

The following letter from Rev. J. L. Campbell to the Canadian Baptist shows the impression made upon his mind by the reception accorded to him recently at Amherst, and gives two or three items of information which have not previously come before our readers:—

THE UNION WITH THE MARITIME PROVINCES IN FOREIGN WORK.

MR. EDITOR:—Your readers are already aware of the fact that our brethren in the Maritime Provinces, at the special Convention held in Amherst, N. S., on the 12th, 13th and 14th of this month, heartily accepted the proposals of our Board, and decided to send their missionaries as soon as possible to Cocanada. The Convention was a large and interesting one. The gravity of the situation was fully appreciated. In August of 1873 they had sent out seven missionaries to labor among the Karens of Siam, one already in Burmah was waiting to join them. Another missionary was sent out last summer making nine in all. That is, our brethren have now four men with their wives and one unmarried lady in the foreign field. After exploring the country it was found that the number of Karens in Siam was far fewer than was expected. The highest probable number of Karens in the country they found to be not more than ten thousand, and these about equally divided between Pwos and Sgauas. Thus giving of one language, but about 5,000 persons, and they so distant, and scattered among the mountains that they were practically inaccessible. As soon as they had learned the condition of the field the missionaries wrote home a joint letter laying fully before the Board of the Maritime Provinces the facts of the case as they had found them, and asking for further instructions as to their future field of labor. Three fields were suggested—the Siamese proper—the Karens of Burmah in the neighborhood of Ma-oo-ben and Thayet-myoo,—and union with us in our new Independent Mission to the Telogoos. The Secretary of their Board wrote officially asking if we were willing that they should unite with us, and upon what basis. It was as the bearer of propositions from our Board that the writer attended the Convention at Amherst. After being heard fully in regard to the Telogoos, and after a full discussion of the whole subject our brethren in the most cordial terms accepted our propositions, and agreed to send their missionaries to labor with ours. Brethren Boggs and Churchill will proceed immediately to Cocanada. As soon as arrangements can be completed the others will follow. When the language is acquired each family will take up a neighboring station, and thus shoulder to shoulder and side by side our brethren of the east with those from these western Provinces will proclaim to those benighted Telogoos the unsearchable riches of Christ.

The union effected is of the most simple character. Each Board sustains and directs its own missionaries so that our financial responsibilities remain precisely the same as they were before. Yet the respective Conventions will co-operate with each other and it is confidently affirmed by both Boards that “the three fold cord, viz: The missionaries being all of the same nationality and government, being all of the same faith and order, and all having the same object in view i. e. the glory of God in the salvation of the Telogoos—will bind them together, and dispose them to co-operate in their great work without minute rules or articles of agreement.” The missionaries of these Provinces will contribute articles to the Baptist papers in the Maritime Provinces and vice versa. Thus a common interest in the whole Mission will be created and extended. Any additional legislation will be mutually agreed upon as time and experience, may show it to be necessary.

Brethren Timpany and McLaurin were the first to advocate such a union as has now in the Providence of God been consummated. We cannot over-estimate the importance of this event in relation to the millions of yet perishing Telogoos. In the Provinces of Ontario and Quebec there cannot be to-day fewer than 22,000 members connected with our churches. There are 30,000 in the Maritime Provinces. We have thus 52,000 Baptists united in our Foreign Missionary Society.

Assumed that all the missionaries of the Maritime Province will come over to the Telogoos field, that Brother Timpany after his return to Canada will go out under our Board, and that we send another Missionary out this year, then in the course of a few years the United Canadian Mission will have no less than fourteen missionaries in

that large, and inviting field where Brother and Sister McLaurin are now labouring alone. This will be larger than any Mission yet among the Telogoos. The confederation act made us Cocanada at home; the ratifying of our propositions in Amherst made us in the Telogoos field Cocanada abroad.

I shall not here wait to notice the indirect benefits which may be expected to flow from this union, and the in uence it will exert in binding the Baptists of British North America in one united whole. Nor can I close this communication without putting on record my appreciation of the unqualified kindness received from our brethren in the east. It would be unjust to them not to state “that as a slight mark of our appreciation” they generously asked and agreed to defray all travelling expenses of your delegate. May the blessing of Heaven rest richly upon them.

J. L. CAMPBELL. Chatham, 24th May, 1875.

PROF. HENRY J. RIPLEY, D. D.

