties but made little show in the flesh.

The Rev. R. W. Freeman came at the right time. He was a perfect financier and soon made the Circuit independent. The Rev. T. H. James was a plain, earnest and scriptural gospel preacher and advocate of holiness. He kept his appointments in all weathers. The writer followed for a term of four happy years, and was succeeded by the Rev. A. A. Holmes, now President of the Conference.

Freshwater has had a splendid band of lay-helpers. For many years Mr. John Noel, a descendent of Clement Noel, was general factotum. His son, Mr. Augustus Noel, was for many years Sunday School Superintendent and exhorter. Good John Eveley has borne the burden and heat of the day. The farthest from church and the most regular attendant. His son, John Charles, has now put on the harness, so it goes from father to son. Mr. John Clarke has been a long tried servant, exhorter, class leader and lay delegate to District Conference. Mr. William T. Vatcher is called a solid man. Mr. Pleman Soper is also a man of talent and usefulness, and Mr. William T. Homer is never behind. Younger men are putting on the harness. It is a Circuit with abundance of opportunities for willing workers. Mr. Arthur Pottle, descendent of Thomas Pottle, who threw away his crutches to preach extempore in 1774. Mr. James Case did good work until God called him home. His son Samuel is a good worker. Messrs. Richard Penney and Terence Butt, with Edgar Kelloway and William Parsons, are holding the fort. Thus every appointment is cared for in the minister's absence. The Noels, Homers, Parsons, Moores and Butts have their successors to-day. St. Paul if amongst us would say, "Greet those women who labored with me in the gospel."

Sister Louisa Joyce, assistant to minister's class. Sister Emma Butt, always at her post. Mrs. Hunt, successor to Mrs. Homer, grown old and deaf and sorely bereaved. Mrs. Hannah Moore, who always closes her shop on Wednesday afternoon, at the class hour. Grandma Kirby's soul at 90 years has returned to God who gave it, and her daughter, Mrs. William Penney, had been installed in her mother's place. "Instead of the parents shall rise up the children." Mrs. James Case has finished her work. Mrs. Terence Butt with Mrs. Catherine Rose as assistant, keeps the big Salmon Cove class together. At Perry's Cove Aunt Rachel, full of years has claimed the crown to victor's due. Mrs. Kelloway and Mrs. Parsons are doing their best for the encouragement of the flock. Henry King for many years did good and faithful service. He exerted an influence for good.

Freshwater is able to tax all the energies of its Superintendent. It requires a man of strong moral, mental and physical calibre. But the flock is not responsible for geographical conditions. They are a noble people. Last year the Circuit raised \$2,767.00 for all purposes, and the Circuit has 329 members.

LOWER ISLAND COVE CIRCUIT.

In 1816 the extreme end of the Carbonear Circuit was made into a separate station with the addition of Old Perlican. After a number of years Old Perlican was detached and now we have a chain of five independent Circuits, where one preacher travelled and labored less than 100 years ago.

The Lower Island Cove Circuit is in charge of the Rev. W. H. Browning, who always leaves Circuits better than he finds them. Last year they contributed for all purposes \$2,604.85.

These Circuits have had in part the same preachers that travelled the rest of Conception Bay stations. It was my privilege but once to preach at Lower Island Cove, and that on a week night. Twenty-six years ago I addressed a missionary meeting there. Father Peach was there, but John Lewis, Esq., of Mount Herbert, was chairman. I only remain of the deputation. The deputation brethren, Peach, Matthews, Story and the writer were royally entertained at Mount Herbert, the residence of Mr. Lewis, who was everything to that community, including medical doctor. I am not able to enlarge upon the family names and helpers, but I have for many years had a great interest in a Mrs. Elizabeth Locke, because of a story of the early days in which she figures splendidly.

This story is well worth preserving. Mrs. Elizabeth Locke in her 75th year would mention the name of Laurence Coughlan to William Wilson with great veneration. She would say you can't imagine the condition of things when Mr. Coughlan came amongst us. His language would shock some people. He would cry aloud:

"You Fishermen, you Newfoundland Fishermen, I tell you if you repent not, your sins will sink you into hell!" This fatihful preaching made its mark.

Mrs. Locke took her determined stand against spreading fish on Sunday. After a long spell of foggy weather, the sun came out on Sunday. All the neighbours were on their flakes save Mrs. Locke. A neighbour came to remonstrate with her. This is the conversation:

Neighbour:—"Mrs. Locke, are you unwell that you have not spread your fish on this bright morning?"

Mrs. Locke:—"I am not unwell, thank God, and I have not spread my fish, because it would be breaking the Sabbath."

Neighbour:—"But you have always done so before, and so has everybody else."

Mrs. Locke:—"But we have all done wrong and it is time that we repent of our sins and live differently."

Neighbour:—"But you will lose your voyage, for this hot day will certainly spoil every fish that is left on the fagot."

Mrs. Locke:—"I would rather lose my voyage than my soul, which will certainly be the case if I live in sin."

Neighbour:—"We will spread your fish for you."

Mrs. Locke:—"The sin would be the same. If I do not go on the flake myself, I will not allow anyone else to go there."

Neighbour:—"But your husband, what will he say? He will be very angry and justly so, for you will cause his ruin."

That day the powerful sun burnt all the fish of her neighbours and rendered it almost valueless, while Mrs. Locke only had a few on the top of the fagot touched a little. Mrs. Locke had given herself to prayer and before the day closed was no longer a fool in the eyes of her neighbours. The story goes that Mrs. Locke's bold stand and the subsequent issue, ended fish spreading in Lower Island Cove on the Sabbath Day.

OLD PERLICAN CIRCUIT

The pioneer of Old Perlican Methodism was John Hoskins. He came to this fishing town in the year 1775. For many years he taught school and administered to the people in holy things. They have shared with other Circuits the gifts, talents and graces of the men of God who have travelled the other Circuits. The names of Waterhouse, Freeman, Matthews, Bryant, Gaetz and others are household words, while the two latter rest among them until the morning of the resurrection. The present energetic incumbent is the Rev. E. P. Ward. During his pastorate he has supplied a long felt need in building a new and beautiful parsonage and in raising the Circuit to independency. Grate's Cove is the second appointment. The first church was opened in 1809, built

on land given by Thomas Cooper. John Hoskins, jr., lived and died amongst them and on his headstone are these words: "For thirty-six years he discharged the duties of pastor and teacher and surrendered his soul to God on the 28th of January, 1828 in the 71st year of his age." The Circuit has 310 members and contributed \$1,617.00 for all purposes last year.

