

Glad Tidings.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii, 10.

Vol. VII.—No. 1. "GOD IS LIGHT." "GOD IS LOVE." Whole No. 73.

CONTENTS.

	Page.
"The Eurydice,"	1
Will you have it,	1
Objections to the Coming answered,	2
God the Deliverer,	3
The Prodigal's Welcome,	4
Do you know God,	4
Good Works—do or done,	5
The Glorious Gospel,	5
God's Thoughts about you,	6
Three Great Truths,	7
Eternity,	8

O, awful state! benighted!
With not one hopeful ray!

But, sinner, grace is waiting,
A moment more is given;
Now, sin and folly hating,
O choose thee life and heaven.
Then come what will, safe founded,
On Christ the Rock made sure,
Thy joy shall be unbounded,
Thy home in heaven secure. A. M.

WILL YOU HAVE IT?

Reader, are you an enemy or a friend of Christ? The word is, "He that is not with Me is against Me." To refuse present grace is to incur future judgment, and then there will be no mercy there. "Now is the accepted time; behold, now is the day of salvation."

"For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Will you avail yourself of this great salvation by sheltering yourself under what Jesus has done, and resting in what He is, instead of what you can do, or in what you are? If you would know rest in the presence of a holy God, it must be by resting ENTIRELY on what that Saviour is.

When we learn that God is love—the moment we learn this we get our rest in God; for the wearied broken heart of the sinner may rest in love, though nowhere else. "God is love; and he that dwelleth in love dwelleth in God, and God in Him."
—B.

THE "EURYDICE."

Written on seeing the masts of the "Eurydice," as they appeared above the waters, after she had suddenly foundered, with more than 300 persons on board, in a snow storm, off the Isle of Wight, March 24th, 1878.

She passed before us brightly,
With canvas white unfurled;
No view could be more sightly
In all the wide, wide world.
Each heart beat high with pleasure,
Almost in sight of home;
All happy beyond measure;
The gay ship cuts the foam!

A moment—all is over!
The sky is dark and drear,
Too late they now discover
Their sure destruction near!
A sudden gust assails them,
The sail-spread ship rolls o'er;
No refuge now avails them,
They sink to rise no more.

How like this ship a sinner!
He passes on so light,
No thought has he of danger,
For all seems fair and bright.
He speaks of "PEACE AND SAFETY,"
And "All is well" his cry,
And glad his heart and merry,
As swift his moments fly.

But, oh! the storm impending—
The storm he madly braves—
A storm of wrath, unending,
More awful than the waves.
No mercy—it was slighted;
No grace—'twas sinned away;

Elementary Papers on the Lord's Coming. No. 6.

OBJECTIONS TO THE DOCTRINE.

Why is it that the subject of the Lord's Coming has, at least until of late, been so completely ignored? Before I came to Canada, some 15 or 16 years ago, I had heard hundreds nay thousands of sermons in Scotland, England, and the United States, and yet I cannot charge my memory, a tolerably retentive one, with ever having heard a single sermon on the subject, and I have heard others saying the same thing. Is this because the subject is rarely referred to in the Scripture? The contrary is the fact. Taking in the two aspects of the question the Coming and the Day of the Lord, there are at least a hundred passages bearing on the subject, so that it is really impossible for any student of the word to miss it. Is it because it is a controverted subject and people generally and ministers particularly dislike controversy? The thought is ridiculous.—Controversy is the very breath of men's nostrils. They fatten upon it and, like Job's war horse, rejoice in the thunder of the captains and the shouting. Then is it because the subject is a practical one?—Again I say the thought is ridiculous, for controversies without number have arisen upon points of no possible practical importance; while again I say the very contrary is the fact for there is no subject which the Scriptures being judge, is of a more thoroughly practical character.

The Coming of the Lord is an event which will affect the destiny of the whole human race. The Church of God will then be removed from earth, the Holy Ghost will go along with her. John xiv. 16; 2 Thess. ii. 7. Christendom will be given over to a strong delusion, that all in it may believe a lie and be damned because they believe not the truth but had pleasure in unrighteousness. 2 Thess. ii. 10-12.—God's earthly people, Israel, will be restored in grace, Jer. xxxii. 37-41, and the gospel of the kingdom will then be sent out to the heathen, Matt. xxiv. 14, many of whom will receive the messengers and be saved, Matt. xxv. 31-40, while many will reject them and be lost, verses 41-46. Thus the Jew, the Gentile, and the Church of God

will be affected by it, whether for weal or for woe and that 'to the farthest verge of the green earth.' Its effects will be felt even by the brutes, for the whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of the body. Rom. viii. 22, 23. Hell will yearn for its destined victims—heaven will ring with hallelujahs—earth will welcome her King with songs of gladness—the whole universe will be moved from centre to circumference. In point of fact everything is waiting for this great event. Christ Himself is waiting for it; His heavenly people, the Church, is waiting for it; His earthly people, Israel, with the veil upon their hearts, are blindly waiting for the advent of their King; the world seeker and God defiant are waiting their doom which will come when the rider upon the white horse descends from heaven followed by its armies; Satan, bent on evil, is awaiting the hour when he will be cast bound into the bottomless abyss. In a word, heaven, earth and hell are waiting for the Lord. To say that an event attended with such stupendous consequences is not practical would indeed be a strange mistake.

But mark more particularly what the Word says about the Lord's Coming: "We have also a more sure word of prophecy whereunto ye do well that ye take heed until the day dawn and the day star arise in your hearts." 2 Pet. i. 19. The day star is Christ, and we do well to attend to the word which fortells us of its appearing, for the remembrance of it is a stay for the soul amidst the trials of time. "Cast not away your confidence says the Apostle which hath great recompence of reward," and then after telling us that we have need of patience, he says in the next verse, "For yet a little while and He that shall come will come and will not tarry." Heb. x. 35, 37. How important and how plain is the injunction here given. Exposed to numberless trials here below the believer has need of patience lest he should lose confidence in the coming recompence, which will make amends for all, and hence the Coming of Christ is placed before him as a stay for his heart. Do not faint is the purport of the passage, have patience, the Lord is coming soon.—In a similar spirit we find James say, "Be patient therefore brethren unto the coming

of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.” James v. 7, 8. Thus we are taught that the Coming of the Lord serves to give patience and stability to the heart. It does more. It imparts comfort also. Do not the parting words of the Lord to His sorrowing disciples plainly shew this. “Let not your hearts be troubled. I will come again.”—John xiv. 1, 5. And mark the language of affection put into the heart of the bride, now that He whom her soul loves is gone with a promise that He will return. Jesus says, “I am the root and the offspring of David, the bright and Morning Star,” and the immediate response is, “And the Spirit and the Bride say come.” Rev. xxii. 16, 17. It is two persons speaking, each of them under the influence of love to the other. The Bridegroom at parting says, “I will come again,” and the Bride answers, “Come.”

But the tendency of this great truth is not only to lift the heart heavenward but it is also designed to regulate the conduct down here. For example the effect of it is to promote holiness of heart, “Beloved,” says the Apostle John, “now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure.” 1 John iii. 2, 3. The hope then of being like Christ when He comes is the incentive to holiness. Precious and deeply important truth.—Peter teaches the same truth, for we find him saying, “Seeing then that all these things shall be dissolved what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening (marg.) the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” 2 Pet. iii. 11, 12.

It is also given as an incentive to labour, for says the Apostle, “Feed the flock of God—and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Pet. v. 2, 4.

And also to moderation, “Let your

moderation be known to all men. The Lord is at hand.” Phil. iv. 5.

Finally, not to multiply quotations, we learn from the parable of the ten virgins that it was the delay of the Lord’s Coming which threw the professing Church into a slumber, while it is the cry, “Behold the Bridegroom cometh, go ye out to meet Him,” which has the effect of awakening it. Matt. xxv. How deeply solemn it is to learn from that parable that when He comes (and He may come at any moment,) the door is shut on those who have no oil, no Holy Ghost, and that it opens for them no more forever. Watch, therefore, for ye know neither the day nor the hour.—H. M.

GOD THE DELIVERER.

Could the unsaved sinner be the richest man on earth, could he occupy the highest place, and be covered with all the honors and glories of this world, then it would be true of him, “The way of peace they have not known.” There is a void in man’s heart that nothing of this scene can fill, and there is a want in the human soul that nothing beneath the sun can meet. “Who-soever drinketh of this water shall thirst again.”

But more, there is that upon the conscience of man, that weighs him down, and makes him afraid of death, and unfits him for God’s presence. “SIN LIETH AT THE DOOR.” It has stained and burdened the conscience of man. This is the secret of man’s misery. Sin! Oh! that awful word! Who can tell its consequences?—He, only, who provided a sacrifice to put it away.

Reader, are you awakened to a sense of sin? Are you sensible of the fact that sin must meet with unsparing judgment, and you too if you die in your sins.

But, how blessed to know, that He, who knows what sin deserves, and what the consequences of sin are for man, has provided an offering to atone for sin, and deliver the believing sinner from the judgment it deserves. God says, “Deliver him (the believing sinner) from going down to the pit; I have found a ransom.” Job xxxiii. 24. There are three things here, viz., God the deliverer, the pit, and the ransom.

It is with man's salvation that God is engaged. When the sinner says, "I have sinned," takes the place in heart and conscience as one ruined—self-ruined—and guilty, then God says, "Deliver him from going down to the pit." But how careful is He to add, "I have found a ransom." THIS ONLY IS GOD'S TITLE TO DELIVER SINNERS. God could not deliver in any other way. "There is one God, and one Mediator between God and man, the Man Christ Jesus ; who gave Himself a ransom for all, to be testified in due time. 1 Tim. ii. 5. 6. Truly blessed it is to have God as deliverer, and to know that He found the ransom in His own Son, which enables Him to say, DELIVER ! DELIVER !

THE PRODIGAL'S WELCOME.

The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, through Thee !

Though clothed in rags, by sin defiled,
The Father did embrace His child ;
And I am pardoned, reconciled,
O Lamb of God, in Thee !

It is the Father's joy to bless,
His love has found for me a dress,
A robe of spotless righteousness,
O Lamb of God, in Thee !

And now my famished soul is fed,
A feast of love for me is spread,
I feed upon the children's bread,
O Lamb of God, in Thee !

Yea, in the fulness of His grace,
God put me in the children's place,
Where I may gaze upon His face,
O Lamb of God, in Thee !

Not half His love can I express,
Yet, Lord with joy my lips confess,
This blessed portion I possess,
O Lamb of God, in Thee !

Thy precious name it is I bear,
In Thee I am to God brought near,
And all Thy Father's love I share,
O Lamb of God, in Thee !

And when I in Thy likeness shine,
The glory and the praise be Thine,
That everlasting joy is mine,
O Lamb of God, in Thee !

Jesus, Jesus, the perfect Jesus ! It is repose and refreshing to turn to Him, if wearied with ourselves and all beside—if 'sick of man, and his wisdom, and his doings.'—B.

DO YOU KNOW GOD ?

Man, in his natural state, knows not God ; and one characteristic of all false religion is to misrepresent Him in some way or other. Hence every unconverted man with any knowledge of himself as a sinner, is afraid of Him. Just after Adam had sinned in Eden, he heard the voice of the Lord in the garden, and was afraid and went and hid himself. God had come in grace to make known His counsels of redeeming love ; but the conscience-smitten man, not knowing anything of grace, thought that God, now, would be against him because of what he had done. This is a very natural thought ; but the truth is, God is for us. He is against our sins only. Conviction of sin, before the true knowledge of God enters the soul, always produces this effect ; and could possibly produce no other.

Dear reader, whoever you may be, if a stranger to grace, or, in other words, if you do not know Jesus as the One that bore the judgment of your sins, you have good reason to be afraid ; afraid of death, of judgment, and of that great Being who is so holy that He cannot look upon sin. But if you know Him, and are trusting to His blood, all is well.

I asked a girl lately, who seemed to take matters very easy, this question : "Are you afraid of the judgment seat of Christ ?" Her answer was : "No, sir." Being doubtful whether she had the right knowledge of God or not, I drew her attention to the fact that she was a guilty sinner. Her reply was : "But I am doing my best." I learned, however, from the conversation, that she was trusting for justification before a God of infinite holiness, to her poor miserable doings. What a delusion ? The poor thing had yet to learn the important truth that she was a lost sinner. She had never been in the light of God's presence and there compared the merit or demerit of her own works with the holiness of God.

Salvation is for the lost. Just as soon as a sinner has found out, by faith in God's word, that he is lost, he can claim Christ for his Saviour ; for "He came to seek and to save that which was lost." This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

Conviction of sin, or the knowledge of one's state, always precedes conversion, although both may—and in some cases does—take place in a minute. God in wondrous love reveals to the sinner his state in order that all false foundations might be removed and the sinner be lead thus to trust in Himself alone. O dear reader, how precious is this knowledge of God.—What a priceless treasure it is. Do you possess it? You may be poor and despised here, but if you know God, you are rich, and need not want any more only to be in glory with that blessed One who drank the bitter cup for sinners.

As the life boat is always on hand, waiting to save the lost so is Christ. God is Love.—LEVI CARD.

GOOD WORKS—DO OR DONE.

It is a mistake to think that an unsaved, unforgiven sinner never does what are commonly called "good works." There are thousands who give to the poor, teach in Sunday Schools, read the Bible, and say prayers, and "do many things" (which last we are told of Herod, who ended by mocking at the Lord Jesus.)

What is really true about an unsaved sinner is that all he does are what God calls "dead works," works that have in them NOTHING pleasing to God. They are like leaves and blossoms stuck upon a DEAD tree. The works of a believer are the leaves and blossoms which grow out of the LIVING tree. Which case is yours? If it is the LIFE that is wanting in your case, it is quite plain you cannot give it to yourself, and your case would indeed be an utterly hopeless one if God did not undertake to do, not SOME of the work for you but ALL.

"Then," you say, "I must wait till He does it." This would be perfectly true if there were anything to wait for on the part of God. But let me remind you that your salvation rests, not upon something God IS GOING TO DO, but on something HE HAS DONE. God will never do anything more to put away sin. If that is what you are waiting for, you may wait for ever.—When you look back to the cross on Calvary to see what HE HAS done, and up to Christ who is in glory as the proof how fully that work on the cross has satisfied

God—when you thus look, believing all was for you, you have eternal life. Just as when the dying Israelite looked up at the serpent, life flowed into him, so the moment you look up to Christ, owing Him as the one who bore ALL your punishment, the eternal life flows into your soul from God. It is all there, treasured up in Christ, ready for you NOW. And remember, too, that the life God gives is the very same life that is now in Christ in glory. "God has given to us eternal life, and this life is in Son." And again, He says, "Christ, who is our life." With such a life flowing into us, well may we bring forth fruit to the praise and glory of God. Do you say you must wait, then, till God calls you to take this free gift? He calls you now, by these words. If you do not receive it, it is because you refuse it. You cannot give it to yourself, but God has said, "Whoever will, let him take of the water of life freely." GOD GIVES IT, you only RECEIVE IT.—F. B.

THE GLORIOUS GOSPEL.

The Gospel of God, unto which, as the Apostle Paul tells us he was separated, is GOD'S GOOD NEWS; and as God is the Author and Announcer of His Gospel, it is, and must be, worthy of Himself. This good, this glorious news is worthy of all acceptance; and may you own, with rejoicing, the grace and the glory of God in it.

The Gospel coming from the throne of divine righteousness and the divine heart of love, declares present and perfect forgiveness for the guilty; righteousness for the unrighteous; liberty for the law-enthralled and self-bound; while its present gift is the spirit of love for that of fear, and its promised future, likeness to Christ in the glory above.

The good news is not confined to a few; it is "unto all," and the word is: "Go ye into all the world and preach the Gospel unto every creature." The breadth of God's love embraces the world, and all who believe it have its blessings. And as this glorious Gospel is proclaimed to all, so is the title to receive "unto all." Not a single sinner is excepted. For grace confers the title thus: "All have sinned, and come short of the glory of God;" all are alike upon the level of utter badness and weakness; all differences amongst men are gone, all are alike bankrupts—God says it. Hence God is free in the riches of His grace to bring salvation by His Gospel to every human being upon the earth.

Whoever practically takes the place of being lost, whoever accepts God's verdict upon himself, is in a fit condition to receive God's Gospel. For it is not the sense of our sins, but hope in our fancied righteousness which hinders souls receiving the Gospel. The grace of God brings salvation; therefore an empty hand only is needed by the sinner. God requires nothing from you—He brings all to you. Away with your doings if you would receive the fullness of His grace.

As the Gospel is "unto all," and as the title to receive it belongs to "all," so is the responsibility of rejecting it upon "all" who hear it. If you refuse God's grace, you spurn His love, despise His Son, turn from His heaven, and cast yourself into the hell prepared for the devil and his angels. If you believe it not here you will be everlastingly lost! "He that believeth not shall be damned."

The believer's happiness here and in heaven tends to Christ's glory. The glory of Christ is the purpose of God. The freedom, the fullness of the Gospel, find their explanation in this fact, that God's good news to man is "concerning His Son." Take all the blessings of the Gospel and add them up, do they seem too wonderful, too great, to be yours, poor trembling doubting soul? Why is this? You have taken God's centre out of the joy of the Gospel; you have put yourself in the place of Christ.—You need never doubt again from the hour you believe that God's good news to you is concerning His Son, and that it is not concerning your state of heart or your experiences.

How can there be a question as to salvation if CHRIST be the Saviour? Where is Jesus? At God's right hand, raised from among the dead by God, and declared His Son according to the spirit of holiness. And why is this?—God made all our iniquities to meet upon Him when He hung upon the tree. God measured out there in perfect righteousness the exact due to our sins, and Jesus took the brimful cup and drank it to the dregs. And the self-same righteousness which forsook our Substitute when He was upon the cross, has set Him free from the prison of the grave, and placed Him upon the throne of glory. And since all the wrath is gone,

"Nothing for us remains,
Nothing but love."

Where then, believer, are your sins? Not upon you, for Jesus "Himself bare our sins in His own body on the tree." Not upon Jesus, for He has borne them, and is now in heaven, and "in that He died, He died unto sin once; but in that He liveth, He liveth unto God."—Your sins are gone, washed away in the blood of Jesus, and you are as free as the risen Christ in heaven. Is not THIS good news.

The bright angel descended from heaven and rolled away the great stone from the Lord's sepulchre after He had risen, and then bade the trembling disciple look within the empty grave. Will not you also, as you lay hold of the fact of a glorified Saviour, spread abroad the welcome news "He is not here, He is risen?" All who know the Christ God loves, are saved; believers in Jesus have perfect peace and liberty, for their peace glorifies Him who made the peace; their liberty magnifies His resurrection. God delights in all who delight in His good news about His Son. Reader, are you one of the number! Well weigh the fact, that the Gospel of God is concerning His Son, and you will perfectly understand how plain it is that all who believe in Him are saved. May you, dear reader, if still unsaved, by grace believe GOD'S GLORIOUS GOSPEL.—Faithful Words.

GOD'S THOUGHTS ABOUT YOU.

"Are you prepared for eternity?" "No," said a young man, "I am not." "Why?" "Because I am not good enough." "And how are you to become good?" "By keeping the commandments, I suppose." "Well, God commands all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof (mark the words) He hath given assurance UNTO ALL MEN, in that He hath raised Him from the dead," Acts xvii. 30, 31. Here, observe, you are COMMANDED to repent, in view of the judgment, and the judge is none other than the once crucified, but now risen and glorified Christ.—What a fearful thing to appear in your sins before the Great White Throne! No REDEMPTION BLOOD THERE—it is white. No grace—He judgeth in righteousness."

"Well, sir, I have tried to repent, but I can't make it out." "But, dear friend, how have you gone about it?" "Well, I have thought about myself and my sins till I am really distracted, but I don't feel as if I had sorrowed enough yet." "You might be occupied about yourself and your sins till you dropped into anguish and that would not work repentance, nor save your precious soul.—Sorrow over your sins because they may hurl your soul into an everlasting hell, may lead to despair such as Judas Iscariot fell into, but will never work repentance to salvation.—"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. vii. 10. But in order to this God's testimony MUST BE RECEIVED, and what you want is to learn what God thinks about you and your sins. Notice,

not what you think, but what God thinks."

"Where will I find His thoughts!" "In His precious book, the Bible, most surely."—"I never thought of that."

"Ah, how effectually Satan has closed the Bible, and how certainly as a result, sinners are lost and in ignorance of the appalling fact. 'If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,' (2 Cor. iv. 3, 4) and they should be saved from the terrible grasp of death.—What a thought that Satan has concealed the glad tidings from you and thus entrapped your soul! Now, God says, Rom. v. 6, 'For when we were yet without strength, in due time Christ died for the ungodly.' Observe, WITHOUT STRENGTH AND UNGODLY, are God's thoughts about you. No good is there?"

"No." "Well do you believe that you are WITHOUT STRENGTH AND UNGODLY?" "Yes, I must, because the Bible plainly says so, and yet if that is true, I am lost! But it is true, and I believe it." "Now, taking this true place for the sinner, (that is realizing in your soul that you are without strength and ungodly, which is the result of the reception of God's testimony,) in obedience to His word is obeying His command—is repentance; and the next step is to BELIEVE that 'in due time (at the cross) Christ died for the ungodly.' Believing this you have salvation. The love of God for sinners is the source of it and the cross of Christ is the proof of His love, for 'God commendeth His love toward us, in that while we were yet sinners, Christ died for us.' Rom. v. 8."

"But where we are commanded to believe? are we not to have good works and to keep the law too for salvation?" "Let Scripture answer: 'To him that WORKETH NOT, BUT BELIEVETH ON Him that justifieth the ungodly, His faith is counted for righteousness.' Rom. iv. v. Here your works are positively excluded and faith counted for righteousness. Rom. iii. 20, as positively excludes the law for justification, 'Therefore by the deeds of the law there shall NO FLESH be justified in His sight.' As to the command to believe, read 1 John iii. 23. 'And this is His commandment, that we should BELIEVE on the name of His Son Jesus Christ.' Why? Because it says, (Acts iv. 12,) 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;' and the Lord Himself says, (Mark i. 15,) 'Repent ye, and believe the gospel.' Likewise as to pardon of your sins, you are shut up to the blood of Jesus and that alone—no good works no law keeping.

'Without shedding of blood is no remission.' Heb. ix. 22. But Jesus has shed His precious blood, and hence, there is remission, or forgiveness, of sins, to the one believing it FOR HIMSELF. 'As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many,' Heb. ix. 27, 28. Here we have the Lamb of God a sacrifice for sins, once for all, and whoever believes this hears God saying to him, (1 Pet. i. 19,) "Ye were redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot." No room here for man's works. "Shall I give the fruit of my body for the sin of my soul?" Micah vi. 7. No, dear friend, here is redemption, pardon and peace offered freely, and upon a basis which meets fully the righteous requirements of God, who asks nothing from the repentant sinner, but simple faith in the Lord Jesus Christ and His finished work, with which He is completely satisfied and perfectly glorified. Can you add to that? would you attempt it?"

"But must one not feel happy?" "Surely, WHEN (and not before) you know upon the authority of God's Word, that you are saved.—Faith first, then feelings; but Christ must be your Saviour, not feelings. 'They change, He changes not.' 'He is the same yesterday, and to-day, and forever.' Heb. xiii. 8. Only TRUST HIM NOW AND BE SAVED."

"On Christ the solid Rock I stand,
All other ground is sinking sand."

THREE GREAT TRUTHS.

You will be saved or lost.—Mark xvi. 16.
You can never save yourself.—2 Eph. viii. 9.

You can be saved now.—2 Cor. vi. 2.

"What shall it profit a man, if he shall gain the whole world and lose his own soul." Mark viii. 36.

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tributed and selected,

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The end of man is not death, nor the judgment but eternity. Man seldom glances forward even to the first hour which must ensue after his spirit has left his body. How few can say what that hour will be to them. A thick darkness hangs over the last moments of their lives, a darkness thicker still over eternity. But the Christian's joy is to look onward, and in the word of his God to behold what eternity will be for him.

Reader, your eternity hangs upon the thread of your lifetime, which may any moment snap and drop you into eternity. Many trifling with their souls are daily dying and find immediately after death that what God says in His word is true, and that for them is reserved the blackness of darkness forever.

But God still presents His mercy to you, and by His Spirit utters to you in love and warning the short and significant word, "Now." Now you may be saved. Now your sins may be forgiven. Now life everlasting is offered to you. Now heaven's door is open and you may enter in. Believe in God's love in giving Jesus to die for sinners, and take Him as your all sufficient Saviour.

Eternity where it floath in the air

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

Vol. VII.—No. 2. “GOD IS LIGHT.” “GOD IS LOVE.” Whole No. 74.

CONTENTS.

	Page.
The Coming of the Lord,.....	9
Paper on the Lord's Coming,.....	10
Terrible Conflagration,.....	11
A Solemn Reality,.....	13
A Little Girl's Goodness,.....	13
Fig Leaves,.....	14
How can a sinner be justified?.....	14
Obedience,.....	15
The Way to be saved,.....	16

THE COMING OF THE LORD.

The Church has waited long
Her absent Lord to see,
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet.
Come, then, Lord Jesus, come.

Saint after saint on earth
Has lived and loved and died ;
And as they left us one by one,
We laid them side by side ;
We laid them down to sleep,
But not in hope forlorn,
We laid their bodies down awhile
Until that glorious morn.
Come, then, Lord Jesus, come !

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory there,
And now we share Thy grace.
Should not the loving bride
The absent bridegroom mourn ?
Should she not wait in patient grief
Until the Lord return ?
Come, then, Lord Jesus, come.

The whole creation groans
And waits to hear Thy voice,
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come !

SUBDUED.

William Hone, compiler and publisher of the Apocryphal Gospels, about the beginning of this century was prosecuted by the English Government for blasphemy.—He conducted his own defence for three days before Lord Ellenborough, in the presence of vast crowds, and was acquitted. Astonished at the interest taken, he again read the Canonical Gospels, and ‘ what a flood of light burst in on me.’ The fly-leaf of his Bible contained this confession :

‘ The proudest heart that ever beat
Hath been subdued in me ;
The wildest will that ever rose
To scorn Thy word, or aid Thy foes,
Is quelled, my God, by Thee.
Thy will, and not my will be done ;
My heart be ever Thine ;
Confessing Thee, the Mighty ‘ Word,’
I hail Thee, Christ, my God, my Lord,
And make Thy name my sign.’

We would affectionately remind every Christian that in the armour God provides all is defensive, till you come to the last, the sword of the spirit, and if the defensive armour is lacking it is no use to cut about with a sword that has two edges.

Elementary Papers on the Lord's
Coming. No. 7.

HINDRANCES TO THE RECEPTION
OF THE TRUTH REGARDING IT.

I have often wondered at the feeling of dislike with which the truth of the Coming of the Lord is regarded by many of the Lord's people. To me it is such a delightful idea that at any moment the sufferings to which the people of God are subjected in this world may come to an end by their being removed from it altogether and taken home to be with Christ, that at times I have felt at a loss to understand why they should turn away from it. I have not the least doubt, however, that this is the doing of Satan. God sets it before us as "the blessed hope" for which His grace instructs us to look, and therefore Satan, ever bent on evil, labours to obscure that hope and deprive us of the comfort and encouragement arising from it. Let us consider some of the hundreds that he has placed in the way.

One leading objection to the truth of the Lord's Coming is the follies into which many, owing to mistaken views of Scripture have fallen into on the subject. I need not particularize any of these follies. We have all heard tales, some true, some false, of outbursts of fanaticism brought about by the mistaken, but it may be conscientious belief that the Lord was to come on some particular day, and that the world was then coming to an end. But even granting that all these tales were true to the letter does that in the slightest degree affect the truth that Christ has said, "I will come again?" Surely not. Not one word of what He has said will fall to the ground, and so we know that "He that shall come will come and will not tarry." It is indeed greatly to be lamented that men should have been guilty of these follies, but will that be any excuse for being guilty of the opposite folly of ignoring the subject altogether? What God has said about the Coming of Christ, and what use Satan has made of His words are very different things, and it is but a poor proof of wisdom to turn away from God's truth because the devil has made a bad use of it.

Another reason for the dislike entertained by many of the subject of the Lord's

Coming has been already adverted to in the course of these papers, and that is the increasing worldliness of the church. It is a sad and sorrowful truth that many of God's dear children are so closely allied in heart with the world that they seem entirely to have forgotten the words of Christ regarding themselves, "They are not of the world even as I am not of the world." This awful state of soul will ever stand in their way and prevent them from knowing the truth of God especially such a truth as that we are now considering.

"If any man, says Christ, will do His (God's) will, he shall know of the doctrine whether it be of God." But the converse is also true and we cannot expect that God will reveal any truth to us if we are living in disobedience. Now what does he want His people to do? The answer is clear.—"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." I earnestly entreat every one of my dear fellow christians who may read these lines to give heed to these weighty words. They are from the Word of the Living God, and let us know His mind on a subject of vast importance. The world is guilty of the blood of God's dear Son. He came into it with intent to bless, veiling His glory in a human form, and the world took advantage of His goodness to spit in His face and nail Him to a cross. And what is it doing now? Despising and rejecting Him. Did you ever take note of the conversation commonly carried on in public or in private, in the parlour, the store, the railway car, or the steam boat? What is it about? About Christ? The kingdom of God?—The way of salvation? The Coming of the Lord? Ah, no! These or kindred topics are rarely spoken of. Men will talk fluently of business, politics, pleasure but never of Christ. They have no more thought of Him than they have of Jupiter or of Mahomet. He is utterly ignored, and if His name is introduced, except in the form of a curse, men are surprised and are silent. The world was made by Him but the world knows Him not.

And yet there are some—alas there are many of these who have been redeemed by the blood of Christ who are living in conformity with such a world as this. Their

business is conducted upon worldly principles, their conversation is of the world's affairs, they are connected with the world's associations, their pleasures are the same as those of the world. True they go to meeting on a Sunday, hear sermons and criticise them, read the Bible and offer up prayers with their families but then, these duties done, back they go into the world again, joining in the world's talk and falling in with the world's ways, their favorite maxim being, 'business must be attended to.' Is this an imaginary picture? Would to God that it was, but alas it is true to the life. I put it to all such; I put it, as in the sight of God, to every believer in the Lord Jesus Christ who is going along with the course of this world, if they are acting for the honor of their Redeemer? I solemnly ask them if their present state of soul is such as befits heirs of glory and predisposes them to look for "the blessed hope" as an exceedingly desirable event? I believe it to be the very opposite. I believe that however clear the proof may be that the Lord will come soon, although it should amount to a demonstration, THEY would never feel its power. I do not wonder therefore when I hear all such railing against their fellow christians who are looking for the speedy coming of the Lord and calling them fools or fanatics for so doing. It is only to be expected, and should have no more weight with those against whom they rail than the whistling of the wind. Christ gave Himself for our sins that He might not only save us from hell and take us to heaven, but that He might deliver us from this present evil world and that accordingly to the will of God and our Father." Gal. i. 4. When a man gets that weighty truth into his own soul it will not be difficult for him to see the truth regarding the Lord's Coming.—'If in anything he be otherwise minded God will reveal even this unto him.'—'Awake then, thou that sleepest and arise from (among) the dead and Christ shall give the light.' At present, oh worldly believer you, although possessed of everlasting life, are slumbering among the dead. God does not want you to be there or in that condition. He bids you wake. He calls upon you to arise. The midnight cry, 'Behold the Bridegroom cometh go ye out to meet Him,' is ringing in the air. Be-

lievers are all the children of the light and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober.—H. M.

TERRIBLE CONFLAGRATION.

REPENTANCE.

The terrible conflagration of the City of St. John, N. B., is yet fresh in the remembrance of many, and will never be forgot by those who witnessed it. I was there shortly afterwards while some of the ruins were yet smoking, and was much struck with the appearance of things. It was early morning when I walked through the burned district, for I had to leave by the morning boat, and the town was shrouded in one of those dense fogs so common in St. John, so that I saw the ruins, considered as ruins, to the greatest possible advantage, and I never saw a more thoroughly ruined looking spectacle. All was desolation—utter desolation. In some places the walls of the buildings were still standing, all seathed and blackened by the fire, while in many other places they had fallen down and nothing was to be seen but heaps of bricks. As for wood it was utterly consumed. You could scarcely, in some places, have picked up as much as would have boiled a tea kettle. Many of the chimneys were still standing where other parts of the buildings had disappeared, and as seen through the dense fog greatly added to the dismal character of the scene, as they seemed so many sepulchral monuments of departed prosperity, while the few inhabitants astrid at that early hour and seen slowly gliding through the fog, made one think of old stories of departed spirits coming back to the scenes which they were wont to frequent and mourning over the ruins of their habitation. The general impression was that of complete and irreparable ruin. New places might indeed be erected in room of the old but the old ones could not be repaired. They were utterly ruined.

As it was with burned St. John so it is with human nature. It is an irreparable ruin. The well known hymn, 'Free from the law,' asserts that sinners are 'cursed by the law and bruised by the Fall,' but it would be much nearer the truth to say that they were SMASHED by the Fall, for their condition is not like that of a pewter vessel which has been bruised but may be repaired again after a fashion, but rather like that of an earthen vessel which has been smashed to pieces and can never more be mended. 'Ye must be born again.' Just as St. John can never again be fit for human habitations unless it be rebuilt, built anew, so

human nature can never be fit for the kingdom of God until it is created anew, 'Neither circumcision availeth anything or uncircumcision but a new creature.'

What then remains for the sinner to do?—To own the ruin. The people of St. John owned the ruin of their city and so they set to work and pulled down the walls that the fire had left—and thus acted wisely. Had they tried to patch up the ruins they would, some of them at least, have found themselves buried beneath them. And the sinner who, failing of own the ruin of nature tries to amend it will find himself in the same predicament by and by but to a far more terrible extent. They would merely get their bodies crushed but he will ensure the utter destruction of his soul.

God who winked at the times of heathen ignorance now commandeth all men everywhere to repent, giving fair warning at the same time that if they do not repent they will perish. Acts xvii.; Luke xiii. Why is this? Is it because repentance saves? Not so. It is the blood alone that atones for the soul. Lev. xvii. Then why is this? Because there is another command given by Him, obedience to which ensures salvation, and that is the command to believe on His Son Jesus Christ. 1 John iii. 23. But no man that did not obey the first command ever obeyed the second, and so men bring down damnation upon their own souls, for 'he that believeth not shall be damned.' Mark xvi. 16. What then is repentance? Self judgment in the presence of God. When Job was out of God's presence he said to Him, 'Thou knowest that I am not wicked,' chap. x. 7, thus justifying himself rather than God, chap. xxxii. 2, but when he was in His presence his language was entirely changed.—Then we find him saying, 'I am vile.' c. 40, 4. 'I abhor myself and repent in dust and ashes.' c. 42, 6. Thus Job judges himself, and this is what ever sinner does, when, through the goodness of God leading him to repentance, his conscience is brought into His presence.

But this repentance—this self judgment—self abhorrence—this owning of the ruin—this taking God's part against one's self—is the meet preparative for the reception of the gospel. It does not save but it prepares the way for the reception of salvation by the convincing the sinner that, his own righteousness being nothing better than filthy rags, there remains for him only the righteousness of God, obtainable by faith in the Son of God alone, or the lake of fire. Hence repentance ever precedes faith and is ever so presented in Scripture. Thus Christ says, 'Repent and believe the gospel.' Mark i. 15. Thus His last commission to His disciples was 'that repentance and remission of sins should be preached

among all nations.' Luke 24. 47. Thus Paul preached 'Repentance towards God and faith towards our Lord Jesus Christ.' Acts 20, 21.—And thus Christ is said to be 'exalted a Prince and a Saviour to give repentance unto Israel and forgiveness of sins.' In the very nature of things it must be so. It is not an arbitrary arrangement. Repentance precedes faith in the same way as the ploughshare precedes the sowing of the seed. Let the farmer sow his seed without ploughing and the birds of the air will give an account of his crop. Let the evangelist preach the gospel leaving out repentance and he will have his labour for his pains. It is indeed true that there may be some souls who hear him in whose hearts the Spirit of God may have been at work before, the goodness of God thus leading them to repentance, and in the case of these the seed will take root. No thanks to him however. If he has left out repentance he has neglected part of his duty. Paul, in speaking to the elders of Ephesus, says that he kept back nothing that was profitable unto them, Acts 20, and as he immediately afterwards particularizes repentance we see that he considered that to be profitable. But it is more than that. It is indispensable, for thus saith the Lord, 'Except ye repent ye will perish.'

