

THE UNSECTARIANISM OF MR. HENRY VARLEY.

Mr. Henry Varley, writing to the New York Evening Post, under date 5th inst., says:—"In your issue of Saturday I am described by you as a Plymouth Brother. You are quite misinformed in regard to me, and as you say, you are not acquainted with Mr. Varley's personal history and his exact opinions, allow me to add a few lines. I was brought to Christ under the ministry of the Hon. and Rev. Baptist Noel, and whilst connected with his Young Men's Bible Class in 1851. From that time until now, I have remained among the Baptists, and am pastor of the West London Tabernacle, and have been so for the past ten years. I know and labour with many valued brethren in all the different denominations in England. My object is to show that, while we may differ in minor matters, we are one, 'For one is your Master, even Christ, and all ye are brethren.' I think party names a source of weakness, and hold strongly that the Church of Christ, is comprised of every really regenerated man, woman, or child in the wide, wide world.

"I am to the utmost of my strength not only a pastor, but 'I do the work of an Evangelist,' seeking over a very wide area to strengthen and revive Christian life in the churches, and 'preach the Gospel to every creature,' without reference to name, sect or party. I would not hold up my finger in favour of any denominational issue. I believe my work is about as high above that as the heaven is high above the earth. The majority of men scarcely understand this, but I more and more feel the importance of this position, as a protest against division, and as a testimony to the unity of the Church of Christ. I do most heartily believe in the ministry, though not in all called ministers. You cannot manufacture ministers, though you may help to develop those whom God calls to this mighty service.

"With 'the brethren,' who are called by way of reproach 'Plymouth Brethren,' I have never been associated, nor do I ever expect to be, save as I am one 'in the body of Christ,' kept in unity not by man or system, but by the mighty power and tender grace of 'the spirit of God.' I thank you for your expressions of interest in the great work of the Lord."

DENOMINATIONAL PROGRESS.

DEAR SIR.—The following figures (given in round numbers), collated from various sources, chiefly the 1875 "Baptist Handbook," must be of great interest:—

Table with 3 columns: Members, Increase, and various denominational categories like United Kingdom, United States, etc.

Nothing has been said here of the Canadas, Australia, India, and many other parts. "et we have heard of the wonderful movement in South America, of most cheering progress in Jamaica, of encouraging efforts toward united action in Australia, and many other tokens have we had throughout the whole world of the Lord's unfailing presence, and of His especial blessing during the past year. Can we fail to connect these facts with the confession of weakness and consequent humiliation, prayer, and increased work of 1873? So it has ever been, and will be.

Yours truly, ARTHUR H. COOMBS. -London Baptist.

WESLEYAN.—A week or two since the ceremony of laying no fewer than eight "memorial" stones of a new Wesleyan Chapel in St. Helier, Jersey, took place. The corner stone was laid by the district minister, the Rev. W. Lindley, who deposited on the stone the sum of £600 as a first instalment of collections made towards defraying the cost of the building. Seven other gentlemen and ladies operated upon the stones, the combined financial results of these being £216, and each received a silver trowel richly chased, and bearing a suitable inscription. The children of the united Wesleyan schools were present, and performed the musical portion of the service. The building is to cost about £4,000, of which £2,500 have been already subscribed and promised. It is being erected on the site of the old building in Wesley-street. Only Wesleyan ministers took part in the proceedings.

THE ENGLISH BAPTISTS IN ROME.—The London Freeman says:—"Our late denominational 'pilgrimage' to Rome has proved wonderfully successful in arousing the wrath of enemies, as well as in calling forth the congratulations of friends. We have received this week local papers from all parts of England, in which reference is made to our work in Rome, and several have devoted lengthy articles to the subject. This in itself is a decided gain to our cause. We observe, too, that while just a few of the articles show all the 'old leaven' working that can hardly refer to Baptists without treating them as a set of cantankerous dyspeptics, or loftily patronising them as possibly a well-meaning but unquestionably a prejudiced, unlettered, and narrow-minded sect, the great majority of the writers seem to think that we are not quite so insignificant after all. The notice that has struck us as being at once by far the most virulent and yet amusing, appears in the Church Review, the organ of our Ritualistic solons. We quote it entire, as we can really not afford to miss even a letter:—"Protestantism is introducing its gospel into Rome, that is, sectism, with increasing vigour. The latest importation is a Baptist conventicle. The city where St. Paul once preached the good news is to be defiled with the cruel and impious announcement that the Saviour will not receive infants, and that for the most helpless of God's creatures there is no remedy for the curse of the Fall. What have the priests been doing in Rome through so many years of undisturbed possession that God has at last visited it with such a plague?" There! what does the reader think of that? How truly wicked it would be to disestablish such "sweetness and light!"

