

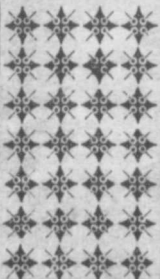
J. L. Johnson



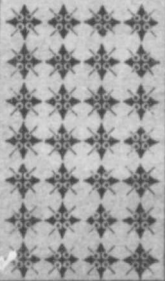
AN ACCOUNT OF THE RISE AND
::: PROGRESS OF :::

METHODISM

On the Grand Bank and Fortune Circuits
:: :: FROM 1816 TO 1916 :: ::



1816 TO 1916



BY
REV. CHAS. LENCH
Supt. of Circuit
1912-1916



AN ACCOUNT OF THE RISE AND
: : : : : PROGRESS OF : : : : :

METHODISM

ON THE

Grand Bank and Fortune Circuits
: : : : FROM 1816 TO 1916 : : : :

1816

BEING a Brief
Record of One
Hundred Years of
Faithful Service
and a Souvenir of
the Third Session
of the Annual Con-
ference, to be held
in Grand Bank in
June, 1916

BY
Rev. C. LENCH
Supt. of Circuit
1912-1916

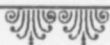
1916

Jennie
Johnson
Memorial



CONTENTS.

CHAP.	I. Early History, Growth of Population and other Matters of Interest	PAGE - - - 7
CHAP.	II. How and when Methodism came to Grand Bank	- - - - - 10
CHAP.	III. Early Pioneer Labors	- - - 14
CHAP.	IV. The Ministerial Succession	- - - 22
CHAP.	V. The Ministerial Succession (cont'd)	- 32
CHAP.	VI. The First Church in Grand Bank	- - 41
CHAP.	VII. Other Properties	. - - - 45
CHAP.	VIII. An Education Review	- - - - 47
CHAP.	IX. Their Christian Liberality	- - 54
CHAP.	X. A Tribute to Our Fellow-Helpers	- - 57
CHAP.	XI. A Review of the Work in Fortune	- 62
CHAP.	XII. Messages from Living Predecessors	- - 67
CHAP.	XIII. The Future Outlook	- - - 76





REV^d JOHN WESLEY, A.M.

FOUNDER OF METHODISM.

INTRODUCTORY.

Our object in preparing this souvenir of Methodism on the Grand Bank Circuit, is to preserve from oblivion some interesting facts which would otherwise pass from the memory of another generation by the removal of the landmarks that are fast passing away, a small remnant, whose parents were the custodians of the folk-lore handed to them by their forbears who were acquainted with the pioneer Wesleyan Missionaries from seventy to a hundred years ago. We are indebted in this compilation to Wilson's "Newfoundland and its Missionaries," Smith's "Methodism in Eastern British America", Tocque's Newfoundland as it was in 1877", and Dr. Cornish's "Encyclopedia of Methodism," and the fragments of musty Church records and registers; and scraps of information from aged residents. We trust there are some items of information that will be of interest to the descendents of worthy ancestors. We think it is clear that the Fortune Bay Mission with headquarters at Grand Bank was formed as a station in 1816. The date of the arrival of Rev. Richard Knight is a little hazy. The collection for the first Church was recorded in Dec., 1816, by Ambrose Forward. His first marriage, solemnized in Feb., 1817, is preserved. The district of 1817 made it compulsory to record all births, baptisms, marriages and deaths, and a copy of that resolution was found on the Bonavista Register. If a stray copy of this pamphlet should survive the wear and tear of time, some descendent of this generation, anxious to gather up the threads of the simple history of the past for the purpose of making still further enduring records, may be grateful for this attempt, and that will be sufficient thanks for this feeble effort with all its shortcomings.

CHARLES LENCH.

Grand Bank,
March 31st., 1916.

The Rise and Progress of Methodism
in Grand Bank during the past
century, 1816-1916.

CHAPTER I.

Early History, Growth of Population and other Matters of Interest

Among the outports of Newfoundland it would be difficult to find one so interesting and prosperous as Grand Bank, situated at the mouth of Fortune Bay and within seven leagues off the French islands of St. Pierre and Miquelon.

About the year 1700 the Canadian enumerator found five persons in Grand Bank, and the next census, in 1711, accounted for thirteen residents, but their names have not been preserved. The name is spelt Gran Banc in the census sheet. Some think that the name originally signified Green Bank, arising from the greenness of the bank fringing the harbor. Dr. Tocque, who was under this impression may not have seen the old Canadian Census sheet. The spelling would signify a great bank. Some think the place may have got its name from the eminence in the distance known as Bennett's Hill, which might have impressed the early explorers as suggestive, when naming the settlements along the coast. The reader is left to form his own opinion.

The eighteenth century had run nearly half its course before Grand Bank very materially increased its population. According to Dr. Tocque, a very painstaking antiquarian, writing in 1877, Grand Bank had been inhabited for 180 years, add thirty-six years more and that would make two hundred and twenty years,

since the first settlers came, or a little more, of which we have no date, and their names have not been preserved. The population was considerably augmented during the latter half of the 18th century. Men of gift and enterprise settled here and they became most successful planters. English youths or "youngsters" came out from year to year, and occasionally English maidens. Some returned and others remained and became the forbears of the sturdy race; and the generations following. By 1800 the population must have grown to two hundred or more and by the end of 1844 it had risen to three hundred and ninety-two. In the next forty years it had multiplied to 1,030, (census 1884) and by 1911 to 1,605.

An old historian speaks of Grand Bank as he found it in 1823, and mentions the names of Hickman, Forsey, Evans and Chilcott, adding, "God has blessed them both temporally and spiritually, and a more kind and affectionate people are not to be found." The writer could have added other names to that list, viz:—Forward, Buffett, Patten, Tibbo, Rose and others. But it was not intended as a disparagement or a slight to the rest of the inhabitants. The names of Foote, Harris, Hiscock and Courtney came a little later, but all contributed their quota of true citizenship. The inhabitants of Grand Bank, for nearly two centuries, surmounted the difficulties of a sand-barred harbor. Some of the early inhabitants accumulated fishing property, and large boats, and some left Grand Bank for Belleoram, Carbott and other places affording better harbor facilities. But others of sterner stuff, remained and like the men of the Netherlands, surmounted the difficulties. The writer has recollections of fishermen leaving Churches of Grand Bank and Fortune, during Sabbath services, to board their vessels outside the bar and run across the Bay to a safe harbor from the storms. But by a system of dredging from time to time, and the building of a substantial pier and breakwater, by taxes borne by themselves and liberal grants by the government, the difficulties have been somewhat ameliorated. Now the largest schooners of the fishing fleet and the foreign fish freighters can enter the harbor at high tide, and load the staple commodity, while the S. S. Glencoe and the S. S. Portia, in civil weather, can come to the Public Wharf and transact the public business. Generally speaking, the passengers, freight and mail now come and go without great discomfort. Before these modern improvements, the Grand Bankers were both energetic and independent, and always noted for their liberality as we shall see hereafter.

Seventy years ago the Government returns show that they had cleared 123 acres of land, and had raised 1308 barrels of

potatoes. Reckoning the number of families at that time at about eighty, this would give sixteen barrels per family. They raised 108 tons of hay. They owned 127 head of cattle, 53 sheep and 1 horse. There were 4 fishing schooners, and 4 fishing boats, carrying four to fifteen quintals, and 22 of them from 15 to 30 qtls, and 18 from 30 qtls. and upwards. It is interesting to compare these figures with seventy years after. The census returns of 1911 show the following:—Population 1605. Methodists 1255, C. of E. 23, Salvation Army 327. Number of vessels engaged in the Grand Bank fishery 48. Number of men employed 667. Catch of 1910; 50,225 qtls. Quantity of Salmon 1372 lbs. Total value of fish products \$293,619.00. Total catch as reported to the Board of Trade 1915, 48,530 qtls. This large quantity of fish is cured on the vast pebbly beaches and others artificially constructed for the purpose, and exported direct to Oporto, Portugal, and to other ports of the Mediterranean.

In the earlier days of the Grand Bank enterprise there were many losses of life and shipping, but for many years past, owing to the watchful care of the masters and the men, those heart rending casualties have been reduced to a minimum. Last year 584 men prosecuted the Bank fishery without one loss of life. It may be that the percentage of fatalities for some years has not been commensurate with those of the coal and iron mines and other dangerous avocations.

Messrs Samuel Harris, George A. Buffett, Simeon Tibbo and Foote Bros. were the pioneers of the Grand Bank fishery. Mr. Samuel Harris is accorded the pioneer leadership of this "Launch out into the deep" fishery undertaking. Surely to the banking captains and the men who for more than thirty years, have weathered the storms of the deep, a meed of praise is perfectly in order. Many have gone by "the way of the sea," others died upon their beds and they will "plough the wild seas no more." Whether they died at the post of duty or otherwise, they will be forthcoming on the morning of the resurrection. Dryden's tribute to a certain tribe shall be theirs, for they were "Nature's true gentlemen."

CHAPTER II.

How and When Methodism Came to Grand Bank.

For fifty years the Methodist pioneers confined their labors to Conception and Trinity Bays, and Rev. George Smith worked as far North as Bonavista, but no Wesleyan Missionary had worked South of St. John's previous to the year 1816. News of the spiritual destitution of Placentia and Fortune Bays and the Western Coast, had reached the Missionaries laboring in Conception Bay, and at a meeting held at the house of the Rev. Sampson Busby, Carbonear, with John Goss, Esq. in the chair, on the 15th day of January 1816, the following resolution was adopted:—"That this meeting having heard that there was 5,000 inhabitants in Fortune Bay, nearly all Protestants, who are now and ever have been without a preacher of any denomination, it is the wish of the meeting that a Missionary should be sent there in the ensuing Spring." This information tells of spiritual destitution. The people of Grand Bank, mostly of English origin, were in the habit of assembling together on the Lord's Day and holding meetings, according to the prescribed form of the Church of England and using the Book of Common Prayer. It would also appear from tradition that the person most qualified administered the rites of Baptism, Marriage and Burial. They did the best they could under the circumstances. The Wesleyan Missionary Society was formed in 1814 when the Rev. Richard Watson preached that famous sermon on Ezekiel's "Valley of Dry Bones." There was a hearty response to the appeal for funds throughout the Connexion, and in 1815 they agreed to send two additional preachers to Newfoundland. The English Conference of 1816 still recognizing the claims of the "Old Colony" very generously gave six more preachers to Newfoundland, who immediately started upon their voyages. It was a long and tedious journey

for these young preachers. Their names were Ninian Barr, George Cubitt, Richard Knight, John Walsh, John Bell and John Haigh. The English Conference having set apart these brethren for the work of Newfoundland, attached their names to the already existing stations and so they were printed in the Wesleyan Magazine. But upon their arrival, the preachers composing the Newfoundland District, rearranged the work and formed five new Stations, so that Richard Knight who was by the English Conference attached to St. John's was put down for Fortune Bay. As the report of the Newfoundland District reached England too late the Station sheet was published in its improved condition the following year. It was always one year late.

The following is the completed list of Stations for 1816-17:

S. John's—George Cubitt.
 Carbonear—John Walsh.
 Harbor Grace—Ninian Barr.
 Blackhead—John Pickavant.
 Western Bay—John Haigh.
 Island Cove, and Old Perlican—John Bell.
 Port de Grave—James Hickson.
 Bonavista—Thomas Hickson.
 Trinity Harbor—William Ellis.
 Fortune Bay—Richard Knight.
 Hant's Harbor—John Lewis.

John Bell, Chairman of District.

The Wesleyan Committee, London, having made enquiries concerning the relation between the preachers, the preacher was withdrawn from Western Bay the following year, and a new mission was formed in 1817 comprising the settlements of Placentia Bay, with Burin as headquarters. The change having released the preacher at Western Bay, the Rev. John Lewis was stationed at Burin.

The Rev. Richard Knight was late in reaching his station and waited in St. John's for a chance to Grand Bank, meanwhile assisting Mr. Cubitt at St. John's. The Rev. Dr. Tocque has several references to the Rev. Richard Knight and gives 1816 as the year he began his ministry at Grand Bank. The Rev. William Wilson who came to Grand Bank in 1823, or five years after Mr. Knight, had left, says:—"Information having reached Fortune Bay that several Methodist Missionaries had arrived from England and a vessel going thence to St. John's an application was made for one, for Grand Bank and Fortune Bay." As Mr. Wilson

would have the matter well fixed in his mind, and taking the evidence of the Carbonear Committee's resolution, with Dr. Tocque's and William Wilson, and the size of Grand Bank boats at the time, and the presumption that the men would be in St. John's for their Fall's business, and an old tradition that he came to Grand Bank that way, it would appear that Mr. Knight reached his station towards the end of 1816 or very early in 1817. On the fly leaf of the first Register is the following:—"This record book was opened by Mr. Ambrose Forward, Dec. 1816, and is set apart for Christenings, Marriages, and Burials, for the use of Grand Bank, and everything relating to the place of worship now erecting, in aid of which the following subscriptions have been received." Mr. Ambrose Forward would appear to have been the first Recording Steward. The words "Thou God seest me," are suggestive of a sense of honor and conscientiousness. The first preachers of Newfoundland were not particular about recording their births &c. until it became compulsory by a resolution of the District in 1817. Had Mr. Knight began to enter his baptisms upon arriving at Grand Bank it might have been easy to approximate a date, but he did enter a marriage in Feb., 1817, which was solemnized between Wm. Bennett and Mary A. Buffett of Fortune, by consent of friends in the presence of Jno. Lake and William Gallop, in consistency with the form or ceremony of the Church of England by Richard Knight, Wesleyan Missionary. Here we may mention a bit of interesting ancient history. At this early date it was regarded as illegal for Methodist preachers to marry in Newfoundland, except in those localities where there was no Church of England clergyman. For the following interesting circumstance see Pedley's History page 301. "On Sept. 21, 1816 the Rev. David Rowland, M.A., established clergymen of St. John's, memorialized the Governor, informing him that the Wesleyan Ministers had lately taken upon themselves the right to solemnize the rite of Matrimony in the town contrary to the laws of the realm and to the irreparable injury of the persons concerned and their innocent offspring, and requesting that H. E. the Governor would adopt measures to prevent the re-occurrence of these abuses. On receipt of these communications the Governor sent for the two dissenting ministers in St. John's, the Rev. George Cubitt, Wesleyan, and the Rev. Mr. Sabine, Congregationalist, with a view to represent to them the impropriety of their conduct. Their answer to this representation was, that there was no law to prevent their conducting marriages, but he endeavoured to lay a restriction upon them not to perform the ceremony again in any part of Newfoundland where there was a clergyman of the Church of England. They refused to recognize his power and



Rev. Thomas Harris.



Rev. James Nurse.



Rev. Thomas H. James.



Rev. Levi Curtis, M.A., L.L.D.



Rev. John Pratt.



Rev. John W. Bartlett



REV. THOMAS HICKSON.

left him expressing themselves ready to meet the consequences." A few years later the full privilege was accorded to all denominations to marry their own adherents, or anybody else, and this was truly in harmony with the principles of fair play and common sense.

The marriage celebrated by Mr. Knight in Fortune proves that he was in his station in Feb., 1817, how much earlier we cannot say. We are safe, however, in calling it the Connexional Year of 1816-17.



CHAPTER III.

Early Pioneer Labors

For a century of years Grand Bank has never been without its Ministerial supply. Whatever Stations were left to be supplied, that never befell Grand Bank. The Fortune Bay Mission in those days was certainly no "Chapel of Ease." Some of the early pioneers labored incessantly, visiting all the available points from Lamaline to Port aux Basques and Fortune and Hermitage Bay welcomed them with tears of joy, and they wept at their departure, knowing that months must elapse before the next visit.

For many years the Mission appeared upon the Station Sheet as Fortune Bay, so that the Missionary well knew that he must not "lie down on beds of flowery ease" at his headquarters. Moreover the Missionary Committee in London who were responsible for a considerable portion of his salary, expected a yearly letter, telling of his travels and labours and the prospects for the future of God's work in the places visited, and the necessity for the continuation of their agent on that station. We will here produce some of the correspondence that reached London at different times from the Grand Bank and Fortune Bay Missionary, which affords splendid object lessons of faith and patience and courage, combined with a religious optimism which should give the rank among the heralds of the Cross in any of the Lord's vineyards. The Rev. John Haigh, Mr. Knight's successor, writes to the Missionary Committee on July 19, 1819.

"There is one thing in this country which militates against the work of God generally, but it applies most particularly to this part of it, that is, the fishery. With us it commences much earlier and continues much later than in the Northern parts of the country, and consequently the people are much longer from home. We have what is known as the Spring fishery, which com-

mences in the later part of March, or the beginning of April, in which they are away for the space of seven or eight weeks before they go to sea to the Northward, and we have the Fall fishery which is but for the same space of time, and not over till close near Christmas; so that we have the fishermen at home but for the space of three or four months in the year, besides their occasional visits with fish, and to take a fresh stock of provisions and salt, so that if any impressions are made upon their minds during the winter recess, unless they are deeply implanted, they wear away, for having no means of grace, and perhaps exposed to much bad company their convictions are liable to die away, and they relapse into their former state of carelessness. But the principle cause arises from the removal of many to England. There are several whom I believe have received good to their souls, who when they have experienced it, have removed to England where they could enjoy greater privileges. Three removed from this place last Fall, so that if our usefulness does not so fully appear now, we hope that it will be found in the last day that the labours of your Missionary have not been successful.

There are two or three places across the Bay which I occasionally visit, three or four times in the year, and remain two or three weeks, where the Merchant's rooms are established, Harbor Briton, Jersey Harbor and Little Bay. But my labors being occasional, they are regulated according to existing circumstances, so that I can give you no regular plan, and while we have sometimes an opportunity of preaching to many persons who come from more distant parts, either for provision or for the purpose of settling their accounts, so that others who could not otherwise have an opportunity, hear the Gospel preached.

"I have it in contemplation to make a visit to Hermitage Bay, a place I suppose where no gospel Minister ever yet visited."
 (Note--twenty years later there was a Mission established in Hermitage Bay, with headquarters at Hermitage Cove. A splendid work was accomplished by Messrs Marshall, Addy and Peach, but for some reason the Rev. John S. Peach was removed to Grand Bank, and in his Journal we have read in his own language and characteristic style "I believe the devil is in this movement." Perhaps his satanic majesty had more to do with it than we shall ever know until the day of judgment. Had we held the ground obtained, and had the Missionary Society left its agent there, we might now have had a number of flourishing circuits in Hermitage Bay, C.L.)

