

The Church Guardian.

"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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THURSDAY, SEPTEMBER 18, 1879.

One Dollar a Year.

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EDITORS.

THE consecration of the Rev. A. W. Allitoe as Bishop of New Westminster, the second diocese to be taken out of that of British Columbia, will, it is understood, take place on the Feast of St. Luke, October 18.

THE election of the late Bishop Odenheimer has been pleasantly attributed to a father-winged bat. It was well known that Bishop Doane preferred Dr. Mahan to succeed him. Dr. Mahan preached the convention sermon. A bat flew into the church in the midst of the service, and so disconcerted the preacher, that, it is said, the Laity formed so poor an opinion of the learned Doctor, that he failed of election, and Dr. Odenheimer was chosen.

THE Rev. H. Martyn Hart has at length accepted the rectorship of Denver, Colorado, U. S. A. Twenty years ago a few Indian wigwags stood where now there is a city of 35,000 souls. Mr. Hart has been connected, as assistant minister and incumbent, with St. Germain's Church, Blackheath, for fourteen years. He was one of the originators of the Charity Organisation Society, the others being Lord Lichfield, Dr. Hawkesly, and Mr. Wilkinson.

IN reply to an invitation to open the new coffee tavern at Wood-green, Mr. Madstone writes to the Rev. W. G. Gorder:—"I take a sincere interest in all your endeavours justly made to give a full and fair trial to this experiment, and to give the mass of the community a fair chance, which they have here never yet had, between alcoholic and other less exciting liquors. It may perhaps be of use, if you kindly think proper, to make this assurance public, as a forgery has been published in some newspapers, which I need not name, purporting to be a letter from me in condemnation of coffee taverns."

THE *Jewish Chronicle* states that the Hebrew community of Cooktown presented to the Bishop of North Queensland the following address:—

We, the undersigned, of the Mosaic faith, desire to express our congratulations to your lordship on your safe arrival, and sincerely trust your presence amongst us will bring peace, harmony, and good feeling among all classes. We are convinced the advancement of Christianity brings with it civilisation; and in this young community we hope to work hand and heart to cement good fellowship, irrespective of any particular dogma, which is a matter between God and man. Hoping our sojourn will be long and lasting and the good task you have undertaken will reach our most sanguine expectations.

Bishop Stanton, in reply, said it was a matter for heartfelt congratulation that they lived in the nineteenth century, and enjoyed privileges that in previous ages were unattainable. These had been the days of bigotry and superstition and happily, they had passed by. He need hardly allude to the fact that one of the Hebrew race was now Premier of England, and that a Senior Wrangler of Cambridge who had recently died also belonged to the Jewish persuasion. There could be no denying the fact that the present Premier of England was one of the most worthy, able, and accomplished statesmen that that great nation had ever possessed. He again thanked the deputation most heartily for their attendance and the address they had presented him with, and assured them that the latter would be preserved by him among the choicest of those gifts which had attended his arrival in Queensland.

A CHINESE Tract Society has been formed at Shanghai, with the English and American Bishops at the head of it.

Two brothers, named David and Evan T. Jenkins, students for the ministry in the Welsh Congregational Church, have joined the Communion of the Established Church at New Quay.

WE understand that the honorary degree of D. D. has been conferred by Trinity College, Hartford, U. S. A., on the Rev. F. S. May, of Christ Church, Lancaster-gate, "in recognition of his services in making known the principles of the Anglican Church on the Continent." Mr. May was for many years editor of the *Colonial Church Chronicle*, to which he contributed many valuable papers, especially in vindication of Swedish orders. Mr. May has been curate of Christ Church for more than twenty years.

MR. MACRAE, the U. P. minister at Gourrock, has been suspended by the Synod for alleged heresy, and on the 17th inst. Mr. Fleming, of Paisley, was appointed by the Presbytery to occupy the pulpit. He was, however, unable to do so, the building having been already filled by the friends of Mr. Macrae, who expressed his intention of continuing to do so until he was expelled by a civil court. Mr. Fleming preached at the Gamble Institute twice to small audiences from whom forty signatures were obtained to a document authorising legal proceedings to be taken on behalf of the minority of the Gourrock congregation. Before the service Mr. Macrae denounced the action of the Synod in refusing him an opportunity of appealing from the standards to the Scriptures in regard to the alleged heretical notions attributed to him by the Synod. The report of his remarks is enlivened with the "applause," "loud applause," "question," and other interjections such as are seldom heard at a Scotch religious service. He afterwards preached a sermon, in the main suggested by his relations to the Synod, and again asserted the Christian's right of appeal from Calvinism to Christianity.

PROFESSOR ALLMAN, who is, perhaps, the highest living authority in England in the department of the biological investigation of minute organisms, the President for the year of the British Association, opened its annual session on Wednesday evening, at Sheffield, with the customary address. His subject was the most recent researches into the nature and phenomena of protoplasm—the lowest form of matter in which life can manifest itself. He quoted a number of experiments, as proving that there is no dualism in life—that the life of the plant and the animal are identical. But, while two particles of protoplasm between which science could detect no difference, developed the one only into a jelly-fish, and the other into a man, we were forced to the conclusion that deep within them there must be a difference, of which we know nothing. In all this, no progress had been made towards an explanation of the phenomena of consciousness; and the only fact in this region, of which we were certain, was, that with every advance in organization, there is a corresponding advance in mind. This suggested the hope, that under the continued operation of the great law of evolution, higher faculties may be evolved in the far off future which may reveal to man the great mystery of thought.

