

tive and, above all, spiritual reading, we are engaged in a service to society, to the nation, and to the Church, which eminently entitles us to the most warm-hearted support of all classes. The extension of our capacity to exercise those influences for good which the DOMINION CHURCHMAN is known to exert by all to whom it is known, should enlist the generous efforts of all who recognize the beneficent power of the Christian press.

THE SALVATION ARMY.

THIS institution, as our neighbors would probably call it, is establishing itself in so many parts, and it so loudly asks the sympathy of the Church, that the time has already come when the Church should most decidedly take one course or the other—either fraternise, or at least sympathise with it and endeavor to guide it, or recognise it in no way whatever as an aid or assistant for any Christian purpose. The conviction in the minds of some Churchmen is so strong that the Wesleyan schism was caused by the inaction of the Church in the last century, in not utilising so valuable an auxiliary as JOHN WESLEY, that perhaps the danger at this moment is rather that of going to the other extreme, in cases presenting the slightest similarity to the Wesleyan movement. And yet it is difficult to say what could have been done by the Church, trammelled as she was by the State at that time, even more than she is now—in some respects at least—unless WESLEY had been made Archbishop of CANTERBURY or something of the kind. He steadily adhered to the Church himself and compelled his followers to do so also, telling them, almost up to the day of his death, in 1791, that when the Methodists should leave the Church of England God would leave them. He refused to the latest moment of his life to allow any service in the Methodist chapels to be held at the same hour as the Church service was held. He allowed none of his preachers, who had not been episcopally ordained, either to baptize or to administer the Holy Communion. In most respects, he was a thoroughly High Churchman, and taught sacramentarianism and sacerdotalism enough to satisfy most of the so-called Ritualists. So much for his attitude towards the Church. And on the other hand, it must be remembered that, whatever individual members of the Church may have done, the Church herself never once persecuted him, or interfered with him in any way whatever. Although his proceedings were very irregular, and just as unauthorized as would be those of a Methodist preacher in the present day—rambling over the continent and claiming the right to officiate in any and every Methodist meeting-house that might come in his way—yet the Church never excommunicated him, never placed him under ecclesiastical censure, and did not even imprison him for contumacious irregularity and conducting his services as he pleased. Mr. GREEN is now in prison for obeying the ornaments rubrick according to his own interpretation of it (which is the literal, grammatical sense of it); but WESLEY was not imprisoned for disobeying several of the Canons, the meaning and application of which nobody ever doubted or disputed. On the contrary, many of the clergy were very kind to him, and encouraged him in every possible way, lending their pulpits whenever he desired them. And in those places where he was told to “go home to his parish,” he was still allowed to preach on a tomb-stone in the church-yard.

But there are some important respects in which

the Salvation Army differs widely in character from the Wesleyan movement of the last century. Not only do they baptize and pretend to administer the Lord's Supper, but they appear to act altogether as an independent ecclesiastical organization, and are said to oppose the cession of their members to other religious bodies. Now if the “Army” is merely an addition of one or more to the sects already existing, the Church cannot possibly recognise it. In answer to the question, Can the Church control or guide the Army at all? the answer that has been given is, “General” Booth likes his autocratic rule too well to submit to any control whatever. He will use us, as far as he can, to improve the status of his Army, to enlist sympathy, and increase his funds out of Churchmen's pockets; but the probability is that he will not let us use him—that is, he has exercised his absolute power too long to lose any of it now, and is too well satisfied with his success to feel the need of guidance from without. It will be better to give up the idle hope of making an alliance with a body that would never work on the lines of the primitive and Catholic Church—and in any other way we could not wish for an alliance. But instead of it the Church should herself do the work the Army is attempting to do. What has been recommended for this purpose in England is equally applicable to the cities and towns in Canada and the United States. It is to organize street-preaching. Let the parish priest organize a choir of strong male voices, and go out in procession, through the principal streets, to the most public place in the parish, and conduct a short service in which response shall have its part. And then let him preach for ten minutes in bright, sparkling sentences the true and full Gospel of our Lord JESUS CHRIST, and he will meet with a success that will surprise him and others too. The masses of the people have been gulled so long with the rant and ignorance of the sects, that if the Church would preach to them, with the zeal and earnestness manifested by the Salvation Army, the Gospel in a common-sense way, with a bright, cheerful and brief service, they would hail it with delight and enthusiasm.

A number of important communications have to be held over from want of space.

Many people in interpreting our Lord's words, “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, &c.,” seem to forget that in order to exceed that righteousness, Christian duty must necessarily include it. The weightier matters of the law must certainly be attended to, but not to the exclusion of those things the Pharisees boasted of observing.

BOOK NOTICE.

FRAGMENTS FROM THE EARLY HISTORY OF THE CHRISTIAN CHURCH. Part I., St. Clement, pp. 45. Part II., SS. Ignatius and Polycarp, pp. 54. London: 1882, Jas. Nisbet & Co. Toronto: Rowsell & Hutchison. 8vo, paper covers. Price, 30c.

We are glad to see this effort to place within the reach of those whose means will not allow of expensive works these sketches of the lives of the fathers of the early Christian Church, with extracts from their writings. We believe that they will be found very useful, and their perusal lead to the removal of much misconception, whilst there will be the better understanding of the primitive tone and spirit of the Church.

