

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXVI., No. 13.

Halifax, Nova Scotia, Wednesday, March 30, 1881.

WHOLE SERIES.  
Vol. XLV., No. 13.

## Poetry.

For the Christian Messenger.  
On a Birthday.

'Tis many years to-day, dear Friend,  
Since thou, a little child,  
Embarked upon Life's troubled sea,  
All pure and undefiled.  
The light of Heaven's purity,  
Upon thine infant brow;  
Conceived and born in sinfulness,  
Yet pure and stainless now.

A Breath of Immortality,  
And heir of Heaven or Hell;  
Its pain, its cares, its joys, its tears,  
Its fate—oh who could tell,  
A worm of earth, yet gifted  
With a never dying soul;  
Ornated to live, in bliss, or woe,  
When the great azure scroll  
Of heaven's overshadowing canopy,  
Has faded from our sight,  
And we shall all appear revealed,  
In God's unchanging light.

Many long years have o'er thee passed,  
And thou art living now;  
But sin, with iron hand, has left  
Its mark upon thy brow.  
Gone are thy days of innocence,  
The holy, sinless grace,  
The smile of angel purity,  
That lightened up thy face.

And still thou art a wanderer,  
O'er life's uncertain sea;  
Struggling on through all its cares,  
To find eternity.  
The gathering storm-cloud lowers not yet,  
The rays of sunshine glow;  
The tempest voice is hushed and still,  
As if it feared to blow  
Too roughly on the youthful heart,  
Untouched by human woe.

Thy future life is yet unknown,  
It may be fair and bright,  
It may be thickly shrouded, in  
Stern sorrow's darkest night,  
Fear not to tread the gloomy vale,  
Although the guiding star,  
Of bright winged, heaven pointing hope,  
May seem to wander far,  
And thou may'st think thyself alone,  
Tossed by the waves about,  
Oh thou of feeble, wavering faith,  
Can'st thou thy Saviour doubt?

Go on, in patient hopefulness,  
Go on, in fervent prayer,  
Go on, through pain and weariness,  
To mansions bright and fair,  
'Tis not for thee to murmur,  
If God bids trials come,  
He sent thee forth a wanderer,  
And He will call thee home.  
ALICE SHARLAND EMMS.  
Sussex, N. B., March, 1881.

## Religious.

Hints on Preaching and on  
Preachers.

1. He who ministers as a preacher of the Gospel must have holy and Christ-like aims; otherwise, the more he preaches the more he sins.
2. The power to be useful is given to Christians in common; but he who is called to preach must have the gift which is essential and particular.
3. That a man is renowned for his learning is no proof that he can profitably preach; but the minister of the Gospel finds all learning conducive to profit.
4. A desire to preach is not always a call to preach; for the desire is sometimes born of ambition.
5. The apostles of Christ were chosen men for a chosen service, and they received a chosen training in a preparatory and chosen school.
6. For the apostles of Jesus three years of ministerial training was not sufficient; even then they had to tarry for the perfecting endowment of the Holy Ghost.
7. He who covets to preach merely that he may show himself should pray for grace that he may learn to hide himself.
8. When a man protests against an educated ministry, he publishes his own ignorance, and pleads for a gospel of darkness.
9. Doth a man proudly refuse to learn? He may loudly talk, but he cannot teach.

10. The tongue of the enlightened may speak *impromptu*, but the lips of the ignorant should wait for instruction.

11. A godly preacher will feel, intensely, the power of the truth, but will never publish what he feels instead of the truth.

12. He that makes a boast of preaching his own experience is proud of putting himself in the place of Christ.

J. HANSON.

—London Freeman.

