

# THE SOWER.

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OUT AND INTO.

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GEN. VII. 1.

OUT from the storm where the wild waves surge,  
Wailing their ceaseless funeral dirge ;  
Out from the blackness and the strife,  
Which Christless, peaceless hearts call—Life.

Into the ark, where the waters lie,  
A mighty pathway to the sky—  
Into the light of the Father's face,  
Into the sinner's resting place.

Enter the refuge tried and sweet,  
Gaze on the hidden mercy seat ;  
Sing the glad psalm of safety proved,  
The wondrous song, " Whom Jesus Loved."

Thou ! It is thou whom Jesus calls ;  
He wants thee safe e'er judgment falls—  
He wants thy heart with all its sin ;  
He wants the soul He died to win.

Outside is death, and death alone ;  
Inside the peace which Jesus won ;  
Outside the wailing misery ;  
Inside a song eternally.

## HAVE YOU FOUND A HIDING PLACE.

“AND they heard the voice of the Lord God walking in the garden in the cool of the day: And Adam and his wife *hid* themselves from the presence of the Lord God, amongst the trees of the garden” (Gen. iii. 8).

“Thou art my *hiding place*; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance” (Ps. xxxii. 7).

Behold a King shall reign in righteousness, and princes shall rule in judgment. And a MAN shall be as an *hiding place* from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land” (Is. xxxii. 1, 2).

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, *hid* themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and *hide* us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath

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is come; and who shall be able to stand?" (Rev. vi. 12-17).

Why did the man and the woman tremble, and flee, and seek to hide themselves among the trees of the garden when they heard the voice of the Lord God? It was because they had *sinned*, and no covering of fig leaves could hide their sin from the all searching eye of their Creator. But neither did the trees of the garden serve as a shelter in that fatal hour. That solemn, irresistible voice, *where art thou?* brought them from their worthless hiding place, to stand face to face in their sin in the presence of the Lord God.

Reader, you too, if unsaved have sought to hide from the searching gaze of that holy eye; or else you have gone on in cold and hard indifference about your sins, as if there were no God, and you would never be called to account. Do not deceive yourself. Your sin must all be uncovered in the light. You cannot escape. "Be sure your sin will find you out." Blessed be God, He has revealed Himself as a Saviour-God for all who plead guilty in His presence. It is in Christ He is thus revealed, and so it is said "a MAN shall be as an hiding place from the wind, and a covert from the tempest." And even as guilty Adam and Eve stood in the presence of the Lord God, an intimation of this blessed truth was given them. They were told that the woman's seed should bruise the head of the serpent, while the serpent should bruise His heel. This seed was Christ. In His death on the cross His heel was bruised by Satan, who was

there leading on the world in its murder of God's beloved Son; but in that very death Satan was vanquished, because atonement was made by the shed blood, and the ground laid for man's salvation; and in due time Satan, the old serpent, will be cast into the lake of fire. And not only was an intimation given that deliverance was to come through the woman's seed, Christ; but in the "coats of skin" (supplied, no doubt, from the beasts offered in sacrifice) there was an intimation that the sacrifice of the woman's seed was to furnish robes of righteousness for the guilty, the Lord God Himself clothing all those who take the place of the guilty before Him. And thus God Himself revealed in Christ becomes a "hiding place" for the guilty instead of a God of judgment to be fled from in terror. It is thus He is seen in the thirty second psalm, The one who there speaks, instead of fleeing in terror at the sound of His voice, says of God, "*Thou art my hiding place.*" And what a hiding place! What enemy, or what evil can reach the one who has found God a hiding place? But this is God known in Christ, the Mediator, "the man Christ Jesus." But this knowledge is not reached without exercise of soul—exercise in which we learn our own vileness and utter helplessness under the searching eye and heavy hand of God.

The man in Ps. xxxii. has learned with joy of heart to say, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." But it had not

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always been so, there had been a time when "guile" was in his heart, and when, instead of acknowledging his sin, he "kept silence." It was then that his "bones waxed old, through" his "roaring all the day long." "Day and night" God's "hand was heavy upon" him, making him feel his sin, and his "moisture" was "turned into the drought of summer." Under this heavy pressure he "roared" within, but "kept silence" without. There was guile in his heart, and this must be brought to an end. As a self-judged, repenting sinner, he must be led to acknowledge his sin to God, whose hand was upon him in goodness leading him to repentance. The moment this was reached; the moment he *acknowledged* his sin, and ceased to *hide* his iniquity, forgiveness was his. Blessed, happy, relief!

