

THE

# GOOD NEWS.

A SEMI-MONTHLY PERIODICAL;

DEVOTED to the RELIGIOUS EDUCATION of the OLD AND YOUNG

## CHRIST'S MEASURELESS LOVE.

BY THE REV. H. G. GUINNESS.

"And to know the love of Christ, which passeth knowledge."—Ephesians iii. 19.

This sentence forms part of Paul's prayer for the Ephesians: "I pray," says he, "that the Father of our Lord Jesus Christ would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ—your precious treasure—"may dwell"—always—"in your heart"—not so far off!—"your heart, by faith"—the hand that feels him there; "that ye, being rooted"—"rooted and grounded," so that neither storm nor flood can move you—"in love"—oh, heavenly foundation!—"that ye being imbedded in depths of love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height of the love of Christ;" which is broader than ocean—longer than time—deeper than hell—higher than heaven; and "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God!"

Here is "the fulness of God!"—He whose inner man is strengthened with might by the Spirit—he whose heart through faith is inhabited by Christ—he whose roots and foundations are grounded in love—and he whose soul comprehends the love of Christ, is "filled with the fulness of God." "And to know the love of Christ, which passeth knowledge."

These words may seem to many of you to be words of paradox. You say, "How can I understand that which I never can

understand! How can I comprehend that which I never can comprehend! How can I know the love of Christ, when at the same time it passeth knowledge!" Now, it is just one of those spiritual things which are only spiritually understood.—"The carnal mind is enmity against God," and understandeth not these things; in fact, they are "foolishness" to it. The carnal man may sit here and listen attentively to what we have to say on the subject, and fancy he understands; but these things, after all, will be but foolishness to him, because they are only "spiritually discerned;" "but God hath revealed them unto us by His Spirit, for the Spirit searches all things, yea the deep things of God." The Scripture contains many apparent spiritual paradoxes. For instance, the Apostle Paul, when speaking of himself and his fellow-apostles, says, that they are "as sorrowful, yet always rejoicing."—How can that be? "As poor, yet making many rich."—How can that be? "As having nothing, yet possessing all things."—How can that be? And now He prays that you may know the love of Christ, that "passeth knowledge."

Now, in speaking on this living love—because you must know the love of the Lord Jesus Christ is not something dead and buried—that was, and is not; in speaking of this love, which is as real, as deep, as mighty, and as fervent this night