

Baptism of an Episcopalian Clergyman.

The English Baptist papers contain the intelligence that the Rev. H. M. Barnett, for several years, pastor of St. John's Free Church of England, at Southampton, and previously curate of a London church, was recently baptized by the Rev. J. H. Patterson, pastor of a Baptist church in Southampton. On the occasion of baptism, Mr. Barnett reviewed at some length the reasons which had led to so radical a change in his church relations. Presuming that some would think it strange that he had not sooner come to his present position, he said the fact was, that the system of education in the State Church, wherein he was brought up, was one of which he felt constrained to complain in regard to the very question before them. For, though he had been trained at an English University, and had acquired more learning than was necessary for the entertainment of the ordinary degree, and had also been able to pass theological examinations at Bristol, Gloucester and London, he was obliged to say that this subject of Christian baptism was excluded or ignored to a great extent. He had been brought to see that believers' baptism by immersion was the Scriptural ordinance by prayerfully waiting in solitude upon God, and consulting the New Testament alone. But afterwards he had had recourse to human instrumentalities, and thus had been confronted with an amount of evidence and a kind of Biblical argument which would have convinced him long before, had his attention only been properly directed to the claims of Christian baptism as instituted by our Lord.

Is it not a pity that men should fail to examine and analyze the great question of baptism for themselves? What a one-sided course of education for the Christian ministry that must be, which virtually ignores one of the ordinances of God's House!—Canadian Baptist

Is it Right?

The following extracts from ministerial diaries speak for themselves: "Spent the entire afternoon attending a funeral for people in another parish. Paid \$5 for a horse and received \$3 for compensation." "Attended a funeral on Sunday, at the time of the morning service. Paid supply \$10. Received \$2, leaving me \$8 out of pocket." "Obliged to attend the funeral of the wife of a selectman of an adjoining town at the time of my afternoon service. No compensation and no thanks." "Called to attend a funeral for a neighboring pastor, absent on his vacation. Self and horse employed an entire afternoon. No thanks and, of course, no compensation." "Spent an entire day, with my horse, in attending a funeral among entire strangers, some twelve miles away, over bad roads. No thanks and no compensation." The above are facts too common in every pastor's experience. The more popular a pastor is, the more he is liable to such inroads upon his time and means. We are satisfied that it is not intentional meanness on the part of the people who thus rob a minister, but simple thoughtlessness. If so, a word to the wise is sufficient.—American paper.

More Momentum.

The Church needs a change in quality as well as quantity of membership. One half the professed Christians amount to nothing. They go to church. They pay pew rents. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professors ought to do, either withdraw their names from the church-roll or go so near the fire as to get warm. Do you not know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying. Wake up! Do something before you are dead. Either help pull the Lord's chariot, or get out of the way. We want more old style holiness, the kind they had before railroads, steamboats and telegraphs. A consecrated heart is momentum for all Christian work. Your gun is well enough, but the gun carriage is rickety,

and so unfit for the Lord's battery. The Lord give us all a higher life, a deeper life, a broader life. We cannot do much toward saving others till we ourselves are most surely saved. We cannot pull others out of the surf when our own feet are slipping on the rock. More purity, more faith, more consecration will be more momentum.—Talmage.

ABOUT POETRY.—In the May number of the *Sword and Trowel*, Mr. Spurgeon writes: "Our brain refuses to dictate the Notes for this month, and, therefore, they must go. If our friends would earnestly ask for us more health and more grace, we should be deeply grateful." Some of the views in the number, however, seem to have been dictated by Mr. Spurgeon, especially one in which he makes playful allusion to the poets who add to his affliction by sending him their rigmorales "We commend all poets," he says "good or bad, to write carefully, correct seventy-two times, keep the manuscript ninety-nine years, and give orders for it to be buried in their coffins with them." He expects his personal friends and any others who read this magazine regularly. They have plenary indulgence to write as much verse as they please, and may send it on, only they are to enclose a guinea with each line! An excellent rule!

TEMPERANCE.