Thus we have a chain of six independent Circuits from Carbonear to Old Perlican, travelled by one minister, one hundred years ago.

In the year 1816 the Foreign Missionary Society of the Wesleyan Methodists was formed and the response to the appeals for help was so spontaneous and liberal that Newfoundland was dealt with most liberally by the Missionary Committee. They created Newfoundland into a District with eleven preachers and the Rev. John Bell was made Chairman of that first District. Nor was Newfoundland behind in its response for help, for they sent the first missionary contribution to the Missionary Committee, outside of Great Britain, which amounted to £30 18s 6d., or over \$150.00, (one hundred and fifty dollars). What a contrast to the giving of last year! viz:—\$15,090.00. According to the time shall it not be said, "What hath God wrought?" and "who hath despised the day of small things."

By this time Western Bay was assuming considerable proportions, and on the second station sheet Western Bay was a station with the Rev. John Haigh as minister. Blackhead was created a circuit in 1816, with two ministers.

The Rev. John Walsh was a convert from Romanism. He was brought up a Roman Catholic and trained with the object of entering the Priesthood of that Church. His break from Rome resulted from an exorbitant charge to pray his father out of purgatory. Under the preaching of Methodist doctrine, he was convinced that he was in the wrong and renounced his creed and embraced Protestantism. He had all the refined tastes and polished manners of a true gentleman.

His colleague was the Rev. Thomas Hickson who also was a flame of fire. There were two brothers Thomas and James, and they had the enviable distinction of being successful soul winners.

The following year, 1817, Western Bay was made a separate Circuit and the Rev. John Haigh was appointed as supply. That was ninety-four years ago, which may account for the fact that separate registers were kept for Blackhead and Western Bay, which are now to be found in the Blackhead Parsonage. So then for a brief period we had all the dignity of a separate circuit. But the short lived glory died away. It only continued for one year.

The first minister to be stationed in Western Bay was the Rev. John Haigh, who hailed from the County of Yorkshire, which has

contributed so many men to our work. He was brought to God under the preaching of no less a celebrity than William Dawson, better known as "Billy Dawson" the great lay evangelist—whose fame is co-extensive with universal Methodism.

Mr. Haigh spent twenty-one years in Newfoundland. He married Miss Catherine Parsons of Freshwater, whose mother was a correspondent of Lawrence Coughlan after his return to England. He was a ripe scholar. A man of clear perception and regarded by his brethren as a good theologian and withal an earnest, faithful and practical preacher of the everlasting gospel. Why was such a remarkable man removed from Western Bay at the end of one year? Only the exigencies of the expanding work warranted it. All over Newfoundland the cry was heard "Come over and help us," and the Missionary Committee thought in their wisdom that it was wrong to keep two missionaries within three miles of each other, while so many were dying, all around the shores of the Colony, for lack of knowledge.

For the next twelve years Western Bay was part of Blackhead circuit and visited regularly by the Blackhead minister. William Wilson the historian of Newfoundland and its missions, in his book, now valuable, not because of its having nearly gone out of existence, gives many interesting facts concerning the men who helped to make our Methodism what it is.

The Rev. John Pickavant continued the work of God and spent twenty-five years in this Colony. He was regarded as one of our ablest preachers, and for most of the time spent in Newfoundland, occupied the position of Chairman of the District. The late John Woods, Esq., St. John's, has talked to the writer for hours of this good man and true, and would go into raptures over his preaching. He returned to England and entered upon his work with the same enthusiasm, and died in harness while Superintendent of the third Leeds' Circuit, in the thirty-fourth year of his efficient ministry. He is described as "A master in Israel, affectionate, gentle and gentlemanly, and in his own pulpit where he was always most at home and happy, an orator at once charming and subduing."

The Rev. William Ellis, mentioned above, came to Blackhead in 1821., and remained until 1823. He was much beloved by the people and he only parted from them with the hope that they would soon have him with them again.

In 1823 the Rev. Ninion Barr, a Scotchman, was in charge of the Western Bay and Blackhead Circuit and after a few years returned to his native land. One of his biographers speaks of him as "the sweet singer of Israel." His voice was the most powerful and yet the sweetest ever heard in this Colony. He was original and impressive and his preaching far above the average. He only remained one year when in 1824 John Haigh came and spent two

years. They believed in more frequent changes in those early days as is seen by the fact that William Ellis returned two years later and remained but one year.

Then came the Rev. Richard Knight, the pioneer of Grand Bank and Fortune Methodism. He came in 1827 and tarried four years. He was a preacher of exceptionally strong personality. He was afterwards given the honorary degree of Doctor of Divinity (D.D.). Dr. Knight had a military bearing and his dignified presence made him appear in all his walks of life "as to the manor born."

A very extensive revival followed his labors on the Blackhead Circuit. In 1833 he went to Nova Scotia and was for several years co-delegate to the Eastern British-American Conference, and was very near the Presidential chair at the time of his death. The degree that made him Dr. Knight was never more worthily bestowed. He finished his career at Sackville in 1860, in the 44th year of his ministry. In this year of grace his grandson, the Rev. Matthew Richey Knight, B.A., is President of the New Brunswick and Prince Edward's Island Conference. When dying, he called his family around his bedside, charging them to meet him in heaven. His expiring words were: "I see his glory! hallelujah!"

The Rev. George Ellidge came to Blackhead in succession to Rev. Richard Knight, and left again in 1832, after one year.

Meanwhile Western Bay with some adjacent settlements was again made into a separate Circuit, but the glory was only short lived as in 1817, but for that short period one of our most devoted pioneers was stationed there, and laboured earnestly for the advancement of the Redeemer's kingdom, and 1830-31 was a year of revival glory. One hundred and fifty-eight members were added to the church and the Rev. Adam Nightingale saw the work of God prosper in his hands, and rejoiced and was glad. This good man spent 40 years in Newfoundland and only retired after earning a supernumerary relation. He died in great peace at Bristol, England. During that memorable year, Blackhead had a similar work of grace, and on the two circuits 340 persons received the blessing of God's pardoning mercy.

