

GOD'S LOVE

I can measure parental love. How broad, how long, and strong, and deep it is. It is a sea—a deep sea, which parents can only fathom. But the love displayed on yonder bloody cross, when God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and length of the love of God passes our knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or leashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our hearts, and his confession on our lips: "Father, I have sinned against heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him, who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits our coming.—Dr. Guthrie.

Guide.

THE RING.

Hold the trinket near thine eye, And it circles earth and sky; Place it further, and behold! But a finger's breadth of gold.

Thus our lives, beloved to Ringed with love's fair boundary; Place it further, and its sphere Measures but a falling tear.

IDLENESS.

There is no remedy for time mispent; No healing for the waste of idleness. Whose very languor is a punishment. Heavier than active souls can feel or guess. O hours of indolence and discontent, Not now to be redeemed! ye sting not less. Because I know this span of life was lent For lofty duties, not for selfishness. Not to be whiled away in aimless dreams, But to improve ourselves, and serve mankind, Life and its choicest faculties were given. Man should be ever better than he seems, And shape his acts, and discipline his mind To walk his adorning earth, with hope of heaven. Sir Aubrey de Vere.

OBITUARY.

MARYVILLE Feb. 10th, 1886. For Christian Worker. Died Feb. 1st, at Grand Valley, Bro. George Gear, aged 62 years 6 months. Medical skill helped him for awhile but he soon began to sink again. He complained of very little pain during his entire sickness, and was constantly thanking his Heavenly Father for his great mercy to him in his affliction. His strong faith in Christ, was a source of great comfort to his friends and relatives, they have the sympathy of the community in this their sore trial. Bro. Gear was an elder in the

Church in Garafaxa for a number of years, loved by all for his patient, humble, christian walk. Then he moved to Amarath, and was appointed to the elder ship there, which position, he held to his death. The church here, needs some good and wise brother to settle among them to help Bro Tough in his onerous duties. May the Lord help them to walk humbly before Him. Also on the same day, a son of Bro. and Sister McKear, of East Garafaxa, aged 10 year. He was taken with inflammation of the bowels and lived only four days. It was a great trial to his parents, who bore it with christian resignation. S. Woolner.

Died in the township of Clinton, on Thursday the 11th inst., J. W. Moot in the 38th year of his age. He being the eldest son of John Moot Sr. Cause of death, Paralysis. The aged parents have the sympathy of the entire community in this sad hour of bereavement. K. Ainsworth.

Died at Chrofthead Farm Duncurch, Nov. 18th. 1885. Jennet Bennett beloved wife of William Robertson, aged 53 yrs. She was a constant christian and affectionate wife, and loving mother, and kind neighbor. We mourn our loss, but "we sorrow not as those who have no hope" but rather rejoice in the blessed hope of meeting her with the innumerable company of loved ones gone before. "Blessed are the dead who die in the Lord." J. E.

TELL THE STORY.

If knowing the love of God, we "hold our peace," we do not well. Even the poorest and and unfortunate, those who have little money and can give little to Christian work, can tell the good tidings of salvation to their friends and neighbors. "Huber, the naturalist, tells us," said Spurgeon, "that if a single wasp discovers a deposit of honey or other food, he will return to his nest, and impart the good news to his companions, who will rally forth in great numbers to partake of the fare which has been discovered for them." Shall we be less considerate of our fellow-men than wasps are of their fellow insects? Shall we not rather hasten to tell the good news? Two wild boys were companions in all sorts of evil. One of them was converted. Afterwards, telling his friend of his new joy, he said, "Do you not wish you could drink of these waters I am drinking of?" The boys were separated and did not meet until they were twenty, when one said to the other, "Do you remember soon after your conversion saying to me, 'Do you not wish you could drink of these waters I am drinking of?'" "No, I do not remember it." Well, you did, and those words sank down into my heart and were the means of my conversion." At thirty he died, and the other, an old man, now reverts with joy and satisfaction to the day when he told his young companion of the glad tidings of salvation.—Gospel Advocate.

CHRISTIAN DUTY.

There are many duties enjoined by the Saviour; duties we owe to God, to the church and to the world. But the one which we desire to bring before our readers at this time is the duty of forgiving injuries. In the prayer prescribed by our Saviour to his disciples, we are authorized to expect the forgiveness of our trespasses only in

the measure which, and on the conditions that we forgive those who trespass against us. As Christians we are to recompense to no man evil for evil. We are to bless those who persecute us, we are to bless and curse not. We are not to avenge ourselves, but rather give place to wrath, for it is written vengeance is mine I will repay saith the Lord; if an enemy be hungry, we are to feed him, if he thirst we are to give him drink. The forgiveness of injuries therefore, is a permanent Christian virtue and duty. Many refuse to forgive offence, who would consider themselves very much wronged by the imputation that they live in the habitual transgression of one of the fundamental points of Christian morals.

The practice of this duty is admitted to be difficult, it requires a command over those passions, which, of all others are most violent in their impulses, anger, resentment, revenge and malice; passions which have filled the earth with every kind of violence and wrong, of sorrow and suffering. Our Saviour knew how difficult the practice of this duty is, how much self-discipline, how much expansion of mind, benevolence of heart, and firm sense of duty it requires to overcome and conquer the enemy, and triumph over the old man and his deeds. But he has not made this difficult an excuse for neglecting it. On the contrary, he admits the difficulty and requires his disciples to rise superior to it. "Ye have heard," says he, "that it hath been said thou shalt love thy neighbor and hate thine enemy. But I say unto you love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in Heaven, do." Matt. 5. 43-48

The duty of forgiving injuries and the importance of the duty are as clear as the sun at noon day, but the rule of conduct may require further illustration. As a general principle, if we wish to know what will be the effect of a certain course of conduct on others; we have only to turn our attention inward and inquire what would be its effect on ourselves. We all know that the natural effect of anger in others toward us, is to excite anger in ourselves; of kindness, to excite feelings of kindness. The law of nature is that like should produce like. The herb yields seed, and the fruit tree, fruit, each after its kind. The same law prevails in the intellectual and moral world: it is upon this principle also that we account for the power of sympathy; the natural tendency of mirk is to awaken mirk; of grief to produce grief; so also of the benevolent and the malignant passions.

The gospel rule of forgiveness is the only way by which a real and permanent victory can be secured. "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." (Rom. 12, 20.) This will often and disarm him of his vindictive feelings towards you. In Mathew's testimony 28, 15-17 we have the divine law to guide us in the path of duty towards those who trespass against us. We should, brethren, adhere to the divine teaching of the Saviour. If this law was strictly observed according to the rule given, peace and unity would pervade every soul, prosperity and progress would be the gracious result. God would be honored, christians blessed and ad-

vers saved. On the day of Pentecost they were of one accord in one place. The first christians were so united in love and faith, that even their enemies took knowledge that they had been with Jesus.

Let us exercise the same faith, cultivate the same love, rejoice in the same hope; the same fruit will then be brought forth and the end eternal life. Selected.

LET YOUR LIGHT SHINE.

It is not enough that we have the light of God in our hearts, and hold it in our hands, and take it where it may shine. We must so let our light shine that others will see it. A missionary, the Rev. Mr. Compton, was on his way to India. One evening, about nine o'clock, he was in his state-room. The great steamer was plowing its way through the sea. Not feeling very well, he was about going to bed, when he heard there: "Aman overboard." His first thought was to run upon deck and try to help rescue him. But then he thought he might be in the way, and no doubt the sailors would do all they could to save the poor man.

But couldn't he do something? He could at least try. So he took his little lamp, and held it close to his little window, which, on account of its appearance, is called "the bull's eye." Soon he heard the joyful word, "saved."

The next morning he learned that his little light, shining through the little window, was the means of saving the man. It came at the right time, and was in the right place. It showed the sailors just where to throw the rope as it came near him. All the efforts of the sailors would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for that light.

Oh, have you no light which you can hold up at some window, and which may save some soul from perishing in its sins?—Rev. Dr. Stryker.

St. THOMAS, Dec. 16, 1885.

Dear Brother.—Although I have been with the church in St. Thomas over two years, yet I have been unable to report anything very encouraging in the way of additions until lately, but now we are beginning to see the fruits of the gospel.

After my return from P. E. Island, my native home, I had had the pleasure of baptizing two into Christ; about two weeks ago three more were buried with their Master in baptism. Last Lord's day another two came up and made the good confession before many witness and will be baptized next Lord's day evening when I expect more to follow. Of these who have been and are to be baptized, three are heads of families, and I think will make valuable additions.

Bro. C. W. Martz, the evangelist, was with us over one Lord's day, and succeeded admirably in behalf of the Ontario Co operation. I think you have secured a real good beggar as well as preacher, and trust he may have many successful meetings and numerous additions, as well as dollars, at the close of the engagement. Yours truly, R. W. STEVENSON.

I learn since the above was sent me that four candidates were baptized by Bro. Stevenson last Lord's day evening.—Stanlard.

A MOTHER'S LOVE.

When my father and mother forsake me, then the Lord will take me up.

A young lady wandered away, not only from her mother's home, but also from the path of virtue, and coming to herself in want and abandonment, would have returned, but she feared the anger of her mother, and determined to drown herself in the river, and was on her way thither, when the carrier handed her a letter, she opened it; she knew it was her mother's writing, and lovingly begging her to come back home again. She turned and started immediately for mother's home. She passed the school-yard where she had played in her days of innocence and virtue. The moon was shining when she reached her mother's gate, and as she passed up the flowery walk, she realized that she had not had such innocent feelings since leaving her home. But the thought, mother always kept the door locked almost paralyzed her, but fainting she reached the latch, the door opened and she fell in upon the floor. When she revived, she found her mother bending over her; and she asked her mother, "How did the door happen to be unlocked? You always kept it locked when I was at home." Her mother answered: "My dear child, the door has not been locked since you went away, for I was afraid that if you should come and find it locked, you might go away and not come in."

SALVATION.

"Salvation! Oh the joyful sound" No word is so sweet to the ear of the sorrowing sinner, as the one that stands at the head of this article. The ship wrecked mariner, tossed on the foaming billows, never experienced greater joy, than that soul experiences who has been rescued from eternal death by God's love for us, as displayed in the gift, Christ Jesus. He said, "I have come to seek and save that which is lost," and let me tell you dear reader, whether you realize it or not, that unless you have anchored to this Rock of Ages, you are lost. For this same divine teacher has said, "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that believeth on him shall be condemned." If the language of inspiration is of any value to you, you must, (if you are not a christian) realize the importance of these statements.

On account of a want of discrimination in studying the language of the scripture there has great confusion been spread abroad in the world in reference to this subject of salvation. We state here then for the sake of those whom it may concern, that there are two salvations spoken of in the New Testament. The first has reference to salvation from sin. It is absolutely necessary, if we desire to enjoy the peace which passeth all understanding, that we have our sins pardoned. "For all have sinned and come short of the glory of God." "Except ye believe that I am he ye shall die in your sins. To be saved, as Christ alone can save is to have our innumerable sins forgiven and all that burden of guilt which oppresses the soul removed from our minds. It is to be reconciled to God, and restored to his favor, protection and fatherly care. It is to have Jesus as our mediator and elder brother, and to have the Holy Spirit a resident in our hearts to help our infirmities.

There can only be secured by attending to these conditions which King Jesus has appointed. After his resurrection from the dead he said "All authority is given unto me in heaven and in earth," and having received this power he laid down the following conditions of salvation: Faith, Mark 16: 16 Repentance, Luke 24: 47 Baptism, Math. 28: 19 Acts 2: 38.

In order that we may know that this is correct, we have but to examine the history of the Apostles, and see how they preached, in carrying out their commission, if their work harmonizes with these are the essentials of salvation. Reader examine the Acts of the Apostles with this thought in your mind.

This second salvation is to have our bodies rased from the dead, and to have them fashioned like unto the glorious body of Christ, never more to know sickness, pain or death, grief or sorrow, labour or weariness; and to live in the city of the Great King. It is to spend eternity in the most noble employments, admiring the Glory of God, viewing his handiworks and singing his praises.

The securing of this salvation also depends on certain conditions as the Apostle intimates from this exhortation. "Wherefore my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do, of his good pleasure Phil. 2: 12-13. The christian has something to do to obtain this salvation. By turning to 2 Pet. 7th chapter, we have this work stated and its results.

What a blessed thing it is to have thus so plainly put before us, the joy of forgiveness, and the hope of eternal joy. My dear reader are these enjoyed by you, if not, Oh listen to the pleading of the crucified Saviour, saying "Come unto me all you that labour and are heavy laden, and I will give you rest."

Mrs. E. POMEROY. LOOK OVER IT.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were, at that moment, passing a stone fence to a meadow over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over the wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look through it; and that is what you must do with your troubles; look over and above them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologian.—George McDonald.

Brother Law and Whitelaw.

I have been holding meetings for two weeks at my new station, Brounell, with rather satisfactory results, considering the circumstances. The first week the weather was very cold and our meeting small, but last week, we had a greater number out, and some "success." There was one Disciple in the neighborhood, a very quiet, unassuming young brother of excellent reputation, and therefore, it was not very difficult to get a hearing. However, on account of a thaw, and serious trouble in my throat, and also to meet my appointments in Bayville and Bidout, I had to close my meetings, with a promise to return if the Lord will, in a week. These were baptized, and we look for more.

Your brother, W. M. CRAWSON Bayville, Feb. 15th, 1886.