

lay the matter before them. Many of them will fall in line. Take the book in your hand and go before your Epworth League. Tell them that the book contains. Tell them that the League ought to be doing just that kind of work. Impress upon them the fact that if the League stands for anything it stands for training for service. Take the book with you when you go among your people and present its claims. *And you will get a class.*

The next thing is to get a teacher. He need not be an expert. If he is willing to undertake the work and has even ordinary ability he can do it. There is one man in every church who can do it, and that is the pastor. If no other suitable person can be secured to teach, then he ought to do it, even if he has to leave something else undone. The importance of the work makes it imperative.

You now have a text-book, a class, and a teacher. What of a time for meeting? We are told sometimes that every evening in the week is taken. Then double up. The classes referred to above all meet either after or before the meeting of the League. A half hour given to faithful class work either before or after League every week will serve every purpose.

Given a text-book, a class, a teacher, and a time of meeting, add to that good faithful effort and you cannot fail.

(We asked Bro. Rogers for this paper because we knew of what he has done. He has not written of fanciful theories, but out of an abundant experience. Why cannot many other men do likewise? We emphasize the words, "It is practicable, it can be done,"—by men who realize the need and will to do it.—Ed.)

## Teacher Training

BY THE EDITOR.

By "Teacher Training" we mean the preparation of the teacher in the best possible way, for the most efficient work in class instruction.

Because one can only teach another what he knows himself, the Sunday School teacher should know the Bible. That is "What."

Because one can only teach another in proportion as he knows that other one, the Sunday School teacher should know the scholar. That is "Who."

Because one can only teach another as he causes that other one to understand, the Sunday School teacher should know the way to interpret the Bible to the scholar. That is "How."

In short, "Teacher Training" is chiefly concerned that the teacher should understand *what, whom and how* to teach. And, being a Sunday School teacher, the teacher must also be acquainted with the structural purpose of the school, and be familiar with its detailed methods of work and its plans of management.

These four main subjects, then, must be known by every Sunday School teacher who would do best work, the Bible, the scholar, and how to bring both together, and the organization of the school where, in the largest measure of revealed truth may be intelligently appropriated by the greatest number of persons, under conditions that ensure both thoroughness and permanency.

Teachers! Your text-book is worthy of your most painstaking study, your work deserves your most thorough preparation, your scholars require the utmost of your skill, the very age demands that you be capable and well-informed, your own life calls loudly that you do your best, and God holds you to every talent in the great work to which He hath called you.

Therefore, if you are not already pursuing one of the standard courses of

study, undertake it at once, and permit no seeming obstacle to prevent you from completing it.

You should, therefore you can; if you will you certainly may. Will you?

## Western Problems

Some of our readers may say, after reading this article, that similar "difficulties" are found in the East. They doubtless are, but to a less degree. Realizing, through correspondence, that many of the new fields of the Western Churches have many and varied problems to solve in the establishment and maintenance of Sunday Schools, we asked Rev. E. J. Hodgins, B.A., chairman of Vermilion District, Alberta Conference, to state for our readers some of the "difficulties in the organization and prosecution of Sunday School in the West," and to make "some suggestions for overcoming them." His letter in reply is here given:

"The rural sections present the greatest number of problems. Taking for granted that in a certain country neighborhood the community is large enough for a Sunday School—and it must be quite new to be too small for such a situation—a difficulty presents itself in carrying the work through the colder months of winter, especially where the greater number of children may chance to live some distance from the place where service is held. This is not a serious difficulty, but it sometimes borrows strength from the fact that the day school, if there be one, sometimes shuts down for a time.

Here is afforded a splendid opportunity for the work of the Home Department of the Sunday School—none better. Two or more earnest workers men could do effective work, and homes would be brightened by their visits.

Not infrequently at places in the country where service is held, and recently begun, there is little or no protection for the horses, and as Sunday School is held almost invariably in connection with the preaching service, it goes together about two hours, the time of waiting is considerable, and stormy days now and then will make against a regular attendance.

This difficulty, which causes people to look for preaching service only, may be met by a common sense shortening of both services until such time as better accommodation is provided. A more serious difficulty is encountered from the fact that many who could be workers in the Sunday School "beg off" on the ground of incompetency. When organization is proposed in a new neighborhood and nominations are called for by the office of superintendent, it is rather a common thing for all with one consent to make excuses. There is something of a desire in these new communities in Western work, not to put oneself forward. Our towns find more easily with some exceptions, one who will take the first office in the Sunday School. For one thing the town membership is larger and of one denomination. At the country point the school is quite often made up of members of different denominations and the opportunity for criticism is greater.

Again it would appear that not seldom some man of the neighborhood who may have mental qualities and presiding ability suitable for the position of superintendent, shrinks from such a post because of the demand it makes upon one as a spiritual leader. Here, in our opinion, is a serious obstacle with many. A superintendent must be a leader in the devotional exercises. He should not too often ask someone else to take

this work. He should also give in the review a moral and spiritual application of the lesson for the day.

The remedy for this condition lies in the arousing and deepening of the spiritual life, and in a vision of service. While the office of superintendent needs a man with qualities of generalship and wit as good an education as possible, above all it needs and is entirely worthy of a man who is a sincere, practical Christian, and who will take up the work and continue it the year round as a sacred, personal trust.

Where a church is spiritually cold it is often difficult to find a superintendent and teachers. On the other hand, where there has been a quickening of the work of God and a fresh vision for service, in which the work of the Sunday School has its due place as the very foundation agency in the Church, and necessary to the very life of the Church, the laborers are, as a rule, easily found.

More of evangelistic effort at points where there are, at present, no Sunday Schools, will result in healthy organization, and having that, the enthusiastic application of sane and fresh methods will make for steady development and growth.

## The Parents Debt

Speaking of the Sunday School as a bulwark to the home, and of the obligation that parents should feel towards the teachers, our friend, M. A. James, of Bowmanville, recently said in his own trenchant manner: "There need be little anxiety for the future of the boy or girl who is trained, developed and educated from the primary class to the Adult Bible Class in the Sabbath School. How highly, too, should parents appreciate the unselfish and invaluable services—labor of love—of the Sabbath School teachers. The anxiety, study, effort and valuable time they spend voluntarily for the benefit and welfare of other people's children makes them all philanthropists of the highest type. How very desirous parents should be to help in every possible manner to lighten the onerous task of the teacher by seeing that proper preparation of the lesson is made through the week by the children and that regularity and respectful attention marks the conduct of them. Next to the parents a child's best friend is its faithful, devoted Sabbath School teacher. Then parents, see that your children go regularly and prepared to your Sabbath School, and if conditions permit, go along with them. In the Bowmanville school is a man in his 96th year—a very regular attendant, too, so there need be no age limit."

## Brightening Up the Bible

Among many characteristic stories told by Mr. G. W. E. Russell in his newly-published life of the late Sir Wilfrid Lawson is the following:

"One of the great points of discussion in 1879 was whether the Bible should be read without 'note or comment.' I have heard of an old woman who had clear views on this point. Her husband was blind, and someone said that it must be a great deprivation to him not to be able to read. To which she replied: 'Oh, no; I read the Bible to him every night, and many's the bits I puts in for his good.'"

Do not hesitate to write the General Secretary on any matter relating to the welfare of your School. His office is open to all, his pleasure to Serve you.