### A Pædobaptist on Baptists.

A correspondent of the *Rock*—an organ of evangelical Churchmen—seems sorely puzzled by the attempt to understand why Baptists refuse to baptize infants. Because children, as well as the child-like are in the kingdom of heaven, he thinks they should be baptized. The fact is, Baptists, instead of denying a place in the kingdom to babes, claim that all children, whether baptized or not, are in the kingdom till they become rebels. The Prayer-Book apparently limits the concession to the baptized, and, therefore, denies Christian rights to such as have not received baptism. Will Episcopalians explain on what ground they promulgate sentences of exclusion against unbaptized infants? Our view is that, whatever obstacles would otherwise have existed to the salvation of children, those obstacles were taken out of the way by the Lord Jesus Christ, so that now babes and believers are in the kingdom. The enquirer asks, moreover, what authority a Baptist has for praying over children, and so dedicating them to God, and demands a "Thus saith the Lord" for "such a baptism as this." There is no baptism in the case. Dedication of children is not peculiar to Baptists. Hannah dedicated Samuel to the Lord. To pray for children is the dictate of natural affection, and a devout parent can do none other. Job prayed for his children. Christ blessed little children. In blessing our children we follow the example of the Saviour. It is nowhere said that the Lord Jesus, or His disciples for Him, baptized children. Our friend of the *Rock* pleads with us that infants "are comprehended in the great commission which applies to all the members of the human family" and should receive baptism. Surely he knows better. The agents of the Church Missionary Society preach the Gospel to all whether they hear or whether they forbear. Do they baptize all to whom they preach? They limit baptism—preach to all, baptize some. We act on a like principle, and for a similar reason. But are not Baptists inconsistent? It is well known we contend that belief precedes baptism—"He that believeth and is baptized shall be saved." Our censor thereupon insists that we should hold that he who does not believe—and an infant cannot, and does not, believe—will be damned, seeing it is written, "He that believeth not shall be damned." We are surprised the *Rock* should print such nonsense. Infants are as incapable of (unbelief) as of (faith). Unbelief is a positive thing, involving rejection. Consequently an infant cannot be charged with it. Episcopalians do not understand Baptists. We do not, as the correspondent of the *Rock* imagines, refuse baptism to infants for the same reason that the law till recently forbade Christian burial to the unbaptized child. Our position is that little children are certain of salvation, if they die in infancy, irrespective of what men do or leave undone. They are dear to the heart of God, and lambs in the Saviour's flock. Water from the River Jordan, sprinkled by the holiest of priests in the most sacred of places on the face of the unconscious babe, cannot make the child safer or more acceptable to God. Episcopalians, not Baptists, deny the right of infants to Divine favour, and a place in the Kingdom of Heaven.

—London Freeman.

A poet is a world enclosed in a man.

### Some Occasions of Self-Deception.

BY REV. CHARLES F. TEWING.

A man is self-deceived when he mistakes teachings of self-will for the dictates of conscience. Conscience points out what ought to be done, and urges its performance. Self-will declares what we wish to do, and prompts to its accomplishment. What we want to do, we are very liable to think we ought to do; what it is for our own interest to do, we think it is our duty to do. Every one is open to this delusion. If it fails to affect us to-day, it may prove of immense power to-morrow. We make conscience the bearer of many a sin which self-will ought to bear. Conscientiousness we make the excuse for doing what we merely want to do. No man is so hard to influence as the conscientious man whose conscientiousness forbids his listening to argument. Self-deception causes us to believe we are obeying conscience when we are obeying our self-will.

A man is also self-deceived when he mistakes the promptings of his feelings for the guidance of his will. The feelings and the will are related much as shown in a boiler and an engine. The steam moves the engine, yet it may be of great pressure, and not move the piston rod. The feelings move the will, yet they may be intensely wrought up, and not produce decision. The emotions of the American people were deeply stirred in 1851, when Kossuth landed on these shores to plead the cause of Hungarian independence. The sentiments of the government were moved in sympathy with the illustrious exile, yet the government took no official action in aiding Hungary to free herself from Austrian domination. The will of the government was not touched. In a revival of religion the emotions are aflame. The feelings of gratitude, of tenderness, of sorrow, are aroused. But do these feelings reach the will? Do they produce decision? In the excitement of a religious movement one is liable to mistake the feelings of sorrow for the determination to free himself from the cause of sorrow—sin; to mistake the emotion of gratitude for the decision to love Him from whom comes every gift. "I am not a Christian. I was never a Christian. I was deceived. I was excited. The smoke of the excitement clouded my sight. The excitement did not touch my will, my real life." These words outline the state of a few in every community when the tide of a revival has ebbed. They represent the not unfrequent case of self-deception in mistaking the promptings of the feelings for the dictates of the will.