In 1832 Western Bay was again back on the Blackhead Circuit, and the Methodist historian, Rev. William Wilson, was stationed for one year. He came from John Wesley's County, a youth of short and slender figure. He was perhaps the keenest observer of men and things in general that Newfoundland ever had in the Methodist Ministry. I know some who had an acquaintance with him, who lived until a few years ago. He is said to have carried his pocket book continually and jotted down everything of an interesting and valuable character for the benefit of Methodists in after time. Our Methodism owes him a debt of gratitude. After 14 years of service he removed to New Brunswick, and on a Sep-

tember evening in 1869, he fell on his knees in a carriage, on his way home from a Sunday appointment. The reins had fallen from his fingers and he had "ceased at once to work and live." In 1873 came the Rev. John Smithies for two years and then passed on to another field of usefulness. After ten years in Newfoundland he went to Western Australia to open a new mission there.

A change was made in 1835 and Blackhead, Western Bay and Lower Island Cove stand on the Station Sheet as one Circuit with Revs. William Faulkner and Ingham Sutcliffe as supplies. These were two strong men. Rev. William Faulkner was popular on account of his great usefulness. Wesley Smith calls him a popular and useful member of the District.

The Rev. Ingham Sutcliffe was an original and interesting character and made a splendid coadjutor to William Faulkner. An interesting incident occurred at a Missionary meeting in Carbonear which is as real as it was three-quarters of a century ago. Mr. Sutcliffe in the midst of an animated address made reference to a very popular picture in which some Cardinals were trying to extinguish a number of candles which represented the Reformation. He took up the candle in imitation of the Cardinals when he accidentally blew it out. A voice from the gallery cried out "That's out, anyhow." Mr. Sutcliffe then blew the candle into flame again, saying, "it is not out," and in a most eloquent address proved that truth crushed to earth will rise again. The effect upon the audience was electrical. Dr. Murray, who was present, declared that he had never witnessed anything like it in all his life. A man who could turn such an incident to such effect must have been a "master in Israel."

The Rev. George Ellidge served the Circuit for another term of two years from 1837 to 1839. The old folks of thirty years ago cherished the name of George Ellidge. Then Rev. Ingham Sutcliffe had again charge of the Blackhead and Western Bay Circuit from 1839 to 1843 and was succeeded by the Rev. John Snowball. He was great grand-father of the eloquent pastor of the George St. Church, St. John's, the Rev. John W. Bartlett. He was regarded by his brethren as an honourable man and one who ruled his household with discretion, said little about his financial dues and always got his salary, and yet was an inveterate enemy of church debts. He was faithful and painstaking in the performance of his duty and endeavoured to leave every department of church work better than he found it. He died at Sackville, N.B., in 1871.

The next Superintendent of the Blackhead Circuit served four years and ranks high among the honorable men of our mediaeval Methodism. The Rev. James England came to the Circuit in 1844 and left in 1848. He left England for Newfoundland on Oct. 24th, 1837. Pen cannot describe the hardships they endured. Three

months later they were faced with starvation when they picked up seven barrels of flour; with this and the rain water they caught they were kept alive, until in January they were driven to the coast of Ireland. In nowise daunted by this trying experience he sailed again for the Colony in the month of May and landed in St. John's in June.

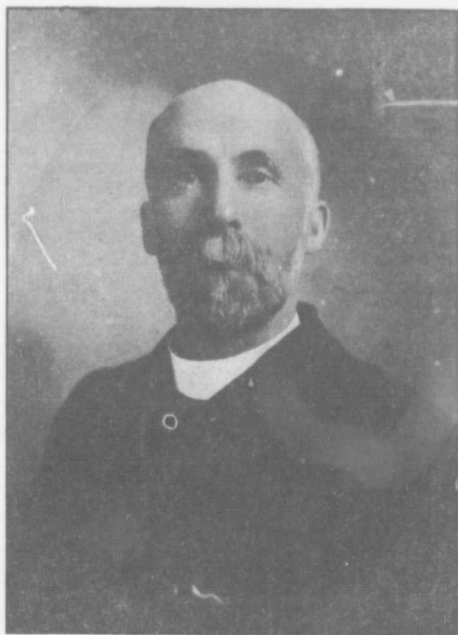
In 1848 the Rev. Thomas Anguin came to the Circuit and remained the long term of five years. Like James England he had a terrible experience on his voyage to Newfoundland but it fitted him for many subsequent hardships. He did much of the work that required an iron constitution; but he lived to an honored old age.

Then followed for one year the Rev. James Norris. He was an Irishman of keen wit. His preaching was of a conversational turn and was made interesting and convincing.

Then came the Rev. John S. Addy in 1854. With Thomas Anguin he labored as contemporary. It was our privilege to hear the late William Gough of Elliston make many kindly references to this man of God. He toiled hard on the Green Bay Mission, in labors more abundant with the sainted Marshall, Brewster, Peach and others. He was also missionary for the West Coast with headquarters at Hermitage Cove. Another of this school of worthies, entered upon the duties of the Circuit in 1857, and left again in 1860 the Rev. Elias Brettle. A name still dear to the aged travellers toward Zion. He had a great revival.

In 1860 the Rev. John S. Peach, better known as 'Father Peach,' came to Blackhead. He had already spent twenty years in the work of the Colony. He was the only one of all the names mentioned hitherto personally known to the writer. He was a genial soul and had a kind word for everybody and was ever ready to extend a helping hand to the needy. We knew him as a happy and delightful old man. He spent two terms or nine years on this historic ground. The present church at Blackhead was built during his first pastorate. His love for the North shore continued until his dying day. Every year he was chairman of the Missionary Meetings at the various appointments, and he was a host in himself. On his last visit to Blackhead he finished his course at the Parsonage, cared for by the late Rev. R. W. and Mrs. Freeman. Father Peach's name is a household word on the North Shore of Conception Bay.

The successor to John S. Peach was likewise a man who was honored of God, and his name is to-day "as ointment poured forth." It was my pleasure to seek out the Rev. John Waterhouse at Heaton Park, Manchester, England. Since then we have corresponded and have found delight in reviewing the great things that were wrought by God in the past. Mr. Waterhouse had a frame fitted



Rev. A. A. Holmes
PRESIDENT OF CONFERENCE



Rev. E. Pollett Ward
SUPERINTENDENT OLD PERLICAN CIRCUIT



Rev. J. Pincock
SUPERINTENDENT CARBONAR CIRCUIT



Rev. C. Howse
SUPERINTENDENT BLACKHEAD CIRCUIT



for the hardships of this Colony. A magnificent specimen of physical development. Standing about 6 ft. 4 in. in height, broad shouldered and of military bearing. I returned to Newfoundland and shortly afterwards addressed the Annual Missionary Meeting at Blackhead. On requesting those who had been brought to Christ under Mr. Waterhouse's ministry I was surprised to find a large number of uplifted hands. His ministry extended from 1865 to 1868. On all his circuits he was a successful soul winner and in the day of His coming many will be "the stars in the crown of his rejoicing."

