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PUBLISHED EVERY THURSDAY BY Rev. J. PRESSLEY BARRETT. OUR PRINCIPLES: 1. The Lord Jesus Christ is the only Head of the Church...

Our Exchanges.

A WEEKLY CHAT WITH BROTHERS EDITORS. An Egyptian Temple is no doubt a grand thing and a curiosity as well...

The sinner is in a dry land, where no (spiritual) water is. He must die or go to God who will give the water of life.

Once a king, in crossing the desert in a long caravan, was parched with thirst. Dreadful is that dry and thirsty land where no water is!

You often hear of the poor widow and her two mites, but did you know that every time the rich, or even well to do, give a mite because the widow gave only two mites, that you are mocking the goodness and mercy of God?

The spirit of the poor widow, whose gift won the commendation of the Son of God, has not always been equally understood by contributors to his treasury of the present day.

Yet that spirit has not died out. As the secretary of a missionary association, which I confidently believe is one of the very poorest honored by the name, I have received this year the collection of one widow, who, on account of her extreme poverty, it seemed to me ought not to be encouraged to be a box holder.

Here are three small paragraphs on missions, which ought to stir the soul like a trumpet. The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is proof that Christian work is eminently successful there, and should act as a stimulus to more abundant labors.

The London Missionary Society, with only thirty English missionaries at Matiguascar, reports the astounding number of 828 native ordained ministers, and 4,325 native preachers, with 61,000 church members and 230,000 adherents.

We are hearing the close of a century of missions, during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made, and more copies scattered, more converts gathered from Pagan, Papal and Moslem communities, more evangelists raised up, and more evangelizing agencies set in motion than during a thousand years preceding.

Here is a thought which though old, has on a new dress and it looks well in it. Read and see it for yourself.

Satan once expressed his deliberate opinion of man. He said: "Sinner for skin, yes, all that a man hath will be give for his life." This was very im-

politic. It enables us to contradict him. We know that this estimate is incorrect. On the contrary, man will give life for the defense of his property, home, honor, or country. He will give it sometimes for the good of his fellow-man and for his Master, Christ.

Rain—wherefore is it sent? The Christian Neighbor talks sensibly on this subject, which, as a rule gets very little attention from the people who reap most benefit from it.

"At length Job's three friends ceased to answer him because he was righteous in his own eyes. Then was kindled the wrath of Elishu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God."

In his vindication of God's works and providence Elishu said: Also by watering he weareth the thick cloud: he scattereth his bright cloud:

And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the earth.

Here are three objects God has in sending rain upon the earth—for correction, or for his land, or for mercy. In time of drought or in "seasons" rain is sent in mercy; in the wilderness and deserts it is sent for his land; and when a people forget God, rain, the same as the other "judgments," is sent for correction.

Most persons believe in the propriety and power of prayer for rain in time of drought. Is there not equal reason for prayer in time of much rain, especially when rains and floods appear so much like judgments as at present?

But some will say that all these phenomena are "according to the laws of nature"—that "all things continue as they were from the beginning of the creation." Even so. "The laws of nature" are simply God's way of doing things.

What is mental prayer? G. D. Watson in the Christian Witness says: Mental prayer is not a mere intellectual such as engages the mind in a mathematical matter; it is an effusion of the heart—the inner spirit, passing up through the mind, and simply using the perceptive power of the mind to shape itself in converse with the Lord.

From the warm bosom of the ocean there is a continuous evaporation of moisture in an indefinite quantity, which the atmosphere floats and forms into gorgeous clouds, and transports over the earth. In like manner, when the heart has been penetrated and heated by the love of Jesus, it sends up a constant distillation (unintelligible at first to the cold reason, as oceanic evaporation is unseen by the eyes), which surcharges the thoughts, until these heart effusions shape themselves in distinct ideas and mental words of expression to God, more pleasing to him than are the brilliant clouds to us.

In a general sense mental prayer is constant, even when it is not shaped into formulated converse with the Lord. The evaporation from the ocean is uninterrupted for an instant, day or night, even though there are periods when no clouds are seen, yet the vapor is going up all the time, sooner or later to be manifested in great displays of cloud and rain.

Now, VY VAS DAT? The Interior tells this story of a Pennsylvania Dutchman, who was not very learned, but who never was ashamed of his religion. In his neighborhood was a skeptic, who said: "You can't believe anything you can't understand."

So they made the appointment, and everybody was there. The old gentleman came in, and laid by his hat, and was introduced to the skeptic; when he began suddenly by saying: "Vell, now, look here! I bleefs the Bible; vat you bleefs?"

