

THE SOWER.

SALVATION ONLY THROUGH THE BLOOD.

(EPH. ii. 8, 9).

Troubled soul, delay no longer,
God now points thee to His Son.
Listen, as the Father draws thee ;
Telling thee, the work is done.

Yes, for thee the work was finished ;
Finished on the cross of shame.
Nothing can prevail for sinners :
Naught but faith in Christ's blest name.

Nothing but the blood of Jesus
Can avail to make thee whole.
Trusting in the great atonement ;
That alone can save thy soul.

Many prayers will never save thee.
All thy works He'll count but dross.
Christ's one work the Father owneth,—
View Him hanging on the cross.

Take the ransom, freely given ;
While God calls, dare not delay.
If thou still refuse His pardon,
Some day He may say thee nay.

Give up all thy vain endeavors,
They can never save thy soul.
Trust thou in the risen Saviour,
In His blood to make thee whole.

“NOT SATISFIED.”

TWO friends some years ago were speaking together of assurance of salvation. One had it; the other had not.

“Then said the one who knew Christ best, you are not satisfied with what He has done, you want Him to die again?”

How strange that you should say that, exclaimed his friend. Only the night before last I had such a strange dream. I dreamt I saw an immense crowd of people all hurrying towards one spot, I followed with them, and bye and bye we came to the foot of a green hill. On the summit stood a cross. When we reached the top I rushed to it, and looking up, I saw Christ hanging there upon it. I fell down and cried, “Oh! why are you here?” I shall never forget the look as hanging there He turned His eyes upon me, and said, “You were not satisfied, so I have come to die again.”

Only a dream—“It is finished,” will never ring out again through heaven, and hell, and earth—God can do nothing more! Christ can do nothing more.—What can *you* do, dear one? *Come, only come.*

Now He waits; He waits, and pleads,
Now He meets the deepest needs;
Then alas! too late, too late!
Thou may'st cry, and plead, and wait.

THE PERSECUTOR'S MISSION CHANGED.

(ACTS IX).

I N one moment the revelation of the Lord Jesus from heaven had revolutionized all his thoughts.

With all his religious zeal and devotedness to the law, he was going on as one that was stone blind. He was in utter spiritual darkness; but light from heaven opened his spiritual eyes, while his natural eyes became sealed with blindness. It was the power of God turning a soul from darkness to light, and from the power of Satan unto God. But more than this, this remarkable man, this chief of sinners, was to become a public witness of the super-abounding grace that had wrought in himself. The Lord Jesus, whom he had been persecuting, and at whose feet he was now prostrated, said to him, "Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, *unto whom now I send thee*, 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 inheritance among them that are sanctified by faith that is in Me." (Acts xxvi. 16-18). What a change is this from the blind mission of persecution and bloodshed just now brought so suddenly to a close! Wonderful grace that had wrought it.

In this remarkable mission to which he was now called, there are several very important points at which we may look. The very mention of the mission shows the deplorable condition the Gentiles were in. They were blind, in darkness, under the power of Satan, guilty, and without inheritance. And such is still the condition of those who have not received the grace of God—the condition of the reader of these lines, if the grace of God has not yet wrought in his heart. Would you be delivered? Look, then, at the grace of God, as it is seen in this mission of the apostle. Believe, receive, and all is yours.

The apostle was sent to the Gentiles,

1. To open their eyes.
2. To turn them from darkness to light.
3. To turn them from the power of Satan unto God.
4. That they might receive forgiveness of sins.
5. That they might receive inheritance among the sanctified.

And all this, says the Lord Jesus, "*by faith that is in me.*" Faith in the Lord Jesus puts the sinner in possession of all this blessing from God. What a state to be in by nature! and how simple the way of deliverance! Alas! that any should be satisfied to remain blind, and in darkness; nay, prefer darkness to light. Yet so it is, and this only shows what a state it is, and the awful power of Satan who rules the darkness of this world. The state of blindness, and the element of darkness go together. It is said that fish which live in subterranean waters where

there is no light have no eyes, there is the semblance of eyes, but no sight. How like the sinner, blind, and living in an element of darkness! This was the condition of the Gentiles when Paul was sent to them; and it is the condition of the unsaved to-day.