Nine years pass away and the Rev. Simeon Noall writes from Grand Bank in 1827, showing the moral conditions of the ground he travelled and the places visited by him.

"On my arrival at Gaultois, I found Captain Michael (as he calls himself) the chief of the gang of Indians from White Bear Bay. On seeing me he instantly dropped on one knee, putting his right hand to his head. He was a very tall man and looked the savage, if provoked. He addressed me in the most vociferating language and gave me to understand that he considered himself a Catholic. He said "I see Minister, London (It appears he had been in London, St. John's and Halifax) you Ministers all one, all same God Almighty." Referring to a circumstance that happened last Saturday night, he said." They dance two times Saturday night, Sunday morning, that's bad. Sunday night God burnt their stages." A circumstance by which property to the extent of £100 was destroyed.

In the evening I met Soolian again and told him that Christ is now in heaven and that if he prayed to Him He would make his a good heart, and take him there, and then he said "you tell them," pointing to some young men standing by. He began talking to them in his own language, pressing his breast and pointing to the sky, as I had done, while one of the young Indians, in such an emphatic way as I shall never forget, expressed his mingled emotions of astonishment and pleasure. I am informed by those who know their habits well that the Indians belonging to Bay D'Espoir, of whom there are eighteen families and about one hundred persons, are still under the bondage of the vilest habits, very indolent and false in their dealings, and there is not much reason to fear that they murdered a great many of the Aborigines or Red Indians who inhabit the interior. Mr. Noall makes some further observations upon the Aborigines and then closes his letter as follows:—There are some other places in this bay (Hermitage Bay) which the inhabitants wish me to visit. Indeed, I received the most pressing invitation to remain among them much longer, but as I have now been so long away from the people of my charge and am expecting to make another voyage to Lamaline soon after my return, I cannot possibly stay longer.

Two years later the Rev. Adam Nightingale, a laborious Missionary gives an account of his work. That was in 1829. These are extracts from his journal.

Aug. 23. (Sunday) To-day I preached two sermons at Lamaline with considerable liberty. The people heard the word with deep attention. In the evening we had a profitable season in another house, where some were assembled. When I was at this place last Spring, the people engaged to build a place in which to worship God, and one person of respectability told me that he would give ten pounds every year towards supporting a Missionary

"should one be sent." (Note. We didn't embrace the opportunity. C.L.)

Sept. 28.—This day Sir Thomas Cochrane, the Governor of the Island, came on shore at Grand Bank, accompanied by several gentlemen. After His Excellency had walked about the place, and asked several questions, he returned to his yacht, leaving on shore the Rev. Mr. B. ——— of Trinity. This gentleman preached in our chapel in the evening, and said afterwards that a clergyman would shortly be sent into the neighbourhood. (Perhaps he meant to Harbor Breton. C. L.)

Oct. 11.—I preached twice in Grand Bank and met the Society. In the evening I preached in Fortune and met the Society there afterwards.

Nov. 4.—This morning about three o'clock I left Grand Bank in a boat for Jersey Harbor, where I arrived in safety and preached in the evening to a tolerable congregation. The next day I went to Harbour Breton and preached to a considerable congregation.

Nov. 6th.—My congregation today numbered seventy, and seemed remarkably attentive and serious. Surely my labor was not in vain.

Nov. 7th.—This morning I left Harbor Briton with several men for Gaultois, in Hermitage Bay, where I safely arrived and was very kindly received by Mr. Crew. I preached in the evening in a store on "The constraining love of Christ our Master." My congregation, which consisted of fifty men, heard with marked attention the word of God.

Nov. 8th.—This day I preached three times to good congregations. The people seemed to hear for eternity. The next day I went to Round Harbor, by request, and preached to about thirty persons, some of whom had never heard a sermon before. After this we spent several hours in profitable conversation, some of the company seemed determined to seek the salvation of their souls.

Nov. 10th.—This morning I was rowed to Pickheart Harbor where there are five families living. After preaching to about twenty persons, who gave great attention to the word, I baptized four children. This is the first time this place was ever visited by a Christian missionary. I then returned to Gaultois by boat, and thence to Forbes' Cove where I preached to sixty persons from "God be merciful to me, a sinner." I visited a sick man, the only person in the place who could read. The number living in this place is about one hundred.

11th.—This morning I was taken to Hermitage Cove where there are about one hundred and forty souls.

13th.—Today I preached at Great Harbor. I then left in a boat for the other side of the Bay; and by night, through the good hand of God, though the walking was bad, we reached Harbor Breton in safety. But with respect to Hermitage Bay, permit me to say, that the people were truly thankful for the privilege of hearing the gospel, and my visit to them. Their entreaties to stay longer and to come again were affecting. Their cries for a Missionary to teach them and their children the way of life, are strong. Some of the most respectable, told me that they would do everything in their power to support one. "The harvest is great but the laborers are few." (Note—The people are now well attended by Rev. Mr. Mercer, Rural Dean of the Church of England.—C.L.)

In 1836 the Rev. John Addy gives an account of his experiences. "On the 22nd of July, I left Grand Bank in a small boat in order to visit several small harbors towards the East. We called at Little Barrasway, and there found some adults who were living in a most ignorant and wretched state. I spoke to them on the necessity of personal religion, also distributed tracts and prayed with them. We then proceeded to Grand Beach, where are two families, and with whom I read the scriptures and prayed, and then sailed to Frenchman's Cove. I preached there in the evening to about twenty persons from 1st Peter ch. 3, vs. 12. They were very attentive, and, I trust, profited by what they heard. (Note.—The writer preached in a cottage in the same village fifty years later. They had not progressed enough to get a school-house.—C.L.)

On the 24th I walked to Garnish, where I preached in the evening and baptized two children.

25th.—I preached three times to attentive congregations. There were about forty adults in Garnish; they and their children were in an ignorant and destitute condition, whole families not being able to read, yet they feel their condition and complained in a most affecting manner of their want of instruction and of some person to teach their children. At neither of these last two harbors had they been visited by a Minister for three years. When I left them they entreated me with tears to come again.

How often the Ministers visited Garnish after this I cannot say. Rev. S. W. Sprague was there in 1839, but no further records appear. It was on October 22nd, 1839, when he preached and baptized six children. Afterwards the visits seem to have fallen through. A Church of England teacher and lay agent was settled there, and the place was visited periodically, or

once a year, for some years, from Harbor Breton by Rev. Mr. White. Then it was transferred to Burin and was visited from that centre, perhaps after the road was made from Placentia to Fortune Bays.

In February, 1884, or forty-five years after Mr. Sprague's visit, the writer was preaching in Burin. At the close of the service two Garnish men came to him and entreated him to pay them a visit. They said I could have the Orange Lodge to hold services in. I consented to accompany them the following day. A snow storm came on and we were prevented from taking the twenty miles journey for three days. The day we walked was very trying as the snow was very deep, but we reached Garnish in the evening. We tarried several days and they exhorted me to come again. The District hearing my report instructed me to pay them a quarterly visit the following year. The people were eager for the word and overcrowded the meeting place.

Flat Island Mission included, beside the Islands, Red Harbor, Baine Harbor, Oderin, Paradise Sound and Mortier Bay. About Christmas, Rev. Mr. Snowden, of Fortune, had to go to England for medical treatment. We were asked to go from Flat Island to Fortune and supply for two or three Sundays. We left Flat Island and in the evening landed at Jean de Bay, thence we walked around the landwash, in and out, until the next morning, when we reached Mortier Bay. I had no person with me and had never travelled that way, but went on the supposition that I would get somewhere. It was now Sunday, and I preached in three houses during the day. We had neither school house nor Church, but had commenced a school-house. It was necessary to proceed to Burin in connection with the Census revision of 1884. On the Thursday we recommenced our journey from Burin to Fortune. First day, still alone, reached Garnish, said to be 21 miles off. Preached at night. Next morning followed on my journey, calling at Frenchman's Cove where another preaching service was held, after which two neighbors agreed to pilot me through the woods to Grand Beach. Here we preached again, and the following day walked on to Grand Bank where I was heartily received by Rev. T. H. James, who had had the care of Fortune for several weeks. On the Sunday morning I officiated in Grand Bank and in the evening reached Fortune with ankles galled, nose and ears frost burnt. The good people of Grand Bank, the following year, made the Conference an offer to help support a young Minister if they would send one to Garnish. This was done the following year. Thirty years passed and the itinerent wheel threw us off at Grand Bank, and Garnish is now under the superintendence of Grand Bank.

The first Fall we visited the Garnish Mission and held Missionary Meetings at Grand Beach, Frenchman's Cove and Garnish. What a contrast! Garnish has now the largest of the three constituencies on the Methodist side. A church that would do credit to any community, projected and carried to completion by Rev. Solomon Hann (now M.A.), fine Day School building and an interesting congregation. The singing led by an efficient choir, with Miss Lorenzon as organist, was as hearty and soul-stirring as we have ever heard in the Colony. We were constrained to say "What hath God wrought"? The writer didn't regret his forty miles journey to and from Burin to visit those people in 1884-85. Mr. Addy continues his notes on his journey by sea and land.

30th.—I preached at Grole to a house full of people, and read the funeral service over the remains of a young man, and while at the grave side I addressed the persons present on the importance of preparing for death and judgment and distributed tracts among them. I preached again in the evening." . . . He speaks thus of Hermitage Bay:

"In Hermitage there are upwards of 600 inhabitants arrived at years of maturity, in the most deplorable ignorance, they seldom hear the gospel preached. I found in some harbors in this Bay, that the inhabitants had not heard a sermon for nearly a year, and in others not at all, that they could remember. Here are hundreds perishing for lack of knowledge. "They neither fold ~~not~~ feeder have." May the Lord provide for them. At last the Missionary Committee responded and in 1840 stationed the sainted Rev. William Marshall at Hermitage Cove, with all the territory West under his care. His letter to the Missionary Committee is too good not to insert here. He writes:

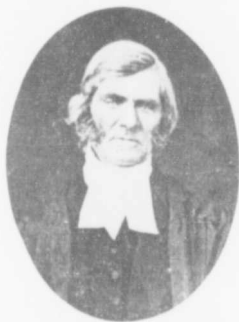
"During the past year, fifty-two harbors and coves have been visited, in many of them the people are deeply sunk in ignorance and superstition and depravity. The Sabbath is awfully profaned, drunkenness prevails in several places, and many of the settlers on this part of the Coast were never visited by any Minister in the memory of the oldest inhabitants. (Note—Mr. Marshall also travelled territory farther West—C.L.) Two visiting Ministers ought to be usually employed on this shore. (Note—Some years later there was one at Burgeo, and one at Petites and one at Channel.—C.L.) One for Hermitage Bay where he could visit regularly 30 harbors containing a population of 1700 souls, and the other for Burgeo and Westward. From Burgeo he could regularly visit from eighteen to twenty-one places, containing a population of nearly 1000 souls. He might also, during the summer, visit Bay St. George and Bay of Islands, where there is a



Rev. Richard Knight.
(Afterwards D.D.)



Rev. William Wilson.
(Historian)



Rev. Adam Nightingale.



Rev. Elias Brettle.



Rev. Ingham Sutcliffe.



Rev. Thomas Angwin.



Rev. John MacGeary.



Rev. William Black.



Rev. Lawrence Coughlan.



Rev. George Smith.



Rev. Chas. Comben

"PIONEERS OF NEWFOUNDLAND METHODISM."

loud call for Missionaries and in every one of these places he would be gladly received. (Note.—We have now four men on the ground mapped out for two. Mr. Marshall was looking forth with the eyes of a seer.C.L.)

Mr. Marshall continues his message to London: "The school was commenced in Hermitage Cove on January last (1841. There are thirty children who attend every Sabbath and also on the week days, when the Missionary is in Hermitage Cove. The improvement they make in learning is very satisfactory. Many of them who did not know a letter in the alphabet when the school was opened, are now able to read portions of the holy scriptures, and have committed to memory the first Catechisms of the Conference, also several of our hymns. We have reason to believe that the school will prove an extensive blessing to the rising generation in the neighborhood. There is one person who assists in the school and reads the liturgy of the Church of England, with a sermon on the Sunday, in the absence of the Missionary.

Besides all the duties of the Day School teacher, and taking pastoral oversight of the flock, in Hermitage Cove, Mr. Marshall travelled during the year nearly 2,000 miles, preaching and visiting from house to house and baptizing 156 children. He also opened a school in Burgeo. The Register of the Hermitage Mission of that time is in the custody of Grand Bank Circuit and is very interesting. During the short-lived existence of the Mission the splendidly-kept records show that 332 baptisms were celebrated, with burials also and marriages.

The Church of England put a Missionary in Hermitage Bay and in 1856(a handsome brick Church was erected, and as there was work awaiting the Methodists elsewhere, we made no further efforts. We laboured and "others entered into our labours, and so it is written, "one soweth and another reapeth."



CHAPTER IV.

THE MINISTERIAL SUCCESSION.

1816--18. Rev. Richard Knight (afterwards D.D.)

Mr. Knight was the first Missionary ever stationed in Fortune Bay. The people were wont to speak of him in the past as a light bringer. One of the old inhabitants said, "Mr. Knight brought us the light", and it became a living axiom. Mr. Knight was received on trial at the British Conference and sailed shortly afterwards for Newfoundland. Modes of transit were very protracted a hundred years ago, and it was later when he arrived in St. John's and later still when he arrived at Grand Bank. Meanwhile he assisted Mr. Cubit in the city, until the chance offered to reach his appointment. His stay on the Circuit was very happy. He had a good work of grace and gathered in many souls, who formed the nucleus of greater things to come. He was born in Devonshire in 1788, and he was a man of matured judgment when he landed in the Colony, and many of his first parishioners hailed from his native country.

He was destined to be a strong man in the Connexion, and one of three in a century of Grand Bank Ministers to receive an honorary degree. After seventeen years he removed to Nova Scotia, and some years later became Dr. Knight. He was a good preacher and a man of firm integrity. He filled the positions of co-Delegate to the Conference of Eastern British America, and had he lived another year, it was predicted, he would have been made a President.

Mr. Knight in two short years collected congregations at Grand Bank and Fortune, formed classes in both communities and gave Methodism a good start. He died in his 72nd year at Sackville, N.B. His expiring cry was, "I see His glory, hallelujah"! He had extensive revivals of religion on the Carbonear and Blackhead Circuits. He left the first church for his successor while he himself opened his ministry in the residence of William Evans, Esq.

1818--20. Rev. John Haigh.

Mr. Haigh was a Yorkshireman, and converted under the preaching of that typical evangelist "Billy Dawson." He came to Newfoundland with his predecessor and served the Colony faithfully for 21 years. He married Miss Parsons of Freshwater, whose mother was a convert of Lawrence Coughlan, and a correspondent of the said Rev. Mr. Lawrence Coughlan on his return to England. He also witnessed the reviving grace of God at Grand Bank and on all his Circuits. He is spoken of by his biographer as a good theologian and a practical preacher. An attack of paralysis carried him hence in the 64th year of his age and the 43rd year of his ministry. He occupied the good Circuits of English Methodism, after his return to England.

1820--22. Rev. John Oliver.

Mr. Oliver came next and has now entirely faded from the memory of Methodist historians. Wilson and Cornish pass him over. The story is this: He had a mental breakdown and returned to England after his term at Grand Bank, perhaps intending to go on in the work in his own land, but he continued to grow worse and subsequently retired from the Ministry. There is nothing left to show that he visited the Bay and only six baptisms are recorded for two years.

1822--23. Rev. Thomas Hickson.

Mr. Hickson served the Mission for one year. Those were the times of short pastorates, and many of them took their first lessons in Grand Bank. Mr. Hickson was one of two brothers, both wise in winning souls. His ministry must have made a lasting impression upon the people. He was accepted for the ministry and came to Newfoundland in 1815. He was intended for St. John's, but being late in arriving, the Rev. John Pickavant was given his place, and he went to Bonavista and while there had the first fruits of a hallowed ministry. He saw marvellous results in all his stations. He also went on a Mission to the Labrador Indians. His account sent to the Missionary Committee of his work along the shores of Hamilton Inlet, is very interesting. One year after leaving Grand Bank he returned to England. He bore the character of "a man full of faith and of the Holy Ghost."

1823--25. Rev. William Wilson.

Mr. Wilson's name was a household word in early Methodism. One parishoner of the writer, told of Mr. Wilson's work at Bona-

vista. He was a very observant man. Very few events escaped his notice and many found enduring records in his note book. He was a splendid singer and took great pains with his choir, before the introduction of the organ, training and leading them with his violin, upon which he was an expert. By his collection of facts and the enduring records in his "Newfoundland and its Missionaries" he has laid Methodism under an everlasting debt of gratitude. What would we do without him in this centennial year, and other centennial celebrations?

Mr. Wilson was a Lincolnshire man like John Wesley. He was accepted for the Ministry in 1819, and fifty years later ended his Ministry on the Sabbath day in 1869. He was a man of marvellous information and his zeal and loyalty were intelligent and well tested commodities. He had a great scent for heterodoxy, it is said, and had power to deal with certain forms of it in ways not always appreciated, but very effective.

The historian casts a halo of glory around his "crossing the Bar." "As the sun of a September Sabbath was setting he had dropped on his knees in his waggon, when on his way from an appointment in the Bay de Bute Circuit, the reins had fallen from his powerless fingers and he had ceased at once to work and live."

The writer owes a personal debt of gratitude to this honored man of God, the author of "Newfoundland and Its Missionaries," published in 1866. Those who possess this book will do well to preserve it for it will grow in value with the years.

1825-26—Rev. George Ellidge.

Mr. Ellidge only remained one year at Grand Bank and does not seem to have visited the distant appointments. He came to Newfoundland with the Rev. Simeon Noall, his successor. He was received on trial in 1822, and served two years in his own country before coming to this Colony. He labored here for twenty-four years then returned to England and continued in the active work until God took him home, thirty years afterwards. He was spoken of as a man of strong parts, by those who remembered him thirty years ago. Dr. Tocque spoke to him friendly terms in his personal reminiscences. He speaks of traveling with him on foot all the way from Bonavista to English Hr., Trinity, to hold the first Missoinary Meeting in that place.