We copy the following from last week's Watchman: It becomes our duty to record the death of another of our venerable masters in Israel—Prof. Henry J. Ripley, D. D., so long identified with the Newton Theological Institution, indeed, from its very beginning. He was born Jan. 28, 1798, and died May 21st, at the age of seventy-seven.

Prof. Ripley—graduated at Harvard, in the class of 1816, and in Andover three years later, and in 1826 became associate professor with Rev., afterward Dr. Ira Chace, in the Newton Theological Institution, our oldest Theological seminary, then just established. It is fifteen years since he retired from the duties of the class room, but every student during the entire half century of the institution's existence has come under his influence professional, or personal, and we feel sure that not one of all failed to feel for him a peculiar love and esteem. Indeed, we think that many would join in the remark made as while we were a student there, by a graduate long since deceased, “Prof. Ripley always suggested to me Jesus Christ.”

As a scholar, he was careful, accurate, thorough and honest, and the results reached by him on any subject which we had not ourselves investigated, commanded our respect more than those of any other man, so confident were we that the all-controlling honesty of his nature, moral and intellectual, had guided each step of the process. This feature gave a special value to his “Notes on the Gospels.”

As a teacher, he aimed to be simply the guide and helper of minds already matured and trained to scholarly habits. There was no dash, no parade, no sham learning, but every pupil loved him, trusted him, yielded to him, and was insensibly moulded to a higher ideal. As a Christian he was characterized by a faith simple, childlike, well-rounded, loving, joyous and all-pervasive in the character. As a man, he was kind, genial and refined, with a beautiful dignity that one scarcely thought of as dignity, and an easy approachableness that no one ever took advantage of.

As a religious teacher, he was pre-eminently scriptural, and yet pre-eminently catholic. Even his polemical writings,—as witness his “Examination of Stuart on Baptism,”—were wholly free from all taint of partisanship, and words harder than argument.

“BROUGHT IN BY A SMILE.”

A London minister said to a brother clergyman, one Monday morning: “Seven persons were received into my church yesterday, and they were all brought in by a smile.”

“Brought in by a smile!” echoed the astonished listener, “What do you mean?” “I will explain. Several months ago, as I passed a certain house on my way to church I saw, held in the arms of its nurse, a beautiful infant. As it fixed its large eyes on me I smiled, and the sweet child returned the smile. The next Sabbath the babe was again before the window, and again I gave it a smile; and this time, as before, it gave back an answering smile. The third Sabbath I looked up to the window as I passed, and now the babe smiled down on me, and this time I threw to the pretty prattler a kiss, instantly one little hand was extended, and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church; and as the weeks went by I noticed that the nurse and the baby were not alone. Other members of

the family pressed to the window to see the gentleman who had always a smile for the household pet.

“One Sabbath, as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to these children, ‘Make yourselves ready for church, for we think that the gentleman who always smiles to the baby is a minister. When he passes, do you follow him and see where he preaches.’ The children were quite willing to follow the suggestion of their parents; and after I had passed, the door opened and the children stepped upon the pavement, and kept near me from street to street, until I entered my own church, where they followed me, and seats were given them.

“When they reached home they sought their parents, and exclaimed eagerly: ‘He is a minister, and we have found his church, and he preached a beautiful sermon this morning. You must go and hear him next Sabbath.’ To persuade the parents was not difficult, and guided by their children, they found their way to church. They too were pleased, and other members of the household were induced to come to the house of God. God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and to unite with the people of God; and I repeat what I before said to you, that they were all brought in by a smile.”

No one is too poor, too full of labor and care, to give a smile and a kind word; and the loving Saviour makes use of instruments so simple to bring souls into his kingdom.—Christian at Work.

WHO IS MR. SANKEY?

During our first pastorate, at New Brighton, in 1862, a fine looking young man from Newcastle used to come down occasionally and sing with our choir. He always brought sunshine in his face and made music in the souls of all with whom he mingled. He sang like a Christian; and he seemed entirely free from the petty envious which too commonly crop out in choirs, and thrust discord over into the communion of the Church. There was a frankness in this young man's countenance, and a zeal in his tone and manner, which enlisted the confidence of all with whom he associated. Our choir was always glad when he dropped in among them. That was the beginning of an acquaintance which we have cherished ever since. Afterward we met our friend in Newcastle and elsewhere, and always found him the same warm-souled and radiant Christian man. He was not a professional singer. He loved music for its own sweet sake, and used it as he moved among the people, simply, religiously, and as a gospel gift. His power in the church to which he belonged was equal to that of the pastor, and his life was one of harmony and peace. He bore about him an unconscious influence which was positive, practical and irresistible. The children clustered around him when he sang, and tears of joy attested the spirit which accompanied the service.