Why did the people of St. John pull down their fire-scathed ruins? Because they judged them irreparably injured. Had they been only partially injured they might have tried to patch them up again, but as it was they wisely pulled them down. This is what the sinner must do. He must own the ruin. Oh it is sad to hear an unconverted man saying, 'I am doing the best I can.' It is a plain proof that he never has owned the ruin of his nature nor believed Paul when he says, 'In me, that is in my flesh, dwelleth no good thing.' When he has done that he will cease to 'do the best he can,' for he will then see that there is no 'best' in anything he can do but that all is bad. What will be left to him then? The mercy of God as displayed in the cross of Christ. And, when casting away all self dependence he has accepted that he is saved. But never till then. No man can be saved until he sees he is lost, but when he sees that and the love of God to sinners as seen in the death of Jesus, he is saved and saved forever.—H. M.

Not only is Christ a complete Saviour but He is an exclusive one. The attempt to add to Christ is in fact to destroy salvation by Christ.—w. k.

Read God's word and believe what He says.

A SOLEMN REALITY.

"Mrs. H. is dying, would you like to visit her?" It was evident that Mrs. H. had not many weeks to live, so her visitor sought at once to discover upon what her soul was resting for eternity.

She told him she could happily and peacefully meet the prospect, she had nothing to fear. She had paid her way, owed no one anything, seldom missed attending her place of worship, and to the best of her ability had served God for fifty-two years!

The visitor spoke of Christ and His precious blood as the only resource for a poor sinner; but this only called forth another tale of her good works, good conduct and good intentions.

The visitor told her that by the deeds of the law no one could be justified in God's sight, and that it is not by works of righteousness which we have done, that we obtain a title to enter heaven, but only by the blood of Jesus Christ could she be cleansed from sin. But self formed the burden of Mrs. H.'s song, and she had no room in her heart for Christ; she would attach His name to her own merits, but have him as a Saviour she would not.

Seeing the rock upon which her immortal soul was likely to be wrecked, the visitor felt that the whole truth must be plainly told. "My good woman," he solemnly said, "If you die as you are, you will be lost for ever in hell!"

"You cruel man," she angrily exclaimed, "how dare you tell a person, who has only a little while to live, such a thing?"

"If you die as you are," he solemnly repeated, "you will be lost for ever in hell."

"What!" she cried, "after being a faithful servant and living a blameless life?"

"If you die as you are, you will be lost for ever in hell," was the only response; "good-bye."

The still hours of the night rolled on, and as Mrs. H. lay awake the words kept sounding in her ear. "Peace, peace," she said; but her fancied peace had fled. The Spirit of God began to work in her conscience, and she learned that after fifty-two years of blameless walk she was a lost sinner.

Where could she go? To whom could she look? Hell seemed to roll in upon her soul, and God proved to her that all her

fancied righteousness were but filthy rags before a sin-hating God.

A very different task awaited the visitor, when, soon after, he sat by the bedside of the dying woman. It was joy now to point the conscience stricken sinner to the cross of Christ and to the risen Saviour in glory. To tell of justice satisfied, God's holy claims met, and a free salvation to 'who-soever will,' sent down by God Himself, even to the once self-satisfied Pharisee.

Mrs. H. was enabled through the grace of God to rest simply on Christ and His finished work. Praise and adoration filled her heart during the remainder of her life, and her thankfulness to God was unceasing for having torn off her robe of self-righteousness and clothed her in the best robe—even the righteousness of God in Christ Jesus.

Dear reader, on what are you resting for eternity? Is the Christ of God your only trust? If so, 'Blessed is the man who trusteth in the Lord, whose hope the Lord is;' but if in self, 'Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' Jer. xvii. 5.—H. N.—Faithful Words.

A little girl who knew the Lord Jesus, and who could not help singing about His love while playing, or at work at home, was asked by a christian if she knew she was a sinner, and if she thought she was good enough to go to heaven? "O yes, sir," was her reply. "But you have no goodness," said he. "Indeed I have, sir," she answered. "And where is your goodness?" he asked. "Up in heaven, sir," she replied with a smile; "Christ is my goodness as well as my Saviour."

How sweetly some little ones learn about Jesus; and to them that believe He is precious. May you dear children find in Jesus salvation, life, peace, joy, and goodness, through faith in His name.

O what a Saviour Jesus is,

So loving and so kind,

His love, so great, it wins our hearts;

Full joy in Him we find.

Christians, 'If we are saints, we are not doing to live, but living to do our Lord's will without such a thought as death or the curse.

"The words that I speak unto you are spirit and are life."

"FIG LEAVES."

"How long have you known the Lord?" said a friend of mine in S. "About three weeks, sir, but I have been for forty years sewing fig leaves together."

There is a great deal expressed in these few words. Thousands are employed in the same profitless work as our poor old friend. Yes; thousands are occupied in the useless business of sewing fig leaves together. The man who is trying to save his soul by means of rites and ceremonies, ordinances and sacraments, church-going and chapel-going, is just sewing fig leaves together.—So also, the man or woman who is building upon prayers, fastings, and almsdeeds, is sewing fig leaves together.

All these things may be, and many of them really are, very good in their right place. But as a ground for the soul to rest upon for pardon and peace—as a title wherewith to draw nigh to a holy and righteous God—as a foundation on which to build for eternity, they are, in very truth, but sewing fig leaves together; and all who trust to them will find them to be so when alas! it will be too late.

In order to possess true, solid, divine peace, the soul must be resting simply on that which is absolutely of God. We may rest assured that nothing will, nothing can avail—nothing can give peace but that which is of God. There is not beneath the canopy of heaven, a soul possessing true peace who is resting on, or looking to human efforts of any sort or description.

Say then, dear friend, are you trusting in any way to your own works, or are you reposing, in perfect confidence upon that precious blood of Christ that cleanseth from all sin? Examine thy foundations closely and rigidly. Look well to thy title-deeds. It will be unspeakably awful to find out too late, that you have been building upon human rubbish, instead of upon the Rock of Ages.—C. H. M.

HOW CAN A SINNER BE JUSTIFIED?

With men this is clearly impossible. Man, with all his boasted wisdom could not devise any plan of effecting this.—For instance, a prisoner stands at the

bar, really guilty of the crime charged upon him; the judge may forgive, but can he say to that guilty man, you go away from this bar justified; from this time no person can lay anything to your charge?

GOD ALONE can justify the guilty, and be righteous in doing it. Romans 1st to the 8th chapter shows God's wondrous plan of justifying the guilty.

All are guilty, Jews or Gentiles, religious or profane. There is no difference, all have sinned. God says so.—Conscience says so. You know, I know, it is so. Guilty! Guilty! 'Yes,' you say, 'that is what perplexes me; I know I am a sinner; how then can I be justified, so that no charge can be laid to me?'

Let us see first how this cannot be done: how you cannot be justified; and then see what is God's only plan of justifying the sinner. 'By the deeds of the law there shall no flesh be justified in His sight.' Rom. iii. 20. In the sight of men the believer is justified by works, as in James ii. 24. But in the sight of God it is absolutely impossible to be justified by works of law; still guilty, guilty!—'Knowing that a man is not justified by the works of the law; for by the works of the law shall no flesh be justified.'—'For if righteousness come by the law, then is Christ dead in vain.' Gal. ii. 16, 21. 'For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the works of the law,' &c. We have broken the law, it can only curse us. We cannot even have forgiveness by all our efforts to keep the law, much more be justified. Do you say, 'We must do our best to love God and keep His commandments, and then hope He will forgive us and justify us?' Where does He say, if you do your best? or where is the man who

does his best? No, on the doing plan no man shall be justified. God has said it, and it is hard to fight against God.

Let us now look at God's only way of justifying the ungodly. 'IT IS CHRIST THAT DIED!' Oh, wondrous answer to all my sins! 'Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth a propitiation through faith in His blood,' &c., 'who was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.' IT IS GOD that JUSTIFIES. Rom. iii. 19—28; v. 1; viii. 31—34.

My reader, let your thoughts dwell on the cross of Christ. Blessed are the eyes that see and the ears that hear God's testimony about the death of Jesus, the propitiation for sin. 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us; much more being justified by His blood, we shall be saved from wrath through Him.' Rom. v. 8. What man could never do God has done. He hath laid our sins on Jesus; they are put away by His atoning blood. God hath raised Him from the dead. He that believeth is justified from all things. And God thus not only is just in forgiving the believer's sins, but is righteous in justifying the believer. Though once guilty, yet justified, so justified by the death of Jesus, that not one charge can be laid to him that believeth. Oh, think of it, my fellow believer! God hath so justified you by the blood of Jesus, that nothing can be laid to your charge—all has been borne by Jesus. Is not this enough to give you peace? Yea, the peace of God is yours.—Yea, yours for ever.

OBEDIENCE.

'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto OBEDIENCE and sprinkling of the blood of Jesus Christ.' We are sanctified unto the OBEDIENCE of Jesus Christ. It is not only to the blessing, in the sprinkling of the blood, but to the obedience of Jesus Christ—to the same

spirit and principle of obedience. We have to do God's will according to the character of the obedience of Christ, as sons delighting in the will of the Father. If we have Christ, we have him forever, and from the first moment we are emancipated from doing our own will. This we learn is death; but it is gone now in Christ's death. We are delivered, for we are alive in Him risen. But what are we delivered for? To do the will of God."—W. K.

A dear sister in the Lord, lately gone home, had written on the fly-leaf of her Bible, which was a treasure well-used and delighted in, the following verse:

JESUS ONLY.

Only on Thee, Lord, only on Thee
 Were my transgressions laid,
 Only on Thee was the thorny crown
 Only on Thee did the Father frown,
 Only on Thee did the wrath come down.
 Only on Thee.

"There is none other name under heaven given among men whereby we must be saved." Acts. iv. 12.

"God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have EVERLASTING LIFE."—John iii. 16.

"Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else." Isaiah xlv. 22.

"God is Light. God is LOVE."

"*Glad Tidings*" is published monthly
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Reader, are you saved? Do not shirk the question; do not deceive yourself with a careless "No one can know," for you may know, thousands do know, do positively, certainly know, and why not you? and more, be assured of this, if you are a believer, and really want to know, you most certainly will, for the Lord never sends any needy one empty away. His word gives unwavering assurance to one trusting in Him.

But if unsaved, how shall you escape if you neglect so great salvation? Do you care for it? or do you neglect it? Christ Jesus came to seek and save sinners. He was down here, think of it, did actually walk about on this earth, the Perfect One, in the midst of sinners, seeking to win back the hearts of such to Himself. His word of grace was then, and is to-day, "Come unto ME, all ye that labour and are heavy laden and I will give you rest"; and again, "Him that cometh unto ME I will in no wise cast out." Do you ask, How can I come? Well, the way to come is very simple, it is just to believe Him, take Him at His word, and you will prove that He is as good as His word. Will you?

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

Vol. VII.—No. 3.

“GOD IS LIGHT.”

“GOD IS LOVE.”

Whole No. 75.

CONTENTS.

	Page.
Going Home,.....	17
“Ten Shillings, Sir. Gold, Sir,”.....	17
Paper on the Lord's Coming,.....	18
Do you know it?.....	19
The mighty work,.....	20
Light! Light!.....	20
The Everlasting Word,.....	20
United to Him,.....	21
Justified,.....	21
Divine Love,.....	21
Nicodemus,.....	21
Sovereign Love,.....	22
The Mighty Saviour,.....	24

GOING HOME.

We're a pilgrim band in a stranger land,
Who are marching from Calvary ;
Where the wondrous cross with its gain
and loss,

• Is the sum of our history.
There we lost our stand in a death-doomed
land,

As children of wrath by the fall ;
There we gained a place as heirs of grace,
At the feast in the heavenly hall.

So we sing while we haste
O'er the wide world's waste,
Of our home by the crystal sea.
Where the waving palm,
And the swelling psalm,
Fill the air of eternity.

We read of our guilt in the blood that was
spilt,

And we weep o'er the crimson flow ;
But we joy in the grace of the unveiled face
Of a Father-God here below.

And as sons of God, redeemed by blood,
We hasten from Egypt away,
We cross the sand for the pleasant land,
And the joys of an endless day.

Our home is with God, and our path has
been trod

By the faithful of ages all,
And us He will bring, as on eagle's wing,
To our place in the marriage hall.
Then we shall sing as the bride of the King,
Of the blood that has brought us so nigh,
To bask in the blaze of the Ancient of Days,
On the throne far above in the sky.

‘TEN SHILLINGS, SIR. GOLD SIR!’

I had given away some gospel books to
my fellow passengers in the railway cari-
riage, when the train drew up, and on going
towards the village I was overtaken by a
farmer. He accosted me and said he was
glad I had been engaged in a good work.

‘Are you, too, a christian?’ I enquired.
‘Do you see the lights in yonder chapel?
we had a meeting for the Sunday School
there last evening,’ he replied.

‘Indeed. You are interested in such
matters. Are you a christian, sir,’ I re-
peated.

‘We had a collection last evening for the
schools,’ said he.

‘Really! But are you a christian?’
‘I gave ten shillings to the good work.
Gold, sir! Besides doing the schools good,
good example that!’

‘Well, but are you a christian? or, speak-
ing more plainly,’ for the farmer seemed
deaf as a stone to my question, ‘are your
sins forgiven, and should you die this mo-
ment are you ready for God's presence?’

‘Tut, tut,’ said the old man; ‘who
knows that? Have I not helped the good
cause for the Almighty?’

‘Then do you think that God wants your

ten shillings? I asked. 'You seem to set much store upon your gift. He tells us not to let our right hand know what our left does, and He loves a cheerful giver.'

'I have helped on the good cause,' said he, and stepping out with fresh energy, he repeated, 'Ten shillings, sir! Gold, sir!'

'Man! I cried, 'God does not want your miserable gift. Do you mean to go out of this world offering Him your paltry gold. He is presenting to you, lost in your sins, the value of the precious blood of Christ, and you turn from this unspeakable gift, His own dear Son, to boast how you dragged out a bit of money from your unwilling pocket.'

Whereon the old farmer, annoyed at my plain speaking, yet full of self-satisfaction, turned down the dark lane where in the distance the light in the window marked his dwelling, and as he went repeated, 'I gave ten shillings to the schools last evening.'

The hard country farmer let out the secret of his heart. His notion of his good works came out with native bluntness; but there are too many like him who, though they cover up with religious politeness their self-righteous thoughts, yet fancy that money given on Sunday or a good subscription to a charitable institution is, to say the least, one step up the ladder to heaven.—Faithful Words.

Elementary Papers on the Lord's Coming. No. 8.

HINDRANCES TO THE RECEPTION OF THE TRUTH REGARDING IT.

I have already dwelt briefly upon two hindrances, and would now desire to specify a third and as I believe a very good one.

The truth regarding the Lord's Coming as has been repeatedly stated is this: that at any moment, twenty years hence, a year hence, a month hence, a day hence, now, the Lord Himself may descend from heaven, and all His people, alive or dead, be caught up in the air to meet Him, (1 Thess. iv.) without the slightest warning being given to them or to the world of the stupendous event; that when this happens all those who have not received the love of the truth that they might be saved will be given over to strange delusion that they may believe a lie that they all may be damned who believed not the truth but had pleasure in un-

righteousness, 2 Thess. ii. Nothing, therefore, could be conceived more blessed than the Lord's Coming, and nothing more terrible. To those who will be caught up it will be bliss beyond compare; to those who are left behind it will be inevitable damnation. But there are many of God's people who are in doubt about their own salvation and who cannot therefore say with any feeling of certainty whether they would be caught up or left behind. To all such the thought of the speedy and unexpected Coming of the Lord cannot fail to be unpleasant, and hence they shrink from it and do not like to hear it spoken of. Errors are linked together. Let a man have imperfect ideas of the fullness and the freeness of the salvation of Christ and he is sure to have distorted views of "the blessed hope" of all His people.

It is truly wonderful to observe the condition of soul of many of God's dear children in the present day. I was endeavouring some years ago to prove to two christian women that all believers are saved and ought to know it. It was evident they were not in accord with what I said, but I still went on endeavouring to convince them of this very simple truth until at last my month was shut by one of them saying in a positive manner, and the other (who is now with Christ) evidently agreeing with her, "Ah, well, I think we are upon the safe side when we stand in doubt." Only think of it. We are upon the safe side when we stand in doubt of what God says! For is it not written, "He that believeth on the Son hath everlasting life." Can words be plainer? He has it. It is his in present possession as much as the coat he wears or the house in which he dwells. Nay, more than that, for the coat will wear out and the house may fall, but everlasting life cannot be lost. If it could, it would not be everlasting. Now, who says the believer has everlasting life? Is it not God? What then am I doing if I deny it? I am making God a liar! I have heard it said that it is presumption for a man to say that he is saved; but what if God says it? And what if I deny it after He has said it? Is not that presumption?

Tell me, if you will, that I am a sinner, that I sin every day—that every sin I commit deserves the fire burning lake, and you need not fear that I will get angry at you. You cannot dear reader have a worse opinion of me than I have of myself, but, blessed be God, I know something else beside the fact that I am a hell deserving sinner. I know Christ. I know that although I deserved nothing but damnation, He loved me and gave Himself for me. It was a favorite saying of Rowland Hill's,

"And when I shall die,
Receive me I'll cry,

For Jesus hath loved me, I cannot tell why."

I adopt that saying, only substituting "if" for "when," and rejoice in His love, and in the fact that His blood cleanseth from all sin. I rejoice too in the glorious truth that the Scriptures declare that "He that believeth on the Son HATH everlasting life," and am perfectly certain that I am committing no error when I believe I have it since it is God that tells me so.

Doubting believer, is there not reason to fear that you have forgotten the record that God gave of His Son? I feel well assured that you have, for if you remembered it your doubts would cease. And what is the record? "This is the record that God hath given us eternal life and this life is in His Son. He that hath the Son hath life, and He that hath not the Son of God hath not life." 1 John v. 11, 12. I venture to say that plainer and clearer words than these are not to be found. That there are things in the Bible "hard to be understood" is indeed true, but there is nothing of that sort here. As plain as language can convey ideas you have the truth not that the believer hopes to have eternal life but that he has it. The mouth of the Lord hath spoken it, and you must either admit it to be true or deny what God has said, thus making Him a liar. But perhaps you say, how can I know that I have it seeing I do not feel it and seeing also that my conduct is very far from being what it ought to be? The answer is simple. The possession of life eternal is not dependant either upon feeling or conduct but upon the grace of God. If the Queen makes me a prince, then I am a prince simply because she has made me one. I may neither feel or act as I ought, but still, in virtue of the Queen's patent I am a prince. If it was a question of personal worthiness, no one could know that he was saved, but when we know that this inestimable boon is dependent upon the grace of God alone, all difficulty vanishes. Hence, after declaring the record which God hath given of His Son, mark the words, "of His Son," not of ourselves, the Apostle adds, "These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." Study carefully the whole passage, 1 John v. 9-13., and if you believe in full assurance of faith the record that God hath given of His Son your doubts will have departed and the Coming of the Lord will then become to you one of the most delightful truths in the Bible.

But unbeliever, what shall I say to you?—My words shall be few, but oh may God guide me so that they may be well chosen. Beware

of the lake of fire. Jesus tells you of such a place, Mark x. 43-48, and He speaks in love in order that you may shun it. At present you are lost, and if you remain in that position you will never see life, but the wrath of God abideth upon you. But you may be saved and now is the accepted time, NOW is the day of salvation. To-morrow may be too late, for before then Christ may come and the door be shut. In vain then would you cry, Lord, Lord open to us. From within that very voice which now says Come, would then say, Depart, and you would be lost for ever. The long suffering of our God is salvation. The Lord Jesus still calls you, and still offers you pardon.—Bow your heart before Him, accept His gracious offer, and when He comes for His own you will rise to meet Him in the air and be with Him for ever and for ever and for ever.—H. M.

DO YOU KNOW IT?

One knows in his heart that he is under the sentence of death—even a child is aware of it—no animal has the suspense of it but man. Animals can enjoy the earth, but the moment man is true to himself he loses his enjoyment. Learned men tell us the deepest thought is allied to melancholy. What a statement!—Why? Because it has gone down to the root of things. Man has capacity for enjoyment, but a deep thought must be melancholy, because he sees his doom. People are not awakened to the fact that the life they have, as men, is under judgment. Adam did not adhere to the will of God but set up his own will, his mind was alienated from God, and righteously he must die. And man has the sense in his soul that he must suffer judgment at the hands of God, and that he cannot meet it. What then? God comes in and meets it, and gives His Son to bear the judgment upon us. "While we were yet sinners, Christ died for us." Christ sheds His blood, the propitiation for our sins. He has taken upon Himself all the judgment that rests on me, hence He says, John xii. 24, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Look at the thief on the cross; man is putting him out of the world, but man's judgment cannot go beyond this world. "Fear not them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear. Fear Him, which, after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him." This is the distinction between what man can do, and what God can do. Here is man putting a criminal to death in righteousness, and grace bringing this sinner

"Who is a liar but he that denieth that Jesus is the Christ."

to heaven through the death of the Son of God. The thief dies, his legs are broken, not one bit of his temporal punishment is remitted, yet the Lord says to him, "To-day shalt thou be with Me in paradise."

What a Saviour! What a salvation!

THE MIGHTY WORK.

No judgment o'er my head—
No sin to call it down—
The Substitute my sin was made,
His soul knew God's fierce frown.

In His near cross I see
The scaffold justice built,
My soul! thou knowest thy sin to be
The cause of this One's guilt.

He murmurs not! He bears
The woe—each heavy stroke—
He pays His people's vast arrears—
He breaks His people's yoke.

My soul, now filled with joy—
My tongue lift up thy song;
Count earth and earthly things a toy,
New joys to thee belong.

Joys that no angel knows,
No worldling cares to know,
From this unfailling fount there flows
A sweet for every woe.

Since present life I have,
The future's as secure;
Christ from my soul no power can move,
No joy my heart allure.

LIGHT! LIGHT!

Travelling one day I passed a blind girl of about 12 years of age standing at a cottage door. I did not take particular notice of her just then, but on returning I met her tripping along quite merry. She knew her way well, and taking hold of her arm I said, "My dear, your road is a dark one." She replied, "Many say so; but I can assure you, Sir, it is not dark." I said, "Why so?" She replied, "Because I have the love of my blessed Saviour in my heart. Though I cannot see here, I believe that I shall see hereafter, and now I have everlasting happiness." It has struck me since that the blind child could see better than I could.

THE EVERLASTING WORD.

"Heaven and earth shall pass away, but my words shall not pass away."

"I saw a Great White Throne, and Him that sat on it, from whose face the earth and the heaven fled away."

"It is quite time for me to think what shall become of me," said one after hearing these words. They filled his soul with terror; the prospect of the day of judgment and the vanity of the world appalled him.

Another hearing them said, in the calm of faith, "I believe; because His words shall never pass away." His soul rested upon the free, full salvation Jesus proclaims. No, those words shall never pass away—those words of pardon and of peace. And thousands of years after this earth and the heavens above it, shall have been rolled up by Him as a garment, the verity of His own words shall be proved in the bliss and peace of those who trusted Him for eternity; when He said to them in the distress and burden of their sins, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—Faithful Words.

UNITED TO HIM.

Adam was the head of the old creation, which fell with him. Christ, by dying, put Himself under the full weight of His people's condition, and having fully met all that was against them, rose, victorious over all, and carried them with Him into the new creation, of which He is the glorious Head and Centre. Hence, we read, "He that is joined unto the Lord is one spirit." 1 Cor. vi. 17. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. ii. 4-6. "For we are members of His body, of His flesh, and of His bones." Eph. v. 30.—C. H. M.

When man comes to his true and real standing, God is there to meet him in all His unlimited grace. It is our vileness which brings out that wonderful grace which God gave.

JUSTIFIED.

There is no such thing as progress in justification. The believer is not more justified to-day than he was yesterday; nor will he be more justified to-morrow than he is to-day; yea, a soul who is “in Christ Jesus” is as completely justified as if he were before the throne. He is “COMPLETE in Christ.” He is “AS” Christ. He is, on Christ’s own authority, “clean every whit.” John xiii. 10. What more could he be, at this side of the glory? He may, and—if he walks in the spirit—will, make progress in the sense and enjoyment of this glorious reality; but, as to the thing itself, the moment he, by the power of the Holy Ghost, believed the gospel, he passed from a positive state of unrighteousness and condemnation into a positive state of righteousness and acceptance. All this is based upon the divine perfectness of Christ’s work.—
C. H. M.

DIVINE LOVE.

The veil of the temple being rent from top to bottom, I see the holiness of God; but the very stroke which has thus unveiled the holiness of God, has put away the sin that would have hindered my standing in the presence of that holiness. I see what God, in His love, has done for us in the person of Christ. I see that the bruising of His Son has taken place. Here I get God Himself coming down to me, and I am enabled now to go back with Christ into the rest of His holiness. In the death of Christ I see the fearful vengeance of God against sin; and the rending of the veil, which displays God’s holiness, and love to man. And so the more the eye of God scrutinizes and searches me, the more it brings out the blessed truth, that the blood of Jesus Christ cleanseth from all sin. It shows the whiteness of the robe that has been washed in the blood of the Lamb.

If I hesitate to stand in His presence, I am putting in question the value of Christ’s precious blood. You may say, “I hope to be saved.” You cannot hope Christ will die for you! It cannot be a matter of hope whether Christ is to die! The way the heart reasons is, ‘I am not hoping Christ will die for me, but I hope to get an interest in Him. I want a proof of His love.’

When you question this, you question whether Christ has become the friend of publicans and sinners; and further, you question the power of His blood.

Suppose you had a title to demand some proof of His love, what could you demand more than what God has given? He has given His own Son. You could not ask so much as He has already given. But if I am seeking that God should tell me something else, I am seeking some other revelation than what He has given me. He rests my peace on believing the ONE HE HAS GIVEN. The soul that has come to God knows that He is love, and it is to HIMSELF we are come.

The very way in which I know God is through faith in His Son. I know His own love, that He thought of this and did it for me. Why is it the soul does not get this wondrous, simple peace, to be in His own presence without a cloud on His love? Because we are telling to God, and to our poor hearts, something short of this,—that we are dogs. Grace is to the sinner, and to none other. If I can stand before God in my own righteousness, grace is not needed. He will bring down your hearts to your real condition. There He can act in the fullness of His grace, according to the need of the heart that has discovered its need in His presence. He is manifesting that grace, according to the value of the sacrifice, now that He is at the right hand of God. Not merely now that God can come to the sinner, but the cleansed sinner stands accepted in the presence of God—accepted in the person of Jesus; and that nothing stands between us and God. The Lord give us only to own the fullness of His grace, and see the way in which we are debtors to Him who was willing to suffer all things, that He might present us spotless to God.—Amen.—J. N. D.

NICODEMUS.

A man may be a learned master, a ruler, and, in the estimation of his fellows, a good, respectable and religious man, but, at the same time, be exceedingly ignorant of the truth as to what God is morally to a poor, miserable sinner. When God is revealed to such an one, and he sees God’s design in the death of His beloved Son—that what God at the cross has done in order that

He might lavish upon guilty sinners all the riches of His grace—the knowledge of what God is and of what He has done for us changes his thoughts and fills his mouth with praise.

"God is love." He is a mighty ocean of love; and Christ is the outlet or channel through which that love, in saving power, comes out to lost men and women.

Nicodemus being a pharisee, must have been greatly surprised when he heard from the lips of the blessed Lord those glorious truths about God in the third chapter of John; surprised because the truths that Jesus taught him were so different from a pharisee's own thoughts. A pharisee would suppose that God could bless and save those only whom the world consider good and virtuous, and would only condemn those whom the proud self-righteous pharisee looks down on. What a mistake! and is it not a very common one? The Lord Jesus, to let this man of the pharisees know the truth about God, tells him: "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Look, dear reader, at Jesus and see in Him the precious truth that "God is love."

God loved Adam in Eden and surrounded him with goodness, and he was happy resting in God's love. The enemy came with a lie in his mouth suggesting the idea that God's love was not perfect. By letting this lie of the enemy into his heart, man became a fallen being. The reception or belief of this satanic lie took man away from God; and it is this that keeps him away. Look at the cross, dear reader, and there you will see that which proves Satan to be a liar; and as you look and learn you will see that God is light and God is love.

Conversion is the removal of this lie from the heart by the knowledge of what God is and of what, in boundless love, He accomplished for me at the cross. Friend, are you converted? If not, it is because you do not know God. Satan's lie is formed in your heart, and the truth about God is not known.

Every man, even a pharisee, knows that

he is a sinner. I never spoke to a man in my life who would not readily admit this fact. But the way in which men try to get rid of their sins, shows plainly they do not know what sin is in God's sight. They do not know God. To join some denomination, and then live outwardly decent and moral form a foundation, some seem to think, solid enough to bear them up in the presence of God. Than that, no mistake could be more fatal.

Dear reader, whether you believe it or not, there is nothing able to blot out your sins from the sight of Almighty God but the blood of Jesus. "His blood cleanseth from all sin." This power is in nothing else. I entreat you, friend, because you have an immortal soul, to come to Jesus. Come not to ordinances, but to Himself. Christ first, and then ordinances, this is God's order. Have you yet come to Him? to Himself? Perhaps you have come to something else and not to Christ. Perhaps you are a member of something, but are you a member of Christ? Reader, do not slight this important question. Surely you know whether you are a member of Christ or not. Whether you are saved or whether you are lost. Think the matter over seriously, and do not let the wicked, arch deceiver and his agents dupe you into hell.

Reader, perhaps you are a great, leading man in some popular, religious movement, still, I would ask you one plain question: Are you a child of God by faith in Christ Jesus? If you are not, come, like Nicodemus, away from all your surroundings, to Jesus, and learn from Him the truth about God, and you will be born again.—God does not want you to be anything but what you are already, that is, in order to bless you; for He loves you just as you are now.—L. C.

SOVEREIGN LOVE.

Divine love acts of itself and from itself, according to its own nature, and altogether independent of the object it desires to bless. It is not affected at all by what it finds in its objects. It is sovereign and therefore independent in its actions of all man's imperfections.

Not so with human love. It is not sovereign and independent in its actions. The

object controls it more or less. It is a response to something presented in another. We love because we are loved. A worthy object wins our love. An object controls us; something in another that wins our affections and satisfies our hearts. It is thus we love.

But not so with God. He loves though He is not loved, and loves on though for His love He gets hatred. "God is love." It is His nature. He is essentially love. His love is not governed by aught that it finds in its object; it is free, sovereign, and independent. No object controls it. It purposes to bless and it blesses. It finds its joy in its own actions, not in aught that it finds in us, save that which it produces by the Holy Ghost. It delights in taking the poor out of the dust, and the beggar from the dung hill, to set them among princes, and to make them inherit the throne of glory.

When God sent His dear Son into this world, was there anything in man that drew the love of God, save his utter misery and hopeless condition? Was there anything that could claim His love? Absolutely nothing. Man hated God without a cause, and killed the One who came to express His love. And yet God loved because He is love; it was not deterred by such awful exhibitions of ingratitude on the part of man.

How wonderful! that very death of Jesus, the deepest expression of man's base ingratitude, was in the counsels of divine love made the channel of eternal blessing to man. Then man said, I hate God! but God replied, I love man! "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John iii. 16. "Love is stronger than death; many waters cannot quench love, neither can the floods drown it." It survived the deep, dark waters of the cross, met God's claims of justice by the blood of Jesus, and procured salvation for its enemies.

How great is the mystery of divine love! and to know that we, so loveless, are the objects of that love. It passeth knowledge. It is beyond human computation. Yet, blessed be God, it is not out of the reach of man possessing, but within the reach of all.

Christ did not come to die in order that God might love the sinner, but to express it, to tell it out, to make it known to man, and to form in His death a righteous channel in which it might flow to reach man, and that we by possessing Christ might know that love. We perceive and know the love of God by Christ dying for us.—An adequate expression was given to it then.

God's love is a righteous love, and though love, it hates sin, is the very opposite of it. Man had sinned, yet God loved him, poor and wretched as he was; but how was this to be known, and how was it to reach man? Christ must die, and bear the sin of man, and express the love of God. The cross and only the cross is the solution of the difficulty. How infinitely precious is the cross! It is an end of our sin, and at the same time gives the expression and knowledge of the love of God. Jesus in His own Person revealed the Father, and in His death He told out the deep, divine love of the heart of God. God so loved that He gave His only begotten Son.

The vilest may be saved—know God and possess His love. Jesus, that blessed One, who died, is God, and knowing Him we know God and possess His love. The greatest blessing is alike the portion of the feeblest and the strongest believer.

Reader, do you perceive and know the love of God? Read 1 John iii. 16; iv. 9, 10, 16.

Christian, what an exhaustless fountain of unfeigned delights we have in the Christ of God.

"There is none other name under heaven given among men whereby we must be saved." Acts. iv. 12.

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THE MIGHTY SAVIOUR.

“The preaching of the cross is to them that perish foolishness.” Go and tell a man he is to be saved by the blood-shedding and agony of the Son of God, he does not like that, does not understand it. Yet this is the power of God though men think it foolishness.

Reader, if you die unsaved hell will be an awful hell to you, as you think there of what that cross might have been to you, and that you despised it, made light of it, and that it can be of no more avail to you for ever.

Hear again the blessed message, “The Son of Man is come to seek and save that which was lost.” Yes, God has found a ransom and God is satisfied with that ransom, Jesus who died for sinners, Jesus who died the Just for the unjust. Will you accept Him? Yes, the Son of Man has come, and has finished, completely finished the work of redemption alone on the cross; His precious blood has been shed, that cleanseth from all sin, that atones for the soul before God.

Glad Tidings.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii, 10.

Vol. VII.—No. 4. "GOD IS LIGHT." "GOD IS LOVE." Whole No. 76.

CONTENTS.

	Page.
"Now are we the sons of God,"	25
Totally Ruined,	25
"Because He chose it,"	25
The Little Maid,	26
"Behold He cometh,"	28
"Behold what manner of love,"	28
Happy Nancy,	28
Groans,	29
What God says,	29
God's Beloved Son,	30
She doesn't love Jesus,	30
An Inconsistency,	31
Repentance,	31
"They crucified Him,"	32

"NOW ARE WE THE SONS OF GOD."

We are by Christ redeemed ;
The cost—His precious blood ;
Be nothing by our souls esteemed
Like this great good.
Were the vast world our own,
With all its varied store,
And Thou, Lord Jesus, wert unknown,
We still were poor.

Our earthen vessels break ;
The world itself grows old ;
But Christ our precious dust will take
And freshly mould.
He'll give these bodies vile,
A fashion like His own,
He'll bid the whole creation smile,
And hush its groan.

Thus far by grace preserved,
Each moment speeds us on ;
The crown and kingdom are reserved
Where Christ is gone.
When cloudless morning shines,
We shall His glory share ;
In pleasant places are the lines ;
The home how fair !

To God our weakness clings
Through tribulation sore,

And seeks the covert of His wings
Till all be o'er.
And when we've run the race,
And fought the faithful fight,
We then shall see Him face to face,
With saints in light,

TOTALLY RUINED.