The word 'commend' means 'I will commit—I deposit my soul in thy hands.' This shows that Christ expected that his soul would live when his body was dead, for if he did not how could he with any propriety commit his spirit into the hands of his Father?

if he had not been willing to die. He says, 'I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself.'

The scriptures clearly teach the pre-existence of Christ, and in that state he is called the 'Son of God' and 'the Word.' This pre-existent word, in becoming incarnate, became the soul of a human body.

When dying on the cross his enemies tauntingly said, 'He saved others, himself he cannot save; if he be the King of Israel, let him now come down from the cross, and we will believe on him.'

This interpretation of the Savior's language is confirmed by what he said to the penitent malefactor: "To-day shalt thou be with me in paradise."

Christ died just as man dies. At death he went out of the earthly house to which he lived, and so it is with man in death.

"Oh, Heaven is nearer than mortals think, When they look with a trembling dread, At the misty future that stretches on From the silent home of the dead."

THE LAST WORDS OF THE SAVIOR.

BY REV. JAMES MAPLE, D. D. TEXT: Father, into thy hands I commend my Spirit. Luke 23: 46.

Christ also hath suffered for us, leaving us an example. He came to show us how to live, and how to die. He is our example in all periods, and in all the phases of human life.

"Oh, Heaven is nearer than mortals think, When they look with a trembling dread, At the misty future that stretches on From the silent home of the dead."

No; heaven is near us; the mighty veil Of morality blinds the eye, That we see not the hovering angel hands On the shores of eternity.

Then very near seems its peerly gates, And sweetly its harpings fall, Till the soul is restless to soar away, And longs for the angel call.

I know, when the silver cord is loosed, When the veil is rent away, Not long and dark shall the passage be To the realms of endless day.

The eye that shuts in a dying hour, Will open next in bliss; The welcome will sound in a heavenly world Ere the farwell is hushed in this.

We pass from the clasp of mourning friends To the arms of the loved and lost; And those smiling faces will greet us then Which on earth we valued most."

It is said Jesus 'yielded up the ghost.' The learned tell us the original means, 'he dismissed the spirit.' He willingly gave up his life. His enemies could not have taken it from him

its fountains of social and spiritual happiness, how sweet and thrilling the thought all this belongs to my Father. When we look out upon the sweeping storm and the dark mysteries of life's fearful realities, how consoling and strengthening the fact, all these things are controlled and determined by my Father.

When we come to die there are but two things left to us. Every thing is swept away by death but eternity and God. Eternity is ours, and we must enter it. The world and all its interests we leave behind.

When we enter into the eternal rest, we are cut off from it forever, and carried by the resistless current of time into great eternity. The only being there who can do any thing for us is God. He inhabits eternity?

Confidence in God's promises takes away all fear of the future, and inspires the soul with a sublime hope; for what have we to fear with such a friend there.

Christ was in living sympathy with his Father, and it was this that gave him his confidence in him. Without this union he could not have had such unbounded confidence, and so cheerfully commended his spirit into his hands.

Christ committed his soul into the hands of his Father with the utmost confidence. "Father, into thy hands I commend my spirit." "Father," what an endearing title! How tender the relation it reveals.

Death was a new experience to the Saviour. He did not know from experience just what it meant. He had not yet 'tasted death.' Mystery hung around it, and as this new and thrilling sensation came over him looked to the only source of help in this dark hour, "Father, into thy hands I commend my spirit."

We have the same refuge, for God is our Father. "The Father! In this one word what consoling, strengthening, ennobling truth is wrapped up! In this single view of God how much is there to bind us to him, with strong indissoluble, ever-growing love, and to make worship not only our chief duty, but our highest privilege and joy!"

Our salvation is nearer than when we first believed. Glorious thought! It was this that inspired the song of the poet.

"One sweetly solemn thought, Comes to me o'er and o'er; Nearer my parting hour am I Than e'er I was before."

Nearer my Father's house, Where many mansions be; Nearer the throne where Jesus reigns Nearer the crystal sea.

Nearer my going home, Laying my burden down, Leaving my cross of heavy grief,

Nearer that hidden stream, Winding through shades of night, Rolling its cold dark waves between We and the world of light."

Sinner, would you die as the Saviour died? Would you have the same confidence in the hour of death that he had? Would you be able to commend your spirit into the hands of your heavenly Father as he did?

Wearing my starry crown. Nearer that hidden stream, Winding through shades of night, Rolling its cold dark waves between We and the world of light."

My Father!—blissful name! Above expression dear! If thou accept my humble claim, I bid adieu to fear."

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