

# TIDINGS

OF

# LIGHT AND PEACE

EDITED BY GEO. CUTTING.

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“WE DECLARE UNTO YOU GLAD TIDINGS.”—*Acts* xiii. 32.

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LONDON: GOSPEL TRACT DEPÔT, 20, PATERNOSTER SQUARE  
NEWPORT (MON.): BIBLE DEPÔT, STOW HILL  
BELFAST: TRACT DEPÔT, 21, BRIDGE STREET  
EDINBURGH: TRACT DEPÔT, 33, GEORGE IV BRIDGE  
LIVERPOOL: TRACT DEPÔT, 39, CABLE STREET  
MELBOURNE: TRACT DEPÔT, 3, HOWEY PLACE  
WELLINGTON, N.Z.: TRACT DEPÔT, 63, DIXON STREET

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1926.

**JOHN WRIGHT AND SONS LTD.,  
BRISTOL.**

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# TIDINGS OF LIGHT AND PEACE.

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## MORNING PRAYERS.

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“ **M**Y voice shalt Thou hear in the morning, O Lord: in the morning will I direct my prayer unto Thee and will look up (‘ or watch ’ ) ”  
(Psalm v. 3).

Hark ! the morning prayers ascending  
From the homes where God is known,  
Children, too, their voices lending,  
As they worthy Jesus own.

“ Let Thy gracious care protect us ;  
Guide us safely through the day ;  
May the Spirit’s grace direct us,  
‘ Abba Father ’ thus to say.”

Day by day we seek Thy blessing ;  
Day by day we need Thy care ;  
Day by day Thy love possessing,  
We would raise our morning prayer.

Soon “ the Morning Star ” appearing—  
Every saint will join our lays ;  
Hallelujah ! word endearing ;  
Hallelujah ! endless praise !

There are three places, now that the Lord Jesus is absent from the earth, where He can, in Spirit, still find a welcome down here.

First, in the midst of two or three gathered to His Name—He can give His presence to such, and find His delight in being present with them.

Secondly, in the houses of those that love Him. We find in Acts xvi. that the house of Lydia, and also of the Philippian jailer, were open to Paul and Silas, the servants of the Lord, when once

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their houses were in the confession of the Lord Jesus—and it is still so.

The above verses seek to record how, in the midst of a world that pursues its own way of sin and folly, grateful to the ear of the God of grace must be the sound of morning prayer and thanksgiving day by day—I speak as one who for nearly seventy years has sought thus to engage the ear of God with that which pleases Him. Is your house, dear reader, redolent with daily praises?

Thirdly, the Christian's heart is pointed out in Ephes. iii. by the apostle, when he prayed "that Christ may dwell in your hearts by faith."

T. H. R.

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#### THE LOVE THAT WON US.

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(Notes of an Address, with Additions.)

1 Sam. xvii. 34-39; xviii. 1-4; John x. 11-17; xi. 39-44; xii. 1-3; Ps. xxvi., xxxvi. and li.

**I**N the first book of Samuel, David a God-fearing shepherd is brought before us. In the Gospel of John, Christ is presented in three ways—first as *Shepherd*, then as *Victor*, and lastly as *Guest*.

The Saviour's love comes very close to us: it *touches* us; it tells us what no one else would care to tell us, and we like it, for we do not like reserve in those we love. There is nothing but love behind all that Christ says and does. In the confidence of love He would have us listen to what He has to say to us; and it is thus we learn His determination to bless us. Our short-

## THE LOVE THAT WON US

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sighted folly may often prove a hindrance to the attainment of His gracious purpose ; but He is none the less determined to bless us. His hand is mighty, and behind it is the power of persistent love.

In the first Scripture we have David prefiguring Christ as the " Good Shepherd " (1 Sam. xvii. 34-37). But we expect the Antitype to go beyond the type, do we not ? and this we shall find here. In David we are introduced to a very distinguished personage—one who proved himself well able to master a lion or a bear that dared to approach and touch his flock. This is the type, and a beautiful type it is ; but what a great difference we find when we come to Christ, the Antitype. David stood in defence of a lamb of his flock, and dealt a death-blow to the devourer. But Jesus did much more : He gave His life for the sheep (John x. 15).

*" He stood between us and the foe,  
And willingly died in our stead."*

Such a Vanquisher had every right to be honoured. But was He ? We shall see. But let us first take note of other striking comparisons. As the giant's head in the hand of David was the undeniable proof of his victory, so Lazarus sitting at the table with Jesus, after having been four days in the grave, was the undeniable witness of the Saviour's triumph over death.

Now mark another comparison—a *sorrowful* confirmation of the type. In 1 Sam. xviii. 6-9 we find a joyful celebration of David's victory,

but in verse 9 we are told that “*Saul eyed David from that day forward.*” And that which comes out in John xi. 53 sadly corresponds with this, “*From that day forward they took counsel together for to put Him to death.*” Again, when David returned from his victorious conflict, there were those who sang his praises; and when Jesus entered Jerusalem as Zion’s King (John xii. 12, 13) there were many that welcomed Him, and expressed their welcome thus: “Hosanna! Blessed is the King of Israel that cometh in the Name of the Lord.”

In 1 Sam. xviii. we see true affection for David in manifold evidence. In verse 1 we read, “*Jonathan loved him as his own soul*”; in verse 16, “*All Israel and Judah loved David*”; in verse 20, “*Michal, Saul’s daughter, loved David*”; and in verse 22 we read of one saying, “*All his servants love thee!*” Again and again, the love lavished on David is plainly recorded—from princely Jonathan down to the King’s servants. Now, though *everybody loved David*, we have no mention of David loving anybody!

In turning to the great Antitype, what a contrast we find! In John x. 17, we hear Him saying, “*Therefore doth My Father love Me, because I lay down My life, that I might take it again.*” But no one else is spoken of as loving Him!

Now notice what is said of the true David’s Own love. In John xi. 5, a message is sent Him—“*Behold, he whom Thou lovest is sick*” (verse 3). In verse 5 we read, “*Jesus loved Martha, and*



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her sister and Lazarus." In verse 36, when the Jews saw Him weeping at the grave, they said, "Behold how He loved him!" Then in chapter xiii. 1, we get another touching feature of His love: "Having loved His own which were in the world, He loved them in the end." Nor was that enough for His heart; He would have every one that loves Him to love us also! "A new commandment I give unto you, That ye love one another, as I have loved you" (xiii. 34). In Peter's first epistle (i. 22) the Spirit reminds us of this, "See that ye love one another *with a pure heart fervently*." That was just how JESUS loved; and how He *still* loves. Nor is this all. He would have the same fervency seen in ours also.

Though He is now at God's right hand, we are His special objects of interest; He is ever thinking of us, ever living to make intercession for us. What a never-failing Friend! Though now in the place of power, He is still "touched with the feeling of our infirmities" here below (Heb. iv. 15). How, then, could there be a doubt as to *our* welcome there? Depend upon it, if the most trembling believer here were to go to heaven from that seat, words could not describe the pleasure that Christ would have in greeting him there! He even gave His life to get that pleasure both for Himself and His Father. This He expressed to His Father while still here. "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou hast given Me" (John xvii. 24). And when the Holy Spirit

came, the inspired apostle states the same delightful fact (1 Thess. v. 10), "Who died for us, that, whether we wake or sleep, we should live together with Him." What could He do more to fill our hearts with a sense of the love He bears us? Blessed, blessed Saviour!

In Psalms xxvi., xxxvi. and li., the loving-kindness of God is brought before us. In David's experimental history, and in ours, the 36th comes before the 26th, since what is stated in the 26th is the result of what is experienced in the 36th. In the 36th we have the joyful out-pouring of David's heart in these words: "How excellent is Thy lovingkindness, O God; *therefore* the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures" (verses 7 and 8). In the 26th Psalm we get a different out-pouring, and a petition with it, but David's acquaintance with God's lovingkindness was the secret of both. "*Examine me, O Lord, and prove me; try my reins and my heart; for Thy lovingkindness is before mine eyes*" (verse 2). David had confidence in God's heart, but had now learnt to be suspicious of his own. In another Psalm we find him saying, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24). Solomon, as well as David, had a very decided judgment of this vital matter—"Whoso trusteth in the Lord, happy is he" (Prov. xvi. 20); "He that trusteth

## THE LOVE THAT WON US

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in his own heart is a fool" (Prov. xxviii. 26). And Jeremiah gives us the reason: "The heart is deceitful above all things, and desperately wicked; who can know it?" And note God's answer: "I the Lord search the heart, and try the reins" (Jer. xvii. 9, 10).

But what had David to say, when the desired search had brought heart-breaking evil to light? All that his broken spirit and contrite heart could do was to rely on the same lovingkindness for the mercy he needed and the restoration of the joy he had lost (Ps. li. 1, 8, 12). Take note of three things:—

1. His excellent lovingkindness wins and satisfies our hearts (Ps. xxxvi. 7, 8).

2. A knowledge of the same lovingkindness keeps our hearts open to His searching eye, lest anything that grieves His Spirit should be carelessly passed over by us (Ps. xxvi. 2, 3).

3. When any heart-breaking failure has taken place, we have not to say, like David, "*O continue Thy lovingkindness*" (Ps. xxxvi. 10), for we have been assured that, having loved His own that are in the world, He loves them unto the end (John xiii. 1). The conviction of having so grieved His never-changing love opens our lips both in self-condemnation and grateful praise (Ps. li. 3, 4, 15).

How eternally inexcusable will he be who refuses to be won by such a LOVER! "How often would I . . . *and ye would not*," said Jesus, and wept as He said it!

GEO. C.

## 10 TIDINGS OF LIGHT AND PEACE

**MERCY DESIRED, AND MERCY DEFIED.**

“**T**HE publican standing afar off would not lift up so much as his eyes to heaven, but smote upon his breast, saying, ‘God be merciful to me a sinner.’ I tell you, this man went down to his house justified rather than the other (the Pharisee)” (Luke xviii. 13).

“In the days of Noah,” also “in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all” (Luke xvii. 26–29).

After the *defiance* of the long-suffering mercy which the Lord referred to in chapter xvii. we hear of God’s answer to the convicted publican’s *desire* for mercy in chapter xviii. These words are momentous; and if our reader has never yet considered them to profit, it will be well to do so now. There will be a last warning! The last Gospel message will be given; and as sure as the time of your birth and the time of your death, *the last opportunity of blessing will come.*

It is said in history, that during the short occupancy by the French army of the city of Moscow, in 1812, a party of officers and soldiers determined to have a military levee, and chose for this purpose the deserted palace of a nobleman, in the vault of which a large quantity of gunpowder had some time before been deposited.

That night the city was set on fire. The females, who followed the fortunes of the French

## MERCY DESIRED, AND MERCY DEFIED 11

forces, were decorated for the occasion. During the dance the fire rapidly approached them. They saw it coming, but felt no fear! Again and again they left their pleasure to watch the progress of the flames.

At length the fire, arriving at their own building, caused them to prepare for flight, when a young officer, named Carnot, exclaimed, "One dance more; and *defiance to the flames!*"

All caught the enthusiasm; the dance continued; the magazine, unknown to them in the vault, exploded, and the dancers were hurried into eternity! What an end to their defiant pleasure-loving!

What a contrast to the portion of true believers. But because they refuse the world's pleasures the devil would have lookers on to conclude that there is no *joy* in Christianity! But this is the opposite of the truth.

True lasting joy is found in Christ Jesus, Who, for the joy that was set before Him, endured the cross and despised the shame, and is now set down at the right hand of the throne of God (Heb. xii. 2).

Thence He has sent down the Holy Spirit Who sheds abroad in the hearts of those who believe in Christ glorified, the love of God (Rom. v. 5).

May our readers be led to seek the Lord while He *may* be found, and to call upon Him while He is near; then, instead of eternal woe, joy eternal will be your portion in the presence of Jesus, and the Father Who sent Him.

L. O. L.

## TWO ABSOLUTE COMMANDS.

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THE first of these commands was given to Adam. The second is addressed to you, to me, to all men.

“The Lord God commanded the man, saying, *Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die*” (Gen. ii. 16-17).

Adam had not to choose. He had to obey. He was not to do his own will, nor the will of his wife.

Now the woman saw that the tree was good for food, and that it was pleasant to the eyes, and that the tree was desirable to make one wise; so she took of the fruit of it and ate it. She gave also to her husband that he might eat with her, and he ate it! . . .

Then God said to Adam. “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou was taken: dust thou art, and unto dust thou shalt return” (Gen. iii. 6 and 19).

Thus their own will led Adam and Eve *to death*.

But now God commands all men in all places to repent (Acts xvii. 30). This commandment to repent has to do with *life*. “The fear of the Lord leads to life” (Prov. xix. 23). Adam’s transgression brought death—death upon all, yea every man.

By the disobedience of one, condemnation came upon all men. Therefore God proclaims the necessity of repentance to the inhabitants of

## TWO ABSOLUTE COMMANDS

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the whole world. He now commandeth all men everywhere to repent (Acts xvii. 30). The Apostle Paul preached it "publicly and from house to house"—to the Jews, and also to the Greeks—repentance toward God and faith in our Lord Jesus Christ (Acts xx. 20, 21). "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. v. 19).

Do you believe that? Have you faith in our Lord Jesus Christ? "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9). But you delay. You love the world. But bear in mind "all that is in the world—the desires of the flesh, the desire of the eyes and the pride of life—is not of the Father. If you prefer the world to Jesus, if you do not repent towards God—if you do not believe in Christ risen, glorified, and exalted to the right hand of God, you will be judged, condemned by the Man Whom God has ordained to judge in righteousness the whole habitable earth—even JESUS (Acts xvii. 31).

God has expressed His love toward you, and in order that you may escape condemnation, and be blessed now and eternally, He commands you to repent and believe in the Lord Jesus Christ. Will you obey? Or will you disobey Him? "The Father loveth the Son and hath given all things into His hands. He that believeth on the Son hath eternal life: but he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John iii. 35, 36). H. B.

**GOD'S WORKMEN COUNSELLED.**

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Workman of God ! oh, lose not heart,  
 But learn what God is like ;  
 And in the darkest battlefield  
 Thou shalt know where to strike.  
 Ah ! God is other than we think ;  
 His ways are far above,  
 Far beyond reason's height, and reached  
 Only by childlike love.  
 Blest, too, is he who can divine  
 Where real right doth lie,  
 And dares to take the side which seems  
 Wrong to man's blindfold eye.  
 Then learn to scorn the praise of men,  
 And learn to lose with God ;  
 For Jesus won the world through shame,  
 And beckons thee on His road.  
 For right is right, since God is God ;  
 And right the day must win :  
 To doubt would be disloyalty,  
 To falter would be sin. F.

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**MY JOYFUL PLEA.**

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" **G**OD of all grace, I gladly own  
 What in His death Thy Christ has done,  
 What He is there, upon Thy throne ;  
 What Christ is *now*, and Christ alone  
 Is all my joyful plea.  
 He's all my trust, He's all my boast,  
 For since He died to save the lost,  
 I'm sure He died for me."

FRAGMENT.



# TIDINGS OF LIGHT AND PEACE.

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## BRIGHT DESIGNS, AND DARK.

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“ Deep in unfathomable mines  
Of never-failing skill,  
God treasures up His bright designs  
And works His sovereign will.”

THE present spiritual state of every reader is either the result of the working out of God's bright designs, or the enemy's dark designs. In a letter to the writer from a Christian friend (J. P.) in South Africa, there is evidence of both, and every undecided reader will do well to consider them.

During a time of great spiritual awakening in Grahamstown, five in one household—father, mother, and three daughters—went to a special Gospel address; and all, but the father, were converted there and then, and for many succeeding years have proved the reality of it. The father's conscience realized the searching power of what he heard, but the dark design of the enemy was forthwith in evidence. Feeling very uncomfortable, he asked some one to show him the back way out, and returned home. When the others got home he tried to laugh it off! But his wife said, “ Oh, Willie, *we* can laugh, for we have got the blessing, while you have missed it!” And it was evident, even then, that he was anything but satisfied. This unsettled state

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did not serve the wily enemy, especially as it continued.

So, a few years later, a new means of getting satisfaction was put before him. The suggestion suited him well, and he was not long in setting his heart on it, which was to go to the diamond fields.

But God's eye was upon him, and His Spirit still striving. Before leaving he said, one day, "I am sorry to leave my family; and I am not converted." "You can get the blessing *now*," answered his anxious wife, "if you only believe"; and then prayed for him. He afterwards remarked, "I have never had the same feeling I had the night I went out of the meeting, and missed the blessing. But perhaps I may be converted on the diamond field!" But, alas! it did not prove so.

The next design of the enemy was to bring him in contact with empty profession. One of the party he went with was a professing Christian, and his inconsistent ways proved a great hindrance. On reaching the diamond field he bought a plot of land, commonly called "a claim," and went on toiling in search of diamonds until he had spent all he had, and found nothing of any particular value. At last he threw down his tools in despair, sold his "claim," and went to farm-work. No doubt God's over-ruling wisdom was in this. Success might have served the enemy's dark designs and proved his ruin. No one but God knew how near he was that moment to what he craved for. It is a significant fact that in four days the man who bought his

claim found a large diamond, valued at £1000 ! while *he* had to return home, a poor, dissatisfied man ! But God had truer gain for him—an “ eternal inheritance,” and an unthought-of way of bringing him to the knowledge of it.

After a spell of farm-work he became paralysed and was bed-ridden for eleven months, without any sign of conversion. This led to much deepened exercise in his relations under the same roof concerning him. And at last one of them made the following suggestion : “ The man sick of the palsy was ‘ *borne of four* ’ and let down through the roof before Jesus (Mark ii. 5). There are *four* saved ones here ; let us carry him in the arms of faith, and lay him at the feet of Jesus.” The four then knelt down and prayed earnestly for him. A few days later their exercises were still more increased, for he became unconscious of everything, and lay in this state for three days and nights. It seemed as though his breath might leave him any moment. What a pitiful sight ! What deepened exercise for the anxious watchers !

At last, on the morning of the fourth day, he became quite conscious, and said, “ I have had a dream,” and asked one of his daughters what she thought it could mean. She took his hand in hers, and, kneeling down at his bed-side, besought the Lord to help her.

In his dream he thought he was travelling in one of the last carriages of a very long train. Looking out he saw his wife beckoning him to come where she was. Of course there was no chance of this until the train stopped. But when

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it did stop his wife was far away on a high platform, and he in a small enclosure like a sheep krall, in which there was a very narrow gate and a keeper standing near guarding it. On asking the keeper to let him through, he was told that it would be impossible unless he stripped himself of all his clothing! In great fright he then awoke. At once it occurred to the daughter to whom he named it, that God was using this dream for a definite purpose, and told him what she thought was the meaning, viz., that in his unsaved state he could not possibly get to where Jesus was. In order to get what he wanted he must be stripped of all his self-righteousness; and told him further, how very near he had been to death, and how good it was of the Lord to give him another opportunity. He only sighed very deeply. So after praying with him she left. For several days he seemed to be under conviction. At last he sent for his unconverted son-in-law, and told him that he had, that morning, fully trusted the Saviour, and begged *him* to turn to the Lord while he had the opportunity. "You have," he said, "been a good husband and a good father," and then thanked him for all his kindness to himself. "But," he added, "there is one thing you have lacked, and that is the most important. Oh, don't leave it until you come to your death-bed!"

Being asked how his conversion came about, he said, "I have been burdened with my sins for weeks, and this morning the Lord Jesus came before me, and after bowing my heart to Him I felt that the burden was gone, and that He had accepted me."

## BAD USE OF GOOD THINGS

23

He then asked that the children and all the family should come to his bedroom, that together they might thank the Lord for saving him. When all were assembled he was full of thanksgiving, and asked them to sing that lovely hymn, "*What will it be to dwell above?*"

But how great was his remorse that he had so long neglected the "great salvation"! And he said to two of his daughters, "If you come across the most hardened sinner, NEVER GIVE HIM UP! You see what has been done for me! Of course, *you* couldn't save me, but you led me to Jesus, and *He* has done it."

After just one week he peacefully fell asleep in Jesus.

Love's bright design was at last accomplished, and every dark design confounded.

GEO. C.

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**BAD USE OF GOOD THINGS.**


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**I**F the ship you are sailing in is sinking so fast that any moment you may be drowned, would it not be foolish to sit on deck, gazing at the beautiful sea and basking in the sunshine? Yet some reader may, even now, be showing like indifference.

The good things of this life are of value: they are God's gifts to His creatures. But there is great danger connected with the use we make of them.

