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I. SAUNDERS.

Preaching in England.

Perhaps in many cases comparisons are odious and yet every observer in every department of life and thought instinctively makes comparisons. The scientist, the physician, the lawyer and the philosopher all make progress by keen discrimination; and why should we leave the preacher out?

The Canadian in England soon notes a vast difference between the preaching in the mother country and in her Canadian colony. There is the difference in method. The English preacher is almost wholly expository in treatment. The expository tendency is strongly marked in men like Dr. Parker, Guy Pearce, Hugh Price Hughes, Thomas Spurgeon, F. B. Meyer and Dr. Stalker. Most of the stronger men are exceedingly fine in their attempt at interpretation and they dwell long and emphatically upon the meaning of the text. They seem to have little use for topical sermons.

There is also a difference in the material of the sermon. If the house is different in style the lumber of the structure is also different. There is a marked absence of illustration and care in fine phraseology; they do not seem to care so much about fineness of dress in the shape of beauty in structure. Perhaps the preachers have some inborn abhorrence of such embellishment or maybe it is due to the natural disposition of the congregations. Be it one reason or the other or both or none, still I think the fact will not be doubted by the general observer. And I think just here it is but fair to say that the same language of a sermon does not bear such weight with the Canadian preacher as with the American.

If such refinement of expression be a virtue or a fault; if it retards or hastens the acceptance of the truth; if the American has it to a faulty degree or if the tendency is too strongly marked in the Canadian preacher, such questions I leave for wiser critics than I. I am simply noting what I consider a fact in English preaching.

I think another difference must be noted and that is in the delivery of the sermon. There is certainly an absence of any marked elocutionary training. I am not saying that the English preachers are not trained in the principles of elocution; perhaps they are more learned in that art than the Canadians or the Americans. What I am saying is that such a training is not peculiarly marked in their reading or preaching. Maybe all art should be concealed and that is not art at all that shows its bones; however, so far as the average preacher is concerned—the exceptional men must always stand in a class by themselves—I should rather listen to the average Canadian, in point of address, than the average Englishman and I think from the standpoint of pleasing and interesting delivery our best is better than the best of our relations across the sea. N. E. HERMAN. Dartmouth, N. S.

Christ Tempted.

The apostle Paul speaking of Christ's priesthood makes a statement concerning the priest of that priesthood. He says in his epistle to the Hebrews "But was in all points tempted like as we are yet without sin."

We have the fact that Christ was tempted. The passage quoted declares this, "But was in all points tempted." That is he was the subject of trial and suffering. In this he is not an exception to his brethren. Their Elder Brother was solicited to sin. He was tempted of Satan.

We have the fact likewise that Christ was tempted as we are tempted. This is stated by the apostle. "But was in all points tempted like as we are." This cannot imply that temptations had the same influence on him in every respect as upon us but only that he was exposed to the attacks of them. Not "with lustful eyes" did he look upon the world. His nature was pure and holy. He is the antitype of the type which must be "without blemish." If it were not so how could he atone for the sinner.

And we have the fact also that Christ sinned not when tempted. The inspired apostle declares it, "yet without sin." Although he was tempted in no way did he transgress. He yielded not to temptation and remained sinless. It is not sinful to be tempted if we overcome the temptation.

We have now in the Lord Jesus Christ a high priest who is able to sympathize with us when we are tempted. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." He is wanting in none of the innocent infirmities and none of the holy sympathies of our human nature. He sympathizes with us when we are passing through temptation and suffering as those only can who have passed through the same. J. COOMBS. July 19th.

Suggestion of a Plan for Sunday School Grading and Supplemental Lessons.

SUPPLEMENTAL LESSONS FOR THE INTERMEDIATE DEPARTMENT GRADE NO. 6. AGE 13.

THE CHURCH.

What is a church? A church of Christ is a company of baptized believers, joined together by covenant to keep the faith and to observe the ordinances of Christ, and to use the means he

has appointed for the good of their own souls, for the salvation of others, and for the glory of His name. Who Should Belong to the church? It is the duty of every Christian to be a member of the church. Name the ordinances of the church. Baptism and the Lord's Supper. What is the Church militant? The people of God on earth. What is the Church triumphant? The people of God in heaven.

THE APOSTOLIC CHURCH.

