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IN ALL THINGS, CHARITY.

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OUR PRINCIPLES: 1. The Lord Jesus Christ is the only Head of the Church. 2. The name Christian, to the exclusion of all party or sectarian names.

THE LAST WORDS OF THE SAVIOUR.

BY REV. JAMES MAPLE, D. D.

El! El, lama sabachthani.—Matt. 27:46

These, in some respects, are the most remarkable words that Christ ever uttered, and it is probable that the fulness of their meaning has never been fathomed by the human mind.

Our text is the language of deep emotion, and it should be interpreted as such. We should let exclamation be exclamation—the expression of feeling be the expression of feeling, and not attempt to force it into the service of metaphysical theology as a statement of dogmatic truth.

The common idea of our text among theologians is, that God withdrew judicially from Christ as he withdrew from the sinner, leaving him to feel the weight of his displeasure, which is due the sins of the world.

The facts connected with the tragic scenes of the cross account for this utterance of anguish by the blessed Saviour. He had been forsaken by all his friends. Even the beloved disciple John had abandoned him.

Christ emerged from the darkness of the grave into the glorious light of heaven. He exchanged the cross and the sepulcher for the crown and throne of glory at the right hand of God.

The value of the church paper is manifold. The following shows one feature. It is from the Christian Herald. The value of the State denominational paper is well illustrated by the experience of Indiana.

What a work he did for the children! He edited "The Sabbath-school Visitor" for ten years, and "The Well-Spring" for over forty years.

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which he forsakes those whom he has "abandoned to despair." Can God deny his own affirmation, and turn against his own statements? No.

Christ expressed the uttermost confidence in God. He said in his prayer in the garden three times, "Not as I will but as thou wilt." Does not this indicate that he felt the dearest present confidence and repose in God.

These considerations show conclusively to my mind that God had not forsaken him in the sense in which these words are commonly understood, but that he was still evinced in the divine love.

When Jonathan and his armor bearer broke into the camp of the Philistines, the wild commotion, and panic, they raised in the army and the garrison, is described by saying, "and the earth quaked; so there was a very great trembling."

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back again, and our Saviour tells us that the period of his death was "the power of darkness." What agency Satan may have had in causing or increasing the intensity of the Saviour's suffering I know not, for the Bible is silent on this subject, and I do not propose to pry into subjects that lie beyond the boundaries of our knowledge.

Every word in this wonderful exclamation is emphatic, "Why?" What is the reason? How can it be accounted for? What end is to be accomplished by it? "Hast thou?" Thou my Father who sent me into the world to die for man; thou, the friend of the suffering and the dying; thou, the last refuge of the desolate, "Forsaken." Left me to suffer and die alone.

There have been instances in which the Christian was so overwhelmed and crushed by sorrow that he felt as though he was cut off from all sympathy and even God had forsaken him. This was the case with David at one time, and such an awful sense of his utter abandonment came over him, that his cry of anguish was wrung from his soul, "My God, my God, why hast thou forsaken me?"

The feeling came over the soul of the Saviour that he was abandoned by his Father, but he was not. The Father loved him in this dark hour of anguish as dearly as ever, and his mighty arm was underneath him.

It is our ignorance that makes things seem to us as though God had forsaken us. If we could look at our surroundings through the mind of God, we would see that he is always with us, and working for our good.

We should never lose sight of the glorious fact that God is always with us, for this will give strength and hope in the darkest hour of life. Let the storm forsake and dispense me, let the storm sweep my pathway, God is with me, and I can sing:

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A LIFE THAT TOLD FOR CHRIST

BY REV. FRANK H. KASSON.

He was born on the twenty-sixth of March, 1804, in Worcester county, Mass. God gave to him eighty-four years of active life, in which he probably did more for the cause of Sunday-schools in America than any other man of our century.

He was a fair, tall, spare boy, with a quick, elastic step, bright face and twinkling blue eyes. His father was a practicing physician, and a successful farmer. He was, also, an earnest Christian man, who believed in the family altar and pure religion.

They lived three miles away from church, surrounded by an immoral and irreligious community, but they were always at church and Sunday school, and associated only with young people who respected, if they did not profess, religion.

In his seventeenth year, after a season of darkness and grieving the Spirit, Asa was "led to hope in the pardoning mercy of God." He was soundly converted and anxious to do all the good possible.

The year after graduating (1828-29) at the request of Jacob Abbott, Asa taught a private school at Augusta, Maine. It was a very profitable year and packed full of labors.

The next three years this devoted young man was the general agent of the Maine Sabbath-school Union. In this time he wonderfully stimulated interest in Sunday-school work.

Death is dreaded by all, and as a rule is a dreadful experience. Even when one dies naturally and in the most easily possible form, there is a terrible about it from which all living men instinctively shrink.

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other side. He was very happy and very busy here, he is happier and busier there. A \$100,000 fund is being raised to honor his memory by erecting a monument to his memory.

In an article in The Independent, Dr. Theodore Cuyler says: "We need not go to Bible biographies to discover how God employs stormy providences for discipline and perfecting of his own people."

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Poetic Sparks.

Less, less, of self each day And more, my God, of thee, Oh, keep me in thy way, However rough it be!

Kings unto God, we may not doubt our power, We may not languish when he says, "Be strong," We must move on through every adverse hour, And take possession as we pass along.

Go forth! firm faith in every heart, Bright hope on every helm; Through that shall pierce no fiery dart, And this no fear o'erwhelm. Go in the Spirit and the might Of him who leads the way, Close with the legions of the night, Ye children of the day.

Thou art my Life; if Thou but turn away, My life's a thousand deaths. Thou art my Way; Without Thee, Lord, I travel not, but stay.

