

Missionary Record.

MINNESOTA.

THE following extract is taken from a letter of the Rev. J. Lloyd Beck, dated Church Mission House, St. Paul, Minnesota Territory, 29th August, 1852, addressed to the Vicar of Weare.

"Permit me now to give you some information respecting our work in this immense valley. I shall confine it to those portions with which I have been personally engaged in missionary duty. If I did otherwise, a volume would be required to give you an adequate conception of what is to be done, what has been done in its length and breadth, and what is doing at this time. Nashotah,* Minnesota, and the Chippeway Missions shall limit what I have to say at this present.

Having passed almost nine years in the Nashotah Mission (my own ministry and Nashotah having begun at the same time), I resigned my charge there for a new field upon the frontier. Minnesota, is a very large territory, gradually filling up with inhabitants from the old and new world. This fact alone was sufficient to invite the Church to enter it, and be there in readiness for her children; accordingly, along with two clerical associates, I reached the young city of St. Paul in the summer of 1850. Since that time we have been labouring in various parts of the country, travelling, chiefly on foot, long distances to reach small settlements, or by penetrating the wilds of the country to find the lost sheep of that fold, and administer to their spiritual necessities. This is simply going over again the work of the Nashotah Mission in a new place. A little more than two years have now elapsed since we arrived in Minnesota, and it is with grateful hearts that we record the blessings of Divine providence upon our feeble labours. We have now three churches built where there was a waste without any spiritual culture, saving the occasional but valuable labours, of the Rev. Mr. Gear, Chaplain of the Church at Fort Snelling.—The object peculiar to an associate mission, such as ours, has been, in Minnesota as well as in Wisconsin, to prepare the ground for the parochial Clergyman, and to found a *School of the Prophets*, whereat the future labourer of the vineyard could be raised up. Accordingly we have been so blessed before the Church by the prayers and alms of the faithful, as to build a "Christ Church" in the capital, which is named "St. Paul," located on the east side of the Mississippi river. We have also organized a parish in this town, and it has recently passed from our hands into the parochial care of a devoted Clergyman. At the next town of importance, situated at the Falls of St. Anthony, we have built the Church of the Holy Trinity, where also a parish has been organized, and is this month to pass into the care of a Priest that comes to us from the Diocese of Bishop Chase. The third town of importance is Stillwater, on the St. Croix lake, where we have also built a church, and in a few days a parish is to be organized in this place also, preparatory to the parochial care of a Clergyman that is to locate there in October of the present year. These are the only towns as yet of any size in Minnesota; the last above-named has only five hundred inhabitants. The rest of our people are scattered abroad over the face of the land, where we find them as lost sheep. The growth of a new country is so rapid, that in a year's time more churches may be required; indeed a fourth could now be profitably built, but we shall take no step in the matter until the spring of next year. I could now occupy much of your time by dwelling on a very interesting Mission just begun amongst the Ojibwa Indians in this territory, but I refrain, reserving it for another letter, which, if you desire it, I will write you with the greatest pleasure."

* Nashotah is twenty-five miles west of Milwaukee, taking its name from the lake upon which it is located. It is not a town or village, and simply an ecclesiastical establishment.

PROGRESS OF THE PACIFIC ISLANDS.—The departure of the schr. *Caroline*, Captain Holesworth, for that portion of the Pacific denominated Micronesia, within a few days past, gives occasion to notice the enterprise upon which she is bound, and, in connection with it, a brief account of the relation these islands sustain to the enterprise.

It is a pioneer Christian mission to the almost innumerable islands to the westward, including the Caroline, Kingman, and other groups, between the meridian and 16 north, and longitude 135 to 180 east.

For several years past, the attention of the American Board in Boston has been directed to this part of the Pacific as a field of missionary labors of voyages, explor-

ing expeditions, the personal narratives of sailors, and other sources, that could be obtained, has led them to regard it as a promising point upon which to bestow labor, and to which the Christian world were bound to send the gospel, and its attendant civilization.

Acting upon this conviction, that Board appointed, in 1851, three missionaries—the Rev. Messrs. Snow, Sturges and Gulick, with their wives—to proceed, by way of these islands to their future scene of labor. The latter of the above named gentlemen is a physician, the son of the Rev. P. J. Gulick, and a native of these islands.

In anticipation of the establishment of the Micronesian mission, and with a desire to co-operate with the American Board in extending to others the benefits conferred upon themselves during the past thirty years, the native churches at the Sandwich Islands formed a society, denominated the "Hawaiian Missionary Society," having the seat of its operations at Honolulu.—To this Hawaiian Society the American Board commit the main direction and the main support of the Micronesian mission; and by it, the missionaries have been received with open arms and a strong determination to co-operate with them, and sustain them in the future with zeal and efficiency.

For several weeks past the three missionaries named above have been at these islands, preparing to embark on their untried work, and we can safely say that they have received, not from the natives alone, but from a large class of foreign residents on the island, a spontaneous welcome and hearty co-operation, which have cheered their spirits, strengthened their hearts, and sends them on their way with firmer resolves than ever to prosecute their labor of love with energy and self-denying zeal.

On Thursday, the *Caroline* was ready for sea, and the little band embarked on the wharf upon their philanthropic but hazardous enterprise, bearing with them the sympathy and best wishes of thousands, who feel a deep interest, in their welfare, and who remain to be co-operators with them in their life-time work.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—A public meeting of this Society was held on Thursday at Falcon-square Chapel, Aldersgate, at which the Rev. Dr. Bennett was to have presided, but in whose absence the chair was occupied by the secretary of the society.

The Rev. Mr. Frankel, the Missionary to the Jews at Lyons, gave a highly interesting account of the numbers, manners, and religious feelings of the French Jews. They are, he said, fully 100,000 in number, but divided into classes—viz. the Jews of Alsace, German in origin, and strict observers of the Talmud, numbering 30,000; and the real French Jews who had altogether thrown aside Rabbinical observances, and seemed inclined to become followers of Voltaire and Rousseau. Of these latter 3000 lived at Lyons, presenting a fair field for missionary labours, inasmuch as they had no reluctance to listen to the preaching of the Gospel. Having in reality cast aside Judaism, they were now to become either utter atheists or else Roman Catholics, as a Jesuit preacher was busy among them, and as three learned Jews who had joined the communion of the Church of Rome were now active in inducing their brethren to follow their own example.—His experience of the Jews in the south of France was such, he stated, as to lead him to the conviction that they were sure to prefer the Christianity of Protestantism to the corrupt and idolatrous worship of the Church of Rome.

Mr. Ben Ollie, a converted Jew, entered upon a long detail of the state and prospects of the Jewish mission in Northern Africa. The Jews of that district, were he said, fully 600,000 in number and strictly Pharisaical in their practices; but were most anxious to read the Scriptures, a great number of copies of which had been distributed among them, and where the rabbi pronounced anathemas against each of his flock as would listen to the preaching of the missionary, there the Gospel made the greatest headway.

The Chairman explained to the meeting that there were now in the employ of the society 19 agents in the District of Northern Africa, and seven pupils in the Jewish college qualifying themselves to act as missionaries.

BAXTER has well defined the conditions of Christian union. "In things essential, unity; in things non-essential, liberty; in all things, charity." Precise uniformity in modes of thought and expression is an impossibility, so long as thought is free, and language is imperfect. Only the Church that fosters thought and denies the right of private judgment, dreams of casting all men in one iron mould. Protestantism, by its very first principles, repudiates the bed of Procrustes.

Youth's Department.

OUR LITTLE GIRL.

OUR little babe, our bright-est one,
Our youngest, darling joy,
We teach, at evening hour, to kneel
Beside our little boy;
And though she cannot lip a word,
Nor breathe a simple prayer,
We know her Mother blesteth her
The while she kneeleth there!

And oh, we love our little one,
So artless and so pure:
She hath so many winning ways
Our fondness to secure;
And while she thus in silence kneels,
Some angel-prompted tone,
Unheard by us, may mingle with
The prayer to Mercy's throne!

And she too, fondly comes to us,
With eyes of sparkling bliss,
And, like her brother, she receives
A good night, parting kiss.
Nor aught of fear disturbs our breast,
The while she sleepeth given,
For such as she will ever find
The guardianship of Heaven.

THE CHRISTIAN MOTHER.—But further, our concern for the revival of Christianity in the Church and the school must extend itself to the family also, and in this sphere, again, there can be no doubt, that a thorough reform of the same kind is required. The mother must, first of all, have her own soul filled with the love of the Saviour, and her heart's desire must be to allure her little ones to him. She must often, as it was in days of old, talk with them reverently of God and of the Redeemer; she must pray with them every day; she must habitually refer all good things received and enjoyed, to the bounty of the Lord; she must rigidly enforce obedience, as something which they owe to their Maker; she must uphold the claims of religious instruction as that prescribed lessons are learned, ferret her children to comprehend them, and encourage their reverence for their spiritual teachers; she must make the first reception of the Sacraments a moment of domestic note and festivity, and associate the subsequent life of her children with this solemnity, as a memorable starting-point in their history. In all this, the father, in his proper place, and in the way that best becomes him, must bear his part: and thus would the household hearth be daily sanctified with common exercises of devotion; and through all its members would be diffused a constraining fear and reverence of God, of His holy Church and sacred ordinances, and a consequent domestic propriety, and purity of morals and of conduct. Alas! as things now are, what a vast number of families must there be, especially among the higher classes, in which throughout the whole year, not one common prayer is offered! How many, in which, among all the replies to the thousand whys and wherefores of infancy, not an allusion is ever made to God and Christ: in which all manner of nonsense is drilled into children, but not even *Our Father* is ever taught them; where a vast importance is attached to personal accomplishments, but nothing at all is made of the inward graces of meekness, self-government, and the love and fear of God! Many are the families, on the other hand, in which the Gospel and the Church are often mentioned, but always with contempt; in which the institution and the ministers of religion are habitually sneered at and defamed in the presence of children; in which, while no account is made of Christian knowledge and habits of life, they are taught and stimulated, instead of these, to cultivate an appetite for distinction, for dress, for gold, and worldly rank! This must all be reformed from the root. But the family and the training of families will only undergo this radical transformation, when, instead of inventing external changes in the relations of the Church, attention shall be given to the revival of life within. This, then, is another chief want of the times, and without securing it, what good is to come of the emancipation of the Church?—Hirscher: as translated by the Rev. A. C. Gore.

Selections.

FOR THE CHURCH TIMES.

The following is from the Edinburgh Evening Courant, of Oct. 16:—

THE EPISCOPAL CHURCH IN SCOTLAND.—The following names are mentioned as likely to receive more or less favour from the clergy with whom it lies to choose a successor to the late Dr. Torry, in the See of St. Andrew's, viz.: the Rev. Charles Wordsworth, the