

THE SOWER.

PARALYZED JAMIE.

'Twas near the hour of noon, and Jamie lay
In his lone garret where the light of day
Strove with the darkness, struggling to obtain
Entrance through small and dirty window pane.
All spake of deepest poverty ; the room,
Dingy and dirty, wore an air of gloom
Sadly depressing, but which well did mate
With the crazed furniture and rusty grate ;
There on a hard and miserable bed,
A bag of chaff beneath his aching head,
A tattered quilt to screen his limbs from cold,
An old, thin shawl his shoulders to enfold,
Lay paralytic Jamie all alone :
For all the rest had to their labors gone,
Mother and all, to do whate'er they could
To earn their poor and scanty livelihood ;
And he was left alone, a crust of bread
And draught of water placed beside his bed.

Alas, poor Jamie ! mournful is thy lot,
Fixed as thou art to one dull dreary spot,
Tho' all around thee, in the sun's bright ray
May be rejoicing happily and gay,
Nailed to one spot amidst sepulchral gloom
Thou art immured as in a living tomb,
Wearily watching for the distant chime
Of the church clock which tells the passing time.
But is it always thus ? hast thou no friend

To visit thee and to thy wants attend?
 Yes, there is one who for thy needs doth care
 And even now, upon the creaking stair,
 Thou hear'st her footstep painfully and slow
 The steps ascending from the flat below.

How beautiful upon the mountains are the feet
 Of him who brings glad tidings, fragrant, sweet,
 For poor lost sinners, telling them of peace,
 And bidding them from doubts and fears to cease.
 How beautiful to Jamie on his bed,
 The heavy foot of Annie as she sped
 Slowly up stairs to tell of Jesus' love
 And of the realms of glory bright above,
 So different from the garret dull and drear,
 In which he lay alone with none to cheer.
 'Tis true she knew but little, but she knew,
 And it was *much*, her precious Bible true;
 And so could tell him of the bitter cross
 On which the Lord of Glory suffered loss,
 To win for us that heaven so fair and bright,
 Where all is purest happiness and light;
 Where there is no more sorrow, pain or moans,
 Nor weakness, hunger, thirst, nor aching bones.
 And Jamie listened gladly, drinking in
 The tale of love so fit the heart to win.
 Oft had she told that tale in simple wise,
 Oft pointed to the mansions in the skies,
 Oft had she told her pupil to look up,
 And from the Father's hand to take the cup
 Of suffering; but on that smiling day

Loc
 She
 Lon
 If
 Yet
 An
 Wi
 She
 Thr
 "O
 D'y
 An
 His
 Lig
 As
 "O
 I hi
 The
 In
 Thu
 Ete
 In
 The
 Hel
 The
 Oh
 Aga
 For
 To
 Yet
 And

Looking at Jamie as he helpless lay,
 She from the bottom of her simple heart
 Longed some sweet consolation to impart;
 If only she his wearied heart could reach,
 Yet scarcely knowing how to frame her speech.
 And so, while with big tears her eyes were dim,
 With simple pathos thus addressing him,
 She asked in her unpolished Norland tongue—
 Through the dull room the question sweetly rung—
 “Oh Jamie, when ye’re lying there alane
 D’ye just gang to Jesus?” lo! the pain
 And weariness were in a moment gone,
 His poor thin face with heavenly rapture shone,
 Lighting it up as with celestial flame,
 As the pathetic answer quickly came;
 “Oh Annie woman be it short or lang,
 I hinna ony ither gait t’ gang.”

The Apostles when they heard the Master say
 In mournful tones “Will ye too go away?”
 Thus answered Him, “Lord whither can we go,
 Eterna! life from Thee alone doth flow.”
 In gentile isles afar the blind, the lame,
 The paralytic, say the very same.
 Helpless, despairing, in their utmost need
 They look to Him and to His words give heed.