1826-28—Rev. Simeon Noall.

Mr. Noall must have made a good impression on the people of ninety years ago. He did a good share of real Missionary work. At the distant appointments a Minister of the Gospel

escaped
 ok. He
 before
 with his
 f facts
 mission-
 grati-
 year,

y. He
 ended
 f mar-
 nt and
 odoxy,
 a ways

ng the
 e had
 om an
 fallen
 work

onor-
 mission-
 will do
 s.

and
 . He
 s suc-
 years
 bored
 ntinu-
 after-
 e who
 o him
 avel-
 h Hr.,

people
 onary
 Gospel



Rev. George Ellidge.



Rev. John S. Addy.



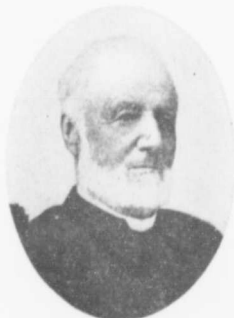
Rev. Samuel W. Sprague.



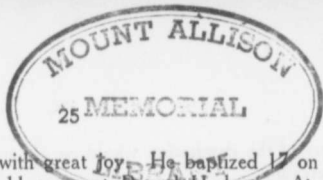
Rev. John Winterbotham.



Rev. John S. Phinney.



Rev. Stephen T. Teed.



must have been hailed with great joy. He baptized 17 on one visit to Lamaline, and 11 more at Round Harbor. At St. Jacques there was no preaching and no prayers. Belleoram was a shade better when a young man occasionally read a sermon to the people. Mr. Noall's hardships obliged him to return to England. His native air restored his health and he labored on until his 56th year.

1828--30—Rev. Adam Nightingale.

Mr. Nightingale, that intrepid Newfoundland Missionary, put in his first term at Grand Bank from 1828 to 1830. He was truly apostolic, and his labors told for good. We find him at Lamaline, Grand Beach, Jersey Harbor, Round Harbor, Pook Harbor, Connaigre Bay and Frenchman's Cove. We will refer to him again.

1830--32—Rev. Richard Shepherd.

Mr. Shepherd was a good successor to Mr. Nightingale and followed up his outside work, seeking out new and destitute localities. The historians don't say much about his subsequent labors, but he will not be overlooked when the workers hear the Master's "Well Done."

• 1832-34—Rev. Thomas Angwin.

Mr. Angwin's name was a household word in Newfoundland and Canada half a century ago. He was received on trial in London in 1832 and began his ministry like many other noted Ministers in Grand Bank. He remained and labored twenty-four years in the Colony and then was stationed in Nova Scotia and New Brunswick alternately. His son, Joseph Gill Angwin, entered the Ministry in 1862 and is now resting in the evening of life, a Supernumerary at Sydney, C.B., ~~having suffered the affliction of blindness.~~ Another son resides in Bay of Islands and for many years has been a good church worker and a successful Sunday School Superintendent. Mr. Angwin labored most successfully in Placentia Bay and was everywhere received with kindness. His perilous voyage from England prepared him for all his after life. His honored career ended at Halifax, N.S., on April 9th, 1890, in his 86th year. "The memory of the just is blessed."

not correct

1834--36—Rev. Ingham Sutcliffe.

The name of Ingham Sutcliffe carried a renown among the preachers and public speakers of early Methodism. It was in the early days of the Missionary Meetings and they were always looked forward to with great expectation, for the strange Min-

Jennie
Johnson
Memorial

isters of the deputation would be along with something new and interesting.

In 1839 the Methodist Church throughout the world kept up the century of its existence, and its progressive activities were thus celebrated. An immense congregation had assembled in the great church at Carbonear. Ingham Sutcliffe was one of the speakers and he was at his best. In the course of his impassioned address he made reference to a new and popular painting. It represented some cardinals sitting around a table trying to blow out a candle which represented the Reformation. Taking up the candle the speaker blew on the flame in imitation of the cardinals, but not intending to extinguish the luminacy, but he overdid it and the candle was out. A voice called from the gallery, "It's out, anyhow." Immediately Mr. Sutcliffe breathed upon the candle and it again burnt into flame, saying, "It isn't out," and taking up his theme he waxed eloquent, and made it clear to his hearers that truth would eventually surmount every form of error and triumph gloriously. The Rev. John McMurray, D.D., for some time editor of "The Wesleyan," who was present on the occasion says the effect was marvellous and carried the audience. It was the most complete thing that ever came under his notice in the course of a public meeting.

He worked his extensive Mission faithfully, which is evident from the record of baptisms from Lamaline to Hermitage Cove. On one visit to the latter place he had baptised 29 babies and 15 at Lamaline. Mr. Sutcliffe served Canadian Methodism fourteen years then came to Newfoundland. He began his ten years Ministry at Grand Bank and closed his Ministry at St. John's, then returned to Canada and subsequently completed his forty-three years in the active work. He was often Chairman of District. In 1874 he was a Supernumerary attached to one of the Halifax Circuits.

1836-37—Rev. John S. Addy.

Mr. Addy was another of the family names of half a century ago. He also began his Ministerial career at Grand Bank, being received on trial in 1836. After twenty years in the Colony he took up work in Nova Scotia. It is hard to glean much from his life and work. One old and revered member of the church at Elliston, the late William Gough, an exemplary Christian, spoke of him to the writer in very eulogistic terms calling him "a good solid man." He did hard pioneer work in Green Bay, Hermitage Bay and other difficult fields of seventy years ago. He died at Windsor, N.S., on January 6th, 1884, in his 76th year.

1837-38—Rev. James G. Henniger.

Mr. Henniger like his predecessor only remained one year in Grand Bank. His hand writing marks him as a man of strong characteristics. He became in after years an outstanding man in the connexion, taking the most important charges and living in the highest estimation of his brethren. We get a glimpse of him moving from one Circuit to another, in those far away days. When removing from Burin to Brigus in a small boat, with a family of seven, he had a narrow escape. The man of God looked at his helpless family and lifted his heart to the controller of winds and waters. There was a gale, and fog and ice in every direction. After prayer he found that the greater Hand had guided them into Trepassey Harbor. He says, "I ran to my dear wife with the joyful news and if ever we wept it was then." He was also known to the brethren and Methodists of Nova Scotia as "Father Henniger." He was elected President of the Eastern British American conference in 1872, an honor that fell to the lot of few, and they, the outstanding men of the Connexion. He died on the 25th of August, 1885, aged 80 years and was brought into the rest of the just "as a shock of corn cometh in in his season."

1838-40—Rev. Samuel Sprague.

Mr. Sprague, while an Englishman, was the first candidate for the Newfoundland Ministry, to offer himself for the work. He came from England to the Carbonear firm of Slade, Elson & Co. He was converted under Methodist preaching. He, with another young man, offered as a candidate, but while he was taken the other was left. He served the Mission two years and the enduring records show him to have been a true itinerent. He had business acumen, and he brought it into the work of the Ministry. His records are well kept. After twenty years he passed into the New Brunswick Conference. Of two sons, one became a Medical Doctor and the other is no less a personage than Rev. Dr Spragne, Dean of the Theological Faculty of Sackville University, regarded as among the most eloquent preachers of the Maritime Provinces. Mr. Sprague died in peace at Hampton on May 24th, 1893, aged 79 years.

1840-41—Rev. William Marshall.

The name of the Rev. William Marshall is as "ointment poured forth" in Grand Bank, comprehending also the territory stretching on to Petites. He was spoken of as "the sainted Marshall!" He only served the church seven years in this Colony, his intrepid labors on the Western Shore might have tended to

shorten his days. He died at Twillingate and was the second Methodist Minister to lay down his body in Newfoundland and was interred at Twillingate. The first to be buried in Newfoundland was the Rev. William Ellis, who was interred at Harbor Grace in 1837. "Marshall Hall," Twillingate, built for general purposes, during the Ministry of Rev. Charles Howse, stands as a memorial. The Sunday Schools of Twillingate, in 1895, put a substantial iron palisade around his grave and other memorial acknowledgements of the Minister who passed from their midst to ledgments of the Minister who passed from their midst to his year. We have given a record of work reported to the London Committee in previous pages.

1841-42—Rev. Jabez Ingham.

Mr. Ingham, like Mr. Marshall, remained for one year and then passed on to Old Perlican. Dr. Cornish says from Grand Bank to Perlican in 1843. That is incorrect. His last baptism was recorded Nov. 15th, 1842, and the Rev. John S. Peach took up the work in December of the same year and records his first baptism December 13th, 1842. After eighteen years he returned to England, and in 1879 was stationed at Whitney in the Oxford District. We have no data to say when he finished his course.

1842-44.—Rev. John S. Peach.

Mr. Peach was the first of the preachers, referred to already, with whom the writer was personally acquainted. He was a Supernumerary at Carbonear during my probation on that Circuit. He always officiated in gown and bands when in the more active work. When called upon to take an appointment he would clothe himself in his old-time regalia and walk thus attired from his residence to the church. The late Arthur Peach loaned the writer his father's Journal, after the veteran's death. It was very interesting reading. Perhaps no Minister was more beloved by the people of Conception Bay. For years he was only known as Father Peach." It was also his familiar title at the Conference. He served three terms at Lower Island Cove and two terms at Blackhead, or nine years. He was Chairman of District for nine years where there was only one District. He was President of Conference and Delegate to General Conference in 1878. Father Peach was a beautiful singer in his prime, and would revel in the old tunes. "Praise," "Lyngham" and "Calcutta" were favorites. When a very old man with quavering voice, I travelled twenty miles with him, and we sang a good deal of the journey. For many years it was his custom to preside at the Missionary Meetings from Blackhead to Lower Island Cove. All the dele-

gates of the year that I addressed those meetings are gone home. Father Peach was removed from Hermitage Cove to Grand Bank. He was the only Minister until then to make his choice of a partner in Grand Bank, although for very many years the Ministers were young probationers. He married the daughter of William Evans, Esq., Merchant and Magistrate. Another sister married Dr. Hunter, who was drowned at LaPoile. Other members of the family married and left Grand Bank. The late Rev. W. Kendall and the writer conducted a funeral in Carbonear in the last days of Father Peach. His strong frame was feeling the weight of nearly fourscore years. His "natural eye had grown dim and his physical force abated." As the procession moved along, he was walking between the late Rev. William Kendall and I when he said very pathetically, "Brethren, let me lean on you; I shall want the sympathy of my brethren from this on." And so we passed in to God's acre, where he now also rests, until the morning of the Resurrection. At his Jubilee of years in the Ministry, the Conference presented him with a beautiful chair, when he gave an account of his fifty years in the Colony. He returned to Grand Bank for a second term from 1845-57. Mrs. Peach was privileged to spend three years in her native place. He died on September 18th, 1891, at Carbonear, aged 81 years and 6 months. He had a large funeral and a father in Israel had gone home.

1844-48—Rev. Adam Nightingale.

The Rev. Adam Nightingale returned after an absence of fourteen years. He brought Mrs. Nightingale and a family to swell the population of Grand Bank. He put in a term of four years, or twice the length of any of his predecessors. He antedated the present length of the pastorate. He was a man of experience now. He had a help-mate worthy of him, who conducted services in his absence. There was work to be done; Mr. Nightingale was the man to see it through. Hitherto the Minister had generally lived in the house of Mr. and Mrs. Robert Chilcott, a worthy couple and childless. The first church had outlived its usefulness and Mr. Nightingale saw the second church erected and opened in 1846. The first place of worship was then turned into a Day School and also used for Sunday School and religious services. It was now considered to be time to have a home for the Minister's family and Mr. Nightingale got into the first Mission House erected on a piece of land donated by an old citizen, Mr. Hickman. This was a second stroke of good business. If Mr. Nightingale remained for four years it emphasized the wisdom of the length of his Ministry. After forty-six years in the

active work, Mr. Nightingale spent six years in St. John's and then returned to England with his daughters and settled in Bristol. He had earned a quiet eventide after fifty-two years in this Colony. Let us here review the changes that took place during those fifty-two years of sojourn in the land of his adoption:

A Fifty Years' Review.

Mr. Nightingale knew this Colony as no Methodist Missionary knew it up to 1872. He had studied and mastered its geography by practical experience. Before horses were seen in the outports he had waded its brooks, had travelled its marshy wilderness. He had eaten his meal by the brook with a thankful heart. He had often slept long weary nights upon the snow. When it was but a humble Crown Colony he knew it, and he saw the Legislative Assembly building come into being and the Colony granted Responsible Government. He saw the first road and the steamboats plying around the coast, and the time for receiving mails, foreign and local, materially shortened. He saw the outport schoolhouse- come into being and the children being educated as he had previously seen them growing up in ignorance. He witnessed Methodism like a grain of mustard seed or like a "grain of corn on the top of the mountain," developing from a membership of 973 to 3231. Another forty years has gone and how great the progress. Larger steamers ply around the coast, and the Bays have their steamship service. Cross-country trains with branch railways have combined with the telegraphic system to shrink the Island and bring its population within easy and convenient distance of each other.

When Mr. Nightingale came to Newfoundland the population was less than 55,000. He labored with ten others. The full strength of the Ministry was eleven, and the population when he closed his active Ministry numbered 140,000; and the Methodist population or adherents numbered 28,990, and the Ministerial strength more than doubled. Since he retired from the active work Newfoundland has added 100,000 to its population in a period of forty-seven years. He retired when the Methodist population was less than thirty thousand and now it is about seventy thousand.

The whole of Newfoundland was not raising \$3000.00 for Missions, now it has reached \$18,000 and the standard set for this year is \$20,000. The Ministerial strength is three times what it was when Mr. Nightingale laid down the harness of Circuit work. When Mr. Nightingale came to Newfoundland in 1822, there was not a cent of public debt. In 1850 it appears

for the first time as \$606,700.00. In 1875 or twenty-five years later, it had risen to \$1,258,710.00. In 1893, eighteen years later, it had climbed to \$8,053,127.00. Mr. Nightingale, before we had any railway, saw the public debt rise from \$45,870.00 to \$805,878.00. Since then our Revenue has increased to \$3,618,328.85 and our public debt at the end of 1915 was \$32,500,000.00; but our Colony is growing in importance and its people are sober, industrious and happy. The railways have helped to transform and regenerate the Colony, and it is a question if there is a more happy and contented people throughout His Britannic Majesty's vast Dominions.



CHAPTER V.

The Ministerial Succession (Continued.)

1848--51—Rev. Thomas Fox.

Mr. Fox had the honor of witnessing the greatest revival ever known in Grand Bank Circuit. His was the recompense of "him that winneth souls." For eighteen predecessors had come and gone sowing and reaping to a greater or lesser degree. Mr. Fox entered into their labors. Sixty-five years have passed since those happy days, and the few remaining sheaves wait the coming of their Lord.

The writer knew "Father Fox" as he neared the threshold of eternity. His mind was feeble, but he told me, among other things, that when he left England a preacher gave him the following advice, which he would give to me: "When you preach, let your introduction be easy, your divisions natural, and your application close." Such seems to have been the character of Father Fox's preaching, and who can wonder at his phenomenal success? He passed to his reward at Topsail on March 31st, 1889, aged 79 years, another of the long-lived Ministers of Grand Bank. He was only in the active work for twenty years. He was for several years a teacher and local preacher, having come to Newfoundland for that purpose and served 16 years in that capacity. The Ministers recognised his exceptional zeal for the Master, and if he was far beyond the usual age of accepted candidates, they certainly made no mistake in bringing him into the full work of the Ministry. He worked faithfully all the available ground from Lamaline to Channel.

1851--54—Rev. Elias Brettle.

Mr. Brettle began his Ministry in St. John's where he remained three years. That speaks well for his popularity. Thence he came to Grand Bank where he put in the recognized three years' term, and thence to Burin for the same period. After fifteen years, he was stationed in Nova Scotia. In those days Newfoundland was only a District and the Ministers were sent

just where the E. B. A. Conference wished to station them. He was another of those who made their mark. For eight years he was Chairman of District and a Co-Delegate to General Conference at Toronto, 1874, and Delegate to General Conference. He died at Avondale, N.S., in the 63rd year of his age and the 43rd of his Ministry, entering upon his life's work in his twentieth year.

1854-57—Rev. John S. Peach.

Rev. Mr. Peach returned to his old charge after an absence of thirteen years. His journal tells of many changes meanwhile. For sketch of "Father Peach" refer to years 1842-44.

1857-60—Rev. Thomas Gaetz.

Here was another preacher of the type of "Father Fox." Two of the disciples were designated "Zealotes" or "sons of thunder." He began his Ministry at the early age of twenty in Nova Scotia, and was then transferred to Burin for the usual term, and thence to Grand Bank. Mr. Gaetz also gathered a harvest of souls, quite a number remaining to this day, while many have fallen asleep. It is said that cold and exposure endured on his removal from Grand Bank to Old Perlican, was the cause of his death in the following October. His useful Ministry covered ten years. A few months ago Rev. William Muir died at the same place in the eleventh year of his Ministry. The Rev. George Bryant also passed away at Old Perlican in the seventh year of his Ministry. These three servants of the Lord Jesus Christ lie together awaiting the Resurrection Morning. Surely

"We live in deeds not years,
In actions not in figures on the dial."

1860-63—Rev. John Winterbotham.

This interesting preacher of the gospel was a man of many parts. His singing powers were well cultivated. He took great delight in the children and in their singing both in the Sunday School and the Band of Hope. His early career is interesting. He was born at Nottingham, England, May 14, 1828. He was early converted to God. Began to meet in class at twelve and was on the prayer leaders' plan at fourteen, a fully accredited local preacher at eighteen. His portrait displays a man of fine physique. He entered the Ministry in his 16th year. He spent two years in Nova Scotia and then came to Newfoundland, and served seven years at St. John's, Carbonear and Grand Bank.

