

Missionary.

Indifference to the Missionary Enterprise.

BY REV. W. M. PUNSHON.

The greatest cause of apprehension to the missionary enterprise is not opposition, but indifference. This is the chief source of peril and failure. If Laodicea be the type of the churches, no wonder the world moves and perishes. If our religion be clad in silken sheen—a patronized and fashionable thing—a sort of armorial bearing for which men pay small daily either to God or man—it is any wonder that men are heedless, or fall into the drowsy slumber in which the messengers dream away their lives. The poison trees in the field are but little harmful. They are uprooted as soon as they are found out. The barren trees which cumber the ground and mock the delusive hope of the husbandman, are the curses of the vineyard and the field. But, if we are idlers, we shall be the only idlers in the universe. Everything around us rebukes our lukewarm and traditional piety. Nature is in earnest. Suns are tireless in their shining, and rivers in their flow. The spring trips up the winter. The seed-time hastens to the harvest. All nature's forces are activities, and falter not, any one of them in the fulfillment of the purposes of their being. Error is in earnest. Pagans are self-devoting. Mohammedans are resolute and valiant sons. Popery compasses sea and land to make her proselytes. Infidels walk warily and constantly, scattering the seeds of unbelief. Society is in earnest. The sons of enterprise do not slumber. Warriors hail the clarion, and rush eagerly to the war. Students consume the oil of the lamp and the oil of life together. Mammon's votaries are not the laggards in the race.

All these forces are lashed into unwonted activity; while we (God forgive us!) with the noblest work to do, and with the most royal facilities to do it—with the obligation of duty, and gratitude, and brotherhood, and God's command—with the vows of discipleship upon us—with death at our doors and in our homes, and the sad wail of perishing multitudes sounding in our ears, "No one hath cared for my soul"—are heedless, indifferent, exclusive, and worst of all, are satisfied with our grudging pittance and scanty effort and heartless prayer, as if no heathen were in peril, and as if no Christ had died. And is it really so? Has the mightiest motive lost its power at last? Is Mammon more potent than Meelah? Is the crucifix the source of a holier inspiration than the cross? Can war stir men's sympathies, and science stimulate their daring, and trade intensify their energies, and ambition fire their blood, and is Christianity a worn out spell—a memory of forgotten power, an extinct volcano, with no fire in its mighty heart? It is for you to answer these inquiries. God help you to do it right.

FROM WITHIN, NOT FROM WITHOUT.—One of the most striking proofs of the great fact that all reformatory movements for the promotion of evangelical religion in nominally Christian countries must commence within the communities to be reformed, is found in the present condition of Mexico. The following is taken from the January number of the Presbyterian Monthly Record:

A work is going forward in that republic (Mexico) which imperatively claims our notice and calls for our aid. Despotism and Romanism, hand-in-hand, are struggling to crush civil and religious freedom. At the same time, the Spirit of God is awakening many to ask for the Way of Life. The work is one from within, and not from without. It is not a mission from abroad, a foreign element, but an awakening within, among the Mexicans themselves, though aided by light that has radiated from Christian men and women from the United States. No less than forty congregations of Mexican men and women meet every Lord's day for worship and instruction immediately from the Bible. Multitudes are ready to read. The demand for light is pressing.

JAPAN.—The Foreign Missionary of the Presbyterian Church says in its January number: "The prejudice against Christianity in Japan is very much weakened. The present government is more liberal, and the old hostility to foreigners is rapidly dying out."

The Examiner and Chronicle concludes a review of missionary operations of the past year with the following hopeful words:

There is something very stimulating in a survey of the world in its present aspects.—It is a privilege to live in so sublime a period, when God is going forth in his glory to subdue the nations to himself. The notes of preparation are heard in every land. The mountain-tops already glow with the radiance of the morning. Nations once sitting in darkness have seen the great light. The gathering of the people to the spiritual Sabbath goes forward with accelerated speed. The tumults among the nations are opening more widely the avenues for the promulgation of the gospel, and the rage of the heathen is only indicative of the overthrow of their superstitions, and the establishment of the reign of Christ. The new year, just dawning upon us, will be a great year for the kingdom of our Immanuel. Let every disciple gird himself to renewed consecration, to greater faithfulness, to a more enlarged liberty, to more fervent prayer.

