

THE SOWER.

We hear the words of love,
We gaze upon the blood,
We see the mighty sacrifice,
And we have peace with God.

'Tis everlasting peace !
Sure as Jehovah's name ;
'Tis stable as His steadfast throne,
For evermore the same.

The cross still stands unchanged,
Though heaven is now His home ;
The mighty stone is rolled away,
But yonder is His tomb!

And yonder is our peace,
The grave of all our woes ;
We know the Son of God has come,
We know He died and rose.

We know He liveth now,
At God's right hand above ;
We know the throne on which He sits,
We know His truth and love !

A SOLEMN OCCURRENCE.

GOD'S Word says: "He, that being often re-
proved. hardeneth his neck, shall suddenly
be destroyed, and that without remedy.—(Prov.
xxix, 1.)

A very solemn case that I know of, might come within the scope of the foregoing. About twenty years ago I was preaching in a barn in the outskirts of the town of C. in England, and afterwards in a room in the town, and another brother in the Lord was with me a good part of the time. The Lord was working in the place and souls were getting blessing. Amongst those who came to the gospel preaching was a man named P. He was a tall, fine looking man, but one who had been a pretty hard character, fond of horse-racing, and the usual accompaniments of gambling, drinking, etc. From the first the Word seemed to produce a marked effect upon him. I shall not easily forget the scene that presented itself to me one evening after the preaching. As usual we were speaking to different persons. After a little while, turning around, I saw my friend speaking solemnly to P., who was much taller but whose head was bowed down like a condemned criminal, and the tears streaming down his face. Every time P. came to the preaching, the Word seemed to have a wonderful effect upon him, and he nearly always wept as the preaching was going on. There was a change in the man's life for a time, but after a while he attended

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the preaching less frequently, the intervals between his doing so getting longer and longer, till at last he seldom saw him, still when he did come he usually wept under the effect of the Word. This went on for over a year, and I heard that he had gone back to many if not all of his bad habits. One day I was walking down the principal street of the town, and I saw P., who had not been at the gospel meetings for some time. He was in a vehicle waiting for a man who had gone into a garden close by to get some vegetables. I walked up to him and said, "Well P., how is it with you?" He replied that he was very well. I said, "But how about your soul P?" "Oh, I'm all right, sir, I believe; I believe."

"Ah, P.," I said, "the proof of the pudding is in the eating,' and a man that is truly a believer in the Lord Jesus Christ doesn't go on living in sin." He hung his head at that, and just then the man he was waiting for, came out with the vegetables. I then said: "Well, P., good day, but remember 'the wages of sin is death.'" I never saw him again, as on the following day he dropped down dead in the same street, barely a hundred yards from the place I saw him last.

And, now, dear unconverted reader, what about yourself? Has God never reproved you in any way—never spoken to your conscience? Very possibly you have not given outward signs of it, as P. did, of the conscience being reached, but you know that God has knocked at the door of your conscience. Remember "all things are naked and opened unto the

eyes of Him with whom *we* HAVE to do." Oh! don't put off having to do with Him, for He says, "Now is the accepted time, behold, now is the day of salvation." (2 Cor. vi, 2). But remember He also says "it is appointed unto men once to die, but *after this* the judgment." (Heb. ix, 27).

In conclusion let me give you the other half of the verse (Rom. vi, 23), which I quoted to poor P. the last time I saw him: "the GIFT of God is eternal life through Jesus Christ our Lord." I call your attention to the word *gift*. You know if you pay anything for a thing it is not a gift. Jesus on Calvary's cross paid all, and "the blood of Jesus Christ, His (God's) Son, cleanseth us from all sin." (1 John, i, 7). The God you have sinned against says so. Take Him at His Word, for that is what faith does, and you and I will meet in the glory, and together with all the redeemed, praise Him who died for us.

NOTHING TO DO.

There's nothing to do! for the sinner born dead,
 Must needs have another to work in his stead;
 And JESUS, in Calvary's terrible hour,
 Redemption accomplished in marvelous power,
 Which shut up the world to its folly and strife,
 But opened a passage from death unto life!
 Are you ruined and helpless? God offers to you,
 A free, full salvation, and *nothing to do!*
 Ah! nothing to do till we're saved from our sins,
 When the *power of doing good* only begins.

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THE CONVERSION OF G. V. W.

