

MISSIONARY INTELLIGENCE.

INCREASE OF THE AMERICAN CHURCH.

MISSIONARY EXERTION.

MISSION OF ST. ANTHONY'S FALLS.—Pursuant to appointment, a meeting in aid of this Mission was held at Trinity Chapel, Sunday evening, November 2d. There were present of the clergy, Rev. Drs. Hawks, Higbee, Hobart, and Eigenbrodt, and Rev. Messrs. Weston and Chamberlain. The Service was commenced by Dr. Hobart, the first Selection of Psalms was sung antiphonally, the Lesson was read by Dr. Hawks, and the concluding prayers were said by Dr. Eigenbrodt. A sermon was then preached by Rev. Mr. Chamberlain, missionary from Minnesota.

He took for his text these words:—"Your Master also is in Heaven." He commenced by remarking that the daily lives of those occupying high positions in this world did not indicate that they realized that they were subject to the authority of a Master; nevertheless, it was a truth that must sooner or later be brought home to every heart, that we are under the authority of a Divine Master, and that unto Him we must lay down that which, for the time being, he has entrusted to our care as servants. This mastery was complete—the only mastery which was not limited. It had reference to every thought, affection, and service. No authority which was not derived from this could be just. We were God's boughten servants, purchased infinitely above our value. This mastery of God was peculiar—unlike that of man, from the fact that it was a mastery of unmixed blessing to all who loved Him. There could be no greater security than in being servants to such a Master. A great mistake was made by those who suppose they owe service to their ministers, instead of Christ Himself. He urged it as the duty of Christians to consecrate what had been lent to them to the cause of Christ, and brought them to be faithful servants, and not allow the Missionary cause to falter in consequence of their neglect. He then gave a detailed history of the St. Anthony Falls Church Mission. Four years ago according to the direction of his Bishop, he went to the Falls of St. Anthony. There was then at that place a room twenty four feet square, called a church. It was neither plastered nor painted, and was without seats; and there was no revenue, except about one dollar a month, which was contributed by the four or five Churchmen who assembled there. At length, however, means were secured to plaster and paint the building, and by efforts abroad \$100 were raised with which to build seats. In the meantime the missionary was obliged to submit to many deprivations in respect to board, lodging, &c. His next work was to secure a house for himself and his household. This undertaking was looked upon as impracticable by his brethren there but he was not disheartened. It so happened that he was elected chaplain of the Lower House of the Legislature, during a short session, and received for his services \$200, with which he purchased one acre of land, and with other funds which he received from other sources, he purchased lumber for his house, and brought his family to that place. During this time the prospects of the mission had brightened, and his house, which he expected would be built for \$600, was built at a cost of \$2,000. By this time he began to receive means from friends, who said his work must be maintained. He moved his family into his house when but few of the rooms were finished, and then went to work to enlarge the church, which was soon three times its original size, and properly furnished; and in which weekly services had since been held. Once in each month he went on foot to Chanhassan, eighteen miles distant, where resided a family of Churchmen, from the Falls of St. Anthony, at whose house he celebrated the first divine services held in that place. At the present time there was a parish there containing a church which was endowed with fifty-five acres of beautiful land. Adjoining this were four hundred acres of the same land, held by himself and his good wife (with merely an incumbrance of \$200 on it) as an offering, to be laid down whenever the proper man should present himself to build a training school for the Church upon it. In process of time this parish was found to be too large; some of the people being obliged to travel great distances on foot to attend church. A building some three and a half miles from the church was providentially offered him for another church, and means were contributed by the few families in the vicinity, with which he was enabled to transform it into a fine church building, and furnish it with all things which were essential. Besides, property was given as an endowment to the church. Seventy miles above the Falls was Sauk Rapids, which was surround-

ed by a beautiful country open to settlement, where was situated a water power, only second in importance to any in the territory. At this place he and his assistants began their work; and the result was, that there is now a church there, handsomely endowed. That parish, \$600 were given him between breakfast and dinner.

