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WHOLE SERIES.
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Poetry.

"WHO LOVED ME."

Three little sunbeams, gilding all I see,
Three little chords, each full of melody,
Three little leaves, balm for my agony.

"WHO."

He loved me, the Father's only Son.
He gave himself, the precious, spotless One.
He shed his blood, and thus the work was done.

"LOVED."

He loved, not merely pitted. Here I rest,
Sorrow may come—I to his heart am pressed.
What should I fear while sheltered on his breast?

"ME."

Wonder of wonders, Jesus loved me—
A wretch—lost—ruined—sunk in misery.
He sought me—found me—raised me—set me free!

My soul, the order of the words approve;
Christ first—me last—nothing between but love,
Lord, keep me always down: thyself above.

Trusting to Thee, not struggling restlessly,
So shall I daily gain the victory.
I—yet not I but Christ—"who loved me!"

Religious.

For the Christian Messenger.

THOUGHTS FOR THE TIMES.

No. XI.

CHURCH TRAINING. (Part 2.)

In the last paper I adverted to the desirableness of firm, steady, joyous faith—undoubting trust in Jesus—and believing expectation of the fulfilment of all his promises. The Christian should not only acknowledge the completeness of the Saviour's work, and the certainty of his faithfulness, as a theory, but should make the personal application;—as Paul did—"Who loved me and gave himself for me"—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God." The experience of many professors of Christianity, of many members of our churches, is far too much of a doubting, hesitating character, and one result of this is that the spiritual life is feeble, and the light of joy is dim. The exhortation of the Apostle, "Rejoice in the Lord always, and again I say, rejoice," sounds strangely in the ears of these imperfect ones. They are ever inquiring whether they may rejoice, and saying that they hope to enter heaven when they die. But Paul said, "We know."

I may illustrate this by a reference to an incident of a late revival in an English town. While engaged in her evangelic labour, a Christian lady met with a young woman with whom she conversed earnestly on sin and salvation, took her to one of the special services, and finding, when they parted, that the young woman did not possess a copy of the Bible, gave her own to her, and wrote her name on the blank leaf. Her words proved to be good seed, which quickly sprung up. She went next morning to visit the patients in the hospital of the place, and found that a young person had been brought in who had been run over in the street and received very serious injuries. The lady identified her by the Bible which she had given the day before. She was in an unconscious state when admitted. The physician told her when she recovered consciousness that she had but a few hours at most to live. "Thank God!" she exclaimed, it was all settled yesterday! and repeated the words, with great emotion. Her meaning was, that she had been led to Christ, and found that it was "all settled," for time and for eternity. It was an exposition of the text, "He that believeth on the Son hath everlasting life" (John iii. 36). She died an hour or two afterwards.

Let us indulge cheerful confidence in God. "I am in trouble. But I am not forsaken." "Poor and needy" as I am, "the Lord thinketh upon me." What a world of meaning there is in that sentence! He will guide me through these mazes. He will ward off the apprehended danger. He will strengthen and support. He has said,

"I will never leave thee nor forsake thee," and He will keep his word. Even if I have brought the trouble on myself, so that fatherly correction is necessary before it can be removed, the correction will be fatherly, and the hand that smites will sustain, for "like as a father pitieth his children, so the Lord pitieth them that fear him." I will believe, and submit, and trust, and so "lay hold on God's strength." This is the way to advanced holiness, and by consequence to habitual bliss.

II. MORALS.

Church training, which is the subject of these papers, cannot be complete unless it includes morals.

It may seem unnecessary to enlarge here, since, if conversion to God has taken place, the attainment of religion necessarily implies a right adjustment of the moral character and habits, and any defect in that particular would be regarded as fatal to the Christian profession of the individual. Nevertheless, a few observations may be made, which a consideration of the present state of society may appear to suggest.

The whole subject of Christian morals is summarily comprised by the Apostle Paul in one verse:—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8). The life in which this is exemplified will be a moral life. Truth, honour, justice, purity, will be constantly practised, and no wilful deviation from the line of duty will be allowed or connived at.

Young disciples should be trained to strictness, that "the name of God and his doctrine be not blasphemed." There is the more necessity for it, inasmuch as departures from Christian propriety are in many respects accounted venial, and pleaded for as in some sense necessary.

Take the question of truth. To equivocate, to evade directness of answer, to substitute part for the whole, as Ananias and Sapphira did, so to frame a statement as that a wrong impression shall be conveyed, is to be guilty of falsehood. Men talk of white lies;—there are no such things:—all lies are black.

And then of theft. The loosest notions are prevalent in many places. A person thinks that he does no harm when he takes a pole out of his neighbour's fence, and cuts it up for firewood, to be used in his own house; and he would be mortally offended if you were to call him a thief—but he is one, nevertheless. The rights of property should be held sacred, even in the smallest matters, and Christians should be especially on their guard lest offences of this kind should be treated with ill-judged leniency.