The Lord Jesus tells a parable of a farmer whose one thought was prosperity in this life. "This will I do," he said, "I will pull down my

barns and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee ; then whose shall those things be which thou hast provided ? ” (Luke xii. 18, 20). He thought to enjoy his good things “ for many years ” ; that night he left all behind. Prosperous though he was, he could not secure one single day more. What a snare ! He had shut out God, and forgot his soul’s eternal destiny !

Again, the Lord tells the parable of a great supper (Luke xiv. 16–24). Those invited ask to be excused. Did they wish to do wicked things ? No,—“ a piece of ground,” “ five yoke of oxen,” “ a married wife ”—these were made reasons for declining to come. Jesus thus foretold what is true to-day ; people are satisfied with temporal mercies, with no desire for the wealth of blessing that God has provided. Is the reader such an one ?

God tells us in Genesis why the flood came. We read, “ God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth ” (Gen. vi. 5–7).

Such was the dreadful state of the world that it had become a moral necessity that it should be ended : God could no longer tolerate it.

Have you noticed how differently Jesus speaks with regard to the flood? "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke xvii. 27). What the Lord calls attention to is that they pursued their ordinary natural life; but were unconcerned about the coming judgment. Content to partake of God's temporal mercies, but deaf to His word.

Noah, "a preacher of righteousness," had warned the people, all the time of God's long-suffering, while the ark was being prepared (1 Pet. iii. 20). But his word was disregarded; and, overtaken suddenly, they perished.

All this is a serious consideration. Has it no voice to you?

In the story of the prodigal, which also comes from the lips of Christ, we have one who squandered his "good things" and came to a most wretched condition (Luke xv.). Then it was, "he came to himself." Conscience was awakened, and he confessed his sin. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him."

God thus encourages you, my reader, to take your true place before Him as a repentant sinner. "There is joy in the presence of the angels of God over one sinner that repenteth."

"Christ Jesus came into the world to save

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sinner's " (1 Tim. i. 15). It was to meet the judgment we deserved that Jesus went to Calvary's cross. Who can tell the awful woe which Jesus suffered there? We read, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. iii. 18). Why not, then, accept Him as *your* Saviour?

What a reception the prodigal had! The kiss, the best robe, the ring and shoes, and the fatted calf awaited him. What a portion at home with his father! What blessedness is theirs, who, through faith in CHRIST, have been brought to God! On the ground of the death of His Son, God has secured untold wealth for man: blessing to be known now, and enjoyed eternally. And it is all for *you*, if you will have it.

S. P. F.

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### A TROUBLED FARMER'S PRAYER.

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THE subject of this narrative, living in the New York State, was about forty years of age. At the beginning of the year 1917 the Lord was graciously working in the district where he resided, and he was one of those brought into real soul-anxiety.

After listening to the Gospel one Sunday evening, he made a request that I should go to his house and seek to help him. This I promised to do, and went next evening to his farm, taking with me a friend who shared my interest in him.

It was a cold, dark night, but with the aid of



## A TROUBLED FARMER'S PRAYER

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a lantern we found our way along the wheel-tracks in the snow. Arriving at his house, we found both himself and wife (a weak believer) ready to welcome us in.

The poor farmer was manifestly unhappy, and much in the dark as to God. He knew that he was a lost sinner, and was feeling his need of a Saviour. One thing in particular seemed to be troubling his conscience, and Satan was using it to hinder him from getting the gain of the Gospel. He owed a small but long-standing debt, and thought, before he could expect God to forgive his sins, he must first pay that debt. This was evidently a subtle scheme of the enemy to deceive him as to the ground on which God's forgiveness is offered. We explained that if he *desired* to pay his debt as soon as possible there was no hindrance to his getting blessing that very night.

This difficulty removed, the next thing was to encourage him to express his need to God. But here was another obstacle. He evidently thought he had to "make a prayer," and did not know what to say. The case of the publican was then brought before him, and that "he smote upon his breast, saying, God be merciful to me, a sinner."

Presently, to our surprise and delight, he fell on his knees, saying—

"SAVE!—SAVE A BAD MAN!"

What infinite pleasure must this cry have been to the heart of God! We encouraged him by telling him that Jesus delights to save all who

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thus turn to Him. We prayed for him, and light shone into his soul immediately. He saw that God had been favourable to him in Christ, and that through faith in Jesus all his sins had been washed away by His precious blood.

Very soon after this the four of us were singing :—

“ O happy day, that fixed my choice  
     On Thee, my Saviour and my God ;  
 Well may this glowing heart rejoice,  
     And tell its raptures all abroad.  
     Happy day ! Happy day !  
     When Jesus washed my sins away.”

Everything became *new* to him. New desires, new objects, new interests became his ! What a happy change it was, after a life of sin and wretchedness.

Readers will be interested to know that in due time the debt he owed was paid, and both he and his wife accepted reproach for Christ's sake, and sought to walk with those who “ call on the Lord out of a pure heart,” and in this new-found joy they have walked together ever since.

One word with the reader. *Lasting* happiness can only be found in Christ. In Him God has revealed Himself in grace. The One Who died for sinners lives again, is the worthy object of our faith. You have, no doubt, tried the broken cisterns that can hold no water ; prove now, where love, and life, and lasting joys are found—even in *Christ*. My friend the farmer did ; why should not *you* do the same ?

A. M. F.

THE SAVIOUR EXALTED—SELF ECLIPSED 29

THE SAVIOUR EXALTED—SELF ECLIPSED.

WHEN C. H. Spurgeon was preaching in a large hired hall in London, a terrible accident occurred through a false alarm of fire. He thus refers to it.

“ I did my best to hold the people together till I heard that some were dead, and then I broke down like a man stunned ; and for a fortnight . . . so broken in heart that I thought I should never be able to face a congregation again. I went down to a friend’s house a few miles away, to be very quiet and still. I was walking round his garden, and I well remember the spot, and even the time, when this passage came to me,— ‘ *Him hath God exalted with His right hand to be a Prince and a Saviour* ’ (Acts v. 31) ; and this thought came into my mind at once, ‘ You are only a soldier in the Great King’s army, and you may be in a ditch ; but it does not matter what becomes of you as long as your King is exalted. He is glorious. “ God hath highly exalted Him ” ! . . . What matters it about me ? ’ ”

FRAGMENT.

“ HE DIDN’T WAIT TILL WE WERE BETTER.”

FROM one lying very ill the words came in a very forceful way. “ While we were yet sinners Christ died for us.” Then, slowly repeated the words “ ‘ *Christ—died—for—us.* ’ ” Then the question, “ What is meant by that ? *He didn’t wait till we were better !* ”

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How true !

You and I could never be any better by our own endeavours. Being sinners against God, our only hope is outside of ourselves. To expect to find any good in ourselves when we are sinners is to live in a fool's paradise.

God's Word does not err ; nor does He make any unnecessary statements. " There is *none* that doeth *good*, no not one " (Rom. iii. 10). Jesus is God over all, blessed for ever, yet a child may trust in Him.

There is no possibility of man becoming any better, nor can any development in man attain that end.

As long as we remain away from Christ, and refuse Him to be our Saviour and Lord, years only add to our sins.

To remain away, hoping to be suitable even to coming to Him, is to neglect *so great salvation* !

Christ Jesus did not wait. He came in love and grace to men. He gave Himself a Ransom ; He died that sinners may be saved.

Therefore, Paul the Apostle, the apostle to the Gentiles, could say, " 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).

" Come, ye weary, heavy-laden,  
Lost and ruined by the fall ;  
If you tarry till you're better,  
You will never come at all :  
Not the righteous,  
*Sinners* Jesus came to call."

L. O. L.

# TIDINGS OF LIGHT AND PEACE.

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## THE ETERNITY OF JESUS.

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*“ Yea and Amen.”* (2 COR. i. 20.)

“ **T**RUST ye in the LORD for ever : for in the LORD Jehovah is everlasting strength ” (Margin, “ Rock of Ages,” Isa. xxvi. 4).

“ For all the promises of God in Him (the Son of God) are yea, and in Him Amen, unto the glory of God by us ” (2 Cor. i. 20).

The passage in Isaiah speaks of the eternity of the living God, but though eternal life is alluded to in the Old Testament, it could not be developed, for man was still under the sentence of death. Psalm lxxxix. will illustrate what I have said. It is a beautiful and touching psalm. It opens with the psalmist's ascription of praise for the mercy and faithfulness of Jehovah, and specially in regard to the promises assured to David by Jehovah's oath.

But where are the people who can enter upon these promises and assured mercies ? Let my reader note what is said in verse 19, “ Then Thou spakest in vision to Thy holy one ” ; it is related to the word ‘ mercies,’ and might be translated “ Mercy One,” He in Whom all Jehovah's mercies are secured (Yea and Amen). This is in vision only, and the psalm goes on to say in verses 47, 48, “ Remember how short my time

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is, . . . What man is he that liveth and shall not see death ? shall he deliver his soul from the hand of the grave ? ” We shall see the answer to this in the New Testament.

But first let us look at Psalm xc. Here dying man is not before us, but the LORD in whom Israel had known a dwelling-place in all generations ; and the eternity of God is before us. “ From everlasting to everlasting, *Thou art God.* ” Man is turned to destruction, or brokenness, but this eternal God can say, “ Return, ye children of men.”

Now let my reader turn with me to John’s Gospel. In chapter i. 1, 2, we find the answer to Psalm xc. 2. “ *In the beginning* ” ; when was that ? Whenever it was, the WORD was there. That shows, as another has said, that He had no beginning, He was “ *from everlasting.* ” Then in verse 14 it is said that this eternal Word “ became flesh and tabernacled among us ” ! Among whom ? Among dying men and women. But further He had authority to lay down the life of flesh which He had assumed, and to take it again. This, blessed be God, He did, and hence we can say :—

“ HE LIVES, the great Redeemer lives,  
What joy the blest assurance gives !  
He lives triumphant o’er the grave,  
He lives, eternally to save.”

Passing on to chap. iii. 14, the Lord who *lives* speaks of His *death* in the figure of Moses lifting up the serpent in the wilderness, that dying men, dying from the serpent’s bite, might live. In the Son of man lifted up, whoever believes has

*eternal life.* But who was this Son of man? Listen further: "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."

But turn again to the promises of Psalm lxxxix. Will they not be performed, though they cannot be made good in dying men? Assuredly. Hence we read in 2 Cor. i. 18, that there could be no "nay," no perchance in the Son of God out of heaven. All is divine verity—"Yea and Amen." Whatever are the promises of God, "All are yea and all Amen unto the glory of God by us" (verse 20). Why "by *us*?" Because we who believe in the Son of man *lifted up*, and in the Son of God *given*, are associated with Him, and He is now in the glory of God.

Dear believer, do you believe how entirely you are bound up with Him Whom God has glorified? so that you can say,—I, a dying man by nature, have passed from death to life, and I await the glory of God, because my Saviour is already in the goal of all the thoughts and purposes of the eternal God. You can point to the glorified Man, and say, God is going to be glorified in us who believe in His own Son. We shall be with Him and like Him.

"Image of th' Infinite Unseen,  
Whose being none can know;  
Brightness of light no eye hath seen,  
God's love revealed below.  
The light of love has shone in Thee,  
And in that love our souls are free."

T. H. R.

**MAN'S ONLY CHANCE OF BLESSING.**

THE CONFESSION OF JESUS AS SON OF GOD.

(1 JOHN iv. 15).

**I** ONCE knew a learned man, who spent his time reasoning with other learned men. They talked and wrote about everything under the sun ; all the things that they could see with their eyes, or touch with their hands. Some talked of the wonderful things that are found under the earth ; how men dig deep and find coal to make our fires ; and they find diamonds and precious stones. These learned men could tell how many thousand years these things were hidden under the ground.

Then they looked at the sky, and told things about the stars ; they spoke of the millions of miles they travelled and how far they were from one another. If anyone asked who made these things, they answered, " Nobody ! They came there naturally, as the earth goes round each day, to make what we call day and night. All things remain," they said, " just as they were : no one created them, or gave them a beginning." These clever men could only understand the things they saw " under the sun," and they reasoned that man was not created any more than the earth or the stars. They knew nothing about that which is above the brightness of the sun at noon-day. (*See Acts xxvi. 13, 18.*)

Now the Bible tells us that *by faith we under-*



## MAN'S ONLY CHANCE OF BLESSING 39

*stand* that the worlds were framed by the Word of God, so that everything had a beginning—for God made or created everything that was made. But one day these learned men said to my friend, “You ought to write a book to show that there is no God; and that Jesus was only a man.” He thought *that* a fine idea; and was pleased that they should think him so clever that he was the one to do it. So he went off and bought the four Gospels, Matthew, Mark, Luke, John, and then chose a lonely place in the mountains of Switzerland, where he could study without interruption—for he was quite sure that he could prove that Jesus was not God, and that this beautiful world under the sun came of itself, *without a Creator*. So he read the account about Jesus that God’s Holy Spirit taught the disciples to write. He read the four accounts of that wonderful Person—read them three times over! At last he took up his pen and began to write. He put down the things which the priests said of Jesus. Being religious teachers, it was their business to teach other people about God. But these priests showed more hatred to Jesus than any one; and when poor sinners came to Jesus to be healed of their diseases, the chief priest, Pharisees and Scribes all agreed in speaking against Jesus; and many times they tried to kill Him.

But as the learned man wrote this down, a strange feeling came into his mind. He thought, Jesus was not a bit like other men: I have never known a man like Him. He was very different to me, *I* would not go about “doing good” to my enemies, *I* would strike a man dead who

dared to speak to me the way they spoke to Him ! Yet Jesus was holy, harmless, undefiled, and went about doing good to all those wicked people who hated Him (just as I did yesterday). Yet nothing but gracious words came from His lips.

The clever book did not get written ! All the clever man could say was that *Jesus* was different to other men. Though a gentle, lowly Man, He spoke with great authority, His word had authority over all created things ;—He commanded the winds and the waves, and they obeyed Him ; He could make the fish come up with money in its mouth ; and more than all, He could command a dead man to live. He could say to a dead child, “ Little maid, I say to you, Arise ! ” and she lived again. No other man or angel commanded life ; Jesus must be God, he thought, in spite of all our learning and our reasoning ! I begin to see that, after all, there must be a God !

Then God opened the eyes of this clever man, and he said, “ What a fool I have been to think that man can find out God—‘ the fool hath said in his heart, there is no God.’ *I am that fool ! !* do not call me clever any more, or learned ; it is all foolishness. If a man does not know God, he is without God, and without hope—‘ The fear of the Lord is the beginning of wisdom ’ ” (Prov. ix. 10).

Jesus was the Son of God, the Creator of all things. He commanded and they were created (Psa. cxlviii). He upholds all things by the word of His power, the wonders of the sky above and of the earth below (Heb. i. 3). He calls all the stars by name. The sea is His and He made

it : that is more than any learned *man* can do !

Then the Holy Spirit taught this clever man that God is speaking to us now by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds—Who having by Himself purged our sins, has sat down on the right hand of the Majesty on High, and God has given Him a name that is above every name. At the *name of Jesus* every knee shall bow—in heaven, in earth, and under the earth—the devil and all his angels will have to bow to Jesus ! The devils believe and tremble—the sinner believes to trust and love !

As the light of the glory in the face of Jesus Christ shone into the heart of this learned man, his whole soul was filled with delight and praise. He used to say, “ I was a caterpillar, now I am a butterfly. I have wings—I can fly up in faith, in hope, in love.” He came down from that lonely place in the mountains to proclaim the Name of Jesus to rich and poor. The Name which is above every name was his great theme. He went among sailors, fishermen, boys and girls ; wherever he could find poor sinners he told them of the riches of grace that he had found in the Lord Jesus Christ.

He has gone to be with Him now, as Jesus said—“ with Me where I am,” and great will be his reward, when Jesus says to him, “ Enter thou into the joy of thy Lord.”

A. M. S.

**HEART-REJOICING AT A BURIAL,****AND THE SECRET OF IT.**

**U**NDER some conditions rejoicing at a burial would betray a sad lack of true sympathy. But there was no such lack, no trace of anything like indifference, at the burial we refer to; the writer himself being witness. Many tears were shed, but not all tears of sorrow: tears of joy abounded. A sister in Christ had longed to depart and to be with Him; and that desire being now satisfied, all that loved her rejoiced because of it. She had no *fear* of death when here, and was now beyond the possibility for ever. To close her eyes to things here, and open them in the presence of Jesus there, was all that death meant for her.

When Jacob heard that Joseph was still alive, and in a position of great influence in a land of plenty, together with the undeniable evidence, before his eyes, of *Joseph's longing to see him*, he was not long in making known his desire to depart to where he was. "Joseph my son is yet alive. I will go and see him before I die" (Gen. xlv. 28). How often he must have said to himself, And am I *really* to have the joy of seeing my Joseph again! And the one whose burial we are referring to had her own personal longings, though of a different order, and gave good proof of her desire that her brethren and sisters in the Lord should participate in her joy. She made special request that a certain hymn should be sung by them at her grave:—

## HEART-REJOICING AT A BURIAL

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“ And shall we see Thy face,  
 And hear Thy heavenly voice !  
 Well known to us in present grace,  
 Well may our hearts rejoice.”

The whole hymn was sung, and the Lord's presence deeply realized in doing so. All hearts seemed stirred and tears of joy filled many eyes ! Not a trace of religious formality was in evidence. The one who committed the precious remains to the Lord's keeping until raised by Himself, thus addressed Him : Lord Jesus, there is now no need of the question once asked at Bethany. “ *Where have ye laid him ?* ” Thine eye is now upon the very spot where we have laid our beloved sister, waiting for Thy coming again : she is one of *Thine* ! [In 1 Cor. xv. 23, referring to the resurrection, we read, “ Christ the first-fruits : afterward they that are Christ's at His coming.”]

Because of a heavy shower, we had previously had a short meeting in the Cemetery chapel. After two or three had poured out their hearts to the Lord in prayer and fervent thanksgiving, the writer was impressed to refer to two Scriptures where *rejoicing companies are mentioned* (Luke xxiv. 50-53, and Jude 24). “ And He led them out as far as to Bethany, and lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem *with great joy* : and were continually in the temple, *praising and blessing God.* ”

A few remarks followed. Attention was drawn

to the fact that when Jesus ascended to heaven two objects of special interest were left on earth. One was the empty grave of Jesus, the other a company of believers marked by "great joy"; were "praising and blessing God" continually.

Other Scriptures, however, show that the time will come when He will once more come out of heaven and again ascend to heaven; but under very different conditions. Instead of *one* empty grave being left on earth, countless thousands will be left, and those that occupied them will be taken by Jesus to heaven with incorruptible bodies like His Own. But *not one rejoicing heart* will be found on earth that day! If the reader were left (God in mercy forbid it) and he began to wonder how many had been taken to heaven, if he could possibly count all the empty graves it would not reveal the number, for in that ascending company will be found a multitude that *never had a grave!* This, remember, is no mere conjecture. The Scriptures which cannot be broken have plainly stated it.

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 15, 16).

Just here comes a very interesting question,

What is He going to do with them all ? Jude 24 supplies the answer : He will “ *present them faultless before the presence of His glory with exceeding joy.* ”

What a mingling of joys will there be found ! The Father has been seeking “ true worshippers ” (John iv. 23). What a vast multitude of them will be at that presentation, all owing their fitness to be there to the Father’s Sent One, Whose precious blood had cleansed them, and Whose beauteous perfection will then adorn them, to the Father’s delight ! Then there will be the blessed Saviour’s *own* joy. In Heb. xii. 2 we are told that it was for “ *the joy that was set before Him*, that He endured the cross, despising the shame.” That “ *exceeding joy* ” will be seen shining in His blessed countenance. And it was added, our departed sister will have her own place in that joyful celebration, and so shall we all ! He will regard the joy of having us for Himself and for His Father, as abundant compensation for all that He passed through to secure us ! “ *He shall see of the travail of His soul and be satisfied* ” (Isa. liii. 11). He will never feel that He gave *too much* for us ! How it makes our hearts glow now to think of it ! Yet the poor, poor unbelievers all round are treating His kindness with cold indifference ; ashamed to confess Him, too proud to bow to Him. If *you* are one of them, what about *your* burial ? *What shall the end be of all that obey not the Gospel ?* (1 Pet. iv. 17).

GEO. C.