And now, at peace and happy, instead of fleeing in terror *from* God, whom he so much dreaded, he can flee *to* Him as a hiding place, a preserver from trouble, compassing him about with songs of deliverance.

Ah! reader have *you* found this blessed hiding place? Or is there still guile in your heart? Are you still holding back the confession which will bring you forgiveness of sins? Oh! yield to the pressure of God's gracious hand, and keep silence no longer. Plead guilty before HIM, and let confession take the place of guile; and all the blessedness that flows to a repentant sinner through the sacrifice of Christ will be yours.

One word of solemn warning before we close. There is a time coming of tempest and storm for this

poor world—a time when the sun will gather blackness, and the moon become as blood, and the stars of heaven fall, and the heaven depart as a scroll rolled together; and when kings, and great men, and rich men, and chief captains, and mighty men, and bondmen, and freemen shall hide in dens and rocks of the mountains, calling on mountains and rocks to *fall* on them and *hide* them from the face of Him who sits on the throne, and from the wrath of the Lamb—yea from the very MAN who is now “*an hiding place* from the wind, and a covert from the tempest.” But alas! no mountains or rocks can hide from Him in that day of doom to the ungodly. Oh sinner! be wise *now*. To flee *from* God is to flee *to* the coming wrath. Flee *to* God, then, instead of *from* Him, and you will obtain mercy and forgiveness, and a hiding place from the coming storm, in Christ Jesus.

When a poor sinner can say to God:—“The Lord Jesus Christ loved Thee with perfect love, but I—I have had no love to Thee whatsoever; and Thou hast ever found Thy delight in Christ Jesus, and I have found delight in every one, and in every thing except in Him!”—it is an awful reality to which he confesses. But let him not keep back the confession; it is *truth*, and truth in the inward parts God will not turn away from. 'Tis a confession, too, which supposes self to be in ruins; God, to be God, and the Father of an only begotten Son—who is a Saviour of the lost, and the giver of eternal life and of the Spirit to those that come to God through Him.

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## EXCUSES.

**I**T is a very sad thing to see men rejecting or neglecting the gospel of the grace of God, which is able to make them wise unto salvation, but it is equally sad to listen to the excuses they make for so doing. Nothing under the canopy of heaven can exceed the importance of the subject, nothing can exceed the weakness of some of the excuses for neglecting it; perhaps I should strike out the word "some" and substitute the word "all," for the folly of turning away from a subject of such transcendent importance cannot be over-rated. But let us consider some of these excuses as brought before us by the Saviour Himself in the parable of the great supper of grace. (Luke xiv. 16-24.) In that parable God, under the figure of "a certain man," is represented as making a great supper to which many are bidden, but with one consent they began to make excuse. Need I say that such conduct was an insult to Him who gave them the invitation unless the excuses were good. But were they? The first one said, "I have bought a piece of ground and must needs go and see it. I pray thee have me excused." Was that a good excuse? Yes, if there was danger of the piece of ground taking to itself wings and fleeing away. But if not—not. But it was no worse than the second, which was, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." The ordinary courtesy of society is here neglected, and he sends an excuse of such a character as to amount to an insult. Ah, me!

how often do men show the dislike and contempt which they feel for the gracious invitations of God. But what of the third one? Listen. "I have married a wife, and therefore I cannot come." If he had said "I will not come," it would have been more truthful, and so, more honest, but he lacked the honesty. "Whosoever findeth a wife, said the wise man, findeth a good thing." Alas, how often men permit God's gifts to stand in the way of God's invitations!

But there are some cases where the excuses may be more plausible than any of these, but equally unsound. I remember one which occurred a number of years ago in New Brunswick, and of which I was personally cognizant. I had some conversation with a man upon the subject of salvation, in the course of which I asked him if he was saved. He frankly confessed that he was not, and immediately began excusing himself by saying that he had a wife and a family to support, and that that and other duties occupied his mind and time so much that he had no time to think upon the subject of salvation. I endeavored to show him as I best could that his reasonings did not meet the case, and that he was personally responsible to God for his own soul, and largely for the souls of his family, but nothing occurred to convince me that anything I had said had reached his conscience, and so I had to leave the matter with God. Now, can it be held by any thinking person that that man had taken safe ground, and that when he is called upon to give account of himself to God, as all of us will bye-and-