Last week I received a letter from Mr. Waterhouse and will give some extracts to show the affectionate relation between Mr. Waterhouse and the people of Western Bay forty-six years ago, and the interest he still feels for the place and people. "In thinking of you (says Mr. Waterhouse) I should like to locate your Western Bay Parsonage, if you are anywhere in the neighbourhood of the old church, anywhere near the house of Susannah Milley or Anthony Loveys, then you will have it bleak enough during the winter months. You will be more comfortable if you are on the North side, say about the spot where Pearse Hanrahan's house stood. I have many interesting memories connected with your circuit. During the revival that swept the shore like a living flame from Little Small Point to Ochre Pit Cove, during the period of my Blackhead pastorate, I witnessed some events and scenes that stick like burrs in my memory. In one of our special services at Western Bay (it was on a week night, the old church was about full) the people during some minutes of hardening that seemed to come over them, just as though the powers of darkness had delivered to them a special assault. There was for a moment a staggering in the faith of the church. I spoke some plain straight words on the battle that was raging, called upon the hosts of God's elect to rally at the cross, delivering an impromptu blow from the shoulder straight at the hearts of the unsaved, telling them that I knew they were convinced of sin and that they knew well enough what they ought to do. While I was quietly reasoning with them the power of God seemed to fill the house. We all felt the searching fire. While I was yet speaking a big, stalwart, ruddy-faced fisherman by the name of John Follett, sprang up in the second pew on the left of the pulpit, and dashed out of the pew in the direction of the penitent form, as though hell might be opening at his feet, and like a bull in a net he roared out "I can't stand this any longer." He found redemption. At another of our services the fire came down and spiritually shook the place. Among the converts was a young man from Adam's Cove by the name of Thomas Diamond. He was a miserable backslider. He had turned his back upon the Lord, and forced by the power of conviction he knelt and groaned

in prayer for some time at the foot of the cross. It was a battle royal. Presently the cloud was lifted, he had a vision of him "whose face was marred more than the face of any man, and his form more than the sons of men." Instantly his chains fell off and like some one in a state of ecstasy he went from pew to pew in the body of the church saying 'He took me in again.' Looking up presently from my work I was surprised to see this pardoned prodigal spring lightly on the elevated platform in the aisle, on which a good sized stove stood, and thence up over the front of the gallery, and his cry which still rang through the place was "He took me in again, He took me in again." These, not to enlarge, are specimens of examples that might be amplified, and have been enshrined on my memory for the last 46 years. In these living archives are the records of like instances connected with Bradley's Cove, with the North side of Western Bay and Ochre Pit Cove."

Mr. Waterhouse goes on to speak of a District meeting held in Brigus before we were a Conference. The Rev. Henry Daniel was Chairman. I recollect Rev. Thomas Gaetz preached from "And he shall see of the travail of his soul and be satisfied," and the Rev. John Winterbothan preached from "That they may be sound in the faith." It is many years now since these brethren doffed their armor. What mighty changes have taken place during that half a century, and by the grace of God I am still spared! But, my dear brother, "the grass-hopper has become a burden." My strength has failed. I have my bed in the sitting room. My dear wife has to help me dress and undress. Whether I shall ever be permitted to join in the public worship of the House of God I know not. And I am in nowise anxious about the matter, "My times are in his hands." When the call comes, by the abounding grace of God I hope to be ready. "It is all my hope and all my plea for me the Saviour died."

Such are the words of one who stands upon the brink of eternity and his words come as a benediction to us at this time of our Centenary Celebration. With the Rev. Thomas Harris, his fellow helper of those days in the Old Colony, they stand alone awaiting the summons of their Lord. The Rev. Charles Comben followed in 1868 and was followed by the Rev. George Forsey in 1870, and in 1872 Blackhead again hailed its faithful friend, Father Peach, drawing near the close of his active ministry and ripening towards the destiny of the Methodist minister, the supernumerary relation. After four years he removed to Carbonear to close his ministry.

The Rev. James Embree came to the Circuit in 1876 and remained until 1879. A more truly devoted servant of God has never labored in this Colony. His motto was: "A revival in every Circuit," and he had his heart's desire. He was elected first chair-

man of the Bonavista District including all the northern work. He watched with great interest the phenomenal work of grace in Green Bay. He was elected President of Conference in 1887. Shortly after leaving the Colony, while attending his diphtheria stricken children, he contracted the disease and went home early. Three probationers assisted Father Peach and Mr. Embree. Brethren G. Paine, Anthony Hill and R. W. Freeman. The last has gone over to the majority, the others still remain in the active work. The Circuit was divided after Mr. Embree's first year. Rev. William Swann took charge of Blackhead Circuit after Mr. Embree. His immediate successor eulogized the splendid condition in which he found everything on the Circuit.

The Rev. Henry Lewis came in 1885 and brought his Welsh fire with him, and witnessed a gracious revival of religion. He kept the members at work. "All at it and always at it," was his motto. He transferred to Manitoba and finished his course with joy. It was during his ministry that the writer in company with Rev. G. P. Story visited Blackhead for the first time. At the Missionary tea were Father Peach, Revs. S. Matthews, G. P. Story, the writer and several others that have gone over the river and I am left alone. What poor shadows we are! Next in order was the Rev. John Pratt, he occupied the legal term from 1885 to 1888, then Rev. R. W. Freenamn, but we shall hear from them again.

Then came the Rev. Samuel Snowden, brimful of Yorkshire fire and enthusiasm. A brother beloved throughout the Connexion. Wherever he has gone, success of the highest quality has attended his ministry, viz: The salvation of precious souls. His brethren honored him with the chair in 1907 for the manner of his faithful service. The year 1897 brought that minister of strong devotional spirit, the Rev. G. C. Frazer, of whom it may truthfully be said, "Behold an Israelite indeed in whom is no guile." He formed with nine others and the writer one of the eleven candidates of 1883, and was first to secure the crown to victors due. He came to our work well matured. He had been District Missionary Evangelist in the old land. It was a day of mourning in all his Circuits when it became known that George Charles Frazer was no more. He rests beside the Rev. William Marshall in Twillingate burial ground, until the morning of the resurrection.