**THE EXCELLENCY OF CHRIST.**

**H**OW does the thought of winning Him make all around us but dross and dung for the excellency of the knowledge of Him! What is all compared with pleasing Him, possessing Him, being with Him and like Him for ever! It puts the value of Christ, as the motive, on everything we do. It leads to true largeness of heart, for all dear to Him becomes precious to us, yet keeps us from all looseness of natural feelings, for we are shut up to Christ. What is not His glory is impossible. It puts sin practically out of the heart by the power of divine affections, by having the heart filled with Him. Practically the new nature only lives with Christ for its object.

It applies, too, remark, to everything. Dress, worldly manners, worldliness in every shape, disappear; they cannot be alike or agreeable to Him Whom the world rejected, because He testified to it that its works were evil. The tone of mind is unworldly, does not refer to it, save to do it good when it can. J. N. D.

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**A BLIND BOY'S LONGINGS.**

**J.** B., a blind boy, had an acquaintance, a girl, who was stone deaf. He was at a loss to know which he should prefer if he had his choice, blindness or deafness. After a little while he said to his uncle, "I've now decided which! I should prefer *deafness*. Why? I could then see my mother's face, and see her lips!" She was the dearest object he had on earth, and he had never seen her! \* \* \*



# TIDINGS OF LIGHT AND PEACE.

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## AN ATHEIST'S QUARREL WITH HIMSELF.

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*"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.—JOHN iii. 8.*

**I**N a day when religious profession is becoming more and more corrupted by unsound doctrine and worldly practice, it is a great comfort to find reliable evidence that the blessed God, in His own sovereign right and tender mercy, is effectually working to "give light to them that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace" (Luke i. 79).

The letter of a celebrated French writer (Mons. L—n), bears refreshing evidence of this. It was addressed to his fellow-countrymen during the Franco-Prussian war; and appeared in several of the papers in France. A translation of the same appeared also in a Swedish paper, and to a friend speaking that language we are indebted for its translation into English. In the two translations it may have lost a little in the way of verbal exactness; but to two things it certainly bears unmistakable witness—the genuineness of the writer's soul-awakening, and the utter "*bankruptcy of unbelief*," when really tested. What

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God used to put him to the test was the great war then raging. This he freely confesses. Until that event the pen of this able writer had nothing but biting sarcasm and bitter mockery for every religious belief; but now, in a public confession, he urges his nation to return to *the faith*, as the only firm ground for the soul to rest upon.

In free translation it runs thus :—

“ I laughed at faith, and considered myself wise. As I behold France bleeding and weeping, I no longer retain my gaiety over this derision. I stood by the roadside and saw the soldiers. They went on so joyfully to meet death, that it made me ask the question, What is making you so calm? They started praying, and said, ‘ We believe in God.’

“ I counted our nation’s sacrifices, and saw how the people praying could carry them. Then I felt within me, that it was something consoling to know of an eternal Homeland which shines with love, while the earthly is burning with hatred. This knowledge is the knowledge of a little child; and I am no longer a child. That is my poverty! That causes me a shiver! A nation must despair if it does not believe that the pain of earth can be exchanged for the joy of Heaven.

“ To hope when everything is sinking! Who can do that without faith? On French soil I stand by the streams of blood, and see the rivers of tears. I doubt, but the old woman from Bretagne, whose sons have bled to death, and who has cried until her eyes are blinded, *prays*. . . . How ashamed I am before this woman!

“ How terrible and burning are the wounds of

## AN ATHEIST'S QUARREL WITH HIMSELF 53

a people when there is not one drop of healing balm flowing—a drop of this Wonderful One's blood—this Wonderful . . . ! Oh, I dare not name His Name ! He so good ; and I . . . !

“ What will become of France ? What of her children, if they do not believe,—of her women, if they do not pray ?

“ That nation will conquer in this war which has confidence in God as its foremost weapon. France was great in bygone days, but it was a France mixed with faith. How is it with France at this moment ? It is under pressures and difficulties. It knows a France which no longer can believe. Shall its future be better ? By *God's* good hand, Yes, but *only* through God's hand.

“ Behold a nation whose dead cover the fields. How difficult to remain an atheist on this vast national cemetery ! I cannot. I have betrayed myself and you, who have read my books and sung my songs. It was a most raving, a most terrible dream ! I see death, and I cry for life. France, France, turn ! Turn to faith—to your beautiful days. *To give up God is to be for ever lost !* I know not if I shall be alive to-morrow. But this I must tell my friends, I dare not die an atheist ! Hell does not trouble me, but *this* thought troubles me : a God lives, and I stand far from Him !

“ My soul shall joy mightily if I ever experience that moment, when kneeling I can say, ‘ I believe, I believe in God ! ’

“ Those words are the vespers of humanity. For those who know them not it is night.”

It has been rightly said, that the first step to *peace with God is a quarrel with your self!* Who, then, can help seeing that this awakened atheist had taken the first step in the bitter quarrel with himself which he voluntarily confesses to the whole nation. He made it plain that he had, in himself, not a vestige of merit on which he could stand before God. He must of necessity listen to another story and take another step.

“ I hear the words of love,  
I gaze upon the blood,  
I see the mighty sacrifice,  
And I have *peace with God.*”

“ *I stand upon His merit,*  
I know no safer stand,  
Not e'en where glory dwelleth  
In Immanuel's land.”

God had been preparing that defiant sinner to appreciate His Own feelings of kindness toward him, and to be thankful for what His beloved Son had done to express it. And so it is with all who are brought to believe God's precious Gospel.

When we take the *first* step—that is, when we *repent*—there is *joy in God's heart about us*. When we take the second, there is *joy in our hearts about Him*.

GEO. C.

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### AN ASTRONOMER'S DISCOVERY.

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A great astronomer recently made what is supposed to be a marvellous discovery. In his study of the heavens he observed a luminous mass, which he measured, and arrived at the startling conclusion that it is a million light years

## AN ASTRONOMER'S DISCOVERY

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distant from the earth, and not less than a thousand million times as bright as our sun ; so bright that all the stars that are visible in the sky would not give anything like as much light !

Supposing this discovery is true, of what interest would it be to a dying man, or to one whose awakened conscience leads him to cry out, " What must I do to be saved ? " or to another, who, groping in darkness, seeks for someone to lead him into the light ? Who can tell what lies beyond the stars, what eye penetrate the veil which hides heaven from earth, and tell what heaven is like and how a guilty sinner can be made fit to enter there ?

What the dying martyr Stephen saw, as the stones thrown by his enemies were doing their fatal work, throws all that man has discovered into the shade. " Being full of the Holy Ghost, he looked up steadfastly into heaven, and saw *the glory of God, and Jesus standing at the right hand of God* " (Acts vii, 55). Saul of Tarsus, too made a most marvellous discovery as he journeyed to Damascus to search out all who believed in Christ that he might carry them to Jerusalem to be punished. Suddenly a light shone round about him from heaven, and he heard a voice saying, " Saul, Saul, why persecutest thou Me ? " It was the voice of the Lord Jesus, and he learned there, as he lay blinded by that light from heaven, that in spite of all that he had done against the Lord of glory, *he was loved by Him*. No greater discovery than this could possibly be made.

Heavenly light having shone into his heart,

he was there and then commissioned by the Lord to go to the Gentiles. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified" (Acts xxvi. 18). His earnest labours in Asia and Europe resulted in hundreds being brought out of darkness into God's marvellous light; the secret of his success is made known in his second Epistle to the Corinthians, "For," he wrote, "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" (verse 6). But alas! there were those who, though the light of Divine grace was presented to them, still remained in darkness, and why? "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" (verse 4).

Reader, have you received the light as brought to you in the Gospel? An awful responsibility rests upon you in connection with it; listen to the solemn words of the Lord Jesus, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth; while ye have the light believe in the light, that ye may be the children of light" (John xii. 35). "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19).

E. E. N.

## THE DOWN-STOOPING OF DIVINE LOVE.

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“**A** CERTAIN Samaritan . . . came where he was” (Luke x. 33). In the passage of Scripture from which these words are taken the Lord Jesus Christ illustrates how He undertook that wonderful journey of love from His Father’s house on high to this poor world of sin and woe, in order to save those who were lost.

The figure of one who had fallen among thieves and been left in a condition of absolute helplessness is employed, showing how that such a one could only be relieved from a Source entirely outside himself; and that had he been left in that forlorn state, he must have inevitably perished.

Two notable men, a priest and a Levite, were unable to help him, but “a certain Samaritan, as he journeyed, CAME WHERE HE WAS.” Such was the tender compassion shown by the Son of God towards poor fallen man.

Yes, HE CAME WHERE *we were*; and, more, went *into death for us*! How wonderful to think of a Divine Person becoming man, and in all the tender love of His heart, identifying Himself with poor ruined sinners, and Himself [SIN APART] suffering the distance where sin had placed us, *even to the forsaking of God* during those “three hours of darkness” on Calvary’s Cross, whilst He made atonement for sin! *He* was forsaken of God *that we might never be*! Who can measure that distance?

How stupendous *the stoop*! How wonderful *the love* that was in His heart towards poor sinful men! How unspeakably great *the Person* Who

deigned to undertake the whole work of redemption for the entire delight and pleasure of a holy and righteous God !

How worthy He is of the place which He now occupies at the right hand of the Majesty on high, where He has been crowned with glory and honour ; and how worthy, indeed, of THE NAME WHICH IS ABOVE EVERY NAME, which God has given Him, in virtue of that fully accomplished atoning work.

Dear reader, may you be deeply affected by the condescending love of so glorious a Person, by owning yourself a sinner in His sight, and accepting Him as *your own personal Saviour*. You will then have the glorious prospect of soon being with Him and like Him for ever ; and in the meantime, the blessed privilege of living for His pleasure in the world where He is still despised and refused !

A. E. B.

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### FROM DISTRESS TO DELIGHT.

“ On CHRIST the Solid Rock I stand,  
All other ground is sinking sand.”

**FIFTY-THREE** years have elapsed since the events I am about to relate took place, but every detail connected with the incident is fresh and vivid in the memory of the writer.

There are three important lessons to be learned by the simple narrative :—

1. The great danger of delay.
2. The abounding grace of God.
3. The power and love that can deliver a soul from fear and make him more than conqueror.



I had occasion to visit my home near O— in the year 1873, as my mother, who first gave me spiritual impressions, was lying on what proved to be her death-bed. She had some soul difficulties, but these were soon cleared up by turning to the Scriptures.

At the same time my brother was seriously ill. This illness was contracted in New York, where he had gone ten years before (1863), and it is wonderful to trace God's ways in bringing him there, as he met a young man from his own native County Tyrone, who became his firm friend, and gave him a tract entitled, "The Blood of Jesus," by William Reid, of Edinburgh, which was greatly used in blessing to souls at that time. He then returned home, and some ten years had elapsed when, sitting by the fireside in the old home, he suddenly fell backwards, and as far as one could judge, he seemed to have died. My agony was intense, as I had not seriously spoken to him of vital matters from the time he returned home.

I had been brought to the Lord a few years previously and, as formerly he had been my Sunday School teacher, I was diffident as to speaking to him.

We got him to bed, and as he became anxious I lost no time, and found to my surprise that he was most eager to listen, and where I had anticipated difficulty no difficulty existed. What an important lesson to learn from this!

The doctor arrived and said he could not live twenty-four hours, and every symptom seemed to confirm the doctor's statement. The big

clock stood near, and I assure you he counted every hour with intense interest. He said, "It is all dark—all dark"—"I am going into eternity without Christ." "I have served the devil all my days, and God will not receive me now."

I do not desire to dwell upon the agony of those terrible hours, and as he could not bear me to leave him, I remained by his bedside until my friends compelled me to do so.

I must again seek to impress my reader with the seriousness of delaying to come to Christ when the soul comes under the conviction of sin.

He lived nearly three weeks after this, so that I had the opportunity of telling him of the full and free salvation that Christ had purchased.

I went to him one morning and asked him if he had any "light," using his own figure of being "all dark." His reply was :—

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

If the sowing time was sorrow, the reaping time was joy indeed.

I did not know where he got the beautiful stanza, but when he was gone I pulled out from under his pillow the tract that he had kept for ten years.

I must close this short narrative with the last peaceful departure. All was triumph! I repeated a verse of Scripture and he repeated it after me, and in a clear voice said, "I know it, I know it," and putting his hand on his bosom, fell asleep without a struggle.

Let me beseech the reader, if you have been

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brought under convictions, do not stifle those convictions; if you have not been brought under convictions, may God in His grace awaken you to the seriousness of your state and of the great blessings that you are missing.

My brother also said to me, "You have done right in coming to the Saviour when you have strength to serve Him." What an inheritance God has given; it is not merely a deliverance from judgment but the embrace that is never withdrawn—the Father's kiss, and the feast that begins and never ends.

S. L.

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**GOD IS SATISFIED WITH JESUS.**

WHY NOT YOU ?

**I**F a friend should say, "That ice will bear your weight," to walk upon it without hesitation is to prove that I am satisfied with his word: I have faith in it, as well as in his word about it. It was the knowledge of my friend's confidence in it that gave me to trust it. God has proved His satisfaction in the sacrifice and death of the blessed, holy Substitute, by which the punishment that we deserved was endured and exhausted. He raised Jesus from the dead and seated Him at His Own right hand. The writer well remembers what an earnest servant of God once told him. He said the great question for an anxious soul to ask is, **WHERE IS JESUS NOW ?** When the Lord Jesus "ascended up on high," He assuredly did not take with Him the sins He bore on the cross. Let the troubled one

not be thinking of his faith or his feelings, but of God's love Who provided the Saviour and the work of Christ whereby peace was made for all who feel their need of Him. Through His death and resurrection, all that believe are justified from all things (Acts xiii. 38, 39). If God is satisfied, why should it not be your happy privilege to say, "*I am satisfied as well.*"

A. H. L.

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### SINCERE SIMPLICITY IN GOSPEL TESTIMONY.

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"**I**T is very important for us to bear in mind, that God has confided to us the glory of Jesus. He had no need of us; for what can *we* do? It is He Who works in us, and we have but to let Him act. It is His will, by the presence of the Holy Spirit . . . to be glorified in us.

If we were more simple and obedient, and presented things as the Holy Ghost gives them to us, the result would be better. But we often substitute our human wisdom for the commands of God, forgetting that the things most simply said produce the greatest effect. Peter said to the Jews, "*You killed the Prince of Life*"! That is what *you* did. On the part of God Who has raised Him, that is what I have to tell you (Acts iii. 15).

In like simplicity, and without hesitation, we ought to speak to every one according to his state before God. If I feel he is *lost*, I tell him so simply. "The most simple addresses are the best and most blessed."

J. N. D.

# TIDINGS OF LIGHT AND PEACE.

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## "THE RIVER OF GOD."

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*"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb" (REV. xxii. 1).*

I WOULD like to carry my reader back to Gen. ii., so that he may see how a river of refreshing was in the Garden of Eden at the beginning. It is mentioned immediately after the two special trees which the Lord God made to grow out of the soil of Eden. "And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads." So that in the mind of God this river, in the garden which God had planted for the abode of Adam, was not only to fertilize the garden itself, but to carry refreshment and blessing to the four corners of the earth.

Now turn with me to John vii. 37. It was the last day of the Jewish feast of tabernacles, the harvest home of the people of Israel. This feast had an eighth day, the opening of a new period. Let us note how the Lord Jesus seized that new period to speak of something quite new and outside of Jewish thought: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of

living water.” The eighth day for the Lord Jesus was His resurrection day; on that day the old order of the fruits of man’s labour was superseded by the new. Listen to what Jesus said in another place of Scripture: “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” The Lord Jesus was that corn of wheat, and it was from Him in resurrection that much fruit of a new order sprang up.

Pass on with me to chapter xx. of this Gospel (vv. 21, 22). Hear the Lord in resurrection speaking to His disciples, “As My Father hath sent Me, even so send I you.” As in Eden the river was to go out into the earth, so the disciples were sent out by the risen Saviour. “And when He had said this, He breathed on them—or, rather, into them—and saith unto them, Receive ye (the) Holy Ghost.” They received, not the Holy Spirit personally as at Pentecost, but the Spirit of life in Christ Jesus was breathed into them by *Himself*; and thus were they enabled to carry the message of life to others. There are many allusions in Scripture to the power of the Word of God, as a Word living and powerful, reaching the conscience and the heart, and carrying refreshment with it. (*See* Psa. xxiii. 2: “He leadeth me beside the still waters.”) There we can hear the gentleness, the quietness of His precious words. Can we conceive of anything more gracious and inviting than these waters of quietness as Jesus speaks to an opened ear? So we have them in Rev. xxii. 16, 17. Mark the quietness in which He proclaims Himself as “the

## A GLANCE BACKWARD

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Bright and Morning Star," and the quietness of the response to Him, "The Spirit and the bride say, Come." And then, from the inner chambers of the bride's heart go out the words, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Note also the quiet and peaceful atmosphere, if we may so call it, of the heavenly city, and of the pure river of the water of life, clear as crystal, as it proceeds from the throne of God and the Lamb, and flows through the city. There, in undisturbed peace, we shall—

" Drink of life's perennial river,  
 Feed on life's perennial food,  
 Christ the fruit of life, and Giver—  
 Safe through His redeeming blood."

T. H. R.

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**A GLANCE BACKWARD.**

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"**EIGHTEEN** years of my life I was without Christ; but said, let me have my lusts and passions; let me enjoy all the delights of this world. I thought that when I was sixty or seventy years old I would think of religion. God came and knocked at my heart again and again; but I put Him off, and tried to drive Him away, till He broke it open and brought the light of life to the very bottom of the well.

My soul is quickened and united by the Spirit to the second Adam. I am still in the body of the old Adam. I have still the wretchedness of the flesh, in which dwelleth no good thing to combat against; and this causes that unceasing

conflict described as 'the flesh lusting against the Spirit, and the Spirit against the flesh.' I have all this, but I so know that the penalty of all this was borne by the Lord Jesus that I can say, God has nothing against me. The whole value of the death of Christ is on my side, and accepting it, I can say that I am perfectly clear from all guilt.

I know no greater sinner than myself. I deserve to be utterly forsaken of God. But what was justly due to me Christ bore.

It is a strange thing that the first principles of religion are so forgotten in these days. Do you know what you imply when you say that you are a Christian? It is that, through Christ, you are as guiltless in God's sight, as Christ Himself."

G. V. WIGRAM.

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### **GOD'S KINDNESS TRIUMPHANT.**

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**T**O disturb friendly relations between God and man, has been the aim of the common enemy from creation onward. But Scripture makes it plain, that his hostile designs are all doomed to utter failure.

After his partial success in Eden, he was told that one of the woman's "seed" would ultimately bruise his head, though bruised in doing it. When, in the "fulness of time," Jesus was born, an angel was sent to bear witness of the significance of the event. To defeat God's gracious purpose, the enemy's work was speedily in evidence. Being a murderer from the beginning,



it is not strange that a plan of destruction should be his first move, with a ready instrument close at hand. Wicked Herod, jealous of the incoming of another King, suited his purpose well. But this design of the enemy had long been foreseen, for the attendant circumstances had been plainly chronicled. (*See Jer. xxxi. 15; Hos. xi. 1.*)

The kindness which God had in His mind was not to be thwarted.

Jesus returning to the land of Israel, the devil's next design was to *disqualify* Him for the service He was predicted to render.

In the prophecy of Isaiah two things in one verse are definitely stated respecting Him (chap. liii. 10) :—

1. *His soul would be made an "offering for sin."*
2. *"The pleasure of Jehovah" would prosper in His hand.*

Now, since the enemy was acquainted with Old Testament Scripture, he knew that any sin offering that God could accept, must be absolutely free from "blemish" (Lev. iv. 3).

In God's beloved Son, now dwelling with men, he hoped to find some disqualifying blemish; and, by temptation, to bring it to light. But he only proved that Jesus was as morally fit for the sacrificial altar *after* the temptation as He was *before*. "Get thee hence, Satan," was the last word of the meek and lowly One to the wily tempter.

But the enemy had other devices. He imagined that, if Jesus could be made to realize the *cost* to Himself of God's predicted way of

blessing, He would turn away from it. But the deceiver was only deceiving himself, for Jesus knew all from the beginning.

In Gethsemane we find Him saying to three of His disciples, "My soul is exceeding sorrowful, even unto death; watch with Me." Then, turning from them, He fell on His face and prayed, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Again He prayed, "O My Father, if this cup may not pass away from Me, except I drink it, *Thy will be done*" (Matt. xxvi. 38-42).

