

A preliminary visit was paid to Abeokuta by Mr. Townsend, then a missionary of some years standing at Sierra Leone, and afterwards a labourer in the Yoruba Mission for thirty-three years. He was warmly received by the principal chief, Shodeke, and returned to England with a most favourable report; and he and Mr. Gollmer, with Samuel Crowther, were commissioned to begin the new Mission.

On Dec. 18th, 1844, these three brethren, with their wives, and four Christian Yorubas as catechists, interpreters, and mechanics, sailed from Sierra Leone.

A serious disappointment met them at the outset. A day or two after their arrival, the news came that Shodeke, the friendly chief of Abeokuta, was dead; and although, soon afterwards, a kindly message came from his successor, Sagbua, the disturbed state of the country caused their detention at Badagry for eighteen long months. They were not idle, however. The Gospel was diligently preached to all within their reach. One of the first steps taken was to visit a war camp of the Abeokuta chiefs not far from the coast; and on January 30th Crowther delivered in their presence his first evangelistic address in the Yoruba country. In his efforts for the good of the Badagry people, he showed his usual practical good sense by teaching them to cultivate farms and gardens, and within twelve months extensive plantations were the result. Sir T. F. Buxton had given him money to spend for the material improvement of the Africans; and with it he gave away in the first year 150 prizes to successful cultivators. He also taught them to use a corn mill, which he had purchased in England out of the fund. The people soon learned the difference between the slave-dealers and the missionaries.

At length the way was made clear for their proceeding to Abeokuta, and that in a very remarkable manner. A notorious slave-dealer at Porto Nova, named Domingo, finding his traffic in human flesh much impeded by the tribal wars, sent an embassy with £200 worth of presents to the Abeokuta chiefs, asking them to open the road, and promising to supply the best cloth, tobacco, and rum in exchange for slaves. But with this embassy the missionaries contrived to send a trusty messenger to Sagbua. Domingo's bait took; the road was opened, and a letter from Sagbua invited the "white men" to come up immediately. Thus the slave-dealer unwittingly cleared the way for the Gospel of liberty.

On August 3rd, 1846, Townsend and Crowther entered Abeokuta, amid the heartiest manifestations of welcome, not only from the Christian Lierra Leone people already settled there, but from the population generally, and particularly from Sagbua.

Before they had been there three weeks a most touching event occurred. On August 21st Mr. Crowther met his mother, after a separation of a quarter of a century. The passage from his journal relating it must not be omitted here:—

Aug. 21—The text for this day, in the *Christian Almanack*, is *Thou art the helper of the fatherless*. I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with my brother in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment: big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at one another.

Afala—for that was her name—had been in slavery herself more than once, thought not "exported"; and her two daughters had redeemed her. She had long since given up all hope of ever seeing

her son Adjai again. She was placed under Mr. Townsend's Christian instructions, and became one of the *first-fruits* of the Abeokuta Mission, being baptized, after due probation, February 6th, 1848, by the name of *Hannah*.

### News from the Home Field.

#### DIOCESE OF ALGOMA.

SAULT STE. MARIE.—The Bishop has just returned from a very successful Missionary Visitation to the Pagan Indians of Lake Neepigon.

THE SAULT STE. MARIE MISSION.—The Sault Ste. Marie Mission comprises fourteen white stations, and one Indian, and has a coast line of about 100 miles, with large interior settlements; and throughout this extensive district there are but two churches.

We require seven new churches, four of which are commenced, and sites of from two to six acres have been secured. All the people are most conscientious, and willing to do all they can in the way of getting out logs, teaming, and giving work; but money, they have not. Indeed, many are wanting even the common necessities of life, and going through all the hardships and privations of first settlers in a new and wild country, with very rough and stumpy clearings. Our Services are well attended; in fact, in many places, we cannot find house-room, and therefore churches must be built.

We have to build a Parsonage from necessity, rents being exorbitantly high, owing to the paucity of houses. We therefore, most urgently require immediate and substantial aid.

