

channel divides. To the left appears the Kwana, or Niger proper, coming from the north-west to the right is seen the Eshadda, or Eshu, flowing from almost due east. The natives, fancying they can see a difference in the colour of the two streams, call the former "the white water" and the latter "the black water." Before 1854, only the Kwana had been explored. It was the Kwana which Mungo Park had ascended in 1797, in a point something like 2,000 miles further up its mighty course. It was the Kwana on which, only some 300 miles above the confluence, he had been afterwards killed. It was the Kwana which the Lander had descended. It was the Kwana which the *Alford* had ascended in 1851. But the *Placid*, on reaching the confluence, turned eastward, and explored the Eshu for nearly 400 miles; and it might have gone further, but for the failure of fuel. Crowther and Dr. Beattie visited Hamarua, an important town belonging to the Mohammedan Foutah, a dozen miles from the river at the highest point reached.

Not less encouraging were the openings for missionary effort. Crowther wrote to the Society: "The reception we met with all along, from the kings and chiefs of the countries, was beyond expectation. I believe the time has fully come when Christianity must be introduced on the banks of the Niger. God has provided instruments to begin the work, in the liberated Africans of Sierra Leone, who are natives of the Niger territories." * * * * *

When the *Placid* descended the river after its successful trip, the sons of King Olu, who had received the expedition warmly, and were assured that teachers should soon be sent to them, said: "The words were too good for them to hope they would be realized, and they could not believe anything till that which had been promised was actually done." And three years more elapsed before the white men again appeared.

The problem was, how to get up the river. Trading steamers had not yet begun the regular runs which for some years past have made the Niger a highway of commerce. Mr. Laird pressed the Government to send a small steamer up yearly, as a beginning; but the Commanche was then filled all thoughts and taxed all energies, and there was no time to attend to Africa. On July 18th, 1856, however, after the conclusion of peace, the C.M.S. Committee presented a memorial on the subject to Lord Palmerston, the result of which was an agreement between the Government and Mr. Laird to carry out his proposal; and when the next 10th of July came round, the *Day Spring* was ascending up the river, with Samuel Crowther on board, commissioned by the Society to locate Native teachers wherever he found suitable openings.

Difficulties, however, there had been, besides those of transport. In a previous paper we mentioned the visit of Bishop Weeks to Mr. Crowther at Lagos in December, 1856. He was accompanied by two Sierra Leone missionaries, Messrs. Beale and Fry; and together they conferred with Crowther on the projected Niger Mission, and promised to send him for it from Sierra Leone some of the Native teachers of Ibo, Nupe, and Hausa race. But it pleased God to remove all three from the work in Africa. Mr. Beale died at Lagos, and the Bishop and Mr. Fry on their return to Sierra Leone. Under this heavy blow the West African Mission could not make up its mind to spare the promised teachers, though they were ready and anxious to go; and when the *Day Spring* was to ascend the river, only one was on board. This was an Ibo, the Rev. J. C. Taylor, pastor of Bathurst, the very village in which Samuel Crowther had passed his boyhood. Simon Jones, however, the Christian Ibo interpreter who had accompanied the previous expedition, was again engaged; and also two Hausa youths, who had been brought to England by the travellers Barth, and had been residing with the

Rev. J. F. Schum, and receiving Christian instruction at his hands.

With this amply adequate staff, Crowther proceeded up the river in the *Day Spring* to lay the foundations of the Niger Mission.

[To be Continued.]

News from the Niger Field.

DIOCESE OF ONTARIO.

Hint.—St. James' Church was lately decorated with fruit, flowers, vegetables, and wreaths of forest leaves generally, giving a fine effect to the altar, font, and railings. A very impressive thanksgiving service was held by Rev. Canon Johnson. There was a large congregation. —*Ontario Observer*, Oct. 10.

Ottawa.—St. Alban's Church.—The annual thanksgiving services in connection with St. Alban's Church were held Oct. 7. There were three services, in which His Lordship the Bishop, Archdeacon Lander, and other clergymen participated. The church was elegantly decorated with flowers, and the services throughout were of the highest character. —*Ontario Observer*.

DIOCESE OF FREDERICTON.