The tricks of trade, as they are sometimes called, which are commonly and perhaps thoughtlessly indulged in by persons who would be horrified at the imputation of dishonesty, should be seen in their true colours by all Christians. If an article is commended for excellencies which it does not possess, or being an imitation, is palmed off on an unsuspecting one as a genuine thing—if a piece of cloth is warranted to contain several yards, more than are found when it is unrolled—if representations are made to induce a purchase, which are not afterwards borne out by facts (dozens of such cases might be mentioned) honour and honesty are outraged. Christians should see to it that their conduct in the world, as well as in the church, is marked by "simplicity and godly sincerity."

Youthful members of our churches should be especially cautioned against taking situations where they would be exposed to the temptation of winking at fraud, evasion, deceit, misrepresentation, or any of the long catalogue of trade-iniquities which are rife at the present day. The Apostolic rule is, "Let every man abide in the same calling wherein he was called. Let every man, wherein he is called, there-

in abide with God" (1 Cor. vii. 20, 24). But the calling must be a lawful one, in which a man can "abide with God," and ask his blessing on all its engagements. The liquor traffic is therefore manifestly excluded; and so are many other traffics, which, though not unlawful in themselves, become so by the way in which they are managed.

Frauds on the public revenues are of course included in these reprehensions. The law is, "Render to all their dues, tribute to whom tribute is due; custom to whom custom";—the officers are "God's ministers, attending continually upon this very thing" (Rom. xiii. 6, 7). This is the divine prohibition of all smuggling, and of every evasion of legal demands, whether in the form of tax or tariff. The Christian may agree with other citizens in thinking the tax too heavy, or the tariff too high; but he will pay.

And what shall be said about temper? The title of an old tract which I met with often when I was a boy, was, "Temper is every thing." There is much truth in that title. Naaman was a great man and honourable, but he was a leper. Brother— is a very good man: he prays powerfully; but he is terribly passionate; if you provoke him you expose yourself to a fearful storm. Oh! those butts! they are sad stumbling blocks.

On the other hand, when a Christian professor is known to shape his course habitually by God's word, so that all his proceedings are stamped by truth and right, men combine to honour him. He is believed; he is trusted; and if he should suffer misfortune, he is helped.

I knew such a man; many years ago, in the interior of what is now the Province of Ontario. He had a name for uprightness. He was "Honest John." His neighbours, who gave him the name, had the fullest confidence in him. They knew that he would not cheat, or deceive, or misrepresent, in the least degree. No one went doubtfully to "honest John's" store. Every customer took his word and paid his price without hesitation. They could trust "honest John," not because he was a Baptist, but because he lived his religion.

It ought not to be necessary to refer to an evil which I fear prevails extensively in these lands—want of respect to elders, superiors, or employers. Very little regard is paid in some quarters to the apostolic admonition, "not answering again." Not unfrequently the "answering again" is of the roughest, rudest description. Such persons should be required to learn the third chapter of the Epistle of James.

No Christian, methinks, will object to the hints and advices contained in this paper. It will be acknowledged that it is of great importance that professors of religion should so demean themselves that their "good" shall not be "evil spoken of." If some substitute outward morals for faith and holiness, and others place their reliance on humanly invented forms and ceremonies, it is specially incumbent on believers, in these times, to "show forth out of a good conversation their works with meekness of wisdom," and to build on the foundation—Christ's finished work, received by faith—the superstructure of gospel holiness—holiness in the heart, holiness in the life—the latter rendered visible in acts of obedience to the commands of the Lord Jesus, as contained in His word.

SENEX.

For the Christian Messenger.

THE CROSS.

We do not always have correct views of the nature and meaning of the Christian cross. Of the great cross which Christ himself bore, and by which he made atonement for man's sins, too many are apt to look no further than the literal, wooden cross, on which he hung and died.

That, however, was but a symbol of that which really constitutes the true cross. For, had he been crucified upon any wooden structure, it matters

not what the particular form might have been, the essential principles and virtues of his cross, would still be the same; although, it is true, that the peculiar form which was used, more fully typifies the thing itself.

But, when we consider the inner meaning of the cross, we find it imports eternal doctrines and immortal truths, that have laid strong hold upon the mind and heart of God, before the foundation of the world. They are principles, too, which necessarily and deeply, affect all mankind. The cross is God's grand explanation of the fall of man. It speaks of the exhibition of God's highest glory. It is the way by which divine love gives its just utterance to sinners. And yet, it is the most emphatic method of declaring the awfulness of divine displeasure against sin. God so hated iniquity, that he brought his mightiest revenge against it, by winning complete triumph over the father of transgression, at the cross of His Son.

