

# THE SOWER.

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PHILIPPIANS II. 9-11.

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JESUS must be crowned with glory,  
Not in heaven alone ;  
All the earth shall hear the story  
Of His rightful throne.  
Every knee to Him shall bow ;  
Sinner, wilt thou own Him now ?

Why did He, the King of glory,  
Wear a thorny crown ?  
On the cross, Oh ! wondrous story,  
Why His life lay down ?  
Justice now is satisfied ;  
Sinner, 'twas for thee He died !

Hear Him from the heights of glory,  
Shall He plead in vain ?  
God delights to bless the story  
Of the Lamb once slain.  
Life eternal He will give ;  
Sinner, look to Him and live !

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## A SNOW STORM AND ITS CONSEQUENCES.

SOME years ago five young men employed in different mercantile establishments in London had arranged between themselves to pass the Sunday at Richmond, and to dine together at a noted hotel in the place.

Sunday came, and the afternoon being beautiful December weather, they decided to go on foot. On the way, one of the young men remembered that he had an important message to deliver at a house which was not on their route; so he asked his friends to go on without him, and to wait at a certain tavern where he could rejoin them.

He hastened to the house where he executed his commission, which did not take more than a few minutes, and then started again to rejoin his companions. In the meantime there had been a change of weather, and it had begun to snow, and the young man had to pursue his way, struggling with difficulty against a violent wind and the blinding snow, so that he was obliged to take shelter under the porch of a chapel near where he was passing.

He soon discovered that a gospel service was being held in the chapel that afternoon. The door-keeper, hearing some one outside, opened the door and pressed the young man to enter. At first he refused, but being strongly urged by the door-keeper to come in, at least out of

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shelter from the storm, he yielded in a half-hearted way, and took a seat as near the door as he could with the intention of slipping out the moment the storm had passed.

Just as he became seated, the preacher read his text in a clear and sonorous voice: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Is. i. 18.)

His interest was at once awakened. The snow, blinding in its whiteness, from which he had but just escaped, was presented forcibly to his mind, and he saw himself at the same time above the snow, covered with all his sins, which were as scarlet. The Spirit of God in connection with this providential circumstance applied the word to his soul, which he had heard in such an impressive way, and in it all we can see the merciful hand of God.

He was at once profoundly convinced of his sinful state. "White as snow;" and, "scarlet sins;" the words resounded unceasingly in his ears, and for some time he heard nothing more of what the preacher was saying. He trembled before a righteous and holy God, against whom he had until then sinned heedlessly all his life. In the anguish and distress of his soul he sighed: "O God have mercy upon me!"

At this moment the voice of the preacher again arrested his attention.

“ My hearers,” he said, “ will ask me: How is it possible that scarlet sins can be made as white as snow? To this question there is but one response. It is by the BLOOD OF THE LAMB. Thus in the Revelation it is said of those “ who have washed their robes, and made them white in the blood of the Lamb.” Nothing, absolutely nothing besides the blood of the Lamb can take away sin from before the eyes of God. “ When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” (Ex. xii. 13.) “ For it is the blood that maketh an atonement for the soul.” (Lev. xvii. 11.) Such was the proclamation made by Jehovah in the old testament. “ Without shedding of blood is no remission,” (Heb. ix. 22), is the solemn declaration of the Spirit of God in the new testament.

Having shown most fully from scripture that in order to satisfy the claims of a righteous and holy God against a sinner, condemned on account of his sin, nothing less would avail than the death of the victim, of which death, the shed blood was the proof; then as this victim was the type of the Lord Jesus, taking upon the cross the place of the sinner under the wrath of God; the preacher closed his discourse by a fervent appeal to all those who heard him and were still in their sins, supplicating them to submit themselves at once to the merciful invitation of God:

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"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow."

The meeting having ended, the young man left the room hurriedly, fearing that some one might speak to him, but not to rejoin his companions at Richmond. The snow fell incessantly as he took his way from the house; he, a sinner convicted and repentant, repeating to himself: "Sins like scarlet." \* \* \* "White as snow." \* \* \* "The blood of the Lamb."

After some days of profound distress of soul he found peace with God, a perfect peace, through believing in Jesus; He who for all who believe in Him has "made peace through the blood of His cross." (Col. i. 20.) He learned that he was a child of God, simply "by faith in Christ Jesus." (Gal. iii. 26), and he could say with perfect assurance: "The blood of Jesus Christ His Son cleanseth us from all sin." (1 Jno. i, 7.)

Completely changed, having become a new man, he immediately confessed Christ with boldness among his companions, turning his back to the world, and he afterwards became a preacher of the gospel, well known and abundantly blessed.

I well remember the last time that I heard him preach, a little while before the Lord took him to be with Himself. It was at Bristol in a crowded hall, and as he had frequently done before, he recounted the history of the snow

storm and his conversion, with all the striking details. Many souls were blessed that night, and one in particular remains engraven upon my memory.

It is that of a young man, overwhelmed by a profound sense of sin who had vainly sought for peace with God, through leading a pious life. He remained after the preaching, and when he was asked if he was saved, he replied in a tone of deep distress :

“ No, but I would like to be.”

“ Then you do not know what it is to be ‘ as white as snow ’ in the presence of God ?”

“ Oh ! no : I am still in my sins, which are as crimson.”

“ But do you not believe in Jesus and His precious blood ?”

“ Yes, yes ; I believe all that.”

“ Then you cannot be any longer in your sins, for the word of God says, in speaking of all those who believe in Jesus : “ The blood of Jesus Christ, His Son, cleanseth us from all sin.”

With an expression of intense anxiety, he cried :

“ Do you then say that all those who simply believe in Jesus are washed in His blood from all their sins, and are “ white as snow ?”

“ Yes, most certainly. Does not the apostle Paul say, that by Jesus is preached unto you the

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forgiveness of sins, and that by Him all that believe are justified? (Acts xiii. 38, 39). And that we are justified by His blood? (Rom. v. 9.) All those who truly believe in Jesus can say: "To Him who loves us, and has washed us in His blood."

The Spirit of God caused the truth to shine suddenly in his heart, his face became radiant with joy, and he cried:

"Blessed be God! blessed be God! \* \* \* I see, I see, \* \* \* I am white as snow before Him by faith in the blood of the Lamb."

Thus delivered from the bondage of the law by the blood of Christ, he also became a witness of the grace of God toward lost sinners. Thus the consequences of that memorable snow storm spread more and more, at the same time as the precious history of "sins like crimson" made "white as snow" by faith in the "blood of the Lamb."

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**D**EEP as is man's ruin, the love of God is deeper still. Black as is his guilt the blood of Jesus can wash it all away. Wide as is the chasm separating man from God, the cross has bridged it. God has come down to the very lowest point of the sinner's condition, in order that He might lift him up into a position of infinite favor, in eternal association with His Son.

## THE GIFT OF GOD.

YOUR last letter is indeed very sorrowful, because you are looking for, and expecting comfort, in a way it will never be found; in a way that is not of God. What is there to wait for when God offers you that which you know you need and is suited in every way to *you*, a lost sinner—*salvation*. That which saves souls is Christ's death, and He has died. Christ will not die over again. God said, "When *I see* the blood I will *pass over you*." He has seen the blood shed on *Calvary*, and such is the value of it to God that every sinner who trusts it; takes shelter under it; owns but that for the shedding of it, he must have spent eternity in hell, that sinner is *fully justified* from all charge of sin. "Justified by His blood" (Rom. v-9), that is, that sin can never again be laid to his charge. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. viii.33). What God wants you to do is to thank Him that because that precious blood was shed for you, *you are forgiven* through faith. Turn to that blessed word written in Acts xiii. 38. "Be it *known* unto you therefore men and brethren that through *this Man* is preached unto you the forgiveness of sins, and by Him *all that believe are justified from all things*, from which ye could not be justified by the law of Moses." So that God in this verse tells you that you are justified; is this not enough for you? Does not God

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speak the truth? Now look at I John v. 10, "He that believeth not God *hath made Him a liar.*" How solemn. I beseech you not to do this any longer. "He that believeth on the Son hath everlasting life" (John iii. 36). I who have been saved through God's mercy nearly twenty-nine years only know it by what God says in His *word.* I have no other way of knowing it. We read in I John v. 13, "These things have I written unto you that believe on the name of the Son of God, that *ye may know that ye have eternal life.*" How do I know that I have eternal life? By what is *written* in God's word, so you have the same means that I have of knowing *you have eternal life.* "God hath given to us eternal life" (Ver. 11). If He has given it, then you have got it, and surely you can thank Him for so great a gift. "The gift of God is eternal life" (Rom. 6-23). God does not speak to any one apart from His word. You never hear His voice as you hear the voice of man. He will never give you anything different to what is found in the bible. That is enough for *me,* why not for *you?* "God so loved the world (that takes you in) that He gave His only begotten Son that *whosoever* believeth in Him (and you *say* you *do* believe in Him) should not perish, but HAVE everlasting life" (John iii. 16). You know the children of Israel were bitten by serpents, and those that were *bitten* died, God told Moses to make

a brass serpent and lift it up and told the people to look at it. Now when they looked at it, it showed they believed in God's remedy, and every one that *looked* was healed. They looked when they knew their need of the remedy and God made it healing. Now the Son of man has been lifted up "that *whosoever* believeth in Him should not perish but *have* everlasting life." So your soul is healed of sin when you believe that Jesus was on the cross for you; you have not only eternal life but salvation.

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**R**EADER, are you saved? Do you wish to be saved? What means are you taking in order to be saved? Have you tried Paul's way, have you followed out his simple instructions? Have you believed in your heart that God hath raised Christ from the dead, and confessed with thy mouth the Lord Jesus? Does the means He prescribes seem inadequate for accomplishing so great a result? Do you think so, and do some good people tell you that this is not enough? But God uses simple means in order to make the glory of His grace all the more wonderful. No one supposes that this which Paul directs is all that God will require of us before He has done with us, and completed the work of our salvation; but this is the first step which we are to take, and God's word is pledged that if we take this first step, God will carry our salvation safely through.

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## GOD'S JUDGMENT OF SIN.

AND now, poor sinner, mark this : you may fancy that you are to judge God, and that you are competent to say that He ought to assign so much, or so much punishment, to so much sin ; but know that He is to judge you. The notion of His love, which makes it an obligation incumbent on Him to act so and so in it without His being able to help it, and so that eternal punishment cannot be, is a false, unscriptural and senseless notion. He is love, but He is God, and acts freely and holily in His love. God is love ; but it is GOD that is so. Love is *what* He is. But the first question is, *who* He is, and He is God, and doeth what pleaseth Him. Now, mark this. If the Spirit of God has touched your conscience, you know that you deserve to be shut out of the presence of God for ever. You are conscious that you deserve eternal wrath and punishment. If you are not, you do not know yet, by divine teaching, what sin is. And, I pray you to remark, that, in this question, it is not what may be, or what might be, which is in question. You are a sinner. What, in your own conscience, does sin deserve ? And further, if it is a question what sin deserves, it is a question of what Christ bore ; what His atonement was ; for He bore our sins and was made sin for us.

God speaks plainly of wrath, indignation, vengeance, because of sin. What was the wrath

due to sin, which Christ bore when He bore our sins in His own body on the tree? It is not a speculative question of what might be, but of what saves you! Do you believe that what Christ bore, when he made His soul an offering for sin, was merely the amount of a certain temporary suffering? That this was what sin amounted to in the presence of God? And that this too was what God's wrath amounted to? Do not be led astray by any abuse of the blessed truth that it was Christ's divine nature that gave infinite value to His work. It did so, blessed be God. But He "bore *our* sins in His own body on the tree." And "it pleased the Lord to bruise Him" "He was wounded for our transgressions" "The chastisement of our peace was upon Him, with His stripes we are healed." Now was what he bore for us, for you, a mere amount of temporary punishment, or the holy wrath of God, the awfulness of God's forsaking Him while he was alive; His soul being made thus an offering for sin? That wrath which shuts out from His presence, while the soul can know what it is—is not this what we have deserved? It is not merely torment and then ceasing to exist; though Christ as a divine person, gave infinite value to His work.