FIRST PERIOD—THE CHURCH AT JERUSALEM. How many apostles had Jesus? Twelve. Name them. Simon Peter and Andrew his brother; James and John, Philip and Bartholomew, Thomas and Matthew the publican; James the son of Alphaeus and Lebbeus, Simon the Canaanite and Judas Iscariot.—Matt. x. 2-4. How many remained after the ascension of Christ? Eleven. Who was absent? Judas Iscariot. What was his fate? After his betrayal of Christ and his knowledge that Jesus was condemned to death Judas went and hanged himself. Who was chosen in his place? Matthias. How was he selected? By the apostles, with prayer and casting of lots. What is meant by the apostolic Church? The Church in the time of the apostles. What period does it embrace? The first century. What command had Jesus left with his apostles before his ascension? That they should tarry in the city of Jerusalem. What promise did he leave them? "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."—Acts i. 8. How long was this waiting in Jerusalem? Ten days. When was Christ's promise fulfilled? On the day of Pentecost. Where was the fulfillment? In an upper room in the city of Jerusalem. Who were gathered there? About one hundred and twenty believers in Christ. What did these believers constitute? The Church of Christ. What happened on the day of Pentecost? "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with their tongues, as the Spirit gave them utterance."—Acts ii. 2-4. What were these manifestations? The baptism promised by Christ. Who heard of this baptism? When this was noised abroad the multitude came together where the disciples were. Who composed the multitude? Devout men of every nation under the heaven, that were in Jerusalem at this time. What were the feelings of the spectators? They were confounded, because every one of these foreigners heard the apostles speak in his own language. Who preached to the people? The apostle Peter. What was his theme? Jesus and the Resurrection. What was his claim? "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 36. How was it received? The people were pricked in their hearts, "and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts ii. 37. How many were added to the Church that day? About three thousand souls. What further additions were soon made? "Many of them which heard the word believed, and the number of the men was about five thousand."—Acts iv. 4. State the first period in the work of the apostles. It embraces the time of their preaching in Jerusalem. How long was this? Less than two years after the resurrection. What was the result? Multitudes of men and women believed on and accepted Jesus as the Christ and their Saviour. What do these conversions prove? That the resurrection of Christ could not be denied, but was known as a fact. What stopped the preaching in Jerusalem? The first persecution of the Church. Who suffered in his persecutions? The apostles Peter and John were imprisoned and beaten. Who suffered death? Stephen. He was stoned to death, and became the first Christian martyr. Who was present, consenting to his death? Saul, who became the apostle Paul. What was the end of this persecution? Christians were driven out of Jerusalem.

SECOND PERIOD—THE CHURCH IN JUDEA AND SAMARIA. Where did the persecuted ones go? They went throughout Judea and Samaria preaching the word. What was then the condition of the Church? The churches had rest, were edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied. How long was this second period? About four years. To whom had the Gospel been preached? To Jews and Samaritans.

Is the Gospel of Christ for all mankind? It is. The command of Christ to his Church was, "Go ye into all the world and preach the Gospel to every creature." Had the apostles understood this command? They had not. To whom was a special revelation given? The apostle Peter. How was the revelation given? In a vision. What was the vision. Peter, as he was praying on the housetop, fell into a trance and saw the heavens opened, and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of unclean beasts. Peter heard a voice saying unto him, "Rise, kill, and eat." And he answered, "Not so, Lord; for I have never eaten a thing that is common or unclean." But the voice said, "What God hath cleansed, that call thou not common or unclean." This was done three times.—Acts x. 9-16. How did Peter find the meaning of the vision? As Peter doubted himself its meaning, servants came seeking him to bring him to the home of Cornelius, a Roman centurion. Now Peter thought it was an unlawful thing for a man that is a Jew to enter the house and keep company with a Gentile. But the Spirit said, "Arise and go with them, doubting nothing; for I have sent them." Then Peter knew that God had taught him by the vision that he should not call any man common or unclean. He went gladly to the home of Cornelius, and preached Christ there.—Acts x. 17-33. Who of the apostles first preached to the Gentiles? The apostle Peter.

The remainder of this Section embraces the THIRD PERIOD—THE CHURCH IN HEATHEN LANDS. Sec. III. deals with THE COUNCILS OF THE CHURCH. Sec. IV. THE CRUSADES. Sec. V. REFORMATION UNDER LUTHER.

A Busy Man and His Bible.

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life, but I was led to see that the Holy Spirit is the instructor and the Word the medium by which he teaches. Spending three hours on my knees, I made such progress that I learned more in those three than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants, always at work, corresponding in German, French, English, Italian, Russian, and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot; the printing and circulating of millions of tracts and books; but I have always made it a rule, never to begin work till I have had a good season with God, and then I throw myself with all my heart into his work for the day, with only a few minutes' interval for prayer.—George Muller.

Beginning of the Sense of Victory Over Life.

The sense of victory over life begins with the confidence that God cares for men. Tranquility comes when we believe that our Father is doing the best he can for each life. Contrariwise misery begins when man thinks himself buffeted about by fate and circumstances. If twenty years ago the reign of natural law threatened the belief in special providence, broader study is recovering faith. How wondrous are the modern Jacquard looms! The shuttles fly back and forth in their grooves, light threads give place to dark ones, literally millions of fibres are woven into each bolt of silk—yet each thread has its place in the flowered design, and all threads conspire toward unity and beauty; but back of each loom stands the inventor, making grooves and shuttles to be his natural laws, and, through the forces of iron and steel and gravity, weaving millions of threads into the richly embroidered robes. And back of all the laws and forces of nature stands God, the divine designer, working now in dark colors and now in colors of growing light, concealing his pattern, even though for the weaver the threads are heavy with tears. What design he is working out only those who stand behind the veil can know. Science and invention are making it easy to believe that God has a pattern for every life. With trust in him, tranquillity again will come. God's bow of hope stands resplendent midst man's storms. Even the blackest clouds are shattered with soft sunbeams, and at last God's sympathy and love will dissolve all our grief and woe. If God cares for man then life is wheat in the shock, and angels will lift those flails called troubles and beat out the golden grain. If God cares for man then man is gold in the rock, and adversity must lift the hammer and fierce temptation consume the dross. The sense of victory over ills is the right of all those for whom God cares.—Newell Dwight Hillis, in Ladies' Home Journal.