Algoma is in every sense of the word purely a Missionary Diocese, having really little or no resources within itself, and generally settled by the poorest of poor emigrants from the Old and this country. We are, therefore, dependent upon faith in extraneous help for the support of our Missionaries, and the carrying on generally the work of the Church.

The cause is most earnestly commended to the sympathy and liberality of all Churchmen throughout this Ecclesiastical Province.

THOS. H. APPLEBY, M.A.,  
Missionary and Bishop's Chaplain.  
Sault Ste. Marie, Sept. 5, '79.  
F. D. Algoma.

Donations and subscriptions will be thankfully received for the above objects by Mrs. Fauquier, See House, Sault Ste. Marie, to the end of October, or by Rev. T. H. Appleby, Sault Ste. Marie, after that date.

#### DIOCESE OF NIAGARA.

CALEDONIA.—The excursion of the Sunday Schools of Caledonia and York, which left Caledonia for the Beach on the 26th ult., was a splendid success. The teachers and children of the two schools, about 240 in number, went in procession from the market square to the station, headed by a really good band, provided by the exertions of the young men.

There were five coaches chartered for the occasion, but (owing to the fine weather), they were found insufficient to afford seats for all that desired to go. However, the people very good naturedly made the best of the situation; if not all seated, were "all aboard" in good time, and arrived safely at their destination. The bishop was prevented from being present, as he had intended, but besides the incumbent, the Rev. H. F. Mellish, we noticed the Rev. Rural Dean Bull, Rev. Canon Worrall, and Rev. Canon Belt.

We believe that this was the largest party that ever left Caledonia at one time, there being from six to seven hundred persons, causing the people in Hamilton to inquire if there was a "civic holiday" in Caledonia.

#### DIOCESE OF MONTREAL.

HIS LORDSHIP THE BISHOP OF MONTREAL commenced his progress through the Deanery of Iberville, the scene of his early labors, at Hemmingford, on the 24th of August. St. Luke's Church was well filled at 11 o'clock. Nine candidates for Confirmation were presented by the Incumbent, Rev. J. C. Davidson. The Bishop's address was most suitable, impressive and encouraging. After Confirmation he delivered, without notes, an earnest, eloquent and stirring sermon, and proceeded to the celebration of the Holy Communion, which all the newly confirmed first received, and afterwards many others. The congregation, deeply interested and impressed, remained in the Church until the conclusion of the service. In the afternoon the Bishop preached at St. John's, Bogart, and again at St. Luke's in the evening. The congregations were large, and all were delighted and edified by the lucid and practical sermons delivered. The Missionary meeting was held on the evening of the 25th in St. Luke's Church. Almost all the clergy of the Deanery were present, and the meeting was a joyous and successful one. Thus ended the first visitation of our new Bishop to this parish, and all are convinced that he is the right man in the right place for the work to be done.

#### DIOCESE OF FREDERICTON.

CATHEDRAL PULPIT, FREDERICTON.—For the last five Sundays the Rev. C. Pelham Mulvaney, one of the most distinguished graduates of the University of Dublin, has been preaching remarkable sermons from the Cathedral pulpit and also from the pulpit of the Parish Church. The subjects have been varied enough to show that Mr. Mulvaney combines a thorough grasp of theological questions, with a clear way of putting things, and a popular and telling style of speaking, all the more effective because it is extempore. The sermon last Sunday evening dealt with modern Scepticism, the subject being Retribution and Forgiveness. The pews were full, many being present who belonged to other churches. It is impossible to forget the substance of Mr. Mulvaney's teaching, as his illustrations are aptly chosen, and his thoughts are arranged and presented in a way that shows him to be an accomplished teacher as well as a master of impassioned speech. His views are those of a sound, though moderate Churchman, well read in the controversies of the past and of the present.

WOODSTOCK.—On Sunday week a mission was begun here at St. Luke's Anglican Church. The mission is conducted by the Rev. Francis Partridge, B. D., of Rothesay. Thus far the Services have been largely attended. The service at 3.30 p. m. is one intended for members of the church, and consists of the Litany and an address by the missionary. At 7.30 p. m. there is a public service with a sermon. After the sermon there is an instruction meeting for members of the church. The missionary, Mr. Partridge, is one who is fully capable of conducting such services, as his sermons are soul stirring, sensible and eloquent, and seem to touch the hearts of all present. The afternoon meeting consists of a short service and an address on the history and doctrine of the Church. These addresses are for members of the Anglican church, but many who are not members remain at the services. The addresses are thoroughly logical and convincing, and must certainly enlighten those present as to the position they occupy in the church.—*Telegraph*.