The next point which they occupied was St. Cloud, situated about six miles below Sauk Rapids; where there was now a town of three hundred inhabitants.—Last winter they commenced holding services there once a month. A church had been erected there, and fifteen lots of land and near \$500 had been contributed for a church building, and for an endowment of the church. The people of those two places—Sauk Rapids and St. Cloud—said they would pledge to any brother minister three hundred dollars a year for his services. In a parish at the west of the Falls of St. Anthony, weekly services were held. A church had there been built, which was probably now finished, and ready to be consecrated. He had just sent an organ to be placed in it, purchased with the money of the people there; and out of the \$3,990 raised for that place, not one cent had come from the world at large, but was contributed by six or seven families. One man who gave \$1000 was not now worth \$5000, and his wife had since contributed \$400 more, which was one tenth of her patrimony. Three or four months ago a child presented herself for the Holy Communion at the church in St. Anthony. After service he spoke to her, and learned that she lived with her mother twenty-five miles from the Falls, and back in a forest eleven miles. He made an appointment to visit her mother. He accordingly crossed the prairie fourteen miles, and penetrated the thick woods eleven miles, and came to an English settlement composed of six or seven families. Several of them were communicants of the Church, and there were others who left the old country too young to be confirmed. Six or eight of these people came up, and with him celebrated the services of the church. Several were desirous of being confirmed. They earnestly entreated him to continue to hold services there, and he could but promise them that if they would give him an endowment out of their lands, he would try to build a church there, and provide them with a minister. They said it should be so. At the foot of Crow River was a town from whose inhabitants he had received an application to go and commence services among them, but he could give them no encouragement. Subsequently, he was told by a man from that place that they had built a school, and that if he would go there once a month they would warrant him a congregation. He preached for them occasionally, and also once a month at another place not far from it, to a congregation who knew nothing of the Church Service. Thus had been established six parishes with churches, and five stations which he hoped would soon be parishes. The whole amount expended during the current year for church building was \$6,440; and the estimated value of the lands donated this year—29 lots, and 65 acres—was \$3,350; making in building done and lands obtained, this current year, \$9,790. \$8,290 of which had been secured in the parishes of the mission, and only \$450 of which had come from the Church at large. There still remained to be paid \$1,050. Missionaries could draw nothing from their parishes for their own support, and the \$300 which he received was freely given to carry on the Mission work. He was the agent of the Church, and had contracted this debt, and if the Church did not save him from it, it must be paid by him. It might be asked how he managed to support his family. They lived principally by the labour of their own hands. They had no servants. His own wife, with her dear hands, did all the work of the mission house, and his own hands, with the assistance of his little boys, executed all the out-door labour that was done, in addition to his performing on foot his journeys to and from the various parishes which he visited periodically. They trusted that God would remember these services, and were therefore content.—They asked nothing that they might be rid of any service to Christ; but only assistance to do that which they could not do themselves. He thought the congregation would concur with him that it was but their reasonable service to aid in the enterprise he had presented to them, which service he was sure they would gladly render unto our common Master.

At the close of the Sermon, a collection was made for the benefit of the above Mission, Rev. Mr. Weston, reading the Offertory Sentences. Dr. Higbee said the concluding prayers, and pronounced the Benediction.

SELECTIONS.

There is a perfect liberty as to tones and cadences in the Episcopal Church; and we maintain that as Providence has distributed tones of voices in every variety among ministers as well laymen, nothing would be more arbitrary than to say that the reading of the service should be the only place in which these natural inequalities should not exhibit themselves. It, therefore, a particular key, whether it be harmonious or inharmonious, guttural or bronchial,—is either congenital or has been so far acquired, as is often the case, as to make it a second habit,—we think it unkind in the secular press to make such peculiarities the subject of either censure or diversion. Or, if the tone of voice be affected, is the subject a proper one for church discipline? Would even our Presbyterian friends advise passing canons to stop affectations of manner, and absurdities of voice? Is it not likely that the very conspicuousness of a prosecution would make the delinquent still more incoercible? It is only a short time since that we were told of an Irvingite congregation in London in which there grew up an irresistible propensity on the part of the more impressive of the attendants to bark during divine service. The more the thing was noticed, the more the propensity increased, until at last, under the frown of the elders, barking became an epidemic by which the old as well as the young were swept away. And so it will be with all similar vocal eccentricities. If they are affected, the covering of them over with the cement of a prosecution, by embalming perpetuates them. If they are nervous and involuntary, the abnormal condition of the patient is only made more painful and more positive by discipline. The only course is to leave him alone.—*Episcopal Recorder.*

We have before us a copy of a very eloquent and impressive sermon, delivered at St. Andrew's Church, Wilmington, on Sunday, July 27th, 1856, by Bishop Lee, of Delaware. From it we extract the following passages:—

"So far as concerns happiness, usefulness, and success in this present life, young men eminently need the grace of God. They are forming their characters, habits, associations. Such as they begin, they will in all probability, continue. The path upon which they now enter the most likely to pursue until it terminates at the grave. A revolution in the character in later life is a rare thing. Few men materially change after they reach maturity. Nothing but Divine grace can transform their hearts and dispositions, and the longer they resist that grace there is the less reason to expect its triumph. Experience is very marked and uniform on this point. Late conversions, such as furnish much ground for hope, are very few. The heart grows harder, the force of ungodly habit mightier, the influence of the world more potent and irresistible. And what guarantee of success in the temporal calling can compare with that high standard of morality and integrity which results from the ascendancy of the Holy Spirit in the heart? 'Godliness has the promise of the life that now is, and of that which is to come.' It is a preservative from those sins which are as fatal to our present as to our eternal interest, from the shipwreck of health, reputation, and character, as well as from the shipwreck of the soul. How many bright and promising youth become miserable cast-aways! Instead of securing the respect, esteem, and affection of their friends and society, how many disappoint all the hopes that had been entertained respecting them, and prove naught but a burden, a shame, and a curse! It is a hard thing for a parent to close the eyes of a beloved and promising child, and lay the object of so many cares and affections in the grave. But there is a sharper stroke, a more cutting grief than this. Dishonor, profligacy and crime are worse than death. To witness the downfall of a child into vice and wickedness is more terrible than to see him in the coffin. Oh, there is consolation in the word of God for the bereaved mourner. There is in the loss of a pious child an unspeakable and heavenly consolation. But what can comfort the parent of the drunkard, the libertine, the dishonest, and profane? More bitter are the tears extorted by the degradation and infamy of one who is dear than any which fall on the pale cold corpse. We speak of the loss of one snatched from us by fatal illness. Yet those are not lost whom their God and Father has summoned early away to his kingdom. But the vicious, the profane, the dissolute and unprincipled lost indeed. The memory of one departed in faith and hope is precious and pleasant, but every image of the living sinner is fraught with anguish. Oh, what a mercy to those who watched over his infancy and childhood if they could but forget him, if he could