GOOD instructions as to the contents of the Bible, were mine at school at seventeen, under a John the Baptist ministry, but I never knew the gospel until, at nineteen, I went abroad, full of the animal pleasures of a military life. I and my comrade spent a long and tiring day on the field of Waterloo in June, 1824. Arriving late at night at ———, I soon went to my bedroom. It struck me, "I will say my prayers." It was the habit of childhood, neglected in youth. I knelt down by my bedside, but found that I had forgotten what to say. I looked up as if trying to remember, when suddenly there came on my soul a something I had never known before. It was as if some One, Infinite and Almighty, knowing everything, full of the deepest, tenderest interest in myself, though utterly and entirely abhorring everything in, and connected with me, made known to me that He pitied and loved myself. My eye saw no one, but I knew assuredly that the One whom I knew not, and never had met, had met me for the first time, and made me to know that we were together. There was a light no sense or faculty my own human nature ever knew, there was a presence of what seemed infinite in greatness—something altogether of a class that was apart and supreme, and yet at the same time making itself

known to me in a way that I as a man could thoroughly feel, and taste and enjoy. The Light made all light, Himself withal ; but it did not destroy, for it was love itself, and I was loved individually by Him. The exquisite tenderness and fulness of that love, the way it appropriated me myself for Him, in whom it all was, while the light from which it was inseparable in Him, discovered to me the contrast I had been to all that was light and love. I wept for a while on my knees, said nothing, then got into bed. The next morning's thought was, "Get a Bible." I got one and it was thenceforward my hand book. My clergyman companion noticed this, and also my entire change in life and thought.

We journeyed on together to Geneva, where there was an active persecution of the faithful going on. He went to Italy and I found my own company—stayed with those who were suffering for Christ.

I could quite now, after fifty years trial, adopt to myself these few lines, as descriptive of that night's experience :—

Christ, the Father's rest eternal,
 Jesus once looked down on me,
 Called me by my name external,
 And revealed Himself to me.
 With His whisper, light, life giving
 Glowed in me the dark and dead ;
 Made me live, Himself receiving,
 Who once died for me and bled.

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TRUE REPENTANCE.

IT is not so easy for you to tell God WHAT YOU ARE, as to tell God WHAT YOU ARE NOT,—“God, I thank thee, that I am not as other men are,” said the Pharisee; but the Publican told God WHAT HE WAS,—he said. “God be merciful to me a SINNER.” It makes all the difference, whether you compare yourself with other men, or compare yourself with God and His glory; for, when the glory of God measures you, you learn,—and this is true repentance,—that you come altogether short of it. “For all have sinned and come short of the glory of God.” Those then, who account themselves good and righteous and despise others, and thank God they are not as other men are, disown their proper right to be in this world, for they are too good for it. There are two charges standing against you, if you thus consider yourself righteous; not only that you have sinned, but that you reject Christ, the Saviour,—“Christ was once offered to bear the sins of many.”—“Christ died for the ungodly.”—“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”—“And the blood of Jesus Christ His Son cleanseth us from all sin.”

God will ever be TRUE TO THE CROSS OF CHRIST. God ever acts ACCORDING TO THE CROSS of Christ. God will ever justify the sinner who believes His testimony CONCERNING THE CROSS of Christ,—and ever condemn the REJECTORS OF THE CROSS of Christ.

A HIDING-PLACE.

“**A** PRUDENT man foreseeth the evil and hideth himself, but the simple pass on and are punished.”—Proverbs xxvii, 12.

I was travelling by what is called in India, Dhooly Dak, i. e., was being carried along by Dhooly bearers who were relieved by other fresh ones about every seven miles, in a sort of light bed slung on a bamboo pole, and covered with curtains to keep sun and dust out. We had arrived, by travelling all day, at the foot of the Himalayan mountains, and were going through the belt of jungle, (or bush as it would be called in this country) at the foot of the hills, when the bearers put down their burden and roused me up, beckoning me to follow them and pointing towards the hills. I looked ahead and soon saw what they meant. A storm was coming down from the mountains. One could see it breaking as it were, surging and coming on rapidly towards us. The Dhooly men then pointed out to me a small mud shanty, beckoning me to follow them. I did so and we all got into the hiding place just in time to escape the terrible storm that soon burst over us, and came bounding along most furiously. But it did not touch us; we were in the hiding place. Many a time since have I thought of that hiding place, and the value of it, since I have known and got into another hiding place from a far more terrible storm too, that is fast coming upon this poor world. I mean *the judgment day*.

