

THE SOWER.

“COME!”

Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts iv. 12.)

Come, weary soul! with guilt oppressed;

Come! shelter on the Saviour's breast;

Come! Jesus gives the weary rest;

Come! Jesus died for thee!

None other name can save the soul;

None other name can make thee whole;

On Him, by faith, thy burden roll,

And stand divinely free!

There's saving power in Jesus' name:

The Lamb, the Substitute became:

The Saviour bore the sinner's shame

Himself upon the tree!

He left the glory-realms on high;

Came down the Holy One to die:

Far off, His blood hath made me nigh;

It speaketh peace to thee!

Well nigh two thousand years ago,

"A stranger," Jesus walked below,

Endured suffering, pain and woe,

The Father's will His plea,

God's judgment on the cross He bore;

That bitterness of death is o'er;

Raised from the tomb, He dies no more:

He pleads on high for me.

Oh! why a single doubt retain?
 He groaned, He died, He rose again!
 Oh! why despise the Saviour's pain?
 His blood was shed for me.
 My crimson sins He bore away;
 My load of debt He deigned to pay;
 The feast is spread; oh! why delay?
 Arise! He calleth thee!
 Ah! ponder well what Christ hath done!
 Behold Him! the ascended One!
 His well beloved! His only Son!
 The Father gave for thee!
 Believing, sing aloud His praise;
 To God thy glad thanksgivings raise;
 And witness, walking in His ways,
 "*He gave Himself for me!*"

THERE is peculiar force and beauty in the expression "SEE the salvation of God." The very fact of our being called to "see" God's salvation, proves that the salvation is a complete one. It teaches that salvation is a thing wrought out and revealed by God, to be seen and enjoyed by us. It is not a thing made up partly of God's doing, and partly of man's. Were it so, it could not be called GOD'S salvation. In order to be His it must be wholly divested of everything pertaining to man. The only possible effect of human efforts is to raise a dust which obscures the view of God's salvation.

TH

I

ten:
dee

"

self

nev

mir

saic

feel

"Tl

it;

M

N

in t

was

in

peo

mu

the

"

rep

the

M.

"

I ar

S

THE WAYS OF GOD AND THE POWER
OF HIS WORD.

I N the drawing room of a richly furnished suite in London, a priest was engaged in conversation with a lady, upon whose countenance was stamped an expression of the deepest sorrow and distress of soul.

“ You are depressed ; you have allowed yourself to be overcome by gloomy thoughts ; it will never do for you to continue in such a state of mind ; try and shake off what is troubling you,” said the priest. The lady looked at him with a feeble ray of hope in her eyes, and he continued : “ There is to be a concert to-day at ——, go to it ; you need something to divert your thoughts.”

Madame X—— followed his advice and went in the afternoon, to the hall where the concert was to be given. She had not long been seated in the hall, which was being rapidly filled with people, when she remarked the total absence of musical instruments. Much surprised, she asked the reason.

“ There is to be a concert here this evening,” replied the person addressed, “ but this afternoon there is to be a preaching of the gospel by M. D. * * * ”

“ Oh ! then I have made a great mistake * * * I am out of place here.”

So saying, Madame X—— rose hurriedly, hop-

ing to be able to get out before the preacher, who had just come on the platform, should begin; but in her haste she knocked down several umbrellas which were leaning against her seat. Somewhat confused by what she had done, and not wishing to attract attention to herself, she quietly sat down again.

"It is certainly very disagreeable," she said to herself, "but now it is too late, and after all I do not need to listen."

Very soon, however, her attention was attracted, and presently completely absorbed by what the preacher said. As an ambassador of Christ he declared the message of the love and pardon of God in an actual and present salvation as set forth in the scriptures, proclaiming it as it is written: "He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." (Jno. iii. 36).

There were those in that company whose ears were deaf to the message, and whose hearts were untouched by it. It was to them an old story. They had heard it hundreds of times, and many were weary of listening to it, but to Madame X—— the gospel came in all its freshness, it was truly good news for her. The Holy Spirit opened her mind to believe the scriptures, and to perceive what the gospel really is, that is to say, "the power of God for salvation."