Now, reader, we would ask you to pause, and soberly consider what this was to "the Holy One of God"! The One Who knew no sin to be *made a sin offering*, would mean identification with that which was positively *hateful* to Himself, and the righteous consequences would be His also. The contemplation became intensely agonizing to His holy soul (Luke xxii. 44), yet if He was to have the joy of saving sinners; and His Father the joy of freely welcoming them, the drinking of that "cup" was inevitable! Assured of His Father's will, He meekly accepted it; and "the joy that was set before Him" in doing so, we shall see in His blessed face one day, and share it with Him eternally.

The enemy had not yet found in Jesus that which served His deadly ends. What next? He had still another design. What was it? He would do his utmost to disparage those He had come to seek, in the eyes of their Benefactor; not by the way they had been treating

one another since Cain's day, but by the way they would now treat *Him*! Numberless had been the proofs how ingratitude for benefits received affects men generally; calling forth words like these, If I had only *known* how my kindness would be treated, I would not have shown it; but, NEVER AGAIN!

It was, however, in the heart and mind of Jesus that such reckoning should be thoroughly exposed, and, for this exposure, the enemy should be allowed full sway. In no way should it be suppressed, either by His disciples or Himself. Peter's sword must be put up and its victim healed. If requested of His Father, twelve legions of angels would have been at His service forthwith, but it was not. He had represented God as "*Kind to the unthankful and to the evil,*" and His Father's marvellous kindness must be seen to shine in its own matchless lustre after the worst of man's unthankfulness and evil had come to light. The prophets had foretold what *man* would do in connection with His suffering. Hence, as Jesus Himself said, "*They have done unto Him whatsoever they listed*" (Matt. xvii. 12). "Ye have condemned and killed the Just, and *He doth not resist you*" (James v. 6). When they spat in His face, He did not even turn His face away! "He hid not His face from shame and spitting" (Isa. l. 7). Think of how they mocked Him as *Prophet*. After blindfolding Him, they smite Him in the face and say, "Prophecy! Who was it that's mote Thee?" Then they insulted Him as *King*. They put a scarlet robe on His shoulders, a crown of thorns on His head,

and a mock sceptre, a reed, in His right hand. He might have dropped the reed, but He did not. They did "*whatsoever they listed*" without protest. At Calvary they nailed His hands and feet to the Cross. Indeed *man's* shocking treatment was in prominent evidence all through.

His *atoning* sufferings were from *God's* hand. In those three hours of darkness, "Why hast *Thou* forsaken Me?" was His cry. "He was stricken, smitten of God and afflicted" (Isa. liii. 4). It was Jehovah's sword that had been awakened against the "Shepherd," against the Man that was Jehovah's "fellow" (Zech. xiii. 7). The *travail of His soul, man could not take note of outwardly*. But being once *endured* by Him, our *peace* was effected for ever.

It was only the marks of what He had suffered at *man's* hand that were seen upon Him in resurrection. "Behold My hands and My feet; that it is I Myself" (Luke xxiv. 39). And *those* marks will be found upon Him eternally. "I beheld," says John, "and lo, in the midst of the throne stood *a Lamb as it had been slain*" (Rev. v. 6). The symbol of *perfect power*—"seven horns"—is seen also, but He had not exercised that power in escaping suffering at the hands of man!

*Man's* treatment reached the climax when He was reviled by the two thieves hanging by His side. Then from His blessed lips came the proof that neither the last insult, nor all put together, had interfered with the expression, through Him, of God's kindness to men. That *kindness* made known in Him was

triumphant! "*Father, forgive them; for they know not what they do.*" "The pleasure of Jehovah had prospered in His hand" (Isa. liii. 10). The utterance of a self-condemning heart on that very spot was heard in heaven. There was joy in heaven about that dying thief before he got there. Blessed witness that God's kindness had triumphed gloriously! How delightfully suitable was it that the Holy Sufferer Himself that day should take him there!

Reader, one word with you. Men, in these last days of Gospel privilege, seem to be getting harder daily. What of the state of your *own* heart? Are *you* still able to disregard such kindness? Remember that the hand held out to you is a pierced hand, and the voice that calls you is the voice of Him Who said, "*Father, forgive them.*"

One closing word. In the ages to come there will be a special celebration of the "*exceeding riches of God's grace in His kindness toward us through Christ Jesus.*" (Eph. ii. 7.)

Can you afford to miss it? If you cannot, it is high time to bestir yourself.

Come to Jesus while He is still waiting to be gracious, at His Father's right hand. GEO. C.

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### THE UNCHANGED VICTOR.

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"JESUS came into the world not to interfere between sickness and death (though He could and did), but between death and life again. He is the holder of victorious life. Supposing He had met sickness and not death, nothing would have been done, for the wages of sin is

*death.* Did He come to qualify the original judgment: "In the day that thou eatest thereof thou shall surely die"? *He did not—He could not.* He came to meet it, verify it, and get the victory on the other side of it. . . .

I will tell you a sweet thing. He not only *arose*, but *arose the same as He had died*. Could you put up with an *altered* Son of God? Though throned in glory this moment, He is the very same as He was at the well of Sychar. If you want to know what Christ is *now*, go and learn Him in the four Gospels. Do you want a different Jesus from the one that Matthew, Mark, Luke, and John have introduced to you? Perhaps it is hard to understand that He is the same now in glory as He was here. It is part of the business of the post-resurrection scenes, to assure us that He is the very, very same. Treasure that up in your souls. It will make the path to heaven so easy. He has come into your world before ever He asked you to go into His, and the way to make the path there easy is to know that you will find in yonder world of glory, the very same Jesus that came into your world. . . . *Do you ever think of sudden death?* You may be borne without a moment's notice into His presence. Will it be a strange place to you? I may be a stranger to His *circumstances*, but not to *Himself*. Therefore, the more we acquaint ourselves with Jesus, the more we are in heaven already. It is little matter about His palace if I know Himself. The blessed Lord *wants* to make us intimate with Himself. So, in the post-resurrection scenes, He lets us know that we know Him already."

J. G. B.

## WHY THAT RESTLESS FEELING ?

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**R**EADER, do you know what it is to be oppressed, as with a heavy burden? Your circumstances are all right, outwardly things go on fairly smoothly. Little ups and downs, nothing more, yet what is it? Why that restless feeling? You may take your own way, but it will not bring what you want.

Let me tell you about one in a similar state of soul. She had been listening to the preaching of God's Word, and her soul had been awakened to the fact that God was not in all her thoughts; that all her life she had been doing her own will, and going her own way, and had proved that "the way of transgressors is hard."

The next day, calling at her house with a little book, she said, "Oh do come in, I am all alone." On inquiring, "Are you in any trouble?" the answer came a little unexpectedly, for she was a complete stranger. "It is my *soul* I am troubled about; my sins are like a heavy burden weighing me down; and I feel as if I have been always going the wrong way."

Silently my heart spoke, "Lord, give her a message Thyself"; for I knew the Good Shepherd was seeking His straying sheep. Together we turned to Isa. liii., and read verse 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." She read it twice aloud; and then simply said, "That's me! that's me! I have gone astray!"

We spoke of where that way (her own way) would lead her, that is to death, and that after death comes the judgment ; and then (as the tears of repentance fell fast) of the One Who had gone into death, and borne the judgment due to us, that it might never reach us. Then pointing to the latter half of the verse, showed that the little word *all* occurred twice in the same verse, and that the only way to escape from the judgment due to the first "all" is to belong to the second "all." We also read the previous verse : "He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him ; and by His stripes we are healed."

Reader, I pray that the light may shine into your heart as it did into that troubled woman's ; first of all showing that, "the soul that sinneth" must die, for God "will by no means clear the guilty," and that this is true of every person not washed in the precious blood of Christ ; but those who are under the shelter of that blood will never be reached by judgment.

"And could'st Thou be delighted  
With creatures such as we ;  
Who, when we saw Thee slighted,  
And nailed Thee to the tree ?  
Unfathomable wonder,  
And mystery Divine,  
The voice that speaks in thunder,  
Says, 'Sinner, I am thine.'"

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# TIDINGS OF LIGHT AND PEACE.

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## BELIEVING:— NOT AN UNCERTAIN VENTURE?

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**A**N infidel once said to a friend of ours, "The Gospel is just the very thing to meet man's need if it were true!"

The first part of the remark was right enough as far as it went, but, alas! he was too unwise to try it for himself, though it would have cost him nothing; and made him a soul-gainer for eternity. The full extent of man's ruin could only be known by God, and He alone could provide the suitable remedy. This He did, and far more, in the gift and work of His beloved Son.

*Denying* the truth of the Gospel does not make the Gospel untrue; nor does *believing* it make it more true than it really is. The great facts remain unchanged by either faith or unbelief. All who believe it *prove it true for themselves*.

More than once the question has been asked, Have you ever heard of a believer in the Lord Jesus Christ *regretting* that he ever trusted Him? NEVER! IMPOSSIBLE!! The only room for any regret would be that the Gospel concerning Him had not been accepted sooner. This fact alone should appeal to any upright person.

There could be no regret to the personal knowledge of sins forgiven, of deliverance from eternal judgment, of the blessed association with Christ

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in glory and a sure hope of a home of peace and joy and love for ever in the Father's house above, with a taste of the enjoyment of it on the way there. It is true that many a one has been heard saying, " I fear I have not faith *enough* ! " But this is through a mistaken notion that *faith in their faith* is the great necessity ! Whereas the real question is simply this, Is the SENDER of the tidings a Person to be trusted ? And what is the answer ? Of course He is ! It is GOD HIMSELF, and " *it is impossible for God to lie* " ! Once you see this, you will cease to be occupied with the quality of your faith. What uncertain venture is there in believing what *God* says about the trustworthiness of His beloved Son Jesus ? Has He not highly exalted Him ? Has He not crowned Him with glory and honour at His own right hand ? (Heb. ii. 9.)

Some years since an interesting conversation took place between two gentlemen in London. [Full details of what transpired were afterwards made public.]

One gentleman remarked to the other, that he considered the British people, generally, were very unbelieving ; and that he believed he could prove it. One Saturday, therefore, after dressing himself up suitably, between twelve and one o'clock, he set out as " *gutter-pedlar* " with one hundred pounds worth of absolutely genuine £5 Bank of England notes ; and in three of the most prominent positions in the West End of London, he displayed his wares to the best advantage ; and with outstretched arm, in a clear voice, and with great earnestness, he cried,

## BELIEVING :—NOT AN UNCERTAIN VENTURE ? 85

“ FIVE-POUND NOTES, A PENNY EACH ! ”

Out of the hundreds of passers-by, only two in different places were purchasers. On hearing the offer one of them said to his companion,—  
 “ *I'll risk it: its only a penny!* ” To test the truth of the “ pedlar's ” words, he went (somewhat sceptically) to the nearest bank; and to his surprise and delight, he received without any question whatever, five sovereigns in exchange for his note! Other applications would have followed; but to their disappointment the offers had ceased.

Now since the seller was unknown there certainly appeared some risk in paying even a penny for the note; but in believing the Gospel there is absolutely no risk whatever. The blessing is open to all,—to every guilty creature,—“ without money and without price ”—not even a penny (Isa. lv. 1). “ By *grace* ye are 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).

Let not the reader consider the Gospel either too good to be true, or too cheap. It cost the blessed Saviour much. The goodness of God to sinful men is the real secret of it—“ the love of God which is in Christ Jesus ” (Rom. viii. 39). Prove it for yourself, by coming as an unworthy sinner to Jesus, and never, never will you regret it.

But, bear this in mind, that it is possible to continue too long in unbelief, and if this should be your discovery at last, you will have a remorseful eternity to look back upon it. Be wise in

time. In God's Gospel is found His guarantee, with *no risks*, for every sinner owning his guilt and believing in Jesus. "Whosoever believeth on Him shall not perish, but have everlasting life" (John iii. 16). "O taste and see that the Lord is good; blessed is the man that trusteth in Him" (Psa. xxxiv. 8). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

J. N. (ADAPTED.)

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### THE GLORY OF MAN.

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**T**HERE is not a more fleeting thing to be found than the glory of man; trace his history wherever you will and it will be found to bear striking witness to the testimony of Holy Scripture, that "*All the glory of man is as the flower of the grass*" (see 1 Peter i. 24). How important it is that things should be seen as they really are, and estimated at their proper value; in order that a sober judgment may be formed as to them.

A soap bubble appears a thing of beauty in the eyes of a child, and may be coveted as something which, if only it can be possessed, will yield endless pleasure; but when the hand has grasped it, it bursts, leaving nothing but froth behind, and the child's disappointment is in proportion to the expectations indulged in. Such is the glory of man!

"The grass withereth, and the flower thereof falleth away." Did you ever hear of a high

price being paid for such a fleeting and worthless thing as the flower of the grass? And yet how many thousands are ready to sacrifice everything; yea, sell their souls for that which is of no more worth. Reader, are you going to allow yourself to be ensnared by such an empty thing? "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The history of Nero, that inhuman Emperor, who danced while Rome burned, serves as a striking example of the worthlessness of human glory. The historian tells us that he began his reign with the general approbation of mankind, and for a brief period he governed in a way that left little to be desired, but soon he gave way to every evil habit, and as his years increased, so did his wicked deeds, until his rule became intolerable. His generals revolted, so did the army, and various plots were set on foot for his assassination; he became hated by everyone, and his most intimate friends forsook him. He even attempted to take his own life, but courage failed him, and then he turned to one of his faithful attendants and bade him despatch him; this he refused to do, so that the Emperor, in despair, cried out, "Alas! have I neither friend nor enemy?" He next resolved to throw himself into the Tiber, but could not sum up courage enough to do so, and then he sought for some secret place, where he could nerve himself to meet death with becoming fortitude. After this, one of his freedmen offered him his country house, about four miles distant, and there, in disguise,

he made his way ; on every hand he heard confused sounds. The soldiers in the camp were imprecating a thousand evils on his head, and he heard a man shouting, " There go men in pursuit of Nero," while another passing by asked him if there was any news of Nero in the city. At last he reached the house, and had difficulty in gaining admission ; he had not been there long when his enemies found him, and, fearing their vengeance, he put a dagger to his throat and inflicted a mortal wound. To a centurion (who finding him bleeding to death, attempted to stop the blood with his cloak) he exclaimed, " It is now too late " : and thus ended the short-lived glory of Nero, in the fourteenth year of his reign.

God is a rewarder of those that diligently seek Him, " He will render to every man according to his deeds : to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life."

He is spoken of as "*The God of glory*" (Acts vii. 2), and His grace which has appeared for all men, teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the appearing of *the glory of the great God and our Saviour Jesus Christ*. (See Titus ii. 11-13.) This is glory worth going in for, it is the hope the Gospel gives. " Being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice *in hope of the glory of God*" (Rom. v. 1-2). Is this the glory you are seeking after, dear reader ?

E. E. N.

## THE GLORY OF THE GOSPEL.

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**T**HE Gospel has a glory all its own. Consider it carefully.

Christ freely proclaimed as God's all-gracious provision for man's deep necessity, is *the Gospel faithfully set forth*.

Christ thankfully trusted by repentant sinners, is *the Gospel rightly received*.

Christ openly confessed as one's own personal Saviour, is *the Gospel gratefully honoured*.

Christ borne witness to in the lives of His redeemed ones, is *the Gospel suitably adorned*.

Christ's promised return to take all who truly love Him to His Father's house above, is *the Gospel's rejoicing hope*.

Christ surrounded by countless myriads of ransomed worshippers, shining in His likeness before the heavenly throne, will be the GOSPEL'S CROWNING TRIUMPH !

But what of those who are *ashamed of the Gospel* ?

To the heart of the true believer such a thing is really repulsive, and the reason plainly evident. The Gospel in its reality is God's glad news "*concerning His Son Jesus Christ our Lord*" (Rom. i. 3, 16). Hence to be *ashamed* of the Gospel is practically to be ashamed of *Christ Himself* !

Instead of this, however, the heart breathings of the truly converted would be honestly expressed in the words of David :—

" My soul shall make her boast in the Lord :

the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together " (Psa. xxxiv. 2, 3).

" How excellent is Thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of Thy wings " (Psa. xxxvi. 7).

GEO. C.

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### "WHEN THE SUN WAS SETTING."

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LUKE IV. 40.

**H**OW wonderful were the activities of the Lord Jesus at the close of a day of untiring devotion to the will of His Father in ministering healing to each needy one brought to Him as recorded in the closing verses of Luke iv. !

" When the sun was setting all they that had any sick with divers diseases brought them unto Him, and He laid His hands on *every one* of them, and healed them."

What unwearied compassion is witnessed here ! The Son of God, the Great Physician, laid His holy hands on sick ones, and healed them ! Think of that gracious laying on of His hands on *each*, bringing *each* needy one into healing contact with Himself. He healed every one ! " Demons also went out of many " :—

" Disease and death and demon  
All fled before Thy word."

No wonder when it was day the crowd would have " kept Him back, that He should not go from them " !



It may be these lines are being read by someone who is “ weary, worn and sad,” because of their heavy burden of guilt ? You may come to Him now just as you are, in all your need as a sinner, and He will receive you. The Scriptures assure us that “ Now is the accepted time ; behold, now is the day of salvation (2 Cor. vi. 2). He would delight to give you that touch of healing power—that touch that brings the soul into personal acquaintance with the Blessor. Those hands, dear reader, once laid in healing power on the sick were cruelly nailed to Calvary’s cross ; Jesus is now in the glory, but His hands are still outstretched in blessing to every needy soul, the work of redemption has been accomplished by Him and God glorified as to the whole question of sin.

The mission of the blessed Saviour to this world is briefly stated in words “ easy to be understood ” in verse 18 :—

“ He hath anointed Me to preach the Gospel to the poor ;  
 He hath sent Me to heal the broken-hearted ;  
 to preach deliverance to the captives ;  
 recovery of sight to the blind ;  
 to set at liberty them that are bruised ;  
 to preach the acceptable year of the Lord.”

The sun was setting when Jesus was active in healing power and grace—there was no wane in His compassionate love to the sick and distressed by Satan’s power at the close of that wonderful day ! And, dear reader, there is abundant evidence that there is no waning in the activities of the Father, Son and Holy Spirit in their compassion for those in need as the sun is setting on

this wonderful day of grace, which has witnessed the unceasing activity of the Godhead in recovering for Its Own pleasure the myriads of those who have trusted in the blood of Jesus. The sun is surely setting—it may at any moment disappear below the horizon of this poor, doomed world! Then, friend, be warned; make haste, come to the Saviour ere it be too late. Come just as you are—in all your need, and He will heal you.

“ Just as I am,—poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, *all I need* in Thee to find,  
O Lamb of God, I come.”

J. R.

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### A SOLEMN BIRTHDAY MESSAGE.

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SOME time ago, in the lamp station of one of the mines on the West of Scotland, a few men were sitting at breakfast together, the writer one of them. After the meal was over, a discussion arose over a recently proved will of the colliery owner, who had died very suddenly but a few months before, and left behind a vast amount of wealth.

Much comment was made by the men on the unequal division and distribution of wealth. The occasion and discussion gave the writer to feel that the moment was opportune for bringing home to these men the vanity of all that is found “under the sun”; and the small satisfaction that is to be found from wealth, however great, compared with the incomparable value of the love of Christ.

While the discussion was going on, we were joined by another workman, R. B. by name, who had come from another part of the mine to receive instructions regarding work to be done. Hearing the nature of the conversation, he broke in at once, and openly declared that the *present* was the only concern for him ; and he only wished that he was fortunate enough to obtain some of the wealth, so that he might enjoy himself, and forget God and eternal things.

The writer, who knew him well, and had often spoken to him about his soul's salvation, asked him, at this moment, how old he was. Straightening himself up, he replied with great emphasis, " I shall be forty years in two days ! " Turning round, his eye caught the " Glad Tidings Calendar," which was hanging on the wall. Going over towards it, he exclaimed, " I wonder what kind of message the Calendar will have for *me* on my birthday ! " At that moment the date of the calendar stood at Feb. 8, 1923 ; and our friend's birthday was on the 10th. Curiosity brought us all to our feet, and one young man of the company advanced and raised the two leaves of the block, so that we could see the birthday message for our friend. Imagine our surprise and our friend's confusion—for we are slow to credit such cases of Divine intervention—when out from the upturned leaves there looked into the eyes of our friend the following 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).

The effect was remarkably impressive ! Every one seemed riveted to the spot, and for the moment silence reigned. One felt convinced that God had raised the question with him ; and as he turned to go away in silence, the writer ventured to ask him what he thought of the message. He did not reply, but one could see that it had been *God's* message, and that he keenly felt the shock. Our desire and prayer was that it might be effectual for his blessing.