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Reader, are you one of the prudent ones? Have you looked ahead at that terrible judgment day that is fast coming on, and have you hidden yourself in that hiding place from the storm, and in that covert from the tempest, which God Himself in His pity and love for poor sinners, has provided for us? If you turn to Isaiah xxxii, you will see that the hiding place is not a good character, not your good works, or trying to do the best *you* can; not joining a church, or turning over a new leaf, etc., etc. *It is a man.* "And a man shall be as an hiding place from the wind, and a covert from the tempest, etc." Yes, God's hiding place from the storm of judgment that is coming is a Man. He is more than a man, for He is God's eternal Son become a man, and so God and man in one Person. But He is a real man now up at the right hand of God. And your fingers spell His blessed name, J-E-S-U-S. Perhaps you would ask, "How is that Man up in heaven a hiding place from the storm of judgment? What do you mean!" Well, if you turn to Acts xiii, and read from verse thirty-seven to the end of thirty-nine. There we are told that through this risen One up there in heaven now, i. e., through what He did, when He, "suffered for sins, the just for the unjust, that He might bring us to God;" when "He died for the ungodly;" when on the cross "He hath made Him to be sin for us who knew no sin." Such is the value of His atoning work, done there and then; a work that met all the claims of a holy, sin-hating God, and all our needs as helpless sinners, and which only He could do, that

“through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things.” Or in other words, if in true repentance towards God, you look up to and trust your soul’s salvation alone to what that One in glory has done to save sinners, God not only forgives, but clears you from all charge of guilt, and will not impute one single sin to you in that terrible day that is coming, for “being now justified by His blood we shall be saved from wrath through Him.” Yea, more, God, “to the praise of the glory of His grace, wherein He hath made us *accepted in the Beloved*,” so that “there is therefore *now* no condemnation to them which are in Christ Jesus.” Oh, what a hiding place from the wind, what a covert from the tempest is Jesus. Look ahead, unsaved one, look in the face now at once, at what is coming before the storm overtakes you and finds you out of Christ, and so out of the hiding-place and in your sins, and bursts upon your guilty head and sweeps you away into the lake of fire, where there is weeping and wailing and gnashing of teeth. Oh, be a prudent one! Face it all now! Don’t wait to be forced to, when it is too late. Get into the hiding place! Look up; at; come to; trust yourself just as you are, to the Risen Man! The God Man, Jesus our Lord, who came to save sinners, has done the work that saves sinners, and is waiting to save sinners now. And then when the storm does come, it will pass over and never touch you, for “A Man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in

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a dry place, as the shadow of a great rock in a weary land." How blessed to be able to look up like David in Psalm xxxii, and say, as you gaze by faith into the blessed face of God's beloved Son Jesus up at His right hand, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

MAN'S RUIN.

There is NONE righteous, no not one.—Rom. iii, 10.

ALL have sinned and come short of the glory of God.—Rom. iii, 23.

The WAGES of sin is death.—Rom. vi, 23.

GOD'S REMEDY.

CHRIST JESUS, whom God has set forth to be a propitiation THROUGH faith in His BLOOD.—Rom. iii, 25.

THE RESULT.

(To all who believe on the Lord Jesus Christ,) Ye are WASHED. . . Ye are SANCTIFIED. . . Ye are JUSTIFIED.—1 Cor. vi, 11.

(And) when CHRIST, who is our LIFE, shall appear, then shall ye also appear with Him in glory.—Col. iii, 3, 4.

"Just as I am, without one plea,
 But that Thy blood was shed for me;
 And that Thou bidd'st me come to Thee,
 O Lamb of God, I come!"

CAST ON THE MERCY OF THE COURT.

PASSING one day some time since, through a retired street in the city of Toronto, my attention was attracted to a little group of people. There were two men on the sidewalk and a man and woman, apparently his wife, standing in an open doorway of a cottage. The wife's head was on her husband's shoulder ; her face had a sad and painful expression ; the husband looked very serious, and the two men on the sidewalk were speaking earnestly to him. As I passed I heard one of them say, "Well, there is nothing for it but to confess and cast yourself on the mercy of the court." Oh, I said to myself, what a gospel sermon ; nothing for it, utterly ruined and undone, hopeless, helpless, without God, without Christ, condemned already ; what can the poor sinner do ? Hell's awful gulf yawns at his feet ; he cannot retrace his steps ; his case is desperate. But is there no remedy ? Yes, thank God, there is ; a voice comes to us from His precious word. "Deliver him from going down to the pit, I have found a ransom : " "The Son of Man came to give His life a ransom for many," and "whosoever believeth on Him shall not be ashamed."