When the preaching was finished Madame

X—
 anx
 "
 real
 "
 min
 will
 reac
 say
 beli
 life,
 is p
 "Th
 ye
 unt
 of C
 M
 she
 her
 to 1
 add
 H
 that
 pray
 A
 visit
 to t
 "
 char
 not
 has

X—— went to the preacher and asked in an anxious tone of voice :

“ How can I be sure that all you have said is really true ? ”

“ Have you a bible ? ” he asked, “ but never mind,” he added kindly, “ look at mine and you will see ; ” and opening his bible he asked her to read the following passages : “ Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.” (Jno. v. 24) ; and : “ These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God ” (1 Jno. v. 13, R. V).

Madame X—— did not possess a bible, but, as she passed out, one of the preacher’s helpers gave her one, at the same time earnestly pressing her to read and re-read the underlined passages, adding : “ May God bless it to your soul.”

He that is able to do infinitely more than all that we can ask or think, fully answered the prayer.

A little time after, Madame X—— received a visit from the priest who had pressed her to go to the concert.

“ Well,” said he, as he noticed the completely changed look on the face of the lady, “ I need not ask how you are, I see that my prescription has wrought wonders ! ”

Madame X—— related to him, quietly but happily the mistake she had made that afternoon in going, as she supposed, to a concert, and how the matter had terminated.

“Ah!” said the priest passionately; “I see how it is, you have been among heretics! I will not stop to discuss the matter with you,” said he, rising, “but I will send some one who is able to refute the errors into which you have fallen;” and he left.

“The entrance of thy words giveth light; it giveth understanding unto the simple” (Ps. cxix. 130). It was by the word of God that Madame X——, having learned that she was lost, had found Christ, in whom the needs of her heart had been satisfied; of what avail then could even the most plausible arguments be, if unsupported by the word.

Faithful to his promise, the priest sent one who was considered profoundly versed in all controversial questions. He tried, for a long time, to convince Madame X—— that she was blinded by the heresies, whilst she was seeking by prayer the needed strength and wisdom to speak to him of eternal life; for from the moment of his entrance, having remarked his physical weakness and his pale and emaciated face, she had been convinced that like the flower of the field his life was withered and near its end.

The conversation having terminated, the

young priest rose to take his leave, but Madame X—— placing her hand upon his arm, said :

“ Now will you listen a moment to me ? You are ill, very ill.”

Although he heard he made no reply.

“ Faith cometh by hearing, and hearing by the word of God ” she said to herself, “ I will give him that ‘ word,’ ” and taking the bible which contained the underlined passages, she offered it to him, telling him God had blessed it to her soul, adding : “ Take it, and if you should ever wish to speak to me again as to these things, let me know and I will come wherever I may be.”

Some months passed, when one morning as Madame X—— was getting ready to go and see her son who was at college some distance from the city in which she lived, and was having his vacation, a message came to her from the young priest, who was very ill, begging her to come to him.

“ What can I do ? What should I do ? ” she asked herself, “ my son awaits me.”

It was difficult to decide between maternal affection, and the feeling that she ought to obey the appeal addressed to her. But nature prevailed. “ One day will not make any difference,” she said to herself. “ I shall go the first thing to-morrow.”

The following morning she hastened to the monastery where the young priest lived, but one

glance at the half opened door of his room; the profound silence; the sight of a sister of mercy kneeling in prayer; told Madame X—— she had come too late; for her a source of inexpressible regret. Regarding the dumb lips which the evening before would have been able to reply to the question which now she had to make to a stranger, her inmost soul was rent by the deepest anguish.

“His soul!” she cried. “Oh! tell me something about his soul!”

The sister of mercy arose, and with a frigid tranquility, which contrasted strangely with the anxiety of the visitor, she replied:

“I will tell you: he died cursing both you and your bible.”

Could it be true? Was it possible? Was it that she might hear curses from his dying lips upon the “*underlined bible*?” Was it indeed for that he had sent for her the day before? But that was all that the sister of mercy had to say, so she could only retire in the deepest sorrow.

In the midst of the happiness she had recently found, a shadow, as the shadow of death, cast its gloom upon Madame X——. She could not escape from the bitter regret of having disregarded the request of the dying priest that morning.

Some time afterwards she left England for the Continent, and one day, when there, she was

much
quit
“
exc
diffi
the
F
X—
grea
upon
she
conc
prie
the
had
resti
acco
beso
be re
with
had
dien
not
X—
Brou
chur
work
know
usele
work

much surprised at receiving a visit from one quite unknown to her.

"You do not remember me," said the visitor, excusing herself; and indeed it would have been difficult to recognize the sister of mercy under the costume which she now wore.

