

Most teachers are "made," and not "born," affirms Mrs. G. N. Jackson.

"Preach more doctrine,"—Prof. Allen.

The first essential quality of a teacher, Prof. Billings holds, is good fellowship.

"Canada's Greatest Need," Dr. Bland holds, is a national ideal. "We must make Christ King." The Christian Church should lead in making Canada beautiful and strong.

"We ought to give our service," said the General Secretary, in closing the Convention, "in the same spirit Christ gave His."

## Brandon Convention

The Brandon, Souris and Deloraine Districts held their annual Epworth League Convention in First Methodist Church, Brandon, Jan. 21st, 22nd, 23rd. The Brandon Leaguers banqueted the visiting delegates in the clubrooms at six. The Convention proper opened at eight o'clock, with an address on "The Challenge of the Hour to Christianity," by Dr. Mode, of Brandon College. The speaker touched the present world of war—military, political, educational and religious. We as Canadians must build on solid foundations of religious education and peace if we are to stand as a nation. Mr. Poole followed with a talk on the Reading Camp Association, of which he is secretary. This is a work many of our Western Leaguers are interested in—the supplying of literature to our construction camps.

Instead of the usual tiresome reports from the vice-presidents, bright, ten-minute talks on the work of the various departments were introduced by the vice-presidents, and followed by splendid discussions.

Wednesday afternoon was given to a "model" League meeting, conducted by the vice-presidents. The consecration and reception services were chosen. This was followed by a discussion, led by Rev. R. E. McCullagh, Conference E. L. President.

Rev. J. W. A. Henderson, B.A., our own missionary, just home from China, was present, and gave a very interesting address on his work as a missionary in West China.

Mr. J. Dixon, of Winnipeg, secretary of the Direct Legislation League, gave a stirring address on direct legislation and the relation of a Christian to the politics of his country.

Thursday afternoon was devoted to a conference, conducted by Rev. S. T. Bartlett, which proved most interesting and instructive. Also a debate, "Resolved, that Brandon, Souris and Deloraine District E. L. should hold a summer school in Souris, in July, 1913." In the debate and discussion which followed, led by Rev. B. W. Allison, many splendid points were brought out, and we feel the delegates went home with the enthusiasm for a summer school, which is comparatively new to the Leaguers of our District.

The Convention closed with two crowning addresses, the first from Rev. Manson Doyle, the Manitoba Field Secretary-elect, his subject being "Christian Citizenship," and the last by our General Secretary, Rev. S. T. Bartlett. The space our report may occupy is too small to adequately report either of these addresses, which were too magnificent in their proportions to occupy a small space.

A pleasing feature of the Convention rooms were the exhibits by the various departments, each occupying a room of its own.

The following officers were elected: Hon. president, Rev. H. A. Goodwin, Souris; Rev. O. B. Osterhout, Oak Lake; Rev. C. E. Somerset, Melita; conference representative, Rev. A. R. Maunders, Pipestone; president, H. C. Morrison, Brandon; vice-presidents, (1) J. H. McFadden,

Brandon; (2) Miss M. Webster, Souris; (3) Mrs. R. Brigham, Deleau; (4) R. W. H. Cookman, Brandon; (5) Miss E. B. Dolmage, Souris; secretary, Miss Beatrice Bridgen, Brandon; treasurer, G. D. Herbert, Brandon.

BEATRICE BRIDGEN, Secretary.

## The Young People in Public Worship

Young people's organizations from the very first have given large place to the worship side of the Christian life. Devotional meetings have been a distinguishing feature; prayer, praise, and testimony have not been neglected. Indeed, some friendly critics have urged that up to this time relatively too much emphasis has been given to the worship and testimony side of religious culture and too little to the work, or practical side of Christian service. The intensely practical character of our age would make this criticism a most natural one. But let it be remembered that the age's intense emphasis on the practical makes the insistence upon the devotional side of life all the more necessary.