What would have been the reader's answer to such a question ? Soon, very soon, your destiny will be fixed ; but in tender love and compassion God " waits to be gracious." Judgment is His strange work. He is slow to wrath, not willing that any should perish, but that all should come to repentance. May His grace enable you to accept His offer of pardon. Ere it be too late, may you calmly consider that young man's solemn birthday message.

J. H.

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PROFITABLE MINISTRY.—"*The knowledge of truth alone will never ensure happy or profitable ministry.* If we draw merely from our stores or possessions of knowledge, we shall find ourselves confounded ! The freshness of the Spirit in us, and the exercises of our senses under Him at the time of ministry, are also needful."—  
J. G. B.

# TIDINGS OF LIGHT AND PEACE.

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## FAITH'S SURE FOUNDATION.

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**W**HAT is it? It is found in the excellency of the *Person trusted*, not the merit of the *person trusting*. Take a simple figure. A genuine English sovereign is declared, in the King's name, to be worth twenty shillings; and no matter *who* presents it at the Bank, he is entitled to receive the full value of it—young or old, black or white, learned or ignorant, English or foreign. *It is the quality of the coin trusted*, not the merit of the person presenting it, which determines the amount to be received; the most trembling is as welcome to it as the boldest. Each has the same title to receive twenty shillings for the genuine sovereign trusted. And it is on this principle that eternal blessings are being dispensed to-day. It is not now a matter of what *we* justly deserve. On the cross the blessed Redeemer bore that and said, "It is finished." It is now God's delight to bless believers according to *what He thinks Jesus is worthy of*; and as He is worthy of a place on His Father's throne, those who trust Him will in the coming day be seen sitting with Him on His own throne.

When a man's eyes are opened to see this, every thought of *improving* his title is banished for ever.

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Take note, reader, of one thing. If your title to heaven could in any way be improved, it is certainly *not Christ* that you are trusting; for who dare to say that *He* could be *improved*? Such a thought would be an insult to the God Who sent Him, as well as to His beloved sent One; Who suffered for sins, the Just for the unjust, to bring us to God. He would have us as fit for His holy presence as the Saviour Himself! It is the writer's joy to say and sing,—

“ *I stand upon His merit,*  
     I know no other stand.  
 Not e'en where glory dwelleth  
     In Immanuel's land.”  
 “ On Christ the solid Rock I stand;  
 All other ground is sinking sand.”

Does the reader rest on the same foundation?

GEO. C.

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### THE TWO GOVERNORS.

LUKE XXIII. 6-12.

**P**ILATE and Herod were at enmity with each other, and now what happens as we read in these verses in Luke xxiii.? They were made friends together at the expense of our Lord and Saviour.

Jesus had been betrayed by Judas and brought by the High Priest and others to Pilate, that he might condemn Him as they had.

Pilate has to say, “I find no fault in this man,” and then hoping to escape some responsibility no doubt, he sends Jesus to Herod, who was at Jerusalem at that time. Herod was glad, and hoped to see some miracle done by Jesus.

He questioned Jesus with many words, but Jesus answered him nothing, well knowing Herod's character and curiosity.

The result of the interview was that Herod set Jesus at nought, and mocked Him with mock royalty and sent Him again to Pilate.

*These two governors, in high position, shake hands as it were over the rejection of Christ. How solemn this is !*

Reader, how is it with you ? Are you allowing some friendship, some association, some pleasure, or even business, to keep you away from Christ and all the blessings He has secured for all who trust in Him ? He came to suffer, " the just for the unjust " (1 Pet. iii. 18), to die for the ungodly (Rom. v. 6), to save sinners (1 Tim. i. 15), His very coming, His very death proving our dire need, our sinful condition, our unfitness for the presence of a holy God. Well may we challenge ourselves as to how we stand in relation to Christ. " What think ye of Christ ? " is the Lord's own challenge to the Pharisees in Matt. xxii. 42, and we may ask each other as to how we stand in relation to Him, God's " unspeakable gift," through Whom alone we are pardoned and saved. Quite lately a young acquaintance of mine, in very bad health, had been led away from the simple Gospel by a teacher of Theosophy and its literature. One night he had a vivid dream in which this teacher, Mr. —, and Jesus appeared before him.

In his dream he was asked to decide for one or the other. He realized that he could not trust the teachings of Mr. — in connection with

Theosophy, but that all he knew of Jesus was true, and that He was altogether trustworthy. He there and then decided for Jesus. To show how God was working, he told his brother next morning of his dream and his decision, and asked him to burn all the books and magazines he had been reading. Since that time he has given further evidence of his trust in Jesus the Saviour of sinners.

God speaks at times in a dream, in a vision of the night that He may withdraw man from his purpose and hide pride from him (Job xxxiii. 15-24) that he may be saved from going down into the pit: for God says, "I have found a ransom." Think of that wonderful ransom—Christ Himself!—and of the precious blood that was shed that you and I might be redeemed to God. O friend, I beseech you to allow nothing to keep you away from Christ. He says, "Come unto Me" (Matt. xi. 28). Again He says, "Him that cometh to Me I will in no wise cast out" (John vi. 37). "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37). Neither Theosophy nor any other modern error can satisfy the conscience as to sin, or meet the claims of a holy God.

You can have no certainty as to the future, apart from trusting Christ and His finished work. The Gospel bides true for ever (1 Pet. i. 25), and it ever points to one person—Jesus—the Saviour of sinners Who is "the Author of *Eternal Salvation* unto all them that obey Him" (Heb.



v. 9). "Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we must be saved " (Acts iv. 12). P. E. P.

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### GOD IS SATISFIED WITH JESUS. ARE YOU?

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"**A**RE you a sinner ? " asked a servant of the Lord of one who was anxious as to her soul's salvation. " Yes, indeed, and what is more, I have made a profession of Christianity and yet I am not truly converted," was her reply.

" Well, now, let me inquire of you, Did the Lord Jesus Christ when He suffered on the Cross do *enough* to satisfy God as to the question of your sins ? "

" Oh ! I have not repented enough."

" I did not ask anything about your repentance. I asked if Jesus had satisfied God as to the question of your sins ? "

" But I do not feel I love Him as I ought."

" I did not ask you that either."

" But, sir, I must get clear about other questions first ; just one other thing troubles me, and that is, I fear I have not the right kind of faith."

The Lord's servant then said to the troubled one : " Three times over I have asked you a question about the Lord Jesus Christ, and you have in each instance told me something about yourself." He then faithfully presented to her the Glad Tidings, asking God to open her eyes to the truth. Having done so, he again asked her : " Did the Lord Jesus Christ when He

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suffered on the Cross satisfy God as to the question of your sins ? ” Immediately scales fell from the inquiring soul’s eyes, and she exclaimed, “ Why, yes, of course He did.” Accepting in reality God’s verdict of herself as a helpless sinner, she also trusted in simple faith in the Lord Jesus Christ as her own personal Saviour—the Saviour of God’s providing for *sinner*s.

Dear reader, can it be true of you, that God is satisfied with Jesus and You are NOT ? Do you ask, how you may be sure that the sacrifice of Jesus was sufficient to meet the claims of a Holy God as to the great sin-question that kept men at a distance from God ? Well, where is Jesus now ? On the Cross ? No, indeed, Phil. ii. tells us that “ God has highly exalted Him, and given Him A NAME WHICH IS ABOVE EVERY NAME, that at the NAME OF JESUS *every* knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father.” Is it not clear, then, that Jesus could not be where He now is had not God been satisfied with the great work of redemption which Jesus wrought ?

Indeed, this very Scripture (Phil. ii) shows that His present position of glory and power is all the result of His having become obedient unto death—even the death of the cross, and eternally glorified God as to the question of sin. His expiring words on the Cross were : “ It is finished.” Who can add to a finished work ? Could we have done anything to merit salvation, Jesus would not have died ; but because we were sinners of the deepest dye, Jesus died in our

stead, and God is well pleased with what His beloved Son has done.

Do not say, you are too great a sinner, for, have you ever considered that the fact of your being a sinner makes you a fit subject for God's mercy? Romans plainly tells us, "God commendeth His love towards us, in that while we were yet *sinner*s Christ died for us" (Rom. v. 8). And again, "When we were yet *without* strength, in due time Christ died for the *ungodly*" (verse 6). What matchless kindness towards those who merited eternal judgment!

May you, dear friend, be led to own yourself a sinner in the sight of God, and accept as *your own personal Saviour* the Lord Jesus Christ, the Saviour of God's providing. God is satisfied with Jesus, and if you trust in Him as your Saviour, *you* will be satisfied as well.

"On the Lamb my soul is resting—  
What His love no tongue can say;  
*All* my sins—so great, so many,  
In His blood are washed away.

"Sweetest rest and peace have filled me—  
Sweeter praise than tongue can tell;  
*God* is satisfied with Jesus—  
*I* am satisfied as well."

A. E. B.

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### LAW AND GOSPEL.

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"**R**UN, John, and work, the law commands,  
But gives me neither feet nor hands;  
The Gospel speaks of better things,  
It bids me fly, but gives me wings."

JOHN BERRIDGE.

### **"NOT ASHAMED OF THE GOSPEL."**

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*From an address to the young, sixty years ago.*

**I** AM not ashamed of the Gospel of Christ : for it is the power of God unto salvation to every one that believeth." Paul, who said this, might well say it, for he had well proved it, and was not speaking on a subject of which he knew little, for he had felt its power himself ; and such was its power upon him that it caused him to despise all dangers and distressing circumstances ; and after enduring years of trouble, we find him declaring, " I am not ashamed of the Gospel." When I heard Mr. S—— speak about the blood of Christ, I felt that that precious blood was the very core of the Gospel which Paul knew and preached, and in which he gloried. But why was he not ashamed of the Gospel ? Because " it is the power of God unto salvation to every one that believeth " ; and may God give each of you to understand that reason, if you have never understood it before.

Yes, the Gospel becomes the power of God to the sinner of seventy years, as well as to the child of two or three just lisping the name of Jesus. When the heart drinks in the story of that precious blood, and that *whosoever* will may be sprinkled therewith—any of Adam's guilty race, rich or poor, young or old—" it is the power of God unto salvation to *every one* that believeth."

Oh, that God may seal the Gospel on the heart of *every one* here ! Is there any one saying, I see others converted and going home rejoicing. I see

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many a countenance beaming with delight as they sing—

“ I do believe, I can believe,  
That Jesus died for me,”

but I am an exception—nothing seems to reach me! Oh, that this “*every one*” may, by the Spirit of God, be applied to you!

Now, like Paul, I can declare to you that “I am not ashamed of the Gospel.” And first, because it has been the power of God to *my own* salvation. I dare not speak to others if I did not know the power of that precious blood. When I was twelve years old the Gospel of Christ became the power of God to my soul; and of all things I regret in my past life, I never for a moment regretted that the Lord brought me *so early* to Himself, and have never wished I had spent a few more years in sin and guilt and misery.

Secondly, I am not ashamed of the Gospel, because soon after my own conversion, *it became the power of God* to the salvation of one who lay nearest my heart—the playmate of my boyish days—my own dear sister. As it was during the time of revival, it was the custom, in the locality where we lived, that all who were anxious about their souls should take seats on benches specially set apart for them. Now, remember, I do not say anything as to the right or wrong of it, I merely tell you that such was the custom. One evening I had the pleasure of seeing my dear sister go and sit on “the anxious seat,” and her going encouraged others to go, too, who found peace long before she did. She was a long time in deep distress, so that we almost despaired of

her ever finding rest to her weary soul. But one evening I heard one minister say to another, "Well, *she* has found peace at last"; and I felt it was my sister of whom they spoke. And so it was. She had really believed the Gospel, which was the power of God to her soul's salvation. And exactly twelve months after that, my dear sister was so seriously *injured by fire*, that she expired after thirty hours of great suffering; but during that time what did she say about the Gospel? When an aged Christian friend asked her, "Do you find the Lord with you?" a heavenly smile lit up her fearfully altered countenance, and she answered, "Yes; and His presence makes a paradise! For where *He* is there is heaven." Ah! what must the Gospel be when that precious one could rejoice therein at such a time!

In the third place, I am not ashamed of the Gospel because it became the power of God to *a dear child of mine*, who died before he was sixteen. I should just like to recite to you, dear children, a few lines which comforted my aching heart when I returned from the funeral of my boy, and which have since been printed. Before his last illness, he had been ill, and expected death. However, he recovered for a while, and during the interval wrote the following lines—

"Oh! I have been at the brink of the grave,  
And stood on the edge of its deep, dark wave;  
And I thought, in th' still, calm hours of night,  
Of those regions where all is ever bright;  
And I feared not the wave  
Nor the gloomy grave,  
For I knew that Jehovah was mighty to save.

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“And I have watch’d the solemn ebb and flow  
Of life’s tide, which was fleeting sure tho’ slow ;  
I’ve stood on the shore of eternity,  
And heard the deep roar of its rushing sea ;  
Yet I feared not the wave  
Nor the gloomy grave,  
For I knew that Jehovah was mighty to save.

“And I found that my only rest could be  
In the death of the One Who died for me ;  
For my rest is bought with the price of blood  
Which gushed from the veins of the Son of God ;  
So I fear not the wave  
Nor the gloomy grave,  
For I know that Jehovah is mighty to save.”

Ah ! surely I may well say, “I am not ashamed  
of the Gospel.”

W. TROTTER:

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UNFELT TRUTH.

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“IT has been said—and it is much for the  
observation of our souls—that we should  
take care how we traffic with *unfelt truth*.

“A little knowledge, with *personal exercise of spirit* over it, is better than much knowledge without it. As the proverb says, ‘*There is much food in the tillage of the poor*’ (Prov. xiii. 23). The poor make the most of their little. They use the spade, the hoe, and the mattock ; they weed, and they dress, and turn up their little garden of herbs. And their diligence gets much food out of it. And *we* are to be these ‘poor’ ones, ever to use divine Scripture as they carry on their tillage, and make the most of little. It may be but ‘milk’ we feed on ; but

if we use our diligence to lay aside malice, and hypocrisies, and envies and the like, we shall be really feeding and growing (1 Pet. ii. 1-3). And because of this, much more savour of Christ do we often find in those who have less knowledge ; for theirs is the 'tillage of the poor.' . . .

"I desire to know the power of a little truth, rather, *far rather*, than increase the *stock* of truths."

J. G. B.

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### LACK OF POWER IN SERVICE.

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**I**F Christ is your sufficiency there can be no lack there. Consider the matter carefully. You are going, you may say, to visit some sick person. *Who* is going ? I want to know. Is it some nice Christian ? Some kind lady or gentleman ? That won't do ! *It should be* CHRIST. But just think of the gravity of *Christ's* doing it. If you are going for *Him*, you must be in unison with Him about it. The very fact of the importance of the work, and the danger of misrepresenting *Him* shows your need—and brings you to realize His faithful word, "*Without Me ye can do nothing.*"

The neglect of this is the secret of all failure. I will sit lowest here, if you like ; but I repeat it ; this is the cause of all failure.

*From an Address by J. B. S.*



# TIDINGS OF LIGHT AND PEACE.

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## FAVOURED BEYOND EXPECTATION.

AND BY A SUPPOSED STRANGER.

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**B**Y way of contrast, we will consider the effect of being favoured beyond expectation, by one *not* a stranger. A youth, we will suppose, is employed in the household of a rich retired tradesman, who has shown various proofs of his appreciation of the lad's services ; on the other hand, it has been the delight of the youth to show himself worthy of his master's confidence. But one day, during his master's absence from home, he has the misfortune of injuring an old family relic, very greatly prized by his master. An old servant, rather jealous of the favour shown the youth, tells him that he will certainly get his notice to quit, when the master returns home and finds what he has done ; and the poor lad sadly admits the justice of what is surmised.

On the evening of the day of the master's return, the youth is told that the master wants to see him in his private room. With trembling expectation of rebuke and dismissal he goes into his master's presence. But with considerable tenderness in his tone and manner, his master kindly tells him that he wishes to give him a fortnight's holiday ; and that at his own expense he is going to arrange for it !

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“ Oh, sir ! ” exclaims the astonished young servant. “ If you knew what I have done you wouldn’t speak like that ! ” “ But I *do* know,” he replies. “ I was told as soon as I returned ; and this is what accounts for what I am telling you. During my absence you have evidently been trying to do more than you had strength for, and I shall now see that you get the rest you so much need. I certainly was grieved to see that the relic was broken, but I think I know a man who will be able to repair it successfully before you come back ! ” The boy was certainly favoured beyond all expectation, but it was by one who knew, and who valued his past services and good qualities.

But, when Jesus was here a stranger amongst men, we find how well He knew and understood all who came near Him. It was so with Nathanael. He knew him before they met.

“ *Whence knowest Thou me ?* ” said Nathanael. And this was the answer he got : “ *Before that Philip called thee, when thou wast under the fig tree, I saw thee* ” (John i. 48).

The woman of Samaria tried to prove to the Stranger, Who humbly asked her for a drink, that she knew something of *Jacob’s* history ; but she didn’t expect to find that He was intimately acquainted with the whole of her *own* history ! “ Go, call thy husband and come hither,” He said to her. To which she answered, “ I have no husband ! ” “ Thou hast well said, I have no husband, He replied, for thou hast had five husbands ; and he whom thou now hast is not thy husband ; in that saidst thou truly.”

After revealing to her that He Himself was Israel's promised Messiah, she left her waterpot and made her way back to the city, and said to those whom she met, "*Come, see a man that told me all things that ever I did : is not this the Christ ?*" (John iv. 5-30). She knew that they could not divulge anything worse than what He had proved He knew already. And yet she felt so powerfully attracted to Him, and so thoroughly at home in His presence that she could not help making Him known to others. "*Come, see [not go and see] a Man, that told me all things that ever I did ; is not this the Christ ?*"

But let us consider another who got an introduction to the same great Discerner (Luke v. 1-8). It was on the shore of the lake of Gennesaret that it took place. The woman of Samaria was convinced that He knew what she *had been*. This man (Simon Peter) got proof that Jesus knew what he *would be*. He and his brother had been toiling all the night with no result, and to them it seemed very little use to let down their nets again. But at His word they did, with the result that a great multitude of fishes were enclosed ; enough to fill both boats to sinking point. When Simon Peter saw it, he fell down at Jesus' knees, saying, "*Depart from me : for I am a sinful man, O Lord.*" He felt unfit for His presence, yet couldn't get away. In another Gospel we find that the Lord intended to make use of him and his brother Andrew by their becoming "fishers of men" (Mark i. 17). But respecting Peter, Jesus foresaw more than this. He told him that Satan had his eye upon him, and

that when tested he would thrice deny that he ever knew Him ; and even named the very time it would take place, before the cock-crowing. This ardent disciple could not believe such a thing possible. But Jesus knew it, and had already prayed for him in connection with it—"that thy faith fail not"—that is, that his confidence in Jesus might not be shaken, but his restoration secured. So the blessed Lord added, "when thou art converted strengthen thy brethren." In his second epistle we find Peter doing this (2 Pet. iii. 17). "Beware lest ye also, being led away with the error of the wicked, *fall from your own stedfastness.*" This is precisely what he himself had done ! But at the predicted moment "the Lord turned and *looked*" upon poor Peter ; in that "*look,*" the failing disciple found an unmistakable proof of His gracious Master's unchanged love ; while the bitter weeping that followed betokened Peter's absolute distrust of his "*own stedfastness.*" It was, no doubt, the necessary preparation for boldly testifying, in the streets of the same city, of the life and death and resurrection, and exaltation to God's right hand of the "*same Jesus*" that he once denied ! The one who had said to Jesus, "Depart from me ; for I am a sinful man, O Lord," was thus made an effective "fisher of men." The result is well known ! "*About three thousand souls*" were added to the little company of those who had been *loved*, and (beyond all expectation) *honoured* by Him Who was once a stranger in their city.

GEO. C.

### ONE THING LACKING.

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**T**HE certain ruler (Luke xviii. 18-30) is a divinely given example of a great many. He wanted eternal life *without Christ*.

If he could inherit eternal life by any merit of his own he would do it. And indeed he was an exemplary character.

Not many can say what he did.

People say, "As long as we live a good life, we are all right." But can you say even as this ruler, "All these have I kept from my youth up"? They were the commandments relating to men, as living together, and to parents. But the Lord Jesus was here not only in things relating to men but to God.

With what wisdom the Lord meets the ruler's question! If a man met the requirements of God's holy law he would live; the man that doeth them shall live *in them* (Lev. xviii. 5; Gal. iii. 12). For the ruler it was the choice between the law and Christ.