The Moravian mission statistics for 1870 show 39 stations, 213 missionary agents, 1,041 native assistants and overseers, 20,871 communicants, 16,896 non-communicants under regular instruction, 10,264 candidates, "new people," etc., and 33,868 baptized children; making a total of 63,751. The receipts have been \$21,071 from members of the Brethren's congregations, \$46,088 from friends of other denominations, \$7,475 from the Brethren's Society in Pennsylvania, and \$36,000 from log-cabin, camp-meetings, etc., making a total of

\$101,369. In Surinam there are 34,150 under instruction, 12,883 in Jamaica, and smaller numbers in other parts of West India, and in South Africa, South America, Greenland, and Labrador. There has been no marked success during the past year. In Labrador the native heifer, Daniel, and his wife, who was an evangelist to a heathen tribe, have yielded to temptations, and their mission is a failure. The congregations on the Mosquito Coast have been excited by fear of intervention by the Roman Catholic Nicaraguan Government, since the withdrawal of British protection. At the two stations in Australia there have been accessions, and the blacks at the stations are building houses, and the birds exceed the death, while few children are to be seen among the natives in the bush.

BAPTIST MISSIONS.—Of all our missions that among the Karens has been the most prospered, numbering 276 churches, with 14,403 members and 435 preachers. Mr. Cross reports encouragingly from the 69 churches of the Toungoo station, among which 222 were baptized last year. Mr. Carpenter, from the Bassin station, among the Sgau Karens, with its 39 churches and 6,199 members, gives very important information about this field. The self-supporting plan is in successful operation. The people are poor, yet for the last two years not one of the fifty-eight pastors of the Toungoo Association has received any outside help, a comfortable support having come for the most part from their respective churches. Mr. Carpenter is decidedly of the opinion that it is not for the welfare of these churches that "specific" donations should be made to them from America. He would have contributions sent directly to the Missionary Union, to be expended according to the judgment of the Board, mainly in the support of missionaries and the increase of the missionary force. The present system tends to keep the native churches in a state of pupillage and weakness. They should be taught to take care of themselves. One native preacher, referring to his ceasing to receive support from America, said, "Then we were not dependent on the churches. We were sent and paid by the missionary. We felt our importance, and put on airs. But after this, we couldn't help loving our people and working for their souls." The Bassin Karens have built their own chapels without any aid from mission funds, and are doing nobly in the cause of education, the only help they have ever received having come from a government grant, which is now withdrawn. In the 61 village schools, now sustained wholly by themselves, are 3,067 pupils. The Sgau Karens have 32 students in the Karen Theological Seminary, 20 ordained pastors, 89 unordained pastors, and 50 licensed preachers.

Church Extension.

Progress of the Work.

Dr. Kynett returned to Philadelphia, a few days ago, after an absence of nearly two months, visiting the fall conference. Beginning with East Genesee Conference, he visited in the West the Detroit, Cincinnati, North Ohio, Michigan, Upper Iowa, Central Illinois, and Erie Conferences, in all of which he reports a great increase in the interest manifested in this department of our church work, and in nearly all quite an advance in the collections over those of last year. In the East Genesee Conference five churches, in which the pastors preached on the subject, gave as much as the whole Conference did last year, and the Conference nearly doubled its collections.

He then visited the Tennessee, Holston, and Georgia Conferences in the South. He reports that the results of the work are already apparent, and its value beyond the estimates previously made. Crossing the Ohio river at Cincinnati, a beautiful church is seen in Newport, Ky., one of the first fruits of the work of the Society in that State. Dr. Moody is now its pastor, and it will soon be able to return to the treasury of the Church all it received in the time of its weakness.

Spending a few hours in Louisville, Ky., he found there a church, on Market St., that had been purchased in part by appropriations from the Society, in which Dr. Reilly is now pastor. A change of location and better building will be needed before our cause in Louisville will be completely successful; but the present church furnishes the foundations for an enterprise that will, ere long, be what our cause requires in that beautiful and important city.

In Nashville, the aggregate value of our church property, including the College, erected under the auspices of the Freedmen's Aid Society, and the colored and German churches, will reach, at a very moderate estimate, \$75,000. The Union Church and the German Church were liberally aided by the Society. Both are well located, and although Union Church will require further assistance, yet the permanency and ultimate success of our cause in that city is assured. The College grounds and buildings, and the school, are already a great credit to Methodism, and the influence of the College will soon be felt throughout the state, and in the regions beyond.

