

mouth." Vinegar, be it remembered, had been for many ages the common drink of the lower people in the East, and it was at that time the beverage of the Roman soldiers. We may reasonably believe, therefore, that there were some souls to whom this moment of our Saviour's thirst was "*the accepted time*," the "*day of salvation*;" inasmuch as "*He was thirsty, and they gave Him drink*." And thus our Lord's first and last act upon the cross was the immediate saving of souls.

"*It is finished*" (St. John xix. 30.) If we to whom sin is original nature are powerless to imagine, much less to put into words, the extremity of our Saviour's sufferings, the exquisite agony of sin to a sinless God, equally does human reason collapse, powerless, before the rapture, the happiness of His first words, after His sufferings were ended. "*It is finished*." Finished the suffering—finished Redemption; fulfilled the prophecies; merged into the reality of truth and substance the types and shadows; gained the victory over Satan, sin, the world, and death; vindicated God's honour; made sure His ancient promise and purpose! Alleluia!

Father, into Thy hands I commend My spirit," (S. Luke xxiii. 46; Psalms xxxi. 5.) So many thoughts crowd upon this last sacrificial utterance of Jesus, God and man, that it is difficult to arrange them clearly. First, it is God who speaks to us. Men, when they are at the point of death, can hardly utter a feeble cry; but Jesus "*cried with a loud voice*." And His blessed head fell not; He "*bowed*" it; He "*yielded up the ghost*;" He died only because He willed to die. In so much He was God; but as man also, in these last words, as in everything, He was our great ensample. Again, at the last, He spake to us, not in His own words, but in the words of His human prototype, showing man's triumph in death. And we, who are told that "*except we become as little children we shall in no wise enter the kingdom of heaven*"—in what other words than these, "*Father, into Thy hands I commend My spirit*," could we find so perfect, so simple an example of child-like faith, trust, confidence, love?

There is also an important doctrine of our Church embodied in these words which we must not overlook. Herein is distinct proof that the human soul is distinct from the body; that it lives after it; in a state separate from it; and such a state as is susceptible of happiness or misery. For why is the spirit here the object of our Lord's care, and commended to God, but because there is a place of safety from danger, where saved souls shall not only survive, but live also in a manner very different from that in which they lived here; free alike from temptation, sin, and affliction?

For the Young.

LIFE, VOYAGES AND DISCOVERIES OF CHRISTOPHER COLUMBUS.

[CONTINUED.]

OUR young readers will recollect that we left the subject of our remarks in the previous number of the Chronicle struggling manfully against the ignorance of nobles and others, who ought to have been his principal supporters; and it now becomes our pleasing duty to exhibit the result of his perseverance, viz :