

WONDROUS LOVE.

Lo! Jesus dies;
The Lord of glory and of earth;
He felt that souls of men were worth
His agonies

O wondrous love,
That filled the heart of Christ the Lord,
And brought to us th' eternal word
Down from above.

But did he die,
And suffer there upon the tree
That he might save a worm like me
From misery.

Ah, yes, I know
He left the skies and bore the cross
For such as I, and all because
He loved me so.

But tho' I say
Such things about the One who died,
And have not yet for mercy cried,
I'm still astray.

And tho' I think
Of all the blessings in his hand,
And do not take them, then I stand
On ruin's brink.

Such love divine
Appeals to more than friendly thought,
And in its tender cords has caught
This heart of mine.

So while I live,
The One who died for me I'll love,
And to his cause, this love to prove,
Myself I give.

And when I die
I'll live with him, where he abides,
And know the joy that he provides,
Eternally. E T.

St. John, N. B., May, 1899.

WEAK AND SLEEPY SAINTS.

H. MURRAY.

We learn from the eleventh chapter of the first epistle to the Corinthians that many of the saints in Corinth were "weak and sickly and many *slept*." The cause of this was the abuse of the sacred institution, the Lord's Supper. They had associated with this sacred feast, sensual pleasure, eating and drinking to excess, and separating themselves into different classes, gratifying the carnal animal desires instead of remembering the suffering and sacrificing Christ, and thus bringing dishonor upon the church and destruction to themselves. Here is a very important object lesson that should teach every child of God the importance of this Divine institution, and how necessary that it should be kept in memory of Christ's dying love; and that to abuse the design of this sacred feast, as did the ancient saints at Corinth, or to neglect it as do some of the modern saints, must inevitably bring destruction and death to the soul. Christ and his word and his sacred institutions are one, and must rise or fall together. We cannot neglect the one without neglecting the other. He who offers as an excuse for not attending the "Lord's Supper" his weariness of body or want of rest, is repeating the same mistake as the Corinthian brethren by catering to the carnal fleshly desires, and are sick and sleepy.

The Romish priest, who is only a finite man, will command his people to attend the Mass early in the morning, and they are there, rain or shine, hot or cold. But our High Priest, who is infinite and divine, commands his children to meet and remember him, and yet we rather rest. Should any such tired, weary disciples join the church of Rome you would see them out bright and early, and if they must rest it would be after they had fulfilled their ignorant vows.

This self-ease and fulfilling the desires of the flesh is what keeps many of the professed followers of Christ from the sacred feast of love, and wholly unfit them for the work of God and the enjoyment of his rich blessings. Awake, O brother! and arise from your sleep! Neglect not this blessed feast. Learn the lesson of the cross of Christ and his self-sacrifice. Go not to judgment with this condemnation upon your soul. Be not insensible to the great spiritual value of this blessed institution. See its importance both in its imperative command "Do this in memory of me," and in the behest of love, thus making it doubly efficacious.

How sacred to us is the memento of those whom we have loved and lost. Some little token of love that tender hearts held so highly are now bequeathed to us for sacred memory. How our eyes fill with tears and our hearts with grateful affection as we look upon such sacred tokens of love, and how closely it draws us into deeper love and sympathy and fellowship with their past life so precious to us. But how much greater should be our love for the sacred memorials of our suffering, dying, loving Saviour. How can any one count this blessed feast unworthy their best affections, and well worth any possible sacrifice they could make. As often as you eat this bread and drink this cup you proclaim the Lord's death till he comes. Here we have an act of personal sacred remembrance. It keeps before the mind of those who believe in him and love him, the sacrifice of the world's best friend, and appeals with wonderful eloquence to a thoughtless world. When we realize how easily the trifling things of life will destroy memory of the most important things, and how sacred things are often obliterated by worldly influences, we are profoundly thankful for the love and wisdom that gave us such an institution and sacred memorials by which we can keep in memory the greatest and grandest event in human history.

In this blessed feast the humblest disciple is joined, by his faith and love, to the apostles and martyrs, to the church of Christ in all lands, and to the glorified saints in the upper fold. The sacred association of kindred spirits, a blessed fellowship with a divine brotherhood, are rooted in this "communion" with our blessed Lord.

We would not, if we could, give an analysis of the complex motives and inclinations that prevent those, who could if they would, from the enjoyment of this feast.

We hope, however, that the excuses which keep from the "Lord's Supper" may not so dull the sensibilities as to weaken the conscience and destroy all interest in the work and institutions of the Lord's house; but that the love and mercy and divine compassion in bearing with weak and wearied nature may rebuke, convict and reform before the judgment of him who knows no issue but the doom of the wilfully disobedient.

THE STRATAGEMS OF SATAN.

H. E. COOKE.

"Simon, Simon, behold Satan hath requested to have you, that he might sift you as wheat. But I have prayed for you." - Luke xxii. 31, 32.

Christ was rapidly approaching the great crisis in his earthly career. The shadows of Gethsemane and Calvary were growing deeper and deeper upon his pathway. The death knell was ringing in his sacred soul. He was sighting the destiny of the great struggle. He keenly felt the weight of the world's sin as it pressed heavily upon his heart. Though the last act in the drama of human redemption stood out before him, associated with all its bitter experiences, he was not dismayed. The words of our subject were perhaps his last to Peter before the final struggle. I am always thankful to God that the way of life was opened up from our side of life. Of course he must needs come to earth and enter death's portals through the flesh that he might grapple with man's mightiest foe and break the strongest fetters with which Satan had bound him. Christ is the first person we consult in the text, Satan comes next and man third. But we place them thus:— (1) Christ; (2) Peter; and (3) Satan. Three great kingdoms have each a representative here. Christ, the representative of the kingdom of Light; Peter, the representative of the kingdom of Man; Satan, the representative of the kingdom of Darkness. Man fills the intermediate place and is therefore the object of contention. Man becomes a subject of either kingdom by choice. There is no coercive measure used on the part of either of the contending parties. Satan cannot destroy a man only with the consent of man's will. Christ must have the consent of the same will to save. Satan claims the right to destroy man. Christ claims the right to save him. Satan claims to reign in the flesh over the soul. Christ claims to reign in the soul over the flesh. Satan entered the flesh of man through the soul. Christ entered the soul of man through the flesh. "The Word was made flesh," "That which I will give for the life of the world, is my flesh." This is equivalent to saying, I will give my Word for the life of the world. "And this is the Word which by the gospel is preached unto you." 1 Peter i. 25. "I am not ashamed of the gospel, for it is the power of God unto salvation to those believing." Rom. i. 16. I must explain the statement concerning the entrance of Satan through the soul. We all believe that the soul of man is affected through the ear and eye,—the channels from the outer world to the realm of the intellect. Satan came to our first parents and effected their conversion to his designs through these channels. Gen iii. 1-13. Even so, if our argument stands good in regard to the Word and the flesh, as above stated, Christ enters the soul of man through the flesh. "The flesh profiteth nothing; the words I speak are spirit and life." Christ enters the soul through the ear, by the proclamation of the gospel.