And, so, we do not wonder at all that this same young man, now in the maturity of middle life, a developed Christian, endowed with a special gift from heaven, is so blessed in singing salvation to the masses of Great Britain. We feel honored to number Bro. Sankey, who is the fellow-worker with Bro. Moody, as our personal and beloved friend. He is a genuine evangelist, and the multitudes are moved by his voice, as never by the pomp and liturgy of the Succession!—E.

MEN FOR THE BAPTIST MINISTRY.—Mr. Spurgeon, in a recent number of his magazine, says:—We earnestly wish that young men of the upper and middle classes would consecrate themselves unto the Lord; their early advantages would be much in their favour, and help them to take leading positions in the church. Many who think themselves called to preach are evidently under a delusion; for they have neither capacity for learning nor ability for teaching; we should rejoice indeed to see those young men coming forward whose fine talents employed in business would make them rich, or exercised in a learned profession would bring them honours. We want the best men for Jesus. The noblest human mind is not too good a raw material for the Lord to use in fashioning a minister of the gospel. We fear that wealthy parents discourage the aspirations of their sons to preach the gospel, because they see our ministry to be too poor; but though this is too sadly true, yet for Christ's sake even poverty should be endured. The cure for the poverty of our ministry lies in the increase of its mental and spiritual power. We believe that for young men of ability, zeal, and abundant grace, there is no more honourable, happy, and holy course open in this world than the ministry of a Baptist church.

Correspondence.

For the Christian Messenger. THE WONDER OF THE DAY. WHAT IS IT?

The great movement in London. Just now the eyes of all Christendom are turned towards the centre of commerce and wealth, and even the daily papers find it well to send forth reports and criticisms of the ‘no small stir’ made by ‘these men’ who preach and sing the gospel. The gospel was first sung when angels at Bethlehem, in a swelling chorus sang, ‘Glory to God in the highest, peace on earth and good will towards men.’ If Mr. Moody has moved hardened sinners by his loving and tender appeals, Mr. Sankey's solos move the multitude to tears, especially when he sings such a verse as

“Come home, come home! You are weary at heart, For the way has been dark, And so lonely and wild O prodigal child, Come home, come home!”

The Chorus as it is caught up by 10,000 voices, wakes in many a breast an echo that will never die, ‘I will.’

To show the progress made during the first week in London, I find an extract of a letter by Mrs. Moody to a friend this side the water:—

“The first week of the London work is over, and my husband is feeling much encouraged. The numbers have been immense; but better still, they have listened with such intense interest; and many, we hope, have turned their steps Zionward. Of course here, as in Liverpool, we expect opposition, but we can only marvel at the fairness the secular press have shown in their reports and criticisms. Sometimes things are accredited to Mr. Moody which he has never said, and other things which he has said are so twisted that we fail to recognise them. On the whole we wonder at the little opposition here, and thank God for clearing away many things which seemed to be barriers in the path of a spiritual blessing.”

A comment by Rev. Theodore L. Caylor, D. D.:—“The Saturday Review—or the Saturday Reviser,” as it is often appropriately styled—abuses Mr. Moody in its characteristic style as a ‘vulgar ranter’ on a par with the coarsest street-praecher, and stigmatises his meetings as about equal to a ‘penny gaff.’ This is flattering to such men as Dean Stanley, Lord Cairns, Earl of Cavan, the Marquis of Cholmondeley, Lord Shaftesbury, &c., who have been to listen to the ‘vulgar ranter,’ and are deeply impressed by his spiritual power. All the press commend his modesty and evident sincerity.”

And if you have room, the opinion of Rev. Dr. Parker, of the City Temple, as he expressed it to Dr. Talmage, may be interesting:

“I have heard Mr. Moody in one of his revival services. I went with some prejudice against the man and his work, but I am bound to say that the impression made on my mind was highly favourable. Mr. Moody has the right notion of preaching. His anecdotes are short, pithy, and well told, and his general tone is sound and good. It is impossible that such preaching can do harm to anybody, and it is very likely to do good to many. I say this the more cheerfully and emphatically because of my distinct prejudice against all organized and hot-house revivalism.