The object of these paragraphs is to call the attention of our young people anew to the importance of giving to their church worship their hearty personal support. One of the sins of neglect in this age is the indifference of so many people to public worship. Young

people may easily encourage this indifference by absenting themselves from the regular services of the church. Their own devotional meetings should have the effect of whetting their spiritual desires for worship in the greater congregation. The unfortunately large number of those who are seen to leave the church building on Sunday evening after the young people's meeting has closed, or who decline to attend their church services because they have been present at their own weekly devotional meeting is not a wholesome fact. The young people's meeting should act as an incentive to, not as a substitute for, the church worship.

To say that such neglect on the part of the young people of the churches means the formation of a bad habit which will show its evil effects in later life is to speak truly, but is not to tell the whole truth. It sets a bad example to the non-Christians in the community; it is not thoroughly loyal to the church of which one is a member, and seems to throw one's influence against the pastor. For if the young people deliberately leave church when their own meeting has closed and that led by the pastor is about to begin, it is quite natural to infer that his leadership and message are not appreciated by the departing ones. Fidelity, therefore, to the non-churchgoing, loyalty to one's church, one's pastor, and oneself demand that all Christians be faithful attendants upon public worship.—Service.

## Scout-Craft in the Church

REV. J. MELVIN SMITH,

NIAGARA-ON-THE-LAKE, ONT.

YOUNG People's Societies and Sunday Schools may organize Patrols of Boy Scouts and Girl Guides for scouting exercises, physical culture, religious training and proficiency work under the jurisdiction of the church and still affiliate with the Baden-Powell movement. In the "Canadian Boy Scout," page 211, we read, "The Boy Scout scheme is for boys of every denomination and creed, and in order to enlist the sympathy of persons of all shades of opinion, the Association should be one which is representative of all denominations, but at the same time troops may be raised and managed by any existing organizations, and the membership may, if desired, be confined to boys connected with that organization." Such troops are affiliated to the local Scout Association, and agree to conform generally to the principles laid down in the hand-book, including the tests for badges, and the Scoutmasters require only to have their appointment confirmed by the local Scout Association, who are empowered to interfere with the internal working of these troops, provided that they conform to the general principles of the movement."

The above anticipates a possibility of Church Scouts and extends a helping hand for affiliating with Church Scouts, Guides, Boy's Clubs, etc. The local pastors and parents who naturally hold back their boys and girls from scouting under certain environments peculiar to church relationship, therefore there may be good reasons for Church Scouts. Sometimes the only room that can be had for such headquarters for the local troop is a room in a church. Under such circumstances I have known boys to be taken out of the troop because of not being held in a church of their creed. And there was no blame attached to the Baden-Powell movement. Just the environment.

And there are those who desire that boys and girls to be under a stronger religious influence, leading and training than is provided for in the Baden-Powell movement, and where the boys will not

be under officers who smoke and use tobacco; and this is possibly the strongest argument of all that has been brought forth in favor of Church Scouts.

Others think the work would not be so widely and handsomely better if started and carried on locally or in connection with the Church working in harmony with the Baden-Powell movement through the local association.

In order to give every boy and girl the best possible chance for scouting benefits, and possibly help keep this excellent scheme from running wild and away from the Church and religion, to be lost in the woods of doubt and unbelief, the Church scouting idea ought to be welcomed. I am in sympathy with a Church Scout scheme of this kind.

The editor of this paper, who has asked me to write about the benefits of scouting for young people in League or Sunday School, told me he thought the Methodist Church was the first Church in Canada to recognize and make provision for Scout-craft in the Epworth League Conference of 1910 took action, and in paragraph 331, Article XII., of the Methodist Discipline, we read, "Boy Scouts, Boys' Brigades and similar organizations for the cultivation of true manliness in boys may be organized under the supervision of the Circuit Superintendent, and when approved by the Quarterly Official Board, shall be recognized as coming under the directions of our General Board."

In the Methodist Church this work properly comes under the department of Citizenship in the Epworth League, but can also be carried on in connection with the Sunday School; but in either case it must have the approval of the Quarterly Official Board. So now if our boys or girls want to do scouting, etc., they may and ought to have the co-operation of the pastors and the official boards as well as the Young People's Societies and the Sunday School Executive or Committee of Management to stand by them.

To start Church Scouts, Boys' Clubs, etc., a boy or girl may gather six or