

The Church Guardian.

Wm Godfrey

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
 "Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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One Dollar a Year

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EDITORS.

THERE seems every prospect of a great revival in the trade of Canada, before many more months. Soon may it come!

THE British troops under General Roberts have rapidly and successfully marched upon Cabul, and the Afghan Capital is now in our hands.

A STRONG opinion prevails in European circles that an alliance has been formed between Germany, Austria and England, and that Russia is the power likely soon to feel the effects of so powerful a compact.

THE Hanlan-Courtney boat-race fizzle will, perhaps, do good in turning all decently disposed people against the low gamblers who seem to be too prominent in sports of the kind, using them as a means to carry on their immoral practices.

THE Marquis of Salisbury, in a recent interview with the Russian Ambassador, who urged joint occupation of Afghanistan by British and Russian Troops, is said to have declared, in very strong terms, that England did not intend to consult or consider Russia's feelings in the matter, but would take upon herself the settlement of the question.

TROUBLE seems to be brewing in Ireland. No truly loyal man would wish to see the kingdom divided and "Home Rule" substituted, to revive once more the unhappy strifes of former times; still, few will feel disposed to deny that the condition of the tenantry is anything but satisfactory, and calls for immediate amelioration.

THE opposition to the public schools in Belgium on the part of the clergy continues unabated. Indeed, it is said that, acting under the command of the bishop, they now refuse absolution to the parents of all children frequenting the public schools, as well as to the teachers in them, and to the pupils attending the normal school.

DOUBTS having been raised as to the credibility of the statement that Bishop Wilmer, of Louisiana, who recently died, had received four hundred Roman Catholics into the Church during his Episcopate, a letter from the deceased prelate, written some months before he died to a friend, has been published, wherein he declares the figures mentioned to be under rather than over the true number.

ACCORDING to the *Record*, the Bishop of Bedford presided lately at a temperance meeting addressed by Mr. John B. Gough at Oswestry. Mr. Gough having described some scenes which he had witnessed in different localities within East London, the bishop, in the course of his reply to a vote of thanks, said that he was going to live in the midst of that dense population. Speaking of the work then before him, he said: "It will be new to me. I shall have to learn my lesson; I shall have to study my work. But, if God gives me strength and grace to do it, I hope to do something to promote in that district what Mr. Gough described in such a way as to thrill all our hearts—the grand cause of temperance." He then went on to say that he had good reason to "expect to find there, as could be found everywhere, a reply on the part of the people to all earnest, hearty, real, and true work."

THE Church of England, by the consecration of the Rev. A. W. Sillitoe as Bishop of New Westminster, has now seventeen dioceses in British North America. Sixteen of these Bishops are in Canada, and one in Newfoundland.

THE American Church, by her Missionary Bishops and clergy, is making herself known as a power in the missionary field, overcoming great difficulties and oftentimes apparently insuperable barriers, in her successful efforts to break down heathen superstitions and replace them with the pure teaching of the cross. She has now Bishops in China, Japan and Africa.

WE have not before referred to the gratifying fact that the Church press of England and the United States, as well as hundreds of private clergymen in Canada from whom we have received letters, have spoken in complimentary terms of our appearance and of our conservative and independent position. We mean to deserve all that has been said of us, and will try to make our paper still more worthy of our beloved Church in Canada.

AMONG the most noteworthy examples of recently completed church restoration is that of Tewkesbury Abbey, founded by Robert Fitzhamon nearly eight hundred years ago, around which clusters so much of historical interest—especially as the resting-place of the unfortunate prince who was stabbed by "false, fleeting, perjured Clarence" on the battle-field which bears the same name. There was a grand gathering within the walls of the restored abbey, and the bishop of the diocese delivered a noble sermon, expressing the hope that, despite all passing trials of the day, the future of the English Church might be read in the grand and renewed building within which they were then assembled.

UNTIL quite recent times, the opinion of all Nonconformist bodies was, not that an Established Church was necessarily an evil, but that it became one by special circumstances, by errors in the doctrine and vices, in the discipline and practice of the actual Establishment. It was their boast that their predecessors had suffered for conscience sake; but as the suffering had consisted in expulsion from benefices, it necessarily implied that there was nothing to object to in the mere participation in a State endowment. Hence the Dissenter was loud in his condemnation of Church abuses, and at least affected to be as eager as the Liberal Churchmen for their removal. It is very probably the adoption of so many Church reforms, and the spectacle of their results, which has caused Dissenting opinion to take a different turn, and to found itself on the assumption that a Church establishment is bad in itself. Independently of the question whether the Establishment or the Dissenters are the more powerful interest in the country, it cannot but be a misfortune to any party to have a powerful wing of its adherents committed to the position now universally taken up by the Dissenters. The position that an Established Church is a naturally vicious institution, is the merest paradox, unproved and unprovable. The only evidence for it would consist in a contrast of the evils produced by Establishment with the advantages resulting from universal voluntarism, and no materials for such a contrast exist.—*Pall Mall Budget*.

