

on the wings of big words in the ethereal regions of intellectual wisdom, let him remember to mount with them and to begin from the nest, a little higher, and then a little higher. In teaching the young, it is wise to use words that are pictures of something that has been seen or heard or handled, or felt; to materialise as it were, the instruction with a story, or illustrations or fact in history or biography. The language employed should be largely pictorial or symbolic, so as to attract the mind, and enable it the better to lay hold of the truth. To impart knowledge, in dry metaphysical and purely intellectual form is like the Egyptian task of making bricks without straw. The choice of words is very important, it is like the chisel in the hand of the sculptor, if a blunt tool it will make blundering work. It is hard for the little feet to scale the steep heights of knowledge, secular or religious, and it is wise to help them up by a ladder of language easy and intelligible. If we seek to know the secret of the popularity of certain authors and preachers, we will find that not a little of it flows from their style, that their thoughts are generally clothed in the garb of plain terse and powerful Saxon, as for instance Bunyan and Spurgeon, or else the style is draped in a richer and more flowing costume, sparkling with gems of classic lore, gorgeous with metaphor, glittering with jewels of historic incident, or flashing with the brilliancy of scientific facts, as for instance Guthrie or Hamilton. Their writings or preaching may not be of the highest intellectual order, their philosophy neither so profound nor original, as that of many other thinkers and writers of the past and present, but undoubtedly they possess great attractive power, commanding crowded churches and the "tens of thousands." Their productions by the pen or in the pulpit are universally popular, because they are in concert

with a law common to nearly every mind, and are suited to the mental capacity of most.

Whence the fascinating power of Bunyan's book written long ago, and Sankey's songs and solos sung to-day? Study them a little, and the reason will soon show itself. Every page of the one abounds with life's scenes and sensations, expressed in language simple and easy to be understood, and every line of the other, (as for example the song of the "Ninety and nine" at present so popular) expresses a truth or fact in figurative language, or exhibits an object we can see, a truth we know, or a feeling we have experienced. Religious truth, taught as it is for the most part in our Catechisms and Summaries, is generally unattractive and uninteresting to children. There are few children who love to learn the Catechism. More are driven to it than drawn by it. We well remember how Monday forenoon was dreaded at school, because it was "question day," and what a load of fear and care was lifted off when the "questions" were safely over for another week. Few will now regret, far less repent the fiery ordeal of the school days. The Shorter Catechism is a most admirable and excellent compendium of Christian Doctrine and duty, and should be a text book of every Sabbath School, and most emphatically of every family school, but for all that, we would look upon the man or woman who could simplify and popularize it as a genuine hero, a real "Children's Friend." Mere memory cramming is often mind-killing. The memory may master, Psalms and sentences, texts and terms in abundance and yet the mind have a very slim and erroneous conception of the truths, and the heart be but feebly impressed thereby, for the simple reason that what is learned, is vaguely understood, and consequently loses very much