

her beautiful life would accomplish. She must be very thankful that, under God, she has been the instrument of this blessing."

"I have not told her yet; it is but this afternoon I have been enabled to take this resolve."

"Trust not to your own strength, my sister; remember human wisdom is utter folly. I am sure the secret of Miss Florence's happy Christian life is in that she stays at the foot of the cross, ever looking unto Jesus, the Author and Finisher of faith." It does seem sometimes as if the light from that cross is reflected from her beautiful young face."

"You are right, Dr. Lyman; and that is just where I failed before. I was not wholly without faith. I would not have given up my poor hope for any consideration, yet I supplemented my weak faith by self-righteous deeds and alms, whose utter folly I now clearly see. God helping me, I will in future lean only upon his strength, knowing all other is weakness."

Is it so?

The popular adage is, "Oh, it makes no difference what a man believes, so he's sincere!"

Let us see. A family was poisoned in Montgomery county last year, by eating toad-stools, which they sincerely believed to be mush-rooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend, whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note. Did it make no difference?

A traveler takes a train going North, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the South all the same?

If a man sincerely believes a certain thing; while the truth about it is entirely different, will his sincere belief make all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For, where facts are concerned, all the thinking in the world will not change them. A toad-stool remains a toad-stool, whatever we may think about it.

Correspondence.

For the Christian Messenger. The Salvation Army.

BY REV. JOHN BROWN.

Dear Brother Selden,—

Of course you have heard of the Salvation Army. Some time since while spending a few days in Wales, and hearing that a detachment was about to visit the town, I resolved to witness their proceedings.

The party consisting of fourteen—eight young men, four elderly men, and two young women—arrived in the evening and marched through the town (the young women at the head) occasionally stopping to sing and give a short address, closing with an invitation to come to the meeting. This is termed "missioning." On entering the chapel the men sat in the pulpit seat, the young women ascending the platform. One of these was evidently the chief officer. With a pleasant voice and becoming manner she rose and gave out a hymn from their book, beginning—

"I'm a pilgrim bound for glory," which was very heartily sung. Then the lady president said, "Let us all pray," when two of the men prayed in Welsh, and apparently in real earnest. The prayers were short; a good quality, not so general as it might be. Then came the hymn—

"I need thee every hour," after which the young women prayed with great fervency, then they all sang

"I feel like singing all the time," when the leader read John x. in a manner which many who occupy the pulpit might well envy. Then came more singing, for they make much of this.

"Come let us join our cheerful songs," having been sung, a young man was called upon to speak. His address was short, but warm and hearty. He said among other things, "They call the Salvation Army a 'noisy crew,' thank God I have been saved through the 'noisy crew.'" Thank God the "noisy crew" ever came to the Rhondda

valley. Some say the converts of the Salvation Army are only half converts and do not stand; thank God I have stood for ten months. * * * No matter how old or how young, how great or how small a sinner you are, Christ is able to save. The Devil is a wary lion (a voice from the platform "Ay indeed he is") but he will never devour us, for the Lion of the tribe of Judah is on his track. * * * General Booth is general of the Salvation Army, but we cannot be saved by him, but by the Great Captain of our salvation. * * * Hell was made for the Devil and his angels, not for us, and if it was made for them let them keep it."

A hymn was again sung beginning— "O we are going to wear a crown,"