He was sometimes, they thought, a little stern and very sensitive. He manifested this spirit in the selection of a singular text for a valedictory address, on leaving one of his charges. A gentleman who was present told the writer that the selection was Ez. 33, 30-33: "Also, thou Son of Man, the children of Thy people still are talking against Thee, by the walls and in the doors of the houses . . . and they come unto Thee as the people cometh, and they sit before Thee as my people and they hear Thy words, but they will not do them . . . and, lo, Thou art to them as a lovely song, and one that hath a pleasant voice; and can play well on an instrument, for they hear Thy words but they do them not. And when this cometh to pass, (lo, it will come), then shall they know that a prophet hath been among them." He died at Pownall, P.E.I., in his 43rd year, on the 21st March, 1871.

1863--66.—Rev. John S. Phinney.

Mr. Phinney is well remembered by the present generation of Grand Bank. He was a hard worker. By this time the Circuit was fully independent. The Church of England had established itself in the Bay and the Grand Bank Ministers confined their labors to Grand Bank and Fortune. At Bonavista, Mr. Phinney saw the great church erected, the pipe organ installed, all debts paid and money in the bank. After leaving Newfoundland he was honored by election to the office of President of the New Brunswick and Prince Edward Island Conference in 1883. He died in harness in the fortieth year of his Ministry.

1866--69.—Rev. Stephen T. Teed.

Mr. Teed also ranked among the soul-winners and had visible results of his labors in many Circuits. He also passed out and into the N.B. and P.E.I. Conference, following his predecessor into the President's chair and also elected as Delegate to the General Conference with Mr. Phinney. He was 34 years in the active work.

1869--72.—Rev. John Goodison.

It was the pleasure of the writer to know the large hearted Mr. Goodison and to hear much of his kindness to the poor. He had some knowledge of medicine and could act in the doctor's absence. The Bonavista people of all creeds signed a requisition, that he should remain a fourth year, because of his usefulness along the lines of help for the sick. He could play well on an organ and for many years was Conference precenter. He died in harness at Carbonear after a brief illness of a few hours. His

last expressions were, "I am going to take a long sleep." They say all Conception Bay was represented at his funeral. More people stood outside the church than had gained admission. He filled all the offices that the brethren could give him. He had as colleagues Charles Meering, 1869; John G. Currie, 1870; Charles Myers, 1872. They were all worthy helpers. Rev. John G. Currie was the father of John S. Currie, Esq., M.H.A., now representative to the House of Assembly for Burin District. Mr. Currie was one of our rising Ministers at the time of his early death.

1872--74—Rev. James A. Duke.

Mr. Duke was a hard and quiet plodder and said to be always on the go. He laboured for seventeen years on hard Circuits. Grand Bank and Fortune kept a Minister busy in those days. Mr. Goodison had three assistants, but Mr. Duke had the Circuit to himself after his first year. Feeling his health failing he was transferred from the Newfoundland into New Brunswick Conference. Thirteen years later he was forced to rest from active labors. He lived for twenty years in a Supernumerary relation. He died at the advanced age of eighty years and nearly sixty years in the Ministry.

1874--75—Rev. Charles Pickles.

Mr. Pickles stay in the Colony was short, only covering the brief space of five years, two at Exploits and two at Channel, and one at Grand Bank. At Channel, where we had the pleasure of being one of his successors, a pretty difficult Mission at that time, Mr. Pickles was very highly respected. He was a candidate for the Wesleyan Missionary work and had been some time at Richmond College, England. He was well educated, which is evidenced by the fact that having offered himself to the Church of England, he was accepted and ordained as a Church of England clergyman, and many years ago we heard of him as having a parish in Cornwall. Mrs. Pickles was brought up as an Anglican, which may account for the departure of Mr. Pickles. It is refreshing to know that our intellectual and moral standards are high enough for the Church of England, and that numbers of our Ministers have gone that way. Mr. Pickles served and left us honorably. He must have had a good year for he received 70 on trial in Grand Bank and 64 in Fortune, or 134 on trial, as an addition to the previous membership of 177.

1875--78—Rev. Solomon Matthews.

Mr. Matthews was a personal friend of the writer. We were repeated guests at each others' parsonages, and helped each other

at Missionary Meetings, etc. He had for assistant the late Rev. William Kendall; both have passed on to their reward. Mr. Matthews had a special aptitude for getting into the hearts of the young people. He worked along some lines of Rev. Adam Nightingale, seeing the 3rd church completed and dedicated, and the 2nd parsonage built and occupied by him for one year. He won many souls for the Master, and many young men ordained in recent years have attributed their position to Mr. Matthews. Whatever gifts he had were laid upon the altar. He passed away in full harness at Pouch Cove in 1910 at the age of 68 years. His son, Rev. F. R. Matthews, B.A., is a worthy successor, who was at an early age, two years ago, elected President of the Conference. Two other sons have gone to uphold the honor of the Flag, one having received his baptism of fire at the Battle of Ypres and was slightly wounded. Mr. Matthews' name will be a household word for many years to come. On his third year Fortune was made a separate Circuit.

1878--81—Rev. Thomas Harris.

Mr. Harris entered the Ministry in 1854 and is still alive and working at Montreal in connection with hospitals and benevolent institutions. He is hale and hearty after 62 years in the Ministry. He came from England to Nova Scotia, but in his third year was sent to St. John's to take the place of Mr. Chesley who died after a few months service, greatly regretted. Revs. Thomas Harris and James Dove were both probationers in charge of St. John's. Mr. Harris was twice President of the Newfoundland Conference. Rev. G. S. Milligan, M.A., was elected pro tem President and Mr. Harris pro tem Secretary at the formation of the Conference in Charlottetown, by the Conference in E. B. American in 1874. When the brethren gathered for their first Conference of 1875 the Rev. Thomas Harris was chosen President by the vote of his brethren. Of his sterling piety and deep spiritual qualities we are able to speak, having been in constant touch with him for nearly thirty years. He spent twenty-five years in Newfoundland before taking up work in the Montreal Conference. He was President of Conference 1875 and 1880; Secretary of Conference 1874; Chairman of District 1874-77-78; Delegate to General Conference 1878. He is the last survivor of the men who organized the Eastern British American Conference.

1881--84.—Rev. James Nurse.

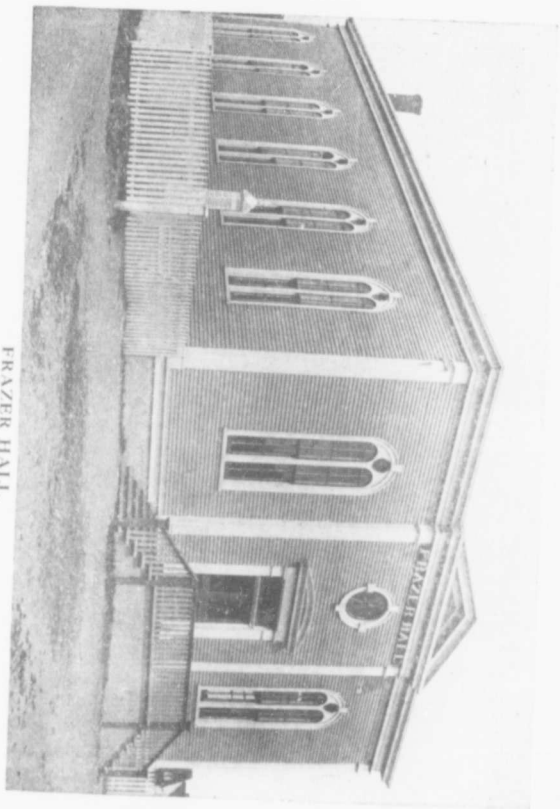
The writer formed the acquaintance of Mr. Nurse at the first District Meeting he attended in St. John's. Mr. Nurse has

Rev.
Mr.
s of
dam
and
He
ined
ews.
ssed
f 68
ssor.
the
r of
e of
l be
year

alive
ene-
the
his
esley
Revs.
arge
und-
tem
n of
. B.
first
resi-
deep
stant
-five
treat
880;
-78;
rivor
Con-

the
has

FRAZER HALL.





Rev. Geo. C. Frazer.

ever been a brother beloved. "A man, every inch of him." He is most eager for knowledge and has a breadth and grasp of mental capacity rarely excelled, and is at the same time one of the most modest of men. He may be said to know something about everything. For many years the laborers had toiled hard but had seen little fruit, but on his last year Mr. Nurse had the joy of the harvester. He still labors for the Master at Topsail. He entered the work in 1874 so that he is in the 42nd year of his Ministry.

1884-87—Rev. T. H. James.

Mr. James toiled hard for the souls of the people in Grand Bank, and led many into the Kingdom. He was about at the zenith of his pulpit power, and it was the privilege of the writer to exchange every third Sunday for nearly six months, being a transient supply at Fortune. What always impressed us was his knowledge of God's word. On one occasion we took the bible and Mr. James recited nearly the whole of the Epistle to the Hebrews. He could do the same with other epistles. Bro. James has been Chairman of Districts repeatedly; has filled the Presidential chair; has been Delegate to General Conference and has occupied the most important charges of the Conference, St. John's, Harbor Grace, Carbonear, Twillingate, Grand Bank, Burin, etc., and is still robust and in the active work after forty-five years in the Ministry. May he be spared long to inspire the younger Ministry to love "The Book." Mr. James had a splendid work of grace in this Circuit.

1887-90—Rev. William Swann.

Mr. Swann was a worthy successor to Mr. James. Finding steps had been taken to erect a suitable building for Day School purposes, he pushed the work to completion. He was successful in raising funds for that object. At one sale of work some \$750 were raised. The building cost \$3,000 and was practically out of debt when Mr. Swann left the Circuit. Mr. Swann's work needs no special booming, it stands for itself. He has the good-will and sympathy of his brethren and has always had it. He has twice been President of Conference; for many years Chairman of Districts; three times Delegate to General Conference and Mission Board representative for four years. Everything in the way of official honor he has had, and the Conference looks upon him now as a strong man, a wise counsellor, and a good disciplinarian. May he have a very happy eventide. He entered the Ministry in 1871 and is therefore in the 45th year of his Ministry.

1890--91—Rev. George J. Bond, B.A., (now L.I.D.)

Mr. Bond came to Grand Bank for one year. It was an interim year, as he received a call to Halifax for 1891. Mr. Bond at that early stage had filled the Circuits of Gower and George Street, and had been twice President of Conference and had travelled in Palestine and the East. He was just in the golden prime of an efficient Ministry. He gave Grand Bank a splendid year's service and left with the greatest esteem of his people. He has since been editor of "The Wesleyan" and "Guardian" and President of Nova Scotia Conference and has travelled in China in order to study Missionary methods and the Mission fields of that vast country more perfectly. Mr. Bond has been honored with the honorary degree of L.I.D. He returns to Cochrane St. this year as pastor of the "Centennial Church," St. John's. Few men put as much into one year as Dr. Bond did in Grand Bank.

1891--94—Rev. Levi Curtis, B.A., (now D.D.)

Another rising man in the Connexion followed Mr. Bond in the person of Rev. Levi Curtis, B.A. His work is ever before us as in the position he occupies as Superintendent of Education. Mr. Curtis had an upward and rapid advance. From Grand Bank he went to Twillingate for two years, thence to the new Gower Street Church as its first pastor, and then to the responsible position of Superintendent of Education. He has, since his Grand Bank pastorate become M.A., and has also received the honorary degree of Doctor of Divinity. Dr. Curtis did a good work in Grand Bank. He made an alteration in the church, adding singing choir and installing a new pipe organ, a great acquisition to the worship of God. He has been five times Delegate to General Conference, and at the last General Conference was elected Fraternal Delegate to the Methodist Episcopal Church, South. He entered the Ministry in 1883.

1894--97—Rev. George C. Frazer.

Mr. Frazer, with eight others and the writer, ten Englishmen in all, came to Newfoundland in 1883. Dr. Curtis, Mr. Frazer's predecessor at Grand Bank, made eleven candidates for that year. Mr. Frazer was sent to Petites, and as we followed him to that hard station, we were able to judge of the work of this devoted servant of God. "The Frazer Hall" was named after Mr. Frazer, to show the esteem in which he was held in the community for his faithful labors. We also labored on two other Circuits that had the benefit of his services. This is the fourth time we have been privileged to enter into his labors. Mr.

Frazer was cut down in the golden prime of an efficient Ministry. He died at the close of his first year in Twillingate, having witnessed a gracious revival and seen success in every department of church activity. He rests beside the "Sainted Marshall," and it is not saying too much, to testify that two men of more saint-like character and devotional spirit never came to this Colony. He died on June 5h, 1902, aged 47 years. "His sun hath gone down while it was yet day." His preparation for the pulpit was most painstaking and thorough, and he ranked among the best preachers of the Conference.

1897--1900 Rev. James Nurse.

The Circuit did not forget the services rendered by Mr. Nurse on the lines of spiritual progress and Circuit finance. Mr. Nurse closed his Ministry with a revival and brought the Circuit up to independence. His second term still endeared him to his flock. May his last days be his best and happiest and his sun set in the clear sky and well founded hopes of the better land.

1900-04—Rev. John Pratt.

The Rev. Mr. Pratt finished his long and honored career of usefulness on this old historic Methodist ground. It was the writer's privilege to assist at his funeral obsequies in St. John's. Mr. Pratt was a manly-man. One of the strong preachers. He regarded the pulpit as his throne and no monarch ever filled a throne with greater dignity. He coveted no man's smile, although he wished to live in peace with all men, and he feared no man's frown. He was an admirer of the great Charles H. Spurgeon and used to send a sovereign every year to help his enterprizes of the Metropolitan Tabernacle. When he visited Mr. Spurgeon at his Tabernacle he requested him to address a few words to his people, introducing Mr. Pratt as "an honored friend from Newfoundland." He was a sufferer for the greater part of his Grand Bank's pastorate, but he held on to his preaching to the last. Of the Boanerges type, he took his hearers to Sinai, but didn't leave them there, he led them to Calvary. He entered the Ministry in 1873 and closed his life of service in 1904. He was not an office seeker but he was elected President of Conference, and for several years Chairman of District. He is interred in the Protestant Cemetery, St. John's.

1904-1908—Rev. John W. Bartlett.

Mr. Bartlett is the great grandson of the Rev. John Snowball, and after a lapse of seventy years succeeded him as pastor

of Jubilee Church, Sydney, C.B. Mr. Bartlett had a brilliant career in the Newfoundland Conference. After being ordained two years he was invited to the important Circuit of Grand Bank, then to Harbor Grace and after two years to George Street, St. John's, thence to Jubilee Church, Sydney, perhaps the best Circuit in some respects. Mr. Bartlett entered the Ministry in 1897, so that he will be heard from again. He is a brother of high moral principle and will fill out an honored and useful career.

1908--12 Rev. Edwin Moore.

Mr. Bartlett's successor was a man of matured experience, and brought to the Circuit seventeen years of valuable knowledge, gained on the hardest fields of toil in the service of the church in this Island. He is spoken of very kindly by the people. He has the reputation of being "a very good preacher." It was his Theological effort at the last Conference that impressed the Quarterly Official Board to extend an invitation to him to become the Superintendent of the Circuit. He is spoken of more particularly for his administration to the sick. The patient sufferers always hailed him with joy. He was often called upon to bear consolation to the bereaved widows and orphans, and the widows' hearts were comforted in dark and lonely hours. May he be spared to render many years of faithful service.

1902--16—Charles Lench.

It has been accorded to us the privilege of rounding out the first century of Methodist activity in Grand Bank. Two of my predecessors, Brethren Frazer and Curtis, entered the Ministry in 1883. Mr. Frazer was the first to lay down the armour of those eleven candidates. Only eight of my predecessors in the Grand Bank Circuit survive and we have written them for a message to be incorporated in this booklet. The writer at Conference, closes thirty years of labors in the Colony. His brethren have been considerate and forbearing. Only three times has the honor of President fallen on the Grand Bank resident Minister: Thomas Harris, 1880; John Pratt, 1901; Charles Lench, 1912.



CHAPTER VI.

The First Church Erected In Grand Bank.

The first matter which concerned the Rev. Richard Knight and his Grand Bank parishioners, was the erection of a suitable building for the worship of Almighty God, and it was absolutely necessary, for during the time of building God's house the congregation worshipped in the residence of William Evans, Esq., Merchant, whose position made him the leading man in the community. Fortunately, the first subscription list is preserved and bringing it out from its hiding place will be a matter of interest to many. It certainly reflects credit upon the inhabitants of one hundred years ago.

Subscriptions paid into the Store of William Evans, Dec., 1816:

	£	s.	d.		£	s.	d.
William Evans	20	0	0	Thomas Parsons	1	0	0
Jonathan Hickman	15	0	0	Thomas Croker	2	0	0
Ambrose Forward	7	0	0	Benjamin Osmond	3	0	0
Edward Patten	7	0	0	John Gale	1	0	0
George Forsey	6	0	0	John Tibbo	1	0	0
Charles Patten	10	0	0	John Keef	1	0	0
Benjamin Lovell	1	0	0	Samuel Peckford	1	0	0
James Hickman ...	1	10	6	Thomas Russel	2	0	0
Francis Dinman	2	2	0	George Davis	1	1	0
James Mackay	1	0	0	James Lambord	1	0	0
James Durrant	1	0	0	Henry Brice	1	1	0
Jasper Collier	1	0	0	Thomas Cox	1	0	0
Philip Grandy, Jr.	7	0	0	Robert Philben	2	0	0
Reuben Buffett	1	10	0	William Hamlyn	1	0	0
Robert Chilcott	1	0	0	Thomas Higgins	1	0	0
Benjamin Parsons	3	0	0	Thomas Landrigan	1	0	0
John Bask	1	0	0	John Montory	1	0	0
James Moustier ..	2	0	0	Joseph Pitt	1	0	0
John Makeley	5	0	0	John Lewis	1	0	0
John Foote, Sr.	6	0	0	John Francis	1	0	0
Robert Rose	2	2	0				
					125	6	0

Who were these noble people who subscribed so heartily towards the building of the Lord's House? They were the ancestors of the inhabitants of today. They married and intermarried. Some left the place, for better harbor facilities, and some returned to England. Of those forty-one names we may speak only in part.

William Evans was merchant and magistrate of worthy stock. Thirty years later his sons carried on business as Edward Evans & Sons. One was Commissioner of the Peace and the other Member of the House of Assembly.

