

large number of adults equipping themselves as teachers, and young people who are divinely appointed to become our future teachers. We have adopted "The Canadian First Standard Course," and it is eminently concise and complete. The series is crowded full of meat, and we find no waste material. Indeed, so popular has the series become that sets of the course are being bought up right and left by many who find it impossible to attend the class. We are seeking to render the class permanent and enduring by emphasizing three phases, viz.: the devotional, the educative, and the social. The devotional draws us into the Divine presence, the educative or Teacher Training phase is thus as it were sanctified, and the social adds the human bond. Perhaps a brief description of one of our meetings would be appreciated. We hold our classes in the homes of the members, much after the system of the old cottage prayer meeting. We open our meetings with bright singing, which always seems to lift our spirits. Prayer follows by members of the class, and immediately we enter upon the training. We first have a ten-minute review. The review is entirely impromptu, i.e., on the part of the scholars, and may cover a single point in a lesson or be scattered in rapid fire order over the entire work covered. Then follows the work on the assigned lesson. We strive to unite here the discipline of the day school with such discussion as one would find in a well-ordered Bible Class. Our invariable rule is "absence of text-books during the Teacher Training session." This necessitates real preparation, and the result is highly satisfactory. A large black-board is used and usually a quick review is thrown upon it. After the lesson the company enjoy a social cup together. Our system involves homework in preparation of the lesson itself. In addition we have supplementary work assigned to various members. For example Lesson 1 of Volume No. 1 is closed by a paragraph on "The Judges." Here we assigned to a number of members the task of writing a note of thirty words descriptive of the character and career of these heroes of Israel, each person of course to write only upon the Judge assigned to him. The character Deborah was assigned to Mrs. B.—, one of the silver-haired mothers attending our class, and I give her concise note exactly reproduced; it contains precisely thirty words.

*"Prophetess Deborah dwelt under palm tree near Bethel. She judged Israel, arranged a battle against Canaanites at Kishon River, and won victory for Israel where she sang her victorious song."*  
1296 B.C.

She explained that the date was "information thrown in." All the other notes were surprisingly brief and comprehensive. To give the minds of the students a real and lasting grip of the various lesson groups we hold "test examinations." Here is our first paper on the group lesson 1-4 of text No. 1—

- 1.—(a) Write brief notes on "Bible," "Testament," "Covenant," "Canon." (b) Distinguish the ancient versions of the Bible.
- 2.—(a) Name the prophetic books in order. (b) Describe briefly the poetical books.
- 3.—Draw a map of the ancient world.

- 4.—(a) Give the boundaries of ancient Palestine. (b) Describe the Jordan Valley as to position, extent and height above sea level.

Time, 45 minutes.

This was run precisely as a college examination, the teacher presiding. The time allotted was perhaps too brief, and

in their race against time quite an excitement prevailed. Some had never written an examination before. Two of the students are white-haired mothers nearing sixty. The result was a surprise, as the majority obtained a mark of 70 per cent. or over. The stress of excitement was probably responsible for some peculiar information provided in the paper. One of the candidates solemnly announced that "the Jordan Valley is 1,500 miles below the level of the sea." Another that "the Dead Sea is 625 feet long."

This examination took place on Halloween night, and was followed by one of the most delightfully jolly social times I have ever enjoyed.

And now for the result upon the work of the teachers and all of us. Our Sunday School is feeling the benefit of the class already at every session. The interest of each teacher in the class under her care is markedly increased. Just last evening I had the privilege of attending as a guest the monthly meeting of our Philathea Class. It was deeply devotional. Everywhere through the meeting was evidenced the benefit of our Teacher Training Class. What surprised me above all was that every member of the class led in short, fervent compelling prayer. Our mid-week prayer meeting has been wonderfully helped by the Training Class. It is a spiritually intelligent meeting, where together pastor and

people talk of God and draw near to Him. Instead of an address from the pastor we read in concert a passage from God's Word, and together seek to learn His will and way. He has signally blessed us week by week. Thus right through our varied spiritual community we "feel the stiffening of structural fibre due to the real influence of our Teacher Training Class."

### Our Sunday School Publications

If your school is not thoroughly informed as to the full line of Sunday School literature published by our Book Room, under the capable editorship of Rev. Dr. Crews, you should insist on an examination of the new 1911 catalogue. It is in very marked contrast to anything of the kind ever issued before in Canada, and a critical examination of it will assure you that your school may find abundant and suitable supply for all its literary needs from our own publishing house. The special attention of primary workers is called to the excellent new "Primary Quarterly," which is issued in two forms, the one for the scholars and the other for the teachers. These are the very best of their class and will give, we are sure, great pleasure and satisfaction to our friends. Samples, prices, and all desired information will be cheerfully supplied in answer to any enquiry you may make.

## Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion

BY REV. J. H. MCARTHUR, S.T.D.

### Feb. 12.—Text, 1 Kings 18: 1, 2, 17-40.

1. Who was responsible for the famine in Israel, Elijah or Ahab? (vs. 17, 18).
2. Who is responsible for the trouble and expense of a temperance campaign? Is liquor party or the temperance party?
3. How can the temperance cause be kept before the people? Do many men hesitate between two courses of equal necessity?
4. What is the cause of such hesitancy?
5. Which is the more powerful, Ahab or Elijah? If so, why were they punished? If they were not sincere, why did they so earnestly call upon Beal?
6. Is a man responsible for what he does not know, but might know if he would not learn?
7. When is victory not on the side of the majority, nor yet on the side of might?

### Feb. 19.—Text, 1 Kings 18: 41—19: 21.

1. May we pray for rain (James 5: 17, 18)?
2. Do we sometimes mistake caution for cowardice, or recklessness for courage in the conduct of public men (v. 21)?
3. What was the cause of Elijah's discouragement—physical exhaustion, mental and nervous reaction, enforced inactivity, loneliness, or apparent failure?
4. God provided for Elijah by giving him food, sleep and work to do (vs. 5, 6, 15). What more does a man need?
5. When does speech speak most impressively to our souls—in the quiet hour of meditation and prayer, or in the public assemblage of worship (vs. 11, 13, 19)?
6. Are there many godly men whose light is more or less hidden (v. 18)?
7. Which is the more powerful—a saint upon his knees (v. 42), or a queen in her wrath (v. 21)? a church in prayer, or a nation in arms?

### Feb. 26.—Text, 1 Kings 21.

1. Compare Ahab's heaviness of spirit with Elijah's discouragement.
2. Does selfishness lie at the root of all sin?
3. Can political intrigue and corruption, gambling, and fraudulent schemes be traced to selfishness in the heart?
4. Can the world be reformed by legislation alone? To what extent should the preaching of unselfishness be backed up by legislation?
5. What is the only cure for selfishness?
6. "Paid back in one's own coin" (v. 19). Is this principle frequently illustrated among men, and in the dealings of Providence?
7. Do men generally enjoy ill-gotten gain? Did Ahab?
8. Do public men to-day ever sell themselves? How?
9. Is the spirit of Ahab still abroad? Illustrate.

### March 5.—Text, 2 Kings 2: 1-10.

1. Are presentments of death common?
2. Why did Elijah desire to be alone before his departure? Tell his literary needs.
3. Why did he desire to visit the schools of the prophets at Gilgal, Bethel and Jericho?
4. "The Lord hath sent me." May we have the same assurance of divine guidance in the affairs of life?
5. Through what channels does God make His will known to us?
6. Are impressions that we ought to do so and so, ever false? If so, is it in our power to prove them false?
7. What was the secret of Elijah's power over Elisha?
8. How may a teacher gain an influence over his disciple?
9. Does the spirit of the faithful teacher continue to live in the faithful disciple? Illustrate.

### March 12.—Text, 2 Kings 4: 8-37.

1. To what source do men generally go for sympathy and help in time of trouble? And why (v. 25)?
2. Which is the greater trial? To be denied a blessing already enjoyed (25)?
3. Should we be personally involved in the need? Have we fully discharged our duty to the heathen if we have merely sent others to prove their faith?
4. What place has prayer in the work of lifting men to a new life (v. 33)?
5. What is the relationship between prayer and effort?
6. Can any effort to lift men to a new life succeed which does not make a heavy drain upon a man's nervous and spiritual nature (v. 35)?
7. Is helping others ever an ungrateful task (v. 37)?

### March 19.—Text, 1 Kings 20: 12-21.

1. To what extent is any nation indebted to the men of God for national prosperity (v. 13)?
2. Which have done the most for Great Britain in the way of securing international prestige—her shrewd statesmen, or her religious leaders?
3. Who in our country are in the forefront of the battle against intemperance, gambling, and others forms of organized vice?
4. If young men are to be the saviours of our nation, what are the Sunday schools doing to train them (v. 14)?
5. What proportion of young men in this country or in this community are in the Sunday-school?
6. To what extent is drink responsible for individual and national incompetency (v. 16)?
7. What were the causes of the downfall of the great nations of antiquity?
8. Are the same causes operating in our country? If so, how can we remove them?