

the same leader, unless in exceptional cases, holds a mid-week session to supplement its Sunday programme. C. G. I. T. is not, therefore, another organization to complicate Church activities. It is an ideal of life and method of work for the enrichment of that vital, primary group, the Church school class.

The usual scheme of the mid-week session includes the opening ceremonial from the Girl's Own Book (three minutes), business period (fifteen minutes), devotional discussion (twenty minutes), talk (fifteen minutes), activity (thirty-five minutes), closing (two minutes). The activity is the "expression" of the talk. For instance, a first aid demonstration is accompanied by first aid practice. Mission study leads to the preparation of dolls or scrapbooks for missionary giving. In the course of a year's work there should be a fair balance between talks and activities that can be called "physical," "intellectual," "spiritual," "social."

The beauty of the C. G. I. T. method is the possibility of providing in the work of this one simple social unit for all the girl's needs from the standpoint of religious education, making unnecessary the multiplicity of meetings which so often have threatened her poise and divided her loyalty.

Each girl, outside the group meetings, keeps a personal code of eight items, for which the following would be typical: I purpose to get an average of nine hours' rest a night; to memorize four lines of poetry daily; to engage daily in prayer; to make my bed and keep my room tidy, etc.

In the development of C. G. I. T. all the Protestant Churches of Canada work in harmonious co-operation through their official representatives on the National Girls' Work Board, which is the girls' work committee of the Religious Educational Council of Canada. Each Provincial R. E. C. employs a girls' work secretary to promote the programme.

Because it has been a normal, vital growth within the Church, C. G. I. T. has proved adaptable to local needs in city, town or open country. It has won the loyalty of many girls who, outgrowing it, have moved on to other departments, while more than thirty thousand are now training for leadership in

C. G. I. T. groups.—International Journal of Religious Education.

Note:—This statement is of special interest now, as, recognizing the importance of this movement, we are hoping to link up more closely our Baptist Canadian Girls in Training with our own Mission work. They fill what has been a serious gap between Mission Bands and Young Women's Circles. It will mean much for the future if through the C. G. I. T. we can enlist the interest and co-operation of these teen-age girls.—Editor.

MOTHER AND DAUGHTER IN THE CHURCH

By Helen Barrett Montgomery

Religion is something that has to be caught; it is usually contagious from mother to daughter. Look through the list of the officers of any missionary board and you will find that many of the members inherited their love of missions from a mother or grandmother. "My daughters shall weave after me" is a proverb justified by fact.

That being so, what the mother does in sharing her Church life with her daughter becomes a matter of moment. We are learning from the teachings of the new psychology that the early years, the pre-school years, are immense in their educational possibilities; and these years are largely in the control of the mother. The impressions made are deeper, the unconscious attitudes of the soul toward life are more lasting than those made later in the more formal periods of education.

Hence, the profound importance of the mother's realizing from the very dawn of consciousness that she is building the deep substructure of her daughter's Church relationships. If she wishes for her daughter a vital and satisfying experience in the Church she must prepare for it with as much time and study and purpose as she devotes to her health, her manners, her morals.

The child's first experience of Church-going must be pleasurable. It has been found that a habit formed which is attended in its initial stages with pleasure is lasting. Church going should never be a matter of law so much as one of privilege. If the child sees