A man, further, is self-deceived when he mistakes his love of the fruits of a cause for his love of the cause itself. The rewards which allegiance to a cause brings we esteem; and these rewards are so linked with the cause that we believe we would still love it, even were the rewards torn away. When Christ was on earth, some followed him in curiosity, some in wonder, some because of their love for him. Many, doubtless, believed they loved him, who, when the multitudes demanded his death, were surprised to find their love based on a foundation no deeper than a regard for their own interests. There are yet those who believe they love Christ for what he is, but whose love is founded merely on what he does for them. There are yet those whom the hope of heaven or the fear of hell binds to him who alone saves men.

I shall name but one more occasion of self-deception. A man is self-deceived when he believes that the path of another's experience to be the only path to lead him to God. We are liable to fancy that we must be converted in the same way as was Mr. A., that we must be overwhelmed in the sea of sorrow as he was, that we must stand on the Pisgah on which he stands and that our spiritual sight must behold the glorious visions which he beholds. Not feeling, as he feels, we infer our Christian experience is false

Cases of self-deception of this nature are frequent. Yet the very fact that I am not Mr. A. should make my experience different from his. God allows individuality in the life spiritual, as well as in the life physical and intellectual. In the millions of faces beneath the sun, no two are alike. In the millions of minds, no two hurry along the same lines of thought with equal degrees of speed. Every Christian life should, in its origin, progress, and attainments, differ from every other. Let no one, seeing how different his spiritual life is from another's deceive himself in believing that his is less genuine or less exalted.

—S. S. Times.

### The Salvation Army.

The *London Baptist* has had a series of articles on the Salvation Army, so called, and its operations, by the Rev. George Wilson McCree. The following is the final paper, and will deeply interest our readers:

In order that I might obtain definite information on certain matters relating to the Army, I addressed a note to Rev. W. Booth, the "General" of the host, which contained the following questions:—

1. Have you any report of the income and expenditure of the Army, a copy of which you could conveniently place at my service?
2. Could you favour me with the amount paid weekly to your captains?
3. Is the Lord's Supper given in any form to the members of the Army, and, if so, by whom? Do women ever administer it?
4. Have you any rule as to baptism?
5. When buildings are built or bought for the purposes of the Army, are they invested in the care of trustees?

The reply of General Booth was as follows:—

The Salvation Army,  
Headquarters, 272, Whitechapel road,  
London, E., Feb. 28, 1881.  
Rev. G. W. McCree, Regent-square, W.C.

Dear Sir,—I have read with interest your paper in the copy of the *Baptist* sent me, and am obliged by the kindly feeling manifested towards the Army in it, and in your letter just to hand.

In answer to your inquiries I beg to say—

1. That a return of the income and expenditure duly audited by professional auditors is published annually. I send you one of our last.
2. We don't print a full report for economy's sake; nevertheless, I think you will see that the financial statement is as full as needful.

I may say that personally I draw no income out of the subscriptions to the Army, nor have I done from the beginning, that matter having been arranged for me by two or three private friends.

The salaries we pay are as follows:—To women (captains), fifteen shillings; lieutenants fifteen shillings; and when the funds allow of it we pay lodging as well.

To single men we pay seventeen shillings.

To married men, twenty-seven shillings, with a shilling per week for each child. Some of our more prosperous stations pay house rent in addition.