The next supply was Rev. H. C. Hatcher, B.D. We shall also enlarge upon this servant of God as Superintendent of Western Bay Circuit.

The Rev. John T. Newman came in 1905 and did good and faithful work. He had his difficulties and met them manfully. His gracious work among the young people is still abiding. For conscientious painstaking faithfulness he has no peer as a Circuit worker.

The present incumbent, last but not least, is the Rev. Charles Howse, as to the manner born and racy of the soil, and that soil old Terra Nova. Brother Howse is worthy of congratulations, for he is the first Newfoundlander to occupy the unique position of Superintendent of Blackhead Circuit in nearly 100 years. Brother Howse is in labors more abundant. A magnificent church at Broad Cove is nearing completion. Two academies and public halls are going forward at Blackhead and Adam's Cove. Think of the work of this Circuit! Innumerable building committees to meet. Forty-five classes looking for the quarterly visitation for tickets. Sick and well to visit periodically. Preaching before the same people from three to five times weekly. Then with the other details as sermonizing and preparing addresses, must surely keep a man busy. Blackhead with its 1760 population. Its 45 society classes. Its four Ladies' Aids and W.M.S. and Mission Band. Its Sunday schools and other uplifting agencies, must surely need a preponderance of consecrated men and women. Blackhead has always been prolific in earnest and devoted lay helpers. The higher type of heredity has been manifested from generation to generation in the family histories.

Matthew Hudson, of long ago, was an exemplary christian. A good man, who ruled his household with discretion, and the fire never went out upon the altar. At the icefields he kept his men in subjection and the Sabbath reverently. His son John, and Thomas Butt looked well to the Church finances, keeping up the material Zion for many years.

William Nofall was a most interesting character. We met him at the Missionary Meeting in 1886, near the end of his pilgrimage. At a meeting a little later he had a presentiment which he expressed, that that would be his last missionary meeting. He was lost on his way home and "no man knoweth of his sepulchre to this day." He would always leave the fishing ground and come in to welcome the new minister and his family.

William Lacey was another of the same school, we met on the same occasion. He was also a class leader and has left a family of daughters noted for their piety. Peter Hudson and his wife Ann, were both leaders and raised up three daughters who all in turn became leaders, so that five out of one family were shepherding their little flocks simultaneously.

William Legrow was a successful leader in his generation. His mantle has fallen on others of the family name. Jabez, Alfred and Thomas B. Legrow are doing good work. Andrew Vatcher, Esq., J.P., was born at Freshwater, but the greater part of his life and influence has been given to Blackhead Circuit. He has taken the work at all points, from Sunday School Superintendent to Chairman of the Annual Missionary Meeting and lay delegate to District and

Conference. Never was honor more worthily bestowed or true worth more deservingly recognized, than when he was made a Stipendiary Magistrate. Mr. John C. Moore has done a good day's work and is still at it. May his sun set in the clear sky and in well founded hopes of the better country.

Charles Moore's name will long be as ointment poured forth. Two sons represent him as leaders of our Lord's militant host.

Neither has the Adam's Cove portion of this interesting Circuit ever been left without its witnesses. There was good John Martin, sometime schoolmaster and exhorter and class leader; and Thomas Diamond, usually called "Uncle Tom," a very successful Sunday school superintendent. And also Nathaniel Diamond. He could draw his neighbours to prayer by an almost irresistible magnetism. It was taken for granted that there would always be a full house when he held the service. Robert Baggs is still spoken of as the eloquent exhorter. And why question it, hath he not a wonderful fashion of teaching?

William Brennen's quiet lamb-like nature was coveted by his neighbours. They never saw him out of temper. That was the secret of his success. His exhortation in public and counsels to his members always carried effect. He lives again in his grandson, William Brennen. He has the same name, same disposition and same offices.

And have not the good women of the Blackhead Circuit always been in evidence? Think of Grandma Moore, regularly meeting her charge from the early age of nineteen, until at the ripe age of eighty two, she "ceased at once to work and live." Or of Temperance Hudson, whose many sorrowful bereavements only proved unto her "as steps up to heaven." She went to the beach with a glad heart to meet her son returning from the fishery, and they landed him in his coffin. And again of Dorothy Legrow, a true saint of God, retaining all her faculties until at ninety-five "the weary wheels of life stood still." And Dorcas Flight, of Small Point, who used all her talents for the good of others until God called her. And last but not least, Elizabeth Hudson, still at her post of duty when God called her to himself in the midst of her labors, to the crown of her rejoicing in her seventy-sixth year. Of many others equally worthy in these simple annals we can only add, "What shall I more say." The time would fail to tell of the great multitude before the throne who came of great tribulation, contended for the mastery and gained it, and now have been "brought with rejoicings into the palace of the King."

Now we go back to the parting of the ways, but not before paying a tribute to the memory of some who were co-workers together with our God.

The first church we said had two pulpits, one for the clerically

attired parson and the other for the local preachers and lay readers.

Almost a Sunday visitor for many years was Mr. John Curtis of Blackhead, grandfather of Rev. Dr. Curtis, Superintendent of Methodist Schools; Rev. J. K. Curtis, B.A., Secretary of Sunday schools; Mr. Christopher Curtis, Lay Agent Burgeo. Messrs. John Martin, William Butt and others followed in turn. Joseph Bishop, of Bradley's Cove, was a good man and well respected. He has two grandsons in our ministry, Revs. John F. Bishop and Levi Halfyard. James Crowley was Sunday School Superintendent for many years at Western Bay and ready for all work within the limit of his ability. Another useful man was John Kennall, of River Head. He was an Englishman full of enthusiasm. His daughter married Dr. Coultas, whose daughters reflect great credit on their grandparents.

The three o'clock service in those days was followed by a united class meeting and the mountain top experience was often realized, "Master, it is good to be here."

For many years Mr. Phillip Milley, a respected class leader, met the flock at this hour for help and encouragement. Then Mr. George Cooper put on the harness. His sons and grandsons are now members of the church. And for a few years the kindly Brother Anthony Loveys.

