

such convictions and aspirations ours in some dim way? Let us seek in contemplation, in prayer, in Christ-like service to make them ours more consciously, more constantly. When St. Paul writes of the old life we understand him because it was ours. When he writes of the new life in Christ, of sitting with Him in heavenly places, let us count all things to be loss that we may enter into it, that we may attain unto the consciousness of identification with our Lord in His risen and glorious life. Preparation for all our teaching and preaching is the life of faith and obedience in Christ. We shall speak then, as Paul did, out of an actual experience. Meanwhile we must walk by that same rule whereunto we have already attained, and the fuller deeper experience will be revealed to us in God's own way and time.

Toronto.

AN ADVANCED COURSE

I have taken pains to discover by correspondence the view of the leading Sabbath School workers of all denominations in our Canadian churches on the question of an Advanced Course, with this result—strong approval on the part of a few, rather than any widespread interest.

There is little doubt that for a considerable class of scholars a course chosen on somewhat different lines from the present series might have advantages, the main purpose of the present course—and I think very properly so—is to give the interpretation of the current passage, with such look backward and forward to other portions of Scripture as may be possible in the allotted time. The course as set invites and encourages to the larger view, but as a matter of fact this larger view is seldom possible. The brief study hour is all too short for the explanation and application of even the passage itself.

For older scholars the wider view is indispensable. They demand it and they need it, and, as a preparation for becoming themselves intelligent teachers, it is most valuable.

It would not be hard to outline, in the rough, some good advanced course, for ex-

ample, on the books of the Bible, their contents and mutual relations; the prophets in the order of their appearing, and their message to their own times and ours; the great doctrines of the Word in their order; the ethical teachings of the Scriptures; sacrifice, as it appears in the history of redemption and in its culmination and crown on Calvary. It is not that new truth will be taught, but truth from the standpoint of the more mature mind and therefore fitting closer to the need of the older scholars, and more attractive to them.—Rev. R. Douglas Fraser, in Report of Denver International S.S. Convention.

TREAT THEM FRANKLY

Rev. W. D. Reid, B.D.

If you wish to win or hold the large boys in your Sunday School work, treat them frankly. If a boy gets possessed of the idea that you are trying to entrap him into the Sunday School, or that by guile you are endeavoring to spring religion upon him, you are done with him. You may as well give him up. "In vain is the net spread in the sight of any bird," said the wise man, and there is nothing truer in connection with work among the big boys of our Sunday Schools. Once I overheard a conversation among several boys on this very subject.

It would appear that their Sunday School teacher had invited the boys to her place for tea on a certain evening. They had gone expecting to have a good time, but when they got there they found that the only other stranger invited to tea was an evangelist who was then in the neighborhood, who, as they expressed it, "talked religion to them most of the evening." The boys came away disgusted. They felt they had been entrapped. One declared emphatically that "he considered it a scurvy trick." Another vowed that "if he couldn't get religion without being swooped down on like that, he preferred going without it." Another added that "if he knew himself, he wouldn't be caught in that fix again." The result was that the well-intentioned teacher, who thought she would, as it were, catch her boys by guile and have them converted