The whole condition of man from Adam to Christ has been looked at in every way ; full trial has been made in the long patience of God, of what man was, and is, and the result has proved him to be without one good thing towards God. This is man's—all men's—sad, sad condition.—Four thousand years of probation, and every fair trial under all the possible circumstances in which man could be placed, have demonstrated his true character and condition. But he is not only without one good thing towards a merciful and long-suffering God, but there is in his heart and in all his ways the presence of every evil thing. Negatively and positively, in principle and in practice, man is essentially ungodly.—Things New and Old.

'BECAUSE HE CHOSE IT.'

After the conclusion of a gospel sermon by Mr. N., a young man came up to him and said, 'I have heard you preach three times, sir, and I neither care for you nor your preaching, unless you tell me, why did God permit sin ?'

'I will do that with pleasure,' was the immediate reply : 'BECAUSE HE CHOSE IT.'

The young man, apparently taken by surprise, stood speechless, and Mr. N. again replied, 'Because He choose it ; and,' added he, 'if you continue to question and cavil at God's

dealings, and vainly puffed up by your carnal mind, striving to be wise above what is written, I will tell you something more that God will do; He will some day put you into hell-fire.—It is vain for you to strive with your Maker—you cannot resist Him; and neither your opinion of His dealings, nor your blasphemous expression of them, will in the least lessen the pain of your everlasting damnation, which I again tell you will most certainly be your portion, if you go on in your present spirit.—There were such questioners as you in St. Paul's time, and how did the Apostle answer them? 'Nay, but O man, who art thou that repliest against God?' The young man here interrupted Mr. N., and said to him, 'Is there such a text as that in the Bible?' 'Yes, there is,' was the reply, 'in the ninth of the Romans; and I recommend you to go home, and read that chapter, and after you have read it, and seen there how God claims for Himself the right to do whatever He chooses, without permitting the thing formed to say to Him that formed it, 'Why hast Thou made me thus?'—Remember that besides permitting sin, there is another thing God has chosen to do—God chose to send Jesus. Of His own free and sovereign grace, God gave His only begotten Son to die for sinners in their stead, in their place; so that though they are sinners, and have done things worthy of death, not one of them shall ever be cast into hell for their sins who will accept Jesus as their only Saviour, believing in Him, resting in His word. I have no time to say any more to you now; others are waiting to see me. Go home, attend to what I have told you, and may God the Holy Spirit bless it for Jesus Christ's sake.

The young man did so, and the Sword of the Spirit which is the word of God, was used in saving power to His soul. He bowed to God's word, and is now rejoicing in the Lord.

Dear reader, the first lesson a poor sinner has to learn, is to trust in the Lord with all his heart, and not to his own understanding; to trust God not only for what he does understand, and for what is explained, but for what he does not understand, and for what is not explained. This is faith—and such faith honors God and saves the soul. This is receiving the kingdom of God as a little child, who always believes that things must be right, if father says them and father does them.—W. W. S.

Reader, your life, your salvation, your everlasting peace, blessedness, and glory, depend upon your taking God at His word, and believing what He says because He says it. This is faith—living, saving, precious faith. May you possess it!—M.

THE LITTLE MAID.

There was a great difference between Naaman the Captain of the host of the King of Syria and his captive the little maid from the land of Israel. The first was a great man with his master and honorable, because that by him the Lord had given victory unto Syria; also he was a mighty man of valour, while the other was a slave. Many looked up to the great man, but who cared for the little maid?

'What is to be done for thee?' said Elisha to the Shunammite who had shown him kindness, wouldst thou be spoken for to the king or to the captain of the host? The proffer was declined for the Shunammite chose rather to dwell among her own people than in the courts of kings, but we see from it that to secure the favor of the captain of the host was to be on the high road to fortune. And such was Naaman, hence men looked up to him in the hope of catching his eye, while as for the little maid they cared no more for her than they did for a horse or a dog. And yet that little maid was in the possession of a secret of far more value to Naaman himself than all the favour of his master or all the wealth of which he was possessed. For Naaman was ill with a disease not to be cured by human skill, and which would surely bring him down to the gates of death. He was a leper and therefore he was a wretched dying man, an object of abhorrence to himself and others. Oh for a cure for this loathsome disease which is consuming the vitals of the man who is the prop of Syria's throne! Syria's physicians have tried their utmost skill but the progress of the evil is unchecked. Medicines, salves, balsams, all kinds of remedies have been tried and all in vain. Ten talents of silver, six thousand pieces of gold, and ten changes of raiment to the man who will cure the mighty Naaman! But the offer is vain, for human skill is baffled in the presence of leprosy, and so the captain of Syria's host is slowly and surely sinking beneath its malignant power. A little while and all his pomp and glory will pass away like a dream and the place which now knows him will know him no more for ever.

But a whisper runs through the court that a little maid out of the land of Israel,

Jesus saves unto the uttermost all who come to God by Him.

who had been carried away captive and was now a slave to Naaman's wife, has been telling of a man in her native land who she asserted could cure her master.— He was a prophet she said and Jehovah the God of Israel had given him mighty power. He had delivered the army of Israel when it was perishing for want of water out of the hands of the king of Moab by bringing abundance of water to it. He had miraculously multiplied a single pot of oil so that it had filled many vessels, nay he had even raised the dead. Would to God said the little maid with deep and solemn earnestness kindling with her theme, 'would God that my lord were with the prophet for he would recover him of his leprosy.' No cause of wrong done to herself by wrenching her from her native land and keeping her in a state of slavery prevented her from communicating the good news. She herself knew the God of Israel and she knew the prophet whom he had sent, and so joyfully and earnestly she made known the glad tidings that provided only her master went to this prophet he would be cured. And he went and he was cured. The secret thus made known by the little maid came to the ears of the king of Syria and forthwith Naaman, with a letter to the king of Israel and great store of wealth, departed to the land of Israel in search of the prophet of whom he had now heard the first time, and in due time returned back to Syria with his flesh as clean as the flesh of a little child. 2 Kings v.

'The secret of the Lord is with them that fear Him.' Every believer in the Lord Jesus is in possession of a secret of which the world knows nothing. He knows that men are ill with the leprosy of sin—he knows that they are perishing and that no skill of man can save them! But he knows far more than that, for he knows the remedy for the disease and that that remedy is to be found in a far greater than Elisha, even in the Lord Jesus Christ.— Your great and honorable men of the world, your Emperors, Kings, Princes, Dukes or Earls may pass him by in silent contempt but he can look calmly upon them and say in his heart just as Paul said before Agrippa, I would to God that not only you but all others were both almost and altogether such as I am. I would to God that ye all knew the great physician

who cleansed me from my leprosy and who can with equal ease cleanse you of yours if you would only come to Him as I by the grace of God I have been enabled to do. Fain would he communicate the priceless secret but alas men will not receive it.

When the little maid spoke of the prophet who could cure leprosy, Naaman listened because he knew that he was a leper. Men do not not know that they are moral lepers in whom dwelleth no good thing and hence do not see their need of the physician—they stay away and like the deaf adder will not listen to the voice of the charmer, charm he never so wisely, thus hasting hour after hour and sinking into the lake of fire

But here is yet another secret of which believers are possessed of, which the world is ignorant. They know that in coming to the God of salvation it is not necessary to bring a price in their hands, for the gift of God cannot be purchased with money.— What a mass of treasure poor Naaman brought along with him wherewith to purchase his cure. Ten talents of silver, six thousand pieces of gold and ten changes of raiment. Of what use was all this wealth? Of none whatever. It simply burdened the wearied beasts that carried it, while as for Naaman himself he must learn that if the God of Israel is to cure him of his loathsome disease it must be for nothing or not at all. Bitter but salutary lesson for his proud heart. Nay in no wise must he take his own way, but in everything he must needs take God's. Abana and Pharpar, rivers of Damascus, may in his estimation be both better than all the waters of Israel, but that matters not. It was in Jordan that he must wash in order to be clean. Jordan, whose waters swollen by the autumnal rains, had been stopped in bye-gone days by the ark of God—Jordan, between whose waters were placed the twelve stones, typical of the death of Christ and His people, and on whose banks at Gilgal, on the Canaan side of the river, were placed other twelve stones typical of their resurrection. Col. ii. 12. It was in Jordan, type of death and resurrection—death to the world, to sin, and to the law, and resurrection to God and to newness of life (Gal. ii. 19; Rom. vi. 4; Gal. vi. 14.) that this proud man must wash. Abana and Pharpar fair as they may seem to his

eyes must be nothing. Jordan must be everything, and when he had complied with the directions of the prophet he was clean but not till then. And what of the mass of gold and silver and the gorgeous raiment he had brought with him from Syria? Save for the portion of it that was filched from him by the covetous Gehazi, he had to carry it back again a burden to the weary beasts, for that gracious God who notices the gift of the widow's mite, covets no man's silver or gold. As then so now. Whatever men may think of the gold ring and goodly apparel, God holds them in very small esteem. He does not take, He gives. He demands for Himself the more blessed place and it is more blessed to give than to receive.—H. M.

"BEHOLD, HE COMETH."

Soon righteousness shall come,
And dwell on earth again:
Jesus Jehovah be the King,
O'er Jews and Gentiles reign.

Jesus Himself shall rule,
The world receive His word;
And all creation own His sway—
The universal Lord.

"BEHOLD WHAT MANNER
OF LOVE."

Speaking as a believer, I have the positive certainty of how much God loves me, and what He is to me, in spite of all that I am, or have been. It was after He knew all the evil that is in me, and of which I am guilty, that He gave His Son to die for me. This is the expression of His love to me, in so far as that love can be expressed. Thus the death of the Lord Jesus is the fullest proof of my sin, and of God's love to me. But all my evil is judged and gone—gone for ever—His love alone remains. What a resting-place for the conscience, as well as the heart! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." God being righteous and holy, as truly as love, could not introduce me into His presence in my sins, therefore He laid them all on Jesus, who put them away on the cross. God looks to the cross, and sees the work finished, and so does faith;

unbelief looks within, and judges by experience. God loves me with a perfect love, notwithstanding all I am and have done; Christ died for me, and all the benefits of His death are mine; now my salvation depends, not on my own consistency—though I ought to be consistent—but on the unchangeable love of God, and the eternal efficacy of the blood of Christ.—I have simply to rest in His love, and to rejoice in the effects of the work of Christ, which fits me for His holy presence.—M.

HAPPY NANCY.

The rest we may enjoy is illustrated by a poor colored woman who earned a precarious living by her daily labour, but who was a joyous triumphant Christian. 'Ah, Nancy,' said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it, 'it is well enough to be happy now; but I should think the thoughts of your future would sober you. Only suppose, for instance, you should have a spell of sickness and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose—' 'Stop!' cried Nancy, 'I never supposes. De Lord is my Shepherd, and I knows I shall not want. And honey,' she added to her gloomy friend, 'it's all dem supposes as is makin' you so mis'able. You'd better give dem all up, and just trust de Lord.'

There is one text that will take all the 'supposes' out of a believer's life, if only it is received and acted on in childlike faith: it is Heb. xiii. 5, 6, 'Be content, therefore, with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME.' What if dangers of all sorts threaten from every side, and the malice, or foolishness, or ignorance of men shall combine to do you harm? You may face every possible contingency with those triumphant words.—H. W. S.

'Jesus came down first into our circumstances, and then He is going to take us up into His. But in ours we have learnt Him, and learnt Him forever.'

GROANS !

The chamber of death is a solemn place; a soul subduing place. The levity of the world is hushed to silence there, and for a little moment at least the dread realities of death are felt and entered into. It is a solemn sight to see the strong man brought down, and that once noble form wasting away under the hand of death. "The wages of sin is death." "The soul that sinneth it shall die." "Death passed upon all men for that all have sinned." Man can conquer many things, but he cannot cope with death. His strength, beauty, and glory fall and fade in presence of death. A dying man once defied God and said, 'I will not die!' BUT HE DID, and went to his own place like Judas.

A servant of God was once called in to see a dying man. A young man was also present. The groans of the dying man were deeply affecting. The servant of God turned to the young man, and said, 'Young man, what do you read in these groans?' He replied, 'They denote the sufferings of the dying man.' 'A great deal more than that,' replied the preacher. 'Every groan speaks to you, and says, 'Prepare to meet thy God!' Nothing more was said, but those words were as an arrow from the quiver of God. The young man turned to God in true repentance of soul, believed in Christ, and was saved.

Oh, what a charm there is in that word saved! Saved from eternal death; saved from the dread consequence of hell; saved from the fiery wrath of God; saved from the darkness of hell; saved from the present power of sin and the service of Satan.—But saved for eternal life and blessedness; saved to enjoy the everlasting fruit of the death of Christ; saved for the glory of God; saved for the infinite delight of Christ; saved for a trophy of divine mercy; saved as a triumph of divine love; saved for the service of God in this dark world; saved to stand before God and the wide universe, to the glory of His grace. 'Ye are saved by grace; ye are preserved by grace; ye are to the glory of God's grace. Oh, the matchless grace of God as revealed in Jesus Christ!

Reader, do you know this grace? Are your many sins forgiven? Is your soul saved? Are you redeemed to God by the

blood of Christ? Remember, every groan of every dying man, and every groan of this groaning creation says to you, 'PREPARE TO MEET THY GOD.'

WHAT GOD SAYS.

Not only is man—every man—Jew and Gentile, blind and in darkness, but, as if to give the climax to all, he is under the power of Satan. This gives a terrible idea of man's condition. He is the slave of the devil. He does not believe this. He imagines himself free—thinks he is his own master—fancies he can go where he pleases, do what he likes, think for himself, speak and act as an independent being. But he is the bondsman of another! he is sold under sin, bound hand and foot. Satan is his lord and master. Thus scripture speaks, and it cannot be broken. Man may refuse to believe, but that cannot touch the fact. A condemned criminal at the bar may refuse to believe the testimony from the witness table, the verdict from the jury box, the sentence from the bench; but that in nowise alters his terrible condition. He is a condemned criminal all the same. So with man as a sinner; he may refuse the plain testimony of scripture, but that testimony remains notwithstanding. Even if the thousand millions that people this globe were to deny the truth of God's word, that word would still stand unmoved.—Scripture does not depend for its truth upon man's belief. It is true whether he believes it or not. Blessed for ever is the man who believes; damned for ever is the man who refuses to believe; but the word of God is settled for ever in heaven, and it is to be received on its own authority, apart from all human thoughts for or against it.

This is a grand fact, and one demanding the profound attention of every soul.—Everything depends upon it. The word of God claims our belief because it is His word. If we want any authority to confirm the truth of God's word, we are in reality rejecting God's word altogether, and resting on man's word. A man may say, 'How do I know that the Bible is the word of God?' We reply, it carries its own divine credence, with it; and if these credentials do not convince, all the human authority under the sun is perfectly worth-

less. If the whole population of the earth were to stand before me, and assure me of the truth of God's word, and that I were to believe on their authority, it would not be saving faith in God; but the faith that saves is the faith that believes what God says because God says it.—C. H. M.

GOD'S BELOVED SON.

'Why did God send His beloved Son into the world?' An interesting question surely. 'But how do you know He did?' 'The Bible says so.' 'Then you believe the Bible to be the truth, and we will let it answer your question: **'FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.'** John iii. 16. What precious words and what but God's word could divulge the secret of His own bosom, and tell out the power that moved heaven and earth to save sinners!

Reader, **GOD HAS LET OUT THE SECRET OF HIS OWN HEART**, and answered the most important question ever raised. Does the answer satisfy you? 'So loved the world,' so loved you, that He gave up the Son of His love that you might not perish, **BUT LIVE!** And that through an endless eternity, to enjoy His love that is stronger than death! Is the proof of His love for you—the death of His beloved Son on the cross—enough to win your heart? Read Rom. v. 8, **'GOD COMMENDETH HIS LOVE TOWARD US THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.'**—Yes, it was for sinners, not good people. He died, and God's love was the mighty power of it all.

But was that dreadful act necessary, was the sinner so far gone that no other means could save him? Most surely, else God made a terrible mistake! But not only is that true, but what is more horrible still, man brought it upon himself! **'BY ONE MAN SIN ENTERED INTO THE WORLD, AND DEATH BY SIN; SO DEATH PASSED UPON ALL MEN FOR THAT ALL HAVE SINNED.'** Rom. v. 12. Sin entered by Adam, death was the consequence, and He became the head of a sin cursed race, under the sentence of death! Startling fact for the sinner, for you, if unsaved, reader, to discover; but how precious to know, upon the authority of God's everlasting word, that Christ did come, that He died, rose again, and is now seated at the right hand of God; and that the love of God was the source, the power of it all. Sinner, these precious words dropped from heaven AFTER man had proved his enmity, the bitter

hatred of his heart, against the God of love! Are you afraid to trust such love? Ah, sinner, yield, hold out no longer! The love that gave up the Son of His love for you is worthy of your confidence. Acknowledge your guilt, and believe the message of His love, and be saved forever. **'THIS IS A FAITHFUL SAYING AND WORTHY OF ALL ACCEPTATION THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS, OF WHOM I AM CHIEF;'** 1 Tim. i. 15, and 'whosoever believeth in Him, shall not perish, but have everlasting life.' Death exchanged for an endless life by simple faith in Christ! The chief of sinners is now with the Lord. Will you trust the One who saved the chief? You say you do, then the last words of the second Psalm are for you: **'BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM.'**

What was it blessed God,
Led Thee to give Thy Son,
To yield Thy Well-Beloved,
For us by sin undone?
'Twas love unbounded led Thee thus
To give Thy Well-Beloved for us.

What led Thy Son, O God!
To leave Thy throne on high,
To shed His precious blood,
To suffer and to die?
'Twas love, unbounded love to us,
Led Him to die and suffer thus.

"SHE DOESN'T LOVE JESUS."

Some children were playing together in a house one evening, when one of them said, 'Let us sing some hymns.' They all agreed to this but one little girl whose name was Ada. She wanted some other amusement, and would not sing. The others not thinking it right to mind a little girl who was rather noted for always wanting to have her own way, began to sing a hymn together, but Ada remained silent.

'Ah!' said one present, who was a believer in the Lord Jesus Christ, 'Ada doesn't want to sing because she doesn't love Jesus.'

Presently, while the others were singing all happily together, Ada began to cry, but supposing this was only temper, nobody heeded it until bed time, and then, as she was still crying they began to tell her how naughty she was for being so stubborn.—At first she made no reply, but, as she did not stop, one of them said, 'What can you be crying about now?' To the surprise of

all, her answer was, 'Because I don't love Jesus.' This unexpected answer changed everything, and now instead of scolding, they told her that if she did not love Jesus, He loved her, and that as when on earth He took little children up in His arms and blessed them, so now He would surely receive her if she would simply trust in His love. Before she went to bed that night Ada was able to say that she loved Jesus because He first loved her. I hope her love to Him will increase that she may honor and serve Him more and more.—Dear young reader do you know Jesus as your Saviour or is it true of you what was once said of Ada.

AN INCONSISTENCY.

There are some who, although they believe (or say they do) that Christ died for them and rose again, yet they are afraid to say, neither will admit they are saved. Moreover they hold, (or say they do,) that the blood of Christ forms the only foundation upon which a guilty sinner can meet God in peace. Now, in this belief there is complete confusion. The belief that the Son of God bore the judgment of my sins on the cross is the same as to believe that the judgment of my sins is past, and that I am saved from that judgment. The two beliefs are virtually identical. Therefore to hold one and deny the other is an inconsistency.

And again, to believe that God laid my iniquity on Jesus, and in justice dealt with it once for all on the cross, and to be afraid at the same time that God may punish me for it after all, is the same as to say that He may be unrighteous, and indifferent to the blood of His Son. Blessed Saviour! He paid my debt on the cross. Therefore, God will never demand payment of me.—Jesus paid it all. And all that believe are justified. Acts xiii. 39.—LEVI CARD.

REPENTANCE.

Man must take his true place before God, and that is the place of self judgment, contrition of heart, real sorrow for sin and true confession. It is here the gospel meets him. The fullness of God ever waits on an empty vessel, and a truly repentant soul is the empty vessel into which all the full-

ness of the grace of God can flow in saving power. The Holy Ghost will make the sinner FEEL and own his real condition.—It is He alone who can do so; but He uses preaching to this end. He brings the word of God to bear on a man's conscience. The word is His hammer, wherewith He breaks the rock in pieces—His ploughshare wherewith He breaks up the fallow ground. He makes the furrow, and then casts in the incorruptible seed, to germinate and fructify to the glory of God. True, the furrow, how deep soever it may be, can produce no fruit. It is the seed, and not the furrow; but there must be the furrow, for all that.

Repentance is not a good work whereby the sinner merits the favour of God. All this view of the subject is utterly and fatally false. True repentance is the discovery and hearty confession of our utter ruin and guilt. It is the finding that my whole life has been a lie, and that I myself am a liar. This is serious work. There is no flippancy or levity when a soul is brought to this. A penitent soul in the presence of God is a solemn reality. The more profound our repentance the fuller will be our enjoyment of remission.

True repentance involves the solemn judgment of ourselves, our condition, and our ways in the presence of God; and, further, that this judgment is not a transient feeling, but an abiding condition—not a certain exercise to be gone through as a sort of title to remission of sins, but the deep and settled habit of the soul, giving seriousness, gravity, tenderness, brokenness, and profound humility, which shall overlap, underlie, and characterise the christian's entire course.—C. H. M.

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“THEY CRUCIFIED HIM.”

Though hell and earth have so long, and in every variety of way, tried to extinguish the light of the gospel, it is still the power of God to **EVERY ONE** that believes.

The cross of Christ was the scale of divine justice on which sin was weighed to the utmost. God there laid its utmost weight on Jesus.

The gospel finds man blind as to God's character of love, and morally dead in sin. It reveals God in the blessed Jesus. God is love. The cross, ah, there the sinner sees the goodness of God. The infinite love of God; what a sight! This and this alone leads to repentance, or, as the word in Greek means, a change of mind. When Jesus, saving from the curse of sin by the death of the cross, is revealed to the soul, there is then that change of mind toward God, that knowing God which is eternal life.

It is only as I gaze on the cross of Jesus that I learn what sin is. Blessed Jesus, Thy precious blood both cleanseth from the guilt and delivers from the power of sin. None perish that **Him** trust.

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

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CONTENTS.

	Page.
Love Divine.....	25
Old Willy's Dream.....	25
The Bloodhound.....	27
“All sin,”.....	28
Out and Into.....	29
Do you wish to escape.....	30
Light and Darkness.....	30
Simple Faith.....	32
The Blood of Jesus.....	32
Full, free and everlasting.....	32

LOVE DIVINE.

O God! Thine everlasting grace
 Our scanty thought surpasses far;
 Great in Almighty gentleness,
 Thine arms of love wide open are;
 On this by faith my soul relies—
 “Father, Thy mercy never dies.”

Yes; I have found the ground wherein,
 Sure, the soul's anchor doth remain—
 E'en Christ—who to atone for sin
 Was as a spotless victim slain;
 Whose worth shall still unchanging stay
 And never, never know decay.

What drove man out of the garden of Eden was that he had a bad opinion of God. And that is what will be the peculiar misery of the lost, when they awake too late to find they had a wrong opinion of God. You cannot have too great an opinion of God. You say, who will verify that opinion? Why, his own Son, He came into this world to remove the terrible aspersion that has been thrown upon him in our hearts by Satan.

“Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else.” Isaiah xlv. 22.

OLD WILLY'S DREAM; Or, the Richest Man in the Dales.

Squire Hastings was standing on the steps of his splendid mansion one morning, ready for a ride and preparing to mount, but he lingered for a moment, whip in hand, and the groom stood quietly holding the noble steed, which chafed and pawed the ground in its impatience of restraint. Reginald Hastings, used as he was to scenes of beauty in foreign travel, thought he had never seen a sight so fair as the one that spread before him that morning. The widely stretching slopes bathed in summer light, and dotted with red deer, quietly grazing; grand old trees near the house, casting slumberous shades upon the lawn; flower-beds all ablaze with radiant colors, filling the air with perfume; a streamlet flashing its silvery way through the trees, and peeping out here and there. No wonder that the master of that fair inheritance paused to gaze upon it—no wonder that his face glowed with pleasure at the thought, “All mine!” But, alas! amid the joy of possession there mingled no thought of gratitude to Him who gave; no yearning of heart to render to Him some return of loving service.

Mr. Hastings had been travelling on the continent, when his uncle died, and the splendid property of Ersington Park passed to him as the nearest male heir. He had only returned to England a month or two before the time of our story, to enter upon his new home; but already numbers of the neighbouring gentry had sought his acquaintance, and far and near he was looked upon as “a fellow to be envied.”—“The richest man in all the dales,” and “no encumbrance.”

Reginald Hastings mounted his horse and rode away, turning into a lane that separated between his property and some neighbouring fields. Suddenly his horse started and shied.

It was at sight of an old man, sitting on a heap of stones, by the road-side. "Quiet Bruce!" said his master, patting his neck and reining him in, "you need not be afraid of old Willy." "Well, Willy, and how is the world using you?" he said to the old man. Old Willy had just taken out his dinner, and was preparing to eat it, but first he had reverently uncovered his head, and with eyes raised to heaven, was giving thanks to his Father, when he was startled by the sound of the Squire's voice. "Oh, master is that you? I never heard you coming; my ears are getting a bit dull, and my sight is bad, too, for the matter of that."—"But you look happy, Willy? I seldom see a brighter old face than yours is." "Happy, sir? aye, as the day is long. I'd need be that, doesn't the good Lord give me food to eat, and raiment to wear, and a tidy little place to lay my head in, and that's more nor He had when He was here. I was just thanking Him when you came up, sir." "And is that all you've got to thank Him for in the way of dinner?" said the Squire, looking at the lunch of bread, and scanty supply of rancid looking bacon, on a piece of paper on Willy's knee. "Poor old Willy! I should think it hard times if I had such a luncheon served up to me." "Would you, indeed, now?" said the old man. "But may be, sir, you don't know what I've got over and above that sweetens everything else? It's Christ, sir! Christ in my heart the hope of glory; He's saved me, and now He's getting a crown and a mansion ready for me, and it's only a few days or weeks, likely, before He will take me to them. I shan't be poor old Willy then, shall I, Master?" The old man's face brightened with joy was raised to the Squire's, but suddenly a cloud came over it, and then he hesitated, as if he wished to say something, and yet feared to speak.

"Might I make bold to tell you something, sir?" he asked at length. "Certainly, Willy; what is it?" "It was a dream I had this morning, sir; and as you've come in my way, may be its right you should know it. I'd fallen asleep thinking about the blessed country, and wondering what it would be like, when all all of a sudden I thought I was at the gates of heaven, and I could look through them, for they were wide open; and oh! sir, for sure it was wonderful to see all the beauty—everything was so dazzling like, and yet my poor old eyes seemed strong to bear; and I could hear the sweetest music, and see crowds of people—not like any I'd ever seen before—moving about; all so happy looking; it was real grand to see them. I fain longed to be amongst them, and I tried to go in at the gates, but something seemed to hold me back, and I could not stir a step, and just then a bright

angel came up to where I was standing, and he smiled at me so pleasant, and said, 'Old Willy Graham, our Master loves you, and we watch over you.' And now comes the part I wanted you to hear, Master," continued the old man, seeing that Mr. Hastings began to move uneasily in his saddle, as if he wished to go. "I heard, just then, a voice saying quite distinct, 'THE RICHEST MAN IN THE DALES WILL DIE TO-NIGHT'; then there was a fresh burst of music, as if all the angels were singing together for joy, and I woke with the words sounding as plain as if anybody in the room had spoken them to me. I've never got them out of my head all the morning; and I thought I'd better tell you, sir, for may be it's a warning." The Squire's face blanched as the old man spoke, but he tried to hide his fright by an unconcerned manner. "Nonsense, Willy! if you are a believer in such idle stuff as dreams it is more than I am, I can tell you; good morning," and he galloped away, leaving Willy with folded hands, praying, "Lord have mercy on his soul, if he's to go so soon."

An hour or two afterwards, Squire Hastings returned home, and flinging the reins to his groom, he passed at once to his library, and threw himself into an easy chair. "What a fool I am!" he exclaimed, pushing back the hair from his flushed face, "to let an old block-head's maundering talk disturb me so. 'The richest man in the dales'—that must be me, of course; but die to-night! why I never was in better health in my life; at least, I was quite well this morning, but my head aches now, and I certainly have a strange kind of feeling about the heart. I wonder whether it would be safer to send for the doctor? but if I AM to die, I suppose he could not save me. Nonsense! what am I talking about? just as if I believed the old man's words. I'll send for Marsden, that will be doing what I can in the way of prevention, and then, I suppose, I must take my chance." And ringing the bell, he despatched a servant for the doctor, and then took up the last number of the "Sportsman's Magazine," and tried to forget his troublesome thoughts looking over its pages.

A strange commentary on the Saviour's words—"Neither will they be persuaded though one rose from the dead." In his heart, Mr. Hastings believed old Willy's dream—believed that he would die that night, and yet he was not "persuaded" to look to Jesus, the ONLY HOPE of a dying sinner—the only sure Guide to a joyful immortality!

About five o'clock Dr. Marsden arrived, and was ushered into his library. The Squire scarcely knew what explanation to give of his sudden summons; but at length the doctor's questioning brought out the story of the morn-

"This man began to build and was not able to finish."

ing's interview with old Willy. "And I really have not felt at all well since, doctor; have you any faith in dreams?" "Dreams! humbug! why, my dear sir—excuse me—but I thought you were more strong-minded. You die to-night! stuff! I'd congratulate the Insurance Office that had no worse lives than yours;" and the doctor rubbed his hands and laughed heartily at his own joke. "Well, you are the very man to cheer me up, doctor; you must stay and dine with me—a fellow does get down-hearted sometimes, all by himself." So the doctor stayed, and exerted all his powers of entertainment to keep up the spirits of his host; but the time dragged heavily until ten o'clock, when he rose to leave.

"Cannot you stay a little longer, doctor; at any rate you might feel my pulse again before you go. Only another two hours and then old Willy's dream will have proved a mistake!"—But, whilst he spoke there was a ring at the front door bell, which sounded loudly through the house. "Who can that be?" said the Squire, uneasily, for in his nervous state anything unusual seemed ominous of evil. He opened the dining-room door to enquire. "I am sorry you have been disturbed, sir," said the house-keeper, "the person went to the back gate first, but it was fastened up for the night. Poor old Willy Graham has gone off, quite sudden, in a fit, and they sent up here to ask for some things to lay him out decent."

Ah! Squire Hastings; Willy's dream was no mistake. You see now HEAVEN'S ESTIMATE OF EARTH'S WEALTH. It was not the envied possessor of lands, and shining hoards, and costly furniture, who had died that night, but old Willy, the stone-breaker; known on earth as poor, dwelling in a humble home, and thankful for a dinner of crust; but, because of his living faith in a living Saviour, welcomed by angels with great joy to his mansion above, as "THE RICHEST MAN IN THE DALES." M. C. F.

THE BLOODHOUND.

The blood hound is a creature possessing great strength and remarkable powers of scent. Its pace is slow but untiring, and when once it has got the scent of a fugitive it is scarcely possible to escape it. It was used in the Maroon war in Jamaica to track the Maroons to their hiding places, and was instrumental in breaking their power and bringing them to subjection when all other plans had failed. The fugitive might have got far ahead and apparently beyond the reach of his pursuers, but sooner or later the baying of the bloodhound would reveal to him the awful fact that he was not beyond the reach of danger, and unless it

could be thrown off the scent he was certain to be taken and slain. It was said, however, that there was an infallible remedy against this danger—one way by which its pursuit could be stopped, and that was by the shedding of blood in its path. There is a traditional story regarding Sir William Wallace, the Scottish patriot, to the effect that in one of his many battles he had been defeated, his army scattered and he himself pursued by a blood hound. His strength was fast failing, his enemies were gaining upon him, escape seemed impossible, death was near, when in these circumstances he found reason to suspect Fawdar, one of his followers, with treachery. One sweep of the broad sword settled the matter. The head of the traitor was severed from his body, the corpse fell to the earth, the blood welled forth, and Wallace sped onward in his flight. Soon the pursuers reached the slain man, but there they had to stop for the scent of the blood hound failed when it came up to the blood, and so the fugitive escaped.

"Be sure your sin will find you out." Yes, sinner, you may be sure of that. You may have forgot your sins but God has not. You may think yourself safe and say to your soul, peace and safety, but all the while the blood hound is upon your track. The din of the world in which you are dwelling, the bustle of business, the song of pleasure, the laughter of mirth, the harp, and the viol and the tabret may drown its fearful baying and prevent you from hearing it, but though you may be deaf to the terrible sound, the air is ringing with it and it is drawing nearer still and ever nearer. God is unchangeable, and He has said, the wages of sin is death, and hence it is a matter of absolute certainty that if the pursuit is not stopped you will be overtaken and perish. Follow the example of the ostrich if you will and shut your eyes to the advancing danger, but what will that avail, save to prove your wretched folly. Die you will—perish you must—for "it is appointed unto men once to die, but after this the judgment."

And yet there is a possibility, nay, a certainty, of stopping the pursuit of this awful blood hound, and that by the same kind of means that Wallace tried, that is BY BLOOD. It was thus Israel was sheltered from judgment on the night when the first-born of Egypt were slain. Sprinkle the lentiles and the door posts of your houses with the blood of the slain lamb said God, and when I see the blood I will pass over you. Exod. xii. The blood was sprinkled, and the hour of judgment came.—Descending from heaven the angel of death swept on wings of wind over the doomed land of Egypt, and there arose a great wail of sor-

row from every city and from every hamlet, for there was not so much as an Egyptian dwelling from the palace of the king to the hovel of the slave in which there was not one dead. But did Israel swell the wail? No. The sword of vengeance was stayed whenever the avenger came within sight of blood. How could it be otherwise. Had not God said, When I see the Blood I will pass over you?

And shall the antetype be less potent than the type? Shall the blood of Jesus be less efficacious than the blood of a lamb? It cannot be. "The blood of Jesus Christ, God's Son cleanseth from all sin," and so in the case of every one who is under that blood, the pursuit of the blood hound is stayed, for sin is put away.

But perhaps, dear reader, you may be asking, how can this be? For corrupt nature ever brings in its "hows" and its "whys" and its "ifs" and its "buts" when God speaks, instead of believing what God says. I met a curious example of that a short time ago. I was conversing with a deaf mute on the subject of salvation and among other things pointed to 1 John i. 7. His remark was, "I cannot understand how the blood of Christ cleanseth from sin." There was not much use in reasoning with a deaf mute with whom I could only communicate by the slow medium of writing, and so I merely said, "God says that it does and so you should believe it even although you do not understand it. It would have done your heart good to have seen his answer. It consisted of a series of nods and becks and wreathed smiles, showing that it gave him the greatest pleasure for he now seemed to see, measurably at least, that the right way to understand God's truth is to believe what God says. Reader, go and do likewise. God says, "Be sure your sin will find you out." Believe that and tremble. But He also says, "I have given the blood to be the atonement for the soul for it is the blood that atones for the soul." Believe that and rejoice.—H. M.

"ALL SIN."

After a very precious gospel meeting at Settlement, New Brunswick, a few weeks since, several remained back to have a private word with the Lord's servant, and amongst the number was an old man whose hair was grey with the snow of many winters. He appeared very anxious, and as if he wanted to be spoken to, so I said,

"Well, Thomas, and how is it with you now?" "I fear I'm no further on than when I saw you last," he replied. "And

why not, dear T., what's the cause of it?"

"I don't know, I can't tell; two years ago I was more anxious than now, but put it off, and it seems as if my day of grace was gone, and there is no hope for me," he replied, his very face looking the picture of misery and despair.