"A guilty, weak, and helpless worm,
On Thy kind arm I fall ;
Thou art my strength and righteousness,
My Saviour and my all."

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A FULL CONFESSION OF FAITH IN CHRIST

“TELL me,” I said, “what is it that makes you so happy now? You say you are quite happy and have been so since last night.” “Yes,” she replied, “I am quite happy”—and evidently with much feeling. “But do you think you could tell me distinctly what it is that gives you such new joy?” After a moment’s pause the following reply was given: but such a reply for fulness and simplicity! “I see the love of Jesus to me a sinner.” “Bless the Lord,” I said, “that is something to see; may you never lose sight of it! But in what way, my dear child, do you see His love to yourself now?” “I now see that He died for me on the cross, and put all my sins away there!” Amen, my heart replied; surely thou art taught of God! “And now, once more, tell me, how do you feel towards Jesus Himself, after seeing and believing all this?” Her reply was natural and beautiful; she said, “I feel it easy now to give my heart to Him.” I had nothing more to ask of the young liever, and turned away quickly, but with a praising heart, and with these three answers so engraven on my memory, as never to be forgotten. *“I see the love of Jesus to me a sinner—I now see that He died for me on the cross, and put all my sins away there—I feel it easy now to give my heart to Him.”*

I have heard many confessions from many lips, but I have never heard one more simple, more complete, more concise, or more satisfactory.

DR. CÆSAR MALAN.

A COMPANY were returning to Geneva on a steamboat. It was "full of strangers of every kind." While Ostertag was enjoying conversation with friends, he perceived that Malan had just seated himself by the side of a foreign lady, and had, in the most courteous manner, exchanged a few words with her. The conversation became increasingly animated. In her features there appeared by turns the expression of surprise or the smile of contempt. Her face reddened and paled alternately. Evidently she was a prey to the conflict of most opposite sentiments. Frequently might she have been seen speaking and gesticulating in great excitement. It might have been conjectured that she was seeking to defend herself against unjust attacks. Then she set herself to listen attentively, silently, with her eyes cast down. By degrees these intervals of silence became more frequent. At length she gave up speaking entirely. Malan, on the other hand, appeared to grow increasingly serious and in earnest and more and more confident of success. Tears were seen coursing down her cheeks, while she applied her handkerchief to her eyes.

"For a long time," Ostertag continues, "I watched this scene from a distance, with the liveliest interest; for it was plain that Malan was seeking to bring that soul to Christ. Had I not already heard him spoken of as one not only filled with the most ardent

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zeal to gain hearts over to the kingdom of God, but as one possessing, moreover, an extraordinary aptitude for winning souls!"

Ostertag adds, "About half an hour afterwards, as I was standing by a young German of my acquaintance, Malan passed close to me and whispered in my ear, "Another soul gained over to the Lord." A quarter of an hour afterwards, while I was standing in the same place, and just as a young theologian from the north of Germany joined us, he passed again, touched me on the shoulder and said in a low voice: "Preach the gospel, sound the trumpet." Through the whole of my journey after that—indeed, through all my after life—that sentence has resounded in my ears, and never did I faithfully obey it and repent of doing so."

We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin. (2 Cor. v. 20, 21.)

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.—(2 Thess. i. 7-9.)

He that believeth on Him is not condemned. (John iii, 18).

“AND THE DOOR WAS SHUT.”

REJECTERS of Christ ; cold empty professors ; foolish virgins ; a few more words and tears for you. Think of these words, “ And the door was shut.” What will this world be to you when that door is shut ? What will be the value of this world’s riches then ? What pleasure will you find in sin then ? What will the applause of men and the flatteries of Satan be worth then ? Think, O think, dear reader ; think seriously on that coming, solemn hour ! Look that day in the face, and tell me, what is there in the wide range of thy thoughts and visions worth having when compared with Christ ? If Satan’s world be thy choice here, Satan’s hell must be thy portion hereafter. And oh, remember the time is short ; the door will soon be shut, and shut for ever.

Haste, then, O thoughtless, careless sinner ; delay not ; forget not ; but at once, and with thy whole heart, flee to Jesus. He is waiting to receive thee ; ready to pardon thee, willing to save thee. He invites thee to come to Himself ; hear then His voice of love—
“ Hear, and your soul shall live.” Isaiah lv, 1-3.

God commandeth all men everywhere to repent ; because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained. (Acts xvii. 30, 31.)

Believe on the Lord Jesus Christ ; and thou shalt be saved. (Acts xvi. 31.)