As the fame of the author of this edition has not been appended it would be a breach of confidence on our part to supply it, but we are permitted the pleasure of announcing that from the same skilful hand is in course of preparation, extracts from SS. Irenaeus, Clement, and Justin Martyr, with portions of the Gallican and other ancient liturgies. The work, when completed, will be bound in one volume.

Diocesan Intelligence.

NOVA SCOTIA.

From Our Own Correspondent.

WINDSOR.—The closing exercises at King's College took place on Wednesday and Thursday of this week, July 29th and 30th. On Wednesday there was the meeting of the Alumni, when Dr. Dart and Rev. G. W. Hill were elected as the new governors. The cricket match for the Cogswell bats was also played on Wednesday between the “Three Elms” College club and a team of former graduates. The result was a victory for the former by some 60 runs. In the evening a Conversazione was held in the Library, at which a large and brilliant assembly of the friends of the College and the students were present. The Hadyn Quintette Club, of Halifax, under Prof. S. Porter's leadership, furnished some delightful music. On Thursday morning a Choral Celebration of the Blessed Sacrament was held in the College Chapel. His Lordship, Bishop Binney, being Celebrant, and Dr. Dart, assistant. The processional hymn was “Alleluia, Sing to Jesus;” the service, Helmore; sequence, “The Eternal gifts of Christ our King;” and the *Agnus Dei* from the “*Missa de Angelis*.” At eleven o'clock the procession to the Parish church was formed, the hymn, “Through the Night of Doubt and Sorrow,” being sung as a processional. The service, which was Marbecke's, was sung by Prof. Wilson, assisted by the College choir. The Eucornia then took place in the great Hall of the College. The degree of D.C.L. was conferred on Mr. Willets, of the Collegiate School, amid great applause. The different prizes were awarded, other degrees bestowed, speeches made, and the proceedings closed with the National Anthem. The Alumni lunch was then partaken of.

QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—University of Bishop's College.—At the Annual Convocation of the Faculties of Divinity, Arts and Law, held at the College on Wednesday, June 28th, the following degrees were conferred:—*LL.M. (ad eundem)*—Richard Tuson Heneker. *M.A.*—T. A. Young, B.A.; A. H. Judge, B.A.; Rev. F. M. Webster, B.A. *B.A. (ad eundem)*—Charles Raynes. *B.A.*, (with Honours)—William Morris, R. F. Morris. *B.A.*—M. G. Thompson, F. D. Robertson, W. C. Bernard, W. Lyster, G. F. Cooke, F. W. Ritchie. *L.S.T.*—Rev. J. S. Sykes. The following are the Class Lists and Prize Lists:—The Prince of Wales' Medal, Mr. R. F. Morris; the General Nicholls' Scholarship, Mr. W. Morris; the Chancellor's Prize, Mr. R. F. Morris; the Hon. G. Ouimet's Prize, for French, Mr. Meredith; the Principal's Prizes, for English Literature, Mr. Lyster and Mr. Petry; Prof. Roe's Prizes, for Hebrew, Mr. Smith and Mr. Fooks; Prof. Read's Prize, for Moral Philosophy, Mr. Petry; the Hensel Prize, for Reading the Liturgy, Dr. Judge; the Mackie Prize, for an English Essay, Mr. Petry; the S.P.G. Jubilee Scholarship, Mr. Thompson; First Prize in the Divinity Class, Dr. Judge; Second Prize in the Divinity Class, Dr. Scott; Third Year Prize, Advanced Mathematics, Mr. W. Morris; Third Year Prize, Ordinary Mathematics, Mr. Thompson; Third Year Prize, Classics, Mr. R. F. Morris; Third Year Prize, Divinity, Mr. Thompson; Second Year Prize, Mathematics, Mr. Worthington; Second Year Prize, Classics, Mr. Petry; Second Year Prize, Divinity, Mr. Petry; First Year Prize, Mathematics, Mr. Smith; Classics, Mr. Smith; Preparatory Year Prize, Mr. Fooks. Class Lists—Mathematical honours, 2nd class, W. Morris; Classical honours, 1st class, R. F. Morris; Ordinary Degree, 1st class, M. G. Thompson; 3rd class, F. D. Robertson, W. C. Bernard, W. Lyster, G. F. Cooke, F. W. Ritchie, R. L. Macfarlane; Second Year, 1st class, H. J. H. Petry; 2nd class, W. Worthington, A. B. Stevenson, F. E. Meredith, J. W. Alexander, G. M. Hall, W. Bowen, J. Eames; First Year, 1st class, G. A. Smith; 3rd class, W. H. Nightingale, P. S. Mesny, J. A. Shaw; Passed for Matriculation, G. H. Fooks, J. B. Pyke.

MONTREAL.

The Synod opened on the 27th ult. The Rev. H. W. Nye preached.

The Bishop, in his address, said:—I have visited during the year 102 missions and stations, independently of the city churches; confirmed 758 persons; I have ordained two to the Diaconate and four to the Priesthood; two clergymen have also been received to work in the diocese; of church buildings five have been consecrated, also a chancel and burying place, one church made ready and opened for divine service, and of two the foundation stones have been formally laid.

There is, perhaps, in the public mind some doubt and misunderstanding as to the duties of church-