Jonathan Hickman was born at sea. He was of premature birth and wrapped in wadding. Later he came with his parents to Grand Bank. From the Island of St. Pierre he saw the fleet which in 1759 carried General Wolfe and his illustrious army on their way to the conquest of Canada on the heights of Abraham at Quebec. He piloted the renowned Capt. Cook around this part of the South West Coast. He was a prosperous planter, which is evidenced by his gift of £150.0., a most liberal subscription for those days. He was the ancestor of the present families of Hickman. He died on the 31st of May, 1847, at the advanced age of 100 years and 4 months. He is still remembered as a man small of stature.

Ambrose Forward was an Englishman. He carried considerable influence. He was first recording steward and wished to do things above board. One descendent is senior partner of the firm of "Forward & Tibbo."

Edward Patten, a brother of Charles Patten, went to the United States. George Forsey was grandfather of our present Stipendiary Magistrate. Charles Patten is said to have brought the Rev. Mr. Knight to Grand Bank. Benjamin Lovell was father of Benjamin Lovell, a lay reader for many years. James Hickman, son of Jonathan, died in 1884, aged 95 years. Francis Dinnan is unknown to the present generation. Thomas Mackey left the place. James Durrant is not remembered by this generation. Jasper Collier belonged to Fortune. Philip Grandy married widow Cluett and left for Belleoram. Robert Buffett was related to the family of Mr. Geo. A. Buffett. Robert Chilcott's was for many years the home of the young Ministers. Benjamin Osmond probably left the place. John Bask, the same. John Makeley was very prosperous and removed to Corbett for the advantage of a better harbor; died a bachelor. John Poole, Jr., was an Englishman. One son was drowned and the other died and the name was not preserved. Robert Rose was ancestor of all the Rose families. Samuel Rose; his father was captured by the

French and carried to England. Thomas Parsons is entirely forgotten. John Gale probably removed to Channel. John Tibbo was forbear of all that bear the name of Tibbo. John Keef, Samuel Peckford, Thomas Russell, were probably English youngsters who returned to their native land. James Lambord and Henry Brice are without descendents. Thomas Cox's father had a numerous family of daughters who scattered far and wide. The next seven names are not remembered to the present generation. John Lewis was a bachelor. John Francis married a Miss Cox and was father of the present family of Francis. Thomas Crocker was probably of the Fortune Crockers. Of Benjamin Parsons there is nothing reliable, and James Moustier may have been connected with the Fortune people of that name.

These were the men who came forward and set the present generation an example of liberality. The little Chapel, as it was called, was erected where the Frazer Hall now stands and served its purpose for thirty years. Having become too small for the ever-increasing congregation, steps were taken to build the second Church, which was opened in 1846. It was finished by degrees. Mr. Nightingale kept the accounts, then Mr. Fox, who passed on the treasury to his successor. A real apostolic succession of finance. When the Rev. Mr. Fox left, the sum had reached £227.-2.4. This second church is remembered by the writer. It stood in the graveyard nearby the residence of Mr. G. R. Forsey. People subscribed also in material, as the forests were near, and in labor, as they were good carpenters.

The old account book shows every pew-holder's carefully kept account. The church had sixty pews. Sixteen sold at £8.0.0., another section at £7.0.0., and the balance in a sliding scale down to £4.0.0. This unique arrangement met the financial conditions of the people. Like the first church, it often resounded with the praises of our common Lord. It was here that the sainted Thomas Fox saw the penitential tears and heard the rejoicing of new-born souls, in perhaps the mightiest and most permanent revival ever known in the Colony. Not a spasmodic but a real thing. He saw the work of God and was glad. Two belated octogenarian travellers remain of that glorious work of sixty-five years ago, Mrs. Amelia Simms and Mrs. Ann Rose.

Another thirty years passed and the second church needed replacing. The people decided to make ample provision for the rapidly increasing congregation and the present stately edifice was erected on land donated by the late Mr. Hickman. The late Rev. Solomon Matthews was Superintendent of the Circuit and the late Rev. William Kendall, his colleague. On October 4th,

1876, the opening service and dedication was conducted by the late Rev. Dr. Milligan. His text was taken from Haggai, chapter 2 and 9th verse: "And the glory of the latter house shall be greater than that of the former, saith the Lord of Hosts." At the close of the service the rite of matrimony was solemnized between Mr. Robert C. Rose and Miss Susan R. Pardy. The witnesses were Messrs. Eli Harris and Jacob Forsey, and the Rev. Dr. Milligan performed the ceremony.

The third church is 110 ft. in length, over 50 ft. wide, and with spacious galleries. The 185 pews are large, and the church would, if necessary, seat some 1200 worshippers. It has weathered the storms of forty years and has many historic and hallowed associations. Many of the early worshippers are gone, but the old church stands. After fourteen years, the Rev. Dr. Bond persuaded them to add towers and steeple appendages. Messrs. G. A. Buffett and Samuel Harris presented a tower clock with two faces. The clock regulates the time of the community and serves as a kind of Curfew Bell for the rising generations as it strikes the hour. When once in a while the clock is out of order, the town feels lonely.

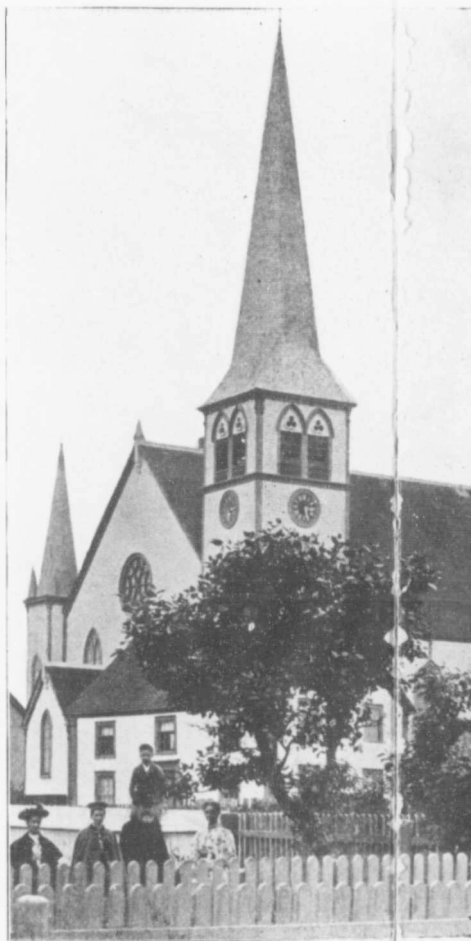
Dr. Curtis, his immediate successor, got the choir gallery constructed and the pipe organ installed. Extensive external repairs have been effected recently at a cost of \$1700.00 and the church is now good for many years. The next movement will be for internal renovation.

The Three Parsonages.

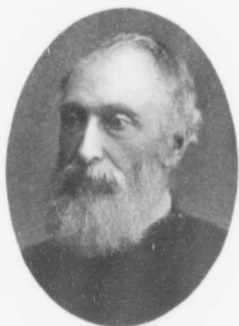
The first Mission House was occupied during the second term of the Rev. Adam Nightingale. It was well furnished even to the smallest details. No efforts were spared to make the Minister's family comfortable. The life of the first parsonage was as long as that of the first church, and when the time came to build the third church they thought it was fitting to build the second parsonage. That dwelling was a plastered house and very commodious. At its opening, probably the best in the place. The third parsonage has been built and occupied during the writers' pastorate at a cost of \$5,200.00. It is well appointed with a water system and modern conveniences. A home that would, all things being equal, make one feel at moving time a little dissatisfied with the itinerent system. But why not bring all our modern parsonages up-to-date? The sum of \$3,000.00 has been paid and the balance of the debt, \$2,200.00, will soon be met by the Ladies' Aid and Thanksgiving collections. It was occupied in August, 1914.



THIRD GRAND BANK
Dedicated by Rev. Dr.



THIRD GRAND BANK METH
Dedicated by Rev. Dr. Milligan



Rev. George S. Milligan,
M A , L.L.D.



METHODIST CHURCH
Milligan, Oct. 4th, 1876.



Rev. George Bond, L.L.D.



GRAND BANK PARSONAGE.
Built and occupied 1914.



REV. CHARLES LENCH, Pastor
1912-1916.

CHAPTER VII.

Other Properties.

The first church was utilized for Sunday School and Day School purposes by the first and second generation of Methodists. It became a Day School subsequently and served for all religious purposes until the second church was vacated by the opening of the third in 1876. Then the 2nd church was made into lower and upper departments with a second floor provision, filling the remaining space, when the gallery pews were removed.

The first church then disappeared and the upper school room became the "Upper Room" for religious services and the birth-place of many souls, and used for Sunday School purposes. When the present large school building was ready, the 2nd church, having served its day, was pulled down, and the Sunday School and week night services were transferred to the new quarters in the large Day School premises.

Some eighteen years passed away, when it was thought by the progressive men of the community, that the time had come when the rooms used for Day School purposes ought not to be used for Sunday School and religious services, and this bright idea grew and took practical shape. Steps were taken for the building of a hall, commodious enough to meet the requirements of Sunday School, with vestries and a gallery that could be used for overflow congregations for all church functions and money-raising or social nature. This building, which has supplied a long felt want, is designated "The Frazer Hall," and is a monument of the liberality of the town. It is free from debt although it cost over \$4,000.00.

The present school, situated on a good site, comprises a large building with four departments, three of which are occupied and a fourth used as Sunday School Primary Department and may be turned into another day school-room when required. We approximate the cost at \$3,000.00. It is worth double that amount. Seven hundred dollars and more were raised at one bazaar and some families subscribed one hundred dollars towards the building fund.

A second school building called "The Academy" was opened some five years ago. It cost about \$2,500.00. Only \$600.00 debt remains, and while the Government loaned \$1,500 without interest, double fees are exacted in all five departments, and the loan is really being paid back by the parents of the scholars attending school.

Great progress has been made by Grand Bank along educational lines. We remember when there were only two departments and two teachers in the improvised church building for Day School purposes. That was thirty years ago. The pastor's daughter of that day was one of those teachers and for the past four years has occupied again the old parsonage and now the new one. There are now five departments with five teachers. Since then, or about 28 years ago, the Salvation Army came to Grand Bank; they have also a good school with two teachers, so that there are now seven teachers where only two were in commission thirty years ago.



CHAPTER VIII.

An Educational Review.

The early educational development in Newfoundland was very slow. The Rev. John Walsh in October, 1819, made representations to the Missionary Committee, London, that there were one hundred schoolable children in Blackhead, and that there had not been any school there until that date, and suggested the advisability of the Missionary Society making grants to help in the establishing of schools. At Grand Bank the earlier parents instructed their children as they had ability and opportunity. The Missionary devoted what time he could, more especially to the Sunday School.

An Irishman, some say his name was Roe, others that his name was Tacker, and that they called him "Old Tacker," found his way to Grand Bank soon after 1800. Tradition has it, that he was educated for the priesthood of the Roman Catholic Church and discarded through strong drink. He kept a private school in an old house. It is handed down, that he would lecture the scholars, when drunk, on the evils of intemperance and lie down on the floor in drunken stupefaction. The parents no doubt supported and tolerated him under the consideration that "half a loaf is better than no bread."

For some years there was no school, and in the early forties came the grant of the Wesleyan Missionary Society, and with the hearty response of the people for education, an improvised dwelling-house vacated by Widow Hickman, who married Captain Edward Genge and went with her husband to reside in Channel, served as the first school-house.

To digress for a moment, may we add that Mrs. Genge was a pre-eminently good woman. The writer spent hours listening to the doings of Grand Bank in the early days. She was a great reader and never tired of the driest literature. We laid her to rest in God's acre at Channel. Her end was peaceful.

Mr. John Lucas taught that first Methodist School in Mrs. Genge's cottage, on the site now occupied by the residence of

Mrs. Amelia Foote. A pupil of Mr. Lucas described it as having "an open fire-place and not over comfortable in winter." Mr. Lucas, familiarly in later days known as "Pa Lucas," was given a position as "Customs Official" at Fogo and remained there for many years. When over 80 years, he visited Grand Bank to see his brother and renew old acquaintances and saw marvellous changes during the half century or more that had intervened. Mr. Lucas taught from about 1846 to 1852. He also taught a school for a short time at English Harbor, Fortune Bay.

The next school was opened in the first church, improvised as a Day School. Mr. John Tuff was first to teach school in the first church school-house. In 1823 the Newfoundland Day School Society was founded, but it was soon found that none but Church of England members could easily secure a position, and that Society developed into the "Church and Continental School Society."

Grand Bank plodded on in its own way, until 1852 when the Government Protestant Board of Education was formed. The following are the oldest Minutes appertaining to Education that are preserved:

Minutes of the proceedings of the Protestant Board of Education for the District of Grand Bank:

The Protestant Board of Education for Grand Bank held its first meeting in the Mission House, Grand Bank, December 14th, 1852, and would have met at an earlier date, but the official documents did not come to hand until December 9th. Present: Rev. Elias Brettle, Josiah Blackburn, Jonathan Snook and James Hickman.

RESOLVED:—That the Rev. Elias Brettle be appointed as Chairman of the Grand Bank Board of Education.

RESOLVED:—That Thomas Hickman be recommended to the Protestant Central Board of Education as a proper person to be a teacher in the school at Fortune.

RESOLVED:—That application be made forthwith to the Protestant Central Board for the following supply books: 1 Alphabets, Speech Lessons, Cards and Elementary Books, 2nd Reading Books, etc., 3rd Arithmetic, Slates, Copy Books, Pens, Ink, Pencils and for a supply included in Section 13. Conduct of Schools, Section 16. Registers and Attendance Books.

(N.B.—Before the formation of this Central Board the Missionary imported the school necessities from the Missionary Society, London, and received a commission of 10% for his trouble.—C.L.)

RESOLVED:—That as a School has been in existence for some years at Grand Bank under the auspices of the Wesleyans and was not connected with the Board, now divided, we waive any further consideration of it until it shall be transferred by them to the Board.

RESOLVED:—That as the old School at Fortune is in a delapidated state, and a new school-house is indispensable to the successful carrying on of school operations, it is urgently requested that pecuniary aid be afforded by the Protestant Central Board to assist the inhabitants of that settlement in erecting one.

(N.B.—This shows that long before December, 1852, Fortune had a school-house that was then in a delapidated condition. It was an old cottage. At the next meeting of the Board, held November 15, 1853, it was recorded that J. Blackburn, Esq., and G. H. Evans, Esq., had neither attended the meeting or given any reason for their non-attendance. Geo. H. Evans was excused because he had removed his residence to Lamaline.)

RESOLVED:—That John Tuff be recommended as a suitable person to be the school-teacher at Grand Bank. N.B.—By this it would appear that Mr. Lucas left in 1853.)

RESOLVED:—That Cyrus Crew be recommended as a suitable person to take charge of the school at Fortune.

(NOTE.—It would seem that the Central Board had to ratify these recommendations. In those days Church of England adherents taught schools in communities solely Methodist.—C.L.)

RESOLVED:—That in consideration of the difference of population in the two settlements, Grand Bank and Fortune, out of the sum of Fifty-one pounds sterling, apportioned to the District, the sum of Twenty-seven pounds sterling be given to Grand Bank and Twenty-four pounds sterling to Fortune, and the other Four pounds be reserved to supply the two schools with books and school necessaries.

(NOTE.—This shows that Grand Bank was a little more populous than Fortune in 1853. Mr. Tuff's salary was fixed at £55.0.0. currency and the people whose names are still preserved contributed £21.14.6. Twenty-five subscribers.—C.L.)

At the next meeting on January 14, 1856, the following resolutions were passed:

- 1.—Mr. Tuff's salary to be same as last year.
- 2.—Same plan to be pursued for raising necessary finances.
- 3.—If a child is taken away during the year, he must pay for the twelve months.

4.—That a meeting of the parents be held as soon as convenient after the 20th of September to settle up the current year's account.

NOTE.—This seems like quick despatch of business. The parents seem to have been taken into the confidence of the Board.—C.L.)

At a subsequent meeting of the Board, representations were made that the people of Fortune were prepared to pay ten shillings for every scholar attending school. Mr. Mackay, Mr. Prior and Mr. Wood had received £35.0.0 currency, as salary at Fortune. They recommended that if Mr. Henry Hadden be appointed as teacher, they, the requisitioners, would do their best.

This is the first account of the New Board of Education, 1852-3:

1852-3.

Income	£	s.	d.
Received, May 25, 1853, from Archdeacon Bridge	16	0	0
Chairman Protestant Board of Education, St. John's.			
Ditto. Fifteen Pounds for the erection of a school-house at Fortune	15	0	0
Oct. 10, 1853. By Cash	510	0	
1854. By Cash, Col. Treasurer	29	8	6
April. By Cash, Col. Treasurer	1414	3	

£80. 12. 9.

Expenditure	£	s.	d.
June, 1853. Paid Thos. Hickman	16	0	0
Nov. 7, 1853. Paid Thos. Hickman	5	10	0
Feb. 23, 1854. Paid John Spencer for erecting frame school-house	15	0	0
Paid Mr. Crew's passage to Fortune	4	4	0
Advanced School Account	9	1	7
May 2, 1854. Paid Thos. Hickman	9	10	0
June 4. Mr. Tuff's Account	20	0	0
June 20. Mr. Crew's Account	1	8	5
June 28. Paper for School Returns		2	6

£80. 12. 6.

(NOTE.—Mr. Thomas Hickman preceded Mr. Crew at Fortune.—C.L.)

At a meeting held on July 3, 1861, under the Chairmanship of Rev. John Winterbotham, it was adopted, as one of the resolutions, that the Chairman "draw up a set of Rules and Regula-

tions for the more efficient working of our Schools. To be submitted at the next meeting of the Board."

The income in eight years had gone up to £114.12.7.

The following Rules and Regulations were submitted and adopted by the Board:

1.—The School shall be in operation at least five whole days in one week, to be opened each morning at 9 o'clock, and shall be taught three hours in the morning, and two and a half hours in the afternoon, giving sufficient time for dinner. In those hours shall be included ten minutes recess both morning and afternoon.

(NOTE.—While the time for opening school is 9.30 o'clock in most parts of the Colony, Grand Bank has always kept to 9 o'clock.—C.L.)

2.—The course of instruction shall be Spelling, Reading, Writing, Arithmetic, Wesleyan Catechisms and English Grammar, and, where required, Geography, History and Navigation.