There is room enough in London for all kinds of workers; there is indeed a great door, and there are many adversaries. Probably there never was better preaching in London than there is to-day; yet the devil seems to be enjoying himself as riotously and destructively as he has done any time these five thousand years. Perish who may, the devil always thrives wonderfully. He sees that his day is coming, and that his kingdom will vanish in smoke.”

The following is not without its significance and encouragement:

“Rev. Newman Hall writes that the ex-Premier Gladstone has lately spent an evening with him, and about forty of the leading Dissenting pastors and laymen were of the company. Mr. Gladstone gave them to understand that his whole heart and conscience are embarked in the great conflict he is waging with the despotism of the Vatican. At the close of the evening the company, as Mr. Gladstone's suggestion, arose and sung a hymn. God send us such statesmen!”

With all my heart I feel Mr. Editor, I must say Amen. J. F. A.

Religious Intelligence.

For the Christian Messenger.

ISAAC'S HARBOUR.—Dear Editor,—Since I last wrote you “the Lord hath done great things for us, whereof we are glad.”

Many who were then “dead in trespasses and sins” he quickened together with Christ. Since the revival began (eight weeks ago) 50 have been welcomed into the fellowship of this church—forty-eight by baptism and two by experience. The good work of the Lord has reached adjacent communities also. Upper and Lower Country Harbor have shared in the blessing to a large degree.

Ministering brethren belonging to other denominations who visit those stations occasionally have rejoiced with me in seeing “the parched ground become a pool, and the thirsty land springs of water.”

At Lower Country Harbor 15 have followed Christ in the ordinance of baptism.

Last Sabbath afternoon a large congregation stood at the water side to see 14 of these “put on Christ.” Half the number baptized were members of one family. It was an impressive sight to witness the mother followed by six children, “beginning at the eldest, even unto the last,” enter the liquid grave and be “buried with Christ by baptism.”

Twenty-one years ago the Father united with this church, and ever since he has laboured, prayed, and waited for the conversion of his children. Some of these were very irreligious. One went so far as to use Voltaire's telling arguments against the inspiration of the Bible. But “the gospel of Christ,” which is “the power of God unto salvation” was “mighty to the pulling down of strongholds, casting down imaginations and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ”; and the praying Father's heart was gladdened by seeing this change wrought in his children and partner. “He rejoiced, believing in God with all his house.” Truth continues to win to the side of Christ those who are far from Him. The Lord is adding to the church daily such as shall be saved.

Yours, &c., L. M. WEEKS. May 19th, 1875.

For the Christian Messenger.

TRACADIE, GUYSBORO CO.—Mr. Editor,—I have been laboring among the colored people most of the time since the 23rd of November. We have had some interest. Several wanderers have been reclaimed and some sinners converted, and others anxious. I am also engaged in building two school-houses. When I was here two years ago Mr. Bigelow and I commenced to build a house which has been nearly completed. They have had school in it for a year. And the Inspector stated at the meeting of the Board, that this school had made the most rapid progress of any school in Guysboro County.

C. J. GRAVES.

TWILIGHT MUSINGS UPON OUR ADVOCATE WITH THE FATHER.

Come trembling saint lift up your head Your Lord has risen, He is not dead, Your name is written on his hands, Your heart is drawn by loving hands.

Jesus our Lord has gone above, He sits upon his throne of love, Angels with harps bow at his feet, While saints surround the mercy seat.

And now our Jesus pleads the case, Of the redeemed of all our race, For he our weaknesses doth know, And there his righteousness doth show.

Spare them O Father! hear Him cry, Once I for them did deign to die, All their great debt myself have paid, And for their soul atonement made.

The Father lends a listening ear, He says dear children never fear, I do accept the offering made, The bloody price that Jesus paid.

And still I'm waiting to receive, All those who will on Christ believe, To thaw their frozen hearts with love, And cleanse them for my courts above.

Then why poor sinner longer roam? Since I would gladly bring thee home, To share the riches of my grace, And ever dwell before my face.

C. J. G. May 14th, 1875.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.