Some mightier creature might well have borne temporal punishment due, but the wrath and judgment implied in eternal punishment, a divine eternal person alone could bear.

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"I DO NOT HOPE, I HAVE."

AS I was walking one day by the sea shore in company with a farmer, a religious and respected man, we met a fisherman with whom I entered into conversation. I asked him if his sins had been pardoned.

"No, they have not," was his immediate response.

"Oh! but I *hope* that we are all pardoned," said the farmer.

But I do not hope at all, I rejoined; I am sure that I *have* forgiveness of my sins. Although, like yourself, I am a miserable and unworthy sinner, I trust in Jesus, who in dying upon the cross has submitted to the judgment which my sins deserved. It is written, as to the death of Jesus, that in coming into the world He said: "Lo, I come to do thy will O God," and, "By the which will we are sanctified through the offering of the body of Jesus Christ once." (Heb. x., 5-10). Jesus said again, "whosoever more" heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment." I have therefore taken the Saviour at His word, and I know I am pardoned by believing in Him.

Let me make it clear to you by an illustration: If some one, after having bought a boat, had given it to our friend here, and he had accepted it and taken possession of it, would he say that he *hoped* to have a new boat? No, he would

not; he would be sure of possessing it. If it is a question of the future, I can say: I hope for the enjoyment of heaven because I am not yet there, but I do not hope that I shall be pardoned; I am pardoned because God has said plainly that the blood of Jesus Christ, His Son, cleanses from all sin; that He has thus taken away all my sins, and that He will remember them no more. The apostle John says: These things have I written unto you little children, "because your sins *are forgiven* you for his name sake."

ROWLAND HHILL once visited a poor man, of weak intellect, and on conversing with him said, "Well, Richard, do you love the Lord Jesus Christ?"

"To be sure I do; don't you?"

"Heaven is a long way off," said the minister, "and the journey is difficult."

"Do you think so? I think heaven is very near."

"Most people think it is a very difficult matter to get to heaven."

"I think heaven is very near," said Richard again, "and the way to it is very short: there are only *three steps there*."

Mr. Hill replied, "Only three steps?"

Richard repeated, "Yes, only three steps."

"And pray said the pastor, "what do you consider those three steps to be?"

"Those three steps are, *out of self, into Christ, unto glory*."

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## THE NEW BIRTH.

**H**E that believes that Jesus is the Christ is born of God, and in virtue of this new birth, he has eternal life abiding in him for ever, and can never perish. He is now capable of knowing God as his Father, and Jesus Christ whom He sent.

In believing, he is born anew of water (symbol of the word,) by the Spirit; and the new life and nature within, characterizes him as a child of God; the indwelling Spirit witnessing with his spirit of this relationship. God's record to the believer is, that He has given him eternal life, the same life of His Son, assuring him by His word of its possession, and his everlasting security. He "shall not come into judgment," nor shall he ever perish. Once a child of Adam, with an everlasting soul by natural birth; now by the new birth a child of the eternal God, having everlasting life; and of the imperishable race of the last Adam, the Lord Jesus Christ. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 14-16; see also John iii. 1-8; v. 24; vi. 53; also vers. 47-65; xx. 31; 1 John iii. 15; v. 1-13).

## "SHE DOESN'T LOVE JESUS."

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

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

Presently, while the others were singing all happily together, Ada began to cry, but supposing this was only temper, nobody heeded it until bed time, and then, as she was still crying they began to tell her how naughty she was for being so stubborn. At first she made no reply, but, as she did not stop, one of them said, "What can you be crying about now?" To the surprise of all, her answer was, "Because I don't love Jesus." This unexpected answer changed everything, and now instead of scolding, they told her that if she did not love Jesus, He loved her, and that as when on earth He took little children up in His arms and blessed them, so now He would surely receive her if she would simply trust in His love. Before she went to bed that night Ada was able to say that she loved Jesus because He first loved her.