(NOTE.—The last mentioned and most valuable to the boys of Grand Bank has been in recent years altogether neglected.—C.L.)

3.—The School shall invariably be opened and closed with singing and prayer, the holy scriptures shall be read daily with questions thereon. The Educational course shall be so arranged and timed, as, if possible, to embrace lessons in each branch daily.

(NOTE.—Are the schools as devotional today? The last exercise in those days before closing the morning session was: "Be present at our table, Lord," etc. At the opening of Afternoon Session, "We thank Thee, Lord, for this our food," etc. Maybe we are degenerating along spiritual lines!—C.L.)

4.—The same books shall be used throughout the school. These shall be selected by the Board, and supplied by the Chairman on application, together with slates, pencils, etc.

(NOTE.—Time has improved on this. In the writer's early days he was custodian of all school necessaries.—C.L.)

5.—The charges for tuition, and the time of payment, shall be fixed by the teacher under the sanction of the Board. In cases of absolute poverty, children shall be received and books, etc., be supplied at a reduced charge or gratis on receipt of a written recommendation from the teacher, signed by a member of the Board.

(NOTE.—Time has improved on that rule.—C.L.)

6.—Punishment shall not be inflicted by beating, or otherwise hurting the body; but other modes may be used, and in case of continued rebellion, on representation of the teacher, the Chairman and a member of the Board shall have power to expel the offender.

(NOTE.—This was common sense and reasonable. A child must not be bodily injured nor expelled for first offences. The rule does not say what offences constituted and merited expulsion.—C.L.)

7.—A Roll Book shall be kept in which the teacher shall register the daily attendance. (NOTE.—A more excellent provision has been made by the authorized Register.—C.L.) The forms also of Returns shall be filled up and sent to the Chairman in time for the Annual Board meeting in July. (NOTE.—They are now sent direct to the Superintendent of Education, which may not be an improvement on the old usage.—C.L.)

8.—There shall be six weeks or forty-two days holidays in the course of the year, including Christmas, Good Friday and the Birthday of Her Majesty. The rest at such times as are agreeable to the teacher.

(NOTE.—It is not clear if these holidays include Saturday or six school weeks. The teachers and scholars can't complain of the present day arrangements.—C.L.)

9.—Cleanliness is strictly enjoined upon each scholar, and the teacher has power to send home any one who is not well washed and clean. The school-room shall be cleansed and supplied with sufficient fuel by the scholars, under the direction of the teacher.

(NOTE.)—Taken all in all we find that the Board of Education was wide awake fifty-five years ago, and the Rev. John Winterbotham was also wide awake. Under these provisions and arrangements the work of Education moved along until the division of the Protestant Grant and the appointment of the Rev. George S. Milligan, M.A., shortly afterwards LL.D., as Superintendent of Methodist Education, on the recommendation of the Conference.

The present denominational system of education was adopted and endorsed by the Legislature at the request of each denomination, viz., Church of England, Methodist, Presbyterian and Congregational. Much as the division of the Protestant grant has been criticized, nothing has proved a greater impetus to education within the last forty years.

Twenty-three years later Dr. Milligan reported one hundred and forty-three Methodist schools, one hundred and forty teachers and 9,131 scholars. Twenty more years have passed and Dr. Curtis, the late Dr. Milligan's successor, reports that there are now 364 schools, 15,739 pupils, that Methodism has 16,000 children "to do the best she can with."

In the (1914) C. H. E. Examinations out of 1,495 passes, 663 were Methodist passes. With 28% of the population of the Colony, we had gained 44.35 of these. Out of eight one hundred dollar outport scholarships, we had taken six. The same thing has occurred again in 1915.

We are assured that this warranted the division of the Protestant grant. Last year Grand Bank had five teachers in its Academy and Elementary Departments, and ranks first among the outport schools in the number of passes at the C. H. E. Examinations. The income of the past year was \$1675.24, of which \$701.24 was paid in fees and subscriptions, and there were 300 scholars under tuition during the year.



CHAPTER IX.

The Christian Liberality of Grand Bank.

For nearly seventy years Grand Bank and Fortune were one Circuit, both places contributing towards the support of the Minister. The oldest account dates back to 1820, and shows that the Circuit needed £74.13.3. to meet the Minister's requirements. The expenditure side adds £2.1.3. for candles and fuel. The Mission raised £36.5.0. and the Chairman of District paid £38.8.3. in settlement of account.

For some years Grand Bank Circuit was thus assisted until it could walk alone. In a few years the Missionary income of the Circuit more than offset the grant. The young Ministers were not extravagant, as they paid £40.0.0. for board and washing and provided their fuel and candles, etc. Stewards were John Patten and Robert Chilcott.

We pass on for forty years and find Rev. John Winterbotham in the Parsonage with a family, wife, 2 children and domestic servant.

1861-2.

Income	£	s.	d.
To weekly Class Ticket Money	10	1	5.
Subscriptions at Quarterly Renewal of Tickets	15	5	4.
Subscriptions and Donations	131	4	3.
Grant through Chairman of District (less £10.0.0.	26	0	0
	£182. 11. 0.		
Expenditure	£	s.	d.
By Board, Mr. and Mrs. Winterbotham	65	0	0.
Quarterage	52	0	0.
2 Children	40	0	0.
Servants' Wages	10	0	0.
Washing and Stationary	7	0	0.
Fuel and Candles	10	10	0.
Medical Attendance	2	2	0.
Home Bill	5	0	0.
Travelling Expenses	1	10	0.
Contingent Assessment	1	0	0.
Circuit Books	9	0	0.
	£182. 11. 0.		

This shows that he required £10.0.0. less to make his salary than was granted. That year Grand Bank contributed to Missions \$246.65, the grant from the Wesleyan Mission Board \$112. So the Circuit was not a debtor to the Missionary Society.

1866-7.—Rev. S. T. Teed's account shows the income £195.0.0. Itemized expenditure £200.12.0. Only short of balancing £5.12.0. For Missions \$511.15.

1869-70.—Rev. John Goodison's account. Income £187.10.0. Expenditure £210.12.0. Horse hire appears for the first time in this account. Missionary collection \$417.00.

1876-7.—This year a young Minister was on the Circuit and the income was, Grand Bank, £122.4.4; Fortune, £93.10.0. Class money £3.13.0.—£219.17.6, or \$877.65. The salaries fixed by Discipline were \$750.00 for married man and \$350 single man. The Missionary collection that year was \$368.76, so that after paying the deficiency of salaries, there was \$131.00 to the good, or to devote to other parts of the work. The itemized account had disappeared and the Minister's spent their stated income according to their own judgment. Grand Bank has always strongly supported the Mission Cause which is evidenced long before the introduction of the Grand Banks fishery and changed economic conditions.

1857—\$476.00. 1860—\$408.35. 1861—\$449.35. 1867—\$511.15. 1913—813.00, and for Woman's Missionary \$223.—\$1036.00.

For several years they exceeded the Disciplinary allowance for salary for Independent Circuits. They would not be satisfied with the minimum allowance of \$750. In 1912 they paid \$960.00 and offered the present pastor \$1100.00 which to the present has been forthcoming, and the salary is on a good basis through the channels that furnish it. Since our sojourn among this people we have been surprised at their hearty response to all appeals which are reasonably presented. On our second Sabbath, on reaching the Circuit in July, 1912, an appeal was made to help the fund created to assist many who had lost their friends by several Maritime disasters.

This appeal brought a quick response of over \$300.00. The following year came the Sealing Disaster appeal and over \$1,000.00 was subscribed. Last February we appealed for the Methodist Belgium Relief Fund and the collection was \$133.00. The appeals to the patriotic instincts have always received a hearty response, and the last for aeroplanes and machine guns was followed by a collection of \$1025.00. Another appeal for Hospitals over \$700.00. Simultaneously with these most

hearty responses all church interests have advanced. Missions, salary to Ministers, the building of a new Parsonage costing \$5,200.00 and extensive repairs on the Church at a cost of \$1700.00 has been paid. God has honored this people and they in turn have responded to the needs of His Church and benevolent objects.

"Them that honor me I will honor."

Synopsis Financial Statement 1913-1914.

For Salary \$1100.00. For Missions \$813.55 W. M. S. \$2.-20.53. Thanksgiving collection \$1040.00. Ladies' Aid \$502.00, other amounts bringing up a total for all purposes to \$5137.60. Thanksgiving collection, January 1916, \$1150.00.



CHAPTER X

A Tribute to our Fellow Helpers

For forty years after the formation of the Grand Bank and Fortune Bay Mission, the Ministers would of necessity be away a great deal. When not at headquarters he would need help in the intervals of absence. This help in the earlier days came from godly laymen who did what they could to help the work along. Robert Chilcott and Jonathan Hickman, Jr., gave what help they could. John Lucas was a very valuable lay helper and accomplished a good work as he also did for many years at Fogo. He was greatly respected. After Mr. Lucas, John Tuff fell into line as he had taken up the teacher's duties and so other teachers came along in succession. The Chairmen and Board usually engaged a godly and qualified man who could take the services and bury dead or any other duties in Ministers' absence, not beyond Laymans abilities. Mr. Allan Hudson was doing what lay in his power when we knew Grand Bank some thirty years ago and Mr. John Forsey sr. rendered good service, when required, before and after the death of Mr. Hudson. Mr. L. B. Clarke was often called upon to officiate while filling the position of Principal of the Academy especially during the months that Mr. Pratt's health was declining. For some ten years Mr. Clarke was always at this post of duty when required and rendered valuable service.

Benjamin Lovell, of Benjamin, who died in 1878, was a long tried servant and did what he could. Robert and Mrs. Chilcott were useful helpers. Before the appearance of the resident doctor she (Mrs. Chilcott) did what she could. Fifty-five years ago the Class Leaders of Grand Bank were as follows:

Jonathan Hickman, Cyrus V. Wood, Kezia Foote, Mary Forward, Mary Forsey, Emma Hickman, Ann Forsey. Cyrus Wood had two large classes and the Minister's class contained twenty members. All these have gone to their reward.

In 1915 the leaders were John Forsey, William Wood, John T. Butt. The Minister and Mrs. Lench, Emma Patten, Maria Hickman, deceased, Sarah Jane Forsey, Jane Hickman, Hannah Tibbo, Sarah Patten, Amelia Foote, Emma MacDonald, Esther Wood.

In 1823 there were 30 members, in 1862 there were 141 members in Grand Bank, and in 1915 there were 154 members, an increase of 13 in 55 years. Considering the increase of population, the membership should be larger than it is. But we cannot tell how soon God may bless the efforts of those who have "gone forth weeping, bearing precious seed."

The Sabbath School and Its Helpers.

A tribute of praise is due to those who have carried forward the work of the Sabbath School. In early days the English method of holding Sabbath School morning and afternoon was observed. The custom still prevails in England and lessons are set for both morning and evening; but we are now following the American and Canadian idea of once a day.

In 1861 Grand Bank had in its Sunday School 44 boys and 50 girls, total 94. Male teachers, 3; female, 9; total 12. Total school force 112. After 50 years we can see great progress in this God-honored institution. Our last year's report is as follows: Total school force, 420 scholars in the two departments and 66 teachers, or 486 with 100 on the cradle roll, to come to school within the next few years. Collected for all purposes, \$247.00.

Great credit is due to the Superintendents of the school for the past fifty-six years. First and foremost should be mentioned the school-masters, then Mr. George A. Buffett who gave sixteen years of unstinted labour to this important department of church work. To be better acquainted with the work, he went to Palestine and to the "World's Sunday School Convention" at Jerusalem. He also attended other Conventions of Sunday School workers and brought a fund of information to the honored position. Mr. Isaac Harding filled the position for a little while after Mr. Buffett's retirement, and now Mr. Aaron F. Buffett, B.A., is rendering good work in this department. Grand Bank ranks among the most prosperous of our outport Sunday Schools.

Other Lay Helpers.

We would at this time pay a tribute of respect to several gentlemen who have, during the last half century, given unstintedly of their influence along the lines of practical sympathy with all the departments of finance, etc.

Mr. George R. Forsey, J. P. for many years, gave his time to an unlimited degree to the Trustee Board, and kept a watchful eye on the temporal requirements of God's house. He kept the books and carried the burden of the church when it was building, keeping every man's account until the last cent of debt was

removed. He never thought any duty or responsibility was too heavy if it came within the limit of his abilities. When he took up the duties of the Magistracy in Burin, the duties of Secretary-Treasurer of the Trustee Board passed on to Mr. G. A. Buffett, J. P.

Mr. G. A. Buffett, has always, had the cause of Grand Bank Methodism at heart. Mr. Buffett saw the light in 1847 and is an example of what may be accomplished by dint of self-help and indomitable preserverance. While he was a fisherman, and then a schooner master, he left no stone unturned to secure an education. He has seen much of the world and has studied hard in the best university, that of practical experience. He learned to value education as the best thing in the world and gave his children that which he learned to value so highly. He has visited France and England and the Oriental lands. He has crossed the North West prairie lands and gone as far as Honolulu. He can now enjoy a quiet eventide. May he long be spared to give of his knowledge to the church and community. Mr. Buffett has been Lay Delegate to the General Conference in 1910, and represented Newfoundland at the Board of Missions for two terms or eight years.

Mr. Samuel Harris is another of Grand Bank's worthy sons, of whom we have spoken already. He has a big and liberal heart and generally sets the pace when funds are needed for church, missionary and philanthropic objects. No worthy object has ever sought his practical sympathy in vain. He acknowledges himself the steward of the gifts that have come through his diligence in business. For many years Mr. Harris has taken a kindly interest in the Minister's salary, and has always been ready to advance whatever was required through delay in gathering in the fees. The Circuit and the Ministers owe a debt of gratitude to Mr. Samuel Harris and his son, Mr. G. C. Harris, Treasurer of the Quarterly Official Board for their many years of kindly and ungrudging services.

Another who has rendered long and faithful service in official capacities is Mr. William Forsey, junior partner of the firm of Patten & Forsey. For a number of years Mr. Forsey held the dual position of Recording Secretary of the Quarterly Official Board and Secretary-Treasurer of the Trustee Board. He is still holding the latter position. His business abilities make him a splendid custodian of church accounts. May he be long spared to serve the church in those and other departments.

Nor would we overlook the long tried and genial Doctor

Allen MacDonald, Esq., M.D., J.P. For more than thirty years Dr. MacDonald has lived a strenuous life. His constituency in Grand Bank and Fortune numbers more than 2500 people and great demands have been made upon him by far distant communities, entailing great hardship and exposure. This generation, for more than thirty years, has great regard and veneration for the doctor. He is still a hale and hearty man of strong and vigorous constitution. It is questionable if any physician in Newfoundland has had a more successful record in the most important branch of the medical profession. Dr. MacDonald has always been ready to take the chair, or deliver addresses, or any praiseworthy object, whether missionary, patriotic, etc. His public addresses are always thoughtful utterances.

Mr. John Forsey in his unassuming manner has been ready, during a long period, to render assistance in any department where his services were required. For many years a faithful Class Leader and Sunday School Teacher, he always gave to his members their portion of meat in due season, and to his scholars the benefit of a carefully prepared lesson. Until recent years, as an acceptable exhorter, the pulpit found a suitable supply in the Minister's absence. Baptisms and funerals received his attention in cases of emergency. He is well and hearty at 76 years. We wish him many years of happy eventide.

Mr. Jonathan Tibbo, Sr., better known as "Uncle Jonathan," has rendered long and invaluable service as Trustee, Church Steward, etc. For many years collecting the Minister's salary under the old system. Always ready to do a good turn, and ever prepared to speak a kind word, or to help the cause of God in any way. He has the sympathy of all in his present affliction.

Mr. George Bell has for many years given his ingenious services, responding to all requests. A capable man and able to turn his talents to any account, such as repairing the pipe-organ or artistically decorating the tables for the "Ladies' Aids." Services always cheerfully rendered. With his multifarious gifts and common sense, Mr. Bell would have made a fortune in a country affording ample scope and reasonable pecuniary remuneration for his abilities. Long may he be spared.

Nor should we overlook Mr. George Harding, the self-made church organist. Few men deserve greater credit than Mr. Harding. He is a lover of the old tunes and never so happy as when leading the congregational choral services with the old trumpet metres. Through the last forty years the choir has followed the lead of Mrs. Solomon Matthews, Miss Harris (present pastor's

SAMUEL HARRIS, ESQ.
Pioneer of Bank Fishery.



G. A. BUFFETT, ESQ.



wife), Miss Harding, Miss Hickman, Miss Tibbo, Miss Mabel Forsey, Miss Lizzie Lovell, Miss Georgie Buffett, Mrs. George Dunford, M.L.A., and Miss Hyde, faithful organist of Sunday School and week-night services.

We could greatly extend this list of lay helpers. No reference to these worthy souls would be like Shakespeare's Hamlet, with Hamlet left out. Of those who have gone out we might mention:

The Rev. George Forsey, who entered the Ministry in 1866 and labored on the Trinity, Fogo, Carbonear, Blackhead and Burin Circuits. He then transferred to the Montreal Conference and subsequently joined the Church of England. Mr. Forsey was a very eloquent and forceful preacher. The Bishop of Montreal regarded him as the ablest preacher in his Diocese.

The Rev. Frederick J. Smith, Mr. Forsey's step-brother, became a clergyman of the Church of England. He resides in England and has published a large volume of poems which the English editors have reviewed very favorably and many in a very complimentary manner.

Mr. Eugene Forsey, B.A., (Sackville), son of George R. Forsey, S.M., was a probationer of scholarly attainments. He did good work at Whitbourne and on the Petites Missions. Maybe that Petites was too much for his physical ability. Through failing health he sought a warmer climate in Mexico, but he succumbed to his illness and "his sun went down while it was yet day."

Mr. Chester Harris, B.A., after one year on Circuit work, entered Edinburgh University as a Medical Student. He is now a Lieutenant and is doing what he can for the Empire. Mr. George Patten, son of Mr. John B. Patten, is now taking his Theological and Arts course at Sackville University, as probationer for the Methodist Ministry.