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bye be called upon to do (Rom. xiv. 12), that the judge of all the earth will say to him, Well done, good and faithful servant? I never saw him again, but though many years have elapsed since our conversation occurred, yet I have never forgotten it, and even now the solemn words of the Lord Jesus rise before my mind in connection with it, "What is a man profited though he gain the whole world and lose his own soul?" It is true that the possession of a wife and family entails much trouble and expense, but that is richly repaid where the husband and father has been faithful to his trust. If, however, he has neglected the care of his own soul, and as a necessary consequence the care of the souls of those whom God has given him, and who are entirely dependent upon him for everything; (for what or who is more helplessly dependent than a babe?) what in such a case will any excuse avail? Will He whose eyes are like a flame of fire, He who searcheth the hearts and trieth the reins of the children of men, be turned from the path of judgment by the vain excuse, Lord, I had not time to attend to the care of my soul, because I had to attend to my family? Assuredly not.

I have pondered over the case of this New Brunswicker, for I feel assured there was an erroneous idea in his mind, as well as in the minds of many others upon the subject of salvation. So far as I can remember, what he said amounted to this, that he could not afford the time that would be required for him to obtain salvation. There was much to be said,

much to be done, before he could be saved, and as his family demanded all his care, his hands were so full that he could not hope to come up to the mark, and so he would let it go, give his whole attention to his family, and as God was merciful, he had no doubt it would be all well in the long run. It was a confused jumble of ideas without any reference to scripture, and therefore full of unbelief. If this article should ever come into the hands of any one holding the same ideas as those of my New Brunswick friend, I entreat him to believe one who has been a Christian for upwards of half a century when he tells you that they are mere delusions ; that there are no works required of the sinner before he can be saved ; that he needs not to lose a single day's work before he can be saved ; that he may be saved in any place, and at any moment, provided only that he comply with God's terms, which are repentance toward God and faith toward our Lord Jesus Christ ; let him be walking in the fields, or working at the bench, or bowing the knee in prayer, or listening to the Gospel proclaimed by a splendid preacher in some ecclesiastical building erected for that purpose, or listening to it in a barn, proclaimed with stammering lips, let the eye be only directed to Jesus the Lamb of God that taketh away the sin of the world, then salvation is his, and all is well. Salvation is yours the moment your faith lays hold on Christ, but not till then.

But you ask how can this be ? Because Jesus died for sins according to the scriptures, and because He rose from among the dead according to the scriptures. Salvation is of the Lord.

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## THE GOSPEL.

THE gospel,—that is the glad tidings of the death, burial, and resurrection of Jesus Christ—is what saves the sinner by faith. “BY WHICH ALSO YE ARE SAVED,” etc. Read I Cor. xv, 1-4. The sinner is not required by scripture, to give up anything or to quit his sins as a *condition* of salvation; but just as he is, in his sins, owning his guilt before God (which is repentance,) and believing the gospel, he is saved by faith.

The sinner is not able to “give up his sins and come to Christ.” But *in believing* the gospel of salvation, he is pardoned through the efficacy of the shed blood of Jesus. “The blood of Jesus Christ His Son cleanseth us from all sin” (I John 1-7.) He is *now* able in obedience to scripture to forsake his old habits, and haunts, and to pursue a different life according to the desires of the *new* nature he has received by faith in the Son of God, John vi. 47.

Good works follow saving faith, but never come in, before it. A dead tree cannot bear fruit; nor can an unsaved man bear the fruits of faith. As fruit proves there is life in the tree, so good works prove there *is* faith. “I will show thee my faith by my works.” Read James ii. 14 to end. But salvation is by faith without works. “For by grace *are ye saved* through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast;” Eph. ii. 8, 9. Therefore, seeing salvation is through faith alone without works, the

believer KNOWS upon the authority of scripture that he is saved, saved now and forever, through our Lord Jesus Christ.

Although salvation is by grace through faith, and apart from works altogether, yet the believer is to be "careful to maintain good works." The grace of God has brought salvation for all men, but many neglect it—and how shall *they* escape? Heb. ii. 3—and the same grace teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus ii. 11-14. See also chap. iii. 1-8.

For the redemption of the body at the Lord's coming for His saints, we wait in hope (Rom. viii. 23-25;) but *now* we receive the end of our faith, even the salvation of our souls, assured by the word. I Peter 1. 9.

God is faithful to His word in judgment as certainly as in salvation. Indifferent sinner, do you believe it? The eternal blessedness of the saints is a conclusive proof of the woe of the lost. Flee then, unsaved one, to the One who has said, "Him that cometh unto Me I will in no wise cast out." Come now to Jesus.