PRESBYTERIAN.—The Belfast Presbytery have passed a resolution justifying the course adopted by the ministers of two churches in having permitted the use of a harmonium in the recent services conducted in that city by Messrs. Moody and Sankey. The practice of illegible writing among persons from whose education better things might be expected is becoming very common. In a petition presented to Parliament from the Free Church Presbytery of Perth, printed the other day, the signature is given as follows:—"Archd. B. (illegible) M. A., Moderator." This northern divine runs a great risk of being henceforth known among his neighbours as the illegible Moderator.

The Indian Mirror says—"A flood of tears—there can hardly be more appropriate words than these to represent the scene in the Brahma Mandir, on Sunday last, at the time of the morning service. Almost the whole congregation, both men and women, were moved to tears by the minister's repeated appeals to their better feelings and his touching discourse on the Lord of heaven and earth going about this wicked world and begging from door to door for the hearts of his children."

There are in Ohio 565 Baptist churches, 518 Baptist ministers, of whom 404 are ordained, and 54 licentiates. During the past year there were 3,222 additions by baptism, and 1,292 by letter. The total membership of the churches is 43,053. There has not been a time for many years when the churches have been so well supplied with pastors as at present.

The Chinese have a saying that an unlucky word dropped from the tongue cannot be drawn back by a coach and six horses.

Correspondence.

For the Christian Messenger.

MISSIONARY OFFERINGS, AND HOW WE OBTAINED THEM.

Dear Children, I well remember writing in my copy book, "procrastination is the thief of time," although by my neglect in the continuation of my story, you certainly have room to question how much practical use it has been to me.

My apology is this, it was that 'next week' did all the mischief. 'Batter late than never' is an old, but dangerous maxim, what the wise man wrote in Ecclesiastes is far better, and much safer, 'Whatever thy hand findeth to do, do it with thy might'; and the reason he gives is a very forcible one! "there is no work or device in the grave, whether thou goest." Learn a lesson from my delay, try and fill your box at once, don't say, I will try 'next week' what I can earn for the Missionaries. Remember, 'to-morrow comes, to-morrow goes, and still thou art to do it.' Now I find it is getting late, and our kind editor will not care for us to take too much space, therefore it is quite time the dog barked, but perhaps it would be more intelligible for me to tell the story how the dog helped fill a box for mission work.

One day doggie went for a walk with his master, and being wicked and self-willed he ran away, and his master could not find him, and had to return without his much valued friend, but the dog was soon sorry for his folly, and was glad when two little boys called him, and took him home to supper, whilst he ate and drank quite unconscious of their plans, they were thinking how they could make the dog fill their box, they suggested some plan, viz., "if the dog was not owned, to turn him into

cash and put him, or rather his price, into their loved treasury.' As it was getting late, the little wanderer made the best of it and went to sleep, quite ignorant of the transformation proposed by the lads. But their scheme was modified and simplified the next morning, for the gentleman greatly values his canine friend and made enquiries of the boy's father, and sent them in return for their shaggy prodigal a handsome present, which could be quite conveniently dropped into the small chink left for missionary offerings. And the rattle thus made was more musical to my young friends, than the barking and fawning of the dog, for they were early taught, self denial for such a cause, was good for themselves, as well as for others, and especially pleasing to God.

J. F. AVERY, Halifax.

IN MEMORIAM.

JANIE LUTZ.

One of the most promising and lovely of our young people was summoned from earth at Greenwich, Cornwallis, on the 14th of March last, aged 18 years, Janie, the beloved daughter of John and Amoret Lutz. During her protracted and painful illness she was greatly sustained by the presence of her Saviour. She was much beloved by the community, and her fond parents and kindred as well as many dear friends feel most deeply her death. All however enjoy this consolation in their sorrow that, for her, death was again. Her early removal has been sanctified, for soon after her death many of her young companions yielded their hearts to Christ. A large concourse attended her funeral to whom her pastor, Rev. J. L. Read addressed an impressive Sermon. Rev. Isaiah Wallace also by request took part in the services. "Death's Angel saw this blooming youth, And seized her for his prey; Regardless of our cries and tears, He bore the prize away."