Monctonville.—Very interesting services were held in this mission on Monday and Tuesday, October 6th and 7th. The occasion was a Harvest Festival, but the Rector, the Rev. G. H. Stealing, very wisely took advantage of the occasion for other meetings. On Monday a Missionary service was held at 7 p. m. The following clergy were present: The Rector, Rev. Canon Brigstocke, T. E. Dowling, G. G. Roberts, J. H. Talbot, W. Jeffrey, J. H. S. Swan, W. Green, R. W. Edwards, J. E. Flewelling, and A. Houldley. Prayers were said by the Rev. A. Houldley, the first lesson was read by the Rev. J. H. Talbot, the second lesson by the Rev. W. Green. An address was delivered by Rev. Canon Brigstocke on Missions to the Jews, and another on the progress of the Church in the United States by the Rev. R. W. Edwards. A few appropriate remarks on Missionary work in general were made by the Rev. G. G. Roberts. In anticipation of the Harvest Thanksgiving services to be held the next day, the church was beautifully decorated with flowers, fruit, vegetables, and wheat. Appropriate texts, the skillful work of the Rector, adorned the walls. It was well filled with a very attentive congregation. On Tuesday a devotional meeting was held for communicants at 9.45 a. m. It was conducted by the Rev. T. E. Dowling, who took as the subject of his address the Exhortations in the Holy Communion Service. At 11 a Harvest Festival Service was held. The order of service was that in use in the diocese for such an occasion. The preacher was the Rev. J. Rushon, who took for his text Psalm lxxv. 9. The Rector was the celebrant. After the service the clergy, together with a large number of friends and parishioners were invited to the Rectory to partake of luncheon on the lawn. This was a very pleasant part of the day's proceedings, and while, in response to a vote of thanks, the Rector expressed himself pleased to see so many of his brother clergy around him, and ready to give him their sympathy and help, and also many friends and parishioners, yet all present were no less glad to be there. The afternoon was spent by the company as every one pleased. Some remained on the lawn chatting on the past, present and future; others enjoyed a row on the noble river which flowed by; and others again preferred strolling about under the shady trees. Evening service was at 7 p. m., and again the Church was filled with an attentive congregation. The Preacher was the Rev. Canon Brigstocke, who took for his text Psalm cxxxvi. 25. This service, like those previously held, was hearty and

reverent. The Church, which is carefully trained by the Rector, showed the Psalmist with much accuracy though we think they would have done so with much greater ease had they not had the church throughout. The hymns were also well sung. The service is certainly to be recommended on the success of this Harvest Festival. It was no ordinary sight to see so many clergy in a village church, and so many communicants in a congregation so small a congregation, and such a good attendance at three consecutive services, and a country parish on a week-day. The offertory at each service was devoted to the Society for the Propagation of the Gospel in Foreign Parts. It amounted altogether to \$21.90.—*Cont.*

SESSION OF SYNOD.—(Continued.)
FREDERICTON, Oct. 9, 1879.

Evening.—The Synod re-assembled at 7.30 p. m.
 Section 3 was carried without debate. Section 4 was carried with the insertion of the words "and any subsequent annual meeting." Section 5 was carried. Section 6 was carried with slight alteration. The 16th section limiting the sole right of nomination to the present Diocesan, caused an exciting debate. Many who were opposed to the general principles of the Canon voted to give up the right of nomination, but desired to limit the nomination to the present Bishop. Mr. G. A. Blair moved that the section be struck out. Dr. Jarvis made a lengthy historical speech showing that the main principle of the Canon was contrary to all ancient usage and advocating the retention of the section. Mr. G. A. Schofield was in favor of the section. He had voted for the Canon for motives of expediency, and on account of the confidence reposed in the Bishop. Rev. E. S. Pentreath said that this was a most damaging statement to come from one of the principal supporters of the Canon. Mr. Schofield had conceded the point at issue. He had shown that the opponents of the Canon voted on principle, and because they looked at the interests of the Diocese. He was reluctantly compelled to vote against the Canon, because unwilling to put expediency in the place of an important principle.

