

7. The question should admit of a definite answer.

8. The answer should be given in such an order as to form a systematic and progressive development of the subject.

9. A good question must have the element of the unexpected in it. It should surprise the mind with some fresh and novel view of the subject.

10. Questions should be (1) On the words of the lesson ; (2) To exercise the understanding ; (3) To develop spiritual truths.

4. Manner of Putting a Question.

1. State the question to the whole class, and ask one to answer.

2. Simultaneous questions may be used with young pupils.

3. Important questions should be asked in a variety of ways.

5. Tests of a Good Answer.

1. It should be full and complete.

2. It should be given in the form of a sentence.

6. Manner of Questioning.—Earnest, Animated, Impromptu.

1. Never reject an answer given in good faith.

2. Always accept an answer in the scholar's own words.

3. Train your scholars to make their answers complete sentences.

4. Do not repeat the answer after the scholar.—*Handbook*.

A STUDY IN METHOD.

Reason underlies the present popular and scientific interest in child life. The baby has climbed upon the lap of the philosopher. Is there any real reason why the dialect of the nursery should not be used in expressing the simple beauty and pathos of life ?

The following exact verbatim report of a conversation between a father and his son, a child five years old, affords an interesting study of childhood and of method in teaching children. No effort is made to improve the conversation in its literary form. The introduction of bookish phrases would destroy the originality and naturalness of the whole, and would thereby impair its value as an example for study.

(Child, quietly amusing himself in his father's study. Father, busy with books and manuscripts, but incidentally observing his child at play.)

Father.—Let's study the Sunday-school lesson.

Child (who cannot read, but attends Sunday-school, and has learned something of Christ.)

—Well, let me hold the Bible. (He takes it, and holds it upside down)

Father (without regard to the lesson for the following Sunday.)—What did the people do to Jesus ?

Child.—Tied him with a rope.

Father.—What else ?

Child.—Spit on him.

Father.—What else ?

Child.—Killed him.

Father.—How ?

Child.—Hung him on a cross.

Father.—What else ?

Child.—I don't know.

Father.—Did they leave him hanging on the cross ?

Child.—Yes.

Father.—Always ?

Child.—I don't know.

Father.—Well, I'll tell you the rest. His friends took him down from the cross, when he was dead, and buried him. The grave was made so that they could shut it up with a large stone which they used for a door. They hadn't time to fix things for burying him the way they wished, so early on Sunday morning some women came to the grave to put perfumery on his body and to arrange it nicely. They found the stone rolled away. The grave was open. Jesus was gone. An angel was in the grave,

Child.—How does an angel look ?

Father.—This one looked like a nice man, and he wore a long white dress.

Child.—Didn't he have a coat like yours ?

Father.—No. The women were afraid. The angel told them not to be afraid, but to come and see the place where Jesus had been lying. He said that Jesus was not alive, and had gone out of the grave. They hurried out of the grave, and ran away, as fast as they could, to tell their friends.

Child.—What were they afraid of. Will angels hurt ?

Father.—No ; but they didn't know what to