Sweet Janie! thou wert ever dear. Dear in our memory yet; Thy parting words and last farewell, We never shall forget.

But God we trust in mercy called. This loved one to His arms, To dwell with saints above the skies Amid the heavenly charms.

We hope, we all who loved her here, Will strive with one accord, To meet her on that heavenly shore, Around our Father's board."

-Com. by Thomas Graves, Cornwallis, May 6, 1875.

JAMES P. ROACH.

In the year 1859—a special year of grace in many places—our brother now departed, resident in Lower Aylesford, where the work of the Lord was very powerful, because deeply impressed with a conviction of his guilt and danger. After sore struggles and severe conflicts, he was enabled to venture on the sure foundation laid in Zion, and to rejoice in hope of the glory of God. As his companion had also happily found the Saviour to be precious to her soul, they were baptized together by the writer, whose privilege it was in that year, between February 6th and May 29th, to lead forward 128 persons in that solemn and significant ordinance. Through the influence of Divine grace the subject of this notice was evidently enabled to persevere in the path of the just. While firmly attached to his own denomination, he esteemed and loved all who love the Saviour, and was regarded by them in return with brotherly love. He and his amiable partner in life were justly noted for their hospitality and generosity. Brother Roach was manifestly a dutiful son, an affectionate husband, and a kind parent. He was very attentive to religious worship, in which he evidently took much delight, and readily aided.

Our beloved brother was called to part with two lovely daughters; but there was consoling hope in their death. For a length of time his health declined; and it became increasingly evident that consumption had marked him for its victim. Strong affection for his family naturally made him desire to live, if so the will of God might be. For some time he appeared in a measure depressed; but as he drew near the close of life his hopefulness and confidence revived and increased. All doubts were dispelled, and he calmly awaited the hour of his departure. On the 30th day of April, 1875, this hour arrived, when he cheerfully resigned his departing spirit into the hand of his gracious Redeemer, at the age of 49 years, leaving a sorrowing widow and six children, with an aged and pious mother and mother-in-law, and numerous other relatives. At his burial a discourse was delivered

by the writer to a large assembly, Thes. v. 10 "Who died for us, that, whether we wake or sleep we should live together with Him." Rev. Mr. Addy kindly attended, and assisted in the service. He highly esteemed the departed brother, who was generally beloved.—Communicated by Rev. C. Tupper.

MRS. ELIZA BURGESS.

Sister Burgess, wife of Bro. Caleb Burgess, licentiate, and daughter of Rev. Jas. Stevens of Horton, departed this life on the 20th ult., at South Rawdon, aged 38. She experienced religion and was baptized by her father into the fellowship of the Rawdon Church in 1861. In 1869 she united by letter with the Windsor Church. She eminently adorned her profession. Her piety was deep and impressive. To talk of Jesus and labor for the advancement of his cause were her sweetest employ. She bore her sufferings which were more than ordinarily severe with marked submission to the Divine will. Her end was peaceful and triumphant. In her removal from earth her aged parents have been called to part with their fourth and last daughter. May God sustain and comfort them and the afflicted husband. A funeral sermon was preached by the writer from John xi. 25.—Com. by Rev. D. M. Welton.

FOREIGN MISSIONS.

A MISSION PROBLEM IN JAPAN.

BY REV. J. D. DAVIS.

On the 19th of April, 1874, a church of eleven members (seven men and four women) was organized in Kobe, Japan. There have been additions from time to time, until it now numbers eighteen members,—twelve men and six women. It has been our aim, from the beginning, to impress upon all members, male and female, that their business henceforth was to preach Christ, and ten of the twelve male members have preached, with more or less regularity, ever since they united with the church.

If any good people are shocked at the thought of such a course, just come over here to Japan and you will overcome your scruples. Placed here, in the midst of the twelve millions of our field, four hundred thousand of whom are passing into eternity every year, without ever having heard of Christ, and with only two or three missionaries able even stammeringly to preach as yet, and these in danger of breaking down under the pressure, we realize the importance of urging every one who has experienced the love of Christ in his heart to teach A while he is learning B, and B while he is learning C. We have succeeded in this beyond our first expectations, and it is surprising to see how deep a Christian experience some of these men have gained in a few months.

This whole region around us seems to have received the impression, that to become a member of the church means to become a preacher of the Word. A short time since, when the question of forming a church was proposed to a little company of Christians in Sanda, twenty miles north of Kobe, one objection came to all their minds at once, that they did not know enough to preach yet.