On the North Side Mr. William Plucknett, an Englishman, filled the office of exhorter and class leader, and Messrs. James Penney and Stephen Sellars were men very highly spoken of; and also Pearce Hanrahan, a convert from Roman Catholicism, an interesting Irishman, fairly well educated; and our veteran leader, Solomon Penney, who still lingers on the shores of time, have rendered valuable assistance. William Wilcox has been a faithful Sunday School Superintendent for more than twenty years.

Then the sisters were encouraged to put on the armour as class leaders. Sister Susannah Milley was said to be always on the bright side of christian experience. A good qualification for a class leader. Sister Dinah Loveys was the minister's friend. Anthony and Dinah Loveys passed their characteristics of kindness to their son Mark. All the old ministers loved Mark and send their greetings from time to time. Elias Milley, converted under Mr. Freeman's ministry, became a very useful preacher, taking his text and expounding the word to the best of his ability. His wife, Mrs. Julia Milley, represented her mother, Mrs. George Cooper, a sainted leader of many years ago. Sister Penney, of North Side, now gone to her reward and Sister Sellars, now hurrying towards four score years and ten, awaiting the summons of her Lord. These annals would be incomplete without a reference to Joseph Skinner and Samuel Coish, grandfather of Rev. Elijah Coish, and John Halfyard, now closing in his life's day at Boston, U.S.A. William

G. Parsons has stood by the pulpit as lay reader, by the Sunday school as efficient superintendent, recording steward of Circuit, chapel steward and class leader. May his useful life long be spared. And Nicholas Parsons, the most constant attendant at church service. In his pew at all services in all weathers. May their mantles fall on brethren Joshua Halfyard, Albert Duff and Caleb Pennell. Nor should the painstaking work of Samuel Halfyard be overlooked as Secretary of Trustee Board for many years. Sister White still meets her class at the advanced age of eighty-two years. She was converted in early life and has led her little flock for upwards of forty years. And special mention should also be made of the late Sister Gillingham, for many years a true and faithful leader and helper. Sisters Halfward and Gillingham are also leading on those who are journeying Zionward.

Time would fail to enlarge upon the faithful services rendered by Mrs. George Rose, daughter of Mr. Thomas Burden, a Carbonear local preacher of days long gone by. Of Mrs. Crowley and Mrs. Nathaniel Follett, mother of Rev. C. W. Follett, Toronto, and Mrs. J. W. Crummey. It is always a delight to meet their classes quarterly.

Bro. James Dalton, long-trying war horse, full of offices; Bro. Levi Butt, for a long time Superintendent of Sunday school and precenter; Bros. Edmund and Samuel Butt, ready to take up any work for the Master. These with others have helped to hold up and strengthen the hands of the ambassadors of the cross. And should not honorable mention be made of those who have taught in our Day Schools, and have stamped their individuality upon the rising generation?

Mr. John C. Moore of Blackhead, rendered short but faithful service. Mr. Patrick Walsh, a convert from Rome, rendered long and good service. Many of these have found Western Bay school teaching good training ground for the ministry. Note the Rev. G. L. Powell, Ph.D., D.D., Rev. Mark Penney, Ph.D., Revs. W. Grandy, J. F. Bishop, Levi Halfyard and W. G. Day. Mr. John Forbes, C. E. and others. Misses Churchill, Fox, Taylor, Milley, Follett and others of honorable mention. Mrs. (Rev.) Kendall, once organist at Gower Street, St. John's, was first organist at Western Bay. Since then Miss Lizzie Kennedy (Mrs. Crummey), and for a number of years Miss Flora Kennedy, all of whom have rendered splendid service.

For thirty-four years Western Bay has been gradually rising in prestige from year to year. As a fishing population their resources are not large but they give freely. The writer has had personal knowledge of all his predecessors from the time that Western Bay has been a Circuit. Of these twelve, four have joined the great majority and eight including the writer, still remain.

The first Superintendent, the Rev. R. W. Freeman, entered upon his duties in 1877 and opened the parsonage in his first year. The people appreciated their privilege and did well for the Circuit considering the times and their financial resources, Mr. Freeman was an earnest, evangelical preacher, and had great executive ability. He began the church at Ochre Pit Cove and got the parsonage ready for occupancy. He left all his circuits better than he found them. After bringing Wesley Church to a completion he attended its dedication which was his last public service on earth, he shortly afterwards joined "the general assembly and church of the first born which is written in heaven." I attended his funeral, one of the largest known in St. John's. He was carried into Wesley Church.

In 1880 Rev. John Pratt became Superintendent of the Circuit. He was a veritable son of thunder and preached "as dying man to dying men." He has spent hours in God's house wrestling for souls. A call to Bonavista with its larger opportunities for service, terminated his ministry at Western Bay after two years. After a faithful ministry he entered into rest at Grand Bank and was interred at St. John's. I was present at his funeral. He was carried into George Street Church.

The Rev. T. W. Atkinson followed, and served a similar term of two years as his predecessor had done. This time Harbor Grace extended a call which was accepted. Mr. Atkinson was a diligent circuit worker and a faithful pastor, and a warm-hearted evangelist, and a successful soul winner. The President of the Conference, Rev. A. A. Holmes, is among his converts, and those who attribute their conversion to his instrumentality. He left in 1884. But no man did more to bless the people of Western Bay than the Rev. Solomon Matthews. From 1884 to 1887 he labored ardently for the good of his parishioners. He set before the young people high ideals, and many to-day occupying position of usefulness and honor were given their start by Mr. Matthews. Many in that day will be "stars in the crown of his rejoicing."

While the Conference was in session at Carbonear, 1910, he entered into rest at Pouch Cove. We labored side by side, addressed many Missionary meetings together, and of Bro. Matthews we can say "he was a good man full of the Holy Ghost and of faith."