The law offered life by doing; its terms no one could fulfil; it cursed those who did not continue in all things that were written in the book of the law (Deut. xxvii. 26; Gal. iii. 10). It only had its relation to the life on earth, nor was there any eternal or heavenly hope.

But Christ was the Tree of life. Adam chose to take up the knowledge of good and evil. And still thousands of people prefer to do their best instead of believing in Christ.

How graciously the Lord speaks: "One thing thou lackest"; do it, and thou shalt have treasure

in heaven; and come, follow Me. Treasure in heaven was unheard of; a long life on earth was promised to those who obeyed the law, but not heaven! Christ was here on earth; with Him was all the treasure of heaven. To be with Him was to enjoy heaven on earth.

What were the riches of earth compared to this!

The ruler lacked faith in Christ, or he would have left all, as Peter had, to follow Him.

Christ the Lord is not here; He went on to the cross, where He died for sinners, where He, in His exceeding grace, became so poor that by His poverty all who believe in Him may be rich.

He not only fulfilled every detail of the law in regard to man, but also to God. He is in heaven now with all the treasures of heaven at His disposal.

Are you trusting in your own merit, or in Christ?

It is not now to sell all your earthly possessions, and give to the poor, that was peculiar to the moment, but now *faith in Christ* brings heavenly and eternal blessing.

He is available to all, being Lord of all (see Rom. x. 12). God has been glorified in regard of the question of good and evil; man has been proved totally unable to answer to his responsibility, altogether unequal to the task.

Every one has come short of the glory of God, although men may, like the Pharisee of old, pride themselves on what good they consider they do; but the judgment of God is upon sin, and all have sinned. What glad tidings, then,

that Christ has taken up the question, and settled it to God's satisfaction, and is now the glorious object of faith. By Him all who believe are justified from all things. L. O. L.

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### GOD CLOTHED THEM.

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**A**WAY back in the garden of Eden, the grace of God met the need of fallen man; and because it is God's grace, man's works are set aside.

Listening to the lie of Satan, and distrusting the God Who had made them, Adam and Eve partook of the forbidden fruit. Troubled with a guilty conscience, they now seek to remedy it. "They sewed fig leaves together, and made themselves aprons" (Gen. iii. 7). Then they hear the voice of the Lord God, seeking them. In spite of their covering, they feel exposed in their sin and shame, and are afraid; foolishly they attempt to hide. "Can any hide himself in secret places that I shall not see him? saith the Lord" (Jer xxiii. 24).

Truly, all this speaks with a loud voice even to-day. How many there are, seeking to quiet an uneasy conscience by their good deeds and religious works. Are you such an one, my reader? In God's presence, you will find all such works as worthless as fig leaves. "All things are naked and opened unto the eyes of Him with Whom we have to do" (Heb. iv. 13). "Not of works lest any man should boast" (Eph. ii. 9). Take warning; rest no longer in

your own works. At the great white throne, there will be a judgment of works ; and there is but one issue, an awful one—the lake of fire ! (Rev. xx. 11–15).

But God Himself provided for the guilty man and woman in Eden, “ Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them ” (Gen. iii. 21). God clothed them with what *He* had made. The skin involved the death of a victim. Since it was God’s own work, their consciences might well be at peace. Not with leaves, but coats of skin. That is, they were clothed by God in virtue of another’s death ; a foreshadowing of the atoning death of Jesus, the Son of God. Not a man can stand before God in his own righteousness. “ As it is written, there is none righteous, no, not one ” (Rom. iii. 10).

But a Saviour-God has sent glad tidings into the world of what He has accomplished in Christ, for sinners. It brings God’s righteousness, as a gift, for sinners who have none. “ Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : For all have sinned, and come short of the glory of God ; being justified freely by His grace through the redemption that is in Christ Jesus : Whom God has set forth a propitiation through faith in His blood ” (Rom. iii. 22–25).

The vital question is, Do you stand naked before God, or clothed by Him ? Have you accepted the Lord Jesus Christ as your Saviour ? Redemption is found in Christ Jesus—not in ourselves.



## PLEASURES

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The blood of Christ has met the throne of God. Every claim in righteousness and holiness against sin, the death of Christ has answered. So that God declares His righteousness ; “ that He might be just and the justifier of him that believeth in Jesus ” (Rom. iii. 26).

Again we ask, are you clothed by what God has provided for you ? Is “ the righteousness of God by faith of Jesus Christ ” upon you ? Thus only can you have “ peace with God ” (Rom. v. 1).  
S. P. F.

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**PLEASURES.**

HEBREWS XI. 25 ; PSALM XVI. 11.

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**S**CRIPTURE speaks of two kinds of pleasures, and most people enjoy either one or other.

There are the “ pleasures of sin,” very enjoyable and to many fairly intoxicating, but the drawback to them is that they are not lasting. We can see this from Luke xv., where a young man went into a far country to enjoy his wealth far from his father’s control. For a time, no doubt, he was what men call happy, but there came an end to all he had and he began to be in want. The swine’s company and the swine’s food were good enough for him then. Nobody gave him anything ; they only served themselves of him, sending him to the fields as a swineherd !

The other pleasures mentioned in Scripture are the exact opposite of all this. They are not in “ a far country,” but in the “ Father’s house,” in fact at His right hand, and they are not, like

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the pleasures of sin, only "for a season," but they are "for evermore."

What a contrast ! Which are you enjoying ? Which do you seek ? You can have the pleasures of sin for a season if you can buy them with youth, beauty, health or money, but the "end of those things is death." "I perish with hunger," says the poor young man who finds famine and want in the far country after spending all he had. "At Thy right hand there are pleasures for evermore," says the man who seeks those pleasures. How am I to find them ? do you ask ? By taking God's way to blessing. Have you ever told Him simply from your heart that you have sinned and have no hope but in Christ's atoning work for you ? Christ has borne all God's judgment against sin, finished it completely and perfectly, so that the soul that trusts in Him is entitled to God's favour and eternal blessing. Dear reader, will you not seek that blessing now ?

S. M. K.

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### RELIGIOUS PROFESSION CHALLENGED.

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"WHAT think you of Christ ? " is the test  
 To try both your state and your scheme ;  
 You cannot be right in the rest  
 Unless you think rightly of Him.  
 As Jesus appears in your view,—  
 As He is belovèd or not ;  
 So God is disposed to you,  
 And mercy or wrath is your lot.

## RELIGIOUS PROFESSION CHALLENGED 125

Some take Him a Creature to be—  
     A man, or an angel at most ;  
 But they have not feelings like me,  
     Nor know themselves wretched and lost :  
 So guilty, so helpless am I,  
     I durst not confide in His blood,  
 Nor on His protection rely,  
     Unless I was sure He is God.  
 Some call Him a Saviour in word,  
     But mix their own works with His plan ;  
 And hope He His help will afford  
     When they have done all that they can :  
 If doings prove rather too light  
     (A little they own they may fail),  
 They purpose to make up full weight  
     By casting His Name in the scale.  
 Some style Him “the Pearl of great price,”  
     And say He’s the fountain of joys ;  
 Yet feed upon folly and vice,  
     And cleave to the world and its toys :  
 Like Judas, the Saviour they kiss,  
     And, while they salute Him, betray.  
 Oh, what will *profession* like this  
     Avail in His terrible day !  
 If asked what of Jesus *I* think,  
     Though still my best thoughts are but poor,  
 I say, He’s my meat and my drink,  
     My life and my strength and my store !  
 My Shepherd, my trust, and my Friend ;  
     My Saviour from sin and from thrall ;  
 My hope from beginning to end,  
     My portion, my Lord, and my all !”

JOHN NEWTON.

**FAITH IN GOD.**

**T**HERE is always strength in looking to God, but if the mind rests upon the weakness otherwise than to cast it upon God, it becomes unbelief. Difficulties may arise, God may allow many things to come in to prove our weakness, but the simple path of faith is to go on, not looking beforehand at what we have to do, but reckoning upon the help that we shall need and find when the time arrives. It was no matter to David whether it was the lion, the bear, or the giant of the Philistines : it was all one to him, for in himself he was as weak in the presence of one as in the other ; but he went on quietly doing his duty, taking it for granted that God would be with him. *This is faith.* J. N. D.

**CONQUERED AND SET FREE.**

*(Found in his Bible after his departure.)*

**L**OW at Thy feet, Lord Jesus,  
 This is the place for me ;  
 Here I have learned deep lessons :  
 Truth that has set me free.  
 Free from myself, Lord Jesus,  
 Free from the ways of men ;  
 Chains of thought that have bound me  
 Never can bind again.  
 None but Thyself, Lord Jesus,  
 Conquered this wayward will,  
 But for Thy love constraining  
 I had been wayward still. J. N. D.

# TIDINGS OF LIGHT AND PEACE.

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## "FOUND WANTING."

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(LUKE xviii. 9-23.)

*(Substance of a Gospel Address translated from  
the Swedish.)*

**J**ESUS spoke a parable unto certain which trusted in themselves that they were righteous and despised others.

"Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with (or to) himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican : I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"I tell you, said Jesus, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted."

The Pharisees, instead of humbling themselves, despised the righteous judgment of God about themselves.

In another place Jesus had said to them, "The publicans and the harlots go into the Kingdom of God before you" (Matt. xxi. 31). The publican

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in this parable smote upon his breast, saying, "*God be merciful to me a sinner.*" A short, heartfelt confession of seven simple words. Many have made long confessions which have never gone up to heaven; never reached the heart of God, as the cry of this publican did. How much like it was the confession of Peter when he fell down before Jesus and said, "*Depart from me, for I am a sinful man, O Lord.*"

The Pharisee stood and prayed with (or to) himself, "God, I thank Thee!" But for *what* was he thankful? Was it for God's goodness in forgiving him? *No!* What followed from his lips clearly proved that. *He thanked God for his own goodness!* But there was One Who had a just estimate of both these prayers.

In the book of Daniel we read what the prophet said to the wicked godless King of Babylon (Daniel v. 22, 27). "O Belshazzar, thou hast not humbled thine heart. . . . *Thou art weighed in the balances, and art found wanting.*"

It was in the balances of the Sanctuary that these two men's prayers were weighed. When Jesus was on earth He made known that He never spoke words that were not abiding. "Heaven and earth shall pass away, but My word shall not pass away" (Mark xiii. 31).

In verse 15 we find another feature of being "found wanting." This time it is in the Lord's own disciples. "We read that infants were brought to Jesus with the desire that He should touch them; but when His disciples saw it, they rebuked *those that brought them*" (Mark x. 13). It was the judgment of these mothers, no doubt,

that nothing could be better for their children than the Lord and Master's own hands being laid upon them—His mighty protecting hands ! But the disciples considered them much too unimportant for any interest to be shown them by Jesus. “ But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not : for of such is the Kingdom of God . . . and He took them up in His arms, put His hands upon them, and blessed them ” (Mark x. 16).

It is certain that, in their understanding of their Lord, these disciples were “ found wanting.” *Self-importance* was their hindrance.

Then in verse 18 we find a third feature of the same thing. A certain ruler asked Him, saying, “ Good Master, what shall I do to inherit eternal life ? ” But the Lord knew what his heart was really clinging to, and touched the spot at once. He was more than “ Good master.” He was the all-seeing God. In respect of keeping certain commandments, he could say, “ All these have I kept from my youth up.” “ Yet lackest thou one thing,” said Jesus. “ Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come follow Me.” And when he heard this he was very sorrowful ; for he was very rich. Jesus knew his heart ; and holding the balance, this well-disposed ruler was “ *found wanting.*”

Thus we plainly see in these few verses, that the Pharisee could not enter into the Kingdom because of his *self-righteousness*, the rich ruler could not enter because of his *self-interest* ; while

instead of the meekness and insignificance of little children being any hindrance to their getting a place in the coming Kingdom, they got a place in the arms of Jesus. Such features as theirs will mark all those who are found "fit for the kingdom of heaven." The sinner at Calvary who owned that condemnation was his just desert, and the crown and kingdom were rightly due to the wondrous One hanging by his side, got more than he asked for that very day. The One Who had "done nothing amiss" was suffering for the sins of those who felt they had done everything amiss; so suffering that mercy-seeking sinners might be brought to God without a charge against them or a spot upon them.

*Adapted—G. GUSTAFSON.*

### **GOD GLORIFIED IN THE CROSS.**

**W**HEN we (believers) look at the Cross, the more we weigh it the more we see how perfectly God has been glorified. I own that my sins brought Him there. The only part I had in the cross was the sins that brought Christ there, and the hatred that put Him to death. If it humbles me in the dust all the better, the work is divinely perfect between Christ and God about these sins. The wrath was such that even in the *thought* of bearing it He sweat great drops of blood, and while it bows my heart and my conscience, I find that God has already dealt with the sins in the grace that put all away, *before ever I come to the day of judgment.*

J. N. D.



**FREEDOM.\***

The following lines were penned, when the young writer, after much exercise of heart, was led to take her place at the Lord's Table with those gathered to the Name of the Lord Jesus Christ, and as members of "One Body" (Matt. xviii. 20 ; Ephes. iv. 4).

"**L**OW at Thy feet, Lord Jesus,  
     This is the place for me :  
 Here have I learned deep lessons,  
     Truth that has set me free—  
 Free from myself, Lord Jesus ;  
     Free from the ways of men ;  
 Chains of thought that have bound me  
     Never shall bind again.

Rest I have found, Lord Jesus :  
     Stranger to rest so long ;  
 Conflict and sadness ended,  
     Naught in my heart but song.

None but Thyself, Lord Jesus,  
     Conquered this wayward will ;  
 But for Thy love constraining  
     I had been wayward still.

Sweet was Thy voice, Lord Jesus,  
     Calling me out to Thee ;  
 Step by step Thou hast guided  
     Into Thy path for me.

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\* N.B.—In August TIDINGS, three of these verses were mistakenly attributed to J. N. D. because found in his Bible after his departure.

When Thou shalt come, Lord Jesus,  
 When we shall see Thy face,  
 Then shall Thine own acknowledge  
 This was the children's place."

"GENIE"—A. E. L.

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GOD'S POWER IN GOSPEL TESTIMONY.—  
 "When A. M. Toplady, the writer of the well-known hymn '*Rock of Ages*,' was but sixteen, during a visit to Ireland with his mother he found his way into a barn at Codymain where an uncultivated but warm-hearted believer was preaching from Ephes. ii. 13. '*But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*' The human instrument was unpolished, but the Divine word was effectual; and looking back, after some years, on the happy change which passed over his heart during that hour in the barn, and speaking of the gracious sentence which so deeply touched him—'*made nigh by the blood of Christ*'; he said, strange that I, who had so long sat under the 'means of grace' in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people meeting together in a barn, and under the ministry of one who could hardly spell his own name! Surely it *the Lord's doing*, and marvellous! The excellency of such power must be of God, and cannot be of man."—*Extract.*

### THE WONDERFUL WAYS OF GOD.

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THE ways of God in bringing to pass His purposes of blessing are truly wonderful. He has marvellous ways of reaching souls ; and while at times He uses great things to bring about an awakening, such as He did at Philippi, as recorded in Acts xvi., it is often small and insignificant things He uses to bring to pass almighty results in the souls of men. "God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in His presence " (1 Cor. i. 29). Whoever would think of such a despised thing as a fly being used to unstop the ears of a man in order that the truth of the Gospel might reach his heart ? Yet this is what happened to a man, who being fond of music had gone to a Gospel meeting just to hear the singing, intending not to listen to a word the preacher said, and in order to prevent his voice reaching him he put his fingers in his ears. But God had His eye upon him and used one of His tiny creatures to frustrate his purpose. Suddenly a fly alighted on his nose, and unthinkingly he withdrew one of his fingers from his ear in order to brush it away ; then just at that moment the speaker shouted, "*He that hath ears to hear, let him hear :*" This instantly arrested the man, so that he no longer

sought to hinder the message reaching him, but with ears opened, and a conscience awakened by the Spirit of God, the man listened to the blessed message of God's love and grace, and believing it, rejoiced in His salvation.

Unsaved reader, beware how you treat the precious Gospel; it was to the same people to whom the invitation was given through Isaiah the prophet (see Isaiah lv. 1-3): "*Incline your ear, and come unto Me: hear and your soul shall live,*" that he was sent with this awfully solemn message—"Go unto this people, and say, *Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.* Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it" (Acts xxviii. 26-28). God grant you may be among those of whom it was said, "**THEY WILL HEAR IT.**" E. E. N.

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### THE GOSPEL CONCERNING CHRIST.

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**G**OD'S joyful news to men is all found and expressed in His blessed Son, Christ Jesus the Lord.

God's answer to all the need, and woe, and misery of the human heart is in *Christ* personally. When a soul is aroused to a sense of its

sinfulness before God, it is *to Christ* that God directs that soul.

All down the ages it is Christ Who is in view. Moses speaks of Him, the Old Testament prophets speak of Him; His own voice spoke thus of the Scriptures, "they are they which testify of Me." (John v. 39.)

The Holy Ghost has been sent down from heaven to earth to testify of Him, and the New Testament Scriptures are full of Christ.

To read the Bible without finding Christ in it, or with any other object than Christ, is to lose the purpose of its gift to men.

Without Christ a soul has nothing. It is dying, and throughout eternity will still be without a ray of hope or light.

Dear reader, have you believed God's glad tidings? Of all good news *God's* good news must be the best.

He has proved His deep interest in mankind, and His Gospel is for you, and is sent to you.

Of the many types of old (God's living pictures), David stands out as one who was needed; one who, because he was a man after God's own heart, was just such as would meet the need of the human heart on God's account. He is first spoken of as one who was of goodly appearance (1 Sam. xvi. 18), and the personal worthiness of the Lord Jesus Christ is spoken of before the great work that He did.

The work of the Lord Jesus is very great indeed. It is the greatest work ever done on earth or in heaven. It is greater than creation:

it is unique. His work reveals the greatness of His Person.

The work that David did in killing Goliath and freeing the people of God from his power is mentioned after the personal qualities of David are mentioned.

Then we read he was an object of affection. Jonathan loved him, the people loved him; Michal loved him; and thus was David a type of Christ.

As the hymn expresses it :

“ We love Thee for the glorious worth  
That in Thyself we see ;  
We love Thee for the shameful cross  
Endured so patiently.”

How perfectly God has met the situation that sin and death have occasioned. You and I as sinners are naturally under the power sin, in fear of death and the judgment that follows.

But, blessed be God, in Christ Jesus every question in regard to us has been taken up and dealt with to God's satisfaction : the cross of Christ is His answer to them all.

And now exalted upon the throne, made both Lord and Christ He is available to all. He is Lord of all ; and *you* need Him. All really need Him ; but all are not aware of their desperate condition. You need a Saviour, you need a Lord, one who can save you and control you. All this you will find in the Lord Jesus. He is both Saviour and Lord. What grace to man is thus expressed ! All may believe in Him and on His authority get eternal blessing to God's glory.

L. O. L.

**A COMMON HINDRANCE:**

HEART SINCERE BUT EYE DIVERTED.

*Extract from letter.*

**I** AM sorry to hear that you are still in distress about your soul. One line or two in your letter to your aunt touched me very much; she quotes your words to her, "Oh, Betsy, I am so bad! I *must* die, and I am not prepared"!

But if you could just turn your eye away from yourself to Christ, and say, "Lord Jesus, because of my badness, Thou knowest that I am not to be trusted; but if Thou hast been good enough to die for me, surely *Thou* art to be trusted," this would be a very consistent conclusion; consider it!

I once saw a little child in its nurse's arms, and did my best to induce it to come to me. Just as I began to think I should be successful, the little one's mother came in view; and then, instead of coming to *me*, its tiny arms were instantly stretched out to their utmost reach toward the *mother*, although not a word was uttered!

Now here was a picture of simple confidence. There were two persons before the child—one it could not trust, the other it could trust; and those stretched-out arms left no question as to what it felt about both.

Now there are two persons that *you* have to do with, *yourself* and *Christ*. To which does your eye turn and your confidence cling? To whom do *you* stretch forth your hands?

The mother of this little one was busy just then, and did not want to take the child, and this brought forth a cry. You could not have said, after seeing and hearing it, that it had no trust in its mother. That longing look and those outstretched arms clearly proved otherwise ; and if any other proof were needed, the cry of disappointment would have been amply sufficient. Yet the child was not thinking of its *trust*, nor wondering if it *could* trust, or if its trust was of the *right kind*. It was only thinking of the trustworthy *object* that had come before it. Why not do the same ?