So far the problem is solved; we can get our young men to preach; but how to prepare them to preach is the unsolved problem. These Christians want to be independent of foreign aid. They say to the Christians in America, "Hands off, brethren. We do not wish any of your money unless we render an equivalent for it." I suppose all the wealth of all the members added together, with one exception, would not be one thousand dollars. Most of them are supporting themselves on from fifty to seventy-five dollars a year, and living on rice to do it. Several of them take a room in a farmer's house, with the cows under the same roof.

On their preaching tours, they insist on paying their own expenses. They will go as far as they can—as far as their own means will allow—and stop there. But the great problem is, how to give young men, who use up two or three days each week in touring and preaching Christ, and who use up at least half the rest of the time in earning the needed pittance for their support,—how to give these young men the training needed for the mighty work which is before them in this Empire?

We must meet and conquer, here in Japan, two or three mighty systems of religion, each of which has something of truth mixed up with the mass of error, and calls for a keen and disciplined mind, well leavened with the gospel of Christ, to meet

its followers and present the truth in such a light that it will be received. And this is not all. Our worst heathenism in Japan is not Confucianism, nor Buddhism, nor Shintoism, but infidelity imported from Christian lands. Before any of the Bible, save three Gospels, is published, infidel books are translated; and books full of objections to Christianity, some of them truly blasphemous in their character, are prepared and scattered through the land. Add to this the tremendous prejudice against Christianity excited by the Jesuits, which this people have inherited, with ever increasing bitterness, during three hundred years, and you may see something of the need we feel of giving our young men a thorough training for the work.

How is it to be done? If, as is sometimes the case in America, our students earned their support by manual labour, it would not be so difficult. But they cannot do this. They are all from a class that have never performed such labor, and if they should try thus to support themselves, it would take all their time. The common coolie in Japan barely lives by his hands. They must support themselves by mental labor; and so their not over abundant supply of vitality is largely used up every day before they come to their study. The result is, that we must go on very slowly, and be patient with the little which they can do.

But the whole difficulty is not on our side. Some of the finest minds among these students see the difficulty and chafe under it; and one of them, who has been the strongest advocate of self-support from the beginning, is going to America, against the advice of our whole mission. He is nearly thirty years of age, and leaves a wife here. He is the best fitted for the present work of preaching the gospel, which is pressing upon us on every hand, of any of our young men; but he feels that if he stays here his mind must be all the time distracted with the question of supporting his family, and if he receives aid in this, the effect will be bad upon the people. So he goes to the United States, hoping to pay his way somehow as a servant; but thinking, if he is constrained to receive aid there, it will be excused by his countrymen. His father pays his passage; and I suppose, of the twelve young men in our training-school, there is not one but would be glad to go if he had means for the journey. We are glad they cannot go; but how are we to educate them? We are in the position of the Israelites of old. "The tale of the bricks" cannot be diminished, even though straw is not furnished. What shall we do?

I have not written this for the sake of appealing to the United States for money. I am not sure that it is best to have it. We have met in this thing such a decided, and, I think in the history of missions, till now, such an unheard-of position, on the part of the native Christians, that we do not dare to say you must receive aid. We feel that this may be of the Lord, and if it be so, he will certainly solve the problem in some way. He has sent us, in almost every instance, just those believing hearts that promise to be his chosen vessels of salvation to this "people. They are poor, and they constitute the church here in Kobe. Pray for them that they may be kept true to their purpose of preaching Christ, and that they may each receive that inner teaching and baptism of the Holy Spirit without which all other preparation will be in vain.

Pray for us, also, who are called to direct and teach them, that we may be guided better than we know, in all our plans and all our work. Pray, also, that some of the little money that this nation possesses may be converted, and speedily consecrated to this most important work of training a native ministry, so that we may never have to use foreign money in this work. Pray, again, that the money which we feel sure God led Mr. Neesima to ask for, and his people to give, for a training-school in Japan, may be speedily used in the erection of suitable buildings to help forward this great work in God's own way. Kobe, December 29th, 1874.

*A missionary from Japan, now at home, states that the young man here referred to came as far as Yokohama, three hundred and forty miles, on his way to America; but was so impressed by what he saw there and at Tokio, with the evil resulting to his people from receiving foreign aid in money, that he was induced, by the earnest persuasions of the missionaries, to abandon his design; meditating, however, either the giving up entirely of his intention to become a preacher, or devoting himself to business until he shall be able to secure an education in America at his own charges. -Missionary Herald, May, 1875.