But there is another thing. Those who are in this state of moral blindness and darkness are also under the power of Satan. There are two kingdoms in this world, a kingdom of light, and a kingdom of darkness. The Lord Jesus rules in one, and Satan rules in the other. In one or the other of these are all men. Those who are in the kingdom of darkness, are under the rule of Satan; and those who are in the kingdom of light are under the rule of the Lord Jesus. Eph. ii. 1, 2 shows the condition and moral position of the unsaved, "dead in trespasses and sins; wherein in the time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and Col. i. 12-14 gives the translation of the believer from the kingdom of darkness to the kingdom of light, "Giving thanks unto 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 hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood."

It is then a solemn question for every one to answer, am I morally connected with the power of God, or am I under the rule of Satan in the kingdom of darkness? Reader, which is it with you? There is no

neutral ground here. It is just one or the other. "The whole world lieth in the wicked one." (I John v. 19). Solemn testimony for those who are of the world. Jesus said, "He that is not with Me is against Me." (Matt. xii, 30). Do you stand with Christ? If not you are with Satan. Oh! think what it is to be in such a position. Do you know Satan's character? Jesus said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." (John viii, 44). Oh! will you continue under the dominion of "a murderer," "a liar," the father of lies, when the door of deliverance is open to you? It only shows the awful state of blindness in which you are, that you should be content for one moment to be in this fatal position. Paul showed "the Gentiles that they should repent and turn to God, and do works meet for repentance." (Acts xxvi, 20). Will you not also give heed to this word? You know that as an unrepentant sinner you are on the downward road. Will you not confess your folly and guilt and turn to God? He calls you; turn to Him, and you will get your eyes opened; and there, too, you will find yourself in the light; and more than that, you will find that there the blood of Christ has done its blessed, blessed work—washed you from your sins and made you meet for His presence. Yes, God forgives, forgives in virtue of the blood of Christ, forgives and blots out the sins forever. "Blessed are they whose iniquities are forgiven, and whose sins are

covered. Blessed is the man to whom the Lord will not impute sin." (Rom. iv. 7, 8).

Not only is there forgiveness with Him, but there is an inheritance among the sanctified for those who are translated into the kingdom of God's dear Son. Such are made heirs of God, and joint heirs with Christ. (Rom. viii. 17). A portion of boundless wealth that never can be alienated is thus bestowed by grace upon those who turn to God.

But how is all this to be secured? It is very simple. Jesus says, "By faith that is in Me." By faith in Jesus, the Saviour, all this mercy and goodness and blessing are made good to the sinner; not by works of law, but by faith of Jesus. If then you are blind, do not pretend you see; if you are in darkness do not pretend you are in the light; if you are guilty, do not pretend you are righteous. Listen not to the "liar" and "murderer," who, if you do, will surely deceive you, and by his seductions lure you on to hell; but listen to the Lord Jesus. He says, "For judgment I am come into this world, that they which *see not might see*; and that they which see might be made blind." (John ix. 39). Come then to Him. Tell Him you are blind, and you shall see; tell Him you are guilty, and you shall be forgiven. Believe in Him and *all* shall be yours,—sight, light, deliverance from Satan's power, forgiveness of sins, and an inheritance among the sanctified. The Lord has spoken it. Turn your back upon the "liar," and believe Him who is "the Truth." Flee from the "murderer" to Him who is "the Life."

JESUS DIED FOR ME.

GUSTAVE W—— was the only son of devoted parents and happy in all with which they had surrounded him. Nothing had been forgotten which could minister to his satisfaction and happiness.

His moral character was blameless, but of what use was that before God when the infallible Word declares that "all our righteousnesses are as filthy rags." (Is. lxiv. 6). They cannot save the soul, nor procure a righteousness which can stand before Him. The heart is a fountain of iniquity, and it is a terrible thing but none the less true, that as a sponge absorbs water, so the heart is open to every kind of wickedness and takes it in. It is a sink of sin, (Matt. xv. 19,) and we cannot be too deeply impressed with this serious and all important truth. But, blessed be the name of the Saviour! on the cross He has made propitiation for sins, and all who believe on Him, whoever they may be are justified from all things. (Rom. iv. 5; Acts xiii. 39). They are righteous before God, saved, and made whiter than snow by the blood of the Lamb, slain, but now alive again for evermore—and this is a truth not less important than the former. For a lost sinner there is a Saviour and perfect salvation.

Having before him the most brilliant prospects, Gustave W—— thought he saw long years of peace and happiness. Not a thought of an approaching

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end ever entered his mind, young and full of health and strength as he was. Alas! he had altogether left God out of his thoughts in his calculations, and besides had not considered the frailty of life. (See Jas. iv. 14). He had not learned that all his bright earthly hopes were like a soap bubble to burst in a moment, then the brightness disappears.

Influenza which has carried off so many victims in every clime, attacked him spite of his strong constitution, and resisted every treatment. At length his lungs were attacked and consumption made rapid progress. His health destroyed, without hope of recovery, poor Gustave W—— was profoundly unhappy. Poor young man! the past could bring nothing but regret, and as to the future, he had not a ray of hope.

But there was One who loved Gustave W——, One who sought him with love and desired to fill his broken heart with divine peace and joy. It was Him who came from heaven to earth to be "a Man of sorrows, and acquainted with grief." (Is. liii. 3).

Him who was sent to bind up the broken hearted. (Is. lxi. 1). It was Jesus, and who loves like Him?

Seated in a large chair, feeble and discouraged, his face buried in his hands, and groaning sorrowfully he received me with these words: "O, how tired I am! if I could only rest! but I am unable to do so."

It was not only rest for his poor body that he needed—he sighed for rest for his soul, for, for the first time in his life Gustave W—— was profoundly impressed with the fact that he had "sinned, and

come short of the glory of God." (Rom. iii. 23). Jesus had thought of such souls when on the cross He said, "It is finished." (Jno. xix. 30). By His sufferings and death the work of salvation was accomplished for every believer, who then finds in Him eternal life, peace, righteousness, and glory, and it is to troubled souls under the burden of their sins, that the dear Saviour addresses these words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28).

"Are you saved? Have you peace with God?" I asked my young friend.

"No," he replied, "I am not saved, I am lost."

I read to him first from the third chapter of Romans, the passages which show man lost, and guilty before God, and powerless to save himself.

"I know," said he, "that I am a guilty sinner."

I then repeated from the gospel of John, third chapter, 14th to 16th verses, and left him for the night. On leaving I asked God that He might deepen the conviction in his soul, and that he might be led to Christ just as he was, with his load of sin, to find in the Saviour's presence the blood that cleanses from all sin.

God blessed the word, and granted my request.

When I revisited him, I found him calm and collected.

"Are your sins forgiven Gustave?" I asked.

"Yes," replied he, without hesitation. "I am saved."

3). "But your sins, what have you done with them? God says, 'There is none righteous, no, not one: there is none that doeth good, no, not one.'" (Rom. iii. 10-12), and that all have sinned; are you not one of these?"

"Yes," said he; "but Jesus died for me."

"What passage in the word of God tells you that?" I asked.

He replied by the precious words which proceeded from the mouth of the Lord Himself: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (Jno. iii. 16). "I believe," said he, that "Jesus died for me, and that unworthy as I am, His blood has cleansed me from all sin."

"Blessed be God! my dear Gustave," I said, "He who died for you and for me to take away our sins, has been raised up by the power of God and is now seated at the right hand of the Majesty on high: what peace for our souls to know that our Saviour is upon the throne of God."

Faith in the crucified Saviour, raised, and glorified, had banished all fear from Gustave W——, and had filled his heart with that peace which passes knowledge.

Do you believe, dear reader, that Jesus died for you? Are you rejoicing in this peace?—Gustave W—— knew now that the precious blood of Christ had forever blotted out his sins and had placed him without spot before God. He had by faith accepted the words of the Lord, that "Whosoever believeth

in Him should not perish but have everlasting life." Have you done this?

I left him, not again to see him until I should see him in the glory. When I returned they told me he was dead. "Absent from the body," he was "present with the Lord."; And that is the death of the Christian; it is for such, shorn of its terrors, and filled with sweetness. Before his death Gustave W—— had said to his heart broken parents; O! what happiness and peace are mine, I am going to be with Jesus in Paradise, all is so beautiful there, in the glory with the Lord. And he was enabled to open his heart with thanksgiving to God who had saved him, and he praised Him that he was going to be with Jesus whose love had won his heart.

May this simple history encourage you to come like Gustave W—— to the Saviour who loves you and has given Himself for you. There you will find a peace and happiness that the world cannot give. But do not delay, for who can be certain of a single hour of life?

Oh think of the King of Glory
 From heaven to earth come down,
 His life so pure and holy,
 His death, His cross, His crown ;
 Of His divine compassion,
 His sacrifice for thee ;
 Then what will you do with Jesus ?
 Oh what will the answer be ?

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BABEL.

“And the Lord came down to see the city and the tower, which the children of men builded.” (Gen. xi. 5).

IT is said that at the World's Fair will be seen the exact representation of the Tower of Babel. Clever men have been studying the subject and are going to show the result of their researches to the assembled nations; it is to be among the great sights of that monster exhibition.*

More than two hundred years after the flood men said, “Let us build a city, and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad.” (Gen. xi). “Let us make us a name,” resounds around us still! The World's Fair is to surpass all previous exhibitions—millions will be gathered together in this so called “age of peace and progress.” The world that by wisdom knows not God is increasing in glory and *God* is not in all their thoughts.

“We shall live to see the millenium yet;” “The world is becoming better every day;” “Good is getting the upper hand;” were remarks heard around a breakfast table in a distant clime lately, and those who sought to point out what the word of God says about the progress of evil and the judgment of sinners and this world in the future, were silenced with such

* The writer does not assert this as a FACT; it is hearsay which may or may not be true.

answers as, "That does not appeal to my reason." Reader, do you regard the facts which God has recorded for us in the Bible as "mythical"? Can you not picture the solemn scene when God Himself interrupted by His presence that crowd of men busy in making a name for *themselves*?

God came down to Adam and Eve when the earth was younger and fairer and they *hid* themselves, but had to quit their hiding place and stand before Him to hear their doom and be driven from the garden of Eden as *sinner*s. God's presence down here *must* bring judgment, because he cannot look upon sin, and wherever man is found, there is sin.

So at Babel, when He came down for the second time to this earth, "The Lord scattered them abroad from thence upon the face of all the earth." But Babylon, (with its tower half built,) remained, and in one form or another through the succeeding ages was the pinnacle of man's glory, the great human power that held God's people captive, Satan's stronghold, a cage of every unclean and hateful bird.

Nearly two thousand four hundred years rolled by after the building of Babel, and John the beloved apostle is found alone in the Isle of Patmos for the word of God and the testimony of Jesus. (Rev. 1). He had refused to deny his Master or give up His word, and he was ready for martyrdom should it be his reward. To him the Lord revealed Himself in an especial manner and made known to him (among many other things to be found in Revelation) what the end of great Babylon would be. By divine command

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John recorded all that he heard: let us heed it now, (Rev. xvii-xviii.) remembering that over one thousand eight hundred years, nay! nearly two thousand years have passed away since then; the earth is nigh upon six thousand years old, and Babylon, tenfold guilty now, is nearing her doom—"For strong is the Lord God who judgeth her" (v. 8). Again, as at Babel, it is *God* who interferes; the corruption of Christianity which we see around us to-day, will soon be stopped by *God*.

Millions will visit the Worlds Fair,—religiously inaugurated—thousands will walk around the imaged tower of Babel, multitudes will join in acclamations of wonder and pleasure—and then? Who can say that Chicago will not be visited with pestilence or fire or flood? Who will affirm that some awful calamity, not to speak of the future judgment of God, will not overtake that mighty concourse? Read what is said of Babylon that great city wherein the souls of men are made merchandise of. "What city is like unto this great city?" (v.v. 13, 18). She herself boasts, as boasts Chicago, "I sit as a queen, and am no widow, and shall see no sorrow." (v. 7). And yet sorrow and judgment come! "The kings of the earth set themselves and the rulers take counsel together, against the Lord, and against His anointed . . . He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (Ps. ii. 2-4). Think you that man's puny arm, his finite mind, his tiny creature strength that exalts itself against its Creator shall avail in that day when He ariseth "to

shake terribly the earth." (Is. ii. 19). And why may it not be ere the present century tower of Babel, shall have been surpassed by a yet greater marvel of man's fertile imagination? "Her plagues shall come in *one day*, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." (v. 8). The judgment is surely coming and when it comes it will be rapid, and complete, and sudden.

Hear what those who have delighted themselves with Babylon and her delicacies say after her fall—"Alas, alas that great city Babylon, that mighty city! for in *one hour* is thy judgment come!" "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in *one hour* so great riches is come to nought." "Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in *one hour* is she made desolate." Before you go to Chicago read Rev. xviii. Chicago, is not Babylon, but it is a very fair sample of the world where Satan is god and prince, the world which crucified the Lord of glory and knows not God, which scorns His children and which is doomed to judgment.

What is the warning given to God's children concerning Babyion, concerning corrupt Christianity, concerning the world? "*Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." (v. v. 4-5).