A Temperance Idyl.

BY MRS. C. A. OGDEN.

Creeping creeping everywhere, Laying many a subtle snare, Folding e'en the young and fair. In its vile embrace,— Alcohol, with specious wiles, Like a death's head, ghastly smiles, As it cunningly beguiles, On to deep disgrace.

Men and women are its slaves; O'er many a home its banner waves, While within are nameless graves Of buried love and trust. Can there be no resurrection From the graves of lost affection? Of home joys, whose recollection Makes the present seem accursed?

Ay, indeed! Hope's glorious angel Shouts to earth a glad evangel; Clarion notes the tidings swell, And re-echo "It is well." Woman wrestles for the right, Walking forth in God's own light, And, triumphant in the fight, Breaks the demon's spell.

A Candle in the powder.

A merchant was celebrating the marriage of his daughter. While they were enjoying themselves above, he chanced to go to the basement hall below, where he met a servant carrying a lighted candle without a candle-stick. She passed on to the cellar for wood and returned quickly without the candle. The merchant suddenly remembered that during the day several barrels of gunpowder had been placed in the cellar, one of which had been opened. Inquiring what she had done with the candle, to his awful amazement her reply was that, being unable to carry it with the fuel, she had set it on a barrel of "black sand" in the cellar.

He flew to the spot. A long, red snuff was just ready to fall from the wick into the mass of powder, when, with great presence of mind, he placed a hand on each side of the candle, and making his hands meet at the top, over the wick, he safely removed it from the barrel. At first he smiled at his previous fear, but the reaction was so great that it was weeks ere he recovered from the shock which his nerves sustained in that terrible trial.

There are candles in many a barrel of gunpowder to-day. Many homes have been blown to ruins by them. There is a candle in the cellar of the wine-bibber. It burns brighter with the added fuel of every cup he drains, and, ere he is aware, all his hopes for this world and the next will be blown up with a ruin more terrible than any destruction that gunpowder can bring.

There is a candle in the cellar of the liquor dealer, burning slowly but surely. He who is dealing death to others will be startled by a sudden blasting of his own peace, when the wrath of God, restrained no longer, shall fall upon him in a moment. "Every way of man is right in his own eyes, but the Lord pondereth the heart." "He that by usury and unjust gain increaseth his substance, shall gather it for him that will pity the

poor." The man who is wilfully destroying himself may be deluded and see no danger; the man who is destroying others may say, "I do not see it;" but the eyes which ponder both their ways see not only the evil, but the sudden "destruction" which is before them, if they do not speedily repent and reform. See to it that no righteous anger burn against you. See to it that no burning candle is endangering you in your cellar.

Shingle your own House.

SCENE, bar-room. TIME, midnight. Wife.—"I wish that man would go home, if he has one to go to."

Landlord.—"Hush! hush! he'll call for something directly."

Wife.—"I wish he would make haste about it, then, for it's time every honest man was in bed."

Landlord.—"He's taking the shingles off his own house and putting them on ours."

At this time James began to come to his right senses, and commenced rubbing his eyes, and, stretching himself as if he had just awoke, said:

"I believe I will go."

"Don't be in a hurry, James," said the landlord.

"Oh, yes, I must go," said James, and he started.

After an absence of some time, the landlord met and accosted him with:

"Halloo, Jim, why ain't you been down to see us?"

"Why, I had taken so many shingles off my house it began to leak, so I thought it time to stop the leak, and I have done it," said James.

The tavern-keeper and his wife were astonished.

James is now a happy man, and his wife and children are happy too.

Young man, whose house are you shingling?—*Prohibition Herald*.

The Age of a Besetting Sin.

Its age is not always the same. Sometimes an evil propensity is born with us and develops with the earliest intelligence. Some bring with them into the world an irascible temper which is their cross from infancy to old age. Some exhibit a constitutional inability in matters of appetite, so that if they but wet the shoe in the puddle of intemperance, there is no arrest until they sound the foulest depths of drunkenness.

