

groundlings. But the apostle knew nothing of such policy. He was no time-server, no reed shaken by the wind. He did not work in the glare of the footlights, eager to skim the sudden surface of applause. He had no ear to the ground: his ear was open towards the invisible. His ambition to be well-pleasing to the master lifted him above the line of the lower approvals.

"We exhort you to be ambitious, to be quiet, and to do your own business, and to work with your hands." A fine example, this, of St. Paul's characteristic irony. "Ambitious to be quiet!" The common ambition is satisfied only when it makes a noise. A Christian ambition, says the apostle, ought to desire nothing save to fill as unobtrusively as possible the place God has appointed. The less notorious we are the better. Ambitious also "to do your own business,"—not meddling with the business of others,—and to work with your hands." Usually ambition has found its theatre in the high places of the earth, "where Fame's proud temple shines afar." Pageants and pomps have attended its march. But here St. Paul brings it down to the dusty ways of humblest labor and sets it to the modest task of producing quick and self-respecting workmen. Second only to the approval of the master is the lonely approval of one's own conscience.

"I have fully preached the gospel, being ambitious to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation." What a transfiguration of ambition we have here! Vulgar ambition is notoriously egoistic and destructive. Here is an ambition splendidly altruistic and redemptive. "Ambitious to preach the gospel!" How strangely that word echoes in a world caught in the swirl of a consuming lust for material wealth and comfort! "Ambitious to preach the gospel!" How accusingly that word echoes in a church in which it took "one minister, seven elders, fifteen Sunday School teachers and two hundred communicants" twelve months to win ten persons to open decision for Jesus Christ! A church whose call to the gospel ministry is, in most of her homes, a call "full of sound . . . signifying nothing!" "Ambitious to preach the gospel!" Surely, here is an ambition

which can never fail to fire the imagination and command the lives of those for whom Christ died!

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Questioning

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Questioning is an art, and an art is almost never acquired except by close and continuous study.

1. What is the fundamental aim of a question? It is not to get a reply, but to set the mind of the pupil in action towards a desired goal. A subsidiary aim is to test the pupil's knowledge.

2. To set the mind in action the pupil must face a problem that is vital, worth while, to himself. "Is it right to follow Christ?" asked of a class of Intermediate pupils in a Christian church is *not* a suitable question according to our definition of aim. It would have been a proper question to ask of a prisoner in the hands of a Boxer band in China in 1900.

3. A problem is vital to the pupil only when it is a problem of the pupil's. A theological question will touch a body of theologians, but will not interest a boy of nine, and he is frank in showing this, as many teachers know.

To question well a teacher must clearly grasp the lesson as a whole, see the one goal to which that particular lesson leads. Without a vivid mental picture of the end, questions will be at random.

Having defined the end, the two or three strategic points leading to that end must be selected, one leading to the other, step by step. For example a lawyer prosecuting in a case of murder might bring out by his questions the points: that the prisoner was in the vicinity on the night of the murder; that he was in certain company; that he was drinking with them and quarreling; that the knife in court was the prisoner's, and so the chain would be welded, link by link. No lawyer would think of reading questions from a help prepared by others who knew nothing of the local situation and needs.

Having grasped clearly the end and the main steps and points around which the