

ence.' We teach that lesson here. Implicit obedience is insisted on in Brigade. The boys are taught to render obedience and respect to their officers and non-commissioned officers, while the non-coms. are shown that the only power that will command obedience is the force of a good moral character. Let me illustrate what I mean: I once appointed a boy to be a non-commissioned officer. I soon found he had no hold on the boys. Looking for the reason of this, I found that though he had muscular ability to enforce his commands he lacked moral ability: he had not the respect of the boys. Muscular ability will control a boy while you stand over him, but it takes the other to influence him when he is away from you. I need hardly say that I was glad when, shortly afterward, the boy handed in his resignation. Speaking of the effect of the discipline upon the boys, it was only the other day that a member of our congregation, the father of a large family of boys, said to me: 'I'm glad you've got hold of my boys; you're doing them good. I notice lately they are much more respectful to me and to their mother.'

"But I thought you said your object was to win the boys for Christ? Do you find drill and discipline do that?"

"I was coming to that part of it. We do reach the boys spiritually by means of the Brigade, but not in such direct manner as the physical and moral work. Brigade gives us, indirectly, many splendid opportunities. For instance, the short religious exercises that we have every drill night promote habits of reverence among the boys; and the effect of the singing and reading here in the hall is noticeable in their singing and responding in church. Then Brigade gives the boys a place peculiarly their own in the life and work of the church. It serves admirably to hold them at the age boys so frequently break off from Sunday school. But the best opportunity of all is found in the personal acquaintance it gives us of the boys. We get in touch with the boys in a way that would be utterly impossible without Brigade. If you have done any Christian work, you will know the immense value of personal work. Brigade gives us splendid opportunities for personal contact with the boys. Why? Our rector and we officers know every boy in the company: his Christian name, his character, his home surroundings, his temperament, his peculiarities and difficulties. You may be sure this knowledge opens a great door of usefulness."

"How often do you drill?"

"Once a week during eight months of the year, and whenever there's a children's service, which is usually once in three months in our church, the Brigade have a march out and church parade. Then in the summer we go into camp for a week or so. Our rector goes along, and we all spend a jolly time together. We get an issue of tents from the Militia Department at Ottawa, through the kindness of the Deputy Adjutant-General of our military district. We rig up a camp kitchen and tables; the boys take turn at all camp duties, orderlies being told off each day and a duty roster kept, so that each boy gets his turn. We hire some boats, the boys bring along their fishing tackle, and, between short drill every morning on the commons, boating, fishing, swimming, lacrosse, tennis, and the camp-fire at night, we have a grand time. Enough fun in one week to keep us telling camp yarns all the rest of the year. But, best of all, we get close to the boys in camp in a way we could never do at home. Our rector says he sees more of his boys in that one week than in all the year besides, and I believe it's a fact."

"I think I am coming to the conclusion that there are great possibilities in Brigade work."

"Possibilities? There are grand possibilities, tremendous possibilities, and wide-awake Christian men are beginning to see it. The day is not far distant when every well-organized church that wants to do an aggressive work for Christ will have its Boys' Brigade. Believe me, the Brigade has come to stay, and is bound to succeed. It will succeed simply because it has a good principle underlying it. We believe a *boy* represents *force*; direct it aright, and presently you have a mighty power for good, for the boy of to-day is the man of to-morrow. But let that force shape its own course, and the result is bound to be disastrous. The first thing toward the desired result is to get the 'force' moving in the right direction. One of the means we use toward this end is to furnish our boys with a good *guide*. It's an undeniable fact that every boy must have an ideal, and in his search for one he doesn't go far. Very few boys copy a visionary ideal. They more quickly take up one near at hand, something in the concrete. It may be a daily companion, or the foreman in the shop, or the senior clerk in the office. Now, we endeavor to provide a good pattern for the boy by giving him, as the officers in his Brigade, the best available type of Christian manliness.

We want the very *best* young men we can get for officers, and when we get a good man he will soon become a controlling power in the boy's life, for every boy will naturally, though altogether unconsciously, follow and be influenced by him. When this is the case, that officer has a tremendous opportunity for bringing every one of those boys to Jesus Christ. But while there's boundless chance for usefulness for the young man who has consecrated himself to God for Brigade work, the very greatness of the opportunity makes it necessary that he shall be an out-and-out man, full of the Holy Ghost, for you've no idea what it means to let one's life be looked at and copied or criticized by a lot of boys. I tell you, it needs careful walking. But I'm afraid I've bored you. This Brigade work is something so dear to my heart that when I get talking on it I get carried away."

"Not at all. I'm delighted to hear you. I assure you I've put in a very pleasant hour. By the way, how can I find out about the preliminary details of this work? I would like to try to organize a Brigade in our church. Have you any headquarters?"

"Yes. Write Rev. T. F. Fotheringham, 107 Hazen street, St. John, N.B. He will send you all particulars, and the literature, forms, etc., necessary, free of charge."

"Thank you. Good-night."

"Good-night to you. Come and see us again, and let me know how you get along. 7:30 p.m. sharp, Thursday nights."

M.

FOR PARISH AND HOME.

THE DIOCESE OF SELKIRK.

WHEN the life of Bishop Bompas is written, it will contain a record of the most unselfish devotion to the cause of Christ for the salvation of men in the extreme northwest of this Dominion.

In 1874 he was consecrated Bishop of Athabasca. When that diocese was subdivided in 1883, he chose the remoter portion, Mackenzie River, leaving Athabasca to Bishop Young; and when Mackenzie River was subdivided in 1891, he again chose the remoter portion, Selkirk, leaving Mackenzie River district to Bishop Reeve. He has remained at his post in the far northwest for twenty years without a break, and many thousands of miles he has journeyed by canoe and on foot through this lone land.

The diocese of Selkirk ("Holy Church") reaches from the Rocky Moun-