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## IT IS TOO LATE NOW.

I N the spring of the year 18— I went to live in a remote part of the country, where as servant of the Lord Jesus Christ I preached the gospel among the poor, alas! wholly ignorant and indifferent as to all that concerned their souls, and the things of God.

My first visit was to a poor woman who, attacked by a terrible cancer, suffered cruelly and was at the gates of death. She received me well, listened until I had finished reading part of the third chapter of John's gospel, then, regarding me, said ; "Sir, it is too late now."

I spoke to her of the love of God who had given His only Son, of the love of Jesus, who died to save sinners ; I reminded her of the purifying power of the precious blood of this Lamb without blemish and without spot, and I besought God that this poor soul might be saved.

The following day I returned to see her, but the only response was ; "It is too late now!"—It was an awful scene! sometimes cries of grief, sometimes words of despair, at the thought of the eternity which opened out before her. Between these moments of anguish she recounted to me somewhat of her history. She had formerly made a profession of religion, but had fallen back ; the Spirit of God had striven with her, but she had resisted ; she felt that she had

neglected these appeals of God, and the opportunities for turning to Him.

As I returned the third time to see her I met her daughter. "How is your mother?" "I asked her, "Oh! sir she died in the night." "Was there any change?" "Not any." I returned home after this brief conversation. She was dead, the tree had fallen, there was nothing more to be done. The word of God says that as the tree falls so it lies (Eccl. xi. 3). "IT IS TOO LATE NOW."

Dear reader, "REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."

Dear reader, if unsaved, the Judge has passed sentence upon you, and the sentence of the law merely awaits its execution. You are condemned already.

Hear God's word, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18.

All have sinned and come short of the glory of God. No tears can blot out your sin. How can the judgment be averted in your case? If God enters into judgment with you it is eternal woe for you. But hark! God has provided a ransom for you, and He now puts this printed message into your hand.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." John vi. 47.

Own yourself lost. Justify God by taking the sinner's place, and believe in Jesus, and He will justify you.

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## SO GREAT SALVATION.

‘How shall we escape, if we neglect so GREAT SALVATION?’ HEB. ii. 3.

A MAN is dying of some deadly disease, the best possible medical advice is procured, the only medicine known to cure such a disease is prescribed and placed alongside of the patient ; he does not refuse to take it, but he *neglects* to do so, and dies, and thus has to pay the penalty of his folly. Whose fault is it ?

A house is on fire, the inmates of the burning building are aroused, a fire-escape ladder is wheeled to one of the windows where escape is possible ; a man is seen looking out of the window, he does not refuse the ladder, but he *neglects* it, and as the floor beneath him gives way, he falls with it into the flames below and is burned to a cinder. Who is to blame ?

A man has fallen overboard, he is unable to swim a stroke, a life-buoy is thrown to him and falls within his reach ; he refuses it, thinking he is able to swim to the ship from which he has fallen ; he *neglects* the only means whereby he could be saved from a watery grave, and is drowned. Where does the fault lie ?

And you are a dying sinner and God’s remedy is *salvation*. You are not in a burning building, but you are exposed to the everlasting flames of the lake of fire, and God’s way of escape for you is *salvation*. You are overboard, struggling and sinking in the surging sea of death ; but God has a life-buoy for you, and that is *His salvation*. Now do you receive it or refuse it ?

### THE BLOOD OF CHRIST.

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The blood has two cries, either  
 My condemnation—Hebrews x. 28-29, or  
 My salvation—Rom. iii. 25.

#### PRECIOUS BECAUSE

It brings me nigh.      “But now in Christ  
 Jesus ye who sometimes  
 were far off *are made*  
 nigh by the blood of  
 Christ.”—Ephes. ii. 13.

It makes peace.      “And, having made  
 peace, through the blood  
 of His cross, by Him to  
 reconcile all things unto  
 Himself.”—Col. i. 20.

It justifies the sinner.      “Much more then, being  
 now justified by His blood,  
 we shall be saved from  
 wrath through Him.”—  
 Rom. v. 9.

It secures forgiveness of sins.—Col. i. 13-14.

It redeems us.—1 Pet. i. 18.

It gives final victory.—Rev. xii. 11.

#### THE ANTHEM OF GLORY.

Saying: “Thou art worthy to take the book, and  
 to open the seals thereof; for thou wast slain, and  
 hast redeemed us to God by thy blood out of every  
 kindred, and tongue, and people, and nation.”—  
 Rev. v. 9.