In 1887 the Rev. James Pincock followed the Rev. Solomon Matthews. Wesley says "of the dead and absent nothing but good." Of Mr. Pincock it may be said, he is a minister that wears well, and no circuit has ever suffered to which he has been appointed. Since leaving Western Bay he has occupied the important station of Bonavista, St. John's (Cochrane St.), Harbor Grace, Greenspond and Carbonear. May he be long spared to labor for the

Master. From 1890 until 1893 the Rev. H. C. Hatcher, afterwards Bachelor of Divinity, followed and kept the circuit affairs in good order. He was a close student and brought the well beaten oil to the sanctuary. He emphasized the law as well as the gospel. He preached for the salvation of souls and the building up of believers. Last year he entered into the joy of his Lord. From 1893-1896 the Rev. William Kendall ministered to the people of this circuit. He has had no peer among the preachers of this Conference. A good sound theologian, clear and practical. His congregations were edified, blest and strengthened. He saw the need of better educational advantages and built the Superior and Central Schools. The writer often carried at his home in Burin. He became his junior colleague at Carbonear and spent a happy year at his home. He was a delightful companion and true as steel. He had personal sorrow made more poignant by the loss of his life's partner. He was never known to do a mean thing or to act in any way contrary to dignity of a gentleman, or as a humble follower of the Lord Jesus Christ.

The Rev. Jabez Hill filled in the three following years. He had strong convictions and never shrank from duty. At times he had uphill work but carried out his own policy. He transferred from this Conference and is now nearly blind, and has sought a supernumerary relation and is residing in Toronto. He has to be led from place to place. The prayers of his friends follow him in his sore affliction. He left in 1889.

The well tried Methodist disciplinarian, the Rev. William Swann, took charge of the circuit until 1892. He has been chairman of his District for many years, and twice has filled the Presidential chair, with credit to himself and the Connexion. His preaching has always been strong and orthodox, and having good understanding of the distinctive doctrines of Methodism, as laid down in her recognized standard, and has always been regarded by his brethren as a sound theologian and convincing preacher. His life's partner, one of the excellent of the earth, has gone on before him to the better land. They worked hard to raise means for the New Church Building Fund.

The venerable Rev. John Reay performed the duties of the circuit acceptably from 1902 to 1906. He was one with the people and entered into their sympathies, and was also a very faithful pastor, and a great blessing in the sick chamber. None of our predecessors are spoken of more kindly. He gripped the hearts of the old folks. Some expressed the wish that he would have settled among them as supernumerary. He saw souls saved and rejoiced in the God of his salvation.

From 1906 to 1910 the manly and straightforward Rev. W. H. Browning labored indefatigably for the good of the circuit. His

two predecessors had gathered some funds and he pushed the matter ahead. Having built a fine church at Burin he went forward and completed the main building of the church leaving only the basement to be completed, and the debt to be removed and a few minor details, including finishing, debt and interest, approximating \$2200.00 (two thousand two hundred dollars). Few outports have a better church property. It is a monument to Mr. Browning and those who stood by him in the work. Mr. Browning saw the work of God revive and many souls born into the kingdom, would that more had held on. The writer who entered upon his duties after the Conference of 1910, has nothing but good to say of this noble people. As in other communities, there are numbers who never attend God's house except on the death of their friends and neighbours, but a soul-stirring revival would soon cure that evil, the only fault we have to find with what are in many respects an excellent people. Everything is now completed and debt reduced to \$700.00.

From time to time God has visited his heritage with reviving showers, and the hearts of his servants have been made glad, and their hands have been held up by prayers of faithful men and consecrated women.

As the results of these visitations, God has thrust forth laborers into his harvest field. Four of the previous pastors have fallen out of the march. Three devoted pastors' wives have also entered into their reward. The first to enter into rest was Mrs. Kendall, quiet, faithful and genuine. She worked and left results with God. A truer christian never occupied a Methodist parsonage. Mrs. Reay lies in God's acre at Western Bay. She was a "knowledgeable" lady, and "her delight was in the law of the Lord." She was perfected through suffering. Mrs. Swann was eulogized in my hearing a quarter of a century ago as "one of the excellent of the earth." We had subsequently many opportunities of verifying that not overdrawn statement. These did their work faithfully and pleased the Master.

The Rev. C. W. Follett was the first to do credit to this circuit by joining the ministry. For the second time he is stationed in Toronto. The Rev. Samuel Halfyard, Ph.D., is a man of sterling grit and indomitable perseverance. Though left an orphan in early life he has worked his way into literary prominence. He is now Professor of Theology in Wesley College, North Dakota. His two published volumes are "The Spiritual Basis of Man and Nature," and "The Fundamentals of the Christian Religion." These publications prove him to be a scholar of more than ordinary ability, and will we trust secure the steadfastness of many an earnest seeker of the truth, a firmer grasp of the principles of the Christian Faith. The Rev. Mark Penney, Ph.D., is another of our young

men who is making good in the United States and from whom we are expecting to hear again.

At this time three young men from the Western Bay Circuit represent us at Victoria University, Toronto. They are the Revs. John F. Bishop, Levi Halfyard and Elijah Coish. Many of our young people are teaching in various parts of the Colony and are giving a good record of themselves and their community. Mr. Joseph Follett, M.D., and silver medalist of Toronto University, is also a man to be proud of. Others who are making good, are Jordan Milley, Grand Secretary L.O.A.; Edward Crumme, A.A., perhaps our most successful Outport teacher, now at Greenspond. Everywhere our teachers male and female, are doing us credit. Wellington Crumme, A.A., at Freshwater; Gilbert Bishop (London Matriculation) at Western Bay; Albert Edgcombe, A.A., at Pilley's Island and many others.

Here and there in the Canadian cities and the United States are those who have gone out from us, making our community poorer, while being an acquisition to any church and people where they sojourn, and we wish them all a hearty God speed as we enter upon another century looking for the continued blessing of Him who hath brought us hitherto.

On this 10th Day of December, 1911, in celebrating our Centenary of 100 years of Methodism, we cannot do it better than by asking the congregation to give half of the debt upon the third church built during the century, and as a thankoffering to the God of all our mercies. Dec. 10th will long be remembered in Western Bay. The members met together at nine o'clock to supplicate God's blessing upon the day's work.

At eleven o'clock the pastor reviewed the work of the past century in part, basing his remarks on Numbers 23,23 "According to this time shall it not be said. . . . What hath God wrought?" One hundred years ago Newfoundland had three Methodist missionaries. One hundred and three years ago one Methodist minister, the Rev. John Remington. To-day there are 124 ministers and probationers. One hundred years ago not a Sunday school, now 22,000 scholars. There were few Methodists in the Colony one hundred years ago, now approximating some sixty-eight thousand. At Wesley's death in 1791, there were five hundred and eleven Methodist preachers, with 120,233 members, now 57,000 ministers, 103,000 local preachers, more than 8,000,000 members and more than 30,000,000 adherents. What made universal Methodism the largest Protestant body? What did it? They were all at it and always at it. Four things contributed towards its success. First place was given to the emphasis of Christian doctrine. They made plain the conviction of sin as the work of the Holy Spirit. That men must bring forth fruits meet for repentance, and that Godly sorrow must lead

up to saving faith, and regeneration and adoption the immediate result of justification by faith. They enforced the doctrines of justification by Faith and sanctification through the Spirit. They only regarded the perseverance of the saints as conditional and that by unwatchfulness we may fall from Grace and be lost. No doctrine was made more heart searching than that of eternal punishment. Upon these points they were master workmen, men that needed not to be ashamed.