In most places we find them furniture, as it helps us to move them about the country more readily.

But in the case of all these salaries it is our rule that all rents and other expenses shall be paid first, salary coming last, and hence no debt.

Many of our officers go short of income but by the kindness of the people and the goodness of God, and so far as we have help at Headquarters, when we know they are in need we assist them.

3. With regard to your inquiry as to the Lord's Supper, we do not attach the importance to the ceremony that many people do, nevertheless, at most of our stations it is occasionally administered.

We make no difference between men and women as to any priestly authority. If administered in any form it helps anybody's faith to grasp more readily the great fact that the Saviour died for them.

4. Baptism, I may say ditto. Some of our people bring their children to the Lord, and we present them before Him, and make it a service as useful

as possible in settling their hearts to train their children to be true Salvation Army soldiers.

If any of our members have any desire to be immersed, thinking that thereby they fulfil the injunction of the Master, we say by all means, and give them a pass to the nearest Baptist minister.

On these points I am afraid you will think we are rather loose.

5. With regard to your inquiry as to buildings, all the property of the Army, down to the furniture of our officers, is held in trust for the Army, duly declared and scheduled as belonging to it, and we are even now settling trust deeds that they be more binding still.

I am not certain whether you have seen the volume on Heathen England, written by Mr. Raiton, and the last volume of my wife's sermons, and a little pamphlet "All About the Salvation Army." I forward them.

Thanking you for your kindness and sympathy,  
Believe me, yours faithfully,  
WILLIAM BOOTH.

In the report forwarded by the General I find the following statistics:—

Total number of corps now established in Great Britain and Ireland.....	172
Total number of officers—	
In active command.....	256
On the staff.....	43
Cadets in the train's homes 64	
Total number of officers engaged in the Army.....	363
Number of services held every week.....	3,770
Soldiers trained to speak any time, outdoors or in.....	6,180
Theatres, concert halls, and other public buildings... 92	
Halls, warehouses, and other buildings owned or hired. 132	
Total number of buildings occupied.....	224
Annual rental of property hired. £9,676	
Total sitting accommodation, exclusive of America.....	141,900
Received and expended by the people for the year ending Nov. 30.....	£17,669

The balance sheet, etc. I have placed in the hands of the Editor, that he may deal with it or not as he may deem it expedient. It is not in my way.

As to the Army itself and its operations, I wish, very briefly, to remark:—

1. That immense spiritual results have been produced by its assaults on the strongholds of sin.

The following statement is not exaggerated:—"It has made greater progress during the time it has been in existence than any religious movement of the last hundred years, perhaps greater than any since the Lutheran Reformation. Thousands who were once the most godless and profane in the community are now apostles of salvation, living and preaching the Gospel in every land."

2. It is still progressive. Great denominations are standing still, or nearly so, but the Army is spreading on every side. Here is the proof:—

	May, 1878.	Christ- mas, 1879.	Christ- mas, 1880.
No. of corps or stations.....	45	125	172
Officers wholly employed....	88	179	263
Theatres, concert halls, and other buildings.....	55	.....	224
Volunteer speakers.....	900	4,000	6,180
Number of services held during the year.....	Over 46,000	100,000	166,000
Contributions raised and expended by the people....	£5,783	£12,000	£17,669
Circulation of the "War Cry".....	20,000	110,000	.....

\* Of this number 64 are in training.

3. It has met a great want. As a whole the existent churches seek to get "respectable" adherents. The Salvation Army seeks the poor, the drunken, the brutal, the criminal—the worst of the worst. Our churches work upwards; the Army delves downwards.

4. It is fearless. Its members do not coddle. They are not afraid of cold mornings, wet noons, stormy nights; but they go to scour the streets, to sing and preach and pray, where and when the pastors and members of our churches are never seen. They face stones, mud, snow-balls, blasphemy, drunken brutes, and howling roughs—  
Singing glory, glory to the Lamb: