

THE SOWER.

THE VICTORY.

My chains are snapt, the bonds of sin are broken,
And I am free.

Oh! let the triumphs of His grace be spoken
Who died for me.

“O death, O grave,” I do not dread thy power,
The ransom's paid.

On Jesus, in that dark and dreadful hour,
My guilt was laid.

Yes, Jesus bore it—bore, in love unbounded,
What none can know.

He passed through death, and gloriously confounded
Our every foe.

And now He's risen, proclaim the joyful story,
The Lord's on high ;

And *we in Him are raised to endless glory,*
And ne'er can die.

We wait to see the Morning Star appearing
In glory bright ;

This blessed hope illumes, with beams most cheering
The hours of night.

GOD LOVES YOU.

AT the close of a gospel address I went up and spoke to a young man who I thought seemed to be impressed by the Word ; but I soon found out that he had not heard a word, for he was deaf and dumb. However, I was not hindered by that difficulty ; for, knowing a little of their language, I just told him the words at the head of this paper—“*God loves you.*”

He looked at me with a vacant stare, and shaking his head, he replied in the same manner :

“No, no , I don't believe it ; I know He hates me.”

“However can you say so ?” I asked.

“I went to —— Church, and the Rev.—— was to give an address, which was interpreted to us, and he told us that ‘God would for ever cast us into hell if we did not live holy lives, and keep His holy commandments:’ and ever since I heard that I have not opened a bible, I was so afraid, and of course I never went to that church again.”

“What did you come here for ? you could not hear anything ?”

“I don't know why I came.”

“Shall I tell you ?” I asked.

“If you know you can.”

“Well, dear fellow, you were drawn by an unseen influence, that you might *know* that ‘*God loves you.*’”

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"I wish that I did *know* it."

Taking up a bible, I turned him to John iii, 16, that grand old verse, which has brought peace to thousands: "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."

The light seemed to shine in little by little; but still there was a kind of dread; and so turning to many other scriptures which spoke of God's love, I at last pointed him to I. John iv, 17, 19: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world."

"We love Him, because He first loved us."

Again and again he read them, and the change in his countenance was wonderful, and taking his notebook out, he wrote down all the passages I had pointed him to; and after saying "good bye" he said:

"I see it all now; and, although dumb, I can praise God for the gift of Jesus."

Reader, are you deaf, spiritually deaf? or have your ears been unstopped to hear the voice of the Son of God? God loves you, and has shown that love in giving His Son to die for you. He delights not in the death of a sinner. Nay, nay, if He did, there would have been no need for the Lord Jesus to die. I want *you* to understand this, and to make no mistake about it, that *God loves you*. Now give Him credit for it by just owning yourself as a sinner, and let that love draw you to Himself.

THE SALVATION OF GOD.

WE little realize the greatness and extent of God's salvation. It is not merely a salvation from wrath, but a salvation from sin's power. It includes clean deliverance out of the world, as well as bringing the believer into the heavenly places in Christ. It includes the past, the present and the future, and is only complete as to the body when the Lord returns. But oh, how blessed to know that all is of grace (the free favour of God), not of works lest any man should boast, (Eph. ii, 8). As to the body we are saved by hope, (Rom. viii, 24), but He that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit. Therefore we are always confident (II Cor. v, 5, 6). We are to be as certain of the future as of the past and present; we have boldness even in view of the day of judgment, because as Christ is, so are we in this world, (I John iv, 17).

Having said so much I desire to say a few words on two parts of this great salvation:—First, as to the blood of Christ, sheltering the believer from God's wrath, and judgment; secondly, as to the death and resurrection of Christ delivering from sin's power, and bringing clean out of the world with all that we possess. I take as an illustration Israel's history in Egypt, (Exodus i, xv). The generation of Israelites at the time of which I am speaking was born in Egypt,

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under the power and dominion of a king who knew not Joseph, (Exodus i, 6-8). This king oppressed them like a tyrant, wanted to throw all their male children into the river, and put the grown men under taskmasters to build for him store cities. In this state the children of Israel groaned and sighed under bitter bondage and cried to the Lord, (Exodus ii, 23-25).

Now, my reader, let me ask you, does not this picture to you the state in which you and I were born. We were born, not like Adam in the beautiful garden of Paradise, but outside the garden—exiles from God—in a world that hates Christ and hates His people, yea, where Satan rules; in fact we were born under the power and dominion of sin, that rules over us like a tyrant. Have you ever sighed and groaned under this bondage? Have you ever cried to God for deliverance? Alas, sinner, if you have not, you are fast asleep in your sins; slowly the serpent is winding his coils around you, whilst fascinating you with his terrible wiles; and sooner or later the death stroke will descend, and alas, if you should awake for the first time, in hell!

But, to return. Besides being born under the dominion of Pharaoh, the Israelites were sinners as much as the Egyptians. Moses was raised up by a miracle as a saviour of the people. He was drawn out of the water by Pharaoh's daughter, and adopted as her son. Thus he was a fit type of the risen Jesus raised out of death to be the Deliverer of His people, (Exodus ii, 1-10). Having been rejected the first

time (ver. 11-15), he flees into Midian, meets Jehovah in the wilderness, who makes Himself known to him, and sends him back into Egypt to reveal His Name to the people, and to deliver them. But in what condition does he find them? They are idolaters as the Egyptians. (Ezekiel xx, 5-10; Exodus iii, iv, vi, 1-9).

And what is your condition, my reader! You are not only born in sin and under the power of Satan, but you are guilty because of the commission of a multitude of known sins, against conscience, against the law of God; having had also the Gospel of Christ preached to you, you reject it.

Oh, how terrible is man's condition! Born in sin, committing sins without number with the full knowledge of the day of judgment coming; and when the true Moses comes and tells of deliverance, the eyes are veiled and there is no understanding the message (Ex. vi, 9; Mark xii, 6-8).

Pharaoh refuses to let the people go, and plague after plague is sent. But as each judgment is removed his heart is hardened more than ever. But at last he must give way, and Israel must be delivered. The question now comes in, How is this to take place? Israel is as guilty as the Egyptians. Jehovah is righteous and cannot pass over sin. If Egypt must lose her firstborn by the sword of the destroying angel, so must Israel. Else Jehovah is not righteous. But Moses is again summoned into His presence. The word is (Exodus xii), Let each family take a lamb, kill it, take of the blood and sprinkle it on the lintel

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and door posts of their houses. Then Jehovah says, When I see the blood I will pass over you, and will not suffer the destroyer to come near you. And so the lamb was killed, the blood was sprinkled, the Israelites got under the shelter, Jehovah saw the blood and passed over them, and thus they were saved from the wrath and judgment of the destroying angel. (Exodus xii, 12, 13).

Reader, are you thus saved? Have you as a poor guilty creature, seen God's lamb slain for you? Have you seen His blood carried into the very presence of God? and have you by the acceptance of that blood, got under its shelter, so that now you know from God's own Word that you are passed over, that you are saved from wrath and judgment, through that Christ?

This is the first part of God's salvation. The sinner finds in the blood of Christ the full answer to his guilt. God's justice is satisfied; yea, His righteousness now is declared in forgiving and justifying the vilest sinner who believes in Jesus. (See Rom. iii, 23-26).

The blood of the passover lamb set Israel right with Jehovah. He could now act righteously for them in delivering them out of Egypt. It is remarkable that the word *salvation* is not used till Ex. xiv, 13. Israel is not fully saved till brought out of Egypt. The blood indeed had saved them from their guilt, and averted the righteous judgment of God, but they were still in Egypt—the land under God's judgment. The

passage of the Red Sea completed their deliverance. The question now was, not how to be right with Jehovah, but how to be delivered from the condition in which they were born. The Red Sea is the answer to this. When they got to its shore, the dark waters shut them in in front, Pharaoh pursued them behind, and they had nowhere to look to but to Jehovah as their Deliverer. The latter, by opening a passage clean through, saved them. They passed on dry land right through the waters; themselves, their wives, their children and their cattle, and stood on dry ground on the other side of the Red Sea. Pharaoh and his hosts were destroyed, and Israel sung the song of salvation. (Exodus xiv, xv).

Now this completes the picture of a sinner's salvation. Besides being guilty, he is under the power of sin. Sin has entered into the world, and death by sin. Sin reigns unto death, exerts dominion over man, pays him his dread wages, which is death (Rom. v, 12-21; vi, 14-23), and the anxious soul cries out for deliverance, and finds it in God through the death and resurrection of Christ, (Rom. vii, 24, 25). God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, has condemned sin in the flesh (Rom. viii, 3). By the death and resurrection of Christ, the believer is clean delivered from Satan, sin and the world. In Christ risen God gives him eternal life (Rom. vi, 23). He stands in spirit on the resurrection side of death, that life which he now possesses being the life of Christ who has passed through death. He reckons himself to be

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dead indeed unto sin, and alive unto God in Jesus Christ the Lord (Rom. vi, 11).

And now, my reader, let me ask, Are you rejoicing in this full salvation? Do you understand what it means? That it means not only forgiveness of sins, but clean deliverance out of the world, as also from the power of sin and Satan? Sin is in you still, but, blessed be God, it is not on the believer! Yea, more, he stands outside it in spirit; *Christ risen being now his life*. Blessed be God for such a salvation, which will actually be completed as to our state only when we get bodies of glory like Jesus. But this is as certain as that we have got it by faith now. Now we have redemption, the forgiveness of sins. Now we are accepted. Now we are justified. Now we have everlasting life (Eph. i, 6, 7; Rom. v, 1; John iii, 36). By grace ye are saved through faith, and that not of yourselves; it is the gift of God (Eph. ii).

Once we stood in condemnation,
 Waiting thus the sinner's doom;
 Christ in death hath wrought salvation,
 God has raised Him from the tomb.

Quickened, raised, and in Him seated,
 We a full deliverance know;
 Every foe has been defeated,
 Every enemy laid low.

Soon, O Lord! in brightest glory,
 All its vastness we'll explore;
 Soon we'll cast our crowns before Thee,
 Whilst we worship and adore.

WHOSOEVER!

WHOSOEVER means *anyone*. Now, just let us read John iii, 16 together, and change the word whosoever: "For God so loved the world that He gave His only-begotten Son, that *anyone* who believes in Him should not perish, but have everlasting life." How strange that more souls do not take advantage of this message of mercy and receive eternal life! It is without money and without price—free—for anyone. Reader, if unsaved, do *you* take it, and take it *now*.

I remember hearing a story that has been often told, and which illustrates the simple point I for the moment press. In every detail I may not relate it with the greatest exactitude, but the chief feature of the incident is as fresh before my mind as on the day it was first told me. It runs thus: An old woman was dying. She had but a brief time to live. By her bedside sat a little girl reading the scriptures to her. She was reading this chapter (John iii.), and had reached verse 16, when the poor old woman's attention was arrested by the word *whosoever*. She stopped the child, and asked her what "whosoever" meant. She replied that she did not know. "Then," said the woman, "run as quickly as you can and ask the first person you meet." The girl put down the Bible and ran away to inquire the meaning of "whosoever." The first person she saw, she stopped and

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said, "If you please, sir, can you tell me the meaning of the word 'whosoever?'"

"Oh, yes, my little girl," replied the gentleman, "it just means 'anybody that likes.'"

She thanked him, and ran back to the old woman.

As soon as she reached the bedside the poor dying creature raised her fast closing eyes and said :

"Oh, have you found out yet?"

"Yes," replied the girl. "I met a gentleman who said it just means 'anybody that likes.'"

"Thank God!" she replied, as she put her thin hands together and looked up to heaven, "thank God then, I live, I live!" And soon after she breathed her last, and without doubt passed away to be with Him who had been set before her as the object of faith.

Allow me, dear reader, to draw *your* attention to this remarkable verse, and also to divide it for you. Please to notice the two sides :

GOD'S SIDE.

"God so loved the world that He gave His only-begotten Son."

YOUR SIDE.

"That whosoever believeth in Him should not perish, but have everlasting life."

Remark, the *loving* and *giving* are God's side ; the *believing* and *having* are your side.

Now, do not follow the bad example of so many. They are trying to change sides with God ; trying to do the loving and giving, and wanting Him to do the believing and having. That is, they are trying to love God and trying to serve God ; then they hope

He will believe in their earnestness and receive their good works and give them eternal life on account of it all.

No, my friend, no? You are all wrong. You must keep your own side of the line, or you will never get the blessing. God has loved *you*, and given His Son for *you*; that is His part. Now, do you really believe in Him with your heart? If so, then God says you shall not perish, and that you *have—now—here* in this world—everlasting life. “He that believeth on the Son HATH everlasting life” (John iii, 16).

Then being delivered from your enemies, you can serve Him without fear, in holiness and righteousness, all the days of your life (Luke i, 74, 75). Thus a godly life is the result.

When I felt that I was a sinner, I looked at scripture and saw that I was descended from sinful parents, * * * so I began to do something to better myself; and what was the sense of that? It came to just this, Satan had overcome my parents in the garden, and I thought I had more power as fallen than Adam had as unfallen. You see how senseless conscience was in me.