There, he met sin, in its terrible culmination, and smote it with a sure mortality. There, divine anger relieved itself of its dread pungency, and made the whole world feel how great was his indignation against the defamers of his justice. At the same time, he threw a deep calm radiance over the whole, by the gleamings of undying mercy. He so loved the lost race, that, above the satisfaction of affronted justice, he extended the hand of his affection, to draw sinners to himself. The demands of justice were expensive; but the wealth of divine love was more than sufficient to meet them,—it had "enough, and to spare." Then, too, at the cross, God and man were brought together. This could have been done in no other way. God stood in the presence of Christ's divinity; and man placed himself in the person of the Saviour's humanity; and then it was easy for them to "clasp hands across the bloody chasm," and thus make eternal friends. This is the embodiment of the Christian religion. And such is the grand, central meaning of the cross. Other, relative meanings it has; but, this is the chiefest, the highest, the noblest. It is God, in Christ, pronouncing the conditions of reconciliation to the world. It is justice meeting transgression; and love coming to the rescue of those trampled over to justice; and by an act of highest compensation to justice, effecting possible reconciliation between an offended God, through dishonored law, and offending man, the wilfully disobedient.

Thus did Christ, in dying for man, die also for God, in that he died for his honor, restoring the majesty of the law, and giving an intenser and broader significance to divine justice. And thus did he, in so dying, bear a cross, containing the completed unity of powers and principles, which could, thenceforth, combine to the effectual revolution of a disorganized world and depraved humanity. Christ's death declared the realization of a union, peaceful and perpetual, of what otherwise would have seemed antagonistic forces. But for the explanation given by the cross, justice and mercy would have seemed eternal and radical foes to each other. But, the cross made them friends, and has taught the world, that justice, mercy and love, may rejoice together, in peace and harmony. Justice is a friend to mercy, and mercy is a friend to justice, while love clasps them both, into the arms of her dearest fellowship. And now, a few words about a Christian's bearing his cross. If I mistake not, many Christians have groveling notions, about the character of their cross. It is very common for them, to speak of the cross they have to bear, when trying to publicly witness for Christ, or as they attempt certain duties, as though it were contained in feelings of physical embarrassment, and the like. It is with much difficulty and hesitation, perhaps, that they arise to utter their testimony, and add to the volume of proof given to the world, of the reality,

beauty and usefulness, of their Redeemer's religion. If this be the Christian cross, it certainly is the lowest possible meaning of it. We hold, that the essential virtues of the cross, which every child of God is called upon to bear, are the same as those which Christ himself bore. And, is it possible to discover, from the sharpest analysis, that Christ's cross, exhibited in any of its aspects, such kind of experience? Surely not. We believe, that Christians ought to regard their cross as something containing the noble bearing of devotion to high principle; a persistent fidelity to all the revealed commands of God; a love, zealous and reverent, for his truth; a burning zest for divine communion; and an unflagging interest in manfully holding up both in public and private, the worth and weal of their holy religion. In short, bearing ones cross, has a deep, practical value, to be declared in daily life. It is constant sacrifice, for the good of others; the ready forgiveness of personal wrong; a patient waiting for the fulfilment of divine promise; and a firm, persevering effort, to impress the world with the importance of at once gaining favorable acceptance with the Lord their God.

C. H. WETTERBE.

A SURVIVING VIRTUE.

BY REV. LEVI PHILETUS DOBBS, D. D.

The degeneracy of human nature is a mournful subject. I suppose that first and last I have shed barrels of tears over it. But there is a delightful thought in this connection. There is one virtue that has survived the universal fall; it is the virtue of being generous with other people's things. I do not see how this bright and radiant quality could have flourished in Eden with any more splendor than it displays among us of to-day.

I take up my papers, and read that some legislative body, a city council, or a legislature or Congress, has appropriated \$50,000, or \$100,000, or \$1,000,000 to this or that person, or to some object religious or otherwise, for this or some neighboring continent. The papers glow with eulogies of the munificence of the body in question; and the members themselves feel so good, feel such a glow of satisfied self-approval, that I really don't think that they know the difference; or if there is any difference, I think they feel rather better than if they had given it out of their own pockets. I rejoice in this generosity, as revealing a bright spot in our otherwise fallen world.

Again, I read about some man, president of a saving's bank, perhaps, or of some other bank, or trustee and financial agent for all manner of things, who gives away profusely, whose name is published in connection with these acts. You can hardly open a paper without seeing that "our munificent fellow-citizen, A. B., Esq., has just presented," etc., etc. And then follows a eulogium upon the giver. The same open-handed man also dispenses at his elegant mansion a constant and sumptuous hospitality.

Well, all this goes on for a while; but by and by, some pleasant day, the excellent man, or the bank of which he is the president, stops payment. And then appears the quality of the lustrous virtue in which he has shone resplendent. It was not his own money that he was generous with: it was the money of the ruined mechanic, of the toil-worn washer-woman, of the haggard seamstress, of the aged clergyman, who now unavailingly wait at the closed doors of the banking house. Of course, no one cares for them. But we all feel a deep sympathy for him. He was so generous, so hospitable.

The same generosity may be practiced in matters not material. There are not wanting theologians who are very generous in dispensing the golden streets and pearly gates. They give to everybody, no matter what he has done, no matter what he has believed, no matter what he has been or what he