For a long time she had been seeking Madame X—— but up to this time in vain. She had greatly desired to see her again, for she had upon her conscience the heavy load of the part she had taken, and the lie she had invented to conceal what had been the true end of the young priest. No, he had not died, as she said, cursing the word of God. Far from that, his departure had been happy; rejoicing in Christ his Saviour; resting upon the perfect work of redemption accomplished at the cross. When dying, he had besought those about him that the bible might be returned to the one who had given it to him, with his blessing upon her for the book which had been so great a blessing to him. In obedience to her superiors, the sister of mercy had not only concealed these details from Madame X—— but had told her quite the opposite. Brought up to render a strict obedience to the church of Rome, she had sought her salvation in works of charity and human righteousness, little knowing the total ruin of man and the absolute uselessness before a holy and righteous God, of works, however beautiful they might appear.

wrought by a defiled and condemned sinner. She knew neither the love of God in giving His Son as an expiation for sin, nor the eternal life granted to the believer by virtue of the work of Christ. She knew nothing of "the love of Christ which passeth knowledge." And how could she know these things? The words of God were for her a strange and unknown language. But when the "underlined" bible fell into her hands, led by the Holy Spirit, she set herself to the study of it. Its divine truths shone into her heart with a brilliant light, dissipating the darkness, and by faith she also was able to rest upon the salvation wrought by the Son of God "whom God hath set forth to be a propitiation through faith in His blood" (Rom. iii. 25.); she also saw herself "accepted in the beloved" (Eph. i. 6).

The sister of mercy, led by God, could not long remain in association with the ignorance and superstition of a system which keeps the sinner far from God, or which teaches him to trust to rites, ceremonies, ordinances and works as a means of salvation. Having then laid aside her religious costume, she had now but one desire; to serve God faithfully, not in the vain hope of gaining salvation, but because God had saved her, and consequently she sought according to the exhortation of the apostle to present her body a "living sacrifice."

Su
the p
Y
histo
and s
sinne
lay h
His c

W
of co
and
what
all in
soul
reali
conv
God,
word
ackn
"the
(Rom
and t
is rep
thee
seeth
pent

Such are the marvellous ways of God ; such the power of His word.

You, reader, under whose eyes this true history has been brought, take the word of God and see if it does not show you this day, for lost sinners, a salvation as perfect as it is divine ; lay hold of it for yourself ; and may God bless His own word to your soul also.

WHO can tell the deep exercises and ploughing, yea, anguish of the soul, brought under the power and reality of conviction of sin. It is a deeply solemn and interesting period of its history. For, what weighing of things there is ; what testing of all in the light of eternity. At such a time the soul finds itself in the presence of an eternity of realities ; and when there is deep and genuine conviction, there is also real repentance towards God, a thorough bowing of heart to His blessed word. There is also the clearest and fullest acknowledgment that "all have sinned," and "the whole world standeth guilty before God." (Rom. iii. 19.) God's claims are acknowledged, and the soul's guilt confessed. Job's confession is repeated : "Behold I am vile. I have heard of thee by the hearing of the ear ; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." (Job xlii. 5-6.)

THE DOOR.

And the Lord *shut* him in. (Gen. vii. 16.) And the door was *shut*.
(Matt. xxv. 10.)

“**W**HEN once the Master of the house is risen up, and hath *shut* to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open unto us; and He shall answer and say unto you, I know ye not whence ye are.” (Luke xiii. 25.) To-day the door is wide open and *whosoever will* may enter in. Jesus says: “I am the door: by me if *any* man enter in, he shall be saved.” “Behold, *now* is the accepted time; behold, *now* is the day of salvation.” Dear reader avail yourself of the open door and enter in while you may. Delays are dangerous in things relating to time, how much more so in things relating to eternity. The door will not always stand open, the day of grace will soon reach its close and then the door will be *shut*.