Mr. Wilkinson and Mr. Parkin took objection to the remarks of Mr. Schofield and Mr. Pentreath, both stating that although influenced partly by feeling they were also actuated by principle. Rev. E. Pentreath said the arguments from Scripture in favour of clergy and laity nominating had not been met, and there was no one in the Synod who pretended to question the accuracy of the statement of Rev. Dr. Jarvis, that there was no instance of such a course being adopted in ecclesiastical history. The action of the Synod had cut them off from ancient and modern usage. The question should be taken on its merits, and should not depend on the success or failure of the work of any Bishop.

His Lordship the Metropolitan questioned the historical information given by Dr. Jarvis, and said that Bingham most certainly stated that the Bishop often nominated and appointed his successor. Bishop Mountain was appointed in Canada as Coadjutor, with the right of succession, and he did succeed. He thought that the learned doctor's remarks should be taken *cum grano salis*. He utterly repudiated the idea that the canon had been passed merely through regard for him. The canon had been passed on its merits. He would rather the canon had not passed at all than that it passed through personal regard for him.

The Chief Justice accepted the canon as it was and believed that all the gentlemen had voted through principle. He was strongly in favor of having the last section struck out. If we say the canon is to have force only during the life of the present Bishop it will falsify the motives for which the gentlemen voted.

Rev. Mr. Almon spoke in favor of the section.
 Mr. E. L. Weimore hoped that the

different sections would not be removed. There was no doubt that many who had voted for the second section did so because of the confidence they had in the experience of His Lordship, and no element of man worship can be introduced to such young. If the Synod passes the canon without the different section they are demanding themselves with a canon which they may never get rid of; there may be another Bishop in whom the Synod will not have the same confidence, and whom we would not like to entrust with the task of appointing a Coadjutor.

Rev. Mr. Dingsdale said that he gave no vote on principle only. He hoped the fifteenth section would be struck off. Canon Medley spoke in favor of striking out the last section.

The question on the Canon was then taken and the Synod divided. Yeas, 67; nays, 50.

The section then passed is read. On motion the matter was dropped. The meeting adjourned till to-morrow morning at 10 o'clock.

TUESDAY, Oct. 9, 1879.

After Prayers, the roll of Clergy and Delegates was called, and the minutes of the previous Session confirmed. The Bishop ruled that this being a special Session, the rules of order for the conduct of business did not apply, and the business could come up in any order.

The Bishop stated that it was his wish that only his title of Bishop of Fredericton should be used in connection with Diocesan matters.

THE CANON.

His Lordship then made the formal request contemplated in the first Section of the Canon, as follows: "Being of the opinion that it is for the best interests of the Diocese that I should have assistance in the duties of the Episcopal office, I hereby request the Synod to declare it to be advisable that a Bishop Coadjutor for the Diocese should be appointed."

On motion of G. W. Wilkinson, Esq., seconded by G. D. Street, Esq., a resolution to this effect was passed unanimously.

REMARKS OF THE BISHOP.

His Lordship then rose and addressed the Synod. He was aware that it was the feeling of several persons that it was desirable to proceed with the nomination at once, but, after the gravest consideration, and after hearing what has been said, he was not able, at present, to propose a name. He would state why. In the first place, he could not, with any propriety, apply to any one without the Canon had passed. He did not know about the result of the Canon, and therefore could not state before the terms. He had also much more sense of the deep responsibility resting upon him. He desired to do nothing in haste. He desired to act, as far as possible, consistently with his convictions of duty, and in harmony with as large a part of the Diocese as possible. If the clergy and laity were now prepared to nominate with him any one person it would have the gravest consideration with him. It was just possible that a person might be named that he could not work satisfactorily with, but he did not think so. If the Synod were prepared by a great majority to name any clergyman in the Diocese, he would consider it a great responsibility to reject such a man. But in regard to another and wider choice he did not think it possible at a short notice to say who was eligible. Supposing the choice was out of the Diocese, it would probably be confined to Canada or England. In regard to going to England when Newfoundland was vacant, it was left to an English committee, and it was two years before a selection was made. This showed the difficulty. The Diocese of Fredericton, however, stands in a much better position on account of the means of travelling, and the absence of many of the hardships found in Newfoundland. Still there might be other difficulties, which would prevent persons from wishing to come out. He was perfectly sure that they would never