"Look here, dear friend, it was very, very solemn to resist the Holy Ghost, as you then did, but I believe although you did seek to drive Him away and drown conviction, that you may be saved even now, this very morning," and then opening my Bible I found the verse, "The blood of Jesus Christ His Son cleanseth us from ALL sin," and said, "Now mark the word 'all,'—it will take in the sin of neglecting and rejecting Christ, for which you are now in such despair." And as his eyes rested and he thought on the words, 'all sin,' light seemed to break and the darkness flee, and I really felt the old man got "peace and joy in believing," and his very countenance changed its expression of bondage and sorrow to that of liberty and gladness, as he

"Rejoiced to read, with sparkling eyes, His title clear to mansions in the skies."

And now, dear reader, it does not matter how many and vile the record of your sins may be in the sight of God and man, if you really feel and are mourning over them, (as was the old man,) let me assure you from God's own word that the very moment you implicitly trust in "the blood of Jesus Christ," that "though your sins be as SCARLET they shall be as white as SNOW, though they be RED LIKE CRIMSON they shall be as WOOL," for the "Blood of Jesus cleanseth from ALL sin," then and not till then will you be able truthfully to sing,

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

H. T.

"God so loved the world, that He gave His only begotten Son, that WHOSEVER believeth in Him should not perish, but have EVERLASTING LIFE."—John iii. 16.

'The cross is the moral wonder of the universe.'

'Faith is at home with Jesus.'

OUT AND INTO.

He brought us OUT that He might bring us IN.—Deut. vi. 23.

I.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep ;
Out of the region and shadow of death,
Out of its foul and pestilent breath ;
Out of the bondage and wearying chains,
Out of companionship ever with stains ;—

Into the light and the glory of God,
Into the holiest, made clean by blood ;
Into His arms—the embrace and the kiss,
Into the scene of ineffable bliss ;
Into the quiet, the infinite calm,
Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free,
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home !

II.

Out of disaster and ruin complete,
Out of the struggle and dreary defeat ;
Out of my sorrow and burden and shame,
Out of the evils too fearful to name ;
Out of my guilt, and the criminal's doom,
Out of the dreading, the terror, the gloom :

Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release ;
Into the comfort without an alloy,
Into a perfect and confident joy.

Wonderful holiness, bringing to light !
Wonderful grace, putting all out of sight !
Wonderful wisdom, devising the way !
Wonderful power, that nothing could stay !

III.

Out of the horror at being alone,
Out, and forever, of being my own ;
Out of the hardness of heart and of will,
Out of the longings which nothing could fill ;

Out of the bitterness, madness and strife,
Out of myself, and of all I called life :

Into communion with Father and Son,
Into the sharing of all that Christ won :
Into the ecstasies full to the brim,
Into the having of all things with Him ;
Into Christ Jesus, there ever to dwell ;
Into more blessings than words e'er can tell.

Wonderful lowliness, draining my cup !
Wonderful purpose, that ne'er gave me up !
Wonderful patience, that waited so long !
Wonderful glory, to which I belong !

IV.

Out of my poverty, into His wealth,
Out of my sicknesses, into pure health,
Out of the false, and into the true,
Out of the old man, into the New,
Out of what measures the full depth of 'Lost !'
Out of it all, and at infinite cost !

Into what must with that correspond,
Into that which there is nothing beyond ;
Into the union which nothing can part,
Into what satisfies His, and my, heart !
Into the deepest of joys ever had—
Into the gladness of making God glad !

Wonderful Person, whose face I'll behold !
Wonderful story, then all to be told !
Wonderful all the dread way that He trod !
Wonderful end, He has brought me to God !

M. T.

There is not one thing that any soul on this earth can do that delights God more than to say, I am perfectly happy this moment in what God is to me. He delights in your perfect happiness. As the scripture puts it, “This shall please the Lord better than an ox or a bullock.” No amount of sacrifice or of devotion could please the Lord better than the fact that I am perfectly happy under any circumstances, in the knowledge of His favour.—The very fact that He has that feeling towards me shows what an interest he takes in me.—J. B. S.

It is in the power of a new life believers are united to Christ.

DO YOU WISH TO ESCAPE THE DAY OF WRATH?

The blood of Jesus Christ tells us sad humbling truths as regards ourselves, but it tells us joyful news as regards God's mercy and love. It tells us that we are alike condemned as sinners before God, so that the most degraded is entitled to mercy as much as the most upright, decent, and moral. It tells us that the heart, the whole nature, the whole man—body, soul, and spirit, reason, understanding, all—is, in every individual, so corrupt, so stained with sin, that nothing but the precious blood of God's own Son can enable the very best to stand guiltless before Him; yea, and even that the very best stands in as much need of it as the most openly abandoned sinner on earth. It brings all down to one sad level of ruin, guilt, and sin.—It proves that the fairest, the most lovely, is as unfit for the Divine presence as the wretched harlot, who is abandoned and scorned by all.

Do you wish to escape from judgment? Do you want deliverance? You must find it where it is alike open to the vilest and to the most moral—in the blood of Jesus Christ. Your life is forfeited, your inheritance is death and judgment; nothing can avail for your redemption, but seeing this guilt, this curse, this ruin, laid upon another.

This world is but the condemned cell in which sinners, found guilty before their Judge, are shut up for execution. The sentence has been already passed. Think not that there is any question with God as to whether man is guilty or not. The death of His Son long ago settled that. "We are all by nature children of wrath." Eph. ii. 3. "All the world is guilty before God." Rom. iii. 19. And what, then, does the world wait for? Not for condemnation, for it is condemned already, but for EXECUTION. But still there is one house that is safe—one house that will be preserved from the fearful ruin; a house made of living stones, sprinkled with the blood. All who trust in the precious blood of Christ compose that household. Oh! flee, then, and take refuge there!

Soon, soon will this world reel to and fro, and totter like a drunken man; soon will the day of the Lord of hosts be here:

and who shall be able to stand? And the destruction will, like lightning, come upon this world. The Lord Himself, clothed with a vesture dipped in blood, and followed by the armies of heaven, will smite the nations, and tread the wine-press of the fierceness and wrath of Almighty God.—And when will this be? Will men see the judgment approaching? Will they be warned in time? No: THE WARNING THEY HAVE ALREADY HAD. They have heard the word of God concerning it. But with this sudden, this fearful judgment hanging over them, what are people about? Why, they are like madmen, painting and decorating the walls of their condemned cell. Man so blinds his eyes to the future, so wilfully hides from himself the thought of death, which is all around him, and of the judgment that inevitably awaits him, that he takes pleasure in beautifying and adorning the very place that is to be his grave. He plants his garden, he builds his pleasant dwelling, he makes it fair and lovely to the eye, and forgets it is the condemned cell in which he himself is waiting only for execution. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 38, 39.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

LIGHT AND DARKNESS.

"Ye were sometimes darkness, but now are ye light in the Lord, walk as children of light." Eph. v. 8. There is a vast difference between light and darkness—the difference is self-evident, they are two opposites. Physically and morally it is so. The sun sets in the western horizon and the darkness of the night appears; at early morn he rises again, and the darkness flees away. Light and darkness will not mix; they are not two component parts of the same thing; but they are by their very natures two distinct and opposite things.

"Believe that Jesus is the Christ, the Son of God." 31

In the moral world it is the same as in the physical world, and the above text but proves that man is either in the darkness of nature or "light in the Lord." The two states will not mix. I am either in the one or the other. Reader, which is it?

It is well to notice who this comprehensive text applies to. If Paul was writing to saints—believers living at Ephesus—he says, "Ye were sometimes darkness." That was what they were before they were brought to Christ, who says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John viii. 12. They were "sometimes darkness." Not partly light and partly dark, but "darkness."—That was their moral state before God, with whom they had to do.

But having come to Christ, "the light of the world," they had received "eternal life," and "in Christ Jesus" were brought nigh to God. They were "light in the Lord." Blessed place of light, peace, joy, righteousness and eternal blessedness.—They were blessed with all spiritual blessings in the heavenly places "in Christ." They were in "the light" before God, their sins gone in the blood of Jesus, and they before God without a spot or stain. "Clean every whit" is the divine statement as to those who are "light in the Lord."

True, as to their practice they may and do fail; for "there is not a righteous man upon the earth that doeth good and sinneth not;" and St. James says, "In many things we offend all," chap. iii. 2. But, blessed be God, it is not the habit of the Christian's life to sin. He does not practice sin—and it is written, "If any man sin, (referring to Christians) we have an advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins." 1 John ii. 1, 2. Restoration to communion with the Father, which is suspended when the child sins, is the fruit of self-judgment and confession. See 1 John i. 9.

If the believer is "light in the Lord" and "clean every whit," and "darkness" is the opposite of "light," and being defiled and in our sins the opposite of being "clean every whit," what a state the unsaved one must be in! He is darkness! Sad, sad condition. Jesus says, "I am the light of the world." To know him as

Saviour is to be delivered from darkness and made "light in the Lord;" to reject Him and remain in ignorance of Him, is to abide in darkness and distance from God. Dear reader, are you satisfied thus to be found when death comes? What an eternity of darkness would be yours! It is awful to think of it.

Remember that the gospel is sent to sinful darkened men, "To open their blind eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus." Acts xxvi. 18. Remember, Jesus is the "light of the world;" apart from Him all is darkness. Faith in Him gets every blessing.

There is a "night" coming; but the believer is not of "the night," but of "the day." He is "light in the Lord," and enjoys the "light of God's countenance" now; when time is no more, he will enjoy the light and glory of heaven for ever.—Reader, will you be there!—E. A.

That rest secure from ill,

No cloud of grief e'er stains,
Unfailing praise each heart doth fill,
And love eternal reigns.

God's joy in the salvation of sinners, and His joy in the communion of saints, may well elicit the admiration of men and angels throughout eternity.—M.

'It is chief work to render to God.'

Jesus says, 'Verily, verily, I say unto you, he that believeth on Me hath everlasting life.' John vi. 47.

Jesus says, "I am THE WAY, the TRUTH and THE LIFE."

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SIMPLE FAITH.

One Lord's Day evening, after our scripture lesson, the simplicity of the gospel came so sweetly to my soul that I could not help exclaiming to my young pupils, "You have but to look dear children, and you are saved! Behold Jesus hanging on the cross! Look and live!" As I spoke, Laura, a lively, joyous child of about seven years of age, raised her eyes and, with much earnestness, told me that she had indeed looked with her heart upon Jesus.

Faith is the look of the soul. My little pupil looked upon God's sacrifice, and the most eminent of saints have done no more to obtain life: for, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." John iii. 14, 15.

"We live by faith," as well as receive Christ by faith. That is, day by day, we take God's word and follow it. This little Laura was enabled by the Lord to do.—She cast her troubles and cares upon Him. "I was praying, and I knew then that I should find what I had lost," she told me, in one of her small troubles? and very shortly afterwards her prayer was heard. We have only to look once in order to be saved, but we have to keep on looking, so that our steps may be pleasing to the Lord.

—E. M. B.

THE BLOOD OF JESUS.

One Lord's Day as I was about my blessed Master's business, I entered the dwelling of an old gentleman who, after some conversation, said, "Only for the blood of Jesus I should be lost forever." I looked at him with delight, feeling sure that He was a child of God. My old friend knew the worthlessness of all human effort, and was trusting to the blood alone. "Without shedding of blood is no remission."—Heb. ix. 22.

Dear reader, will you let the memorable words of the old man sink down into your hearts; for they are true of you also.—Perhaps you refuse to trust the blood alone and are trying to put some goodness of your own into the scale with it? You cannot add to its value because it is perfect and infinite. You have a very high opin-

ion of yourself indeed if you think you can add to the perfections of the Son of God. You underate the blood of Jesus, and make light of sin by your pride in this matter. Some would dilute the blood and rob the Son of God of the glory of being a whole and complete Saviour. Friend, if you would be saved, you must trust the blood alone.—LEVI CARD.

FULL, FREE, AND EVER-
LASTING.

The need of the sinner is perfectly provided for, once and for ever, by the sacrifice of Christ. His sins are washed away in the blood of Jesus, and of that washing there is no repetition for time or eternity. He is brought to God, brought within the veil into the holiest of all, as near to God as the Christ by whom he is represented in the glory. He is accepted in the Beloved, for no lower standard than Christ, in the perfection of His person, is the measure of the believer's acceptance by His God and Father. Never in His Word does God term the believer in Jesus a sinner; but God calls him a saint, a holy person; so thoroughly are God's people separated to Him by the blood of His Son. Such a position, impossible to be forfeited by the believer, unassailable by Satan, and fortified by the glory of God, being ours, it may be asked, What more can be needed?

The door of God's house of mercy stands open all day for poor destitute sinners.—Come in; come in.

'Calvary was the hour of the power of darkness. All Satan's resources were brought up there, and all his subtlety put forth; but he was overthrown. His captive was his conqueror. By death He destroyed him that had the power of it. He put away sin by the sacrifice of Himself. The head of the serpent was bruised; as another has said, that death and not man was without strength.'—B.

To serve man at the expense of God's truth is not Christianity, though persons who do so will be called 'benefactors.'—Christianity considers the glory of God as well as the blessing of man.—B.

'The nature of grace is to impart to others not to enrich.'

Glad Tidings.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii, 10.

Vol. VII.—No. 6. "GOD IS LIGHT." "GOD IS LOVE." Whole No. 78.

CONTENTS.

	Page.
"He sitteth o'er the waterfloods,"	33
"I am praying and doing my best,"	33
The Two Cups,.....	34
A Man in Christ,.....	35
"Look unto Me and be ye saved,"	36
"Joining the Church,".....	36
"Bright Shining,".....	36
In Him is Peace,.....	37
Left Behind,.....	37
"Only Believe,".....	38
Fragments of Blessing,.....	39
"Come unto Me,".....	40

HE SITTETH O'ER THE WATERFLOODS.

He sitteth o'er the waterfloods,
And He is strong to save—
He sitteth o'er the waterfloods
And guides each drifting wave.
Though loud around the vessel's prow
The waves may toss and break,
Yet at His word they sink to rest
As on a tranquil lake.

He sitteth o'er the waterfloods,
When waves of sorrow rise,
And while He holds the bitter cup,
He wipes the tearful eyes.
He knows how long the willful heart
Requires the chastening grief,
And soon as sorrow's work is done
'Tis He who sends relief.

He sitteth o'er the waterfloods
As in the days of old,
When o'er the Saviour's sinless head
The waves and billows rolled.
Yes! all our sins were borne by Him,
God's wrath it bore Him down,
For us He met the crushing storm,
He met the Almighty's frown.

He sitteth o'er the waterfloods,
Then doubt and fear no more,
For He who passed thro' all the storms
Has reached the heavenly shore,
And every tempest driven bark,
With Jesus for its guide,
Will soon be moored in harbor calm,
In glory to abide.

"I AM PRAYING AND DOING MY BEST."

An old man was lying upon his back very ill, and given up by the doctor. He was in great agony, his body was very much swollen, and he was expecting to die soon. I went to see him, and said to him, "You are very ill. You are going to meet God. What about your soul? Are you ready?" With unmistakable earnestness, the poor man replied, "I am trying as much as I can. I am praying and doing my best."

Shocked at his reply, I said, "My friend, there is no salvation upon these terms.— You are setting the death of the Lord Jesus aside. If a person can be saved upon the principle you are now acting on, then there was no need for Christ to die. I urge you to stop."

This was said in a very quiet manner.— But no sooner had I spoken than the dying man threw up both his arms and his whole body was convulsed as he raised himself upon his bed, crying aloud to God with intense earnestness, "I do believe in the death of Jesus as a sacrifice for my sins!" I shortly after left him, having first knelt down and prayed for him.

Calling again the next morning, I found the man in an entirely different state of

soul, and, taking his hand, said, "You are better in body, too. Yes, my friend, God has made Christ your Saviour and healed you, body and soul." Presently the doctor arrived, and to his astonishment found that his patient, whom he had given up for death, was in a fair way to recover. For the agitation of the man's soul, upon hearing that his prayers and doing his best were really setting Christ's sacrifice at naught, so affected his body that it produced the effect which medicine was unable to do!

The man got well, and lives now to tell to others that by Christ all who believe are justified from all things, from which they could not be justified by the law of Moses; that grace is grace, and works are works, and that by grace are ye saved through faith, not of works.

Reader, is it by doing your best that you are trying to get to heaven? We urge you to stop: you are deceiving yourself and denying Christ. Oh! give up your fatal endeavours; you will never reach glory by that road. Death is the pit at the end of the road called works, and thousands fall into the pit and are forever lost. Do not set aside the work of Christ, for if you could be saved by doing your best then the suffering of Christ in the stead of sinners is utterly useless. Oh, beware of trying to save yourself; it is a fatal mistake. Can you use the old man's words so earnestly uttered, "Oh, God, I do believe in the death of Jesus as a sacrifice for my sins." May God grant it.—H. V.

THE TWO CUPS.

"Lo, I come to do Thy will, O God," was the prophetic utterance of the Blessed Son of God. Ps. xl.; but who can tell out how much the accomplishment of that will, cost the Lord Jesus. To accomplish that will of God, He, the Son of God, became Son of Man, and trod this earth as the dependant, obedient, lowly man. Wondrous humiliation of that Mighty, Glorious One; was it not? Mark His words, His ways, His actions. They all tell out who He is. But, alas! for man's depravity—his moral insensibility; for he saw no beauty in that perfect One. He who all heaven delighted in, was the object of scorn and contempt upon earth. Never was man so fully tried as in the presence of the Lord Jesus Christ. The whole truth of his condition came out—he would not have the Holy One and the True.—

Man's sentence was pronounced: "Now is the judgment of this world." From henceforth it shall be but a question of pure grace and long suffering ere the judgment fall.

Now enter the Garden of Gethsemane. Who is there? See that group of weary sleeping ones, and yonder that prostrate One filled with agony and distress. Who are these? It is Heaven's Lord! but rejected by men, communing with the Father, and His company of worn-out disciples. Surely this is holy ground. My soul, listen with intense interest to what is said; let not one word be lost! Gaze upon the holy sufferer. How came He here? What is the meaning of His sorrow and woe? What is the import of His prayers? Ah, listen!—"Father, if Thou be willing remove this cup from Me; nevertheless, not My will, but Thine be done." But see, "And there appeared an angel unto Him from heaven strengthening Him." How exhaustive the sufferings of that prostrate One! A messenger from the throne appears to strengthen Him. Deep waters these! Even these man could not pass through.—What must have been the cross! Again the sufferer speaks, again He appeals to the Father. "And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."—Luke xxii. 42-44.

Man, disciples even, gaze not on this hallowed scene. The former plot His death, the latter sleep! Heaven witnesses, hears and answers. But, thank God, we have the record of that scene, and the words of anguish which fell from the lips of the prostrate sufferer.—Thank God for this! "Let this cup pass from Me,"—"Remove this cup from Me."—What is the Blessed One anticipating here?—What is that in the distance He shrinks from with such horror? "This cup;" what can it mean? It is to God His Father that He is appealing—not to man. A cup is going to be given Him, and it fills His soul with anguish. He asks that it may be removed from Him; "nevertheless, not my will, but thine be done."

It is the cross with all its attendant woes that He is anticipating here; and the "cup" involves being "made sin," "bearing sins," the "hidings of God's face," and being left alone to bear all the just consequences of His peoples' sins and guilt, so that God might be just in justifying, righteous in saving, and the ground laid for the carrying out of all God's purposes of grace and love.

It was His perfection to shrink from this; for what must it have been for the Holy Son of God to be "made sin," to be treated as and in the room of the sinner, and be forsaken of God, whose will He was accomplishing! I was this the blessed One was anticipating whe

prostrate in the Garden of Gethsemane. Shall we not treasure up in our souls the memory of all this ?

On the cross the cup was drained, sin atoned for, God glorified, Satan vanquished, redemption accomplished, the work all done. On the third day He is raised from the dead and exalted to the right hand of God—blessed proof of God's acceptance of the work wrought out.

Now, for the believer, there remains another cup, "the cup of salvation." "I will take the cup of salvation, and call upon the name of the Lord." Ps. cxvi. 13. The cup of woe being drained—the cup dreaded in the Garden of Gethsemane—blessing can flow to man, even the blessing of a PRESENT and EVERLASTING salvation. What news this is for lost and guilty man ! No wonder then that the Gospel is called, "Glad tidings of great joy to all people." Heaven understands it so, and the sinner who believes proves it to be so. Reader, have you accepted the glad tidings of God yet ? Have you seen Jesus as your substitute dying on the cross—finishing a work to save precious souls ? Gaze, I beseech you, upon that marvelous, never to be repeated scene—see there your only hope of salvation, of deliverance from the coming wrath. "As Moses lifted up the serpent in the wilderness, EVEN SO MUST THE SON OF MAN BE LIFTED UP, that whosoever believeth in Him should not perish but have everlasting life." Johh iii. 14, 15.

Our ruin is the result of our own sins ; but our salvation is the result of the death of the Son of God. It is life through death ; joy through suffering ; pardon through blood ; the cup of salvation through the draining of the cup of wrath ; but through the death, sufferings, blood, and wrath enduring of our Divine Substitute on the cross of Calvary.

Reader, are you willing to accept salvation thus ? To be pardoned and saved simply and solely on the ground of Christ having died for sinners ? If so, "Take the cup of salvation, and call upon the name of the Lord." Rejoice in God's great salvation and give Him all the glory.—E. A.

Had man simplicity enough to believe the testimony of God concerning himself as lost under sin, and His testimony concerning Christ as the Saviour, he would be pardoned on the spot ; for man can only be saved through faith in the Lord Jesus Christ.

Poor tired and wearied one, turn your eyes to Jesus, He can satisfy your soul—none other ever can. Only trust Him.

A MAN IN CHRIST.

If "in Christ," I am out of self. I am looked at by God as having died, having gone under judgment, and there will be a resurrection of everything, but not of my sins or of my evil nature. I stand now *in* Christ. A Christian is an infidel about self—everything is founded on what Christ is. If I am standing there, bright days do not make Christ brighter ; dull days do not make Him darker. I AM IN A PLACE OF UNALTERABLE VALUE. No panic of my heart can cause any fall in the value of Christ. Satan may charge me, my own heart may charge me, but it will not alter the value of Christ. I believe in a peace that nothing in the present—nothing in the future—nothing in the world—nothing in hell—can ever alter. Christ is everything to the Christian. He stands in the simple excellency—oh ! who could add to it—of Christ. The Christian *up there* is according to the value of Christ ; *down here* he is a poor weak creature, with nothing good in him but what is of Christ. If the Christian looks at other christians he can see what is of Christ in them ; if he looks at self he sees evil ; and thus the Divine precept is fulfilled—esteeming others better than himself. If I want to get my soul rejoiced, do I look at self ? Where do I look ? Above.

The eye of God rests with eternal complacency on Christ, and on me, because I am in Christ. Faith is no credit to me, as to myself I am nothing. Paul says of himself, "Though I be nothing," and if he could say it, you and I may—yes, we will say it, when I am weak then am I strong. Is it that the flesh gets any better by the believer breathing the air of heaven ? No. As has been said, if taken up into the third heaven, a thorn is needed as soon as it comes down again. If this were so with an old saint, a veteran like Paul—if the first horse in the race had to endure this what about poor things like ourselves ?—And sincerity makes it no better. There are no more miserable people in the world than these sincere people. How can you get boldness for the day of judgment in the flesh ? How can this crumbling mass of sinful mortality fit itself for the beams of that judgment throne ? The truth is simply this—Christ died—I died with Him ;

36 "Jesus said, I am the resurrection and the life."

Christ rose—I rose with Him; Christ ascended, and I am in Him. If you have not THIS place, there is nothing for you but the worm that never dies, the fire that never is quenched. In Christ, higher you could not be, holier you could not be. In Eph. ii. we read of those who had no hope, and were without God in the world. Now what does Paul say to them? "But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ." By fasting and prayer? No; but "by the blood of Christ." He is our peace. Oh, claim Him as your peace, ye who stand afar off. We are made the righteousness of God in Him; the peace of God is ours. Could you match it?—Take all you ever did; take all your ancestors ever did (if you can appropriate it); take all your prayers and tears and works, and die on them if you dare. The Lord give you to rest your soul on Jesus.—*Words of Truth.*

"LOOK UNTO ME AND BE YE SAVED."

"Pray," said a mother to her dying child, "Pray," and in token of assent he smiled. Most willing was the spirit; but so weak the failing frame, that he could hardly speak. At length he said, "Dear mother in God's book Is it not written, 'Unto Jesus look?' I can look up. I have no strength for prayer; 'Look unto Me and be ye saved' is there?" "It is, my child, it is; thus saith the Lord, And we may surely, safely trust His word." Her son looked up, to Jesus raised his eyes, And flew a happy spirit to the skies.

"JOINING THE CHURCH."

There is a class that say, "I became a christian when I united with the church." That is not being "born again." What is that to do with the new birth being united with the church on earth? A great many have no hope of eternal life who are members of the church and are on the way to death and ruin. My friends don't build your hopes of heaven upon some profession of your faith. Ask yourselves the ques-

tion, Have I been born again? When I was born of my parents I received their nature; I received the nature of the flesh, and I cannot serve God in the flesh. "God is a spirit and they that worship Him must worship Him in spirit and in truth," and *before a man can worship God* he must be "born of God." A man may as well try to fly to the moon as to serve God before he has been born of the Spirit—it is utterly impossible. The natural man is at enmity with God, it always has been and always will be so, you cannot make it better. GOD NEVER MENDS. He creates anew; therefore don't be trying to patch up the old Adam nature. "He that believeth on the SON HATH everlasting life." John iii. 36.—*D. L. Moody.*

"BRIGHT SHINING."

Can you tell me, children, from which verse in the Bible these two words, "bright shining," are taken? I asked some boys and girls not long since if they belonged to Jesus; they hung their heads; their faces grew dark; they were not "bright shining."

You cannot shine for Jesus unless you belong to Him. All who believe in Jesus are "children of the light." He said, "I am come a light into the world, that whosoever believeth in Me should not abide in darkness." Do you know what "whosoever" means?

A poor blind man was sitting by the wayside reading these words, "whosoever believeth," from God's word; he passed his fingers over the raised letters and said again and again, "whosoever, who-so-ever, what does it mean?" A boy was passing by, on his way to school, and the blind man said to him, "My boy, what does WHOSOEVER mean?" "Everybody, sir; you and I," said the boy. Then said the blind man to himself, "whosoever means me."

The children of the light should ever be bright shining. Are you a little light for Jesus in this dark world, words and ways light for Him? Keep looking to Him, and so shall you shine for Him.—Faithful Words.

Jesus says, "I am THE WAY, the TRUTH and THE LIFE."

"Whosoever liveth and believeth in Me shall never die."

IN HIM IS PEACE.

In Him is Peace; begone all darkness,
fears;
In Him is Peace; away my doubts, my
tears;
In Him who bled upon the accursed tree,
Is Peace, is Life, for all eternity.

Jesus! Thy blood Redemption's price hath
paid,
And by Thy blood, my sins like snow are
made,
From head to foot I'm washed; clean
every whit;
Ready for glory; now for heaven fit!

Justice declares I am for ever free,
Dead by that death—Christ crucified for
me;
Alive in Him, who lives no more to die,
The Christ, now seated on God's throne
on high.

Secure I am; no safety like to mine,
And in His day of glory I shall shine;
Until He comes, with patience may I wait,
Rejoicing in salvation; Love so great.

He is "our Life," all ye in sins once dead,
Exult and triumph in your risen head;
Call on dead sinners, "Oh, believe and live,
Receive the gift which Love and Justice
give."

Break forth and shout the victory of the
Lord,
The perfect peace of all who trust His word;
Begone ye fears, ye doubts for ever cease,
Jesus is risen, ours is perfect peace.

LEFT BEHIND.

After Sir Colin Campbell's silent retreat from Lucknow, in the last Indian war, there was one man left behind, "Captain Waterman," says Mr. Rees, in his personal narrative of the siege, "having gone to his bed in a retired corner of the brigade mess-room, overslept himself, and was forgotten, and at two o'clock in the morning he got up and found to his horror that we had already left. He hoped against hope as he visited every outpost; all was deserted and silent. To be the only man in an open intrenchment, and thousands of furious barbarians outside, it was horrible indeed to contemplate; his situation alarmed him

and he took to his heels and ran—ran till he could scarcely breathe, and at length came up with the retiring rear guard, mad with excitement and breathless with fatigue." He was saved, but surely the agonizing moment and merciful deliverance he will never forget.

Reader, there is a moment fast approaching when every soul who has not Christ for his Saviour will be found in a far more awful position than Capt. Waterman was that morning. At the voice of the archangel and the trump of God, all those who are Christ's, the sleeping ones raised, the living changed, shall be caught up in the clouds to meet the Lord in the air. 1 Thess. iv. 16, 17. What a moment will that be for every soul "LEFT BEHIND;" every saint, every soul born of God, indwelt by the spirit of God, every real child of God, by whatever name called by man, gone to be with Jesus forever, and all who are not His LEFT BEHIND. In which company will you then be found? It will be too late to flee, there will be no escape, "the hail shall sweep away the refuge of lies and the waters shall overflow the hiding places;" there will be no escape, "the door will be shut." LEFT BEHIND, not for the fearful passions of cruel barbarians, but for the awful power of that "wicked one," for the strong delusion, for the fearful woes of the "great tribulation," for the ETERNAL horrors of the second death, the lake of fire. 2 Thess. ii. 8, 12; Rev. vi.; Rev. xix. Ah, reader, these are no cunningly devised fables, they are coming realities. Capt. Waterman's was a temporal salvation—the gospel proclaims an eternal salvation, through the precious blood of Christ. "Through this Man is preached unto you the forgiveness of sins, and by Him ALL that believe ARE justified from ALL things." The way of escape is still open. The door of mercy is not yet closed—the exalted Saviour is still seated on high—when He rises up to fetch His own people, the door will be shut.—Luke xiii. 25. Sinner, the living God addresses you from His word, "How shall we escape if we neglect so great salvation?" "NOW is the accepted time, NOW is the day of salvation," to-morrow may be too late, and you LEFT BEHIND.—W. R. H.

Young man, is your soul at rest in Christ, or tossed about with the fickle vanities of this poor world? Christ giveth rest.

38 "I believe that Thou art the Christ the Son of God."

"ONLY BELIEVE."

In the midst of an evil world that hates the Lord Jesus, with sin and Satan contending in every way with every delusion against the truth; yet in the name of Him who is the Captain of our salvation, I can pledge to you full, free, eternal deliverance from ALL the condemnation of this world, from all the power of Satan and of death, IF YOU ONLY BELIEVE God's word about Jesus. No doubtful message, no uncertain deliverance, is this which is freely presented to you of God. Were I to put an IF to it, were I to offer it upon conditions, were I to tell you only to hope for salvation, I should be a false messenger—a lying ambassador. Full, free, everlasting redemption you need. Salvation, about which there cannot be a shadow of doubt, alone will satisfy the desires of your souls; and such is the gracious provision of God in Christ for every sinner that really feels his need: "Whosoever WILL, let him take the water of life FREELY." Rev. xxii. 17. Here, you see, the offer is free to every one that willeth. "He that believeth hath EVERLASTING LIFE." John iii. 36. Here, you see, the gift is EVERLASTING.

The blood of God's Lamb has been shed. Look to it as your shelter from wrath, and you are safe; you need fear no judgment then; for the blood tells of judgment already passed upon another, and borne by Him. Do you fear the wrath of God on account of sin? Behold, the blood of Jesus tells us that wrath has been visited upon Him to the uttermost, on account of the sin of others, which He bore. Do you feel the uncleanness and pollution that sin defiles you with, making you unfit for God's holy presence? The testimony of God is, that "the blood of Jesus Christ His Son cleanseth from all sin." 1 John i. The Word of God alone is that upon which the sinner has to rest; and that Word points to the blood, and tells of the blood as the token of the entire cleansing, entire forgiveness of the sinner who believes.

The blood of Jesus is the token, not to the sinner only, but to God, that the sinner trusting it is safe. God, who is the judge of all, says, that the blood of His Son has been "shed for many for the remission of sins," Matt. xxvi. 28; and He sends this message to you, and if you be-

lieve it, you are saved. And as to who has a right to the precious blood, why of course, they are welcome to it who feel their need of it. Such a Lamb needed not to have been slain, if the case of sinners had not been desperate. The Son of God did not leave the bright glory of His Father, and come down into the world of death in search of righteous people.—Had He been in search of the holy, the good or the pure, He would not have left heaven. He came to find sinners, to call sinners, to seek and save the lost; and He came down to this earth, where there are none but ruined, lost sinners—where there are none good, none righteous, no not one. Rom. iii.

"I HAVE GLORIFIED THEE."

Sinner, troubled about your unforgiven sins, occupy your soul with Christ as meeting every requirement of the Just and the sin-hating God! Fix your gaze upon Christ, His sin-bearing alone can relieve you of your guilt; unrelieved by Him you perish. His Person alone could fulfil the claims of divine holiness, and seeing His glory as the Sin-Bearer you shall obtain peace.

The wrath of God against sin, borne in the person of a sinful man, can have but one result—eternal punishment; but directed against the sinless Sin-bearer upon the cross it resulted only in glory. A firm step towards solid peace is made when we believe who Jesus is in relation to divine Justice. None save He could give what justice claimed; but He has glorified God in the fire, He has exhausted the flames, and now God regards all who look by faith upon His Son, with perfect satisfaction.—Jesus has borne and ended the wrath of God against the sins of all who put their trust in Him. The fire of judgment is burnt out in His Person, the claims of God's holiness are met in Him upon Calvary. The security of the believer rests upon the excellence of the Person of Christ. Yet the very perfections of Christ render intolerable to divine Justice every effort to gain God's favour but in Him. No other altar is there for the sinner but the cross; no judgment freeing him from hell save Calvary. Poor prisoner, dragged down to dungeons of despair, behold your judgment borne, and God glorified on your account by Jesus!—Faithful Words.

He that believeth in Me though he were dead yet shall he live.

'The Lord Jesus, in His own person and ways, was always representing man to God, as God would have him. Through Adam's apostacy, God had been left without an image here; but now He gets a fuller, brighter image of Himself than Adam could ever have presented. Jesus was letting, not a fair creation, but a ruined, worthless world—know what God was, representing Him in grace, and saying, 'He that hath seen Me hath seen the Father.' He declared God. All that is of God, all that can be known of 'the light' which no man can approach unto, has now passed before us in Jesus.'—B.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

JESUS The Person of Christ is the divine spring of all freshness and spiritual energy. It is in Him alone the soul can find all it really needs. It is to Him we must betake ourselves for all our personal refreshment and blessing. If, at any time we find ourselves dull, heavy and barren, what are we to do? Make efforts to raise the tone? Nay, this will never do. What then?—Let him "Come unto Me and drink."—M.

"God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have EVERLASTING LIFE."—John iii. 16.

The first thing proposed to faith now, is God's satisfaction and delight in the person and work of His Son. If one has not apprehended *that*, if one is not like-minded with God about the atonement of Jesus, and has not the consciousness of full and free forgiveness through His precious blood, that relationship between the soul and God does not exist, on which true worship is grounded.

Jesus says, 'Verily, verily, I say unto you, he that believeth on Me hath everlasting life.' John vi. 47.

It is the privilege of all true believers to feed upon the affections of Christ—the changeless love of that heart which beats with a deathless and changeless love for them.—M.

The very same Jesus who is the object of heaven's delight, is the spring of joy, of strength, and of comfort to every believing heart; and not only to every heart in particular, but also to the whole church of God, in fellowship. God, in His exceeding grace, has given His people the very same object that He has Himself.—M.

'Jesus represented man to God—man as he ought to be, and God rested in Him.—God's delight in Him was ever expressing itself. He grew up before Him in human nature, and in the exhibition of all human virtues; and He needed nothing at any one moment to commend Him but Himself, just as He was.'—B.