LEST some persons abroad might suppose that the vote in Fredericton was, as has been too often the case elsewhere, Clergy against Laity, we give the figures, which satisfactorily prove that this was far from the case. For the Canon: Clergy 52, Laity 50; Against—Clergy 7, Laity 13.

THE dignified bearing and language of the Bishop of Fredericton during the recent discussion of the Coadjutor question, and the temperate and christian treatment of the subject by both clergy and laity, have greatly added to the position and character of the Diocese of Fredericton in the eyes of all loyal members of the Canadian Church.

THE Church by Divine constitution is composed of three constituent elements—apostles, elders, and brethren; in other words, the Episcopate, the priesthood, and the laity.

THESE have a common and undivided interest, as One Body in Christ, of which Body, an apostle tells us, one member cannot suffer without all suffering. These are to act harmoniously, and each in his place to cause the Body to represent Christ to the world. The real effectiveness of the Church, and her truest welfare, can only be secured by the harmonious action of these its several constituent parts. There must be confidence and mutual consideration. If one seek to coerce the other—to impose its views by any other means than appeals to the judgment and interests of God's work, and the love of God and of the souls for which He shed His blood—there will come unjust and unwise action in legislation; weakness in parochial and diocesan work.

NO true Bishop will ever seek to lord it over God's heritage. No devout and reverent priest will ever make his own self-will the measure of his duty. No layman, worthy of the name, will ever refuse personal effort and a free-will offering, for the support of his pastor and the work of the Church, merely because everything in the parish and the diocese is not in strict accordance with his will, or fancy, or desire. And surely no parish will refuse to do its allotted, constitutional, canonical work in that diocesan body of which it is a constituent part, unless unreasoning prejudice holds sway. But always, whenever and wherever such prejudice controls, trouble, and shame and inefficiency ensue; and then come confusion and every evil work. Where one is really seeking to live and act in accordance with the will of God, personal feeling is subordinate to the higher claim of duty. If, in the work upon which we are now entering, there is the one wish to do God's work in the way most pleasing to Him, then our labors will be crowned with blessings. No legislation in the diocese should be taken, that does not secure the hearty approval of the three constituent parties—the Bishop, and a large majority of clergy and of laity. It is far better to work on in the old way, than that by any present legislation, one element should be tyrannized over by another; or that there should be in any mind a well-founded grievance. No teaching can possibly be more pernicious, than that which inculcates division between the members of the One Body; and no teacher more harmful, than one who sows dissension, and says that there are divided interests in the Household of Faith.—*Bishop of Wisconsin*.

Foreign Missions.

AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

VIII.—UP THE NIGER AGAIN.

ALTHOUGH for twelve years after the return of the ill-fated Niger Expedition of 1841, the great river seemed to be almost forgotten, the white man was still remembered by the tribes upon its banks. Year by year old King Obi, who had given the visitors so warm a welcome at Ibo, used to look wistfully down the stream for the ship that never came. "The white man," he said to his sons, "has forgotten me, and his promise too"; and he died without again hearing the message of salvation.

MEANWHILE the trade with Bonny, Old Calabar, and other places on the coast, which has since so wonderfully developed, began to be cultivated, and Consul Beecroft, of Fernando Po, visited several places in the delta. When Dr. Vidal landed at Sierra Leone in 1852, as the first Bishop of that colony, a petition was presented to him signed by a hundred of the liberated slaves there who belonged to the Ibo tribes, asking him to send missionaries to their fatherland on the Niger, as had been done for the country of the Yorubas. In response to this appeal, the Church Missionary Society sent a Native clergyman, the Rev. E. Jones, with three of the Ibo Christians, to Fernando Po to see what could be done; but the way proved to be not yet open.

AT length, in 1854, the second Niger Expedition, consisting of a single steamer, the *Pleid*, was fitted out at the expense of that tried friend of Africa, Mr. Macgregor Laird, and under the auspices of Government. Its commander was Dr. Baikie, and a free passage was offered by Mr. Laird to Samuel Crowther, now an ordained and experienced missionary. This expedition was a signal success. The *Pleid* was up the river 118 days, nearly double the time occupied in 1841, yet not one man died, nor was there any serious sickness. It had occurred to Crowther that the mortality in 1841 might have been due to the noxious vapours generated by the raw and green firewood with which the bunkers had been loaded; and suggested that it should now be kept in the canoes accompanying the steamer, and only be taken on board as it was wanted. This was done; and he has always attributed the good health enjoyed by the party to this cause. In other ways, he was of essential service to the Expedition; and on its return, Dr. Baikie wrote to him as follows:

"Your long and intimate acquaintance with native tribes, and your general knowledge of their customs, peculiarly fit you for a journey such as we have now returned from, and I cannot but feel that your advice was always readily granted to me, nor had I ever the smallest reason to repent having followed it. It is nothing more than a simple fact, that no slight portion of the success we met with in our intercourse with the tribes is due to you."

THE geographical results of this Expedition were important. At a point 230 miles from the mouths of the Niger, the