and then a young man of about 16 spoke in Welsh. After speaking a little while one of the young women—who was sitting behind pulled his coat-tail, from which I concluded (not understanding the language myself) that he was firing blank cartridges. He stopped at once. Then another hymn, and then one of the young women spoke, relating the story of her conversion, and told how she was "caught so nicely" by the Salvation Army. In the course of her address she spoke of Abraham and Isaac, and how when the wood and the paper were ready for the sacrifice, and how when Abraham was just going to strike the match, a voice called him, &c. Notwithstanding the little mistake about the paper and match she handled the subject with considerable skill, and made some good points. Next came the President herself. She too told in a simple pleasing manner the story of her conversion, which was about two years ago. She said, "Some people give the Salvation Army a bad name. They don't know us. If they knew us they would like us." She then laid down the plan of Salvation very clearly, strongly urging her hearers to "Repent." If this were preached a little more outside of the Salvation Army, nobody would be the worse for it. Repentance was the burden of John the Baptist's preaching, and the beginning and end of Christ's. "You must give up your sins," said the speaker, "or you will never enter heaven." If I could, O I would carry you to the feet of Jesus, but you have a will of your own, and you must come of your own good will." Then "Just as I am," was sung, and the President prayed as earnestly as she had spoken. One sentence in her prayer was a little remarkable and a little true:—"Many O Lord are waiting to make themselves better, trying to put pieces on their souls." After prayer they sang—

"Come to Jesus, just now,"

then came three more prayers, one request being, "O Lord bless every denomination," and another, "Bless the dear people that lent us this chapel." The Benediction and Doxology closed the meeting which lasted about an hour and a half. These people although working entirely out of the ordinary rut, and their mode of action not exactly according to ordinary ideas, have a way of removing prejudice, and creating sympathy even where it may not have existed before. They are a "peculiar people," and evidently "zealous of good works." On returning home on foot, a distance of about 8 miles, they were singing one of their hymns which contains something about the Devil. It is to the effect that the Devil had them once, and they got away from him, and that he wanted them again, but he should not have them, when some one jumped out from the hedge a little way in front of them, and shouted "I'm the Devil, and I'll have every one of you," upon which they stopped singing, made for him in a body, and seizing him carried him a good distance on the road, just to show this would-be Devil that they did not fear him, and then let him go.

The Army has its weekly organ entitled "THE WAR CRY," and thoroughly military is its style. Here are a few extracts. "The form of warfare which almost everywhere prevails is a sort of very long range artillery firing, the part of the vast majority of the believers being simply to pay for the cost of the big guns and ammunition, and to sit by while the firing is done, or at most to 'take some humble part' in connexion with the said big guns." "What God wants to-day is a band of men who will

wax valiant in fight, and put to flight the armies of the aliens, not by the instrumentality of somebody else, or even by their united ability or strength, but by doing each one of them just that constant, fearless, deadly heart-to-heart fighting which He has a right to expect from us who owe our life to the bloody victory of Gethsemane, and still bloodier victory of Calvary."

Here is a verse from one of their hymns, by which you will see they are waging war against drink:—

"Our 'War Cry,' is forward to battle with sin, We're pledged to sweep out all the ale and the gin; We're fighting against them with Christ at our side, In spite of the ebbs and the flow of the tide."

In sending a report of a meeting from Merthyr, one John Roberts says:—"Last night after spending half an hour in 'hot, sharp, straight shooting at Beelzebub,' I arose and said, 'The wicked shall be turned into hell, &c.'" While speaking I felt God Almighty fill me. The brethren, behind me on the stage were taking hold of God "all the time," for me and souls, &c." Another from Barking writes:—"Oh Hallelujah; we had a glorious open air on Saturday; hundreds of people to listen; the victory was ours; amidst a powerful volley from the Devil's Own Regiment—namely, publicans and their dupes—we were enabled to stand our ground, and kept advancing solidly on the enemy for an hour. I believe God is going to smash up the old Devil's fortifications, &c." One Captain Cadman, says: "I am attacking the Devil on fresh ground. We are preparing for a desperate dash at the strongholds of the Devil, &c." Under the heading of "See to your sick," is the following. * * * "Who, instead of rushing to the front, where they can do what seems to be the grandest work, and be most seen, will find out exactly what God wishes them to do, even if it is unseen, somewhere in the rear till the grand decoration day comes? Who, forgetting themselves entirely, will risk everything, bear everything, do anything to rescue others, and do it with more and more daring and recklessness the more difficult the task becomes?"

