

either with you or without you," and, if we refuse to take part, we have the shame and the curse resting upon us. "There is an ever-growing mission in our midst, and our first duty is to it. It is regrettable that the east should go over this land to China, and leave alone this great Northwest. Their action in this respect seemed to do an irreparable wrong to this country.

The speaker thought that the proposed withdrawal of the S. P. G. grants was premature, and was a sad mistake. But, we must be prepared for the contingency. It is essential that we should be able to welcome settlers belonging to the English Church to this country with the services to which they have been accustomed. In his interesting address, Canon Matheson told some amusing stories of his early experiences as a pioneer missionary.

The Rev. Rural Dean Cowley said he was on the platform to plead with his listeners on behalf of Indian missions. The C. M. Society is doing splendid work, and there are not probably twenty men in the room who knew of its magnitude. It is now nearly 100 years since this society was started. Its first aim was to send the gospel tidings to the poor negroes of West Africa. But year by year the work is being carried on all over the world. The work is being carried on in many different channels, such as the translation of the Bible, Prayer Book and Hymn Book, the publishing of new teachers' pamphlets, by preaching by the wayside wherever there is any opportunity, by rendering medical aid to the heathen. There are now 31 fully qualified medical missionaries, who attend to the needs of some 500,000 people. The society turned its attention to this country about 75 years ago. The first missionary to Manitoba was the Rev. David Jones, who was followed in 1825 by Rev. Mr. Cochrane. The speaker went on to speak of the progress of the mission work, and graphically outlined the good work done by it in Western Canada.

Following the other three speakers was the Rev. George Gill, missionary at Russell. He said he had been asked to speak of the mission and its work, with which he had to do. He had ten regular stations, and five occasional, the mission covering many hundreds of square miles. During the past year his colleagues and himself had held 650 services. The children are fairly looked after. There are seven Sunday schools, five home classes, and three house Sunday schools. Of the children 45 belonged to the Children's Scripture Union, and during the year 12 had received gifts of Prayer Books for fully passing a written examination on the Church catechism. There were Ladies' and one Girls' Guild, which meant that 59 members were affiliated to the Diocesan W.A., and these had raised for church purposes nearly \$100. He spoke of encouragements in the work, and said God "had showed them that there was spiritual growth. Then he was chaplain also of the Barnardo Home Farm, where he conducted the services, and held on Wednesday evenings an optional Bible class, to which a goodly number came regularly. Many of these had joined the Scripture Union. The work done among the Indians on the St. Peter's reserve was most satisfactory. The speaker had baptized one old lady of 84 years of age, who, until he took charge of the

mission, had never heard of Christ. The Indian Sunday schools are all well attended and the children learn readily. Some further interesting information was imparted to the audience by the reverend gentleman, after which a hymn was sung, and His Grace brought the meeting to an end by pronouncing the benediction.

II. SUNDAY SCHOOL CONVENTION.

The convention of the Diocesan Sunday School Union was held in Holy Trinity school house on Saturday and Monday, May 8th and 19th. Owing to press of Synod business, the convention met at 2:30 p. m., instead of 10 a. m. on Saturday, as originally intended.

The chair was occupied by Rural Dean Burman, president of the Sunday School Union, and after the reading of a portion of scripture and the singing of a hymn, the president gave a short address. The appointment of committees on nominations and resolutions was the next order of business, but as the Rev. S. Macmorine was unable to stay throughout the session, he was allowed to read his paper. We will give the paper in full in our next issue.

Mr. J. M. Johnston was the next selected speaker. He dwelt on the necessity of thorough training of teachers, and said it was quite possible to have a normal class in every school. The responsibility of this rests on the clergy. In speaking of the Sunday school and its teachers, he divided his subject into four parts:—The work, the preparation, the helps, the duties.

1. The Work of the Sunday School Teacher.—(a) As an under-pastor of the church, (b) As an officer of the school, (c) As a co-worker with home, (d) As a teacher and trainer of children.

2. Preparation for the work must be personal, as well as professional. The life of a Sunday School teacher outweighs his lessons. (a) Personal. There must be a definite Christian experience. Jesus Christ must be the personal Saviour of the teacher. He must cultivate social powers as a means to personal influence. All piety is not magnetic. (b) Professional. As to knowledge—what to teach. The text book

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