But oftener the besetting sin is of later date, a parasite not born with us but fastened upon us; something foolishly learned, carelessly contracted; something induced by the atmosphere in which we chance to dwell.

"How long is it ago" since this came upon me? How many years have I dragged this weary chain of besetting sin? Thus may each one well question himself?

"Of a child," must be the answer? Aye, and "oftimes it hath cast me into the fire and into the water to destroy me!" How inveterate then is that disorder, and how must it have engrained itself into the very fibres of our being. Surely this kind goeth not forth but by prayer and fasting.

Or is it otherwise; something not so much sent as chosen; something learned when you had no need to learn it; that became by reason of indulgence and repetition a habit, which a little while ago was not a habit? How does this consideration enhance the misery and pungency to the self-condemnation. Bishop Lay.

How to break off Bad Habits.

Understand the reasons, and all the reasons, why the habit is injurious.—Study the subject until there is no longer doubt in your mind. Avoid the places, the persons and thought that lead to temptation. Frequent the places, associate with the person, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice—a thousand times.—When you have broken your resolution, just think the matter over, and endeavor to understand why it is you have failed, so that you may be on your guard against a recurrence of the same circumstance. Do not think that is any easy thing that you have undertaken. It is folly to expect to break off a bad habit in a day, which may have been gathering for years.

CORRESPONDENCE.

For the Christian Messenger. The Baptists of Prince Edward Island.

No. 6. DISCORDANT ELEMENTS.

There was a lively time among the Baptists of Charlottetown on August 24, 1845, when the new Meeting House was first opened for public worship. The talented and eloquent Dr. Maclay of New York was present on the occasion, and to him was assigned the duty of preaching the opening sermon. His address was one of marked ability and appropriateness. Overflowing congregations filled the house during the services of the day, and a powerful impetus was given to the efforts of our denomination in the city. The Meeting House was situated on a beautiful eminence commanding an admirable view of the city, the harbour and the surrounding country. Unfortunately, however, it has since been removed to a different site, or rather out of sight from a hasty and erroneous conviction that its former location was too remote from the business centre of the place. It is now buried beneath the shadows of banking establishments which shut out its light and reflect unfavorably, by contrast, both upon its size and beauty.

A few days previous to the event here described Rev. S. T. Rand visited P. E. Island in the employ of the N. S. Missionary Board. He remained seven weeks, laboring chiefly with the church at Charlottetown. This brief mission resulted in his receiving a call to the pastorate of that church during the following year.

In the meantime difficulties of a serious character had arisen in some of the churches. False doctrines began to manifest themselves in certain quarters. Rev. C. Tupper, whilst engaged in missionary work on the Island in 1845, was made acquainted with the nature and extent of these erroneous tenets. His statement of the matter is so judicious and reliable that it may be best to give it here in his own words: "In some of the eastern parts of the Island untoward events had occurred. Numbers had, indeed, been baptized; but it was professedly 'for the remission of their sins.' This system, like many other erroneous ones, may receive some semblance of support from a superficial view of certain texts of Scripture. But a careful and thorough examination of the teaching of the sacred Oracles on this point clearly shows that the only prerequisites in order to remission of sins are repentance and faith; and that on the exercise of these, which should precede baptism, forgiveness is immediately granted and obtained. (Luke 13: 3; 26: 47; Acts 10: 43; John 3: 16, 18; Mark 16: 16; Acts 2: 38, 41; 10: 47; 18: 8.) The language however, used in the formula above noticed, plainly implies that the persons so baptized have not obtained 'the remission of their sins,' and consequently that they do not believe in the saving of the soul; but that baptism will secure and confer the forgiveness of sins. Of course the persons baptized in accordance with this view were not required to be previously examined and approved by the church which they intended to join, because they could have no experience of a work of grace to relate; but the administrator admitted that the church had a right to examine and receive or reject them afterwards. It is, however, evidently much more consistent and prudent for the minister and the members to act in concert. The latter, if unsatisfied, would naturally be reluctant to reject one whom the former had received, as this must bring the parties into collision. This was presently exemplified. One of the first of those who proposed to join the church, instead of 'declaring what the Lord had done for his soul,' or even expressing any hope that he had previously passed from death unto life, after one or two introductory remarks, simply made the following statement, 'When Mr. came and preached, I changed my mind and concluded to get baptized!' Surely no person acquainted with vital godliness would be satisfied with such an experience or rather with such a manifest absence of Christian experience. And yet the dread of producing dissension seemed to deter every one from objecting to his reception. But all the efforts put forth to avoid a disruption proved unavailing. Several of our churches were presently rent asunder."