Oh Jesus Lord! when earth and hell combine
 Against our peace how bright Thy glories shine
 For all is well if we will only flee
 To Thee Oh Lord and wholly trust in Thee.
 Yet there are men who would this faith destroy
 And rob the wretched of their only joy.

IN A MOMENT.

THE anxious look betrayed the state of one who had been a professing Christian for over twenty years. She stated that she had done everything; had been watchful over her ways; prayed regularly; and faithfully fulfilled her religious duties all this time; yet, was conscious of a great lack; was not fit to die, and too miserable to live. Poor thing, like hosts of others, she was occupied with herself and her own doings, seeking to satisfy God, but had not even "satisfied herself." She was, she said, groping after light, and longing to meet a Christian that could help her, and was about ready to admit that "we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Is. lxiv, 6).

She was referred to Rom. ix, 30-33; x, 1-13, where it is stated that the Jews before her had made the *same mistake* in seeking righteousness by works of the law, while the Gentiles found the righteousness of God *by faith*. They, like her, had religious zeal, but like her, too, "not according to knowledge." She had been earnestly seeking to establish a righteousness for God but had failed like His people of old, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It was a question of faith, not of works,

"For (to ever above, it not is nigh that is, thou s and stu Him fr the he with ti For th Him sh between over all soever : Light pressed in answ mistake peace, Christ's simply t submit with th God. The s only wh find the sad expe vanish i

“For Christ is the end of the law for righteousness to every one that *believeth*.” He came down from above, died, rose again and ascended on high; and it is not “what shall I do to be saved,” but the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, “Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon, Him for whosoever shall call upon Him shall be saved.”

Light had entered; her face was bright and expressed the happiness that was reigning in her heart in answer to faith in a risen Christ. She saw the mistake in trying to satisfy God with good works for peace, but found the secret of *His* satisfaction in Christ's work for her on the cross; that she was simply to RECEIVE God's righteousness by faith; to submit to it as the Prodigal did when he was clothed with the “best robe,” and be attired in what suited God.

The sudden relief of this soul is understood by those only who have passed through similar exercise. To find the worry and misery of over twenty long years of sad experience in vain religious efforts for happiness vanish in a moment by faith in the Lord Jesus Christ

was a surprise as unexpected as great ; but her long exercise of soul had served a good purpose in producing a state that scripture readily answered, coming to her mind and relieving long felt needs in such a way as to give her a deep sense of the divine love that filled her heart. Now Christ on high was her object. His love stirred her soul as she saw "that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (II Cor. v, 16), and that His coming again was her "blessed hope." (Titus ii, 13). For her, and all such, it is, "now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." (Rom. xv. 13). There are many such who have heard "the voice of the Son of God," and live (John v, 25); but have not believed the gospel of their salvation. Where this gospel has been believed (I Cor. xv, 1.4), they have been "sealed with the Holy Spirit of promise," (Eph. i, 13), are saved through grace by faith, (Eph. ii, 8), and have experienced the love of God shed abroad in the heart by the Holy Ghost which is given unto us." (Rom. v, 5).

And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And whosoever was not found written in the book of life was cast into the lake of fire. (Rev. xx, 12, 15).

R
aspect
the ot
The
in a
has w
tion o
In (i
God's
whom
"G
Lord.'
sin, n
with I
Her
Red S
our sin
"Tha
throug
answe
us in c
the ju
the Re
shows
side, b
holines

THE PASSOVER.

EXODUS XII.

REDEMPTION, as presented in the type of Israel's deliverance from Egypt, has two aspects. The one is seen in the feast of the passover, the other in the passage of the Red Sea.

The history and circumstances of the two disclose, in a wonderful manner, the redemption which God has wrought for His people in the death and resurrection of our Lord Jesus Christ.

In the passover the deep question is met, of *how God's power can be thus displayed on behalf of those whom His holiness has condemned as sinners.*

"God is light"—"There is none holy as the Lord." He cannot, therefore, link Himself with sin, nor can He bring a people into association with Himself until He has put away their sins.