In Knoxville we have the best church in the city. It was liberally aided by donation and loan from the Society. It is free from embarrassment, except the loan due to the Church Extension Society, and means were taken to provide for this at an early day. The relations and influence of this church in the Conference and throughout East Tennessee, fully justify the effort made and the money expended to secure it.

In passing through Chattanooga he spent a day there. In this rapidly growing city we have two churches—one occupied by a white, the other by a colored congregation—both procured with aid from the Society, and both in prosperous condition. The brethren of the latter were at work, laying and plastering the house with their own hands, and hoped to have it completed before winter. Those of the former will soon need greatly enlarged accommodations.

In Atlanta, we have also the best Methodist Church in the city, although Wesley Chapel, of the Church South, is erecting a building that, for beauty of architecture, will excel it. Our cause in this city has encountered fearful opposition and has gained what it has, only by the most vigorous and persistent effort. The Church has been liberally aided by the Church Extension Society, and the managers at Philadelphia were beginning to doubt whether the results would justify the amount of aid granted, but our friends in Atlanta have rallied to its support and made arrangements for the immediate completion of the Church, and a new and brighter day dawns upon our cause there. The influence of this church, at the Capital of the State, will be felt from this time forth, throughout the conference.

The Tennessee, Holston, and Georgia Conferences held their several sessions in Nashville, Knoxville and Atlanta. In each an increased measure of spirit and confidence was manifested, quite observable to those who had been present at previous sessions.

Besides these larger churches in the important cities named, preachers from all parts of the several Conferences, spoke of the important aid afforded them in their work by the smaller appropriations made in enabling them to procure churches in the rural districts. In short it was manifest to all that this department of our Church work is indispensable to successful labor in that difficult field.

It was interesting to observe the interest taken by all the preachers in these better Churches in their larger cities. Though many of them were on circuits without churches or with very poor ones, there was no indication of jealousy, or of dissatisfaction with the liberal aid that had been granted to the larger and more important cities.—All seemed to feel as if they had a personal interest in them, and one brother revealed the reason, in part at least, in the remark concerning the completion of the church in Atlanta—"When this church shall be completed and made strong at the Capital, we shall not be persecuted as we now are in the remote counties." The brother who had been shot at twice during the year, was doubtless prepared to appreciate the reason suggested.

As to the necessity for the general work of our Church in the South, but one opinion can be entertained by those who become acquainted with the facts. Immigrants from the North, who remain true to their convictions, Methodists in the South, whose hearts have clung to the old Church, notwithstanding the division of 1844, and who were true to the Union during the years of the war, and the Freedmen who are unwilling to put themselves under the patronage and direction of their old masters, are everywhere subjected to a merciless proscription by all the Southern Churches.

Multipled instances could be given that would make no blush for the civilization of the country, much more for its Christianity. No truth can be clearer than that a division of the Christian Churches upon geographical lines, is utterly incompatible with a substantial unity of the Christian people of the land. Preserving "the unity of the Spirit in the bonds of peace," our Church, with renewed vigor and greatly enlarged liberality, should prosecute its work in this important field, from which it cannot fail to gather the richest and most abundant harvest.

RELIGIOUS INTELLIGENCE.

There is one Methodist in Massachusetts to every thirty-eight inhabitants. In 1850 there was one for every forty-three inhabitants—a fair increase for the twenty years.

Exact in worship.—On a late Sunday, four gentlemen were present in the chapel of the West Presbyterian church, Bridgeton, New Jersey, whose ages were respectively, 89, 81, 61, and 76, making an aggregate of three hundred and thirty-one years. On the last Sunday, four were present, making an aggregate of three hundred and thirty years. These venerable men stood through all the "long prayer," while many of the weak-backed, weak-kneed generation (both sexes) of today remained in their seats.

A NEW IDEA.—The Theological department of Yale College has a novelty in the shape of a reference library in the new hall, consisting of a collection of the books which a student would need, and which he can study by his pleases, taking them from the shelves without the intervention of a librarian, but not being allowed to take them from the room. It is almost as convenient as having the books in one's own library. This is the gift of Henry Trowbridge, Esq., of New Haven, Conn.

