

SOME OF THE RULES TO BE OBSERVED BY THE SOLDIERS AND
CONVERTS OF THE 1ST CANADIAN CORPS.

Rule 3—If any of the Orderlies see any person spitting on the floor, or if any talk aloud, or in any way disturb the meeting, the Orderly shall speak kindly and lovingly to that person, and ask him to cease; if the person persist in offending, he shall speak to him a second time, and give him to understand that if he continue to offend, he will be put out of the Barracks. On the third offence, a wrong-doer shall be put out with as little trouble as possible.

Rule 4—No one shall be allowed to exhibit a light and trifling spirit in the meetings, or in any other place, but on the contrary, they shall always show by their conduct that they desire to glorify God in all they do, and to rescue others from sin.

Rule 5—No unprofitable talk or loitering allowed in the salvation meetings, but everybody on their knees, praying to God; or otherwise earnestly engaged in seeking souls.

Rule 6—No one can be a soldier in the Salvation Army, and use intoxicating drink as a beverage.

Rule 7—Any one using tobacco, when converted, is expected to relinquish it at once, or in a very short time, for decency's sake, for God's sake, so that he may be free to save others from filthy habits.

Rule 8—Any one who has been conformed to the fashions of the world in dress, etc., shall at the time of their conversion, or very soon after, renounce such fashions as becometh women (and men) professing godliness, and don the uniform so soon as possible.

Rule 9—The practice of young men and women going home together (courting) is found to be detrimental to the work of God, and the interest of the Army (the salvation of men and women), it is therefore expected that all who love God and precious souls, will abstain from doing so; any one persisting in this course, to the injury of the work, will be expelled.

One of the most interesting facts in connection with this *armed* host is that it commenced—as Jehovah of hosts commenced *His* work—among the humbler ranks of society; these are the ranks from which earthly potentates chiefly derive their soldiers; that this “Salvation Army” meets a need of the age, and is doing a great work for God, is as manifest to the writer as that Methodism in its early days, did the same; that which has always been the better part of Methodism (the local preacher element) is likewise one of the commendable features of this movement; it is expressed in the subjoined injunction to these religious warriors—“You ought to offer yourself for service as an officer of the Army, to leave all and go out and live and die for souls, with no salary, and only liberty to draw enough to maintain you in health.” This, we take it, is widely different to counterfeit “M.As,” “B.Ds,” and “D.Ds,” prating about “pellucid lakes,” and “the full volume of the rejoicing waters of a river falling into the distant sea.”

Another feature of this “army” is the measure of light they possess on the elementary truths of the Bible; and that is such as is possessed by exceedingly few of the ministers of the several sects, to say nothing of those who are led by such blind leaders; this shows itself in the utterances of these people, and in their gladsome countenances. The following hymn