I feel I need not speak to you of the *work* of Christ ; you have long known that this work was finished on the Cross. What I feel you really need is to have your heart conducted to Him Who did it—to the living Saviour Himself risen from the dead, and now enthroned in glory. Turn, I beseech you, to *Him* ; and if *He* is really worthy of your heart's confidence, do not talk about Him to others as though He were *not* ! For this would only please the enemy and dishonour Him.

Remember it is to *Christ*, and not *self*, that the Spirit is drawing your attention. For every thought of what kind of believer you are, think a thousand times of what kind of Saviour Jesus is ; and I have no doubt as to the happy result.

GEO. C.

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A WISE DECISION OF AN AGED CHRISTIAN.—  
 “ I want to go in for the things I shall take *with* me ; not the things I shall leave behind me.”



# TIDINGS OF LIGHT AND PEACE.

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## THE POWER OF HIS NAME.

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SOME years ago a tourist party of about twenty men arranged to visit the Coliseum of Rome at midnight, just when the moon would be high in the heavens, and the ruins seen to advantage in mysterious light and shade.

Arrived thus they much admired the romantic effect. But, as the conversation turned upon the persecutions of the early Christians—and of how many lives had been laid down within those walls for the sake of Christ—there was silence! It was presently broken by one of them coming forward with bared head, and asking them to join him in singing that well-known old hymn,

“All hail the power of Jesu’s Name,  
Let angels prostrate fall,  
Bring forth the royal diadem  
And crown Him, Lord of all.”

All were touched, but upon one especially of that little group came such a conviction of the power of His Name that henceforward he became devoted to His service.

\* \* \* \* \*

“*Jesus is with me now,*” can be seen scratched on the wall of a torture-chamber in the Tower of London; perhaps the last testimony from an anguish-wrung hand to the power of His Name.

It was the “Form of the Son of God” Whose

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presence kept His servants in the shelter of His name when "through faith" (Heb. xi. 34) they submitted to the furnace of fire rather than dishonour Him (Dan. iii. 25). And it was the same One Who, unseen by the eyes that were dazzled by the splendours of the Roman court, came and stood with His aged pilgrim, Paul, and strengthened him as he "kept the faith" (2 Tim. iv. 7, 17), so that the preaching might be fully known and that all the Gentiles might hear.

Long years have passed since that preacher went to his rest, but his accents still ring out down the ages, testifying to all of "repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth . . . for therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith'" (Rom. i. 16, 17).

L. J. I.

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### BLESSING OR JUDGMENT—WHICH?

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**G**OD'S thought for man is blessing. It has always been so. When God created man, He blessed him. "So God created man in His own image; male and female created He them. And God blessed them."

Sin came in, and with it death and judgment, but God was not turned from His mind to bless.

After the judgment of the flood, and Noah had

**BLESSING OR JUDGMENT—WHICH ? 149**

offered burnt offerings—pointing to the blessed Person and death of God's beloved Son—we read, “And God blessed Noah and his sons” (Gen. ix. 1).

Later, when the world had sunk into idolatry, God called out Abram to be for Him. And God said to Abram, “I will bless thee—and in thee shall all families of the earth be blessed” (Gen. xii. 3). And so all through the Holy Scriptures we find the records of God blessing men; it is His pleasure to do so. Precious truth!

A wonderful day of blessing, the world has yet to see. God has foretold it. It is the coming reign of the Lord Jesus Christ. Righteousness will then reign, and peace and prosperity fill the earth. Christ—and He only—will bring in this world-wide blessing. Then “All men shall be blessed in Him: all nations shall call Him blessed” (see Psalm lxxii.).

But this great day of blessing is future. To-day Christ is rejected; and the world is reaping the fruits of having refused the Son of God. Before Christ brings in millennial blessing, fearful judgments must take place. All rebellion must be crushed. And He Who is despised and rejected of men shall reign as “King of kings.” God has decreed it.

But at this moment there is wondrous blessing for men. Have you ever thought upon the manner in which the risen and triumphant Jesus went on high?

“And He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into

## 150 TIDINGS OF LIGHT AND PEACE

heaven ” (Luke xxiv. 50, 51). Consider it, hands outstretched in blessing ! And such is His present attitude towards all men. On the cross He has borne the righteous judgment of God ; now on high His hands are outstretched to bless.

Our first need, as sinners, is pardon. Free, full forgiveness is the beginning of the blessing. As soon as the Saviour was risen, He sends His disciples to proclaim forgiveness. “ Thus it behoved Christ to suffer, and to rise from the dead the third day ; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem ” (Luke xxiv. 46, 47).

Forgiveness is towards all, but faith gets the blessedness of it. “ Whosoever believeth in Him shall receive remission of sins ” (Acts x. 43). Faith can say, “ In Whom we have redemption through His blood, the forgiveness of sins ” (Ephes. i. 7).

Great as forgiveness is, there is much more. Believers in Christ are “ blessed with all spiritual blessings in heavenly places in Christ ” (Ephes. i. 3). What wealth of blessing, all in Christ where He is. How richly blessed is the humblest person who trusts in Christ ; how poor the millionaire without Him !

If you have not Christ, you have nothing that death will not snatch away. Health, wealth, and even the sweet ties of human relationships—all must go. Death is before you, and after death, as Scripture says—the judgment. Dare you shut your eyes to it, unsaved sinner ? Which is it to be, blessing or judgment ? God’s thought

## AN AGED CHINAMAN'S FAITH TESTED 151

for you is blessing. Judgment is His "strange work"; blessing He delights in. It rests with you. Will you have Christ? Even now, confess your guilty need to the living God, and believe on the Lord Jesus Christ. "Blessed are all they that put their trust in Him."

S. P. F.

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 AN AGED CHINAMAN'S FAITH TESTED.
 

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THE following account was verified by a Mrs. H——, who evidently knew the old man. Among his friends, he went by the name of "OLD LI."

Soon after turning from heathenism he was much impressed by a sermon on the text:—

*"Covetousness which is idolatry."*

While attentively listening, he was greatly concerned to think that, though he had given up idolatry, he might be betrayed into the same sin by allowing a covetous spirit to have a place in his heart. To avoid this danger he determined to keep no money of his own, and to possess no property. He accordingly turned over his house and little farm to his nephew, and devoted himself mainly to making known the Gospel, sustained in a great measure by the simple hospitality of those to whom he ministered. He opened a refuge for the cure of opium smokers, and by this made himself a blessing to many unfortunates. His labours in the Yoh-Yang district were wonderfully blessed of God.

After some years, however, the "higher criticism," and the scoffing of materialism,

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reached the far-off field of the old man's endeavours. Some passages in the Holy Book were looked upon as fables, or at least but allegories to impress an ideal or sustain a contention. Old Li was told that in the story of Elijah's miraculous provision it was not ravens that fed the prophet, but Arabs who shared with him their own supplies; that it was absurd to suppose that birds would act in the way described!

This point of view did not at all commend itself to the old man's simple faith. He himself was to disprove it, and bear direct testimony, in his own case, to the truth of the sacred narrative. A time came in his refuge work when he reached the end of his resources. There were no patients coming in for treatment, and all his supplies were exhausted. At this juncture Li's cousin, a heathen priest of the village temple, came to his aid. The priest brought him supplies of bread and millet. Every time Li would receive the gift of food, he would murmur, "Tien-Fu-to-en-tien"—"My Father's grace."

At length the pagan priest became offended by these words. "I supply the food," he exclaimed, "and if I did not bring it, you would starve."

"But it is my Father Who puts it into your heart to care for me," returned the old Christian.

"Well, we'll see what will happen when I bring no more food."

For two weeks the priest did not visit Li. The latter had neither food nor money to buy it, but he trusted in God. With simple faith he went into his chamber and poured forth

## AN AGED CHINAMAN'S FAITH TESTED 153

heartfelt prayer. As he knelt he heard an unusual clamour and cawing and flapping of wings in the courtyard. He rose and went to see what was happening. A number of vultures and ravens, common in that part of China, were flying above him in great commotion and as he looked up a large piece of pork fell at his feet. Thankfully the old man picked up the unexpected food, saying, "My Father's kindness!" Glancing around, he saw a large piece of Indian meal bread dropped by another bird. Thus was old Li provided for by these feathered messengers of God, as Elijah was (1 Kings xvii.). Happy old Li! Who, in so-called Christian countries, would not be glad to have his simple, artless faith?

H. T.

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**COMMUNION AND VICTORY.**

*Extract from letter to a young soldier.*

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**W**HAT a tender plant communion is! It is of heavenly origin, and was brought into this world by the Holy Ghost at Pentecost. No wonder, therefore, that it needs such jealous care and culture in such an atmosphere as this. What is so remarkable about it is, that, unlike most exotics, the sunshine of this poor world is often the very worst thing for it; and it has even been known to thrive better under stormy skies than under the most smiling beams of earthly prosperity; better, amid hard looks, bitter words, or even hard blows, than under the kindest treatment that the world could possibly offer. I don't doubt, dear I——, that you know

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something of this in your barrack-room experiences. But with every opposition we are sure of victory in the end. And what does it matter how much an army may *seem* to suffer defeat during a severe night-struggle, if the men are fully assured that a brilliant victory is theirs at day-dawn ! And not only shall *we*, through grace, be victors in the end, but “ *more than conquerors*,” through Him that loved us (2 Sam. xxiii. 10).

GEO. C.

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**SPEAKING OF CHRIST TO OTHERS.**

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“ *I SOMETIMES feel,*” writes one, “ *that I ought to speak to men far above my station in life, and I worry myself very much because of my inability to do so. I am perplexed to know whether God means me to do so or not, and get into such a state that I am no use to anybody.*”

Mere effort to speak is worth but little ; indeed, we do not think that God would *care* for you to speak of His beloved Son under such circumstances. [It is out of “ *the abundance of the heart* ” that the mouth speaketh ; and remember that, as to speaking of Christ, the heart has no abundance of its *own*. It is only when the fulness of the love of God in Christ is flowing into it, that there is any power for an outflow. To use a figure, when water pressure is great it will find vent through the *smallest* aperture ; and when the love of Christ is enjoyed by the soul no “ pump ” of legal effort will be needed to produce an overflow.

You will generally be safe, dear friend, in



speaking *when you can't help it*; and should you at any time feel a reluctance, don't go on "trying" nor yet keep fretting yourself because you can't get a word out; consider your ways, and your heart's secret workings, and you will no doubt find what is sapping *your enjoyment of the love of Christ*. For be sure of this, that the whole secret is here. Salvation costs us *nothing*; but to walk through this world in the fulness of heavenly joy involves the surrender of many an idol! Enjoy His love, and all that His love *cannot* enjoy—that is, all that you could not ask Him to share with you—will be rightly estimated, and treated accordingly.

GEO. C.

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### " ENOUGH AND TO SPARE."

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**I**T is not merely *love* we have to do with, *power* is on our side also. Love and power together shall form the scene we are to gaze on for ever, as they have from the beginning been "workers together" for us, teaching us our wondrous resources.

See them thus working together in some little instances in the days of the Lord Jesus. Five thousand are fed with five loaves and two fishes. Fed to the full—and twelve baskets of fragments left! This tells the *wealth* of the Lord of the feast, as well as His *kindness*. And what satisfaction of heart does this communicate! If we draw on the bounty of another, and have reason to fear that we have partaken of what he needed himself, our enjoyment abates. This fear will

intrude, and rightly so, and spoil our ease while we sit at his table. But when we know that behind the table which is spread for us there are stores in the house, such fears are forbidden. The thought of the *wealth* of the host, as well as his love, sets all at ease. And it is to be thus with us in our enjoyment of Christ.

So in using His *strength* as well as His *wealth*, His resources are immeasurable. Look at this in the scene of danger on the Lake of Galilee. He shows Himself on high above all the difficulty that was frightening the disciples. He walks on the tops of those waves and amid the blowings of those winds, which were bringing them to "their wits' end." What triumphant relief for them was this! Danger could be nothing in the presence of such a Deliverer. How easily could He manage a boat for them in the storm, Who thus controlled the storm without any boat at all! There was *strength enough and to spare* here as there was "*bread enough and to spare*" before, and they could not perish (Mark vi. 48-51).

Here are pictures of our resources! We draw on a wealthy Lord as well as a loving One. We use a mighty arm as well as an outstretched one, we consult a Physician Who can heal death as well as sickness. It is as David speaks, "the kindness of God" we enjoy. "A fulness resides in Jesus our Head." We are fed and rescued and healed in ways worthy of Him Whose wealth and strength and skill know no measure. His resources, and therefore ours, are glorious and fathomless, and fragments remain, let who will

draw on them. And the coming kingdom will disclose them to perfection.

Then after thus inspecting our *title* and our *resources*, I may just say as to the *joy itself*, the character of it will be worthy of its Giver, and will utter itself, as we find in some of the Psalms, in a loud noise, as from overflowing hearts, in all kinds of music. And joy of such rare quality this will be, that it will never satiate, never weary, never end, but still begin with more than earliest freshness.

J. G. B.

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### A LIVING FRIEND, BEYOND ALL PRAISE.

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I HAVE a Friend, Whose faithful love  
Is more than all the world to me ;  
'Tis higher than the heights above,  
And deeper than the soundless sea.  
So old, so new,  
So strong, so true,  
Before the earth received her frame :  
He loved me—Blessed be His name !

He held the highest place above,  
Adored by all the sons of flame,  
Yet such His self-denying love  
He laid aside His crown and came  
To seek the lost,  
And at the cost  
Of heavenly rank and earthly fame,  
He sought me—Blessed be His name !

Then dawned at last that day of dread,  
 When desolate, yet undismayed,  
 With wearied frame and thorn-crowned head,  
 He, God-forsaken, man-betrayed,  
 Was then made sin  
 On Calvary,  
 By dying there in grief and shame  
 He saved me—Blessed be His name !

Long as I live my song shall tell  
 The wonders of His dying love ;  
 And when at last I rise to dwell  
 In the bright home prepared above,  
 My joy shall be  
 His face to see,  
 And bowing there with loud acclaim  
 I'll praise Him—Blessed be His name !

ANON.

### A SUFFERING CHRISTIAN'S SOLILOQUY.

A LITTLE bird I am,  
 Shut from the fields of air,  
 And in my cage I sit and sing  
 To Him Who placed me there,  
 Well pleased a prisoner to be  
 Because, my God, it pleaseth Thee.  
 Nought else have I to do—  
 I sing the whole day long,  
 And He Whom most I love to please  
 Doth listen to my song :  
 He caught and bound my wand'ring wing,  
 But still He bends to hear me sing.

M. G.

# TIDINGS OF LIGHT AND PEACE.

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## WHICH SIDE THE LINE?

### SEASONABLE HELP FOR A YOUNG CONVERT.

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A YOUNG lady who had long been fascinated by the pleasures of this world was one day found listening to the Gospel of God's grace. The message made its way to her heart and conscience, and she was truly converted; was turned to God in repentance, and, through faith in the Lord Jesus Christ, was filled with joy and peace in believing.

But after a time its reality was tested, which is ever the case with those professing conversion. She received an invitation to a "Fancy Dress Ball." Her first thought was to refuse it; but having, in her unconverted days, been particularly fond of such pleasures, she constantly found her mind reverting to this invitation; and at last came the question, Would there be *any harm* in accepting it? She was filled with perplexity as to what her decision should be, and felt that definite direction was very necessary. The preacher through whom God's blessing had reached her she decided to call upon. On telling him the purport of her errand, to her surprise she was told that *he* could not undertake to direct her path; that the Lord alone had the right to do this: but at the same time he would be most happy to be of service to her. So she told him

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the whole matter. After patiently listening to what she had to say, he remarked, "We will get a sheet of writing-paper!" This he did, and down the centre of it he drew a perpendicular line. On the left of this line he wrote as a heading, **THE WORLD!** and underneath, its *attractions*—its *sorrows*—its *miseries*—and ending with **DEATH.**

On the other side he wrote another heading, "**CHRIST!**" and underneath—*His love—His worth — His life — His death — His glory*—with **HEAVEN** at the end.

Turning to his enquirer, who was following his movements with the deepest interest, he asked. "Which side, do you think, can we put the *Fancy Dress Ball*?" By the pointed question her difficulty was instantly solved.

She got a deeper sense of her Saviour's love in giving Himself for her; and the worldly invitation was definitely declined. She saw, moreover, that Christ, and the world that cast Him out, could never happily be yoked together. Since it would grieve and dishonour the Lord, it must to her be an absolute impossibility.

Let my reader mark it well: behind the pleasures of this world, which the Spirit of God terms the "pleasures of sin for a season," there lies the power of Satan. The enemy would seek to control the affections through the presentation of that which appeals most strongly. For the Christian to yield to the overtures of the world is but to prove how effectually the soul is thus robbed of the joy and peace which is love's rich portion for every believer.

ASSOCIATION WITH CHRIST IN A DAY OF RUIN 165

“The world has nothing new to give ;  
It has no true, no pure delights.”

When the precious worth, the work and the glory of Christ fill the vision, the path for every lover of Him is made plain and simple. “What communion hath light with darkness ? ” (2 Cor. vi. 14).

Is it not happier to be found with those “tasting of the joys that never fade,” giving “thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light ; Who hath delivered us from the power of darkness and translated us into the kingdom of His dear Son ” (Col. i. 12, 13).

“Nought, nought I count as pleasure,  
Compared, O Christ, with Thee !  
Thy sorrow, without measure,  
Earned peace and joy for me.  
I love to own, Lord Jesus,  
Thy claims o’er me Divine,  
Bought with Thy blood most precious,  
Whose can I be but Thine !

“In all thy ways acknowledge HIM, and HE shall direct thy paths ” (Prov. iii. 6).

F. G.

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ASSOCIATION WITH CHRIST IN A DAY  
OF RELIGIOUS RUIN.

(REV. iii. 7, 8.)

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THE first thing is that we *own* the ruin, with no assumption that *we* have the light, no desire to be acknowledged. Our resource is to be morally associated with Christ, with Him that

is holy, Him that is true, and Who hath the key of David. If you cleave to Him you will find an *opened* door. His power is as great as it ever was: when He opens no one can shut. You have only a little power. When He Himself was here on the earth there was no *display* of power, but He accomplished everything according to the will of God. If you are associated with Him you will prosper; you will return to "first love," the love which sacrifices everything for His company. You will realize union with Him. You will be of the remnant who with the Spirit say, Come "to Him Who is the root and offspring of David, and the bright and morning Star." This is immense cheer to the heart that is cleaving to Christ in separation from all that is not of Him; and hence, though tried, you are borne above all the obstructions here, in full response to His own heart.—*Extract.* J. B. S.

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### GOD SPEAKING FROM HEAVEN BY HIS SON:

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"**Y**ET forty days, and Nineveh shall be overthrown." Such was the preaching of Jonah to the men of Nineveh as he entered a day's journey into the city, and cried against it.

For the moment we will leave the preaching to consider the preacher. Who is he that in the proud city of Asshur raises his voice to proclaim its overthrow? We may imagine the scorn with which, at first, a haughty Ninevite might regard him. "Who," he might ask, "*dare* utter such a message?" The reply that he was a Hebrew



## GOD SPEAKING FROM HEAVEN BY HIS SON 167

prophet would perhaps increase his contempt. But the day wears on, and still the prophet proclaims the message of God. A strange rumour is spreading as to the messenger. Though he is only a poor prophet of Israel, he has come back from the very BELLY OF HELL to deliver his message. In his own history he has learnt what the judgment of God is. Hear his cry to the Lord in his affliction : " Out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas ; and the floods compassed me about : all Thy billows and Thy waves passed over me " (Jonah ii. 2, 3).

The rumour as to the preacher spreads. It reaches the ears of the King that a man who has been three days and three nights in the living grave of a fish's belly has come back from the jaws of death and Hades to proclaim the overthrow of the city. His preaching does not consist of mere words. *He is himself* a sign to the Ninevites (Luke xi. 30). " They repented at the preaching of Jonas." The King " arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." The people, too, believed God, and proclaimed a fast.

Reader, a greater than Jonah is now preaching. A dead and risen Man is verily speaking to you. How shall you escape if you turn away from Him that speaketh from heaven ? (Heb. xii. 25). He Who has been in the depths of the judgment of God against sin is now the risen One. There is a double pledge in the resurrection of the

blessed Saviour, Who once knew the deep waters of death when the floods overflowed (Ps. lxxix. 1, 2). First, through this Man, Whom God raised from the dead, having seen no corruption, is preached unto you the forgiveness of sins. JESUS RISEN is the pledge, to all that believe, of full and free forgiveness, and justification from all things (Acts xiii. 38, 39). Secondly, God has appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained ; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts xvii. 31). JESUS RISEN is the pledge of judgment to the unbelieving world.