The holiest of service is in itself impure; we are dependent continually upon the ceaseless intervention of Jesus. The sweet savour of his past sufferings has satisfied the Holy God upon the behalf of all who trust in Jesus; the sweet savour of His present intercession maintains them in moral nearness to God as saints.

There are no dumb children amongst those that are born of God; they have all that Spirit by which they not only speak but cry, "Abba, Father."

When the Saviour said 'Tis finished,'
Everything was fully done;
Done as God himself would have it—
Christ the victory fully won.
Vain and futile the endeavor
To improve, or add thereto;
God's free grace is thus commended—
To 'believe' and not 'to do.'

Contributors to the pages of Glad Tidings will please make their articles brief and pointed as our space is limited.

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“COME UNTO ME.”

If you come to God as a sinner, owning and confessing your guilt, and that you are lost and ruined, and plead only the name of Jesus, and accept Jesus Christ, the Son of God, as your only and all sufficient Saviour, that very moment God will blot out all your sins for His Son's sake. He will wash your soul of every stain, however black, and make it whiter than snow; He will give you eternal life which you can never lose; He will give you an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all who put their trust in Christ. Is it not inexpressibly glorious to have such a Saviour and such a salvation.

Poor, wretchedly poor unbeliever, you have a few short-lived pleasures here and an eternity of ceaseless remorse to look forward to; but hark, “Come NOW and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool.”

Delay not, don't put it off, don't slight such love, but come to Him now.

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

Vol. VII.—No. 7.

“GOD IS LIGHT.”

“GOD IS LOVE.”

Whole No. 719.

CONTENTS.

	Page.
“We see Jesus,”.....	41
81 Million Dollars,.....	41
A Free Pass to the Celestial City,...	42
Make Haste! Come Down!.....	43
“Once,”.....	44
“What do I care,”.....	45
Eternity! Eternity! Eternity!.....	45
Nothing but Christ,.....	46
Once, and forever,.....	46
“Stand before God,”.....	48

“WE SEE JESUS.”

Hast thou heard Him, seen Him, known Him,

Is not thine a captured heart?

“Chief among ten thousand” own Him,

Joyful choose the better part.

What has stript the seeming beauty

From the idols of the earth?

Not the sense of right or duty,

But a sight of peerless worth.

Not the crushing of those idols,

With its bitter void and smart;

But the beaming of His beauty.

The unveiling of His heart.

Who extinguishes their taper

Till they hail the rising sun?

Who disclaims the garb of winter

Till the summer is begun?

‘Tis the look that melted Peter,

‘Tis the face that Stephen saw,

‘Tis the heart that wept with Mary,

Can alone from idols draw.

Draw, and win, and fill completely,

Till the cup o’erflow the brim;

What have we to do with idols

WHO HAVE COMPANIED WITH HIM?

81 MILLION DOLLARS!

Surely, if riches can make a man happy, eighty-one million of dollars ought to do it. What a sum! my reader, may say; if I only had that amount I think I would be perfectly happy. Nay, my reader; even if you had all the gold of California, all the silver of Mexico, all the pearls of the East Indies, yea, possessed the wide earth, then you would not be happy. “A man’s life consisteth not in the abundance of the things which he possesseth. Luke xii. 15. Real happiness does not depend upon the possession of earthly riches.

A man died some time ago, whose age was 81 years, and who was worth 81 million dollars—a million for every year he had lived. Was he happy? Did his vast stock of riches fill and satisfy his heart?—He had to go the way of all the earth: death stopped him in his money-making career; his feet were now on the threshold of eternity, and at the bar of God he must stand; for “every one of us shall give account of himself to God.” Rom. xiv. 12. Let us listen to some of his dying words.

There he lay on his bed. His physician and friends are present. An intimate friend stands near the physician, and on noticing the dying man was trying to say something, put his ear close to his lips, when he heard the following words faintly and slowly articulated: “Poor! wretched!! miserable!!!” Such was his dying testimony to the vanity and emptiness of earthly riches. How one is reminded just here of the Lord’s words:—“What shall it profit a man, if he shall

gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark viii. 36, 37.

Beloved reader, if the possession of 81 million dollars cannot satisfy the heart, but leave one "POOR! WRETCHED! MISERABLE!" what can give perfect and lasting happiness? Surely this is an important question, and ought to be well weighed by you. If the possession of all the world profits not, if the soul is lost, what then does profit? Surely it is to have the soul saved, and possess Christ as Saviour, the blessed source and giver of all TRUE BLESSING AND HAPPINESS. If the soul is not saved, Christ is not possessed, and true and lasting happiness is not known. Earthly happiness, which is simply the gratification of mere nature, is like the vapour that vanishes before the rising sun; and but let in the awful truth of eternity upon your happiness, and it is no more. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James iv. 14. Ah, then, be not a fool; give not up eternal happiness—"the eternal weight of glory"—for the vapour-like joys of earth. Be wise, my friend, be wise. Christ says, "I am the way"—"the life"—"the truth"—"the door"—"the good Shepherd"—the light, joy, salvation, and everlasting riches of the sinner that believes. "Look unto Me, and be ye saved, all the ends of the earth." Isaiah xlv. 22.

The feeblest, poorest, and most insignificant of them that believe, can say, "Christ is mine; He died for me; and His riches and kingdom and glory (through rich grace) I shall share with Him forever." BELIEVE AND THOU SHALT BE SAVED.—E. A.

A FREE PASS TO THE CELESTIAL CITY.

I had taken my seat in the car for Halifax, N. S., when a conductor whom I had not before seen, came for my ticket. I showed my pass. "How far are you going?" said he, "as I have to take an account of everything." "To the city," I said, and he passed on. An impulse came over me to say a word to this stranger, and after he had examined the tickets, I beckoned to

him to stop, and said, "I am going further than that. I am going up to the celestial city, and I have in my bosom a free pass, and a life insurance for the whole way!" And I asked, "Have you one?" He understood me, and answered candidly, that he had not. "Well, now," said I, "I see in all the stations, in great flaming letters, 'Through tickets to Chicago,' and other places, and there is One in the cars who has 'FREE PASSES TO HEAVEN' for all who will accept them 'without money and without price.'" "Well," said he, "I would like to have such a pass as that." I urged him to accept of one. As he left me, with a kind and friendly look, I seemed to see the Blessed Lord Jesus, as it were, going along and stopping at every seat, and asking, "Will you accept of a FREE PASS to glory." Ah, He IS going those rounds.

Some time afterwards, it may have been some months, I met the same conductor going the other way. He recognized me, and said, "I haven't got that pass yet."—"O, I am sorry," I replied. He soon came and sat down beside me, and entered into conversation on the subject of salvation. It was manifest that he was not without serious thought, but, like many others he seemed to think it would be impossible to live a christian in his present business. Alas, had he understood that his *nature* not his *business* was in fault, and that unless he obtained a new and divine nature, no change of employment or circumstances would make it any easier to lead a christian life, he would have been much nearer the truth, and in a more hopeful state. But with him his trying occupation was the reason why he could not lead a christian life. "I am sometimes behind time, and am so to-day; but I cannot help it," he said, and it vexed him to be found fault with. We were having a heavy rain-storm at the time. I stopped at a small town a few miles from the railway terminus. It was Saturday night.—The rain fell in torrents, and continued all next day. Between where I left the cars and where the train stopped, the road was washed away near an embankment, and on Monday morning the cars were thrown down the embankment, the driver, (and fireman too, if I recollect right,) were killed; the freight cars went over and were smashed

and the conductor was thrown down, but the coupling gave way, and none of the passengers were injured, nor the conductor. A few weeks after I met him walking on the platform at one of the stations where the trains passed each other; and seeing me he came up to me, and with an earnest grasp of the hand, said, "I came near wanting that Pass since I saw you."

Dear reader, you are in a rapidly flying train. Is it the UP-train? or the DOWN-train? Have you THAT PASS? Have you CHRIST? Depend upon it, if not, YOU NEED HIM. Don't wait for the crash! That will be too late.—SILAS T. RAND.

MAKE HASTE! COME DOWN!

"Zaccheus, make haste and come down, for to-day I must abide at thine house."—Thus spoke the Saviour of sinners to the chief of the publicans. Make haste. That was the first thing He said. Let there be no delay, Zaccheus. The Master is come and calleth thee, therefore come at once. Jesus of Nazareth passeth by. Come now, therefore, for "now is the accepted time, now is the day of salvation." Such is the kind of language made use of by the Saviour God to the guilty sinner. He is ever urgent, ever earnest, ever loving, ever merciful, and what He ever wants is that the sinner should not only come to Him and be saved but that He should come at once.

And now mark the second thing that the Lord said to Zaccheus. Come down. Zaccheus was up on the sycamore tree, and and so he must come down from its branches before he could receive the Saviour into his house. And so also the sinner must come down. But from what? From his pinnacle of pride, for "Thus saith the High and the Holy One who inhabiteth eternity, to this man will I look, even unto him who is humble and of a contrite heart and who trembleth at My word."

The teaching of Scripture is very plain that until man takes his right place he can expect no blessing from God. As proof of that take the case of the Syrophenecian woman who came to Christ and asked Him to heal her daughter who was grievously vexed with a devil. To every such petition the Saviour in other cases yielded an

immediate assent, but in this case there was delay and apparent coldness. Nor is the reason difficult to find, for the woman at the commencement had taken a wrong place. When she took the right place the blessing came. Observe what she says at the commencement of the interview, "Have mercy on me, O Lord, Son of David," Matt. 15, 22, and in addressing Him thus, she speaks as if she herself was a daughter of Abraham instead of being a woman of Caanan. The consequence was that He answered her not a word, and when the disciples besought Him to send her away, He said, "I am not sent but unto the lost sheep of the house of Israel." But the woman, who in spirit was a true daughter of Abraham, for "they which are of faith the same are the children of Abraham," Gal. iii.7, would not be denied; like Jacob of old, she would not let Him go until He blessed her; and so she continued her supplications crying out, "Lord help me," and only with the effect of eliciting from Him a seeming chilling response, "It is not meet to take the children's bread and cast it to the dogs." "Truth, Lord," was the unhesitating answer of this faithful, earnest soul, now for the first time taking her right place, "truth, Lord; yet the dogs eat of the crumbs which fall from the Master's table." Then came the blessing, "O woman," exclaimed the Saviour, "great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole that very hour.

Sinner, do you know what your true place is? That of a dog. But not that of the shepherd's faithful dog who lovingly and intelligently serves his master and plays the part of chief mourner when he dies. Not that of the stately Newfoundland dog who attends his Master's footsteps, or plunges into the water to save his sinking child. No! but rather of the dog which in oriental cities prowls about the streets enacting the part of scavenger, snarling at passengers or fighting with its fellows for a bone; that of a creature at once filthy and ferocious, the fitting type of those of whom the Saviour speaks, saying, "dogs have compassed Me; the assembly of the wicked have enclosed Me, they pierced My hands and feet." That is your place, sinner, the place of a dog, and when you take it then you may be saved. Do

you know what repentance is? It is self-judgment in the presence of God; it is heartfelt self abhorrence; it is taking God's part against yourself; it is seeing one's self to be a vile, loathsome, hell deserving sinner; it is taking the place of a dog.— Have you taken that place yet, or are you still indulging in the hallucination that in you dwelleth some good thing? If so, I entreat you to remember the words of the Saviour, "Come down." And let there be no delay. Make haste and come down.— Come at once, and if you do come, then know this, that salvation awaits you, for He who died for sinners says, "Come unto Me all ye that labour and are heavy laden and I will give you rest."—H. M.

"ONCE."

"There remaineth no more sacrifice for sins?" Why? Because mercy is exhausted? because the stream has run dry? Because some are beyond the reach of grace? No! But because by *one* offering He hath perfected forever them that are sanctified; because Christ by His own blood entered in *once* into the holy place, *having obtained* eternal redemption for us."

Poor, doubting one, what do you need? God cannot do any thing more for your salvation than He has done. The very perfection of the work is that it cannot, need not, be repeated. There is but one sacrifice for sins, made eighteen hundred years ago, on Calvary, never to be repeated. You must take that, in all its perfection or nothing. Nothing "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "There remaineth no more sacrifice for sins." One is enough for God; is it enough for you? "Nor yet that He (Christ) should offer Himself often, * * * for then must He often have suffered since the foundation of the world; but now *ONCE* in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men *once* to die, and after this the judgment; so Christ was *ONCE* offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

"There is, therefore, (because Christ has borne the condemnation for the be-

liever,) now (not only by and by, but now) no condemnation to them which are in Christ Jesus." Blessed, beyond conception, is it to know that there is now "no condemnation," but, if there is no condemnation to thee, *there was to some one!* The boon thou hast obtained was purchased at infinite cost. It cost thee nothing. It cost Jesus that agony that called forth those drops of blood, that bitter cry! O my soul is not thy heart broken as thou considerest the sorrow that thy sins caused that Blessed One? I never knew how heinous my sins were, *until I saw them all laid on Him!* I never knew the depth of that pit of corruption in which I was, *until I knew that He had "in love to my soul, redeemed it" therefrom.*

The Lord Jesus bore the whole weight of our sin and curse, and justice is fully satisfied; in witness whereof, God hath raised Him from the dead. Then, my soul, let nothing ever shake the peace which God has given. Let no gloomy doubt ever mar that blessed rest of heart which the perfect work of the Lord Jesus has given you.— Realize your own weakness, the more the better; but never dishonor the Lord Jesus by allowing, even for a moment, a doubt of the completeness and eternal validity of that salvation which He, as a free gift, has given you.

"That which can shake the cross
May shake the peace it gave,
Which tells me Christ has never died,
Or never left the grave!

Till then my peace is sure,
It will not, cannot yield;
Jesus, I know, has died, and lives—
On this firm rock I build."

C. H. B.—*Sound Words.*

< Beloved, is our practical enjoyment of the truth of God the witness that we present to others of the reality of our portion in Christ.—J. V.

< The first look at Christ is life, and every after look at Him is the power of living.

< All intelligence of the things of God comes from His revelation, and not from the reasonings of men. Hence, the simple go farther in spiritual understanding than the wise and prudent of the earth.—J. N. D.

WHAT DO I CARE ?

One Sunday, not long since, I met four young men. I offered them some tracts, which three of them took, but the fourth refused, saying he had plenty of papers like that at home, and he did not want it. I asked him if he had read them, and if he was saved, and he said, “I am as good as you are. It is not because you go about with papers like that that you are better than me.” “No,” I said, “I am not better than you, but I believe what God says, and you do not. Will you take this tract and read it? It may be for your eternal blessing.” He angrily refused it. Whereupon I said, “You are in a terrible condition—you don’t care at all about yourself, whether you go to hell or not. I speak to you as a friend. If you do not change your course, in a short time God may put His hand on you and crush you.” He answered in an indifferent way, “Let Him do it if He likes. What do I care?” I left him and said no more.

On the following Tuesday this poor, godless young man was taken ill, and became unconscious. His sufferings were intense, and he was continually screaming and swearing until his death, which took place on the ensuing Monday. Thus only eight days after he despised the warning he was a corpse!

What a solemn lesson this brief narrative conveys! Men are apt to think that God does not hear their irreverent expressions. Soon all will be brought to light. The rejector of Christ will perish everlastingly! “Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish.” Acts xiii. 40, 41. —E.W.T. Faithful Words.

ETERNITY! ETERNITY!!
ETERNITY!!!

A servant of the Lord was quietly resting in his room after having preached Christ, when presently a knock at the door was heard, and a gentleman came in.—After some words about the things of eternity, Mr. G. said

“Well, you know, A., I have often heard you preach, and have heard all you have

to say on these matters, and all I can tell you is, that you are a christian—I am an athiest—and I neither believe in God, heaven nor hell.”

A. answered, “Very well, now I have listened to you and have heard all you have to say, let me ask you if you will do something for me?”

“Certainly, certainly, my friend.”

“Go home to your room, and for three nights after you have put out the light, before you throw yourself on your couch, when other men pray to God, say,

Eternity! Eternity! Eternity! I must face it! Where? God I won’t accept! heaven I disbelieve in; hell I deny.—WHITHER am I going?

The first night he undauntedly put out the light, stood erect, repeating the words,

“ETERNITY! ETERNITY! ETERNITY!! I must face it! Where? God I won’t accept; heaven I disbelieve in; hell I deny. WHITHER am I going?”

The second night, he hardly knew why, but he felt while he repeated the words he must have the light burning.

The third night, he again felt he must keep the light burning—ah, yes, and it was now, too, God in His wondrous grace and love was beginning to answer prayers, and to kindle a light in this man’s dead soul.

“*Eternity! ETERNITY! ETERNITY!*” he began, “I must face it. Where? * * Heaven I disbelieve in.” * * He stopped short—he could say no more—he felt he could not say, “God I won’t accept,” so powerfully did he feel the presence of a holy, righteous God. “WHITHER am I going?” he added. As he groaned it out in an agony of despair, the answer came ringing in his ears, “Hell! hell! hell!! that’s where I am going!”

Some days after, in an agony too terrible for words, he went and told A. all he felt, adding, “What shall I do? What can you do for me?”

A. replied, calmly, with his eyes fixed upon the ground, “Nothing.”

“What am I to do, then?”

“Nothing,” replied A., “nothing.”

“What! ‘Nothing,’ when I am in this state of agony and utter wretchedness?”

“No, nothing,” replied A. firmly, as he stood motionless before his agonized friend, with his eyes fixed first on him, then on

the ground, thankful indeed to see his friend feeling his utter helplessness with such reality.

"Can you stand there calmly and see me in this agony of despair, and tell me you can do nothing for me? You a christian—I, an immortal soul going right down into hell! Can you stand and say you can do nothing for me, when you have brought me to this state—this agony of soul?"

A. replied calmly, "I can do nothing for you, I am only a poor, helpless, weak creature like yourself. You can do nothing, I can do nothing, absolutely nothing. But I can tell you of One who can," he continued, as he lifted his eyes upward and pointed his finger above, "God can; He is the only One who can; God can, and has done it all."

That moment the light of God, in revealing Himself to man through the death of His Son, and all that He had heard by the hearing of the ear, but had never received, shone into this poor dark atheist's soul with living power by the Holy Ghost.

"The fool hath said in his heart, there is no God." Psalm xiv. 1.

Like a flash of lightning he saw for the first time the One who had done the work, and that it was the Person who did the work that gave it its value; and he was "a new creature in Christ Jesus;" and for such "old things are passed away; behold, all things are become new."

God had said, "Let there be light; and there was light." And truly the light that flowed into this new-born soul was beyond the brightness of the sun.

Yes, this precious soul had been brought right up into the very presence of God; but only to come down again "to speak of the things he had both seen and heard," and soon he could say with the Apostle, "We preach not ourselves, but Christ Jesus the Lord, * * * for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 5, 6.—E. O'N. N.—*Faithful Words.*

△ The things that are perfectly indifferent to man fill the heart and eye of God. J. N. D.

△ Thousand, thousand thanks to Thee, Jesus, Lord, forever be.

NOTHING BUT CHRIST.

Nothing but Christ, as on we tread,
The Gift unpriced—God's living Bread;
With staff in hand and feet well shod,
Nothing but Christ—the Christ of God.

Everything loss for Him below,
Taking the cross where'er we go;
Showing to all, where once He trod,
Nothing but Christ—the Christ of God.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ—the Christ of God.

ONCE, AND FOREVER.

When the eye of faith rests on Christ as the sin offering, it beholds Him as One who, having assumed a perfect human life, gave up that life on the cross, because sin was, there and then, attached to it by imputation. But, it beholds Him, also, as One who, having, in Himself, the power of divine and eternal life, rose from the tomb therein, and who now imparts this, His risen, His divine, His eternal life to all who believe in His name. The sin is gone, because the life to which it was attached is gone. And, now, instead of the life to which sin was attached, all true believers possess the life to which righteousness attaches. The question of sin can never once be raised, in reference to the risen and victorious life of Christ; but this is the life which believers possess. There is no other life. All beside is death, because all beside is under the power of sin. "He that hath the Son hath life;" and he that hath life hath righteousness also. The two things are inseparable, because Christ is both the one and the other. If the judgment and death of Christ, upon the cross, were realities, then the life and righteousness of the believer are realities. If imputed sin was a reality to Christ, imputed righteousness is a reality to the believer. The one is as real as the other; for, if not, Christ would have died in vain. The true and irrefragable ground of peace is this—that the claims of God's nature have been perfectly met, as to sin. The death of Jesus has satisfied them all—satisfied them for ever. What is it that proves this to

"A man is justified by faith without the deeds of the law."

the satisfaction of the awakened conscience? The great fact of resurrection. A risen Christ declares the full deliverance of the believer—his perfect discharge from every possible demand. "He was delivered for our offences, and raised again for our justification." (Rom. iv. 25.) For a Christian not to know that his sin is gone, and gone for ever, is to cast a slight upon the blood of his divine sin offering. It is to deny that there has been the perfect presentation—the sevenfold sprinkling of the blood before the Lord.

And now, ere turning from this fundamental point which has been occupying us, I would desire to make an earnest and a most solemn appeal to my reader's heart and conscience. Let me ask you, dear friend, have you been led to repose on this holy and happy foundation? Do you know that the question of your sin has been forever disposed of? Have you laid your hand, by faith, on the head of the sin offering? Have you seen the atoning blood of Jesus rolling away all your guilt, and carrying it into the mighty waters of God's forgetfulness? Has Divine Justice anything against you? Are you free from the unutterable horrors of a guilty conscience? Do not, I pray you, rest satisfied until you can give a joyous answer to these enquiries. Be assured of it, it is the happy privilege of the feeblest babe in Christ to rejoice in a full and everlasting remission of sins, on the ground of a finished atonement; and, hence, for any to teach otherwise, is to lower the sacrifice of Christ to the level of "goats and calves." If we cannot know that our sins are forgiven, then, where are the glad tidings of the gospel? Is a Christian in no wise better off, in the matter of a sin offering, than a Jew? The latter was privileged to know that his matters were set straight for a year, by the blood of an annual sacrifice. Can the former not have any certainty at all? Unquestionably. Well, then, if there is any certainty, it must be eternal, inasmuch as it rests on an eternal sacrifice.

This, and this alone, is the basis of worship. The full assurance of sin put away, ministers, not to a spirit of self-confidence, but to a spirit of praise, thankfulness and worship. It produces, not a spirit of self-complacency, but of Christ-complacency, which, blessed be God, is the spirit which

shall characterize the redeemed throughout eternity. It does not lead one to think little of sin, but to think much of the grace which has perfectly pardoned it, and of the blood which has perfectly cancelled it.—It is impossible that any one can gaze on the cross—can see the place which Christ took—can meditate upon the sufferings which He endured—can ponder on those three terrible hours of darkness, and, at the same time, think lightly of sin. When all these things are entered into, in the power of the Holy Ghost, there are two results which must follow, namely, an abhorrence of sin, in all its forms, and a genuine love to Christ, His people, and His cause.—
C. H. M.

"In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins." 1 John iv. 9, 10.

"God is Light. God is LOVE."

"He shall be to me a Son," said the Father of the Lord Jesus; and He could say it only of Him. The utter failure of the whole race shows He stood alone; but ever blessed be His boundless grace He is 'many sons to glory bringing.' Can you say, dear reader, 'I am my Beloved's and my Beloved's mine.'

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John x. 27, 28.

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“STAND BEFORE GOD.”

God's claim must be met either by judgment upon His own Son, or by judgment on the sinner. Oh, what a solemn thought that this world is ripening for judgment!

The testimony of God's grace is going on. Dear reader, are you saved.

Grace will have its limits, and refuges of lies soon shall crumble into dust. Think of that “shout” that is to come; are you ready for it? “The Lord Himself shall descend from heaven with a shout!” 1 Thes. 4,16.

Will it be to gather you out of the impending doom, or will it be but the signal for your destruction? Left behind for judgment! Shut out! What an awful portion!

God is faithful to His word in judgment as certainly as in salvation. Indifferent sinner, do you believe it? The eternal blessedness of the saints is a conclusive proof of the woe of the lost. Flee then, unsaved one, to the One who has said, “Him that cometh unto Me I will in no wise cast out.” Come now to Jesus.

Glad Tidings.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii, 10.

Vol. VII.—No. 8. "GOD IS LIGHT." "GOD IS LOVE." Whole No. 80.

CONTENTS.

	Page.
"Thou art the Christ,".....	49
"Whiter than Snow,".....	49
Room and no Room.....	50
Are you Saved?.....	51
"I want Salvation,".....	52
Eternally Saved.....	53
An Awful Necessity.....	53
"Where my Father is there's home,"	54
"A Just God and a Saviour,".....	56

"Thou art the Christ, the Son of the Living God."

Matthew xvi. 26.

Thou art the Christ, Lord Jesus,
Son of the Living God,
Worthy art Thou, most worthy
To be by all adored.
Creator, Thou, of all things
In heaven and on earth,
All worlds are Thine, Lord Jesus,
All owe to Thee their birth.

Humbled, rejected Saviour,
Nailed to the cursed tree,
Bearing for guilty sinners,
Shame and indignity.
Oh! who can tell Thy sorrows;
Or who conceive Thy pain,
When Thou by God forsaken,
Wast crucified and slain?

First-born of every creature,
Seated in glory now,
Head of the new creation,
Before Thy feet we bow.
Thou art the Christ, Lord Jesus,
Son of the Living God,
We worship, we adore Thee,
The purchase of Thy blood.

M. S. S.—*Things New and Old.*

"WHITER THAN SNOW."

In one of the beautiful stately homes of England there lives a nobleman, the father of a lovely little girl, about six years of age. Little Alberta is the delight and happiness of her father's heart, the companion and relief of his leisure moments.

One day, when alone with him in his study, Alberta suddenly ceased her childish prattle and looking up into her father's face, asked with all the earnestness of childhood, "Father, do you know anything whiter than snow?"

"No, my darling, there is not anything whiter than snow."

"Oh, but there is indeed."

"What is it then, my child?"

"Father, the soul washed in the blood of the Lord Jesus is whiter than snow."

The nobleman looked both annoyed and surprised.

Oh, the desperate opposition in the human heart to the truth of God. It is not subject to the law of God, neither indeed can it be. There is need, not of a change, for flesh cannot be improved and remains the same to the end, but of the introduction of another and entirely new element. "They that are in the flesh cannot please God."

"Who taught you this my child?"

"My nurse."

The bell was hastily rung, and a footman appeared.

"Tell Alberta's nurse to attend."

The nurse came to the door, and was questioned. She acknowledged that she had told Alberta the value of the precious blood of Christ, which cleanses from all

sin, so that the soul of the believer is seen by God without spot.

The nobleman took out his watch, and telling the nurse such proceedings could not be allowed by him, gave her orders to leave the castle within an hour.

A short time after, a royal prince came for a few days to pay a visit to the nobleman. Great were the rejoicings, extensive the preparations, widespread the excitement this event occasioned. One day, towards the close of his stay at the castle, his royal highness was for some minutes with the nobleman in his study, when little Alberta came running in and gambolled about the room in the gaiety of her heart, as if unconscious of the august presence of her father's guest. The beautiful, artless child at once attracted the prince's attention. He spoke to her. She suddenly stopped, as if turning over something in her mind, and then, with the greatest simplicity, fixing her large eyes on his face, enquired, "Prince, do you know anything that is whiter than snow?"

"No, dear," said he, "I have never heard of anything whiter than snow, have you?"

"Oh! yes, prince; the soul washed from all its sins in the blood of the Lord Jesus Christ is whiter than snow.

There was complete silence; the attention of the nobleman was arrested, but he said nothing.

Reader, what is the sequel. Do you anticipate it? I have only to add that the hard, proud nature of the nobleman was completely bowed down. He turned to the inspired word of God, to learn therein for himself of the atoning efficacy of the blood of Christ, who, "through the Eternal Spirit, offered Himself without spot to God." Christ, the Eternal Spirit, and God the Father, all interested and engaged in that stupendous transaction, which accordingly could bear, and does bear, no other stamp than that of PERFECTION.

Whether the simple word of a little child remained with the prince or not, the Day alone will declare. He did not in the least oppose the truth of the observation; and it was this (being such a contrast to himself) that struck Alberta's father. The nurse is now re-instated in the castle, tending and teaching her precious charge; and the nobleman is now rich in faith, an

heir of the kingdom which God hath promised to those who love him. He has learned a little (oh, how little do any of us learn) of the love of the Living One who went down into the dust of death, who was dead but is alive for evermore, who gave Himself a ransom for all, who was raised from the dead by the glory of the Father, and who now has ascended up on high and sat down at God's right hand, having obtained eternal redemption.

"When first to Jesus' cross we came,
Our hearts o'erwhelmed by sin and shame,
Conscious of guilt, and full of fear,
Yet drawn by love, we ventured near,
And pardon found, and peace with God,
In Jesus' rich atoning blood.

Our sins are gone, our fears are o'er,
We shun God's presence now no more,
With childlike faith we seek His face,
His throne, a throne of boundless grace;
And when before the throne of God,
We'll sing of the atoning blood." R. B.

Faithful Words.

ROOM AND NO ROOM.

"There was no room for them in the inn," Luke ii. 7. "Lord I have done as thou hast commanded and yet there is room." What a contrast these words present. When the Son of God came into the world there was no room for Him.—The little magnates of the day had ample room. The apartments of the caravanserai were at their service and they had but to speak the word in order to have their wishes fulfilled. Not so with the Son of the Highest. A stable was deemed good enough for Him. And what is the state of matters now? Essentially the same.

"Lord it is done as thou hast commanded and yet there is room." The invitation to the great supper has gone out and God has said, Come for all things are now ready. Come eat of my bread and drink of the wine that I have mixed. Come buy wine and milk without money and without price. And what has been the response? I have something else to attend to. Then said the Master of the house, go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind. The order

was obeyed and the answer came back, Lord it is done as Thou hast commanded and yet there is room. Blessed assurance. God's supper table where the Bread of Life is presented without charge to every needy sinner is not yet filled. Yet there is room. The great heart of God is not yet satisfied, neither is it chilled by man's neglect or insolent contempt. The Father is on the look-out for the prodigal, longing for the happy moment—happy for the prodigal, happier for the Father—when he will be seen coming back. No fear of want of room. Let prodigals come by scores, let them come by hundreds and by thousands and they will find abundant room for them all, for neither the Father's house nor the Father's heart are yet filled.

What although there is no room in the heart of the sinner for God, yet is there room in the heart of God for the sinner.—Have you blasphemed the name of Christ? I have. And yet when I came to Him I found He had room for me. Have you mocked at His word and declared it to be of no more value than an almanac out of date. I have done that, and yet when I came to Him I found a welcome. Oh, the heart of God. Who can measure its magnitude? It takes in the whole world. Jno. iii. 16. Oh, the heart of God! Who can tell its warmth? Certain it is that "the chief of sinners" could not, for although he was a blasphemer and a persecutor and injurious, God had mercy on him and washed him from all his sins in the blood of His Own Son, thus making him white as snow. 1 Tim. i. 15.

Sinner, I again beseech you to remember, that yet there is room. But do not forget that in the words of the hymn,

God's house is filling fast,
Some guest will be the last.

It is upwards of eighteen hundred years since the Lord of Glory went back to heaven, saying, before He ascended, "I will come again." This intimation although beyond measure blessed to all who are His, is unspeakably awful to those that hate Him. If you are yet in your sins when He comes—and He may come to-night—then you will perish, for then there will be more room.—H. M.

Oh, I am my Beloved's, and my Beloved's mine.

ARE YOU SAVED ?

Upon the authority of God's word I know that all true believers in Jesus are Christ's. He died for them and redeemed them. He loved sinners and gave Himself for them. Think of the price; that will give you some idea both of the immense value of your soul and also of the exceeding hatefulness of sin. Sin could not be put away except by death, and that death for us would be eternal exclusion from the light of God's presence. The Lord Jesus, however, being the Son of God, could and did, glory to His peerless name, settle the whole matter in a very short time and then sat down on the throne of God. Sat down because the work was all done. What work? The blessed work of redemption.

Dear reader, are you satisfied with that work? The God of infinite holiness is, and surely you might be. You may belong to all the societies in the land, but you must be saved by Christ alone, or you will be lost forever. I do not ask what denomination you belong to, but I would most solemnly ask, do you belong to Christ? And how can any one belong to Him?—Why, by being redeemed by Him of course. Poor sinners who have been redeemed by the blood of Christ are His. They belong to Him because He redeemed them; the price He gave was His life—Himself. It cost Him everything; it costs the sinner nothing. God devised the plan of salvation, and sent His Son to accomplish it.

20 years ago I enlisted into the Queen's army. The very moment the recruiting officer put the enlistment money into my hand I was one of the Queen's men. The money was the Queen's free gift to me, I did nothing for it, and was then in a position to work. I also got a suit of regimentals as a gift. All was free.

Now, the gift of God is eternal life, and as soon as any one receives this inestimable gift he is a child of God, without having done one single thing for God. Friend, if unconverted, what can you do? Perhaps you have made good resolutions and broken them; you may have tried repeatedly to be good and failed every time. It may be that you are now ready to give up in despair. Well, give up, and now try Jesus; trust in Him and all will be well. Your

nature is a total wreck—a complete ruin. Abandon, therefore, the old ship; you cannot mend it. It will not do for God. You are lost; your life is forfeited because you are a sinner. God says, "The soul that sinneth it shall die." Come then to Jesus; He will give you life in Himself; life that can never be forfeited. God creates anew. Dear reader, would you be saved? Then trust none but Christ; nothing but the blood of Jesus. Perhaps you are merely a professor; but are you a possessor. Profession, without Christ, is a powerless, worthless thing. It is like Balaam's religion, and Cain's, and Adam's fig-leaf apron. I am sure that the question, "Are you saved?" is a far more important one than any other.—L. C.

"I WANT SALVATION."

William Black was one of the most upright, benevolent, and religious young men in the village of G. A Sunday school teacher, a faithful visitor of the sick, a tract distributor, an office-bearer in the church, a rigid teetotaler, a kind and affectionate son—what more, what else was needed?

If goodness and worth, or a moral standing with God could be had by religion, William, of all others in the village, could lay claim to it. But something ELSE was needed; not all these combined could give what his soul so eagerly craved—PEACE with God.

William Black was thoroughly roused to a knowledge of his soul's need. His sins and their punishment—"death, and after that the judgment," stared him in the face. His soul was filled with the most fearful apprehension of the future. He was to meet God—a holy and righteous God; this terrified him, for he was a sinner unsaved, and totally unprepared to enter eternity.

Reader, William Black, religious, teetotaler, and amiable as he was, was yet a sinner, over whose head the wrath of God stood. All the righteousness of man with God is worthless; it can only wither in His presence. And so acceptance with God, forgiveness of sins, present and perfect justification from all things, is not to be had by all the doing, striving, feeling or religiousness of man. Salvation is IN CHRIST; peace only through His precious blood; He did all the doing and suffering needed.

Christ is now risen from the dead; there is a glorified Man in heaven. Once He hung upon the cross for sins. Drop there, poor sinner, your deadly doings at His pierced feet,

and gaze, oh! gaze, upon that work, the Son of God answering for thy sins, and for the very nature too, in which the sin was committed; answering for it in agonies and blood—answering for it during the silence, loneliness, and darkness of the three hours' anguish and abandonment by God. "My God! My God! why hast Thou forsaken Me?" was His cry; and why such a cry from the spotless Lamb of God? Absolutely spotless and pure in Himself; yet on THAT "tree" our iniquities are made to meet on Him. He stands in the sinner's place, bears his doom, gives a divine answer to God for His righteous judgment upon the sin, the nature, the condition of man, and so removes every barrier to peace. So priceless the blood, so perfectly finished the atoning work, that the God of Glory and Resurrection on the third morning DID triumphantly raise His Son and seat Him in victorious power at His own right hand in the heavens. The empty tomb, and arisen and glorified Christ is God's answer to the finished work of His Beloved Son. Christ put away ONCE AND FOREVER the sin and sins He answered for on the cross, where we now read the perfect and eternal settlement of the question of sin. God has a memory in which is treasured up the doings of the universe; all is remembered but the sins of the believer; for He says "their sins and iniquities will I remember no more." Blessed truth! Jesus risen, exalted and glorified, and my sins put away. Risen from the dead! Glorious news, indeed. That Jesus before whom angels bow and saints adore, was ONCE smitten to death for sinners—what is He doing in the glory? He is there offering to thee a PRESENT, FULL, AND PERFECT SALVATION. He is no mean giver; He died to procure it; He delights to give it—accept, then, of the GIFT of eternal life and present forgiveness of sins. The gift is only to "him who worketh not, but believeth on Him—Him who justifieth the ungodly."

A friend, hearing of William's distress sought to allay his anxiety by a recital of his good deeds, his morality, teetotalism, and the like. "Don't speak to me of these things," he answered, "I NEED SALVATION; I'm lost, undone. Tell me how I am to be saved; I WANT SALVATION; I am afraid to meet God with these rags of human righteousness clinging about me.—I WANT SALVATION." His friend had no gospel to meet a case like this. He left the scene.—A sinner stripped of his rags, and standing, trembling and afrighted, in the very presence of God, was too much for the poor legalist, who retired and left the sinner ALONE WITH GOD. Legalists don't know grace.

A young man who had but recently been converted heard of him, and resolved to visit

the anxious enquirer. This young convert only knew the following truths :

1st. That his sins were forgiven.

2nd. That he had peace with God through Jesus Christ, who made it by His blood.

3rd. That God had raised His dear Son, and given Him glory in the heavens.

4th. That the Holy Ghost, the Glorifier of Jesus, is as truly in this world as Jesus is in heaven.

5th. That Jesus is coming a second time to take to Himself every one who has truly apprehended the work He accomplished at His first coming.

Very distinctly and slowly did he utter these words to the anxious sinner: "He (God) is gracious unto him and saith; Deliver him from going down to the pit; I HAVE FOUND A RANSOM." "Who says that? who utters those blessed words?" exclaimed his eager listener. "God," was the answer; turn to the 24th of the 33rd of Job, and you will find the very words. It was enough; God spake through the living power of His own word to the soul of William Black. Instantly his soul passed from death to life. He got a divine and eternal salvation on the very spot. Dear reader, still that voice is sounding from heaven to thee—what joy! It is the voice of God; oh, listen to the blessed words; "Deliver him from going down to the pit: I have found a ransom." Reader, if unsaved, thou art going with railway speed down, down to the pit.—Pause, I beseech thee—listen to the voice of the Son of God, while he points out from His very soul those wondrous words: "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

ETERNALLY SAVED.

To raise a question as to the full and everlasting salvation of a believing soul, is to deny that God is a Saviour. So it is in reference to justification. God has revealed Himself as a Justifier; and, hence, the believer is justified according to the perfection which attaches to God in that character. If a single flaw could be detected in the title of the very weakest believer, it would be a dishonor to God as a Justifier. Grant me but this, that God is my Justifier, and I argue, in the face of every opposer and every accuser, that I am, and must be, perfectly justified.

And, on the same principle, grant me but this, that God has revealed Himself as a Saviour, and I argue, with unclouded con-

fidence and holy boldness, that I am, and must be, perfectly saved. It does not rest upon aught in me, but simply and entirely upon God's revelation of Himself. I know He is perfect in everything; and, therefore perfect as my Saviour. Hence, I am perfectly saved, inasmuch as the glory of God is involved in my salvation. "There is no God else beside me; a just God and a Saviour, there is none beside Me."—What then? "LOOK UNTO ME, and be ye saved, ALL THE ENDS OF THE EARTH; for I am God, and there is none else." Isa. xlv. 21, 22. One believing LOOK from a lost sinner to a just God and a Saviour, secures eternal salvation. "LOOK!" How simple! It is not "Work!"—"Do!"—"Pray!"—"Feel!"—no; it is simply "LOOK." And what then? Salvation—everlasting life. It must be so, because God is a Saviour; and the precious little mono-syllable "look" fully implies all this, inasmuch as it expresses the fact that the salvation which I want is found in the One to whom I look. It is all there, ready for me, and one look secures it—secures it for ever—secures it for ME. It is not a thing of to-day or to-morrow; it is an eternal reality. The bulwarks of salvation behind which the believer retreats have been erected by God Himself—the Saviour-God, on the sure foundation of Christ's atoning work; and no power of earth or hell can ever shake them. "Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded." Isaiah xxviii. 16; 1 Peter ii. 6.—C. H. M.

AN AWFUL NECESSITY.

When man sinned he was confronted with the holiness of God. Man's sin and God's holiness met. Two things infinitely different and eternally opposed. Sin involved man in ruin and placed him at a distance from God. It could not be otherwise; for sin and holiness are two antagonistic principles; and for sin not to bring in a moral distance between God and the being that had sinned, would be to connect sin with Him, and overthrow the principles of His government. This were impossible, for "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in

darkness, we lie, and do not the truth."—1 John i. 5, 6. There is no fellowship between light and darkness whether in the moral or physical world. "God is light." Man is "darkness." Holiness is the nature of God and what characterizes Him in all His ways. Man, through sin, lost the crown of innocence, and the light of God's countenance, and became a guilty being, with an alienated heart, and a darkened understanding. There is no fellowship between God who is light and man who is dark. To say so, is to make God a liar, and to connect sin with Him. This were blasphemy.

To save man then, there was an awful necessity on the part of God. Man had shamefully turned away from God, and many there are who glory in their shame to-day, and if God would deliver man and accomplish the purposes of His grace on his behalf, He must have recourse to this awful necessity.

What was this awful necessity?

The Cross of Calvary with all its attendant horrors—the infinite sufferings, the bitterness of being abandoned by God when love and obedience were culminating—the meeting of Satan who had the power of death—and made sin, with the sins of His people upon Him, meeting the infinite and inflexible holiness of God—these, and much besides, which we fail to enter into, can only furnish the answer.

As another has said, the Cross is the moral wonder of the universe. There, sin and holiness meet; but sin laid on God's Lamb—substitutionally—the One whom divine love gave to put it away. There, man's wickedness and sin culminated and fully expressed themselves, but in the death of One who expressed the love of God, and who came and was led a willing sacrifice to the cross to meet God's holiness, and settle for the believer and the glory of God, the question of sin forever.

God was morally displayed in the Cross. Was He holy? Sin was judged in the person of His own Son. Was He love?—It was displayed there. Was He equal to the wickedness of man and the dark design of the great adversary? It was fully shewn there. In the cross everything was brought to an issue. Sin was atoned for; God was glorified; Satan vanquished; man's redemption accomplished, and the ground

laid for the establishment in righteousness of the new heavens and the new earth.

There is not nor can be anything like the Cross. That which man despises, is not only the moral wonder of the universe, but it is also the display of God—God who is light and love—and the centre of all His thoughts. Everything revolves around, and has for its centre, "Christ and Him crucified." God's eye from all eternity looked on to it, and to all eternity His eye will revert to the scene of the display of His Son's love and obedience, and where, in the death of His ever precious and adorable Son, sin was put away, and He Himself furnished with a title to carry out all the gracious purposes of his heart of love.

The cross then is the sinner's only hope; for there only was infinite holiness furnished with a title to pardon the sinner, and it is only there the sinner can find that which will screen him from divine judgment, and find a ground upon which to stand in peace in God's presence.

Oh, my reader, if in your sins, I beseech you to flee to that blood; seize by faith the sinner's title in that blood, to pardon, peace, and acceptance with God. Not thy works but the blood; not thy resolutions or intentions but the blood; for it is the blood that maketh an atonement for the soul. Without the blood of God's Lamb you are lost forever.

The Cross of the Lord Jesus Christ is the joy and delight of the heart of God's people. Well it may be when they owe everything to it. It is the ground of their peace and every blessing, and the theme of their song forever. To them there is nothing like the Cross. With them everything is connected with it and flows from it. They dwell upon it and their hearts are solemnized; they contemplate it and its glory but expands. The holiness of God's nature and the love of His heart are unfolded to them there; and they get a sight of their sins in the death of the Lord Jesus, which was God's awful necessity to put them away.—E. A.

"WHERE MY FATHER IS, THERE'S MY HOME."

One afternoon, when we were little children, a missionary came to see our father upon some business. He had laboured

many years for the Lord abroad, and had left for home after burying his wife and one child. Sickness had compelled him to take rest, and after it had pleased the Lord to restore him again to health, he was about to return again to those lands of spiritual darkness to tell out the love of God to poor sinners. He brought with him that afternoon his eldest boy, who with his brother he was going to leave at school. He was sent to stay with us and our dear mother while his father and ours were talking together in another room.

Such an open hearted, engaging little fellow he seemed. He chatted to us about his school and that his brother was soon going to join him, and what times they would have together. He told us how his grandfather and his aunts and little sister were all going to live in the town where he and his brother were going to school, and that he would be able to see them every day.

"Well, really, it won't be like school at all," one of us said, "it will be just as good as home to have all your friends around you like that."

I shall never forget the change that passed over that beaming face; it was like a dark cloud suddenly spread over it. The boy's lips quivered, and tears were in his eyes. We were startled and could not tell the reason of his grief till the little fellow said in a choking voice, "Oh, no, not just as good as home! not like home! oh, no, not like home! WHERE MY FATHER IS, THERE'S MY HOME!"

Our dear mother soothed and comforted him and drew him on to talk about what was his own hope and aim, that of going out after the completion of his studies to join his father. How his eyes sparkled as he spoke of "going to live with his Father always!"

Many years have passed since then, but how often have the words rung in my ears with a far deeper meaning than that which the boy uttered them, for are they not true, dear young friends, of another Father and another home?

I speak to those of you who are but "babes," to those who have been "born again," and are "children of God by faith in Christ Jesus," to those "who have known the Father." You are not yet AT HOME dear friends, for "WHERE YOUR

FATHER IS, THERE'S YOUR HOME." How can we be fully happy away from our Father, even though brightened with glimpses of His presence, this is not our home. Our only home is in the bright sunshine of his eternal presence. Yes, dear friends, "Where our Father is, there's our home."

How often we are tempted when all looks bright and glad around to rest too much in the enjoyment of rich earthly blessings, forgetting that this is not our home. How often we are tempted and drawn away by those things which are not "of the Father" but which are "of the world." Ah, yes, we are yet only at school after all, and though the lessons are hard and difficult and the discipline very severe, yet we know that very soon it will be our joy to be at HOME with the Father. For in the Father's house are many mansions and the One who brought us to God has gone to prepare the place, as He Himself said, "Where I am ye may be also."

This much for us who "know the Father," but what of those who are without hope and without God in this world. This day of Grace will soon close, and then, poor unconverted one, a long dark awful eternity is before you. The door will be shut, and you shut out from the presence of God. Flee, while there is yet time, from the coming wrath to the Lord Jesus, who is ready and willing and mighty to save. The work is completed. He shed His precious blood whereby justice is satisfied and as we read, "God might be just and the justifier of him who believeth in Jesus."—T. P.

All Scripture is given by inspiration of God.

"*Glad Tidings*" is published monthly By Thomas Somerville, containing true stories, and articles principally contributed and selected,

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“A JUST GOD AND A SAVIOUR.”

It is the height of folly for men to attempt to lay down a rule as to the amount or duration of the punishment due to sin. God alone can settle this. And, after all, what was it that produced all the misery and wretchedness, the sickness and sorrow, the death and desolation of well nigh six thousand years? Just one act of disobedience, the eating of a little fruit. Can man explain this? He cannot. Can human reason explain how one act produced such an overwhelming amount of misery? Well, then, if it cannot do this, how can it be trusted when it attempts to decide the question as to what is due to sin?

God alone can estimate sin and its just deserts, and He alone can tell us all about it? And has He not done so? Yes, verily, He has in the cross of His Son. There He has set forth, in the most impressive manner, what it deserves. That peerless and spotless sacrifice is at once the foundation of eternal life and deliverance from eternal death. It delivers all who believe in Him from eternal wrath and introduces them to eternal glory. Will you trust Him?

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

Vol. VII.—No. 9. “GOD IS LIGHT.” “GOD IS LOVE.” Whole No. 81.

CONTENTS.

	Page.
The Work of Redemption.....	57
A Scene of Real Life.....	57
It is finished! It is done!.....	59
Only a poor Gipsy Chap.....	60
“Mene, Mene, Tekel,”.....	60
“That they may behold My glory,”	61
“I’m going by the Book,”.....	61
Be still in God.....	62
Paul’s Gospel.....	63
A Child’s Definition of Faith.....	63
“Flee for thy Life,”.....	64

THE WORK OF REDEMPTION.

“It is finished!” publish wide
Him, in whom they may confide,
Tell the lost of Adam’s race,
All the wonders of His grace.

Publish wide His work complete,
Fall, ye ransomed, at His feet;
Make His love your constant theme,
And confess the Lord supreme.

On the cross our sins He bore :
Could His grace and love do more ?
For the battle fought and won,
Give ye glory to the Son.

“It is finished!” stand ye still ;
Hear the cry from calvary’s hill !
Hark ! methinks ’tis heard again,
Echoing over sea and plain.

Gospel light illumines the day,
Types and shadows pass away ;
Evermore His praises sing,
Whom we own as Priest and King.

So perfectly indeed has CHRIST SETTLED THE WHOLE QUESTION OF SIN, that, in virtue of His sacrifice, God is now beseeching sinners to be reconciled to Him, by believing the truth of what Christ has done for them.

A SCENE OF REAL LIFE.

A friend of the writer was returning to London by train. He did not know that the races were being held in the town at which the train stopped, but at the station the sudden inburst of noisy, excited men, who filled up every seat in the car, and sat upon one another’s knees, opened his eyes to a not very pleasant prospect between Chelmsford and London.

The train was hardly leaving the station when the men next Mr. P. took out cards and began playing, and demanded that Mr. P. should be one of them. His refusal only made them more eager to get him to join them ; but when he said, “I have told you twice that I will not ; if you ask me again I must tell you why I refuse.” Their noisy demands made him speak.

“For two reasons I will not. The first, that if I were to play I should win every penny from you all, for I never played cards or thimble ring without winning yet; the second, that I have not a farthing of my own with me.”

To the first, they all shouted they were a match for him ; to the second, they could not believe that a gentleman as he was had no money with him.

“Well, for that matter, I have money with me,” said Mr. P., “silver, gold, and notes, but, I tell you, not a penny of it is mine—it all belongs to my Master, the Lord Jesus Christ.” This bold confession to the Name of Jesus fell like a thunder-bolt amongst the noisy crew.

“Yes,” continued Mr. P., “all that I have belongs to my Master, for I am His. Listen to me. He bought me for Himself;

He made me His own, and I am His forever. He paid for me with His blood; yes, the self-same Jesus who now sits upon the right hand of God, once died upon the cross for sinners, such as you and I are.—I would that you all loved Him.”

The silence that his words had gained was but brief. Presently it was broken by a very storm of awful language, in which it seemed that the ingenuity of man had almost exhausted itself in finding every possible way of expressing hatred to Jesus and to God. Having ended his horrible preface, the speaker said, “I am a Jew, and I hate you Jesus; you shall never speak of Him here.”

Again another silence, when the Jew, who was spokesman and ringleader, broke it by saying to Mr. P., “Come now, play cards with us.”

“Let the gentleman be,” said the others.

“Well, then, if you won't play with us, we will sing with you,” the Jew said, “we will sing to your Jesus, and with that bawled out, ‘Praise God from whom all blessings flow;’ and now, Christian, set the tune, and no nonsense, or you shall find it out.”

“That I never will,” said Mr. P., “it is straight against God's Word.”

“Give us a text then,” cried the Jew.

“I will, and from the Old Testament, too. Do you know your Scriptures?”—And it proved that the Jew knew the letter of the Old Testament marvellously well.

“Well, then, here is the scripture; answer my question, ‘Could the Jews blow the trumpets until after the sacrifice was accepted at the great day of atonement?’”

“No,” said the man.

“And why not?” inquired Mr. P.

“It would have been a solemn mockery,” was his answer.

“You are right. And it would be a solemn mockery for me to sing God's praises with you; for, alas! you are a set of unforgiven sinners, you are in your sins, you are none of you cleansed by Christ's blood, your guilt is upon you. No; there shall be no praise from your lips led by me until you know the value of the atonement of Jesus. And by God's grace you may know this even now. I proclaim it to you now, each and all of you—by the blood of Jesus. Yes; just as you are, in your sins and wickedness. I tell you, I was a worse man

than any of you in the carriage, and God has pardoned my sins. Only trust in the atoning blood of Jesus, and we will worship God together.”

The tears were rolling down the cheeks of one of them.

“Sir,” said he, as he put his hand into his breast pocket, and drew out a clean pocket handkerchief, which he carefully unfolded and laid upon the floor of the carriage; “sir, do kneel down and pray for us. What you say is all true. Oh! my mother taught it all to me when I was a child. You never were with such a lot of vile men before, sir.”

“If you kneel down, I'll blow your brains out!” cried another man from the compartment behind, jumping up and drawing out a pistol. “We have heard enough of this Jesus this evening.”

“Well, my man,” Mr. P. quietly said, “do you know that you can't blow my brains out unless God lets you? No Christian dies till his work is done; and if you were to shoot me, I tell you all, that my spirit would go up straight to Jesus in heaven.”

Thereon the man sat down.

“Come now,” said the Jew, “we'll be friends. Now, then, Christian, you believe your Bible, and you have two coats on your back, so I shall have one of them.”

“Give me the text and you shall,” said Mr. P., smiling.

“You know where it is, Christian.”

“No, I don't,” replied Mr. P., but the Bible does say, ‘He that hath two coats, let him impart to him that hath none;’ but you have one, and it is as good as mine.”

“Well, you have me there,” said the Jew, but I will have your umbrella, that I will, for I have not got one;” so saying he took it.

“Welcome to it, my friend, but remember this—I told you that all I had belonged to my Master, the Lord Jesus Christ; I warn you, that you will have to give an account to Him for that umbrella.”

After a long, weary journey the heavily-laden train reached the ticket-collecting place outside Shoreditch station. “Give him back his umbrella,” said the men, and they handed it over to Mr. P. “No, I won't have it like that,” said he, “just because you fear the guards and ticket collectors. No, you took it from the Lord Jesus Christ's servant, and you are welcome

What shall the end be of them that obey not the Gospel?

to keep it; only remember that at the Day of Judgment you will have to answer to Him for it. And whenever you put it up to shelter you from the rain which He sends down from heaven, remember that Jesus Christ whom you despise is looking down upon you; He will never forget it."

"Then," cried the Jew, "take back your umbrella, sir; I would not have it for the world; I would not for any money have Jesus Christ looking down upon me like that; no, I would not."

And thus Mr. P. was separated from his travelling companions, who will have to give an account to God for their reception or rejection of the gospel preached in the railway carriage as they came to London from the Chelmsford races.—H. F. W.—
FAITHFUL WORDS.

IT IS FINISHED! IT IS DONE!

The first of these sentences tells of the accomplishment of the work of redemption, the blessed imperishable ground of the salvation of all who believe; the second tells of the awful and unfailling judgment of God that shall be executed upon those who are found in the end in unbelief and rebellion against God. The first is the utterance of the dying Lamb of God, Jno. xix. 30; the second the utterance of the God of righteousness from the throne of judgment, Rev. xvi. 17. The latter is as awful as the former is blessed. Solemn it is to know that the sinner must either know the blessedness of "It is finished," or the awfulness of "It is done." To know the former is to be saved; but to experience the latter is to be a subject of divine wrath for ever. Faith in the one secures present peace and eternal blessedness in the glory of God; the rejection of the same secures a place in the darkness of hell for ever. Which is it, my reader, for you? Is it, "It is finished," or "It is done?"—the deep unutterable blessedness of sins forgiven and peace with God, peace made through the blood of the cross, on God's judgment taking its righteous course in your being banished from His presence for ever? It must be one or the other.

There are two things which naturally flow from an apprehension by faith of the words, "It is finished." The first is peace

with God. Jesus rose from the dead on the first day of the week. "Then the same day at evening, being the first day of the week, when the doors were shut for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed them His hands and His side.—Then were the disciples glad when they saw the Lord." John xx. 19, 20.

The first thing that the risen Jesus spake to His troubled disciples was peace. How precious! He conducts them at once into the enjoyment of the fruits of His death. "Peace be unto you."

A mind at perfect peace with God,
O what a word is this,
A sinner reconciled through blood,
This, this indeed is peace.

Again:

Peace with our holy God,
Peace from the fear of death,
Peace through our Saviour's precious blood
Sweet peace, the fruit of faith.

The soul that rests by faith in the deep and precious meaning of those words, "It is finished," has peace with God. As it is written, "He was delivered for our offences, and was raised again for our justification. Therefore being justified by faith (as opposed to being justified by works) we have peace with God through our Lord Jesus Christ." Rom. v. i. Yes, "WE HAVE PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST." But more, the believer stands in God's favor, and rejoices in hope of the glory of God. Present favor—future glory. And while we wait for the glory, we "joy in God through our Lord Jesus Christ."

That which naturally flows from peace with God, is what we get in John xxi. 19, "Follow thou Me." If the blessed God has given His Son to die for me; if the Lord Jesus by His sufferings and death, has secured for me pardon, peace, and eternal glory, what more natural and appropriate than that I should follow Him. Having redeemed me and made me a son, He says, "My son, give Me thine heart." What He never commanded me to do when I was in my sins, He does now He has saved me FROM my sins. What I could not do when in an unregenerate condition, I can do now I am born of God.—

I can say, "Abba, Father;" I can love Him as my Father, and I can "Follow Him," who suffered for us, leaving us an example, that we should follow his steps; who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Pet. ii. 21, 23. What an example! What steps to follow in!

Blessed and holy privilege in this evil world, where Satan reigns, to be following an outcast and rejected Christ. It may lead to the cave of Adullam, but it is written, "If we suffer with Him we shall also reign with Him." Fellow, Christian, may this be the full bent and purpose of our hearts, to be following our Lord Jesus, cost what it may, and in patience wait for His coming again, then, happy thought, be like Him and with Him for ever. Are we following Jesus?—E. A.

ONLY A POOR GIPSY CHAP.

Passing near an encampment of Gipsies, I went in amongst them. After buying some of the skewers they were making, I learned one of their number was ill, and begged to be allowed to see him. The father asked:

"Did you want to talk about religion to him?"

"No."

"What, then?"

"About Christ."

"Oh, then, you may go; only if you talk religion, I'll set the dog on to you!"

In the caravan I found a lad alone, and in bed, evidently at the far end of the last stage of consumption. His eyes were closed, and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On hearing it the sixth time, he opened his eyes and smiled. To my delight he whispered, "And I never thanked Him! But NOBODY EVER TOLD ME! I turn Him many thanks. Only a

poor gipsy chap! I see! I see! I thank Him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught "That's it." There were more words, but I could not hear them.

On going the next day, I found the dear lad had died (or rather, had fallen asleep in Christ) eleven hours after I left. His father said he had been very "peaceable" and had a "tidy death." There was no Bible or Testament in the encampment.—I left one of each. The poor man wished me "good luck," and gave me a little bundle of skewers the "boy Jemmy" had made.

Reader, it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith he took God at His word, and with his dying lips thanked Him that He so loved the world as to give His Son for him, "a poor, gipsy chap." God is satisfied with the finished work of the Lord Jesus Christ. This poor lad was also satisfied, and this mutual satisfaction was instant and everlasting salvation. In eleven short hours he exchanged that forlorn, rickety caravan for the paradise of God, where he is tasting that God is as good as His word.

If you have not with your heart said "Amen" to God's way of saving lost sinners, you are on the extreme verge of that death which God calls "eternal," and He alone has the keys of hell and of death.—But the "grace of God that bringeth salvation" is brought down to you—to your very level—to-day. Oh, will you walk past it to "the great white throne" lying a-head of you, and thence to the fire that "never can be quenched?" or will you pause and take it, and "'turn Him many thanks?"

My fellow-believer, may none within your reach or mine have occasion to say, with regard to these everlasting realities, "Nobody ever told me."

"MENE, MENE, TEKEL."

It is well to bear in mind that the awful sentence which struck terror into the heart of the voluptuous king of Babylon has, in point of fact, been passed upon the entire human race, and upon each individual son and daughter of fallen Adam, namely,

The Gospel of Christ is the power of God unto salvation.

"THOU ART WEIGHED IN THE BALANCE AND FOUND WANTING." Has the reader fully accepted this sentence against himself? This is a serious enquiry. We feel imperatively called to press it home. Say, reader, art thou one of Wisdom's children? Dost thou justify God and condemn thyself? Hast thou taken thy place as a self-destroyed, guilty, hell-deserving sinner? If so, Christ is for thee. He died to put away sin, and to bear your many sins.—**ONLY TRUST HIM** and all He is and has is thine. He is thy wisdom, thy righteousness, thy sanctification, and thy redemption. All who simply and heartily believe in Jesus have passed clean off the old ground of guilt and condemnation, and are seen by God on the new ground of eternal life and divine righteousness. They are accepted in the risen and victorious Christ. "As He is, so are we in this world." 1 John iv. 17.

We would earnestly entreat the reader not to rest until this momentous question is clearly and thoroughly settled in the light of God's own word and presence.—We pray that God the Holy Ghost may deeply exercise the heart and conscience of the unconverted and undecided reader, and lead such to the Saviour's feet.—C. H. M.

"THAT THEY MAY BEHOLD MY GLORY."

Is your title simply to be safe, sheltered by the blood? Haven't your hearts found anything uniting you to Christ in glory.

Is it nothing to say, "I am come to God, Judge of all, washed in the blood of His Son, the reproach of Egypt rolled away, and I see in Christ, in all the glory of God, the One who, as man by perfect obedience earned the glory of God?"

Is it nothing to you to see the Lamb slain in the midst of the throne, and you to be like Him when He appears. "We have received not the spirit of the world." Have your souls never tasted what it is to be there, where there is nothing but holiness, not a jar, not a thing that does not answer to the glory of God. God HIMSELF manifested as Love, and we in the centre of it all, because like HIM there, who says, "Yet a little while and I will come and receive you unto myself, that where I am ye may be also?"

Nothing! in God's approval as you enter, and the "New Name" being written (a secret between you and Christ)?

Nothing! in (I don't say the glory) but in, "Well done, good and faithful servant?"

Nothing in HIS SMILE of recompense for any poor bit of service you are trying to do?"

And, again, "No need of the sun."

Nothing! in the thought, that's the One who bears all the effulgence of the light that dazzles, and I can look at it, because He is THE ONE WHO GAVE HIMSELF FOR ME, to bring me there, able to gaze with undazzled eyes. He hiding not a single ray of His glory.—John xvii. 22, 23.

But deeper still in connection with His own blessed Person, will it be nothing to SEE HIM perfectly glorified who here is rejected and despised, and, alas! how poorly represented by those who are His.

Nothing to be there! and see Him enjoying the travail of His soul perfectly satisfied!

Nothing to see the Man who was the Man of Sorrows here, and who suffered all for us, in the brightness of the glory of God! Infinitely more blessed than all He has to give me!—J. N. D.

"I'M GOING BY THE BOOK."

Two men, the one a foreman, the other, one of the carpenters under him, were standing on the deck of a steamship then on the stocks, in one of the ship-building yards on the Clyde.

"Well, S.," said the foreman, "I have been anxious to have a conversation with you. I'm told you are one of those people who say they know for certain they are saved. Is that true?"

"Yes," said S., "quite true; thank God, I KNOW I AM SAVED; in fact, there is nothing I'm more sure of, than that I am saved."

"Well, now," said the foreman, "that is something I can't see through, how any man can say that he is saved as long as he is in this world. I think it is rather presumptuous for any one to say so. I used to attend Mr. B.'s place of worship a good many years ago, and several of the leading men in it pressed me to join and become a member; but I could not, for I knew I was not a christian, and told them so; but they urged me on to do it, and told me that would come all right afterwards; they said they would make me a deacon at the next election of office-bearers, but I refused; in fact, I was disgusted with them; I

knew so many who went to that place, and pretended to remember the death of Christ, who were just as bad as I was, aye, some did things I would not do. I knew some there who were drunkards and swearers, and even worse, if worse could be. I left them, and have never gone to any place since, for I concluded the whole thing was a sham, and that there was no reality in Christianity at all."

"Well," said S., "I'm not at all surprised at your being disgusted at the amount of sham and hypocrisy there is amongst people professing godliness, but after all **THERE IS A REALITY IN BEING SAVED**, in being a child of God, and knowing it. What is the breadth of this water-way?"

The foreman, astonished at the apparent sudden change in the conversation, said, "Why, fourteen inches all round, to be sure; what makes you ask that when you know?"

"But are you quite sure that is to be fourteen inches?" said S.

"Certainly!"

"But what makes you so sure?" asked S.

"**WHY, I'M GOING BY THE BOOK,**" and as he said so, he pulled a small memorandum book out of his pocket, in which were marked the sizes and positions of the various things on the deck; "I'm sure it is fourteen inches, for it is here in the book, and I got the book from headquarters; I got it in the drawing office."

"Oh! I see," said S.; "now look here, that is just exactly how I know I am saved, **I'M GOING BY THE BOOK,**" and as he said so he pulled a New Testament out of his pocket. "**I'M JUST GOING BY THE BOOK;** it came from headquarters, it came from God; it is God's word. I found in here that I was a lost condemned sinner, worthy of nothing but the lake of fire; but I also found in the Book that God loved me, lost and guilty as I was; that He so loved me as to give His only begotten Son to die in my room and stead, and if I believed in Him, I should not perish, but have everlasting life; for He says here:

"**God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have EVERLASTING LIFE.**"—John iii. 16.

I took God at His word, and I'm saved; and you, too, may be saved if you will, simply as you are, a lost condemned sinner, believe in the Lord Jesus Christ; that is, trust Him as your Saviour, and you are saved; and then you can say without presumption, I know I am saved, for **I'M GOING BY THE BOOK.**"

Here the conversation ended. And now, reader, can you say on the authority of God's

Word, I know I am saved? or are you a false professor, having nothing but a form of godliness: profession without the new birth will never take you to heaven. "**YE MUST BE BORN AGAIN.**" John iii. 7. Or are you like the foreman, believing that there is no reality in Christianity? If so, friend, you are terribly mistaken, for

THERE IS A REALITY IN BEING SAVED. GOD IS REAL, and you will really **HAVE TO MEET HIM. HEAVEN IS REAL**, and you are in danger of missing it. **HELL IS REAL**, and you are hastening towards it.—**CHRIST REALLY DIED FOR SINNERS**, for the ungodly, and you have never yet believed in Him, as having died for you. Sinner, beware, of how you trifle with your never-dying soul! Shall you have to look back out of hell and remember that through this little paper you were **WARNED TO FLEE FROM THE WRATH TO COME**, but you heeded not the warning? If so, oh, how awful! Before it is forever too late, hear the words of Jesus calling you: "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28. And, "Him that cometh to Me I will in no wise cast out." John vi. 37.

BE STILL IN GOD.

Be still in God? Why should we strive
For honor, wealth, and power?
He who has learned a calm content
Can have no richer dower.

Be still in FAITH. You must not try
To understand God's ways:
Receive unquestioning the light
That fills with peace thy days.

Be still in LOVE—be like the dew,
Which noiseless falls and lies
On many pastures, cool and green,
In gems to crystallize.

Be still in GRIEF; God's will be done.
Let this thy watchword be;
And in the furnace He will print
His image upon thee. L. L.

^ If you desire to walk like a humbled Christ, you must be occupied with a glorified One.—H. T.

There are many who are ready enough to perform showy acts of service for God, who doubtless would find little craving after private communion with God.

Whosoever believeth that Jesus is the Christ is born of God.

PAUL'S GOSPEL.

"Moreover, brethren, I declare unto you the gospel which I PREACHED unto you, which also YE HAVE RECEIVED AND WHEREIN YE STAND if YE KEEP IN MEMORY what I preached unto you unless ye have believed in vain. 1 Cor. xv. 1, 2.—The gospel Paul preached, the Corinthians RECEIVED—they STOOD in it—they were SAVED by it, if kept in memory by them, (contrast to stony ground hearers, Matt. xiii. 20, 21, who "DURE BUT FOR A WHILE,) unless indeed they had BELIEVED IN VAIN, that is, rested their souls upon one who was still holden of death; "for if Christ be not risen then is our preaching vain and your FAITH IS ALSO VAIN,"—they had believed for nothing.

What is this gospel which Paul delivered having first received it himself? "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures. 1 Cor. xv. 3, 4. Note, dear reader, the only part we have in the gospel that SAVES, "the glad tidings of great joy" God brings our souls is here given us, "OUR SINS," and Christ died for them, went down into the grave as the one who "suffered FOR SINS, the Just One for the unjust." "He was delivered for our offences and raised again for our justification." Rom. iv.

A Child's Definition of Faith.

He was only seven years old when the Lord took him. Towards the close he spoke of mercy and grace; of faith in God as his only foundation for his hope of going to be with the Lord Jesus, who died for him. Being visited about this time by an unconverted relative of mature years, who asked him how he was, when he answered that he was very happy, though sick in body, that his faith in the Lord Jesus kept him so.

His relative said, "I can't make you out. How do you get the faith you speak about?"

"Oh," said Charley, "God gave it to me."

"Well," said his friend, "I don't understand, what's it like?"

"Oh," replied Charley, "its just like this: s'pose you was up stairs, and you made a hole in the ceiling and spoke to me through the hole, and told me up there was better than being down here, and that you had got some beautiful things up there for me, if I was to come. I should want to come, shouldn't I?"

"Well, yes, I dare say you would; but how would you know I had the things I spoke of?" he asked.

"Well," replied the dying child, "I SHOULD BE SURE TO KNOW YOU WAS THERE WHEN I HEARD YOU SPEAK."

That's what faith is. BELIEVING GOD'S WORD WHEN HE SPEAKS, WITHOUT SEEING THE THINGS HE PROMISES. And God does make a good many holes and speaks to a great many people, only they pay no attention, and if they do hear they want to see the things first, but that's not faith.

This dear child in years and grace thus silenced with the words of faith a gainsayer, and then passed away to the bright home above. Reader, hast thou faith as this little child. Dost thou believe in the name of the only begotten Son of God?—Hear the words of the Lord Jesus Himself, "Verily, verily, I say unto you, HE THAT HEARETH MY WORD AND BELIEVETH ON HIM THAT SENT ME HATH EVERLASTING LIFE and shall not come into condemnation but is passed from death unto life." Hast thou passed from death unto life?—If so then thou art happy, thou art safe for all eternity, for your life is hid with Christ in God, a safe hiding place indeed.

—J. P.

△ To do NOTHING for Christ is to do something for Satan.

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FLY FOR THY LIFE !

Dear reader, have you been led to come, as you are, an ungodly sinner, to God? Not to bring your own righteousness, which is nothing but filthy rags; but have you come pleading the blood-shedding of the Lamb of God? If you have assuredly there is peace for you, for that is a sure token that God is for you.

Or have you been acting against God all your life and have never found peace? Are you tormented with a guilty conscience, and still rejecting and refusing salvation? I would earnestly beseech you to consider the danger you are in, and I would ask you to look before you, and see where you are going, and what you are doing. You are wandering in a world of which it is written "vanity and vexation of spirit, all is vanity," and if persisted in you will ere long sink into the sleep of death, to wake in eternal misery, the horror of a night that shall have no dawn.

Will you, oh, unsaved one, take salvation? Now is the accepted time.

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

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“GOD IS LIGHT.”

“GOD IS LOVE.”

Whole No. 82.

CONTENTS.

	Page.
“Thou needest me,”.....	65
Rest of Heart,.....	65
The Jewish Doctor,.....	65
Too long on the one tack,.....	66
“Thy sins be forgiven thee,”.....	68
The only means of blessing,.....	68
The three bidders,.....	69
What is THE Gospel,.....	70
“Behold!”.....	72

THOU NEEDEST ME.

Jesus, Thou needest me,
Even me, Thou Light Divine ;
O Son of God, Thou needest me,
Thou needest souls like mine.

Thy fullness needs my want,
Thy wealth my poverty ;
Thy healing skill my sickness needs,
Thy joy my misery.

Thy strength my weakness needs,
Thy grace my worthlessness ;
Thy greatness needs a worm like me
To cherish and to bless.

REST OF HEART.

It was a sweet reply a woman once made upon her death-bed, to a friend who asked whether she was more willing to live or die. “I am pleased with what God pleases.”—“Yes,” said her friend, “but if God should refer it to you, which would you choose?” “Truly,” said she, “if God should refer it to me, I would refer it to Him again.” Ah! blessed life, when our own will is swallowed up in the will of God, and the heart at rest in His care and love, and pleased with all His appointment.

All Scripture is given by inspiration of God.

THE JEWISH DOCTOR.

Some time since there lived in a large city in Holland a Jewish doctor who, like Paul, had lived a Pharisee. Like Paul, too, he had been, by the power of the Holy Ghost, turned from darkness unto light, and from the power of Satan to God; and, like Paul, his heart's desire and prayer to God for Israel was that they might be saved.

With this object the doctor went day after day into the part of the city inhabited by the lowest class of Jews, and from house to house he preached and taught Jesus Christ. In reaching this suburb he had to pass the magnificent house of a rich Jewish merchant, who had a house of business also in the mercantile part of the city.

It had often happened to the doctor to pass this house; but it was not until he had done so many times that a new thought struck him. Why was it that he was ready to go day after day and speak of the Lord Jesus to the poor Jews in the back streets, and yet he had never felt how accountable he was to God for not making Christ known to the rich Jew in the great house?

He knew that the merchant was often engaged in the city till a late hour, and he therefore determined to call upon him one evening at about ten o'clock, thinking that by that time he would be sure to find him at home. He was surprised at being at once admitted and shown upstairs, just as though he had been expected. But this was explained when he was ushered suddenly into a large ball-room, already filled with company. The music was playing and the dancing had begun.

The appearance of the little doctor, so unlike the rest of the company, caused many eyes to be fixed upon him. He at once went to the master of the house, and apologized for his untimely visit. "I was not aware," said he, "that you were engaged this evening, but as I have called upon a matter of great importance, I would ask if you would kindly appoint a time when I may call again without inconvenience to you."

"Certainly," replied the merchant.—"May I ask if the business is pressing?"

"It is a matter of life and death," replied the doctor. "I will call again at your earliest convenience."

"Allow me to ask one more question," said the merchant. "Whom does the business concern?"

"It concerns the Lord Jesus Christ—Jesus of Nazareth," replied the honest doctor. "It is concerning Him and Him only that I came to speak to you, and I am glad that you will kindly allow me the opportunity of doing so another day."

"Stay," said the merchant, with a very strange expression of joy and astonishment. "This is wonderful," he continued, now speaking so as to be heard by the doctor only. "My friend, I have been miserable for many months past; how or why I know not; but one thought has continually haunted me by day and by night; whether in business or at home it has never been absent from my mind. I have tried to put it from me, but I could not. It is a thought which has left no peace, and it was this, 'Who and what was Jesus of Nazareth?' I have asked God in His mercy to help me, and to send me some one who could speak to me and tell me the truth about this great question. Now He has heard my prayer. I cannot let you go. There is no time like the present."

Then calling for the music to stop, the merchant addressed his astonished visitors: "This gentleman," he said, "has kindly come to speak to us on a matter of great importance—a matter in which each one of us is personally concerned. May I ask you to take your seats, and give him your attention? And you, dear sir," he said to the doctor, "will you now speak fully and plainly? Tell us all you have to say, and keep back nothing."

And at once, standing in the middle of

the ball-room, the zealous little doctor began to preach that wonderful Gospel of God concerning His Son; he preached the cross which is to them that perish foolishness; but unto those who believe and are saved it is the power of God, both to Jews and the nations, Christ the power of God and the wisdom of God.

It was not long after this memorable evening that the merchant confessed with his mouth the Lord Jesus and believed in his heart that God had raised Him from the dead and was saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. x. 10, 11.

I cannot now remember whether others in the ball-room also received Christ into their hearts. It is my impression that some of them did; but as this story is strictly true, it is well to add nothing which is on doubtful authority.

TOO LONG ON THE ONE TACK.

Some time ago a ship was wrecked, and when the captain was examined, the reason that he gave for the loss of his vessel was that he stood too long on the one tack.

Now, reader, this has a voice for us in the light of eternity. Man is on a voyage as it were—there is a safe port, but there are rocks and dangers in the way. The saddest part of it is, these voyagers start on the wrong tack. Man, who is a sinner by nature and practice, has started wrong, and in his ship, as it were, is going on and on, but being on the wrong tack instead of his ship's bow pointing in the direction of the Harbor of Safety, it is pointing to the terrible rocks; and continuing thus it will end in inevitable destruction.

The word of God is clear, it could not be clearer, that man is a sinner, away from God, going on to destruction. "The whole world standeth guilty before God." "All have sinned and come short of the glory of God." Terrible thought is it not? that man, to use a nautical phrase, has cut adrift from God, and has spread his sails, and with his own compass and rudder, has abandoned himself to a course that takes him farther and farther from God, and which finally lands him on the rocks of everlasting judgment! Reader, this is your course if away from God. As one

away from God what other end could you reach ?

Mark, dear reader, the reason that the above captain gave for the loss of his ship. “I stood too long upon the one tack.” If he had only put her about, his ship would have been saved ; but no, he stood on and on, until his gallant vessel ran upon the rocks and was dashed to pieces. Sinner, but continue upon the tack thou art on and thou art lost. For it is written, “the wages of sin is death.” “It is appointed unto men once to die, but after this the judgment.” Heb. ix. 27, 28.

Drunkard, what a terrible tack thou art on ! Thy vessel is surely pointing in the wrong direction. See the rocks ahead !—“No drunkard shall inherit the kingdom of God.” 1 Cor. vi. 10.

Loose-liver, God seeth thee, and thy deeds of darkness are not hidden from Him. “All things are naked and open unto the eyes of Him with whom we have to do.” Heb. iv. 13. “Thinkest that thou shalt escape the judgment of God ?” Nay, verily ! Thy lusts art thy compass, and thy will thy rudder, and before thee lie the rocks of judgment. “The wrath of God is revealed from heaven (how terrible) against all ungodliness and unrighteousness of men.” Rom. i. 18. Fearful doom awaits thee, poor loose-liver, if thou continuest on that tack. Put down thy helm—let thy will be broken ; abandon thy chart—turn to God ; spread thy sails on the other tack—believe on the Lord Jesus Christ, be saved through His precious blood, and serve Him who died for thee. Then shall God’s will be thy rudder, and His precious word thy chart, and heaven the harbour of rest thou shalt reach.

Moralist, thou too art on the wrong tack. Thou art trusting to thy morality, and yet thou art not wise. “All have sinned, and come short of the glory of God.” Hast thou sinned ? Yes. Then thou hast come short of the glory of God. Thou needest pardon—without it thou art verily lost.—There is pardon offered through the blood of Jesus. “Through this man is preached unto you the forgiveness of sins.” Acts xiii. 38. “Without shedding of blood there is no remission.” Heb. ix. 22. Not thy morality, but the blood of the ever blessed and spotless Son of God. Haste thee to that blood or thou art lost for ever.

It cleanseth from all sin. Beware, lest standing on the wrong tack too long, thou art lost forever !

Religionist, thou too art standing in the same direction as the drunkard, the loose-liver and the moralist. Thou art trusting to thy religion, and in that way thou art slighting the Person and the work of the Son of God. Why did He die and endure infinite sufferings on the cross if thy religion can save thee ? Why the shedding of that blood, if thy bloodless ceremonies can procure for thee the remission of thy sins ? Scripture saith, “Without shedding of blood there is no remission of sins.” Heb. ix. 22. Fling from thee thy vain pretensions, strip thee of thy “filthy rags,” and as a sinner indeed avail thyself of Christ for righteousness, and His precious blood for cleansing. “The blood of Jesus Christ His Son cleanseth from all sin.”—1 John i. 7. Confess : “But we are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away.” Isaiah lxiv. 6. Then Christ shall be thy righteousness and thy language shalt be : “I will greatly rejoice in the Lord, my soul shall be joyful in my God : for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” Isa. lxi. 10.

Reader, remember the words of the captain : “I stood too long on the one tack.” A dying man said : “If you are lost, it will be because of unbelief.”—E. A.

God shall punish men by giving them just what they want, everlasting destruction from His presence. The world does not like the name of Jesus mentioned in its social gatherings. If I introduce the name of God or Jesus into a party, it makes people feel very uneasy ; they are outside of His presence. As sure as there is an eternal God and eternal life for the believer, there is an eternal unending punishment for the unbeliever. God only asks one thing of the sinner, that is repentance. He wants the sinner to acknowledge his true condition before Him. Then He puts away all his sins and brings him into His presence as white as snow.—C. H. B.

"THY SINS BE FORGIVEN THEE."

"Blessed is he whose transgression is forgiven, whose sin is covered."

My friend, let me ask you this question: Could anything make you so truly happy, as to know for certain that your sins were forgiven? To hear those words, "Thy sins be forgiven thee?" Yes, **THY SINS**; all of them—every sin of thy heart and sin of thy life—forgiven thee. Is it possible that this blessedness shall be thine? Compared with eternity, thou hast only a few hours to live. At the end of these few hours what is thy prospect? What a thought, soon, very soon, thou wilt be in glory or in hell. Nothing can be more certain. Is thy foot lifted up in the paths of sin? Hold! another step and thou mayest be eternally lost.

Whatever had that man done to whom Jesus spake those wondrous words, "Thy sins be forgiven thee?" Let us look at Mark ii. 1-12. Why this seems strange; he had done nothing; he was too sick to do anything. He could not walk, nor even stand. He was borne of four, and they let down the bed whereon the sick of the palsy lay. What a picture of man's condition! sin-sick; so prostrate that he can do nothing! Sin-palsied; so bad, he cannot walk; cannot stand. True of you, true of me, true of all. "For all have sinned." "There is no difference."—Every limb palsied; every thought defiled with sin.

And they **LET HIM DOWN** at the feet of the Son of God. Have you been let down? Every sinner saved by grace has a letting down—down—down—down—and many a time, when he thinks himself let down, self has still to be let down, down.

Some are let down at once, utterly lost sinners, at the feet of Jesus, and at once are saved. It takes years to let down the self-righteous pride of others. But to be let down in the deep sense of sin and misery, fairly to sink at the feet of Jesus, and then to hear the first words of the Son of God, "Thy sins be forgiven thee," this is blessed indeed!

O my reader, have you, now have you, been brought as a lost, helpless, hell-deserving sinner to Jesus? Oh, have you? Hush! listen! Look at Jesus. He proposes no conditions to that helpless man.

He does not say, If thou wert a little better, or if thou would'st walk a little, or if thou wilt promise this or that. No, blessed Jesus, that would not have been like thee; that would not have been grace.—Oh, how men do misrepresent thee, my precious, pardoning, gracious Lord! Jesus pardoned first, and then gave power to walk in holiness before God. Is not this just what a sinner needs? To be pardoned and saved first, and that being settled, then he has divine power, by the Spirit of God, to live as a child of God, and walk in holiness.

Look again at Jesus. What are those wounds in His hands and side? Oh! they tell us He has been dead and is alive again. "Without shedding of blood there is no remission of sins." "He died, the just for the unjust." "The blood of Jesus Christ cleanseth us from all sin." All is finished. Reader, dost thou believe? C.S.

THE ONLY MEANS OF BLESSING.

Beloved reader, vicarious sacrifice is God's only means of blessing as surely as Scripture is true and "cannot be broken." The faith of a saved man is a faith which can say with the apostle: "Himself bare our sins in His own body on the tree."—"The Lord hath laid upon Him the iniquity of us all." Jesus is now risen from the dead, and in testimony of the full acceptance of that work accomplished is gone into the presence and glory of God. The sins then that were laid upon Him are gone. **WHOSE ARE THEY?** Are they yours? Beloved, they are those of all, who in the consciousness of sin and helplessness, "have put their trust in Him" for their eternal salvation. Their peace is made. Their sins, borne by Him, are gone. And the coming of Jesus will put them, without question or challenge, into the blessedness of His Father's house, which He went to prepare as their home. It is yours to choose, reader, whether you will have your "part" in the lake of fire with the devil and his angels, or with the "blessed and holy" of the first resurrection in the only really "Eternal City."

It may suit you, alas, to soften down the terrors of the day of wrath, but what if you *should* find God just in inflicting severer punishment than now your con-

science, or your want of it, can allow as righteous? O, ponder those words of the very One who came to save! "Everlasting fire," "undying worm," are after all realities. They abide, the solemn figures of judgment to come. On the other hand, God's grace invites you—whoso comes to Christ, He will in no wise cast out.

Reader, if you be one of His redeemed, trifle not with that which undermines the reality of His blessed work, and with the reality of sin, and of its judgment. "A little leaven leaveneth the whole lump."—*From Facts and Theories by F. W. Grant.*

THE THREE BIDDERS.

AN INCIDENT IN THE LIFE OF
ROWLAND HILL.

Will you listen, dear friends, a moment,
While I a story unfold,
A marvelous tale of a wonderful sale
Of a noble lady of old,
How hand and heart at an auction mart,
And soul and body she sold.

'Twas in the king's broad highway,
Near a century ago,
That a preacher stood, of noble blood,
Telling the fallen and low,
Of a Saviour's love and a home above,
And a peace that all might know.

All crowded around to listen,
And they wept at the wondrous love
That could wash their sin, and receive
them in
His spotless mansions above,
While slow through the crowd a lady proud
In her gilded chariot drove.

'Make room,' cried the haughty outrider,
'You are closing the king's highway,
My lady is late and her majestys wait,
Give way there, good people, I pray.'
The preacher heard, and his heart was
stirred,
And he cried to the rider, "Nay."

His eye like the lightning flashes,
His voice like the trumpet rings—
'Your grand fete days and your fashions
and ways
Are all but perishing things;
'Tis the king's highway, but I hold it to-day
In the name of the King of Kings."

Then bending his gaze on the lady,
And marking her soft eye fall,
'And now in His name a sale I proclaim,
And bids for this fair lady call,
Who will purchase the whole,
Her body and soul, coronets, jewels and
all?'

I see already three bidders,
The world steps up as the first,
'I will give her my treasures and all my
pleasures
For which my votaries thirst;
She shall dance through each day more
joyous and gay,
With a quiet grave at the worst.'

But out spake the devil boldly,
'The kingdoms of earth are mine;
Fair lady, thy name, with an envied fame,
On their brightest tablets shall shine,
Only give me thy soul, and I will give
thee the whole,
Their glory and wealth to be thine.'

And pray what hast thou to offer,
Thou Man of sorrows unknown?
And He gently said, "My blood I have
shed,
To purchase her for mine own,
To conquer the grave and her soul to save,
I trod the wine press alone.

I will give her my cross of suffering,
My cup of sorrow shall share;
But with endless love in my home above,
All shall be righted there;
She shall walk in white in a robe of light,
And a radiant crown shall wear."

Thou hast heard the terms, fair lady,
That each has offered for thee,
Which wilt thou choose, and which wilt
thou lose,
This life or the life to be?
The fable is mine, but the choice is still
thine,
Sweet lady, which of the three?

Nearer the stand of the preacher,
The gilded chariot stole,
And each head was bowed, as over the
crowd
The thundering accents rolled,
And every word as the lady heard,
Burned in her inmost soul.

"Pardon, good people," she whispered,
As she rose from her cushioned seat,
Full well they say, as the crowd made way,
You could hear her pulses beat,
And each head was bare as the lady fair,
Knelt at the preacher's feet.

She took from her hands the jewels,
The coronet from her brow,
"Lord Jesus," she said, as she bowed her head,
"The highest bidder art Thou,
Thou gav'st for my sake Thy life, and I
take
Thy offer, and take it now.

I know the world and her pleasures,
At best they but weary and cloy,
And the tempter is bold, but his houses
and gold
Prove ever a fatal decoy ;
I long for thy rest—Thy bid is the best,
And I accept it with joy.

Give me Thy cup of suffering,
Welcome earth's sorrow and loss,
Let my portion be to win souls to Thee,
Perish earth's glittering dross,
I gladly lay down my coveted crown,
Saviour to take Thy cross."

"Amen!" said the holy preacher,
And the people wept aloud.
Years have rolled on, and they all have
gone,
Who around that altar bowed,
Lady and throng have been swept along,
On the wind like a morning cloud.

But the Saviour has claimed his purchase,
And around His radiant seat,
A mightier throng in an endless song,
The wondrous story repeat ;
And a form more fair is bending there,
Laying her crown at His feet.

So now in eternal glory,
She rests from her cross and care,
But her spirit above, with a longing love,
Seems calling on you to share
Her endless reward in the joy of her Lord;
Oh, will you not answer her there ?

"A man's life consisteth not in the
abundance of the things which he possesseth."

WHAT IS THE GOSPEL.

It is of the utmost importance that you have a proper apprehension of what THE Gospel really is. The word Gospel means glad tidings or good news ; but THE GOSPEL is more than that ; IT IS GOOD NEWS TO GUILTY, HELL-DESERVING SINNERS. There is a great deal spoken and preached very like THE Gospel, and yet not THE Gospel. For instance : to say to an anxious soul that the believer is justified by faith, would not be THE Gospel, (though a blessed fact.) The anxious one would naturally say, "Well, but I am not a believer." But to show HOW A POOR UNGODLY SINNER IS JUSTIFIED BY THE BLOOD OF JESUS, THAT IS THE GOSPEL. Many say, again, that to receive THE Gospel is to rest on the promises, or a promise. This is quite a mistake ; THE Gospel is in no sense a promise. IT IS THE POSITIVE STATEMENT OF AN ACCOMPLISHED FACT.

"God HATH LAID upon Him the iniquity of us all." "Christ DIED for the ungodly." "Who His Own Self BARE our sins in His own body on the tree." "Who WAS DELIVERED for our offences, and WAS RAISED AGAIN for our justification." "Christ DIED for our sins," according to the Scriptures ; "WAS BURIED ; He ROSE AGAIN the third day," according to the Scriptures. And salvation is the individual reception of this blessed fact to each personally, as for himself or herself ON THE NAKED TESTIMONY OF GOD'S WORD, "He that believeth on the Son hath everlasting life."

Another great difficulty with many is, they think there must be some special manifestation of the Holy Spirit. Dear reader, are you one of these ? If so, read John xvi. 8, 9. The Holy Ghost is reproving you of sin now because you believe not in Jesus.

Again, some say, we must wait the Holy Spirit's time. Read Heb. iii. 7,

"Wherefore, as the Holy Ghost saith, to-day, if you will hear His voice." You see, the whole Godhead is agreed that now is the time. Are you agreed?—Well, but you say, "I quite see I am a lost and guilty sinner, and that Jesus died for sinners; but I do not feel saved, and I have not peace in my heart." God says, "Out of the heart cometh false witness." But God's Word is the true witness. Now, if you really believe in Christ, who bore your sins on the tree, God says you have everlasting life; and if your heart says you have not, who are you to believe; who, I ask, is best worth trusting? Remember, you are not justified by a work done IN YOU any more than works done by you. It is alone on the ground of a work done FOR you on the cross, and the testimony to this is the "Word of the Lord which abideth for ever," and THE WORD is the only resting-place of assurance of your eternal salvation. There is no witness of the Spirit apart from it, and the Spirit witnessing with my spirit is just simply bringing the truth of the Word to my remembrance.

Do, dear reader, take God at His word, TO-DAY. You will never get anything else, no matter how long you wait. "He that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son; and this is the record, that God hath given to us eternal life, and this life is in His Son." "Let God be true, and every man a liar."

"The nearer we are to God, the more precious is all the truth of God, and everything which is near to His heart."—J. N. D.

We know of nothing which so clearly and forcibly proves man's utter incompetency to do ought towards procuring life, as the fact that the possession of this life is based upon the knowledge of God; and this knowledge of God must rest upon the revelation of God. In a word to know God is life; to be ignorant of Him is death.—C. H. M.

Where was Jesus when He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest?" Was He very far off? He came down very close to us. Christ came down in a lowly form, was born in a manger and went to the sinner's place on the cross. How did the Shepherd find the sheep? He went where the sheep was. Christ comes to us. "All we like sheep have gone astray." "He is brought as a lamb to the slaughter." We can say, "Christ has redeemed us from the curse of the law, being made a curse for us." The leper was not told to come inside, but the priest was to go outside the camp to him. He could not come before God, but the priest went out to where the leper was. When it was impossible for man to approach God, then God came down to where man was. Christ went to the cross, and bore the sinner's doom, when He cried, "My God, My God, why hast Thou forsaken Me?" The blessed truth of the gospel is, not that we are seeking God, but God is seeking us. We OUGHT to seek God. But God says, "There is none that seeketh after God;" on the other hand, "the Father seeketh worshippers."—C. H. B.

Blest Lord, what heavenly wonders dwell
In Thine atoning blood,
By it are sinners saved from hell,
And rebels brought to God.

"Glad Tidings" is published monthly
By Thomas Somerville, containing true
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“BEHOLD!”

Unsaved reader, what are you waiting for? Why do you delay? Shall I tell you? You are waiting for damnation! You are delaying till the storm of eternal judgment overtakes you. Now, the mighty hand of God has stayed the tide of resistless judgment, swept it back while the sweet words of His grace are told out, while men are persuaded to accept salvation! Salvation is pressed on you, and there is nothing kept back from you but judgment!

The salvation is brought to you, and you are shut up to this, either to receive what God sends or to reject it. Which will you do? If you reject it there may meet you at the next step, God's terrible judgment, and can there be wrath and indignation more terrible than will be poured out on those who have despised God's salvation?

Oh! I would persuade you now concerning Jesus, for if you will not have Him here, you cannot have Him there. “To-day, if you will hear His voice.”

Glad Tidings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke ii, 10.

Vol. VII.—No. 11.

“GOD IS LIGHT.”

“GOD IS LOVE.”

Whole No. 83.

CONTENTS.

	Page.
The Cabin Boy and his Captain.....	73
An extract from a letter.....	75
“Protection,”.....	75
Condemnation or Salvation.....	76
All that the world can give.....	77
The Phillippian Jailor.....	78
To money lovers.....	79
“After Death the Judgment,”.....	80

BOB, THE CABIN-BOY, AND HIS CAPTAIN.

A few months since, a vessel sailed from England with a captain, whose habitual blasphemy, drunkenness and tyranny, so disgusted the crew that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of their depraved and cruel commander. The mate took charge of the ship, and the captain was left in his cabin by the unanimous voice of a hardened crew to perish. He was left about a week in this neglected state, no one visiting him, when the heart of a poor boy on board was touched by his sufferings, and he went to speak to him. Opening his state-room door he said, “Captain, how are you?” A surly voice replied, “What’s that to you?—be off.” Next morning he went again—“Captain, hope you are better.” “Oh, Bob, I’m very bad—been very ill all night.”—“Captain, please let me wash your hands and face; it will refresh you very much.” The Captain nodded assent. Having done so, the boy said, “Please, master, let me shave you.” He was permitted to do so, and having fixed the bed clothes, he proposed some tea. The captain knew he had no mercy to expect from his crew, and had determined not to ask any; “I’ll perish,” said his obstinate, perverse soul, “rather than ask one favour of them.” But the kindness of the poor boy found its way to his heart; and in spite of his daring, independent spirit his iron face displayed the starting tear.

His weakness increased and he felt convinced he would not live many weeks. He was filled with increasing terror as the prospect of death and eternity drew nearer. He was as ignorant as he was wicked. Brought up among the worst of seamen in early life, he had imbibed all their principles, followed their practices, and despised reproof. A man-of-war had finished his education; and a long course of successful voyages, as master of a vessel, had contributed to harden his heart, and led him not only to say, “there is no God,” but to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now roused thundering conviction to his guilty soul, he cried one morning, just as Bob opened his state-room door, and affectionately inquired, “Well, master, how is it with you this morning?”—“Ah, Bob, I’m very bad; my body is getting worse and worse; but I should not mind that so much, were it not for my soul. Oh, Bob, what shall I do? I’m a great sinner. I’m afraid I shall go to hell—I deserve it. Alas, Bob, I’m a lost man.” Oh, no, master, Jesus Christ can save you,” said Bob. “No, Bob, no, I cannot see the least prospect of being saved. Oh, what a sinner I have been! what will become of me?” His stony heart was broken, and he poured out his complaints to the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the captain said, “Oh, Bob, I’ve been thinking of a Bible. I know there is not one in the cabin; go forward and see if you can find one in the men’s chests.” The boy succeeded, and the poor dying man beheld it with tears of joy. “Ah, Bob, that will do—that will do; you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest, and read to me out of that blessed book.” “Where shall I read, master?”—

"I do not know, Bob. I never read it myself; but try and pick out some places that speak about SINNERS AND SALVATION." "Well, master, then I'll take the New Testament; you and I will understand it better; for, as my poor mother used to say, there are not so many hard words there." The boy read for two hours, while the captain listened with the eagerness of a man on the verge of eternity.—Every word conveyed light to his mind, and his astonished soul soon beheld sin as he had never seen it before. The justice of God in his eternal ruin struck him with amazing force; and though he heard of a Saviour, still the great difficulty of knowing how HE could be saved, appeared a mystery unfathomable. He had been thinking over most of the night some passages Bob had read, but they only served to depress his spirits and terrify his soul.

The next morning, when the boy entered the state-room, he exclaimed, "Oh, Bob, I shall never live to reach the land; you'll soon have to cast me overboard; but all this is nothing—my soul, my poor soul? Oh, I shall be lost forever. Can't you pray?" "No, master, I never prayed in my life, any more than the Lord's prayer my mother taught me." "Oh, Bob, pray for me; go down on your knees and cry for mercy; do, Bob, God will bless you for it. Oh, kneel down and pray for your poor wicked captain." The boy hesitated—the master urged—the lad wept—the master groaned, "God, be merciful to me a sinner!" Both cried greatly. "Oh, Bob, for God's sake, kneel down and pray for me."

Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs cried out, "O Lord, have mercy on my poor dying captain! O Lord, I am a poor, ignorant, wicked sailor boy. Lord, I don't know what to say. Lord, the captain says I must pray for him, but I don't know how. Lord, have mercy on him. He says he shall be lost—Lord save him! He says he shall go to hell—Lord take him to heaven! He says he shall be with devils—oh, that he may be with angels. Don't let him perish, O Lord! Thou knowest I love him, and am sorry he is so ill. The men won't come near him, but I'll do the best I can for him as long as he lives; but I can't save him. O Lord, pity my poor captain; see how thin and how weak he is! Oh, comfort his troubled mind. Oh, help me Lord, to pray for my master."

The captain was too much affected to speak. The simplicity, sincerity and humility of the lad's prayer had so much impressed his mind that he lay groaning inwardly with spiritual anguish, and wetting his bed with his tears.—Bob retired on deck, for the scene had quite overcome him. In the evening he again read

the Bible to the captain, who appeared to receive every word with indescribable eagerness.

The next morning, on entering the state-room, the boy was struck with the extraordinary change visible in his master's features.—That gloomy horror which had so long added to the natural ferocity of his weather-beaten countenance was fled; and while his affliction had softened and more fully exhibited the various parts of his countenance, the circumstance of the past night had settled the whole arrangement of his features into a holy, pleasant, calm and resigned state, that would seem to say, "an heir of grace can find glory begun below."

"Oh, Bob, my dear lad," said the captain, with great humility, "I have had such a night! After you left me I fell into a sort of dose; my mind was full of the many blessed things you had been reading to me from the precious Bible. All on a sudden I thought I saw in that corner of my bed-place, Jesus Christ, hanging bleeding on the cross. Struck with the idea, I thought I arose and crawled to the place, and casting myself at His feet in the greatest agony of soul, I cried out for a long time, like the blind man you read of, 'Jesus, thou Son of David, have mercy on me.' At length I thought He looked on me. Yes, my dear lad, he looked at your poor wicked captain; and oh, Bob, what a look it was! I shall never forget it. My blood rushed to my head—my pulse beat high—my soul thrilled with agitation, and, waiting for him to speak, with fear not unmingled with hope, I saw him smile. Oh, my boy, I saw Him smile—yes, and He smiled on me—on me, Bob! Oh, my dear boy, He smiled on guilty, wretched me!—Ah! what did I feel at that moment! My heart was too full to speak; but I waited and ventured to look again, when I heard Him say, hanging as He did on the cross, the blood streaming from His hands and feet and side—oh! Bob, what sounds were these!—shall I ever hear His Beloved voice again?—I heard Him say, in sounds that angels cannot reach, '*Son, be of good cheer; thy sins, which are many, are all forgiven thee!*'" My heart bounded with joy; I fell prostrate at His feet; I could not utter a word but glory! glory! glory! The vision vanished; I fell back on my pillow and opened my eyes; I was covered with perspiration; I said, 'Oh, this cannot be a dream!' No, Bob, I know that Jesus bled and died for me; I can believe His word—the many precious things you have read to me out of the Bible, and I believe that the blood of the cross can cleanse even me. I am not now afraid to die; no, Bob, my sins are pardoned through Jesus. I want no more; I am now ready to die; I have no wish to live. I can-

not—I feel I cannot be many days longer on this side of eternity. The extreme agitation of my mind, of late, has increased the fever of my body, and I shall soon breathe my last."

The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried, "No, my master, don't leave me."

"Bob," said he calmly, "my dear boy, comfort your mind; I am happy—I am going to be happy for ever. I feel for you as if you were my own child. I am sorry to leave you in such a wicked world, and with such wicked men as sailors generally are. Oh, may you ever be kept from those crimes into which I have fallen. Your kindness to me, my dear lad has been great; God will reward you for it. To you I owe everything as an instrument in the Lord's hands. Surely he sent you to me! God bless you my dear boy; tell my crew to forgive me, as I forgive and pray for them." Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible, as usual, retired to his hammock.

Eager the next morning to meet again, Bob arose at day-light, and opening the state-room door, saw his master had risen from his pillow and crawled to the corner of his bed-place, where, in his dream he beheld the cross.—There he appeared kneeling down in the attitude of prayer, his hands clasped and raised, and his body leaning against the ship-side.—The boy paused, and waited a few moments, fearful of disturbing his master. At length he called, in a sort of whisper, "Master." No answer. "Master." No reply. He ventured to creep forward a little, and called once more, "Master." All was silent! Again he cried, "Captain." Silence reigned! He stretched out his hand and touched his leg; it was cold and stiff. He called again, "Captain." He raised his hand to his shoulder; he tenderly shook it. The position of the body was altered; it declined gently until it rested on the bed; but the spirit had fled some hours before, to be with Christ, which is far better.

AN EXTRACT FROM A LETTER.

What a mercy to see and acknowledge the directing hand of God in our pathway through this world, (so full of ups and downs, so called). What a wonderful thing it is to have the sense in our souls that GOD LOVES US; and because He does love us He is interested about us in all the circumstances that we may be passing through and nothing can separate us from His love whether within or without—neither in the depth below or the height above—nor

death, the great power that separates the best of earthly friends, no, nothing can separate us from the love of God which is in Christ Jesus our Lord; and God makes all things work together for good to them that love Him, that they should be conformed to the image of His Son. What an absorbing object for our souls to gaze upon—Jesus Christ, Son of Man, Son of God—very Man and very God—perfect Man, perfect God. Who by searching can find out God? None! Oh the depth of the riches both of the wisdom and knowledge of God—how unsearchable are His judgments and His ways past finding out. Human wisdom has no part, has no ability to conceive the things of God—they are foolishness unto the natural man, as it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit which He hath given to us. The more we know of that blessed, perfect, spotless One—that blessed, holy and gracious manifestation of the Father, the more disgusted we shall be with ourselves, and the more we shall long to behold that blessed One "face to face." The Spirit searcheth all things—the deep things of God, and the depravity of the human heart is brought to light—God's light. Now we see, as it were, through a glass darkly, (imperfectly), now we know in part, but then face to face we shall know even as we are known.—This is God's word, and what we don't understand now we are to believe till hereafter when all will be made plain.—P.

"PROTECTION."

In a day when each country emulates the other in the protection of its industries and seeks to guard its own against foreign competition, it is well to remember that there is a piece of property which calls more loudly than any other for the rights of protection. Every species of merchandise is being carefully sheltered—a wall of security is being firmly built around national industry—but, whilst the wealth of the country is absorbing so much attention, is it not possible that the good of the individual is forgotten? Of all protection that of the soul is by far the most important;

and I am desirous, my reader, of pressing its importance on you. The protection of every industry under the sun will fail one day. There is not an article in the market that can be perfectly secured—simply because the articles themselves are destructible. They may all be ticketed "PERISHABLE GOODS." But your soul is indestructible and imperishable. Is it protected? "WRATH WILL FALL UPON EVERY SOUL OF MAN THAT DOETH EVIL. Rom. ii. Awful truth! and, notice, wrath is not annihilation. Now, many of your neighbours are, through God's mercy, getting their souls protected—they are finding in Jesus a deliverer from the wrath to come. Wise people, they are like the "prudent man who forsooth the evil and hideth himself."

Do not think of protection of goods whilst your soul is unsaved. A certain man protected his fruits and his goods, but said to his soul, "eat, drink and be merry." He died that night. His soul was unprotected. The word "FOOL" was stamped upon him as he entered eternity. Now, how would you enter eternity were you to die this night? Come, face the question. Don't throw down this paper in anger! Better far be troubled now than hereafter. Soul, are you SAVED? No. Then you are LOST! But would you be saved? Yes. When? Now. Listen: "To Him gave all the prophets witness that whosoever believeth in Him shall receive remission of sins."—Again, "there is therefore now no condemnation to them who are in Christ Jesus." That is divine protection! God protected Noah in the ark; the man-slayer in the city of refuge; and the believing sinner in Christ. Such protection can never fail.—J. W. S.

CONDEMNATION OR SALVATION.

There is no such thing as an open question in the matter of either condemnation or salvation; God has made an end of all such. If the side of condemnation be taken up, God proclaims man to be a guilty, ruined, lost sinner; no man could deliver his fellow, for all were alike, not only ungodly, but without strength. On the side of condemnation, therefore, there is no open question; the unbeliever is condemned—condemned already. John iii. 18.

But we find that, when such was the state

of things—such the case of man—the Son of God Himself became a man—came down into this world, where God had been dishonored by sin; came with the purpose in His heart of glorifying God with regard to this very question of sin and saving poor sinners, and that by offering an atonement to God. In His life here below He perfectly glorified God, but in and by death alone could atonement be accomplished, could God be fully glorified as to sin.—To death, the death of the cross, the Lord Jesus went in His grace. There He offered Himself as an atoning sacrifice to God, shedding His blood. There He bore the sins of every soul, that, through grace, believes on Him. But in so doing He died.