CHATHAM.—The Services in St. Mary's Chapel on Sunday week were of a very interesting character. Some time before the appointed hour—11 a. m.—a large congregation filled the Chapel and manifested a deep interest in the Confirmation Service about to be held by the Metropolitan, and in late improvements which had been made in the interior of the building,

and which were sufficiently advanced to admit of the chancel being used for the first time. For this purpose the building formerly used as a Sunday School has been refitted and a Chancel Arch cut through the Eastern wall of the Church. The interior walls of the Chancel are sheathed with black ash boards and batten. A gothic East window has been placed in the Eastern wall of the Chancel, and temporarily filled with common glass. On the South side of the Sanctuary there is a Vestry set off by partitions of black ash boards batten and finished with panellings of stained and oiled pine, and a battlemented cornice at the top. On the north side of Sanctuary there is a room for the organ blower and other purposes, finished on the Chancel side similar to the Vestry.

Between the Nave and Sanctuary on either side of the Chancel are three seats for the Choir, and on the north side of the Choir stands a fine organ just completed by Hook & Hastings of Boston, and which is to be used for the first time on Sunday next.

The organ is termed a special No. 5 by the manufacturers. It has a case of black walnut, front pipes silver leafed, excepting the tops and lower portions, which are ornamented in gold and soft colors, the whole presenting a neat and church like appearance. The organ is 18 ft. high 7 ft. wide and 6 ft. deep, has two manuals and 15 registers and contains the following:—

GREAT ORGAN.	
Open Diapason,	8 ft. metal 61 Pipes
Dulciana and Unison Flute,	3 " " 51 "
Octave,	4 " " 61 "
SWELL ORGAN.	
Viola,	8 ft. metal 49 Pipes
Stopped Diapason, Bass	} 8 " wood, 61 "
Stopped Diapason Treble	
PEDAL ORGAN.	
Bourdon,	16 ft., wood, 27 Pipes
MECHANICAL REGISTERS.	
Pedal to Great Organ, Pedal to Swell Organ, Great Organ to Swell, Great Organ to Swell Octaves, Bellows Signal, Tremulo.	

It has also a patented device for regulating the keys, giving them more or less dip as the organist may desire, and several other attachments which are very convenient, and render the organist's control of it absolute. The instrument was tested last evening and proved satisfactory in quantity and quality, and the various combinations produced by interchange of register, as well as the fine solo effects, show the builders have spared no pains in the voicing to render this as fine as any of their large instruments in every respect. St. Mary's has needed such an organ for some time to assist in the proper rendering of the services of the Church.

The Chancel Arch is finished with heavy mouldings of stained and oiled pine. Temporary arrangements have been made in regard to the Pulpit, Lectern, and Prayer-desk, and other furniture of the Chancel; also as to the lighting apparatus. The alterations have been carried out according to plans and specifications furnished by the Rector, and the work has been done by Mr. George Arnold. The congregation are to be congratulated upon their possession of these improvements which testify to laudable zeal and united perseverance in the accomplishment of a most desirable object.

At a future time we may believe not far distant, we have no doubt that it will be our privilege to congratulate St. Mary's congregation on the complete refurnishing of the Nave of the Church. Meanwhile we are happy to observe such decided evidences of progress in a right direction.

On Sunday week, the new Chancel, although but partially furnished, presented an attractive appearance, the new organ has been universally admired and it has been proved to possess qualities of especial excellence, giving entire satisfaction.

The clergy present with the Metropolitan were the Revds. H. H. Barber of Newcastle and F. P. Flawelling of Baie des Vents, and the Rector of Chatham. At the beginning of the Service His Lordship offered up suitable dedicatory prayers taken from the appointed Service of