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Middleville

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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## SABBATH.

'Tis God's day morning; sweet-voiced birds  
are singing,  
Their Maker's praise in their peculiar way,  
In yonder towers the Sabbath bells are  
ringing,  
"Come, worship God!" "Come, worship  
God!" they seem to say.

And toil-worn multitudes to-day, delight  
ing  
To hear the iron tongues their welcome  
tell,  
Will to God's house resort and there,  
uniting,  
With joyful hearts, their grateful praises  
swell.

For generation after generation  
These time-worn paths have reverently  
trod,  
That led them up to "tents of habitation,"  
To pay their vows before their father's  
God.

Here every rank in life and every station,  
Wealth, poverty, old age, and joyous  
youth,  
Ignorance and knowledge, wit and educa-  
tion,  
Drink from the fountains of eternal truth.

Here freely flows the stream of God's sal-  
vation,  
For all who will its efficacy prove;  
Here may be heard the voice of revelation  
Speaking the message of supernal love.

And myriads here have heard that story  
olden  
Of the Lord Christ who on this earth did  
stay;  
Who by His stainless life, and precepts  
golden,  
Taught sinful man to choose the better  
way.

\* \* \* \* \*

Amid the dust and heat of daily living,  
God brings to us an Elim's cool retreat;  
Where we may find sweet rest of His own  
giving,  
And bathe in healing streams our weary  
feet.

ALLEN D. GRAY.

Liverpool, N.S.

## SOME POOR RELATIONS.

BY REV. J. SHIPPERLEY.

We are not now about to write of those  
needy cousins who persist, from time to  
time, and always at most inconvenient  
seasons, in reminding, with some object  
in view, their more fortunate relatives,  
that a somewhat near consanguinity  
exists between them. There is another  
kind of relationship. A denominational,  
not to say a religious one which will now  
occupy our attention. Sometimes, how-  
ever, because denominational relatives  
are less happy in their condition and cir-  
cumstances than we are ourselves, no  
anxiously expressed effort is made to  
search them out, lest, perchance, the dis-  
covery might suggest claims of co-opera-  
tion which might prove more expensive  
to ourselves than profitable. It is just  
possible, though we do not say probable,  
that this sentiment may have been held  
by the past generation of Congregation-  
alists in the United States, with regard to  
the condition of its Puritans descendants  
in the Eastern part of what is now the  
Dominion of Canada.

Although Congregationalism is of  
British origin, as commonly understood,  
Nova Scotia and New Brunswick owe  
Great Britain very little, if anything, for  
the direct planting of that denomination  
on their soil. Considerably over a cen-

tury ago, staunch and bold decendants  
of the New England Puritans left the  
colony of Massachusetts to found homes  
and settlements along the southeastern  
shores and other parts of Nova Scotia.  
Such importance did they attach to  
united worship, that lest it should be in-  
terrupted for a longer period than was  
absolutely necessary, some of them pre-  
pared the timbers of their future meeting  
houses before leaving their native land,  
and carried them on board their vessels  
to their homes; thus like the journeying  
Israelites, felt they must have their  
sanctuary with them if divine blessings  
should be continued; and doubtless the  
sentiments of their hearts was expressed  
in their prayer, "If thy presence go not  
with us, carry us not up hence" While  
these pilgrims, for such they were, from  
New England to New Scotland lived, the  
divine favour which ever accompanies  
Christian zeal, stalwart faith and in-  
domitable courage, sustained their cause  
through all their hardships. But soon  
after the departure of the brave fathers  
from the church militant to that tri-  
umphant, the children felt their isolation  
by distance from their ancestral home,  
and the consequent severance from a  
strengthening bond of union had a dis-  
couraging effect on the churches. Lack  
of pastoral oversight also had its ever  
weakening effect. But when the churches  
in their hunger and thirst for the preached  
gospel, and in consequence of inability  
to obtain ministers of their own denomi-  
nation, appointed pastors other than  
Congregational, a great mischief was  
done to Congregationalism in the Mari-  
time Provinces and sad havoc was  
wrought on its churches. All along the  
line were "fightings without and fears  
within." Congregational church prop-  
erty was by intrigue and other means  
seized at Halifax, Chester, Yarmouth,  
and several other places. And when we  
look for Congregational worshippers in  
old Congregational buildings, and on land  
once possessed by them, we find other  
stronger and less liberal bodies holding  
possession of lands and houses originally  
left as helps to propagate the faith of our  
fathers. Such causes are in themselves  
weakening, or at any rate have a retard-  
ing and discouraging effect.