The past century has not been very prolific in producing candidates for the Ministry. Respectful mention should also be made of Miss Ethel Hickman, an agent, in Western Canada, of the Women's Missionary Society. May the next century be more abundant in sending out Ministers and Missionaries and laborers into the harvest-field. Paul's tribute to the female helpers is particularly applicable to Grand Bank.

CHAPTER XI.

A Review of the Work in Fortune.

Grand Bank was inhabited for a century before the first settlers came to permanently reside in Fortune. The singular circumstance that brought the first settler was on this wise. A Placentia fishing boat was driven for shelter into Fortune Harbor. Mr. John Lake, the owner of the fishing boat, took in the whole situation and in the following year returned to build a house on the site now occupied by the residence of Mr. John E. Lake. John Lake married and settled there and was soon followed by other Placentia Bay fishermen with their families. Other communities contributed their quota and soon a number of houses were scattered around the harbor both on the Eastern and Western sides. The place grew rapidly and these energetic and industrious people prospered in their undertakings. They kept cattle, caught and cured their fish and saved money.

An old resident named Aaron Forsey had money in the Bank of England, London, which was taken over by the war commissioners as early as 1815 at the time of the Battle of Waterloo. Doubtless this money was deposited for Mr. Forsey by the Newman's firm at Harbor Breton. Many years later the money was drawn out of Chancery with interest by Mr. Forsey's descendants.

The first generation consisted of eleven families. The first settler, John Lake, is said to have been a Methodist and kept services in his house, and here the Methodist Missionary soon found his way and Fortune became an appointment, and was regularly visited from Grand Bank.

The second generation greatly increased by an influx of outsiders and some from England. A large business house was built and a large trade was carried on for many years, and then the settlers went into business for themselves.

These early settlers lived economically and the old open fire-place had not been supplanted by the stove for cooking purposes, and the cod-oil lamp had not been superceded by the

kerosense lamp. The better-off used candles and prized the brass candle-sticks, and the sanded floor saved the expenses of modern painted canvass. They had a school-house and a teacher about the same time as Grand Bank. The first teacher was Mr. Woundy. Then Cyrus Crewe was appointed by the first Protestant Board and was followed by Thomas Hickman and A. J. McKay. By a requisition from the inhabitants of Fortune, Mr. Henry J. Hadden was engaged as teacher after serving Grand Bank for a short period. Mr. H. J. Hadden resigned in August, 1863 and J. G. Haddock of Burin was appointed and Miss Mary Ann Bennett was given Mr. Haddock as assistant. He afterwards practiced medicine. Mr. Hadden, who is over eighty years of age, still survives. He has been a well-trying and useful citizen.

Mr. James Haddon took charge of Fortune school in 1869 and remained in the position of teacher until 1913, for the long period of forty-four years. Mr. Haddon not only taught the present generation, but rendered through all these years very valuable help in connection with the choral services of the sanctuary. Few churches in Newfoundland could compete with Fortune for its congregational singing and for the excellence of its social entertainments. To say the word "Haddon" is in itself significant of musical genius. Mr. Haddon played the first organ in the old Carbonear church which preceded the present structure, and known as the "Cathedral of Methodism," supplanting the bass viols and the violins.

In the time of Rev. Mr. Goodison's pastorate, he played Mr. Goodison's cabinet organ in the second Methodist church. That was the first time an organ was heard in the Methodist church in Grand Bank. He introduced the organ into Fortune and has played the instrument in three churches and is still the organist. While he has retired from his long and faithful service as school-master, he continues in the position as church organist and still renders good service. May he be spared for many years to come.

As Fortune was part of Grand Bank Circuit until its separation in 1877, it is unnecessary to go over the names of the earlier pastors a second time. From 1869 to 1872 young probationers were stationed at Fortune. They were the Revs. John G. Currie, Charles Meering and Charles Myers. For the three years following the young man was withdrawn. In 1875 Rev. William Kendall assisted Mr. Matthews until 1887. Diphtheria broke out in Fortune and Mr. Kendall was afflicted with the disease, but he refused the late Dr. Haddock's treatment and came

out of the trial, but he carried the effects of it to his dying day. Forty-six died between December 27th and May 16th. The population at that time was about eight hundred and fifty.

By this time Fortune had reached its third generation and was most prosperous. It had raised more than a young man's salary. There were business houses and schooners, with the lobster industry and the lucrative business of baiting the French bankers.

In 1876 the third Church was completed and opened by Revs. Solomon Matthews and William Kendall. The following year Fortune became a separate Circuit and the Rev. Jabez Hill was appointed its first Superintendent. He hired a house as parsonage and got the present parsonage built. Rev. Mr. Hill is still living. He has almost lost his sight, but, while a long way from Newfoundland, he loved so well, he cherishes the old affection for the Colony. We saw him in his home at Toronto some years ago.

The Rev. R. W. Freeman followed and was the first to occupy the parsonage. Mr. Freeman died while pastor of Wesley Church, St. John's. Rev. Samuel Snowden followed and had a gracious revival. It was said to be the greatest in importance since that of Rev. Thomas Fox. In his second year he got sick and had to seek medical advice in England. The writer supplied Fortune for six months. Then Mr. Snowden returned and continued his work. He is now an invalid and is spending the evening of life at his native home at Keighley, Yorkshire, England.

Rev. Francis Willey came in succession, then Rev. James Wilson, who got the present school and school-hall for holding Sunday School and week night services, etc., erected in 1889-90. The day school was then graded but they did not move into the new building until the pastorate of Rev. J. T. Newman, who completed it in 1892. Rev. George Paine was stationed in 1893 and received and accepted the call to Cochrane Street, St. John's in 1895. Rev. John Pratt served the Circuit from 1895 to 1898, (see his sketch as Grand Bank pastor.) Mr. Pratt was succeeded by Rev. James Smith, B.A., in 1898-01. He served three years then transferred to the North West. He was followed by Rev. J. J. Wheatley who served his term from 1901-04. Mr. Wheatley Rev. T. B. Darby, B.A., was appointed and served the Circuit then transferred to the Toronto Conference. After Mr. Wheatley for two years and then accepted an invitation to Carbonear. He got the splendid building erected in Carbonear, which is a credit to Methodism.

The Rev. William Swann succeeded Mr. Darby in 1906 and remained the full term of four years retiring in 1910. During Mr. Swann's pastorate he got the present church well towards completion. Rev. C. R. Blount came in 1910 and left in 1914. He saw the church completed and opened, and also collected a great amount of the money required. Meanwhile he raised the Circuit to \$800.00 for ministerial stipend with a constituency of 660 people and for Missions \$145.00. For all purposes Mr. Blount reported on leaving the Circuit \$1675.80.

Rev. James Pincock, Chairman of District, assumed the position of Superintendent of Circuit in 1914 and at the same rate of progress of the previous pastorate, Fortune will stand second to none for its population in a few years among our outport Circuits.

Fortune is now on its fourth church and its fourth generation. Like Grand Bank the great need is a revival of the work of God among the men. The Rev. James and Mrs. Pincock are laboring for this end and expecting to see the salvation of God. Mrs. Pincock has a men's organized Adult Bible Class of over forty members. Fortune had once nearly the same population as Grand Bank and the amount paid towards Minister's salary was about equal to its neighbor. Thirty years ago it paid the full salary and was an independent Circuit. At the same time as Grand Bank another denomination came, and the struggling Circuit for many years became a Mission and received a grant. By emigrations and secessions to the new denomination, the financial relations were handicapped, but these difficulties are now surmounted and the future is bright and hopeful.

They will enter the new century of christian endeavour with Grand Bank. May the relations between the two communities always be mutual and happy.

Time fails to ennumerate a noble host of men and women of the past and present who have stood by the pastor in his work and have accounted Zion as their chief joy. Yet we feel that we ought to make a kindly reference to a few of them. Half a century ago the leading man of the place was Mr. James Lake. He was the man of all calls. Well informed and able to impart his knowledge for the good of others. In Sunday School, on the Temperance platform and at meetings of a social and moral nature he was always at home. When he passed away in the full vigor of manhood, he left a place hard to fill. His daughter was most popular with the young people. Ready to help in every kind of church work; a counsellor for old and young. When she

left with her husband, Constable Benson, for another station, she was universally regretted.

James Lake's brother John almost invariably offered the first prayer in the after meeting. He was known as "Squire Lake." Mr. Edward Bennett also carried a good influence. His consort, Aunt Mary Ann Bennett, was the Minister's friend. The Grand Bank Ministers found it like the home of Martha and Mary at Bethany. It was the junior Minister's home until the division of the Circuit. There was good John Collier, sexton, class leader and lay-reader and his christian wife, also a class leader who choose for funeral text "Our conversion is in heaven, etc." James Elford was a good class leader, and Jonathan Burton knew how to wrestle at the throne of grace and to take hold of God in public prayer. Esther Bennett was known to her generation for her saintliness of christian character. "Granny Wetherill" spent the most of Sabbath afternoon with two large classes. But among all these God-like souls none lived nearer to her God than the sainted Sarah Tuck. For many years an invalid, she spent all her time in prayer. Her one absorbing thought was the revival of God's work and it was her whole concern to pray for the peace of Jerusalem. Her enquiry from those who returned from evening prayer was, "was anyone converted to-night?" After a long affliction, endured with christian fortitude, she reached "the general assembly and the church of the first-born."

Sister Piercey was the last of a goodly company of women that dated their conversion to Father Fox's revival. A few months ago she "crossed the bar," and joined her old companions "who through faith and patience inherit the promises."

But time and space forbid to tell of the Lake's and Bennett's, the Tuck's and Spencer's and King's and others who lived the simple life, and the life of faith in the Son of God. Having fought a good fight and suffered for the Master, they have been "brought with rejoicings into the King's palace." Having enjoyed fellowship with them more than thirty years ago, we can truly say of them, "The memory of the just is blessed."



CHAPTER XII.

Messages from Living Pastors and Predecessors.

From the Rev. Thomas Harris (1878-81.)

"During my occupancy, for three years, of the Grand Bank Circuit, there were few remarkable events worthy of record. I remember that my first duty on arriving was to bury one of the old members of the church. His name was Benjamin Lovell and was a very useful helper for many years. I have a very vivid recollection of the brothers Jonathan and James Hickman, the former kept the Post Office, and the latter owned a small farm a Lance ou Loup, and frequently walked to and from thence despite his great age and feebleness. He was a man of uninterrupted communion with God, praying always, whether on the street or in the church. I remember the drowning of a son of Mr. Rose and the deep grief of the parents. One thing has been indelibly fixed on my memory, viz., the powerful intercessions of several sisters for the prosperity of God's cause and the salvation of souls. They have passed away, may their prayers be answered by the people of Grand Bank seeking the Kingdom of God and His righteousness. During my residence E. Evans, Esq., was the Magistrate, G. Simms, Collector of Customs, and Dr. Mack, the resident physician.

Montreal.

THOMAS HARRIS.

The Rev. James Nurse Says:

"I did not reply at once, thinking that I might be able to write a few lines, as you requested, for your manuscript. But to tell you the truth the past month has been a very trying one for me, that is, for my health. It is with difficulty that I am writing this. I am beginning to feel the strain of three services every Sunday, beside a week night service. Therefore do not wait for any contribution from me for your history. I may say that my memories of Grand Bank are pleasant and precious. Of course not all sunshine, but I like to think of the kindness I received

from the people generally. My last year in my first term will never be forgotten. Am ashamed to send you this short scribble, but it is the best I can do just now. Rheumatism makes it difficult for me to write at all. Yours sincerely,

JAMES NURSE.

(N.B.—Mr. Nurse is a Supernumerary of more than three score years and ten and is taking charge of the Topsail Mission and thus saving the Mission Board a large yearly grant.—C.L.)

From the Rev. Thomas H. James (1884-87.)

To the Christian Friends at Grand Bank:

In reply to a request from your pastor, Rev. C. Lench, we send the following reminiscences. It is now some thirty-two years since we first saw Grand Bank, which the late Dr. Milligan has described as the most enterprising outpost town of Newfoundland. We have paid three visits there since that time, and judging from the large number of schooners sailing out of the place, and the acres of codfish spread on its beaches, we think the town has not lost any of its enterprize with respect to catching and curing and exporting the staple commodity of Newfoundland.

We landed early in the morning and the late Henry Hickman kindly invited us to breakfast, which was the earnest of much kindness and hospitality of which we were the recipients during the three years of our Ministry. We had a deep and lasting respect for the hardy toilers of Grand Bank from the first day until now.

Many of the events are deeply engraven on our memory and are just as fresh as yesterday. We call to mind the band of godly and devoted women who nobly stood by the Minister in the spiritual work of the church of those days. As the Man of Galilee had a number of pious women who ministered to him during his earthly career, who were the last at the cross and the first at the sepulchre, and as the Apostle Paul enumerates a list of devoted women who were eminent for christian works of whom he said, "Help those women who labored for me in the gospel," even so the Minister stationed at Grand Bank might use the same language with respect to such a devoted band of women as Grandma Forsey, Mrs. William Buffett, Mrs. Morgan Foote, Mrs. John Hiscock, Mrs. John Forsey and Mrs. William Evans and others whose names are written in heaven.

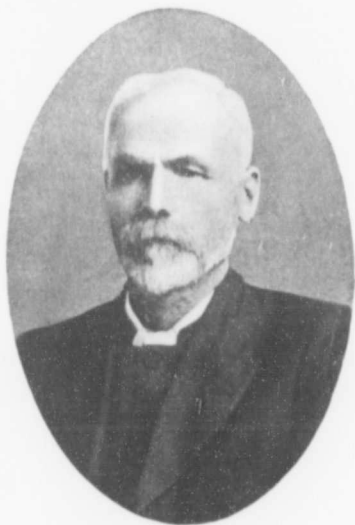
When the leading citizens of the community gathered together on the Trustee Board, the Education Board or the Par-



FOURTH FORTUNE CHURCH

Commenced during Pastorate of Rev. W. Swann.

Completed and Dedicated during Pastorate of Rev. C. R. Blount.



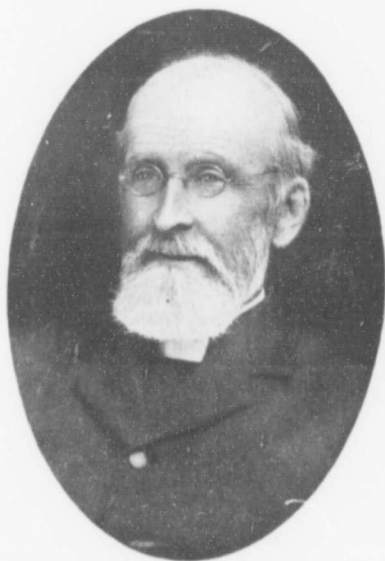
Rev. William Kendall.



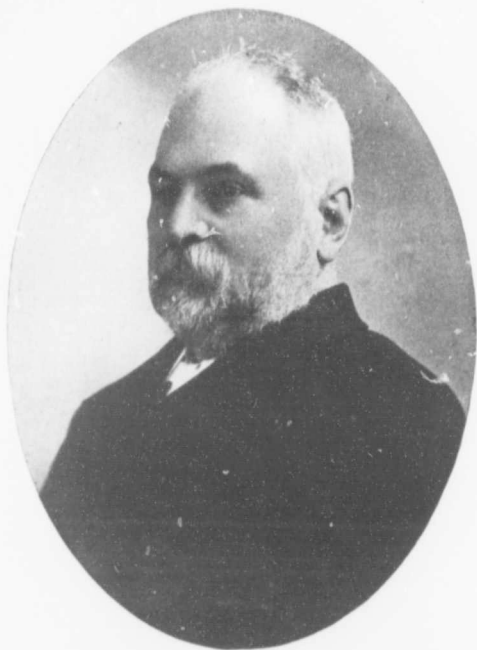
Rev. Robert W. Freeman.



Rev. James Pincock.
Chairman of District



Rev. James Wilson



Rev. George Paine



Rev. J. T. Newman



Rev. T. B. Darby, B. A.

sonage Committee, everything worked harmoniously. When the season of the year came round for taking the Ministerial subscriptions, how liberally and heartily the members and non-members fell into line in doing their duty. It is a great encouragement for Ministers to preach and pray for the salvation of men who are toiling hard to supply their temporal necessities.

In Missionary offerings Grand Bank has long led the van in our outport Circuits. The Circuit which two years ago gave over \$1,000.00 to the General Missionary Fund and the W. M. S., has long led the way in being ahead of all our outport stations.

The time was when Grand Bank was considered a hard place from a spiritual standpoint, but during the Ministry of the Rev. James Nurse, the ice was broken, and a large number of persons professed to receive a change of heart. A sermon preached by Brother Nurse on "Mercy shall be built up for ever," evidently made a lasting impression on the minds of many of the people.

During the closing year of our Ministry, it pleased God to pour out His Holy Spirit upon us. After some holiness meetings were held in the old school-room, series of special meetings were held in the church and the large communion rail was lined with penitents, seeking the pardoning grace of God. For a time Bro. Aaron Matthews led the way, coming to the Altar before the invitation was given or the service opened.

We believe the results of these services are seen to this day, both at Grand Bank and on other parts of the West Coast. We have heard of a Mr. Grey who professed conversion at Grand Bank and took the sacred fire with him to his home at Arnold's Cove and has been for years a leading man in the service of God.

And now suffer the word of exhortion. "Stand in the way and see and ask for the old paths."—Jer. 6,6. In these changing and troublous times stand. 1.—In the old way of worshipping God. Imitate the example of Abram who took his religion with him and built an altar. 2.—Keep holy the Sabbath Day. "Esteem it a delight, holy of the Lord and honorable . . . nor doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."—Sec. Is., 58, 13. 3.—Attend the sanctuary, "Lord I have loved Thy House." 4.—Study the Bible. Jesus says, "Search the Scriptures." 5.—Strive to fulfill the law of love, by loving God supremely and by loving your neighbors as yourselves.

Hant's Harbor.

THOMAS H. JAMES.

From Rev. William Swann.

By the revolution of the itinerent wheel of the Conference 1887, quite unexpected to myself, I was removed from the Exploits Mission, at the end of two years, to Grand Bank. The change for some reasons was not unwelcome for the extensive Exploits Mission at that time included the whole of Exploits Bay and New Bay, in addition to other adjacent islands, visits to which involved considerable boating in the summer season and long fatiguing walks in winter over ice, and through trackless woods, taxing one's powers of endurance to the utmost, though I was then in the prime of life.

I had no thought, however, of asking for a change, but when the second draft of stations was read, my name was announced in connection with Grand Bank. The time coincided with the formation of the Burin District, the honor and the responsibility of the Chairmanship being laid upon me.

At that time the coastal steamer called alternately at Grand Bank and Fortune on her fortnightly trip, which only gave each place a monthly call, the only maritime connection with St. John's and the outside world; the era of Reid's system had not arrived.

At about 8 o'clock on a beautiful summer morning in July we landed at Fortune, the present Superintendent of Grand Bank Circuit, who had recently entered the bliss of married life, with his newly-wedded bride embarked by the same steamer for their new Mission at Channel. Bro. F. G. Willey with his wife and one or two children were the occupant of the Fortune Parsonage. Shortly after we had taken breakfast, the Grand Bank friends, having been apprized of our arrival, Mr. Samuel Harris, accompanied by another driver, brought two carriages to convey us to our future home. There for the first few days we enjoyed the kind hospitality of Mr. and Mrs. Harris and Mr. and Mrs. G. A. Buffett.

Grand Bank at that time possessed a fine fleet of banking schooners, and we were greeted by a view of the town. We observed that the beach was covered with the staple product of our island, several of the bankers having come in well fished.

The town has made considerable progress since that time. The streets have improved. The church has added its towers and clock and pipe organ and a great number of better class residences. Miss M. Harding and Miss Huckman and Miss Esther Ann Tibbo were the organists. The old church was used for school purposes. The larger of the present two school buildings.

for which some preparation had been made during the previous year, was erected during our term, at a cost of about \$3,00.00, labour and building material being much cheaper than now. The greater part of the amount was raised by voluntary subscriptions, and on leaving the Circuit the building was practically out of debt.

During my Ministry, I have been connected with or required to take the lead in several building enterprises, but never one of equal magnitude that cost so little effort. An energetic, liberal minded building committee took the heavier end of the burden and relieved me of worry and responsibility. Whatever opinion may be entertained concerning the architectural form of the building, there can be no dispute concerning its utility and the benefits which have emanated from it, and the forward movement in educational matters which its erection inaugurated. All honor to the men who took the initiative and contributed so nobly of their time and means towards its erection.

Lack of space forbids me from writing all that is in my heart and mind concerning the men and women who were faithful co-workers, and so loyal to the interests of the church in the time of trial through which we passed. Fragrant memories float before my mind as I think of the sainted sisters and without any disparagement to others I may be permitted to mention a few names of departed ones to whom the words of the captive Hebrews may justly be applied, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

The two sisters Grandma Forsey and Mrs. Morgan Foote, Mrs. William and Mrs. Benjamin Buffett, Mrs. John Hiscock, Mrs. Robert Stoodley, Mrs. John Forsey, Grandma Forsey's two sisters, Mrs. Samuel Harris and Mrs. T. A. Hickman. They and many others, some of whom still remain and whose names I refrain from mentioning.

My message is already too long, and I can only wish that the mantles of the sainted dead may rest on their descendents to the latest generations, and that all that tends to true nobility of character, business integrity, enterprise, perseverance, combined with intelligence and spirituality may always be in evidence.

Bell Island, C.B.

WILLIAM SWANN.

Rev. John W. Bartlett Writes:

"And so another Conference is to meet in Grand Bank, and a souvenir booklet is being prepared for the occasion, and the former pastors are being asked to write something for its pages. And I am numbered amongst that honorable company. Well, it is a real pleasure to comply with this kind request, and in doing so I find myself in a gratefully reminiscent mood. Memory strides the time gulf eight years, and I am back in thought to the former scenes of a happy ministry. Again I see the light of kind faces and feel the glow of warm hearts. I see the old church street Parsonage, demolished, I am told, and yet to me more real than the succeeding edifice. I see the clock dials and the church tower, that used to put our domestic time-pieces out of commission. Not less distinctly do I see the high pulpit and the long gallery circled church. And above all and before all the large congregation of reverent and attentive worshippers. I marvel yet at their patience and constancy.

The last Grand Bank Conference was held during my parsonate. The whole community rose grandly to the great occasion, and doors were thrown wide open to the Ministers and lay-representatives. The Billeting Committee was embarrassed when the demand for delegates exceeded the supply. I have vivid recollections of a pilgrimage of apology. The Conference was enthusiastically voted one of the very best. The brethren brought a buoyant atmosphere of faith and earnestness. The people were splendidly responsive and so "deep answered unto deep."

May the Conference of 1916 be memorable for God's manifested presence and demonstrated power. May the gathering together of God's devoted servants prove a quickening Pentecost, and may the place of meeting profit abundantly.

Sydney, Cape Breton.

J. W. BARTLETT.

The Rev. Edwin Moore Writes:

Reminiscences of Grand Bank, 1908-1912.

My term in Grand Bank commenced in 1908 and closed in 1912. These four years were not so remarkable ecclesiastically or spiritually, as were some of the periods through which some of my predecessors laboured. Apart from the erection of the Grand Bank Academy and the extinction of the debt upon the Frazer Hall, a beautiful building completed a year or more before my arrival, little was done that specially memorializes these

years. They were years, however, of very great sorrow to many of our people. The losses at sea, were, I think, more numerous than during any other quadrennium in the history of the town. Faces that represent names, that need not be written, rise before us as we look back, faces of men that went out to come in no more. There were years, too, during which we proved to the full, the truth of the words of one of our predecessors, who labored on this field, "There is only one Grand Bank." This is true in more ways than can be appreciated by the ordinary observer. He who has been fortunate enough to serve this old Circuit, knows what thoughtful, generous interest in their pastors, and in his family, lies behind the quiet ways of the Grand Bank Methodists.

Among those who have passed into the beyond, but who by their lives and influence often strengthened my hands and heart, I cannot forbear to mention the names of three of the saintliest women it has been my privilege to know: Mrs. Kezia Foote, Mrs. Mary Harris and Mrs. Maria Hickman. It is still an inspiration to remember them. Yes, it is an inspiration to remember many others who have passed on from this Circuit and whose names are assuredly in "the Book of Life," though not directly mentioned in these few words of reminiscence. "They rest from their labours and their works do follow them."

Wesleyville, B. B.

EDWIN MOORE.

Rev. G. J. Bond, B.A., LL.D., Writes:

A quarter of a century and more has passed since I went to Grand Bank as its minister. Yet I remember well the lovely July morning, when, with my wife and little boy, Herbert, I was rowed in from the coastal steamer to be greeted heartily at the pier by Capt. Sam Harris, and taken to his hospitable home for breakfast. It was all strange to us at first, but it did not take long to feel oneself at home in Grand Bank, where everybody was so kind and friendly and appreciative.

I remember my first Sunday, for the prayer-meeting after evening service was Grandma Forsey's last meeting, and her prayer the last she was ever to offer in public. The very next Sunday evening, I think, I stood by her coffin, and looked down upon her features, set in the calm and dignity of death. What stories were told me of her saintliness, her sorrows, her extraordinary influence for good! After her funeral, her grandson, Eugene, came to my door and said, "Mr. Bond, I want you to pray that I may be like my grandmother." And now they have

been together in the deathless land for many a long year.

I remember the remarkable revival of that year—the quiet of it, the intensity of it, and its wide influence. God came very near to us, and His presence became very real to us in those weeks. We had but to “stand still and see the salvation of God.” And the results of it remain in many lives today, here and beyond the shadows.

I had a very happy year in Grand Bank. I like the people, and we worked together with great heartiness. Death has made many gaps in their numbers since then, and I too have been sorely stricken. My precious wife wore herself out in loving ministries, and little Bert, grown to early manhood, God buried somewhere beneath the waters of the Pacific. But death is an incident in life, and not its end.

I greet my old friends in Grand Bank, very heartily and warmly. I greet those who have grown up since I knew the Circuit. May God bless them and keep them and lift up the light of His countenance upon them and grant them His peace.”

G. J. BOND.

Rev. Levi Curtis, M.A., D.D., Writes:

My term in Grand Bank was only a small arc in the circle of the century, but it was not lacking in interest or importance. Other men had labored and I entered into their labours; and the memories that abide with me are almost wholly pleasant. Of the congregation, always large, appreciative and generous, I was very proud. As work was abundant, the days were fully occupied. On Sundays there were the two preaching services, a large Adult Bible Class and an after service for prayer and praise. All the year round the week brought a preaching service, prayer meeting, holiness meeting and Epworth League service; leaving two evenings for quarterly visitation of classes and the business meetings of the Circuit. Every adult funeral meant another sermon. The afternoons were generally given to pastoral visitations; and as losses at sea were many, some of these visits were a trying ordeal. But the forenoons were devoted to study and seldom was there an interruption.

Despite unprosperous seasons, the term was productive of large financial returns. The Trust Board income of the first two years was devoted to the removal of indebtedness upon the large

church tower, erected during the previous year, and to the construction of the small one. During the third year the pipe organ was bought, erected and paid for, and a new cemetery purchased, cleared, laid out and fenced, not to mention smaller improvements.

Spiritually the results were not so satisfactory. We had the inspiration of the toil and prayers of some of the most devoted christian women I have ever known; and yet, while the church maintained a good degree of spiritual life and activity, and every year witnessed some gathered into the fold, there was not the large fruitage there that we have reaped on some other Circuits. But amidst sunshine and shadow, the people remained loyal and devoted, and apparently reciprocated in rich measure the affection lavished upon them by their Minister. We shall meet again in the bright beyond.

LEVI CURTIS.



CHAPTER XIII.

The Future Outlook.

Sometime during the connexional year of 1916-17, Grand Bank will enter upon its second century of service. The Conference will assemble at this historic centre in June, 1916, for the third time and in keeping with its celebration of a hundred years of Methodist history.

The first Conference met at Grand Bank in 1892. The Rev. T. W. Atkinson was elected President, and the Rev. A. D. Morton, M.A., (now D.D.,) was elected Secretary. Those who attended that Conference speak of it as a very enjoyable time. Everything passed off very harmoniously and nothing was spared by the entertaining citizens to make the event memorable to the Conference representatives both clerical and lay. The Rev. Levi Curtis, B.A., (now D.D.,) was the pastor in charge.

After fourteen years, the Conference assembled for the second time in 1907. The Rev. John W. Bartlett was the pastor and the Rev. Samuel Snowden was elected President and the Rev. W. H. Dotchin to the office of Secretary. In 1916 the Conference will assemble for the third time, when an enjoyable season is anticipated. No pains will be spared to bring the occasion up to previous gatherings of the Newfoundland Conference. The celebration of the centennial will take the following form, God willing:

Sunday, June 25th, the Rev. Levi Curtis, D.D., will occupy the pulpit and in the evening the Rev. Mark Fenwick, D.D., will be the preacher. This will be designated Centennial Sunday.

On the following Monday, June 26th, the Centennial celebration will take place in the evening. Short and suitable addresses will be delivered by old pastors, and a Tablet will be unveiled bearing the following inscription:

 CENTENNIAL CELEBRATION

1816—1916

In Memory of

REV. RICHARD KNIGHT, D.D.,

Born Devonshire, England, 1788. Died at Sackville, N.B., 1860.

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

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

 The purpose of this pamphlet is to save from oblivion facts that might be irrevocable by a future generation. And what of the future outlook for Methodism in Grand Bank? Methodism has undergone some modifications during the century, but the Mother Church of Universal Methodism, the Wesleyan body, which sent the Rev. Richard Knight our pioneer, remains intact.

During the march of time certain differences occurred and new branches of Methodism were originated, but those disaffections did not trouble Newfoundland Methodism. The Eastern British American Conference came into being in 1855, meeting in Halifax, N.S. Rev. John Beecham, D.D., was elected President and Rev. William Temple, Secretary.

The Newfoundland Conference was formed in 1874. Dr. Milligan and the Rev. Thomas Harris were elected President and Secretary in Charlottetown, N.B. When the Conference met for the first time in Newfoundland at Gower Street Church, the Rev. Thomas Harris was elected President and the Rev. James Dove Secretary. In 1883 the union of various Methodist bodies took place and the Newfoundland Conference, as now constituted, met in Gower Street, St. John's, and elected the Rev. Dr. Milligan to the Presidential chair and the Rev. G. J. Bond, B.A., (now LL.D.) to the office of Secretary.

While we lost the revered name of Wesleyan in 1883, we retained the name "Methodist" and also our doctrinal standards as contained in the twenty-five articles of religion and those taught by the Rev. John Wesley, M.A., in his Notes on the New Testament, and in the fifty-three sermons of the first series of his dis-

courses published during his lifetime. The church discipline and polity have not changed materially. Minor details of church government may have changed from time to time, to suit changing conditions and opinions, but the Rules remain with us as they were collaborated by John Wesley himself one hundred and seventy-five years ago.

And what of the future? For a number of years negotiations have taken place between the Presbyterian, Congregational and Methodist churches, with the view to an amalgamation of those various religious denominations. There is a diversity of opinion regarding the wisdom or utility of this movement. When the vote was taken in Newfoundland there was an overwhelming opinion against the project which unmistakably pointed towards leaving things as they were. In Canada it was interpreted by many as the outcome of narrowmindedness. To us in the old Colony it is rather an emphasis of the fact that our people, many of whom have travelled far from home, and have observed things appertaining to Canada and the United States, prefer our ways and methods to what they have witnessed elsewhere.

As in the long controverted matter of Confederation with Canada, the Newfoundlanders move slowly, and "rather choose to bear the ills they have than fly to others that they know not of." They know what Methodism is, as they understand it, and as they love it, and they have to be perfectly convinced before they vote away their heritage. We can hold on to what we have and yet hold out the right hand of fellowship to others and say, "Is thy heart right, as my heart is with thy heart, then give me thy hand."

As the other denominations have no existence in Grand Bank, Church Union might not affect us very much one way or the other. According to the outlook of present developments, Church Union would seem to be a long way off.

What are the problems that confront Grand Bank as she look towards the second century of Christian service? What are the needs of the hour? First and foremost in importance is a revival of pure and undefiled religion that will take hold of the male portion of the population. Ezekiel says, "Thus saith the Lord God, I will yet be enquired of by the house of Israel to do it for them. I will increase them with men like a flock."—Ez. 36,37. A careful study of the membership records of the Circuit for four generations, reveals the fact that the women have always been the advance guard of the Lord's host in this place. There were sixteen male members in 1823 and in 1915 the male membership was only twenty-one. After seven years, sixteen

male members, and after another ninety-two years only twenty-one. How is this? Did the simpler life of nearly a century ago tend more to spirituality among the male members of the community? Is it harder to live the christian life under the changed conditions? Is the advance along spiritual lines commensurate with the increase of population which has quadrupled with the years? Maybe that the absence from home, for weeks together, and the lack of the means of grace and the Sabbath privileges, account for much of the coldness and seeming religious indifference. We are informed that the week-night services forty years ago were attended very largely by the men and young men of the place. This element has almost entirely disappeared. The leaver of materialism may have contributed largely to the present state of affairs. The Master himself uttered the warning, "Beware of the leaven of Herod" and again, "Ye cannot serve God and mammon" (gold.)

And have not the fraternities and clubs, with all their elements of helpfulness, tended to the folly of being substituted for the house of God and the means of grace? And so the church, which should occupy the first place, is relegated to a secondary position. It is a good place for women and children, so it seems, but the men will seek their fellowship elsewhere.

Are the men of Grand Bank prepared to remain in the background, so far as their influence is concerned in church life, or will they arise to the full prestige of their consecrated manhood and leadership in the church of the living God, and by standing shouldered to shoulder with the pastor help to solve the great problems that appertain unto the church life, with its reflex influence upon the home life and the social and civic life of the community. Quit you like men of grit and moral backbone. "New occasions teach new duties, time makes ancient good uncouth."

The Rev. Dr. Milligan at the dedication of the present church, nearly forty years ago, declared that "The glory of the latter house should be greater than the former." Has that prophecy been fulfilled? God has often manifested His glory there. And of this sanctuary it shall be said when He numbereth the people, "This man and that man were born in her."

Often has the penitent tear been witnessed and the rejoicing of new-born souls. But we must not live too much in the past. "Let the dead part bury its dead." "We must ever still and upward who would keep abreast of truth." In the spirit of consecrated optimism we believe that the best days are ahead of us, and they certainly are if we seize the opportunities that lie nearest to us. "God buries his workmen but he carries on his

BX
8252
N53
L55
J

work." Men may come and men may go, but His work goes on for ever.

We think of those who in the past adorned the doctrine of God our Saviour, who triumphed gloriously as they passed through the valley, who were "brought with rejoicing into the King's palace." Knowing that the God of Jacob is our refuge and who has promised never to forsake His people, we go forth in His name to greater victories and higher achievements, and "in the name of our God we will set up our banners."

When the committee met at the house of the Rev. Sampson Burby in Carbonear in January, 1816, that they might consider the advisability of sending a Missionary to the 5,000 Protestant she:op in the wilderness without a shepherd, and it was decided that those people, destitute of pastoral oversight, should be recommended to the favorable consideration of the Wesleyan Missionary Committee, the din of the cannon on the field of Waterloo had only ceased seven months, and the first Missionary collection had not been taken, which made Newfoundland famous as the first place outside the British Isles to send on a subscription to the parent society. But while Napoleon has gone and with him his dreams of world conquest, another has arisen obsessed with the same greed for world-wide domination.

While we write, Europe's fair fields are stained with blood and thousands of wailing widows and weeping orphans "sigh for the touch of the vanished hand and the sound of a voice that is still."

It seems probable that our Conference will meet in Grand Bank for the third time under the shadow of the great war cloud. Grand Bank has its representatives at the front; may they uphold our Country's honor, and may we see them again when victory comes and an abiding peace is secured. May the time come speedily when the Prince of Peace shall reign and "they shall beat their swords into ploughshares and their spears into pruning hooks."

We have glanced through the hundred years and what shall we say more? "According unto this time shall it not be said, What hath God wrought?"

"Saw ye not the clouds arise,
Little as a human hand;
Now it spreads along the skies,
Hangs o'er all the thirsty land.
Lo the promise of a shower
Drops already from above,
But the Lord will shortly pour,
All the spirit of His love."