

we all know, have their world, and so have boys and girls proper. Young men and women too have theirs, and an interesting world it is, with all the hopes and fears and responsibilities of budding man and womanhood stirring within them. Little children must be talked to as such, and not tormented with pedantic references to ancient or modern history, metaphysical refinements or philosophic distinctions. Talk to them about Pa, and Ma, and little brother or sister or baby, and they will appreciate you, but if you are so foolish as to lay down a proposition and attempt to prove it, they will go to sleep.

On that form again is a class of boys. Sharp eyed, mischievous little urchins most of them—with their heads full of tops and marbles, kites and cricket-balls; with a sprinkling, too, of knowledge, about men and things in general. They go to school, and are learning geography and grammar, and are beginning to find out what a great world this is, and what a many things have been done upon it. Remember this when you are addressing them, and try to bring your thoughts exactly—to use a mathematical term—to the same *plane* with theirs. Do not go too low, or they will laugh at you; do not, on the other hand, talk to them of things which they will not understand for years; if you do, they will vote you a bore. Take a true aim and send your arrows home.

With young men and women, the style of instruction required varies very little from what would be demanded by adults. With them you may drop the parable now, and open the mysteries of the Kingdom. The grand truths of theology may be expounded, and their application pressed home. But avoid *preaching*. Nothing is so wearisome, so fruitless, and, in the end, so disastrous, as a continued strain, sabbath after sabbath, of mere exhortation. A teacher's business, it hardly need be said, is to teach, *i. e.*, to communicate truth, and if he have no truth to communicate, his occupation is gone. But a teacher of young men and women with the open Bible before him, need never be at a loss. To adapt instruction to your particular class, you must know your class. Their mode of life, their peculiar tempers, their occupation during the week, should all be familiar, and as a musician knows his instrument and is able to touch the keys aright, bringing out therefrom all pleasant harmonies, so should a teacher be able to handle his scholars. Some teachers have to exercise considerable self-restraint before they can do their work efficiently. Young people are thrown as teachers into a school, fresh perhaps from the warm scenes of a revival, their minds full of theological ideas, their hearts penetrated by the realities of the world to come, and it is as natural to them as it is to speak, to expatiate upon the depravity of human nature, the freedom of justification in Christ, the regenerating energy of the Holy Spirit, and so on. But with this, such a one will rarely gain the attention of a class, and he must learn to exercise the grace of self-denial, by coming down from his elevation and addressing them on topics familiar to them.

Hint IV.—*Endeavour to teach by asking questions.* This was the method of Socrates; beyond question, one of the wisest men in ancient times, or modern, and its success in his hands was marvellous. He commenced by something that was familiar, and gradually approached the point he desired to aim at, fixing the attention of his auditors and compelling them to proceed with him in his argument. Let me give an example. Desiring to impress upon his auditors the truth of a superintending Divine Providence, a doctrine he firmly held and taught, he would