“The long-suffering of God waited in the days of Noah, while the ark was a preparing”, and while Noah warned the people of coming judgment on account of their sins; and God lingers now in grace, warning people of coming wrath on all those who do not believe the gospel, for He is “long-suffering to us-ward, not willing that any should perish.” (II. Peter. iii. 9.) Oh, how awfully real would the remembrance of the preaching of Noah become when he was *shut*

in a
grac
Be r
soe
not f
of G
it l
man
—“l
is no
the
And
there
of B
thing
of th
groc
in w
be s
“Lon
again
when
De
door.
enter
is ro
may
morr
bring

in and they were *shut out!* God had waited in grace and patience, but He had waited in vain. Be not deceived; God is not mocked; for *whatsoever* a man soweth, that shall he also reap. Do not trifle, dear reader, with the long-suffering grace of God; for *as* it was in the days of Noah, *so* shall it be also in the days of the Son of man. How true are the words of scripture—“*because* sentence against an evil work is not executed speedily, *therefore* the heart of the sons of men is fully set in them to do evil.” And *because* the Lord Jesus tarries in His grace, *therefore* many are saying: “Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” (II. Peter. iii. 4.) But the Bridegroom will come, and they that are ready will go in with Him to the marriage, and *the door will be shut*, and when once the door is *shut*, no “Lord, Lord, open unto us,” will ever open it again. The only answer will be: “I know ye not whence ye are.”

Dear reader, are you safe in Christ? He is the door. Have you entered in? Thousands have entered in, and “yet there is room.” Yes, there is room for *you*. Enter in to-day, to-morrow may be too late. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

REDEMPTION.

ALL forgiveness is founded on the blessed work of the Lord Jesus. Without the work of Christ, a holy and just God, yea, a God of truth, must have held man to be what he really is, a guilty sinner, who must be judged according to his works; and we know beforehand, from His word, that there is none righteous, no not one. Besides, we are alienated from God in heart and mind, and so, already lost. I do not now mean finally, nor that we cannot be saved out of that state; but if we can, it is because Christ came to seek and to save that which was lost.

Judgment, if we come unrepentant, unbelieving, before the judgment-seat of Christ, will be according to our works, and therefore condemnation, for all have sinned. But, if I have true faith in Him, then it behooves me to be able to say what He has done for me.

He has "died for our sins according to the scriptures" (1 Cor. xv. 3.); He has borne "our sins in His own body on the tree" (1 Pet. ii. 24.) He died "the just for the unjust, that He might bring us to God" (1 Pet. iii. 18.) So that here is our question; supposing I have true heart faith in Him, Christ having thus died for me, what is the effect or efficacy of His death for me? I have a perfect and eternal

forg
glor
negl
guil
thos

“
bret
you
that
whi
Mos
rede
of s
(Epl
plain

Cl
faith
sins
stan
the s

H
worl
giver
abidi
are r
bers
thro
the
towa

forgiveness, and redemption according to the glory of God. I do not speak of those who neglect this great salvation; they are doubly guilty; but of what is the value of His work for those who have really a part in it?

“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” (Acts xiii. 38, 39). “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. i. 7). The more we consider it, the more plain it is.

Christ is the Judge, and if now I can say by faith, He has loved me and washed me from my sins in His own blood, how can He, when I stand before the judgment-seat, impute to me the sins He has Himself borne and put away?

He would be denying the value of His own work, which is impossible. There is then a forgiveness identified with redemption, and the abiding value of Christ's blood, so that our sins are none of them imputed to us: God remembers them no more. We have part in this through faith in our Lord Jesus Christ, and the door by which we enter is repentance toward God, which faith in the word of God.

always produces. We have our eyes opened; we are turned from darkness to light; from the power of Satan unto God, and we receive remission of our sins, and an inheritance among them that are sanctified by faith that is in Jesus.

There is then, for faith, a present but eternal forgiveness, founded on Christ's bearing our sins in a work which can never be repeated, its value never diminished, nor anything added to it. God has proved His value of its worth in setting Him who did it at His right hand in glory, where He was with Him as Son of God before the world was.

“**T**O him that WORKETH NOT but believeth on Him that justifieth THE UNGODLY,” (mark that, in Romans iv. “HIM THAT JUSTIFIETH THE UNGODLY;”) “his faith is counted for righteousness, etc. That is the right kind of faith, the faith that believes in a pardoning Saviour God, “who justifies the ungodly,” “for when we were yet without strength in due time CHRIST DIED FOR THE UNGODLY,” and if you will but believe God's love, trust His Son, that precious blood that was shed for you, meets all God's claims, all your need, blots out, cleanseth from all sin. God's own word says it, Rom. v. 9, “Much more then being NOW justified by His blood we shall be saved from wrath THROUGH HIM.” Through Him, not through you, or your efforts, THROUGH HIM.