But there were also other depressing  
circumstances which might have almost  
crushed a less determined body of men  
than those of such ancestry. We are  
told that after the success of the War of  
Independence, Congregationalism in  
these British provinces was looked upon  
by the majority of Royalists there as a  
denomination out of which had arisen  
American Republicanism, and as foster-  
ing by its polity an enmity to the ruling  
powers. Thus it was, in a certain sense,  
treated as a scape-goat, and had to bear  
the brunt, to some extent, of the sins of  
its then, as now, politically independent  
confraternity in the United States. This  
tended to make Congregationalism a  
*habeas corpus* in the eyes of an unthinking  
people. Still, though weakened by its  
own internal indiscretions and external  
jealousy and greediness, though ostrac-  
ised politically and isolated geographi-  
cally, Congregationalism, though weak,  
still lives on with that tenacity of life for  
which it has ever been proverbial.

There are now in Nova Scotia and  
New Brunswick about a score of Cong-  
regational churches, averaging about  
sixty members each. There are ten  
pastors, about half of whom receive aid

from the missionary fund of the local  
union. This fund is somewhat endowed,  
and it also receives a little help from  
England, but is barely sufficient to help  
sustain the present number of missionary  
pastors, while several churches are en-  
tirely destitute of preaching. Some  
churches, however, distance permitting,  
unite by twos and even threes in sharing  
a pastor's ministrations. The unsupplied  
churches are mostly too poor, or too much  
weakened by lack of oversight, to offer  
anything like sufficient pecuniary help to  
combine with the little which the mis-  
sionary society might be able to grant to  
sustain a minister; while stronger bodies  
are industriously labouring, with more or  
less success, to occupy the vacant sta-  
tions. This, in brief, is an approximate  
statement of the progress and condition  
of one of the first-born children of New  
England Puritanism. As the ostrich is  
said to leave her egg in the sand and  
care no more for her progeny, so has  
been left Congregationalism to press its  
own way amid the forests, rocks, and  
opposing currents in Nova Scotia. She  
has struggled and lived through all these,  
as she did amid the raging billows of a  
State church in Old England, and the  
sterile lands of the New World, to show  
that there is no soil too barren, and no  
persecution too harsh for this child, born  
in troublous times and rocked in the  
cradle of adversity, to withstand when  
aided by superhuman strength.—Ad-  
vance.

## A VISIT TO THE LABRADOR MISSION.

To the Editor of the Canadian Independent.

DEAR SIR,—The writer was off on a  
holiday tour; and, intended visiting  
Canada via Bonne Esperance. But  
owing in some delay in getting off, was  
just four days too late at Bonne, to  
catch the regular schooner for Quebec.

On Tuesday the 14th June, we left  
Carbonear for Red Bay, Labrador. The  
passage down was pleasant, though some-  
what diversified by fog and rain towards  
its conclusion. We arrived at the fine  
harbour of Red Bay on the 17th. Here  
we were kindly entertained by Mrs. J. F.  
Bowell at the Methodist Parsonage (a  
fine new building) erected last winter by  
the exertions of the Rev. Mr. Bowell.  
As the Rev. Mr. Bowell, at the Rev. Mr.  
Butler's request, visited our Mission dur-  
ing the past winter; and being no pas-  
sage further along just then:—we stayed  
and preached on Sabbath twice, visited  
the Sabbath-school; and held a prayer-  
meeting at the closing hours of this our  
first Sabbath at Red Bay. Through the  
kindness of Mr. Bowell we were taken  
on Monday to see most of the people,  
and finished up with a prayer-meeting in  
Mr. Edward Pike's house, which proved  
to be a happy time. On Tuesday I  
visited, and held service in the house of  
a very old man (a great Churchman) by  
the name of John Bailey; which proved  
to be a happy time for the man of 82  
years. Just at the close of service a  
Mrs. Yetman came forward, who said  
she was very much interested in the  
Mission I was going to visit; as she had  
received great benefit by its establish-  
ment, being educated there; and spoke  
in loving terms of the Rev. Mr. Butler's  
labours.

On Wednesday the 22nd of June we  
started for Blanc Sablon, and arrived

there the same evening; had then to  
work our way to Bonne in small open  
boats. At the different settlements we  
visited, I was pleased to find that Mr.  
Butler and our cause had a warm place  
in many hearts. The day of our arrival  
at Bonne, Miss Warriner—together with  
Miss Wilkes and Mr. Gerrie (Student  
from McGill,) gave the children a holi-  
day and a treat on Mutton Island.

This was a happy time indeed; and the  
only thing I wished, was, that all the  
boys and girls in our Sunday-schools,  
and in fact all the Christian friends be-  
longing to our churches in Canada who  
are subscribing to this Mission, were  
present to hear the "Lamb of the Fold"  
singing "Rescue the perishing," as well  
as other appropriate hymns, so beautifully;  
they would still make greater efforts in  
this "work of faith and labour of love."  
But the most amusing incident con-  
nected with this affair was a little Johnny  
Parker (of six years) reciting "Pussy's  
Petition." Some recitations and dialogues  
were rendered by the children (natives  
of Labrador), which we may justly say  
reflected great credit on the ladies in  
charge of the Mission.

Now came a very plentiful supply of  
good things, (cloth laid on the Labra-  
dor turf),—to which we did justice; and  
at the time appointed W. H. Whiteley  
Esq., who is the great shield of this  
Mission,—sent his boat and men for us:  
—thus ended my first very happy day at  
Bonne Esperance.

On the following Sabbath could be  
seen the good work that is accomplished  
by the establishment of this Mission,  
for at 10 a.m. we had the pleasure to  
speak of a "dying Saviour" to about 80  
sailors and 30 natives. At 2 p.m. we also  
visited a sailors' meeting—conducted in  
the Church by one of the sailors from  
the schooners then lying in the harbour.  
Here the Master's presence was wit-  
nessed. Again at 2.30 p.m. we visited a  
young men's meeting in one of the rooms  
of the Mission house, conducted by our  
good brother Gerrie. A young women's  
meeting was also convened in another  
room by Miss Warriner and Miss Wilkes.

Just at the close of these meetings a  
Mr. John Antell and Miss Mary Keats  
(natives) who had been waiting some  
time for a Congregational minister, came  
to be joined in holy matrimony. Being  
Sabbath, we objected; but when we saw  
their parents, who came some distance  
in boat, and could not come again dur-  
ing the week,—owing to the busy fish-  
ing season, we consented, so the happy  
couple were united.

Then, at 3.30 p.m., we visited the Sab-  
bath-school, superintended by Brother  
Gerrie, who showed unmistakable proofs  
of ability to interest children. Here we  
also had the pleasure of speaking, and  
while telling of our Sabbath-schools in  
Newfoundland, and the second one at  
West End, in connection with the church  
in St. John's, which was started a few  
years ago, with about half a dozen, by  
the indefatigable efforts of the "Friend  
of Children," the Rev. Thomas Hall,  
who is, we believe, at present with you  
in Canada,—and now has increased to  
about six half dozens: from which facts  
we tried to encourage the self-sacrificing  
efforts of the young ladies in charge of  
this mission.

We also asked if there were any little  
girls in connection with this (Labrador)  
school, who could say that they loved  
Jesus, when one little Mary Chevalier