My Light Thou art! without thy glorious sight, My eyes are darkened with perpetual night, My God, Thou art my Way, my Life, my Light.

Thou art my Way; I wander if Thou fly; Thou art my Light; if hid, how blind am I! Thou art my Life; if Thou withdraw, I die.

—Francis Quarles.

PRAYER FOR SATURDAY EVENING.

Chafed and worn with worldly love, Sweetly, Lord, my heart prepare; Bid this inmost tempest cease; Jesus, come and whisper peace! Hush the whirlwind of my will; With thyself my spirit fill; End in calm this busy week, Let the Sabbath gently break.

Sever, Lord, these earthly ties, Fain my soul to thee would rise; Disentangle me from time, Lift me to a purer clime; Let me cast away my load, Let me now draw near to God, Gently, loving Jesus, speak; End in calm this busy week.

—C. Kingsley.

BE PATIENT.

The words came 'mid my weeping, Like angel's soothing numbers— He holds you in his keeping, Who sleepeth not nor slumbers: Oh, deeply both He cherish Thy life, thou soul oppressed; Fear not to faint or perish, Thou whom the Christ has blessed

He sits beside thee waiting, He watcheth all thy sorrow! The fires are not abating— They may endure to-morrow. Yet never from thy grieving The Saviour's looks are moved, Lest thou shouldst be receiving Too strong a flame, beloved.

And while His ears enfoldeth Each hour of His designing, His face the Lord beholdeth, Within His silver shining; Then hath sweet assurance— Thy God down-bending o'er thee— That thou, through such enduring Hath entered to His glory.

The trial fires shall soften Beneath that daylit splendour, The pain that racked thee often Shall die to hushing tender; And He who all in yearning, Chose once thy long, long testing, Shall stay the heart and burning, And give the weary resting.

—Frances R. Havergal.

Rich expressions of humane benevolence are always pleasing to the people and ennobling to the men who engage in them. The year past has been peculiarly prolific in such benevolent offerings in interest of the humble and dependent classes.

Jesus made the ten commandments to hang on a single word, in his reply to the scribe in the temple. Embracing the four of the first table into the first great commandment, he proclaimed that they were answered by love to God then clustering the six of the second table into the second commandment, he proclaimed that they had answer in love to one's neighbor.

Thus love, in expression toward God and toward man, "is the fulfilling of the law." He who loves rightly does wisely, well, and perfectly in all three directions.

Bithy Point

A precious thing is more precious to us if it has been won in economy.—Ruskin.

If you would not have ambitious visit you twice, listen at once to what it teaches.—A. L. Knox.

In creation God shows us His hand, but in redemption God gives us His heart.—A. Monod.

Being in the way of my duty, I fear no evil.—Hazard, the Philanthropist.

Christianity is more than a mere prohibition of iniquity; it is the performance of Christ's commandments.

The experimental part of religion has generally a greater influence than its theory.—Mrs. Rowe to Dr. Watts.

Never fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble.—Heber.

The propensity to evil or dishonorable course is much more to be deplored than the acts which come of it.—Leo Girardon.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—Gibbon.

Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.—W. M. Taylor.

If I can put one touch of a rosy sunset into life of any man or woman I shall feel that I have worked with God.—Macdonald.

Never speak well or ill of yourself. If well, men will not believe you; if ill they will believe a great deal more than you say.—Eastern Proverb.

The human voice and eye give a reality to the thought, provided the voice and eye be real and earnest also.—C. Kingsley.

Temperance's guide and passion's bridle, the strength of the soul, and the foundation of virtue.—Jeremy Taylor.

All believers receive of Christ's fulness. The greatest saints cannot live without Him; the weakest saints may live by Him.—Henry.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—Mrs. Muiock Craik.

WHAT of that good old custom of family worship, the maintenance of a household altar, so common in Christian homes fifty and a hundred years ago.—R. H. Yes, we ought to revive this good old custom. Every Christian home ought to have family prayer. The salutary influence on the young of the home is marked and most beneficial.

The Promised Rest.—is a pass in Scotland, called Glencoe, which supplies a beautiful illustration of what heaven will be to the man who comes to Christ. The road through Glencoe carries the traveler up a long and steep ascent with many a winking and many a little turning in its course. But when the top of the pass is reached a stone is seen by the wayside, with these simple words engraved on it, Rest and be thankful. Reader, these words describe the feeling with which every one who comes to Christ will at length enter heaven. The summit of the narrow way will be won. We shall cease from our wearying journey, and sit down in the kingdom of God.—Rev. J. C. Ryle.

Power of Little Things.—A Canadian put out from England for New York. It was well equipped, but in putting up a stove in the pilot-box, a nail was driven too near the compass. The ship's officers deceived by that distracted compass, put the ship two hundred miles off her course, and suddenly the man on the lookout cried, "Land, ho!" and the ship was halted within a few hundred yards of her demolition on Nantucket shoals. A six penny nail came near wrecking a great Canadian. Small things hold mighty destinies. A minister, seated in Boston at his table, lacking a word put his hand before his head, and the ceiling falls and crushes the table, and would have crushed him. A minister in Jamaica, at night, by the light of an insect called the candle-fly, is kept from sweeping over a precipice of a hundred feet. F. W. Robertson, the celebrated Englishman, said that he entered the ministry from a train of circumstances started by the barking of a dog. Had the wind blown one way on a certain day, the Spanish Inquisition would have been established in England; but it blew the other way, and that dropped the accursed institution, with 75,000 tons of shipping to the sea, or flung the broken and splintered logs on the rocks.—Selected.