

the Lord. The Charlotteville church proved to be a true missionary body. Young preachers were soon raised up among them, of whom may be mentioned S. Mabee, J. Merrill, and C. Stewart. By these and other members of the church the gospel was preached without salary, fee or reward, in the neighboring, and indeed distant townships of Townsend, Oxford, Bayham, Malahide, Walpole, Walsingham and Middleton, where branches were at first established which were afterwards organized as independent churches. All this was accomplished in a few years, say previous to 1812. The occurrence of the war at that period to some extent interrupted the work. But upon the return of peace it was resumed, and by 1820 a little church might be found in nearly every settled township of the western peninsula.

It was in 1823 or 4, that I became acquainted with the Baptists. Up to this time I had never been inside a Baptist place of worship, nor had I formed the acquaintance of any person holding their views. I was familiar with the scriptures, but my attention had never been particularly called to the disputed points of baptism. Indeed I do not remember to have ever heard of the dispute. Once, however, when I was very young, I attended a Presbyterian meeting in Buffalo, attracted by the announcement that baptism was to be administered to adults. The candidates were three beautiful young ladies dressed in pure white. The ceremony appeared to me exceedingly solemn and impressive. It was somewhat on this wise. The minister, after prayer and an address to the candidates, dipped, (*baptized*) the points of his fingers in the water and sprinkled a few drops upon the faces of the candidates, repeating the formula, "I baptize thee, &c."

The very great difference between this baptism and those of which I had read in the New Testament flashed very vividly upon my mind, but then I supposed there must be some good reason for the change, or else all Christians would not practice it in this form, as I then supposed all Christians did. But now my position was different. I had myself experienced the power of the saving truth, had become a disciple and a servant of Jesus Christ, pledged to absolute obedience. But aside from any pledge, such was the fervor of my "first love" that I felt it a joy to know and do His will to the utmost, and I must examine the question for myself. About the same time several others had been brought to know the Lord. Of these two or three, older persons than myself, had decided that they must be baptized by immersion. An appointment was made by a Methodist minister, (there was no Baptist minister within many miles) at a house near a stream of water, for the purpose of attending to this case. I was yet undecided. The minister's discourse was directed against immersion. He laboured to reconcile the scripture accounts of baptism with the practice of sprinkling. He dwelt much on the fact, that the universal church, in all ages and in all countries, with the exception of a very small and almost unknown sect, of recent origin, had practiced, and still practice sprinkling. He admitted however, that immersion was lawful, and constituted a valid baptism, but then it was inconvenient and indelicate, and for a large part of the year, in our climate, impossible; and yet after this determined, almost

malignant effort—to disparage the rite and to cover it with obloquy, he very condescendingly stated that if any of the candidates were still unconvinced, and desired to be immersed, he would now wait on him.

Whatever uncertainty I might have felt before, I was now decided. Young as I was I could not but perceive that he had not presented the subject fairly. In treating God's holy word, it seemed to me that he had been guilty (I trust unconsciously) of misrepresentation, concealment and garbling. He seemed to presume upon the ignorance of a simple, unreading people. But above all I was shocked at what appeared to me a sly attempt to hold up to ridicule and contempt, and to encourage sneers upon the form of the ordinance, to which, beyond a doubt, our Lord had submitted, in order "to fulfil all righteousness,"—to which, in all probability, his mother, and the holy women associated with her, and indeed all the New Testament Christians, had submitted. A little disappointment was expressed that I was not among the candidates, but though I was now a decided Baptist, I could not receive baptism at his hands; and I thought there was something like temerity on his part, in presuming to administer an ordinance in the sacred name of the Trinity, in a form which he had so strongly condemned. But a little Baptist church had been recently formed in a settlement some four or five miles west of us, and his conduct afforded grounds for the suspicion that he was willing to stultify himself in order to prevent these young converts from looking that way, and so attaching themselves to the little obscure "sect of recent origin."

Correspondence.

Letters intended for publication must be accompanied with the name and address of the writer, not necessarily for publication, but for the information of the Editor.

LECTURES ON TELUGU.

To the Editor of the Christian Helper.

Dear Sir,—The great interest manifested by the large and appreciative audience in Alexander street Baptist church, on Feb. 25th, while Rev. Mr. Timpany was delivering his address, and also while the Telugu curriculum was being exhibited, has suggested to me an idea which might be carried out with good results. It is evident, that all that is required to awaken a more lively interest in the cause of Foreign Missions, is, that Baptists should be informed of all the facts connected with the work our Canadian missionaries are doing. It is evident also, that the people are ready and anxious to know all that can be told them of the mission fields.

If Mr. Timpany's time is too fully occupied, I would suggest that some talented Baptist minister or layman, with a good delivery, a ready command of language, and one well posted in the geography and history of India, should undertake a lecturing tour of Ontario, in the interests of Foreign Missions. There is not a chapel in the province that would not be open to him, and not a congregation but would heartily greet him. A lecture properly constructed, full of instruction to those who are not Baptists as well as those who are, and illustrated with maps and

specimens of Hindoo books and handwork, would command good audiences anywhere, if properly advertised. A few active persons in a congregation would be able to dispose of a large number of tickets in advance, if the price were put within the reach of all. The ladies of the congregation might provide refreshments, music or any feature which would introduce the social element. A special service might be held for the benefit of the young, consisting of appropriate exercises, in addition to a pleasant "talk" by the lecturer, with anecdotes and illustrations bearing particularly on the curiosities exhibited. Apart from the financial result, which I think could not but be excellent, there would be an awakening on the whole subject of missions, such as would enlarge hearts and minds and pockets, cheer our missionaries, and give the coming generation an intelligent idea of their responsibilities and privileges.

Yours truly,
K.

THE BLACKBOARD IN THE PULPIT.

To the Christian Helper.

DEAR EDITOR,—

Perhaps it might "encourage" Oliver Optic's Brother, to know of another "precedent" in regard to "The use of the blackboard in the pulpit." I refer to an instance in Yarmouth, N.S., about seven years ago, in which a Baptist minister—now in Ontario—had a blackboard in the pulpit, to illustrate the journeyings of the children of Israel through the wilderness. The only drawback on that occasion, was, that the minister, having drawn his map on Saturday, without the knowledge of the sexton, was a little non-plussed in coming in on Sabbath morning, to find his blackboard scrupulously clean, the sexton having supposed his work to be some amateur performance of the school-boys.

Of course those officials will eventually become better skilled in judging of drawings.

Yours,
AN INTERESTED OBSERVER.

Selections.

The following is the article referred to by Bro. Timpany in his Contribution in our last issue:

WOMAN'S WORK IN MISSIONS.

A Paper Read at a Missionary Convention in Fall River, Mass.

BY REV. W. N. CLARKE.

I.—NECESSARY.

First among the agencies to be employed in missions is the proclamation of the gospel by preachers called of God. It is the first duty of the great missionary societies to send out such preachers. But the missionary work is so vast in its breadth and variety, that no one kind of labor is adequate to its demands. The women of our Baptist churches have begun to perceive that there is a special call to them to undertake a certain part of the work, for which the Missionary Union can but partially provide.