

teach the eagle's brood to fly. Do not hesitate to tell your scholars of the doubts you once had, and how you won certainty from them. Show them by example that doubt is never a thing to be afraid or ashamed of, unless it be a lazy doubt, viciously p<sup>r</sup>aised with its own fog.

Then there is a question-inspiring face and attitude. If the teacher assumes the manner pontific and speaks *ex cathedra*, and has the air of one who says the ultimate word, he will smother every question. A sympathetic, open face, and the hearty spirit of good fellowship, are the best invitations to inquiries.

Nor must the teacher be in a hurry, hastening from verse to verse with the nervous dispatch of an auctioneer. How many times must even a wise man look at a beetle, and how long, before he is moved to ask a wise question concerning it? Don't we sometimes make the recitation a mere exhibition of shooting-stars?

Then, too, be on the watch for questions. How far ahead can you see a question coming? Before the scholar has made up his mind to ask it, if you have seeing eyes. An almost imperceptible quiver of the lips: "Question, Thomas?" Eyes suddenly wider: "What were you about to ask, Mary?" Forehead wrinkled: "Anything to say on that point, Edward?"

And if the question is a good one, why, "A capital question, Thomas!" "I hoped that some one would ask that, Mary?" A good question is more to be praised than a good answer, because it is rarer and more original; but does it always receive our hearty commendation.

Though the question leads you far out of your way, turn aside from it as gladly as you would turn from the road to pick up a diamond. Though you must leave the climax of the lesson unreach<sup>d</sup>, see in this the climax. Though you are in full harangue, eagerly showing forth some great truth, stop short at once. A question in hand is worth a whole system of theology in the bush.

And even if the question be trivial, or pointless, or utterly irrelevant, in anticipation of other possible questions, this one is not to

be scornfully or slightly waved aside. Don't kill the goose that lays the golden eggs when she chances to lay one of pewter.

Half-statements, when shrewdly managed, will often elicit questions. "Yes, God was terribly angry with the Jews—terribly. Think how powerful God is, and how awful his anger must be! You want to ask something, Billy? Whether it is right for God to be angry? Well, I am glad you asked that, because I want to tell you the difference between his anger and ours."

An over-statement will often draw out the longed-for inquiry. "When John urged every one with two coats to give one to some person who had no coat, what did he mean but this,—that, as long as any one in the world is poor, those who have more than they need ought to keep giving to those who have less than they need? I see that you have a word for us, Lizzie. What is it? How about the lazy people and the bad men? I hoped some one would bring up that point!"

And when your half-statement or over-statement is accepted without remonstrance by your scholars, a little jolly scolding as you make the correction yourself, and a warning that they must do better thinking the next time, will work wonders.

Sometimes the best plan is a direct call. "What do you think about that statement, now? Haven't you some question to ask about it? Don't you want to know something more about it? If not a question follows, at least the scholars will know that you are expecting them to originate lines of thought and inquiry; and that is one thing gained.

This question is sometimes asked: "What modern teacher is so successful as Socrates, who made his scholars teachers in their turn?" The question touches a fundamental truth in pedagogics,—that the teacher's goal is the scholar's independence of the teacher. By brave example of study thought, by sympathetic insight into the doubts and needs of the opening mind, by enthusiasm and winning tact, let us strive in this direction, as in all others, to be worthy followers of Him who made of his disciples teachers at whose feet the great Greek himself would have been glad to sit.—*Amos R. Wells, in Sunday-School Success,*