

not to interrupt the class too much. A better dividend still was an interest on the part of the class in all the School was doing, and a constant readiness to help.

There was another class of boys which was giving its teacher a great deal of food for thought. In the same city a mission Sunday School was in need of teachers. Both problems were solved at once. The class of boys became teachers. The teacher of the class took part of the session to tell the lesson story, so that the boys had only ten or fifteen minutes with their groups. Every Sunday morning the class assembled to work out the lesson they would give their classes in the afternoon. During the week they met with the younger boys for games and swims. The School began to move and, as for the boy teachers, nothing suited them better. It was one of the best teacher factories you could imagine.

You may not be able to work either of these plans in your class. There are just as good ones uncaught, if you will go a-fishing for ways of teaching your boys more of the importance of the teacher's work, and, above all, fishing for opportunities to set the boys at some actual work. "Something doing" is a key phrase for all boys' work.

New York City

Right and Wrong Kinds of Questions

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There are right and wrong kinds of questions. It is important that the teacher should know which are right and which are wrong. For, if he asks the right kind, he will, as a rule, get ready and intelligent answers from the scholars; while, if they are wrongly framed, they are unlikely to elicit useful answers.

There are at least five marks of a good question which the teacher should constantly keep in mind. It should be:

1. *Clear.* By this it is meant that the meaning of the question should be perfectly manifest, not only to the teacher, but also to the scholar. When a teacher, having asked a question, sees a puzzled and doubtful, or a listless and indifferent, expression on the scholars' faces, the likelihood is, that they have not comprehended the meaning of the

question, and it should be put again in other words.

2. *Definite.* A question may be clearly expressed, and at the same time miss the mark by being too general and sweeping. For example, such a question as: "What was the work of John the Baptist?" covers so much that the scholar does not know where to begin his answer. A better way to reach the same end is to question thus: "For whose coming did John prepare the way?" "How did he describe Jesus?" "What did he tell the people they must do to be ready for the Messiah's coming?" etc.

3. *Simplicity.* This means that the question will, in every case, be carefully adapted to the age, the attainments and the circumstances of the scholars. In scarcely any way can the teacher more quickly and completely lose his hold on the class than by questioning "over their heads." He must use the utmost care and pains to keep himself on their level.

4. *Interest.* A good question should be like the bait on the fisherman's hook. It should deal with some fact or problem in which the scholar has some interest. Otherwise he is not likely to "rise" to it, and the question, however good otherwise, will fail of accomplishing any result.

4. *Progressive.* In asking every question, the teacher should have in his mind the whole lesson and the goal which he wishes to reach in his teaching. One question should follow another in regular, orderly sequence, each being a step in the direction of the end in view.

The wrong kind of questions are those which do not, in one way or another, show the marks of a good question just mentioned. They may be classified as follows:

1. *"Yes or No" Questions.* As a general rule questions which can be answered by a simple "Yes," or "No" should be avoided, for the reason that it does not require any thought to answer them. If a question of this sort is asked, it should be immediately followed by one calling for reasons. For example, after such a question as, "Do you think Peter was truly sorry for denying Jesus?" should come at once this other, "Why do you think so?"

2. *"Or" Questions.* An example of this sort of question is: "Was John the Baptist