Since 1846, the Presbyterian churches in New York have increased from 26, with 10,474 members, to 41, with 15,869 members. During this time, 17 churches have died out or been amalgamated with others. Of these last, 7 were "free" churches.

Mr. Frothingham preached a sermon during the recent session of the National Unitarian Convention in New York. One may judge what "liberal Christianity" is, by the following utterance of his on the occasion: "A refined age rejects the coarseness of the Bible. A knowing age rejects the ignorance of it. A moral age discards its immoralities. A spiritual age turns its raw statements into allegory, or turns away from them altogether."

It is proper to say, however, that Mr. Frothingham belongs to the radical, or infidel wing of Unitarianism. A TREMENDOUS CHANGE.—Zion's Herald says that nine thousand grog-shops are kept by Papists in New England, the keepers being in full communion in the Romish Church! About three-fourths of all the paupers and criminals in Massachusetts are of the same church.

Henry Ward Beecher's church in Brooklyn reported, at its late annual meeting, a membership of 772 men, and 1,210 women; total, 1,982. The pew rents the last year were \$57,000, and general collections \$9,846, besides several special collections. His music costs \$4,000 a year.

Marriages.

Marriage notices had inserted when more than one month old.

At St. Paul, N. Y., Oct. 24th, by Rev. T. W. Reed, Mr. James T. Deane, to Miss Elvira Coats, of Horseheads, N. Y. Mr. F. H. Root to Miss Harriet Van Hook, of Horseheads, N. Y. In Wyoming, Dec. 17th, 1870, by Rev. Joseph Wayne, Mr. J. S. Curtis to Miss Eliza K. Miller, both of Horseheads, N. Y. Dec. 18th, 1870, by Rev. J. L. Dodge to Miss Eliza J. Patterson, both of Wyoming. At the M. E. parsonage in Fayetteville, N. Y., Nov. 30th, 1870, by Rev. P. J. Jolly, Mr. James F. Drakepaul to Miss Mary E. Adams, both of Fayetteville, N. Y. Dec. 18th, 1870, Mr. George C. Younan to Miss Elizabeth Hanby, both of Sodus, N. Y. On the evening of the 18th of Dec., at the M. E. Church of Cayuga, by Rev. A. H. Gay, Mr. Ed. Cook, of Cayuga, to Miss Mary E. Adams, of Fayetteville, N. Y. At the M. E. Church in Williamson, N. Y., Dec. 18th, 1870, in the presence of a large audience, by the pastor, Rev. J. H. Brown, Mr. Addison, Steuben Co., to Miss Elizabeth Cropey, of Locke. On the evening of the 18th of Dec., at the M. E. Church of Cayuga, by Rev. A. H. Gay, Mr. Ed. Cook, of Cayuga, to Miss Mary E. Adams, of Fayetteville, N. Y. At the residence of Prof. Henry, in Henrietta, Dec. 20th, 1870, by Rev. J. H. Brown, Mr. Addison, Steuben Co., to Miss Elizabeth Cropey, of Locke. At the residence of Prof. Henry, in Henrietta, Dec. 20th, 1870, by Rev. J. H. Brown, Mr. Addison, Steuben Co., to Miss Elizabeth Cropey, of Locke. At the residence of Prof. Henry, in Henrietta, Dec. 20th, 1870, by Rev. J. H. Brown, Mr. Addison, Steuben Co., to Miss Elizabeth Cropey, of Locke. At the residence of Prof. Henry, in Henrietta, Dec. 20th, 1870, by Rev. J. H. Brown, Mr. Addison, Steuben Co., to Miss Elizabeth Cropey, of Locke.

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formed by his parents, and also by his Sabbath-school teacher, that he manifested great peace of mind, as the glorious prospect opened before him of meeting his loved ones that had passed on before him. His parents, his school teachers, and relatives, all united in wishing that he had been born in a better world, where all shall live forever. CHAS. BEAN.

SISTER ELIZABETH ROWLAND died at the Marston, 17th Dec., 1870, aged 66 years, 1 month, 27 days.

For thirty years she had professed the name of Christ. Her last days were days of intense feeling, and she met her end with calmness and courage. Her death was unexpected, and she gave no warning. She was a devoted wife, a kind mother, and a true friend. Her death was a great loss to her family and to the church. Her funeral was held on the 20th inst