They believed in the experience of conscious pardon. No part of the Apostle's Creed was more realistic than the section, "I believe in the Forgiveness of Sins," "We know that we have passed from death unto life," was sufficient to clench the doctrine of forgiveness of sins.

Then they required their members to practice their profession and to show by their works that they had Christ put on. "If ye know these things happy are ye if ye do them." With all this they enforced the discipline. True Methodist preachers have trodden in the footsteps of their founder. They followed the advice of Wesley and didn't emphasize any one of these four things at the expense of the rest. They did not mind their doctrine and neglect the rest and become antinomians. They did not at the expense of all the rest emphasize experience and become enthusiasts. Nor did they unduly exalt their practice and become pharisaical. And they kept the rules and attended to the discipline and the church of God was safeguarded and continued to prosper. "The Lord of Hosts was with them and the God of Jacob was their refuge."

In the afternoon a filled church composed of Western Bay and Blackhead Circuit Methodists gathered to do honor to the good men of the past century.

"See how great a flame aspires" was followed by prayer by Mr. James Dalton. The choir sang an appropriate chorus, and Andrew Vatcher, Esq., J.P. read the 46th Psalm. "God is our refuge and strength, etc." After the singing of hymn 772 "Come thou Fount of every Blessing," Mrs. Lench came forward to unveil the mural tablet beautifully executed by John Skinner, Esq., of St. John's. She said in part, "Mr. Superintendent, officers, members and adherents of Methodism in Western Bay, friends and well wishers of our common cause, it gives me unspeakable pleasure to-day on behalf of the noble men of God, who for 100 years have preached the everlasting gospel in this place, first as part of Carbonear Circuit, then for many years a part of Blackhead Circuit, and for the past 34 years as a separate Circuit, to unveil this tablet erected to their memory. She then unveiled the beautiful tablet which read as follows:

Centenary Celebration
1911

To the memory of
Rev. Samuel McDowell,
Pioneer of Methodism in Western Bay,
Born 1780, died 1855

He visited this settlement in 1811, and encouraged the people
to build the first Church in Western Bay and

Ochre Pit Cove.

Respectfully dedicated

to all the Ambassadors of the Cross,

who for 100 years have preached the gospel in this place.

"God buries his workmen, but carries on his work."

Dec. 10th, 1911.

CHARLES LENCH, Supt. of Circuit.

The Pastor then read the history of Methodism on the North Shore from 1765 to 1911 (in part). First from the Rev. Lawrence Coughlan's visit to Blackhead until 1811 when Mr. McDowell visited Western Bay, as contained in the foregoing account. When the story had reached to the ministry of the Rev. John Waterhouse, the congregation were requested to join the Rev. Charles Howse in prayer for this God-honored servant of the Master then nearing the end of life's journey in Cheshire, England, and many a devout "Amen" followed the earnest petitions for God's blessing upon him. The balance of the story dealing with the last 34 years since Western Bay was made a separate circuit was deferred to the evening service. It was a soul-stirring time, and many hearts were touched.

At night a platform meeting was held and the power of God was manifested. The meeting opened by singing the first hymn to the old tune, Lyngham, after which Brethren Joshua Halfyard and Levi Butt offered earnest prayers for God's blessing upon the large gathering. The choir then sang "Move Forward, all along the line." Then Bro. Edmund Butt read the 84th Psalm, "How amiable are Thy tabernacles, O Lord God of hosts." The Pastor again took up the story of Methodism and referred to all the superintendents of the Blackhead and Western Bay Circuits, and told the progress of Western Bay as a circuit from 1877 to the present time. This proved to be of interest to those who had personal knowledge of the men, who during those years, had labored for the well-being of the people of this circuit. Then the brethren and sisters on the platform contributed their quota towards the interest of the meeting. Mr. Dalton spoke of the sainted Embree and how on one occasion seventy persons sought and found mercy in one meeting.

Mr. Levi Butt also paid a touching tribute to the memory of Mr.

Embree as his spiritual father. Mr. Joshua Halfyard attributed his conversion to the labors of the late Mr. Freeman. Mr. Edmund Butt and Mr. Samuel Butt came in under the ministry of Mr. Browning. Both spoke very earnestly of what they had felt and seen. Mr. Nathaniel Follett attributed his conversion to Mr. Waterhouse. Mrs. Rose and Mrs. Crowley, who are still leaders, though beyond the three-score years and ten, spoke feelingly of Jehovah's goodness. Mrs. Follett, mother of Rev. C. W. Follett, traced the mercies of God towards her, and Mrs. Julia Milley told of the times when her mother would tell her that they had to launch their boats, and carry their children all the way to Carbonear for baptism. How much should they appreciate their present Christian privileges? She gave a graphic description of her father's home and of the Rev. John Waterhouse's visits. Mrs. Wilcox, as North Side leader, spoke also of the saving grace of God and her good hope of eternity. Mrs. Lench gave some reminiscences of the past. Being born in the Parsonage, she had a knowledge of many of the older ministers and could recall them to memory.

Thus the Centenary Celebration was observed, and brought to a close with the hymn that John Wesley had repeated for more than fifty years at the close of the day.

"Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope and all my plea,
For me the Saviour died."

The Pastor requested the congregation to give \$650.00 as a Thank Offering for the blessings of the Century, which was half the debt on the Church. The collection with what was handed in afterwards amounted to \$900.00 (nine hundred dollars). What is the future outlook? The prospect is bright. The Circuit, we trust, will come up to the full standard of independency this year, according to the basis fixed by the General Conference.

What of the spiritual outlook? We pray for reviving showers. Will he not revive us again that His people may rejoice and be glad in Him?

Let all the officials and members with renewed consecration pray and work for this end and he shall "open the windows of heaven and pour out such a blessing there shall scarce be room enough to receive it."

"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."