MR. WELSH, the ex-American Minister, arrived, with his daughter, in New York, last week.

AN important German work is going on in various towns in Connecticut, under the charge of Rev. J. Rockstroh, formerly a Lutheran minister. He will soon present 20 candidates for Confirmation.

THE late eccentric Vicar of Morwens-tow, was once accused by a Dissenting Minister in England, of being unwilling to bury Dissenters. "So far from it," he replied, "I should be very glad to bury all of you."

THE Rev. W. R. Tillinghast, Rector of Holy Trinity, Detroit, was accidentally shot by the discharge of a pistol in the hands of a boy. He, with three boys, parishioners, was preparing a tent for a week's camping out.

THE followers of "Bishop" Gregg, denounce the action of the late council in the U. S., in choosing a Bishop for England as fatal to any compromise between the contending branches there. Truly, schism is the mother of schisms.

NINETY-FIVE Congregational churches in Connecticut, with a membership of 11,228, do not report a single Baptism of a child. When there is a falling away from the old doctrine, the thing itself is in danger of being entirely neglected.

FROM a Parliamentary return it appears that the total National Debt on the 1st of April was £778,078,840. The total debt created in 1878-9 was £6,288,123, the net estimated amount of taxation imposed was £4,339,850, and the debt paid off, £803,126.

THE *Standard* states that the Rev. H. J. Pare, for many years priest in charge of St. Helen's Roman Catholic Mission at Ongar, Essex, has joined the Church of England. The reason assigned for this step is Mr. Pare's inability to accept the recent additions—notably the dogma of infallibility—to the Roman doctrines.

THE Bishop of Rhode Island advocates the division of the church into provinces and the representation of the Dioceses based on the number of parochial clergy. He thinks "The legislation of the General Council of the Church would be performed more promptly and wisely, if the responsibility devolved upon fewer men."

AN American Bishop says of the English Bishops,—“if one thinks of them as ever loving their ease, and rolling in wealth and luxury he little knows of the life currents that are flowing through the English church to-day with mighty power, and little of the exactions that are all the while driving and pressing the men who hold the highest places of responsibility in her ranks.”

THE Bishop of Massachusetts has deemed it his duty to issue a pastoral to his people on "Christian Doctrine, Manners, and Opinions," in which he forcibly warns them against certain "novel practices and teachings," indulged in by a few in his Diocese, such as systematic confession, novel doctrines about the Holy Communion, and erroneous and unauthorized practices in Divine Worship.

Foreign Missions.

AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

IV.—THE MISSIONARY TO HIS OWN COUNTRYMEN.

SATURDAY, December 2nd, 1843, was a great day in Sierra Leone. On that day, the "black man who had been actually crowned a minister" disembarked from the ship which had conveyed him from England, welcomed by hundreds of those who, like himself, were liberated and evangelised slaves. The next day, Sunday, the Reverend Samuel Crowther preached to an immense congregation of Negro Christians, from the words, "And yet there is room," and afterwards administered the Lord's Supper to a large number of communicants.

The English language, as we have before observed, had necessarily become the "vulgar tongue" of a colony recruited from scores of different tribes having no common speech. It was taught in the schools and used in the churches; and the children born to the liberated Africans grew up an English-speaking race. In English, therefore, Samuel Crowther's first sermon was preached; but he had not forgotten his native Yoruba, and, soon after his arrival, he began a service in that language for those of the more recently rescued slaves whose vernacular it was. At the first service, at the conclusion of the blessing, the whole church rang with the cry of *Ke oh sheh*—"So let it be!" And every Tuesday evening a congregation of Yoruba people gathered round the black clergyman to "hear in their own tongue wherein they were born the wonderful works of God." But that mother-tongue was soon to become, for many years, the language of his life and work.

The Yoruba-speaking tribes, comprising a population as large as that of Scotland, had suffered more than any other from the West African Slave-trade. The whole country inland from what used to be called the Slave Coast had been devastated by the men-stealing wars. In the Egba territory alone three hundred towns had been destroyed, very much in the way described in our first paper. About the time that little Adjai was kidnapped at Oshogun, the scattered Egbas began to gather together again. The refugees from no less than 145 ruined towns combined for mutual protection, and around a high rock called Olumo, there sprang up a great city, four miles in diameter within the walls, and peopled with 100,000 souls, to which they gave the name of Abe-okuta, or Under-stone. In course of time the news reached Sierra Leone; and about 1838 some of the liberated Yoruba slaves began to make their way back to their native land. The first to go were of those who were still idolaters, and they went avowedly to get away from their Christian neighbours; but some of the latter soon followed, and a regular trade sprang up between Sierra Leone and Badagry, then the port of the Yoruba country. The Christian emigrants (if we may so term those who were really going home,) petitioned that a missionary might be sent to Abeokuta to minister among them; and this petition was the origin of the Yoruba Mission.