Hence the passover comes *before* deliverance at the Red Sea: even as Jesus must be known as *dying* for our sins, before we can say, through His resurrection, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." The passover, which answers to Christ's death, brings redemption before us in connection with God's righteous holiness, and the judge and hater of all sin. The deliverance at the Red Sea, which answers to Christ's resurrection, shows how God's power in Christ is on His people's side, because His death has met the claims of all the holiness of God.

Israel were delivered, it is true, on the night of the passover : but from what were they delivered ? Not from the pursuit of Pharoah, but from God's judgment for sin. The blood was sprinkled on the lintel and on the doorposts to bar the way of God's entrance as a judge. It is not *power* that delivers in the passover ; but weakness, *death*, the blood of the Lamb !

The question to the Israelite, on that night, was how God should be stayed from entering his dwelling as a judge. And God showed him that nothing but his trusting to the sprinkled blood of the Lamb, would cause the angel of death to pass over his dwelling. He entered every dwelling, of high and low, of the Egyptians, where the blood was not sprinkled. For "without the shedding of blood there is no remission of sin." "For," says the Scripture, (verse 23), "the Lord will pass through to smite the Egyptians : and *when he seeth the blood* upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Blessed picture of the ground of security, which a simple trust in Christ's blood gives to the chief of sinners ! For in the blood of *this precious Lamb*, God's justice has found its full answer :—"He was delivered for our offences." "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him."

Can I then, though trembling with a sense of guilt, say, "O God, my trust is only in the blood of the Lamb ;" "I seek a refuge only in the blood shed on Calvary ?" Then the answer of God to my heart is, "When I see the blood, I will pass over you." What security is this, when God says, "I will pass over !"

“
a w
cou
the
Y
pur
in t
patl
ans
but
be r
whi
into
R
grav
eter
Chr
Is
List
labo
(Ma
“
Lorc
whit
they
Jesu
Johr

A GRACIOUS INVITATION.

“**C**OME,” is the loving, gracious, winning word that falls from Christ’s lips to day. It is a word of invitation to the sinful and weary, to encourage them to come to Him. He promises to give them REST.

You need rest Where can it be found? In the pursuit of pleasure? in the race for earthly honour? in the eager scramble after gold? or in the severer paths of science and philosophy? A million voices answer “No.” These indeed may suffice for awhile, but will not always do so; more, much more will be needed when you reach the narrow gate through which men pass from this world of shadows and shadows into that world where all is real and everlasting.

REST, in the presence of the shroud, the coffin, the grave in the lonely cemetery, with judgment and eternity overshadowing all! Ah! who can give it? Christ: no one and nothing else.

Is He speaking now? Yes. To whom? To you. Listen to His words, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. (Matt. xi, 28). Are they not sweet?

“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). “The blood of Jesus Christ His Son cleanseth from all sin.” (I John i, 7).

“ETERNAL SALVATION.” (Heb. v, 9).

“ETERNAL REDEMPTION.” (Heb. ix, 12).

YES, but who is this redemption and salvation for? It is *for all*; but *upon all them* (only) *who believe*. And to all such as do believe in the death and resurrection of the One who accomplished this eternal salvation, this eternal redemption on the cross He becomes their Saviour and Redeemer. How simple, how magnificently simple, and yet how wonderful. Christ came here to save sinners; and by offering Himself a willing sacrifice the just One, for the unjust ones, He opened up a righteous way by which all who believe in His finished work on the cross, become by God's fiat “*joint heirs*” with Him. In other words, Christ by offering Himself up in our stead, purchased to Himself by the shedding of His most precious blood—every soul that should thereafter believe in His death and resurrection. Thus, to those who do truly believe in His finished work Christ Jesus the Son of God is their promised Deliverer from going down to the pit. And God in His great love to the Ransomer—gives all the ransomed ones to Him, and He gladly accepts all thus given Him, and constitutes them members in particular of His body—“The Church.” And He moreover wills “that they all be with Him where He is, and behold His glory.”

This, in some measure, sets forth “God's eternal purpose in Christ. His side of the wondrous thing

H
nc
m
H
th
sel
ev
ve
m
lif
jus
of
co
ple
ne
an
the
“C
.
fro
the
ful
ing
vin
His
I
resj
do
the
tion

He so freely offers to all—Grace and truth—Christ is now building His church, gathering out the needed materials from a world of unbelievers; amongst whom He has sent His Holy Spirit to convince, or show them their urgent need of a Saviour outside of themselves; and as He has publicly ‘commanded all men every where to repent’—and believe the Gospel—a very weighty and solemn responsibility rests upon man to accept God’s free offer of salvation and eternal life, or suffer the consequence of refusing it. And just here we may, I believe safely say, that because of man’s so general and persistent refusal to obey His command, and accept His so gracious offer, the completion of His church is retarded, and the day of grace necessarily lengthened out. God is long suffering and though it may even take time yet to complete the heavenly building, He can wait. He is the “God of all patience.”

How many do repent and believe the glad tidings from day to day, we know not; but the thought of the multitudes upon multitudes who blindly and wilfully refuse His gracious offer is positively overwhelming. Oh, how I bless God that He, years ago, convinced me of my need, and caused me to believe in His blessed Son as my Saviour, and Redeemer.

Remember dear reader, that *all mankind* are responsible to repent, and believe; and that those who do not obey this new command, are simply left where they were before, *under God’s wrath and condemnation;*” not only for their sins of commission, but for

that more sinful sin of omission—unbelief; for which the Lord Himself tells us, "*the world is condemned already.*" And the only way to come out from under this state of condemnation, is to accept the redemption that is in Christ Jesus. And it is to, and for the unredeemed ones that I have written these few lines; and if they should catch the eye of any one who has in true repentance, taken the place of a sinner needing a Saviour, God's offer of pardon and peace is as open to him now, just as truly, and freely as it was at the beginning. God's eternal purpose in Christ never varies. God gave His Son *purposely*—that "whosoever believeth in Him" thus given, and lifted up, "*should not perish, but have eternal life.*" And from the day of our Lord's death, resurrection, and ascension, these two primary and fundamental things have been the sure and certain results of believing in Him. Do not therefore, let Satan by his emissaries, doubt, and unbelief, cause you to turn away, as so many have, who will even aver that they "do believe," but that they have not eternal life, and may possibly yet "perish." Oh how can such be called believers? They surely are not believers in Christ crucified, for they are deniers of Christ's own words, where, speaking of His sheep He says, "*I give unto them eternal life, and they shall never perish.*" Blessed Jesus—I believe, and therefore I know that I have "passed from death unto life," and shall be with Thee where Thou art, and behold Thy glory, as recorded in Thy word.

Then why not you dear reader?

THE BOTTOM OF THE SEA.

“AND has the Lord spoken to your heart to-night, my boy?” we asked of a lad after a gospel service.

“I am sure He has, sir,” was the immediate reply; and from his general expression, we could believe he was feeling what he said.

“Do you now know, my dear boy, that you are a lost sinner?”

“I know I am, sir.”

“But now, tell me, do you think that Jesus has brought you to Himself this evening?”

“I know He has—I am certain.”

“What has Jesus done for us that we may come to Him?”

“He died for us.”

“Do you mean to tell me, that you believe you are now safe on the arm of Jesus?” (Something had been said, during the address, about Jesus feeding His flock like a shepherd, gathering the lambs with His arm, and carrying them in His bosom. Isa. xl, 11).

“I believe I am, sir; I feel sure I am.”

“You seem very decided, my boy; but now, tell me this, if Jesus has given you a place on His arm to-night, what has He done with your sins?”

“He has put them away, sir—*they are all at the bottom of the sea.*”

This answer was given with such apparent feeling and energy, that we could only say in our hearts, ‘surely thou art taught of God, and to Him alone be

all the praise.' Not a word had been said, in the address, about the truth, as to the believer's sins being cast into the depths of the sea. (Micah vii). In further conversation, we asked the lad if he had been in the habit of attending school here, or if he had been anxious about his soul before this evening. To both questions he answered, "No."

We are well aware, that it may, by some, be difficult to believe, that a boy, or any other person, could have, in so short a time, such assurance of pardon and acceptance. And truly, were we to be guided by the state of things in general throughout Christendom, on this point, we should suspect all such testimonies, whether from young or old. Uncertainty, not assurance, characterizes by far the greater part. Comparatively few have the full assurance of their salvation. And yet, what are the first two questions that each one of us needs to have settled before we can be happy and really enjoy further truth? Why, surely, *pardon and acceptance*. But if we look at the fullness of the gospel, and are guided simply by the truth as it is in Jesus, all such unbelief will vanish. We shall cease to be surprised at such happy results. A *present pardon*, and every blessing connected therewith, are surely proclaimed to the chief of sinners in the gospel of the grace of God. The blessed Jesus Himself, after He was risen from the dead, told His disciples "that repentance and *remission of sins* should be *preached* in His name, among all nations, beginning at Jerusalem." (Luke xxiv). Reader have you heard and believed the message?

THE TWO MUSTS OF JOHN III.

“**Y**E *must* be born again,” is absolute—no one is exempt for the reason that his nature is sinful and unchangeable, “that which is born of the flesh is flesh,” (see Rom. viii, 7), and “except a man be born of water, (the word of God, I Pet. i, 23), and the Spirit, he cannot enter the kingdom of God,” and *must perish*. But in order that grace might “reign through righteousness unto eternal life by Jesus Christ our Lord,” Rom. v, 21), and man be a partaker “of the divine nature,” (II Pet. i, 4), the justice of God *must* be met, and therefore there must be a sacrifice, “so *must* the Son of man be lifted up.” This has been provided, “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*.” And the word of God gives assurance to faith: “*Whosoever believeth that Jesus is the Christ is born of God*.” (I John v, 1).

Verily, verily, I say unto you, *He that believeth on Me hath everlasting life*.” (John vi, 47). Nor does God ever recall His gifts, “For the gifts and calling of God *are without repentance*,” (Rom. xi, 29); and you have His word for it, that you can “*never perish*.” (see John x, 28).

Do you want assurance; receive His testimony. “He that hath received His testimony hath set to His seal that God is true.” (John iii, 33).

MORE THAN A HOPE.

MARTIN LUTHER, in one of his conflicts with the devil, was asked by the arch-enemy if he FELT his sins forgiven. "No," said the great reformer, "I DON'T FEEL THAT THEY ARE FORGIVEN, but I KNOW they are, because God says so in His word." Paul did not say, "Believe on the Lord Jesus Christ and thou shalt FEEL saved;" but, "Believe on the Lord Jesus Christ, and thou SHALT BE SAVED." No one can FEEL that his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you FEEL that your debt is paid?" "No," is the reply, "I don't FEEL that it is paid; I KNOW FROM THIS RECEIPT that it is paid, and I FEEL HAPPY because I know it is paid." So with you, dear reader. You must first believe in God's love to you as revealed at the cross of Calvary, and then you will FEEL PAPPY, because you will KNOW that you are saved.

And now let me ask you, in all love and earnestness, Is your soul safe for eternity? Do you reply, "I *hope* so?" But, dear friends, *hoping* is not enough; you ought to be *certain*. "I fear I am not saved." Then take your place as a lost sinner, and claim the lost sinner's Saviour. "I intend to be saved sometime; but there is no great hurry." What! "No great hurry?" Do you know that at this very moment you are condemned to be punished with everlasting destruction? "He that believeth not is condemned already." (John iii, 18). Without a moment's warning you may be called into God's presence; and, Oh, what will you then say? When asked why you despised His pardon, and trampled under your feet the blood of His Son, what answer will you give? Your tongue will cleave to the roof of your mouth, and you will be speechless.