Reader, this dead and risen Man is a sign to you. *Will you heed the Preacher?* Will you hearken to His preaching? An assurance of judgment in righteousness comes to *you* from One Who has been in the heart of the earth, but is now in heavenly glory ; and from thence He now speaks. A message of forgiveness of sins, and full and perfect justification, comes to every one through Him. The men of Nineveh will indeed rise up in the judgment and condemn you, if you disregard such a Preacher by turning from Him “ that speaketh from heaven.”

T. H. R.

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**Deeper Enjoyment of Christ Longed For.**  
 Thank God for your longings after Christ ; only don't get occupied with the “ leaning ” but rather with the *love* that faith leans upon—“ the love of Christ which passeth knowledge.”

COMFORT OF HOPE—FRAGMENT OF LETTER 169

The Holy Ghost is the One that ministers of His love to us; and therefore we have to take diligent heed that nothing in us, or in our way, is allowed to grieve Him. It is negligence as to this which hinders the apprehension and enjoyment of Divine love in our souls.

I quite agree with you, and believe the verse you quote. The crushing of an idol that only leaves a bitter smarting, or an aching void, is of little value. Yet surrender *is* surrender, notwithstanding. Only you must see that if surrender is worth anything it must be to make room for that which you value more than the thing surrendered.

Get with *Him*, dear friend. Reach Him in the place where He now is. Tell out the tale of your coldness in *His* ear. Make known all your exercises at His feet. Keep your mouth and heart and ears open to Him, and all that you wish for will surely flow in. The empty shell, dropped into the ocean, has not to cry, "*Fill me.*"

GEO. C.

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**Comfort of Hope—Fragment of Letter.—**  
 "Soon we shall see Him, and go no more out! And then, what a *review*! and what Divine cheer with it! We shall never give Him any more *restoration-work* to do. He will take pleasure in being ever near us, and being ever 'the Image of the invisible God' to us, as well as the glorious Proclaimer of all His ways of grace."

E. P.

### A COUNTRY SQUIRE'S CONFESSION.

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**I**N the days of the great Irish revival a wonderful work of God began among the inhabitants of a certain parish, and the Rector opened the schoolroom for special meetings, and night after night crowds of earnest seekers for salvation gathered to hear words whereby they might be saved.

One evening the Rector observed the Squire standing at the bottom of the room, and at first hesitated to go near him. But thinking it was his duty to speak to him he moved towards him. But as soon as he got near to him the Squire began to abuse him in the most shameful manner, telling him he was a disgrace to the Church, and after he had given vent to his anger, departed, leaving the Rector feeling rather cast down.

On the following evening a footman appeared at the Rectory, having been sent by the Squire with a request that he would call and see him at his earliest convenience. At first he hesitated about complying, but afterwards decided he would go and see what the Squire wanted. When he got there he was shown into the drawing-room, at the end of which stood the Squire looking worn and haggard, and as he approached him he cried out, "Oh, Mr. —, you see before you a lost soul!"

After the abuse of the previous night, this was hardly what the Rector expected, but he thanked God for that unmistakable evidence of a work begun in the soul of that gentleman. It was

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his great joy to unfold to him the way of salvation, and it was not long before the Squire was found rejoicing in the marvellous grace of God, which had met him in his opposition and sins, and led him into the way of righteousness and peace.

Satan's great effort is to hide from men the truth of their lost condition, and no man believes he is lost until his eyes have been opened by God. "But if our Gospel be hid" (wrote Paul to the Corinthians, see 2nd Epistle iv. 3, 4), "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." Have the reader's eyes been opened to this deeply solemn fact? Has Satan been trying to persuade you that your case is not so bad as preachers make out? Depend upon it, they have not painted it blacker than it is, and you must either accept God's testimony to your fallen and lost condition or, listening to the lie of Satan, reject it. In the third chapter of the Epistle to the Romans, both Jew and Gentile are declared to be "under sin." Thus it is written, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (verses 10-12).

If this statement is true—and who dare question it, since it is of God?—to humbly bow to it is to own that you are lost; yes, *lost*, and

need a Saviour. All that a lost sinner needs is to be found in the Lord Jesus Christ. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).  
E. E. N.

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### DOWNWARD STAGES OF RELIGIOUS PROFESSION.

*(Extract from letter.)*

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"I HAVE had this impression from the Epistle of Jude that the Holy Ghost is summarily and rapidly glancing at the corruption that was to manifest itself in the progress of the history of the dispensation under the forms of '*the way of Cain,*' '*the error of Balaam,*' '*the gainsaying of Core*' (ver. 11).

"*The first* being false religion, or the leaven of self-righteousness, coupled with hatred of the poor self-renouncing remnant, who like Abel trust only in the blood of Jesus, and walk in real godliness.

"*The second* being a sounder form of religion, real prophetic truth or correctness as to the mind of God, but coupled with worldliness, and a subjection to the power of the kingdom for reward.

“*The third* being a more bold and infidel scorning of all that is divinely sacred, and a setting of oneself up in the place of God’s dignities.

“There is *order* in these forms of corruption. The first rather gave character to the earlier times, and the dispensation will close, doubtless, when the pattern of Core be fully copied.”

J. G. B.

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### IT IS DONE.

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“ ‘**W**HEN He had by Himself purged our sins.’ This work must be done by Himself. No one could help Him in it ; angels could have nothing to do with it, though they were sent to minister to Him in Gethsemane. Man could not, for man can do no more than his duty ; if he did more, it would be wrong. It must be a Divine work to purge away sin. There is a Divine necessity upon God to do it—and that by Himself—because He could not allow sin. This is how I am purged. Because *He* could not tolerate sin, He must take it away Himself, and ‘the blood of Jesus Christ cleanseth from all sin.’ It is a work that *has been* done ; not anything that He will do, and may do—not something yet to be done. *It is done*, and He has sat down. We then no longer have a prophet coming to tell us He *will do it*, but there is the testimony of the Holy Ghost that it has been done.”

J. N. D.

**JESUS ONLY.**

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*“And a voice came out of the cloud, saying, This is My beloved Son; hear Him. And . . . they saw no man any more, save Jesus only with themselves.”—MARK ix. 7-8.*

**T**HERE'S only one Man to be trusted,  
 Only one Man to be praised,  
 Only one Man for the Father  
 That glorified Him all His days.

This is the Man that's rejected,  
 This is the Man that has died;  
 This is the Man that's ascended  
 And patiently waits for His bride.

This is the Man of His purpose,  
 This is the Man of His plan;  
 This is the Man of His pleasure  
 Sat down at the Father's right hand.

This is the King that is coming  
 To set up His throne in display,  
 Even so, then, “Come, Lord Jesus,”  
 The Spirit and Bride doth say.

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JESUS! the very thought of Thee  
 With sweetness fills the breast,  
 But sweeter far Thy face to see  
 And in Thy presence rest.

JESUS! our only joy be Thou,  
 As Thou our Prize wilt be;  
 In Thee be all our glory now,  
 And through Eternity.



# TIDINGS OF LIGHT AND PEACE.

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## WHAT GOD FEELS ABOUT YOU.

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A country lad has caught and caged a poor little forest bird, and placed it outside the cottage door. Presently his mother returns home. Her kind heart is moved at the sight of the tiny fluttering prisoner, too excited to eat even a single crumb. She walks towards the cage, but the poor bird, as it sees her approaching, is in a panic of terror. She gently opens the cage door, and says, "There! that's what *I* feel about you! Your cage door is wide open. Don't wait a moment. Use your wings and enjoy your liberty!"

And God has declared what *He* feels about the captive sinner. Nothing now remains in the background; nothing left for the disclosure of a future day; nothing to be further manifested in some coming dispensation. All, *all that God is* has been brought to light in Jesus, His beloved Son; and in Him He is declared to be on the side of ruined man—a just God and a Saviour. Oh, what rest, what liberty for the heart that enters into it!

Perhaps you will say, "But man is a poor fallen creature, the sport of his lusts and passions, a dupe of Satan, and subject to the just judgment of God for his sins. In befriending such an unworthy object, therefore, is not God practically

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ignoring His own righteousness, or hiding the unsullied glory of His own holiness ? ” No, no, thank God ; far otherwise. The very way in which He has declared Himself upholds and maintains every attribute on His own side, while meeting every need on ours. When Christ came to the earth two things were brought to light.

1. Every moral excellency that was in God Himself found its perfect expression in that blessed, lowly Man.

2. All that in God’s eye was lovely ; all that His heart could possibly wish for in man was found in JESUS !

But how could the holy life of the Lord Jesus meet the desperate condition of a guilty sinner—of one not guilty only, but entirely estranged in heart from God ? Of itself, Christ’s life, spotlessly pure as it was, could not have met man’s need. For just as a white pin adds nothing of its own whiteness to a black pin, but only makes the black one look all the blacker, so Christ’s holy life served only the more to expose man’s unblushing wickedness. *Death* must come in ; and in the kindness of God, death *has* come in, *Christ* has died—“ *died for the ungodly* ”—and God has raised Him from the dead.

*By Christ’s death* sin has received God’s righteous judgment on the sinner’s behalf ; and the believing sinner is justified.

*By Christ’s resurrection* the portals of death have been thrown wide open. All may escape. None need perish.

*By Christ’s death* the love of God has been

perfectly expressed and the believer reconciled.

*By Christ's resurrection* the power of God to release men from the grip of death has been abundantly set forth.

So that not only has God opened a way of escape for you ; *He has expressed His own heart in doing it.* The Gospel *proclaims* that the " cage door " is wide open. All that you have to do, therefore, is to avail yourself of it. " Escape for thy life." Fly to His presence with a song of praise for His great deliverance. Thousands have done so ; and the writer one of the happy number. You be another.

Having tried to show *what God feels about you*, only one thing more is needed. Tell God *what you feel about Him* ; and what you feel about *yourself*, for slighting His kindness so long.

GEO. C.

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### NO MORE CONSCIENCE OF SINS.

*From an Address in Dublin, 1872.*

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**L**ET me turn back to the basis of all this. Christ bore our sins in His own body on the tree, and all is perfectly settled for ever. If it is not, it never can be. It is done once for all—for ever. There is no other application of the work as regards putting away sin in God's sight. He does not impute the believer's sins, for the simple, blessed reason that Christ has borne them, and is sitting at the right hand of God because it is done.

Many a true, honest soul sees only *past* sins

settled; but what about sinning afterwards? Go to Calvin, and he will send you back to baptism. Evangelicalism would have you go back to the blood. Heb. x. speaks of the comers thereunto being perfect; Heb. ix. 9, a perfect conscience before God. If I go into God's presence, I haven't the most distant thought that He imputes anything to me as guilt. That is what is wanting in so many souls. The worshippers once purged have no more conscience of *sins*. There is a consciousness of *indwelling sin*. The old stock (i.e., the nature which produced the sins) is still there.

I go into the presence of God now and see Christ sitting there, because by one offering He has settled everything (Heb. x. 11-14).

Those whom He has set apart to God He has perfected for ever as to their consciences.

"For ever" means—never interrupted. If I come to God, Christ is always there, and my conscience always perfect.

I must go and humble myself in the dust, if I have dishonoured Christ; but that does not touch the relationship.

It is in the holiest I learn how bad sin is. I could not be before God in light until the veil was rent. By one offering He has perfected my conscience, and when I go to God I find Christ, Who bore my sins, sitting down at God's right hand, *because* He has done it.

J. N. D.

## THE CONVINCING POWER OF SCRIPTURE.

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*"The word of God is quick and powerful"* (Heb. iv. 12).

*"Casting down reasonings, and every high thing that exalteth itself against the knowledge of God"* (2 Cor. x. 5).

**I**N a day of hardened recklessness like the present, when God's Word is being daringly ignored by so many, and even profanely quoted as subject for their worldly amusements, this witness of its convincing power is very welcome. The name of the writer we know not. But from the facts stated, we believe that its authenticity will not be honestly questioned; and put it into the reader's hand just as it was received by the Editor. Take note of it.

In my youth I made the acquaintance of an eminent physician who had been very well known in a former generation. This was Doctor Farre, one who had twice been called to give evidence before the House of Commons, and one who had been commanded by King William IV to attend Lord Canning in his last illness, and report to His Majesty about him.

You see at once that Dr. Farre took a leading position in the profession of his day. He had retired in his old age when I knew him, and I want to tell you something he said to me about treating of some of his patients *biblically*. He observed that he had found frequently that the Bible was the medicine his patients required, and he gave me an example of what he meant.

A blind gentleman, suffering from severe mental depression, became his patient. Dr. Farre found that although he was a philosopher in his way, and very learned, he was a *rationalist*. The doctor heard all about his dejection, his want of appetite, his weariness and other symptoms, and then prepared to prescribe for him. "The medicine I shall recommend you, you will promise me you will persevere in taking?"

"Of course, doctor. I would not have come to you if I did not purpose to follow your prescription."

"Good! Now I must inform you that I have carefully considered your case, and my prescription is, that you allow your daughter to read you a chapter of the New Testament every day."

"But I don't believe the Bible. There are statements in it which I cannot reconcile to my verifying faculty."

"My dear sir," said the doctor, "you have made me a promise, and I undertake to say, if you will carefully and perseveringly follow my prescription, you will get better."

Some time passed away, and one morning the daughter called to see Dr. Farre.

"Oh, doctor," she said, "my father is certainly no better, I think he is worse."

"I am sorry to hear he is no better. How far have you read?"

"I have got to St. Mark's Gospel; but he is as dejected as ever. Indeed, I think him worse."

"Never mind. Persevere. Go on reading. I have great confidence in the prescription."

Time passed on. The daughter came occasion-

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ally to report to the doctor all about her father. She read on through the Gospels, and still the depressions and the other symptoms were as bad, or worse than ever. And still the counsel of the great doctor was, "Go on reading." And well and persistently the anxious daughter read on, chapter after chapter, through the Acts of the Apostles, and on right through the Epistle to the Romans. Alas for the philosopher, he seemed no better than when he began. But for his promise and the daughter's solicitude, he would have thrown aside the prescription.

Listen! The daughter has got as far as 1 Corinthians ii. She has read verse 12—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." She has read verse 13—

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." And now she reads verse 14, and *her father is all intent upon the words!* "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"Stop," said the father. "I am all wrong. I see now what I never discovered before. I have been bringing everything to the bar of my limited reasoning powers. I have rejected everything my so-called verifying faculty did not endorse. I thought it foolishness. I left out the important fact that spiritual truths must be

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learned not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. I see I have been quite wrong."

From that time the philosopher became as a little child, learning with docility the things which are "spiritually discerned."

One day the good physician received a visit from the daughter. "I have come to tell you, doctor, there is a wonderful change for the better in my father. He is happy, and tranquil, and well!"

"How far did you read?"

"We got to 1 Corinthians ii. 14, and then the light came."

What a joy to the physician! What a joy to the daughter! What a joy to the patient! What joy, too, in the presence of the angels!

Reader, get well acquainted with the Scriptures. Do not neglect your daily portion. Remember the doctor's remedy for depression, and accompany it with the prescription in Psalm xlii. 11, which is repeated in Ps. xliii. 5, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, Who is the health of my countenance, and my God."

"Remember the word unto Thy servant, upon which Thou hast caused me to hope."

"This is my comfort in my affliction: for Thy word hath quickened me" (Ps. cxix. 49. 50).

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**AN ARISTOCRAT'S CONVERSION.****HIS OWN ACCOUNT OF IT.**

**I** HEARD of a gentleman in the County Kerry whom I had known well as a most clever and agreeable, but apparently godless, man—addressing meetings on religious subjects. More than this, a cousin of my own had become by this means impressed, and was addressing meetings of a similar nature. All this sounded very strange; for both of them, when I had lived amongst them, had been completely men of the world; and we had passed our time together in riding, boating, and the like pursuits. A vague curiosity came over me to know what all this was about, with a strange, unaccountable feeling, half of interest, half of dread, lest in time I too should become in like manner influenced. I was most comfortable and happy as I was, and did not like to be disturbed, for I felt that that kind of thing must cut at the root of all my then joys and interests. And yet I felt, too, that they had got something that I had not, and I'd like to know something more about it.

I was not long doomed to disappointment. My cousin wrote, proposing a visit. I met him at the crossroads in my dogcart, and as we drove along I could not help thinking to myself, Why does not he, who is so religious, speak on religious subjects, and not on ordinary topics as of old? and so uncomfortable I became on this score that at last I said, "Why don't you tell me something

about the Revival ? ” “ Ah ! ” he said, drawing a long breath, “ Have *you* got everlasting life ? ” “ No,” I said ; “ no, I wish I had, and then I’d have no more of this routine of prayers that so wearies me.” For a moment he paused, and then said, quite solemnly, “ Prayer to me *now* is a joy, and not a routine, for I am saved.” “ Oh,” I said, “ surely that’s presumption to say you are saved *now* ; perhaps you may be when you die, but surely you are wrong to say you are saved now.” “ No,” he said ; “ God says, ‘ He that believeth on the Son *hath* everlasting life.’ I do believe on the Son, and therefore I believe what God says, that I *have* everlasting life, and thus I know that I am saved.” Well, by this time we had reached the house, and, between preparations for dinner, etc., much of our conversation passed off my mind, but I know my impression was, that in saying he was saved he was thinking a great deal too much of himself !

After dinner, he asked whether I would have any objection to get a few people together in the carpenter’s shop (a large suitable room), for he would like to give them an address. “ Oh,” I said, “ by all means, if you think it would do them any good.” The appointed evening came, and as we drove in he kept telling me, “ There’ll be great blessing to-night.” “ Well,” I said, “ we’ll see.” Many came together, and he sang a hymn, and then prayed extempore, and afterwards spoke, giving, as far as I remember, a slight sketch of Bible history, and then impressed upon us his favourite text, “ He that believeth on the Son *hath* everlasting life.” The meeting ended,

and I asked, "Where was the blessing?" "Wait till to-morrow night," was the reply. To-morrow came. In the morning we had rashly put a pair of half-trained horses into the carriage, and for more than a mile they ran away with us, with fearful rapidity; and when they stopped from sheer exhaustion, I know the impression on my mind was that God had sent this to stop me on my headlong course to hell; for I then began to feel I was *unsaved*.

The evening came. A young man spoke first, who had had deep religious convictions for some time before, and he said one word that went to my very heart: "Many of you, I doubt not, are religious—respectable—moral; but perhaps, as I was once, you are not ready to meet your God." Oh, I said to myself, that's just my case, and I thought, those words must have reached every soul in the room, as surely as they did mine. That night I asked no more, Where was the blessing? I felt it had come, and come to me. But for some days I was restless and uneasy. I could not go to a flower-show that I had intended to, for I felt the solemn question of my soul's salvation was unsettled. I tried to read my Bible, but could not understand it. I tried to pray, but utterly broke down. I had no rest, for I did not know God's Christ. My conviction of the necessity of *knowing* I was saved, deepened, and one night I resolved to pray till my mind was at ease. I prayed a long time, again and again—aye, and with tears, too. I went to bed exhausted, and in the morning woke at ease and happy, I knew not well why. And yet I

thought there must be a reason, and then I remembered the oft-repeated text, "He that believeth on the Son *hath* everlasting life" (John iii. 36). *I* believe on the Son, and therefore *I* have everlasting life, for God had said so.

Oh! the joy of that happy, happy day. I knew God had had mercy on me, a poor, vile sinner. Was there ever any one so bad as I? I knew He loved me. I knew that Jesus loved me, that He died for me, and that His blood cleanseth from all sin. Oh! I was so thankful; but then next day I was unhappy again, and the next, and the next, for I didn't *feel* I was saved. But at last there came a dear kind letter by the post, to say, "If you look for feelings you are like the Jew that looked for a sign and never got one. Surely, the simple evidence of the written word is enough for you: 'He that believeth on the Son *hath* everlasting life.' " And now, once more I was at rest. "Oh!" I said, "he that believeth *hath*; *I* believe, and *I have* eternal life." How can I doubt now? God has said it—the blessed God that sent His Son to die for me. Why should I doubt His word? I do believe it; I rejoice in the fact that everlasting life is mine.

Years have rolled away since then, and I have never ceased to know, and through His changeless mercy never shall, that Christ has saved my soul from hell, and given me an inalienable title to spend eternity with Him in glory. Is it *yours*?

D. T. G.