Attaching importance to opinions is a great evil. A soul lives upon truth, taught by the Holy Ghost; but this is not *opinion*. I am saved by believing that Jesus died for sin and sinners—that He died for me; but that is not an opinion.

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SETTLED PEACE.

IT is impossible that judgment can be the portion of those whose sins Christ has wholly borne away; as impossible as it is that Christ's work should be inadequate, or that God should punish the same sin twice over. If any one had to be shut out of heaven, so to speak, it must have been Christ, because He had taken our sins; but He was accepted, received up into glory, therefore the matter must be settled for me, if I believe (Heb. ix, 27, 28). He did not hold back; our sins in all their terribleness were laid upon Him, and judgment fully passed upon Him; and so the whole question has been settled between the All-seeing God and His spotless Son. There we have, not a hope merely, but solid, abiding peace.

I do not see how a sinner can find rest until he has learned somewhat of that which is distinctly peculiar to Calvary; learnt that, then and there, there was a cup drunk by the Lord, in obedient submission to God,—cup of wrath due to sin only, undergone by Christ at Calvary. The only spot I turn to, when in conscience the question is about sin, or guilt, or sins (of the human family, of myself as an individual, etc.) is Calvary, and to the Lord there, crying out—“Eloi, Eloi, lama sabaethani.”

HAVE FAITH IN GOD.

SHE was a babe; a young believer in Christ; but Satan had worried her as to whether she had *rightly accepted the sacrifice of Christ*. It was pointed out that, though Christ offered Himself *for us*, it was as "an offering and a sacrifice *to God*" (Eph. v, 21), and therefore the acceptance of the sacrifice was God's part, hers was to believe He had done so. He was the One offended by her sins, and therefore the One to be satisfied about them. He was the creditor, so to speak, and she was the debtor. The great question to be settled was, Has God been satisfied, has He accepted the sacrifice? It was beyond her power to meet the case, but Christ has done so. Now, He was delivered for our offences, and raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. That is, "we believe on Him that raised up Jesus our Lord from the dead" (Rom. iv, 24, 25; v, 1). There is nothing said here about our acceptance of the sacrifice, but of believing in God who raised Christ from the dead, and this is the point: God's *satisfaction* in the work of the cross, and His *acceptance* of Christ who did it, are clearly expressed in His raising Him from the dead who is now seated on high.

The anxious look was gone forever. God was satisfied and Christ was glorified. He was on the cross in her stead. God had accepted the sacrifice in

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full satisfaction for her sins and raised Him from the dead ; she believed in Him, believed His word, was "justified" and had "peace with God, through our Lord Jesus Christ."

Satan's power also was gone. "Who shall lay anything to the charge of God's elect? It is God, that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii, 33, 34). This verse (I. Peter i, 21) was of assuring comfort to her now, "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory ; that your faith and hope might be in God."

WHAT THINK YE OF CHRIST?

This is a testing question for every heart—for every conscience. Religion, ordinances, doctrines, and churches may well be laid aside for a little, in order that the soul may be free to give an answer to the solemn query—*What think ye of Christ?*

Therefore by the deeds of the law there shall no flesh be justified in His sight ; for by the law *is* the knowledge of sin.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

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.—(Rom. iii, 20, 21, 22.)

ALL OUR RIGHTEOUSNESSES ARE
AS FILTHY RAGS.

ISAIAH lxiv., 6.

A CHRISTIAN was conversing upon the subject of salvation with a young man whom the world would call "good living." He was honest, upright, moral, respectable, religious and apparently quite satisfied that he was doing everything that was necessary. He sought to show him that his own goodness was worth nothing.

"What," said he, "do you mean to say that doing all I can, and following my religious duties are all to no purpose?"

"What would you do if I were to bring a great heap of filthy rags into your shop?" was the reply.

"Kick them out," he said, very decidedly.

"And yet, though you would not have filthy rags in your shop, you think that you will be able to stand before God in your own righteousness, which His word declares to be as filthy rags."

His countenance fell; he had never thought of it like that before.

Dear reader, what are you seeking to stand in? Have you nothing better than filthy rags? Is yours but a fig leaf garment? If so, cast it away this moment. Away with the last filthy rag. Take your place in self judgment before God as a poor, naked sinner, guilty, ruined, lost, and He will clothe you in a manner worthy of Himself, and suited to your need.