

BEHOLD THE LAMB OF GOD



# OUR MISSION

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## Father Chiniquy.

WHO is Father Chiniquy? This is a question not at all likely to be asked by any of our readers, as his name has become "familiar as household words." Who has not heard of this bold speaker and writer upon the abuses of that church of which he was once a brilliant and beloved member? Since his conversion he has been the "hero of a hundred battles fought in the ecclesiastical arena in all parts of the world," and we may safely say that he is one of the most thoroughly "hated" among the many objects of the hatred of the Roman Church. Yet amid it all, he retains his cheerfulness of disposition and his boldness of attitude; and today, although 77 years of age, he is as busily engaged as ever in journeying throughout the length and breadth of the land in the furtherance of his mission. Altogether he is not only a man of genius, but has had the most marvellous career that can well be imagined, many incidents of which are related in his latest and greatest work, just published, in which he gives us the most startling, realistic and vivid interior view of

the practical workings and outcomes of Romanism.\*

Charles Chiniquy was born at Kamouraska, Province of Quebec, on July 30th, 1809. His father had studied for the priesthood, but before taking vows had witnessed scenes which led him to change his mind, and to devote himself to the study of law. That he was not a very staunch child of the church, is evidenced in the fact that he permitted the young Charles to be taught almost daily by his mother, portions of the Bible, and for this he was eventually called to account by the *Cure*, but the interview ended with the expulsion of the priest from the house.

Young Chiniquy received his earliest school education at St. Thomas, Quebec, but owing to the death of his father, the widow was left without means, and for a time all seemed dark. The clouds, however, were soon dispelled, for her two sisters, whose husbands were well to do, wrote, offering to care for her and her little ones. This was thankfully

accepted, although it implied a separation of the family,



REV. FATHER CHINIQUY.

\* "Fifty years in the Church of Rome." A handsome volume of 832 pages, with two portraits of the author (one in his priestly robes.) Price, \$3.50. S. R. Briggs, Toronto Willard Tract Depository, Toronto, Publishers.

## Our Mission.

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for Charles was taken in charge by his uncle, Hon. Amable Dionne, who, learning his desire to become a priest, placed him under the direction of the vicar of Kamouraska, and afterwards sent him to the College of Nicolet, where he completed his classical course, August, 1829. His theological course he completed in 1833, and he was ordained a Priest of Rome in the Cathedral of Quebec, on the 21st September, 1833, by the first Archbishop of Canada, and three days later received his first appointment as vicar of St. Charles. Space will not admit of details concerning his earlier labors as priest. We therefore pass over to September, 1838, when, much against his wishes, he was appointed curate of Beauport (a suburb of Quebec) then considered a very nest of drunkards. At the same time it was one of the most beautiful districts in Quebec. To this field he went, determined to bravely assail the deadly enemy that had settled in the parish; and he had not been there three months till he formed a Temperance Society, and so marvellous was the blessing which attended his labours in this direction, that within a few months the seven saloons of Beauport were closed, and the good work spread to other parishes. In fact, so great was the interest aroused, that Chiniquy received, officially, the title of "The Apostle of Temperance," and the people of Beauport expressed their joy and gratitude for the deliverance they had experienced, by erecting a monument, or column of Temperance, still to be seen half way between Quebec and Montmorenci Falls.

In 1850 Father Chiniquy was requested by the Bishop of Chicago to undertake the task of forming a Catholic settlement in Illinois, the object being to prevent young Catholics from settling among the Protestant population of the United States. Having acceded to this request, Mr Chiniquy shortly after removed to Illinois, where his experience of the Church of Rome has proved equal in unpleasantness to that which he had passed through while in Canada, and he was finally led to see its follies, and forever separate himself from its dominion. Of course he was not permitted to leave unassailed by the enemy, nor has he, during the past twenty years, been free from opposition and persecution. This is evident from the fact that during those years he has been stoned over twenty times. Thirty-two times his name has been called before the civil and criminal courts of the United States and Canada. He has been accused of almost every conceivable crime from murder down-

ward. But amid it all, God has sustained him, and from it all God has delivered him; and his innocence has time and again been proved by the very men paid to swear against him.

