

## THE SALVATION ARMY. HOW TO BEHAVE IN THE PARISH.

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### CHAPTER XI.

#### THE PARISH CHURCH ; SOME OF ITS USES AND MISUSES.

THIS modern revival of Antinomianism is employed in a constant work of mental and physical excitement,—utterly ignoring the Sacraments. Entering upon the labours of better systems, it has a power of disintegration, but for want of God's Sacraments, utterly lacks that organising power which brings and retains men within the Fold of Christ.

It is not marvellous that this movement has had vastly more success in Great Britain, where the spurious revival system has been but little known, than in America, where it has been long and fully tried and found of ultimate evil result. Its mission work in India has lately been revealing its true character. "In Gujerat four captains lately attended an idolatrous heathen feast, accompanied by gross superstition. On the way, Salvationist hymns were sung. A man who had been twice excommunicated for taking part in idolatrous ceremonies, performed the rite of 'Simantonayana,' in which some of the captains took part."

The Army numbers among its Jemadars and Sepoys no fewer than eight men of the neighbourhood who have two wives each. Some of these men were formerly Christians, and even communicants, but being expelled from the Church were received with open arms by the Salvation Army. The Christian Sacraments are set aside as useless and meaningless, and heathen rites observed.

"History repeats itself." What Antinomianism did for the Anabaptists of Germany in the days of John of Leyden, it is now doing for the Salvationists of our day.

THE Parish Church, having been created for the performance of the Church's public services, should be used for that purpose. Baptisms, marriages and burials should therefore, if possible, be at the church.

If we use the school-room for the purpose for which it was erected; and the office for that which it was; we, certainly, should the Parish church.

BAPTISM.—Whoever heard of any one joining a society, and not being initiated in the presence of the members of that society, met in regular session?

Is there not the same reason for public baptism? By baptism, a person is made a member of the Body of Christ even His Church. Would not the analogies of human societies require that the conferring of membership should be a public act, in the presence of the congregation, that is, other members of the Great Society, the Church?

In regard to Burials these reasons why they should be from the Church are very cogent:

1. It is not always advisable, on account of the corpse, to have a fire at the residence.
2. To keep guests waiting in a cold room half an hour before, and as long during, the services, is prejudicial to health.
3. To read or speak in a room where the temperature is lower than that of the body, is exceedingly injurious and dangerous.