A communication from South Shields is signed by "CAPTAIN POLLY MASON, with whom is LIEUTENANT SUSIE SAVILLE." Captain Mason says:—"Glad to tell you that I have arrived home again renewed in health. * * * The Dr. told me I was too much in earnest when I talked, but I told him heaven and hell were in earnest, and men and women going down to hell were in earnest. He said I should soon be dead, but Oh, Hallelujah, I'm dead already, dead to the world, and living to Christ."

So much for the Salvation Army, whose watchword seems to be "On, on to victory."

J. BROWN. Melksham, Wills., G. B.

For the Christian Messenger. Windsor Reminiscences.

Dear Editor,—

The Central Association is about meeting with the Baptist Church in Windsor. Permit me to say that it is twenty years since the Association met with this church before. On that occasion it had a most pleasing session. It is to be hoped that the present one will not be less so. In 1873 the Convention met with this church when the question of our Foreign Mission was decided. I look back to these gatherings with pleasing remembrance. There was yet a gathering previous to these which was of deep interest to this church, I refer to the dedication of the present building to the worship of God, which took place August 29, 1858. While several of those who took part in that service have been called to the Sanctuary above; yet some still remain. Dr. Cramp preached in the morning, Richard McLearn in the afternoon, and Wm. Burton in the evening. These discourses have never appeared in print, allow me to give a few notes taken at the time, so as to shew what were some of the truths presented. Bro. Geo. Dimock read the Scripture, and offered prayer, Dr. Cramp then read his text, Exodus xii. 26: "What mean ye by this service." After speaking of the circumstances in which the children of Israel were placed and how the children might naturally inquire of their parents what they meant by cleaning out all the leaven, killing the

lamb and cooking it in this peculiar way, then the parents would shew them the reason they had for doing so. He then observed that they had come together to dedicate this place to the worship of God.

The inquiry might arise, "What mean ye by this service?" To such an inquiry he would say that it was (1) a declaration of principle; (2) a declaration of purpose; and (3) a declaration of hope. To these our attention was called. In the first place it was a declaration of principle.—We see here around us a number of spires pointing up to heaven and telling us that these places are for the worship of God. Why not have one and only one, and all go to this one? If there must be many, why not all of one kind? But we see Episcopalians, Presbyterians, Methodists, &c., and it is because there are differences of opinion in reference to their views as regards divine truth. So when we see a place of worship erected by Episcopalians, we say it is for a declaration of the principles held by them, and the same in regard to Presbyterian or Methodist. So this house has been built, and we this day dedicate it to the worship of God, and in doing so we say, It is a declaration of principles. It will not be necessary to call your attention to those principles and doctrines in which we harmonize with other denominations. Such as the eternity of Jehovah; the Divinity of the Saviour; but to such principles, as we, as Baptist, &c., differ from these around us.

It is not my intention to stir up controversy, or to mention all the particulars that may exist between ourselves and others; yet it will be the duty of those that shall fill this pulpit to declare to you all the doctrines of the Bible from Genesis to the Revelation, and from these your attention will be called from time to time: That man is a sinner, and as a sinner, he is unreconciled to God; that there is nothing in himself or that he can do that would satisfy the claims of God's law, and by which he could make himself holy before God; but that Salvation is of grace; that the salvation of the soul is a display of the glory and grace of God accomplished through the doings and dying of the Saviour, and again another truth that will be declared to you in this place is that you must be made a partaker of the Divine nature before you can get to heaven; that men are not born into the world christians, but they become such by faith in the Lord Jesus; that the church of God is a spiritual house; that this spirituality is nothing belonging to our nature, but is a work of grace in the soul; that regeneration is not the result of any outward ceremony that your friends may do for you, but it is, being born of the Spirit of God, and made new creatures in Christ Jesus. Thus you will be taught that you must be first a partaker of grace before you unite with the church, and when once a partaker it is then your duty to walk in christian fellowship with the church of God.—Again, you will be taught that there is but one Head over the church of God, the Lord Christ Jesus—that the church is independent in itself, that Councils, Synods, Presbyteries, and Conventions are inventions of man.