These constant persecutions, far from hindering the onward march of the movement to which Mr. Chiniquy has consecrated his life, seem to have given it a new impulse and a fresher life, and to-day his converts are to be found in all parts of the continent. Among these converts are to be found twenty-five who were Priests of the Church of Rome; and among those who have gone forth as preachers of the glorious Gospel are more than fifty young men born in that church.

Let us remember in our prayers this servant of the Lord (who still yearns to see more of his beloved countrymen rescued from darkness and superstition), that he may see still greater things in the future, and that his latter days may be cheered and brightened by the sight of many hastening to accept of Jesus Christ as their Saviour.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN MCEWEN, Lakefield, Ont.

[Aug. 1.] Jesus Honoured. [John 12 : 1-16.]

In last lesson we saw Jesus quickening and strengthening the faith of the sisters in connection with their bereavement. In this passage we have the household honouring Jesus.

Note intervening incidents in chap. 11 : 47-54; Matt. 19 : 3, to 20 : 34; Mark 11 : 1-11; Luke 17 : 11-19.

THREEFOLD HONOUR TO JESUS.

1. THE INVITATION TO SUPPER. Lazarus being one of the guests—next to Jesus, the most distinguished. To see him, as well as to see Jesus, the Jews came together. *v.* 9. He was the trophy of Divine power, ransomed from the grave. Isa. 25 : 8; 1 Cor. 15 : 55-57. Supper was the special festive meal of the Sabbath, which ended at sundown.

2. THE ANOINTING BY MARY. The ointment was costly—the best she could do to express her love : poured on the head (Mark 4 : 3) and on the feet, *v.* 3 ; the most humble service of servants in the Orient. The anointing was readily done as they reclined on the couches.

Each must give in their own way—Martha gave service, and it was accepted—Mary anointed beforehand for His burial—"The odour of that ointment is wafted around the world."

3. THE HOSANNAS OF THE PEOPLE AND THE CHILDREN. Matt. 21 : 16. This triumphal procession was the day after the supper. The people are crowding to the Passover. This entry into Jerusalem is a fitting symbol of the Messiah's eternal reign as king of the spiritual Israel—and over all men. He is the predicted King. Zech. 9 : 9 ; the expected King, Matt. 2 : 2 ; the welcomed King. The disciples did not understand the meaning and tendency of these events.

TWO FORMS OF OPPOSITION.

From the company of disciples—Judas Iscariot, under

## He hath visited and redeemed His people.—Luke i. 68.

a mask of benevolence, would sell the ointment for the poor. *vs* 5, 6. Judas' love of money, and downward course, was of long standing, and reached the final step in his selling Christ.

The Rulers were mortified to the last degree—murder of Lazarus and Jesus became their settled purpose.

[Aug. 8] **Gentiles Seeking Jesus.** (John 12 : 20-36)

Two days have elapsed since last lesson—events thicken as the end draws near—for those intervening read Matt. 21: 12, 23-39; Mark 11: 12 to 12: 44. Greeks desire to see Jesus.

### GENTILES COMING TO JESUS. *v.* 20.

The enmity of the Rulers had deepened to the last degree of guilt—and there was no hope of Jesus being accepted by the Rulers as the Messiah—hence death was imminent; but while His own nation was preparing for murder, the Gentiles begin to inquire; the desire of all nations was come (Hag. 2: 7). These enquirers were not Jews who spake Greek. They were Gentiles by birth and training, but devout (Acts 17: 4) Greeks, worshipping at Jerusalem—and desiring an interview with Jesus. The events of these few days deeply impressed their minds, hence their quickened interest. Jesus was in the Court of the Women, hence not accessible to the Greeks. This accounts for request through Philip and Andrew. It is probable that Jesus gave them an audience, as He did to Nicodemus.

### HIS INSTRUCTION TO THE DISCIPLES AND THE GREEKS. *v.* 23.

"**HOUR**" is used here in the sense of ERA, foretold Psalm 2 8; Isa. 53: 11; and fully realized in Apostolic days. Eph. 2: 14; Col. 3: 11. This is to be brought by His death, which was at hand. *vs.* 24, 27, 28.

### THE ATTRACTING POWER OF THE CRUCIFIED MESSIAH. *vs.* 31-33.

The decisive period of the Word's history is at hand—it will continue to become more and more clear, who is the ruler of this world. The attracting power of the parent, pastor, and teacher consists in fully holding up to view, and clearly holding forth, Jesus, the Messiah, as the Lamb of God.

### WOULD WE SEE JESUS?

As our Teacher. As our King. As our Saviour. As our Life.

[Aug. 15.] **Jesus Teaching Humility.** (John 13 : 1-17.)

In teaching adults, the intervening events should be examined. After the interview with the Greeks, Jesus left the Temple. The disciples point out the massive stones in the structure, and Jesus foretells its destruction.

Going toward Bethany, as they came to the Mount of Olives—and in full view of the city—its overthrow is vividly portrayed. See Matt 24; also the three parables in Matt. 25. This was Tuesday of Passion week—Wednesday was spent in retirement—Thursday, the Passover was prepared—and this is the scene of the lesson.

### CHRIST LOVING.

The feast was observed between sunset and dark. Jesus is fully conscious of all that lies before Him. He loved through the full tide of sorrow and suffering—even to the completion of the work committed to Him—notwithstanding the dulness, and petty disputes and am-

bitions of His disciples; and now with renewed and increased tenderness He will manifest His enduring love. *v.* 1.

### CHRIST KNOWING.

The words express a recognition of a past transaction of the Father toward the Son, the Christ; also,

That in a pre-eminent sense He had come from God, and now, through death, He was going to God, as having fulfilled His mission.

He knows the traitor's heart—entertaining the diabolical suggestion of committing Him to the rulers. Teach this in contrast with the Master's love. *vs.* 2, 3.

### CHRIST TEACHING BY SYMBOLIC ACTION.

They have come in from the journey—the spirit of strife and mutual jealousies are manifest. Who shall be greatest? This has been up before. Who should be next to Christ in the kingdom about to be set up; also, who should wash the feet, as they had just come in from the journey. The service proceeds without the usual feet washing. Christ riseth from the Paschal supper, and does this menial service.

[FOR OUR MISSION.]

## "His Banner Over Me is Love."

Cant. 2: 4.

BY KATIE.

**T**HE banner is unfurled—proclaiming through the world,

The all atoning sacrifice of Jesus Christ the Son; And through His precious blood, sinners are one with God,  
And share with Him, o'er sin and death, the victory He has won.

The banner is unfurled—proclaiming through the world,  
A peace that never endeth—a pardon sealed with blood,  
An inheritance above—Jesus purchased by His love,  
And sinners saved by faith in Him are made the "heirs of God."

The banner is unfurled—proclaiming through the world,  
That volunteers are needed in the army of the Lord,  
For right shall conquer sin, Christ shall the battle win,  
In earth and Heaven forevermore His name shall be adored.

**A**T a recent meeting an evangelist said: "An aged Christian woman was asked, 'Are you never troubled by the devil that you are so cheerful?' 'Oh yes, he often comes to the door, but I never bid him come in, nor give him a stool to sit on.' A great many people not only bid the devil come in, but make him very comfortable."

**H**OPE is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.

**T**HE life free from care, and from any buffetings of fortune, is a dead sea.

**Review of the Epistle to the Hebrews.\***

By MISS AGGIE L. GOOD.

Key word—JESUS.

**I**N what eloquent, lofty strains our glorious Jesus is here set forth—the Author of the Gospel Dispensation—the fulfilment of O. T. types, with which the Apostle maintains a constant parallel—the greater than Moses; yea, than the angels—“the very image of His substance”—through whom the worlds were created—the Son of man, and as such, “a little lower than the angels”—“tasting death for every man,” and made “perfect through sufferings,” (Heb. 2: 10) the *Son sacrifice*—the high priest—“passed through the heavens”—“perfected for evermore,” and who ever liveth “to make intercession for us,” to whom be the glory for ever and ever.

How vividly Paul portrays the transcendent excellency of the *Gospel* above the *Law*, to whose ceremonies even the *Christian* Hebrews were so wedded. The unknown voice of Sinai, thundering forth the righteous law, is now the well-known voice of our Mediator speaking from Heaven.

The law but the shadow of things to come, “like in pattern to the true,”—Christ the reality and fulfilment. The sacrifices of the law *imperfect*, “that cannot as touching the *conscience* make the worshipper perfect” (Heb. 9: 9); but the blood of Christ offered through the eternal Spirit *without blemish* unto God, “can cleanse your *conscience* from dead works to serve the living God.” (Heb. 9: 14.)

The veil of the Holy of Holies, even Heaven itself, has been rent, and the way for us opened by our Forerunner, Christ Himself the sacrifice, offered once, and now entered; while into that of the earthly tabernacle, the high priest alone might enter, once a year, and not without a fresh sacrifice each time—for “it was impossible that the blood of bulls and goats should take away sins.” (Heb. 10: 4.) Had the Levitical priesthood, “made after the law of a carnal commandment,” been perfect, what need that another priest should arise “after the order of Melchizedek?” Yea, truly; He was “the surety of a better covenant,” and “able to save to the uttermost, them that draw near unto God through Him.” They having infirmity, and “hindered by death,” were many and continued not; Christ abideth forever, unchangeable, “the same yesterday, to-day, and forever:” a minister of the “true tabernacle which the Lord pitched, not man.” (Heb. 8: 2) As in the Mount of Transfiguration, Moses and Elias faded from the Apostle’s vision, so

the first covenant passes into oblivion and leaves “*Jesus only.*”

The mysterious union of the *human* and the *Divine* natures in Jesus is strongly set forth. The one encircling poor, fallen humanity; and through the other, presenting it acceptably to God, who is well pleased with us in Him. Human, to feel for us in every temptation, loneliness, agony and suffering, for He had His Gethsemane, and “learned obedience through suffering.” His is a heart of love, tenderness and compassion, calling us “*brethren,*” and remembering “the love which ye showed towards His name.” As Divine, He is able to succour the tempted, and to grant the beautiful benediction closing this epistle: “To make you perfect in every good thing to do His will, working in you that which is well-pleasing in His sight.” (Heb. 13: 21.)

The very completeness of our salvation in Jesus’ life, death, and intercession, is used to emphasize man’s responsibility in “*laying hold*” and “*holding fast*” without wavering, taking *Faith* as the watch-word, “without which it is impossible to please God.”

A grand category of O. T. faith-heroes is graphically given. Although only receiving the promises “from afar,” these, with a single eye, lived and died in faith. God was not ashamed to be called their God, and “hath prepared for them a city.” Strongly is the *life of faith* spoken of throughout.

Believers, having the “hope both sure and steadfast,” are urged to press along the blood-besprinkled path unto perfection, with all boldness to approach the throne, accepting all the promises and privileges, and ever “looking unto Jesus,” lest they should become weary and faint. A grand fortress this for the Christian soldier to approach, (Heb. 12: 22-25) Mount Zion, the city of the living God, the heavenly Jerusalem, the innumerable hosts of angels, the general assembly and church of the first-born, God, Judge of all, spirits of just men made perfect, Jesus the Mediator, and the blood of sprinkling, true and only deliverance, that cannot be shaken!

Drinking of this living fountain, the life must flow forth in patience, peace, love, purity of thought, intent and act (for all are manifest to Him), exhorting the weak, and ever *mindful of those in trouble*; free from the world’s entanglements and ambitions; accepting chastisement as sons, and going forth to Him *without the camp, bearing His reproach*” (Heb. 13: 13), “considering Him that hath endured.” We have no promise of “an abiding city here,” but a sure one of “entering into His rest,” both here and hereafter, which is compensation a thousand fold. There is to be regard for the “assembling together,” and for the shepherds of the flock, whose faith is to be imitated.

In many passages, deep warning is given to those neglecting the “great salvation,” and to the backslider, for whom there remains no *other* or *new* Christ to be sacrificed. (Heb. 10: 26) The voice from Heaven, where He has entered into his glory, speaks to all. To those that listen, it is the voice of love,

\* The publishers having offered a prize for the most comprehensive Review of the Epistle to the Hebrews, (for publication in “Notes for Bible Study”) received Miss Good’s from all parts of the continent. When submitted to the judges for decision, this article was considered of such merit as to render it difficult to decide as to its place in the list of competitors; but finally the second position was assigned to Miss Good’s Review. Desiring that the readers of “Our Mission” should receive the benefit of so much careful study, we have secured Miss Good’s kind permission to print it.—E. U.

mercy and peace, whispering that God has found His rest in Jesus, and our confidence must be in believing this and entering into "His rest;" but to those who harden their hearts and turn away, it comes in warning—"Yet once more I shake not the earth only, but also the heaven." (Heb. 12: 26.) Truly, for the unbeliever and disobedient, it will be "a fearful thing to fall into the hands of the living God." (Heb. 10: 31.)

[FOR OUR MISSION.]

## The World's Hatred.

John 12: 10, 11.

BY ALF. SANDHAM.

If we turn to James 4: 4 we read:

"Know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God."

We are not to understand from this, that a friend of God will be an enemy to his fellow man, but that he will be an enemy to that principle of sin which is in God's word spoken of as "the world."

In the first part of the 12th chapter of John we read of the supper at Bethany, on which occasion Lazarus is introduced as a guest,\* eating with and enjoying communion with his Life-giving Master. But verses 10, 11 presents another scene—for we are called to view Lazarus the hated one. Why? Lazarus had done nothing to merit it. Those secret conclaves held by the priests, were not to consider acts of outrage committed by him. He has spoken no words derogatory of the ritual of the Jewish Church. Then why want to put Lazarus to death? Lazarus is no stranger in Bethany. He has been resident there for many years. Doubtless it was his native town. He had not lived the life of an ascetic. The synagogue has often been repaired to by him and his sisters. He has lived so as to win the respect of many living in the town, and even of Jerusalem. (John 11: 18, 19.) Then why this sudden desire to put him to death?

Let us take a few words of testimony from God's Word on this point:

"Now Jesus loved Martha, and her sister, and Lazarus."  
"Then said the Jews, Behold, how He loved him."—John 11: 5, 36.

This is what we may call the starting point. Jesus loved Lazarus. But Jesus loves all men. He is full of love. There must, therefore, be something else in question. Lazarus also *loved Jesus*. In other words, he was a Christian—a witness for Christ. Now we read the following verses:

"But the chief priests consulted that they might put

Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus."—John 12: 10, 11.

Until Lazarus became a living epistle, known and read of many Jews—until he became a living monument—a proof of the power of Jesus—a daily testimony that Jesus was indeed the Messiah. The Priests paid no attention to him. So long as he paid his tithes, attended the Temple worship, paid them the proper respect, Lazarus knew nothing of hatred from them; but the very moment he became as it were a second John the Baptist—became a finger-post, pointing to the Lamb of God—became a living voice, saying, Behold the Resurrection, the Life, the Way—that moment he became an object of hatred, a target at which the world began to fire. But observe, it was not hatred to Lazarus as a *man*. He is the same Lazarus now as before, so far as the man is concerned. What they hated was the *new man*—Christ in him. See what Jesus says on this point:

"The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil."—John 7: 7.

The hatred of the world against Christ is because He testifies against it. Now, a man who is unconverted certainly could not bear testimony against the world, for he would thereby condemn himself.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

So, then, we have presented very clearly the fact that the world does not hate *the man*. It hates the *Christ* in the man. It hates Jesus whom the man represents. There is wrapped up in this a truth which it is well for every Christian, and especially young Christians, to bear in mind. How often are young converts staggered at the fact that men who once professed friendship, are now enemies. Men who were once anxious to meet with them, now avoid them. Well; this is human nature. I am quite sure I should not be desirous of receiving visits from a man whose very presence was a reminder to me of some exceedingly disagreeable circumstance. And just so it is with a true follower of Jesus. His very presence reminds an unconverted man of his own lack of a saving knowledge of Christ. Mind, we are speaking of a genuine follower of Christ—one who has, like Lazarus, experienced the presence of Jesus as a quickening power—a life-giving power. There are men who profess to be Christ's, and yet who are much sought after by the world. But rest assured, when you see a professing Christian, who thinks he has found out how to keep the world, the things of the world, and the friendship of the world—one who can freely mix with the people of the world, find delight in its society, takes his friends and companions out of it—you have found, it may be, a professor, but Scripture says you may doubt his being a possessor. The friendship of the world means enmity to God. To be a Christian means to be a witness against the world; and criminals

\*NOTE.—A very striking line of thought is presented in connection with the Divine record concerning Lazarus. He is mentioned only—as Dead—Risen—Seated in communion with the Master, and Hated because of the work wrought in Him. Do we not here find the Christian experience portrayed. Remember that the name Lazarus means "God is my help," in other words of himself, man is "helpless." So all our life, communion and testimony, which leads to the world's hatred, comes from another. We are "helpless."

## Walk in love, as Christ also hath loved us.—Eph. v. 2.

do not like those who give evidence against them. Besides, we are told to expect this hatred.

"Marvel not, my brethren, if the world hate you."—John iii. 13.

John here takes up just the same line of thought which Jesus does Himself in His consolatory address to His disciples :

"If the world hate you, ye know that it hated Me before it hated you."—John 15 : 18.

Now, this is precisely the position of the one of whom we are speaking. They hated Lazarus because he testified of Christ. And observe in John 12 : 10 it says, "They consulted that they might put Lazarus ALSO to death." When searching out anything, we are always looking for some clue which may help us to find that for which we seek. While looking into the Jews hatred of Lazarus, we find one little word which at once sends us a step further on the way. That word is "ALSO." Then there must be somebody else in the question. Who that is we find by reading :

"Then from that day forth they took counsel together for to put HIM to death."—John 11 : 53.

Here you have the secret unfolded. Master and servant are alike under the ban of the Priests. And this is again but a proof of the truth of God's Word :

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."—Matt. 10 : 24, 25.

But another thought. Mark those who are prominent in this manifestation of hatred. Those who sought to put Jesus to death, and who sought to put Lazarus to death, were not low, uneducated people, but the Chief Priests and Pharisees—the very men who were chosen to represent the religion of the day—the men loudest in their profession—certainly the last quarter from which such feelings as hatred would be expected to emanate. And just so will the honest Christian find it to be in the present day. Let a man, fired with love to the Lord Jesus—full of love for perishing souls—go forth, proclaiming a full Gospel, saying just what God would have him say, let him preach that the theatre is no place for a child of God—that the use of intoxicating liquors is an abomination to the Lord—that as Temples of the living God, we have no right to use either liquors, tobacco, or utter vain words—that show in dress is unscriptural—that taking advantage of an other's trouble is what God hates. Just try such a course (and this is just the course Jesus took) and you will find that the cry of dislike, if not positive hatred, will come, not from the mere outside world, but from those from whom encouragement might have been expected. It will come from the ranks of professing Christians ; and you will find it to be literally true :

"And a man's foes shall be they of his own household."—Matt. 10 : 36.

Not merely of his earthly household, but that which he has looked upon as the "household of faith."

We hear much talk of the world growing better, but let a man live as did Paul, for instance, and he will soon be led to doubt whether there is much truth in the theory of an improving world. We may grant that the world is becoming more enlightened—many things are known which were not known in earlier ages, but this does not say that the world is better. Adam and Eve knew more after they ate the apple, but no man would say they were better for it. Less talk concerning the laws of nature, and more obedience to the law of God, would make the world better. Remember, we do not decry knowledge, but knowledge only begins when men learn to know the Lord. The Priests, with their knowledge of ritual and ceremony—the Pharisees, with their knowledge of the law—were no better, for it was they who hated Jesus and Lazarus, and would put them to death. Whether they carried out their design against Lazarus or not, one thing is certain, that if he escaped, he fared better than his Master, for on Him they did vent all their hatred.

Is it not strange that men, enlightened men, should act as did those Jews. There stands a man who had been dead—there stands another Man who has raised him from the dead. It was something the Priests could not do. And yet they thought to put Lazarus to death again. Why, a moment's thought would have convinced them that all they could do would be futile. If Jesus liked, He could give life again and the very step taken by them to remove a witness might result in greater evidence being given. And so it has been in all ages. The Devil seems to overstep the mark. The world thirsts to burn the witness, when, lo ! like the fabled Phoenix, from the ashes rise more vigorous witnesses. Every tongue of the flame that encircles the martyr's stake, becomes a tongue of fire to witness the power of Jesus, and arouses fresh subjects for the world again to vent its hatred upon.

"When they heard these things they were cut to the heart, and they gnashed on him with their teeth.—Acts 7 : 54.

What did they hear from Stephen ? Simply bold testimony against themselves,—

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye."—Acts 7 : 51.

The world could not stand such testimony.

"And cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul." "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."—Acts 7 : 58, 59.

They did with Stephen what they had desired to do with Lazarus, they did that which they had done to Christ—they killed him.

*(To be Continued.)*

[For OUR MISSION.]

## Quiet Thoughts.

SELECTED BY "NESSIE."

IN fair weather as his vessel glides over the water, the traveller gazes upon the coasts bright in the the sunshine spread on either side of him. Occasionally, perhaps, he admires the wisdom of the Pilot. But when mists hide all the beauty from view and storms beat upon the vessel the voyage is not so pleasant, and it calls for fuller faith in Him who guides. There is the same unerring wisdom; but before the tempest—the enjoyment was in the *way*, not the *Guide*—but now with eyes bent only on the *Pilot* he forgets the *way*.

We must first believe in the power of prayer, before we can realize our privilege, and we shall desire it in proportion as our experience deepens of our right to be in the place of blessing; the more we make use of it the more we shall delight in it, and recognize the value of the Father's portion purchased by the precious blood-shedding for us. Oh sinking heart take thy need to Him!

A prayerless heart is one of the greatest afflictions the child of God can endure.

We all know that in order to experience loneliness it is not needful to be alone; the caverns of the heart God can only fill.

Christ never rejects a service for Him, ever so feeble, or a prayer ever so faint. You have asked God to make you fruitful and He is the answerer of prayer; it is not for you to decide as to your influence. Not in the sword does the power dwell, but in the hand that wields it.

Fear not! follow the tiny seed with faith and prayer; for the Spirit bloweth where it listeth and in a day you know not, there may rise a temple which your feeble hands assisted to raise; though you know not how nor when.

It is better to learn for one's self even if it be in loneliness and suffering than to receive the second hand opinions of others.

It is the *willing mind* that is accepted. God accepted the heart willing to *serve*, willing to *suffer*; and thus can every soul bring forth fruit to the praise and glory of God.

There is a consciousness of having desired to please God in serving Him diligently that leaves or should leave a peaceful confidence in Him. "As much as was in thine heart."

We need a belief in the sympathy of Jesus. The *human* heart of the "Man of sorrows" is on the throne of our Father, and that same Jesus is not ashamed to call us *brethren*. He gives according to

real need, whatever that need may be, and does not offer the theory of *wisdom to the head* when the heart is high breaking.

Nothing but entire confidence in God Himself and dwelling on His wisdom and love, can reconcile the mind to the prayer which we know has not been *delayed* but *denied*.

What of all those desires that have been denied? The love which has *not* fulfilled them is as great as that which granted those in which we rejoice.

Lord, thou knowest how often Thy servant looks this way and that way and not unto Thee. Now is my prayer;—"Let the will of the Lord be done! My Father knows best, and when the way is perplexed and weary, let me wait for Thy "Guiding eye."

There is nothing secular; all is sacred if carried to Jesus,

There is nothing sinful, you say, in a desire—there is *sin* in a rebellious desire for what is denied, a lack of subjection, a lack of love. The cross was galling and I wanted it removed before it brought forth fruit.

Trust, when you cannot see, keeping this one great thought in view—My Father loveth me.

## Preaching.

THOSE who have given some attention to the matter and method of preaching as described in homiletic books, and as practised in some pulpits, must have often felt, that while "methods" have their place, they are not to overshadow or to push aside the "matter." The fact is, the preacher who is full of Christ, saturated with His Spirit, and has no object before him when he enters the pulpit but to make Christ known to his fellow-sinners as the only Saviour, and no end to be gained but the salvation of the sinner's soul, will be trammelled with no procrustean rules of homiletics. He will speak from a mind filled with Gospel truth, from a heart surcharged with divine love; while he is musing the fire burns; like Paul he will not count his life dear unto him that he may testify the Gospel of the grace of God, and like the blessed Lord, having exhausted all his preaching upon the hard-hearted, he will give them last of all his tears. "He beheld the city and wept over it."—*Pulpit Treasury*.