Then, during the time that the Lord Jesus was in the tomb, there might have appeared to be an open question, namely, will God accept or will He not accept that which has been presented to Him by Christ? He cannot accept the work and still retain that on account of which the work has been presented to Him. But God on the third day raised from the dead the Lord Jesus, the One who had presented atonement to Him, the One "who was delivered for our offences," thereby signifying His perfect acceptance, and satisfaction, and glory in the work which Christ had accomplished in death. Thus God has closed every question; for faith and for God not one remains open. The unbeliever is condemned already, but God has been glorified by His Son, and the believer is saved. God be praised, the question is closed forever, and the believer has everlasting life, shall not come into condemnation, but is passed from death unto life, and is set in the relationship of a child to God, revealed as Father—a definite relationship which God Himself has established. There is no such thing as a believer in the Lord Jesus Christ out of relationship; He may be out of communion; but "ye are all the CHILDREN OF GOD by faith in Christ Jesus."—J. L.

The man who dares to tamper in any way with the word of God has taken the first step on that inclined plane that leads inevitably down to eternal perdition.—M.

Five minutes in hell will quash for ever all the infidel theories that ever were propounded in this world.—M.

ALL THAT THE WORLD CAN GIVE,
OR, "WHOSOEVER DRINKETH
OF THIS WATER SHALL THIRST
AGAIN."

The theatre at I—, was in a state of great excitement, a renowned actress was to perform, and the old scenery and rubbish of the stage was replaced by new, and everything was done to please the STAR, and make the new play a success. The night came—the hand bills and placards had done their work and the house was crowded. While carrying beer to the orchestra I was called to carry some wine to one of the boxes. I did so, and there found Miss D. (the star); she was chatting familiarly with one of the actors about the crowded condition of the house and made the remark, "O suppose the gallery should give way!" "There would be a good many more souls in hell, I am sure if it should," he said. The words seemed to touch a hidden chord in the heart of the actress, for she turned to me instantly and said, "O, leave this place—leave it—you are too young to be here—there is something better than this, leave now, before it is too late." And O, the look that was in her eyes, it told of the THIRST in her soul that had never been quenched. She had been at the well, O so often, and had drank, and drank, and drank, but had never been filled. She had never got her fill from the pleasures of the world, and she knew it. "Whosoever drinketh of this water shall thirst again," are Christ's own words and they were so true of her. Her words cut me to the heart, and I left; 'twas the last night I ever drank of those waters, and O unsaved one, if you are still drinking of the waters of this poor, vain world to satisfy your soul, STOP! There is a spring where you may drink, and be filled, yea to overflowing. He is able that promised, and He has said, "I will give unto him that is athirst of the fountain of the WATER OF LIFE FREELY." Rev. xxi. 6. "Whosoever drinketh of the water that I shall give him shall NEVER THIRST." John iv. 14. The water that Christ gives, alone can satisfy—none other can. Drink of it while yet there is time. Hear again His gracious invitation to you, dear thirsty soul, once, when down here, and now again from the glory where He has gone. If

ANY MAN THIRST let him COME UNTO ME AND DRINK." John vii. 37. "Let him that is ATHIRST come, and WHOSEVER WILL let him TAKE THE WATER OF LIFE FREELY." Rev. xxii. 17.—B. H. M.

FREELY.

Why not of that living fountain,
Flowing from the heart of God,
Should the thirsting sinner tasting,
Drink—and leave sins heavy load?

Rise, poor heart, the fountain's open,
Christ hath died upon the tree,
All the powers of hell are shaken,
Grace flows down from God to thee.

God, Himself, the source the Fountain,
Christ the way the waters flow,
By the Spirit down from heaven
To the thirsty heart below.

Now's the time, the time accepted,
Now to thee God's light hath shone,
Christ, God's love hath manifested,
He the finished work hath done.

Rise, poor heart! the river's flowing,
Haste! delay not! yet there's room:
Hear the Word of God beseeching,
"WHOSOEVER THIRSTS MAY COME."

A. P. C.

SAVED AT THE BOTTOM OF
THE SEA.

"The works of the Lord are great, sought
out of all them that have pleasure
therein."—Psalms cxi. 2.

How by means ever wondrous and varied,
Yet all underneath His control,
Who forgets not the need of a sparrow—
Much less the concerns of a soul—

Is unfolded each purpose of blessing
Which the word of His mouth can com-
mand,

Or else is prepared by His footsteps
Alike on the sea or the land;

So that those who observantly note them,
With the wisdom which is from above,
See displays of His greatness and power
In the strength of omnipotent love,

Which impel them to join with the Psalmist
In extolling His works and His ways,
And the manifold proofs of His goodness
Which are vocal each day of His praise.

Above all, when in those who were aliens
 A work by His grace has been wrought,
 And those who were lately in darkness
 Into marvelous light have been brought,
 (The blood which has made them so spot-
 less,
 And to God so eternally nigh,
 Their ground of rejoicing in Jesus,
 Through whom "Abba Father," they
 cry ;

The best robe of beauty put on them,
 The kiss of endearment bestowed,
 Without any trace of remembrance
 Of their sin, or the debt that they owed)
 Will the note of thanksgiving be wakened
 O'er saved ones rejoicing so much ;
 And the tidings, wherever recorded,
 The heart's sweetest harp-strings will
 touch.

Thus with pleasure we tell of a diver
 Who was saved in the depth of the sea,
 Where, he had, in pursuit of his calling
 And wanted vocation, to be ;

But was in a moment arrested
 By a sight unexpected and new,
 To which his eternal salvation
 And rescue from darkness were due.

As he glanced on a rock in the ocean,
 Over which many billows had past,
 A tract in the shells of an oyster,
 And held there tenaciously fast ;

But which, after detaching it quickly,
 With amazement he eagerly read ;
 For it came as a message of mercy,
 Bringing life to the soul that was dead.

Through the truth of a present salvation
 Which was plainly declared in the tract,
 And that he might immediately get it
 By faith in the glorious fact,

That Christ, through the blood of atone-
 ment,
 Had brought it in freeness to us ;
 And to him in the depths of the ocean
 Had made it acceptable thus,

By means which compelled him to welcome
 The mercy he slighted before,
 And to grasp with unquestioning gladness
 The life which was his evermore.

Some ravens brought food to Elijah,
 When the prophet abode by the brook ;

But of what he secured from an oyster
 " The diver with pleasure partook.

For Christ to his soul became precious,
 Through the tract he had found on the
 rock,

Which for him in his need had been able
 The fountain of life to unlock ;

So that straightway with joy and thanks-
 giving

He could drink of its life-giving streams,
 With the joy of which (if we could see him)
 His lighted-up countenance beams.

That he treasured it, then, can we wonder?
 Or that home with the shells it was borne,
 To be of God's love a reminder,
 And his mantelpiece there to adorn ?

A. M. HULL.

THE PHILLIPPIAN JAILOR.

Read Acts xvi. There are, alas, thou-
 sands of immortal souls under the influence
 of that dreadful opiate, SIN, hastening
 along to the eternal world apparently un-
 conscious of the judgment. They can turn
 a deaf ear to the word of God that speaks
 of judgment after death, and treat with
 indifference the invitations of the gospel.
 They can sin on from day to day without
 any trouble about it, or its consequences
 hereafter. This class methinks, is very
 aptly represented by the jailor as he lay
 asleep before the earthquake and the awak-
 ening took place. Dear reader, if such is
 your case, I call upon you, in the name of
 the Lord, to awake. Awake, friend, be-
 fore it be too late. The judgment is now
 fast approaching. It may overtake you.
 Christ is coming. His saints will be
 caught up to meet Him, to be for ever with
 Him. The day of salvation will then close
 for christendom ; the door of mercy will
 be shut, and all Christ rejectors lost for
 ever. Noah, in his day, preached of im-
 pending judgment ; but his hearers disre-
 garded the word of God, preferring their
 own opinions.

But, blessed be God, during this long
 dark night of Christ's rejection by the
 world, the Holy Spirit has been working
 and many precious souls have been awak-
 ened. Of these the jailor reminds us when
 he came trembling and fell down before
 Paul and Silas, and said, "Sirs, what must

I do to be saved?" The moment he was awakened the jailor was thrown into despair at the discovery of his situation, so that he was going to kill himself. But just at that moment, "Paul cried with a loud voice, saying, do thyself no harm, for we are all here." For a sinner to have his eyes opened upon himself in all his moral deformity and ruin, without any knowledge of what God in grace has done for the sinner, would be intolerable, and would lead to hopeless despair. The fears of the jailor were, to some extent, mitigated by Paul calling to him. Paul's voice reminds me of the voice of Jesus in the gospel calling to the poor, awakened sinner. Being somewhat encouraged "he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved."

Dear friend, perhaps you are very unhappy because of your sins that you have committed against God, and you tremble, it may be, whenever you think of death and judgment. You grieve over them and sigh for deliverance. If such be the case with you I have good news for you: "Believe on the Lord Jesus Christ, and thou shalt be saved." Trust Him and Him alone. This conviction of sin, or awakening that has been produced by the Spirit in your soul is a proof that God is not against you but for you. There is one calling to you. It is Jesus in the gospel: "Come unto Me all ye that labour and are heavy laden." Having heard the voice, the jailor called for a light. Trembling sinner, God's word is a light, showing the way of salvation. All is finished. Yes, the work of judgment is accomplished for all that believe. "Believe on the Lord Jesus Christ and thou shalt be saved."—L. C.

God puts over to the believer's credit all that Christ has done. Thus we are sanctified to God in all the perfectness of the work of Christ.—C. H. B.

It is blessed to see that Christ is God's food. Not only does He make atonement for our sins, but He satisfies all the wants of God's heart. When we see all that Christ has done for us, then we enjoy this and appreciate it.—C. H. B.

TO MONEY LOVERS.

The Spirit of God says in 1st Timothy, vi. 2-11: "These things teach and exhort. If any man teach otherwise and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, SUPPOSING THAT GAIN IS GODLINESS; from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into *this* world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But THEY THAT WILL BE RICH fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the LOVE OF MONEY IS THE ROOT OF ALL EVIL: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. BUT THOU, O MAN OF GOD, FLEE THESE THINGS; and follow after righteousness, godliness, faith, love, patience, meekness."

Oh, precious, precious Jesus—
No mortal tongue can tell
The rich, surpassing beauties,
That in my Saviour dwell.

"The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. i. 18.

"Flee from the wrath to come."

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“ AFTER DEATH THE JUDGMENT.”

Reader, if you saw some of the death-beds of the people who leave this world who have not Christ! If you saw the throes of agony, the terror, the remorse; conscience awakened to know that hell is a reality, that eternity is a reality, and the salvation of the soul a reality!

Could you but hear their agonized cry, “ Here am I on the verge of eternity, and I have no Saviour, no peace, no forgiveness, no pardon, no security, nothing to cling to,” and could you see them clinging to a poor human being who is a christian, you surely would not put off your salvation to a death bed!

Oh, poor unsaved reader, will you, oh will you not put your trust in that Blessed One who died on the cross, and thus obtain everlasting life and blessing. If you neglect or reject Him, you must sink into endless perdition. Oh, trust Him.

God in mercy sent His Son to a world by sin undone,
Jesus Christ was crucified, 'twas for sinners Jesus died.
All who in His name believe, everlasting life receive;
Lord of all is Jesus now, every knee to Him must bow.

Glad Tidings.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii, 10.

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CONTENTS.

	Page.
My Lord,.....	81
"Though your sins be as scarlet,".....	81
"Bring forth the blind people,".....	82
Hard times banished,.....	83
"They that are in the flesh,".....	83
The voice in the twilight,.....	84
"It is finished,".....	84
There were two,.....	84
"Without strength,".....	85
A Personal Experience,.....	86
Bible Readings,.....	87
Ho, ye careless ones,.....	88

MY LORD.

Thou ONE staid Rock in life's tempestuous sea,
 To Thee I come !
 Henceforth—all else unstable—but in Thee
 I find my home.
 Rest of my soul—once weary—peaceful now,
 The central object of my spirit's joy art Thou.
 Though all should cast me out, yet still in Thee
 I'll put my trust ;
 Mine is a treasure time and tide defy,
 And moth and rust.
 Give me, O Lord, the sympathetic heart
 That lives upon Thy love, and CANNOT live apart.
 "My lips shall greatly rejoice when I sing unto
 Thee ; and my soul which Thou hast redeemed."

Nothing can be more certain than the awful fact of the eternity of future punishment. The denial of this solemn truth is the last great effort of Satan to overthrow the truth of God. From thousands of pens and tongues Satan is saying "Yea, hath God said, for ever and ever? Oh, He does not mean it. Do not believe it." Children of God, beware. This denial of God's truth often reveals a minister of Satan, though men may regard him as an angel of light.—C. S.

"THOUGH YOUR SINS BE AS SCARLET THEY SHALL BE AS WHITE AS SNOW."

One Lord's Day evening a young man was walking along the streets on his way to some scene of pleasure, when he was accosted by a person who stopped him and thrust a small bit of paper into his hand. The young man took it, and read, by the light of the nearest lamp, the words, "Though your sins be as scarlet, they shall be as white as snow." Isa. i. 18. A sneer passed over his handsome face as he read it, and throwing the paper from him he hastened on.

"Though your sins be as scarlet, they shall be as white as snow," doesn't apply to me, at any rate, for I am an infidel, and I do not believe anything of the kind, thought he.

"Though your sins be as scarlet, they shall be as white as snow." Hang the thing, I cannot get rid of it. * * "Though your sins be as scarlet, they shall be as white as snow." Sins, conscience? Yes, but I acknowledge neither a future nor a God, and therefore am not responsible. What do I care to have my sins made white, to use the figure, seeing that I own no duties beyond those necessary to natural human existence? "Though your sins be as scarlet they shall be as white as snow." I AM an infidel, (stamping his foot,) I don't believe in the Bible, the God of the Bible, the future, nor anything beyond the still dark grave. So here's for a short life and a merry one. "Though your sins be as scarlet they shall be as white as snow." Confound it !—"Though your sins be as scarlet they shall be as white as snow." Confound it ; I wish I could get it out of my head. "Though your sins be as scarlet they shall be as white as snow." It is very forcible. Very poetical.—Certainly that Bible is a wonderful book.—Given, for the sake of argument, that it is true and that a God exists ; I can easily under-

stand religious people who believe in a future, either of joy or suffering, clinging to such sentences with a tenacity proportioned to their belief. "Though your sins be as scarlet, they shall be as white as snow." Admirable writing. Terse, forcible language. I wonder who wrote it? God, I suppose. God?—why, there is no God. I forgot myself. If I could only remember my principles, and how logical and well founded the arguments are which support them, I should be all right.

"THOUGH YOUR SINS BE AS SCARLET, THEY SHALL BE AS WHITE AS SNOW." Confound the thing! will nothing put a stop to this? There is a church, I may as well turn in."

He entered, and was shown into a pew by the door. A solemn silence reigned. The preacher had just read the text from the pulpit, paused a moment before repeating it—then in a gentle voice, he pronounced the words, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The vestry of that church was always open for a short time after the preaching for those who desired to speak of their soul's welfare.—That evening, among the penitents, there was one who found that though his sins were as scarlet, they were made white as snow, for he believed in the Lord Jesus Christ, and His most precious blood cleansed him from all sin. Reader, what about your scarlet sins?

"BRING FORTH THE BLIND PEOPLE THAT HAVE EYES."

Isaiah 43, 8.

A beautiful mother sat gazing anxiously on her babe. She was trying a fearful experiment. She stretched out her arms to it, beseeched it with loving looks, held out sparkling jewels to it, and flashed them before its eyes in the very sunshine at the open window. But the little eyes moved aimlessly, and turned vacantly away.—She cried out in anguish, "Oh, my poor child is blind!"

And now I understand why even tender children turn away from Christ, seeing no beauty in Him that they should desire Him, and caring nothing for all His smiles or tears, or offers of the riches of heaven.—They see nothing of it at all. They are blind, born blind.

I have read of a man of old to whom God gave great might, for dignity and honor and the redemption of his enslaved

country, who made unwieldy mirth for thousands of scoffing Philistines. He had come from grinding in their prison, and made sport in open day, while the uncircumsed triumphed and jeered. But he saw neither the dungeon nor the day, for they had put out his eyes,—Samson was blind.

And now I understand how men can make themselves the slaves and scoff of devils, as they rattle their chains and dance in their fetters, and play the fool with the high powers God has given them. In the daily drudgeries of mere worldly business, and the levities of mere worldly amusement, they are alike represented by fallen and degraded Samson in his blindness.

I once saw a man walk along the edge of a precipice as if it were a plain. For anything he knew, it was a plain, and safe. He was calm and fearless, not because there was no danger, but because he was blind.

And who can not now understand how men so wise, so cautious in most things, can go so securely, so carelessly, even so gaily on, as if everything were safe for eternity, while snares and pitfalls are all about them, and death may be just at hand, and the next step may send them down the infinite abyss! Oh, we see it—they are blind! A blind man is more taken up with what he holds in his hand, than with mountains, ocean, sun or stars.

Unconverted men see no glory in Christ, no beauty in holiness, no grandeur in the work of redemption; why they make a mock at sin, despise God's threatenings, brave His wrath, make light of the blood of Christ, jest at death, and rush headlong on certain perdition. They are blind. So the Scripture speaks. There are blind people that have eyes. Isaiah 43, 8. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the BLINDNESS OF THEIR HEART. Eph. iv. 18. So there is such a thing as heart blindness as well as blindness of the bodily eye.

But harken, Jesus says, "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath

"The Son of Man is come to save that which was lost."

sent Me to heal the broken-hearted, to preach deliverance to the captives, and RECOVERING OF SIGHT TO THE BLIND, to set at liberty them that are bruised." W. J. H.

HARD TIMES BANISHED.

The times were hard ; work was scarce ; money could not be got ; friends had forsaken ; prospects were dull ; famine was all around ; starvation and death seemed inevitable ; dark despair had settled down upon his soul ; the extreme of wretchedness had been reached ; but he had brought it all upon himself ; he had taken his own way and had now to reap the consequences. When trouble comes upon us through the faults of others it is sad, but when we bring it upon ourselves the blame lies at our own door. It was thus with the prodigal. It is thus with every sinner. "We have turned every one to his own way." Now, "our own way" is sure to be wrong. A man only begins to go right when he says with Moses, "Show me now THY WAY." God's way leads to glory. Our way leads to ruin and judgment. The prodigal was ruined, beggared, destitute. He felt his shame. He said, "I perish," and a man can't say "I PERISH" without feeling it.—He had "spent all," and a man knows and feels badly when his purse is empty. But this feeling is the dawn of better days.—When all within and around had failed him, and not till then, he bethought him of his Father. He contrasted the opulence of the Father's house with his own destitution. There the very servants had a superabundance, and he, forsooth, was perishing ! There the times were never hard, nor money scarce, nor friends unfaithful, nor could there be famine or death. How vivid the contrast, but how dark also. "I will arise and go," said he. I'll be done with this misery. I'll abandon this distant land never, no never to return ! Like the once happy Naomi he returns Marah. Yet better return Marah, than not return at all. Better come back in rags than perish in sin. So in rags he came, clothed with the insignia of his downfall, stamped by the effects of the distant land of sin—effects that are indelible to every human process of cleansing—yet he came thus, and how was he met ? With a frown, a rebuke, a threat ? Nay,

nay, nay ; with open arms, a kiss, a robe, a ring, and sandals, and a fatted calf !—His reception was overwhelming in tenderness and love—only such a welcome as a Father could bestow. Inside that house there were all the joys of home, the comforts, the wealth, the friendships ; things that were unknown in the land of prodigality.

Well, the wonder is that such a home is despised, and such a Father disregarded. Ah ! sinner, there are no "hard times" in heaven—plenty on earth, plenty in hell, but the servants of God revel in affluence, and what about the sons ? Harken to God's antidote to hard times—"He that hath NO MONEY, come ye buy and eat, yea come buy wine and milk, without money and without price."—J. W. S.

"THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD."

Rom. viii, 8.

It takes a long time to convince us of the worthlessness of all man's efforts. It seems passing strange to the human heart to be told that we need no other title to Christ but our utter ruin ; that we need not wait to prepare ourselves ; that every step in self-improvement is a step in the wrong direction, inasmuch as SELF can never be mended in such a way as to make it fit for God—fit for heaven. Religious flesh is as far from God, as far from righteousness, as far from heaven, as flesh in its very grossest forms. This is a hard saying, but it is true ; and, moreover, it is well that its truth should be fully seen.—It is of the very last importance that my reader should understand that what is needed is not self-reformation, but a new life altogether, and this life is Christ.—This is the grand point. We must get rid of all hopes and expectations from our fallen and corrupt nature, and take Christ as our all and in all. Do what you will with flesh and you can never make it fit for God—fit for heaven. It could not breathe the atmosphere of that hallowed region. The most fruitless task that ever was undertaken is to effect any improvement in that which God has condemned and set aside as incorrigible and incurable.—C. H. M.

Oh, Christ, He is the fountain,
The deep, sweet well of love.

THE VOICE IN THE TWILIGHT.

I was sitting alone in the twilight,
 With spirit troubled and vexed,
 With thoughts that were morbid and gloomy
 And faith that was sorely perplexed.
 Some homely work I was doing,
 For the child of my love and care ;
 Some stitches half wearily setting,
 In the endless need of repair.

But my thoughts were about the 'building,'
 The work one day to be tried,
 And that only the gold and the silver
 And the precious stones should abide.
 Then remembering my own poor efforts,
 The wretched work I had done ;
 And even when trying most truly,
 The meager success I had won ;

It is nothing but 'wood, hay and stubble,'
 I said : 'It will all be burned ;'
 The useless fruit of the talents,
 One day to be returned.
 And I have so longed to serve Him,
 And sometimes I know I have tried.
 But I'm sure when he sees such building,
 He will never let it abide.

Just then, as I turned the garment,
 That no rent should be left behind ;
 My eye caught an odd little bungle
 Of mending and patchwork combined.
 My heart grew suddenly tender,
 And something blinded my eyes
 With one of those sweet intuitions,
 Which sometimes make us so wise.

Dear child ! she wanted to help me,
 (I knew 'twas the best she could do ;
 But oh ! what a patch she had made it—
 The grey mismatching the blue.
 And yet, can you understand me ?
 With a tender smile and a tear,
 And a half-compassionate yearning,
 I felt her grow more dear.

Then a voice seemed to break the silence ;
 'Twas the voice of my Lord to me,—
 "Art thou tenderer for the little child
 Than I am tender for thee?"
 And straightway I knew His meaning,
 So full of compassion and love ;
 And my faith came back to the Refuge,
 Like the glad returning dove.

So I thought, when the Master-BUILDER
 Cometh our service to view,
 To see what rents must be mended,

And what must be made all anew,
 Perhaps as He looks at the labor,
 My work He will bring to the light,
 And seeing the marring and bungling,
 And how far it all is from right,

He may feel as I felt for my darling,
 And will say as I said for her,
 "Dear child, she wanted to help me,
 And love for me was the spur."
 And for the real love that was in it,
 He will value this poor work of mine,
 And because it was unto HIM, only,
 Will crown it with plaudit divine !

And then in the deepening twilight,
 I seemed to be clasping a Hand ;
 And to feel a great love constraining,
 Stronger than any command.

"IT IS FINISHED."

The sinner would fain bring his good
 deeds to Christ. It is all useless ; you
 must come to Christ bringing only your
 guilt. You must learn that you want
 cleansing, and that Christ has it for you.
 If you think you have a single atom of
 goodness in you, then you have not yet
 got to the very bottom of your condition.
 All those who think themselves wiser than
 God, must learn their own folly sooner or
 later ; but as for those who know and own
 themselves lost, they have but to put their
 trust in Jesus, and be as clean as his pre-
 cious blood can make them. This is God's
 simple way of salvation. Jesus has done
 all. He died for our sins according to the
 Scriptures, and He is now up in heaven,
 as the pledge, proof, and MEASURE of the
 believer's acceptance before God. All who
 by the grace of the Holy Spirit, and on the
 authority of the Holy Scriptures, put their
 trust in a dead and risen Christ, are as
 free from guilt and condemnation as He is.
 Glorious, emancipating, elevating, soul-
 satisfying fact ! May my reader enter into
 its power ! May he prove the deep bless-
 edness of simply taking God at His word.
 "Accepted in the Beloved." "Complete
 in Him."—C. H. M.

"THERE WERE TWO."

"People sometimes say, 'I will take my
 chance with the dying thief. Ah ! but
 with which of them, "THERE WERE TWO."

These were the words I heard from an open air preacher as I passed on to the Railway Station at C., and my mind has again and again recalled the solemn story of Luke 23. "THERE WERE TWO." Yes, indeed, one went from the side of the Lord Jesus to the paradise of God, the other from his side to an everlasting hell. Man in his enmity against God, preferred a murderer to His Son, asked life for the life-taker, but nailed the Life-Giver to the cross. Release unto us Barabbas, but away with Jesus, crucify Him, crucify Him. Two things met in that cruel cross, the enmity of man against God, and the love of God to man, the heart of man was there displayed in all its malignity and hatefulness; and there, too, the heart of God was manifested in His wondrous mercy to the guilty and the lost.— Yes, reader, your heart, my heart, was there displayed; for, "as face answereth to face in water, so the heart of man to man." Listen, "He trusted in God, let Him deliver Him now if He will have Him, for He said, I am the Son of God." "He saved others, Himself He cannot save."—"The thieves also, which were crucified with Him, cast the same in His teeth; if Thou be the Son of God save Thyself and us." "Then said Jesus, Father, forgive them: they know not what they do."—"And one said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in paradise."

What a translation! "Made meet to be a partaker of the inheritance of the saints in light." Straight from the cross of ignominy and shame to the paradise of God. Hear his dying testimony to the spotless humanity of the blessed Lord:—"This Man has done nothing amiss," and to the justice of His own sentence, "We receive the due reward of our deeds."

He owned the One by His side crucified in weakness as King, asked to be remembered in that kingdom when all that is vile and unjust will be cast out; and what an answer he gets from the blessed Lord Jesus, not only paradise, and that "this day," but "with Me." Yes, this is the believer's heaven, with Jesus and like Jesus for ever.

If man was just in putting this poor malefactor out of this world, God was in

JUSTICE as well as in MERCY taking Him to His paradise above on the ground of the precious blood of the One who was hanging by His side. God could thus be JUST and the justifier of him that believeth in Jesus.

The other thief died a rejector of Christ, and therefore a rejector of mercy, for while it is a blessed fact that God is rich in mercy, it is only in and through Christ that mercy can reach us. How could God accept One who despises His beloved Son?

Reader, "there were two;" with which of them will you spend eternity? Ponder the solemn question; an eternity of unsullied happiness in heaven, or the blackness of darkness, unmitigated woe in hell for ever. BE RECONCILED TO GOD NOW; that loving Saviour's heart is the same to-day, He says, "COME UNTO ME;" reject not this offer of mercy, it may be your last.—W. R. H.

"WITHOUT STRENGTH."

An exceedingly interesting incident took place in a certain seaport town not long ago. A number of people were congregated on one of the wharves to witness something or to enjoy the breeze from the water; and during the time one of the number accidentally fell over the wharf into the water beneath. Of course in a moment the people were in great excitement, some crying for help, and others seemed fixed to the spot while they with horror beheld the struggles of the drowning man, but no one dared to jump in to rescue him.

Amongst the number stood a strong, able bodied sailor, who they knew could swim. He, too, seemed as if he were nailed to the wharf, while he calmly watched the struggles of the man in the water.

The crowd said, why does he not jump in and save the man. The sailor still stood with folded arms calmly watching the vain struggles of the poor man in the water, but not a movement on his part to save him. As the people watched the drowning man, and saw the seeming indifference of the sailor, their indignation knew no bounds, and they said, Wretch! why does he not jump in and save the man? Still the sailor stood erect, and with folded arms, gazed upon the water, and the object before him struggling for

life. The man had sunk once and risen to the surface, and had gone down the second time and risen again, and as he was about to give up and throw up his arms to sink to rise no more, to the utter astonishment of all present, the sailor plunged into the water under the sinking man, bore him to the surface and brought him safe to shore.

Now the people, who were so enraged at the sailor's apparent indifference, could understand the wisdom of his entire course. He waited until the man had no strength even to struggle, and then plunged in and saved him himself.

Now, this affords a striking illustration of God's way in saving a sinner. God's way is to wait, not with indifference surely, until the sinner finds out that he has no strength to save or help to save himself. All the while he supposes he can do aught to save himself, he is "without strength." God will wait until he comes to this, and with some it is a long, dreary experience. Their early religious training and preconceived ideas. All, all against them. So for weeks and months, yea often for years, they are left to their strugglings and strivings and doing, until they in heart bow to the God-stated fact, that they are "without strength."

It is one thing to own oneself a sinner, and quite another to confess that one is without strength to save himself. But such is the ruin of man, and such his impotency, that though he struggles and strives, works and weeps, he can no more save himself from hell than the drowning man could from the watery grave that was inevitable, but for the strong arm of the brave and wise sailor. It is this that the word of God states so distinctly and clearly and constantly.

In Luke xix. 10, we read, "For the Son of Man is come to seek and to save that which was lost." Hence the sinner is seen to be so lost that but for a Saviour outside of himself altogether there is no hope for him. The Son of Man is that Saviour; for He came to seek and to save that which was lost. Remark, not to help him to save himself, but to "seek and to save the lost."

Again, in Rom. v. 6, "For when we were yet without strength, in due time Christ died for the ungodly." In God's due time Christ died for the ungodly, when

the awful fact had been fully demonstrated, that man was not only a sinner, but "lost" and "without strength" to save or help to save himself.

"Without strength" is the divine statement as to man. This leaves the ground clear for Christ to come in and be a perfect and entire Saviour. And as the sailor saved the man when he had given up, so does God, through Christ, and His precious atoning death, save every one that comes to this conclusion, that he is not only a sinner and ungodly, but also without strength. Such an one will readily appreciate the mighty arm and saving grace of the Saviour of sinners, and allow Him in every sense of the word to be the Saviour, and give Him all the glory for saving him. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. ii. 8.—E. A.

A PERSONAL EXPERIENCE.

Some months ago the writer of these lines was lying in the grasp of a burning fever and his whole body from the crown of the head to the sole of his foot was covered with small pox. He was quite conscious of his condition and aware that in all probability it would result in death. The great weakness to which he was reduced, together with his advanced years and the terrible nature of the disease fully warranted the conclusion. His life therefore hung by a brittle thread which at any moment might be snapt, and "the dust return to the earth as it was and the spirit to the God who gave it." The watchmaker, in whose hands he had previously put his time-piece for repairs, said, on hearing his condition, "What will I do with his watch? A question which plainly showed that he thought he had done with time. Now at such an hour as that what could he call his own if he had not had Christ? Could it be money, supposing he had abundance of it? He was apparently leaving it all. Or his lands, supposing him to be the owner of hundreds of broad acres? Six feet by two would be quite sufficient for him, all the rest must needs pass into the hands of others. As for his watch, which the watchmaker naturally thought of, it is obvious that a man who is passing into eternity has no use for a machine designed to measure time. Then if he had not Christ what had he? Nothing. Behind him were all the things of sense and time, before him was the blackness of darkness for ever.

But he HAD Christ and having Him how wonderful was the difference! Death which is commonly regarded as the king of terrors was his, and if God sent him, his mission would have been to remove the sufferer to a higher sphere

"The Gospel of Christ is the power of God unto salvation."

where pain and suffering are unknown. This blessed thought was clearly before the mind during the whole of his great sickness, even although upon other points it might have been wandering and partially unconscious, and the precious words, "absent from the body present with the Lord," repeatedly came up to the memory. And there was peace. The fever might rage, the continual tormenting thirst might parch the lips and cause the tongue to cleave to the roof of the mouth, the overpowering sense of weakness might press like a heavy cloud upon the enfeebled frame, but inwardly all was peace without a single doubt. And what was strange, there was for a length of time no thought of salvation and no felt need of it. It was all along taken for granted, and when at last it came up the only thought regarding it was that that question had been settled at the cross. Why then trouble one's self about a matter that had been attended to by ANOTHER upwards of eighteen hundred years ago? The faith of the sufferer had long been resting upon that ONE and so the blissful words "Accepted in the Beloved" floated before the mind and he knew that all was well. There was no reasoning about the matter. The paroxysm of a fever is not the time for reasoning. But it was felt to be a simple matter of fact that he the person then apparently about to pass through the gates of death had been accepted by God in His Beloved Son, and that consequently things could not be otherwise than well. He has since discovered that he has forgotten many things that then transpired, but he has not forgotten and never will forget the calm matter of fact way in which he was enabled at that solemn hour to regard the immensely important question of salvation. He knew it to be one which had been conclusively settled on Calvary and so even with the immediate prospect before his eyes of having to appear before a holy, heart-searching God, he knew in his innermost soul that all was well. There was no conscience of sins but only a calm persuasion that they had been put away, and that he had nothing whatever to do with the matter. Let death come then if God so willed, "absent from the body present with the Lord."

"We can never know that we are saved until the day of judgment;" so many believe and so not a few teach even from the pulpit. It is false. WE CAN KNOW IT NOW, and we ought to know it, for God wants us to know it. On what did the certainty of the writer, that all was well with him rest? Upon nothing personal, but simply upon the immutable Word of God. God has declared in that Word that the believer in Christ has everlasting life, and he knew he had. It is true that just as his watch was at that moment in the hands of the watchmaker so his life was hid with Christ in God; and just as the watch was nevertheless his so was the life. Each was in the safe keeping of another but both were his and the last more than the first, for what is in the hands of God is safe indeed.

From the very bottom of my heart, from the very centre of my soul, I pity the man who lives

in a state of chronic doubt as to his salvation.— I cannot imagine a more unhappy state of mind and the more earnest and conscientious he is, the more unhappy he must be. It is a most sinful and God dishonoring condition for a believer in the Lord Jesus. "He that believeth not God hath made Him a liar because he believeth not the record that God gave of His Son, and this is the record that God HATH given to us eternal life, and this life is in His Son." And yet this is the condition of many of God's dear children. They are making God a liar by denying the record that He has given of His Son, and deeming that God dishonoring practice to be humility.—H. M.

Lord Jesus, make THYSELF to me
A LIVING, BRIGHT REALITY ;
More present to faith's vision keen
Than any outward object seen ;
More dear, more intimately nigh,
Than even the sweetest earthly tie. C. E.

BIBLE READINGS.—Just as "dead flies cause the ointment of the apothecary to send forth a stinking savour," so it is (though here in another sense,) when natural wisdom, will, and the energy of the flesh, put their clumsy hoofs into the still waters of peace and comfort, ministered by the Holy Ghost from the word of God. How many Bible Readings have been, and are still, marred and prevented, by stepping into the waters instead of being led beside them. I think that an awful responsibility rests upon those who, giving way to the perverseness of their own will and disorderly mind, not only prevent the precious sheep and lambs of Christ's pasture from enjoying these waters of rest and refreshment, which their loving Shepherd had provided for them, but, by ministering questions rather than godly edifying, destroy precious souls for whom Christ died.—The apostles, especially Paul, warn against those disturbers, repeatedly and most solemnly. They are the bane of every Christian assembly which is afflicted with them.—J. A. VON POSECK.

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HO, YE CARELESS ONES !

Reader, dare you take the place of a careless rejector of God's infinite love in Christ? You may not be an avowed infidel. You may have no doubt of the general statements of Christianity; but do you not perceive from the character of those statements that something of terrible solemnity attaches to your present condition?

If it be true that you are a sinner, and answerable to God, and that the end of these things is death, everlasting banishment from God, and His wrath abiding on you, is there anything more unreasonable on your part than carelessness. And if in matchless kindness God proposes and gives salvation and cleansing, clearing forever the guilty through the death of His Son, what shall be thought of the hardihood, the hardness that can be indifferent?

Look at that cross, where God displayed His love. Will you be saved by it? God can take nothing from man otherwise. Take salvation as a sinner, as a lost one. There is no other name given among men whereby we must be saved. Jesus is a mighty Saviour.