In compliance with the invitation already referred to, Rev. S. T. Rand returned to Charlottetown in May 1846. As the church in this city was yet few in number and feeble in financial matters, the brethren there did not feel able, unassisted, to assume the full support of a pastor. Under these circumstances the N. S. Missionary Board agreed to contribute half the salary for a limited time, with the hope that the little church would speedily increase so as ultimately to become self-sustaining in its operations. Mr. Rand remained in this pastorate about three and a half years. He resigned his charge in December, 1849 and became connected with the Micmac Mission; whilst his fellowship with our denomination was voluntarily terminated at a subsequent period.

Since the departure of Rev. Alex. McDonald from P. E. Island, in 1846, the churches at Bedeque and Tryon were for several years without a pastor. Missionaries from home and abroad occasionally visited these places and endeavored to encourage and strengthen the brethren. Discordant elements were beginning to injure the cause at Bedeque. The branch of this church at St. Eleanor's influenced by the ill leaven which was disastrously operating in other sections of the Island, became disaffected toward the denomination, and ultimately disconnected from our brethren. "We have not raised any college ministers among us, but each brother ministers in his place according as God has dealt to every man the gift of grace." So said the church at St. Eleanor's, under the influence of its new system of teaching. The sneer at "college ministers" was not original with them; but its emptiness and impropriety were well illustrated in the subsequent history of that church, for it has long since become dead, "twice dead, plucked up by the roots."

At Tryon Deacon Benjamin Boulter, an exemplary and useful member of the church, was accustomed to occupy the pulpit in the absence of an ordained minister. His labors were much appreciated by the people; and it was thought to be expedient to extend to him a formal call to the pastorate. In this view there was not a full concurrence on the part of other churches and ministers. Mr. Boulter was, however, ordained on May 26, 1850. He was a faithful laborer and his earnest efforts in the western parts of P. E. Island have been followed by good results. I have not, at present writing, the means of ascertaining the date of his death. The church at Bedeque was supplied in part during the same period by the labors of Rev's. J. Shaw and B. Scott.

At Grand River a good work was in progress. In February 1845, a little church was organized in that locality, chiefly through the efforts of Rev. B. Scott. It was frequently visited by missionaries and others; and large additions were made to its number. With this church were connected the Baptists of Dundas and St. Peter's Bay. A comfortable Meeting House was opened soon after the church was founded, and a flourishing Sabbath School has been sustained since that time.

A mission of a few weeks in 1848 and another in 1851 were performed on the Island by Rev. John E. Cogswell of Nova Scotia. He made the usual tour among the churches. Among other places he visited Georgetown, where he was invited by the Presbyterians to preach in their pulpit. "There are about three hundred inhabitants in the town," he remarks, "among whom I could not find one Baptist." We fear that a similar search at the present day would disclose like results. Diogenes with his lantern, might find appropriate employment in hunting for a Baptist in Georgetown. It is just possible, however, that the cynical philosopher might be disappointed in finding one or two. Mr. Cogswell remained a short time at Lot 49. "While there," he adds, "I was shown the barn floor where our venerable Fathers Manning and Harding held their public meetings eighteen years ago, when on a missionary tour through the Island."

Shortly after Rev. S. T. Rand had resigned his charge at Charlottetown in 1849, Rev. B. Scott was invited by the church to become their pastor. He accepted the call, and continued to fill the position until May 1852, when he resigned. After laboring thus about two