Again, this service is a declaration of purpose. When our friends put up this building they had a purpose in view. It is large and commodious. It is neat and substantial. In all this there was a purpose, first that the worship of God should be maintained in this place, and that it might be attended to not merely by themselves who profess to be the followers of Christ, for them a very small building would do, but in having so large and commodious a place, their purpose was to invite all to come and be partakers of the grace of God. Thus, this building like the gospel invites all to come under its roof, under its influence and drink of the water of life. Again, they declare that their purpose is that the religion of Jesus, the worship of God, shall continue in this place from generation to generation. This my friends is not a tent, but a house, a substantial house destined to last, and so must the worship of God be kept up and maintained in this place—not for a day or a week—but for all time. The christian will not turn back to the beggarly elements of the world but his motto is onward and upward. Yet progress in the divine life and the purpose of this church is to labor together, and to continue to labor for the salvation of souls.

Again, it is a declaration of hope—they hope to see sinners born to God in this place, that it may be said of this one and that one that they were born here—and to this purpose they hope to see a large congregation assemble here, that every seat may be filled, and that not merely on some particular occasions, but continually. Their hope is that those seats may not only be filled, but filled with attentive hearers, such as will give heed to the things spoken. Their hope is that the spirit of the living God will accompany his own word, and make it effectual in the salvation of many souls. Their hope is that you that are here today, your sons, your daughters and your children's children to many generations may be born to God. I say it is the hope of this church that there may be a large and glorious company go up from this church to the church above, and that heaven may be filled with precious souls that were born here.

Windsor.

L.

For the Christian Messenger. Our Foreign Mission.

LETTER FROM MRS. ARMSTRONG TO THE CORRESPONDING SECRETARY.

CHICAGO, April 22nd, 1880.

My dear Dr. Cramp,—

To-day I want to send you a word which however must I fear be a very brief one.

You have probably heard of the former baptisms here in March and April, six in all. Four other candidates are under consideration, and there is little doubt of their being received at our next Conference. All four belong to our school, so I have a special interest in them. Two of them have christian parents, and will meet with no opposition. The other two, very promising ladies Vauketejny, of whom I wrote to the Wolfville Sabbath School, and Dashara, dhie, are both Caste boys, and may have a hard time. They are anxious to be baptized, and we believe are worthy, they both have told in their homes of their desire. The former will probably meet with less opposition as his father is dead, and his mother half-persuaded to be a christian herself. The latter has both father and mother living, and his father tells him to be a worshipper of God and read the Bible as much as he likes, but not to break caste by publicly joining us. What the result will be a short time must show.

The religious interest continues and deepens. It is nothing flashing, to die out as it came, but, I think the indication of perhaps a very general movement of the people towards Christ. It reminds me of a torrent gathering force behind some barrier, (the barrier of caste) which, when once it overleaps this will carry all before it.

The weather is extremely hot, and probably will continue so for another month at least. It is our most trying season, we are surrounded everywhere by small-pox, several of our school have had it. The last few days cholera too, has made its appearance, last evening I was called to see one of our school boys quite near us who had been in school the day previous, when I reached him he was only able to raise his hand feebly to his head in recognition, and an hour or so after was a corpse. Cholera had claimed its victim.—All these things call us to be diligent, for the night cometh, and cometh as a thief, unlooked for.

Many kind inquiries are made from home about our own household treasures, and you never forget them when you write. My two little children are a great comfort to me. I hope some day to be able to place them both in a more congenial climate than this is for any but its own people. But the future does not belong to us, it is in better hands.

Our school still continues very large, and very promising. It is sowing time now, and yet the harvest is beginning to appear. "The Lord hasten it in His time."

Our new school room was sufficiently finished for us to begin to occupy it on Monday last. It is a very commodious building for its size, and it is well filled. One hundred and thirty or forty in it every day. One large room is our chapel a smaller one is the centre of the girls school. We have places for class recitations on a broad verandah, one each side. I wish you could look in on us some day, and see how busy we all are, and what a market of knowledge is