A SQUARE flag-stone of a pound's weight was recently shoved out of place in an English town by the united efforts of only three mushrooms growing under it. This shows the immense power of a thing that *grows*. And three live Christians in a community will often, by the inherent force of their *life*, lift up the dead weight of worldliness over them.

## Acer Dasycarpum.



### CER DASYCARPUM."

That is how it read. We were in Central Park with a solitary half hour on our hands. We were prepared for wonders, but here was a real live "Acer Dasycarpum!" We were standing opposite a noble specimen of the silver maple tree, and a sign at the foot of the tree gave us the name in

plain English—"silver maple," and then the Botanical name which we have quoted. As we

further pursued our way we saw a "Quercus Rubra," or a red oak, and then a noble ironwood tree, or, as the Botanists call it, "Ostrea Virginica." Presently we found another tree, but we saw no sign to indicate its name. But it was a tree. We knew that, and under its spreading branches we sat and so found shelter from the burning sun. If we all had to understand Botany before enjoying the trees, then so far as the majority of us are concerned there might as well be no trees.

What a mercy it is that the Gospel of the Grace of God is presented to us in simple terms. We do not need to study the long words in which the theologians discuss the doctrines of God's Word. God's invitation to lost sinners is, "Come," "Repent," "Believe," "Take." In simple words the plan of salvation is laid down. When men begin to discuss these matters, they indulge in words of six syllables.

God makes short but sweet promises to us. Anybody can understand them. If we would be saved we need only make a very short confession and breathe a very short prayer. "God be merciful," that's prayer when it comes from the heart. "To me a sinner," that's confession when the heart says it. What if the publican had invoked the Deity "to be extenuating in His Divine considerations of His unworthy dust, and to deal in leniency with the unfortunate transgressor." Such a prayer would not have reached heaven in all these sixteen centuries.

Well prayed the needy soul when he cried "God be merciful to me a sinner." It had the pith of the matter in it. Mercy on God's side; sin on man's side. Swifter than arrow's flight the petition speeded on its way. And the prayer was heard and the man went down to his home justified. So from our hearts let us pray and we shall sit down under the shade of the tree of life and eat of the fruit thereof with great delight. That tree is Christ. — *Jerry M. Auley's News paper.*



OVER eight hundred persons have professed faith in the Lord Jesus Christ at the meetings held by Dr. Munhall, at Denver, Colorado. The meetings closed on the 11th July.

REV. DR. B. W. CHIDLAW, of Ohio, the veteran Sunday-school worker, has passed fifty years in the uninterrupted service of the American Sunday School Union, having been commissioned February 12, 1836.

THE Old Orchard Convention for Christian Life and Work, and Divine Healing will be held on the Old Orchard Camp-grounds, Old Orchard, near Portland, Me., for ten days from Sabbath, August 1st, to Tuesday, August 10th, 1886.

AMCALL MISSION for Chicago is a project conceived by Mr. Moody. It is stated that in October Mr. Moody expects to return to Chicago and devote three months to establishing permanent missions throughout the city, on the plan of the McAll Mission in Paris. In these missions, services will be held every evening, and will be made self-supporting, if possible.

BY invitation of Mr. Moody, over 200 students connected with the College Y. M. C. A.'s spent the month of July at Mt. Hermon, Mass. "The School for Bible Study," as it has been designated, extended its sessions from July 7 to Aug 1. About three hours each day were devoted to study and lectures, the balance of the time being free for recreation. Mr. Moody took charge of all the sessions, aided by several well known Bible teachers.

AN Evangelistic conference for Bible study and upon methods of work in Home and Foreign evangelization, and for the promotion of individual consecration to Christ, will be held in Northfield, Mass., for ten days, from Wednesday, August 4, to Friday, August 13, inclusive. Most of those who have been present as speakers, teachers, and singers, in past years, may be again expected. Rev. Marcus Rainsford, of London, Rector of Church of England, will be present. The meetings of the conference will be held in the hall of Northfield Young Ladies' Seminary. Lodging and board for a limited number of guests will be provided in the Seminary building at the rate of two dollars a day. Applications for rooms should be addressed to "H. N. F. Marshall, Treas., Northfield, Mass.," and should be made as early as possible, that suitable provision may be made for those who expect to be present. A general invitation is extended to all ministers and Christian workers who are in sympathy with the object of the conference.