

# THE SOWER.

—♦♦♦—  
“SURELY I COME QUICKLY.”

—REV. XXII. 20.

CHRIST is coming! Hark! He says so  
In His faithful, precious word;  
He is coming! Signs are telling  
Far and wide throughout the world.  
He is coming! Sinner hear it:  
Will you then be hardened still?  
Haste to know Him and embrace Him,  
Thus fulfil His loving will.

He is coming! O the glory!  
Clouds of angels throng around;  
In an instant gathering to Him  
All who wait the welcome sound.  
He is coming! Precious Saviour,  
Nought could such great joy afford;  
Borne on angel wings to meet Him—  
Oh what joy to see the Lord.

Thou art coming! dearest Saviour.  
O prepare us each for Thee;  
Keep our hearts in loving waiting,  
All Thy glories then to see.  
Teach us all to serve Thee truly,  
Suffer not our hearts to stray;  
Help us—loving, working, longing,  
So to hasten on that day.

—Oonikup.

## CHRIST OUR PASSOVER.

WE always find in the deliverances of God's people that God is also going to punish the world. He bears testimony against it—a universal testimony without excepting anybody. The law distinguishes men according to their acts, but the Holy Spirit convicts the world of sin, because they have not believed on Him whom God has sent. Hence the gospel begins with treating the world as already condemned. God has made trial in every way, of the human heart. The gospel supposes that this probation is closed, and declares all the world lost. Souls often desire, and therefore need, to prove what their own strength is, and find they have none; even converted souls sometimes try to commend themselves thus to God. But it is to dishonor Jesus, and to deny their own condition as judged of God. In Egypt God was content with the first-born of each house as a manifestation of His judgment. Pharaoh would not let the people of God go, when God demanded, as a right, that they should serve Him, the world—Pharaoh its prince—would not yield. Signs and plagues were then wrought to arrest their attention and enforce the rights of God, but Egypt would not listen. Pharaoh was hard, then hardened, and at last became a monument of judgment for the instruction of all men. So it was in the days of Noah, and so it is now that the world once more is warned of the approaching judgments of God.

Th  
fla  
no  
Me  
Hi  
shc  
be  
to  
pre  
the  
is  
val  
sal  
God  
Sav  
Hi  
cha  
set  
Jes  
may  
doir  
is s  
wel  
mus  
not  
sinn  
som  
Chr  
need  
St  
judg

The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and on them that obey not the gospel. Meanwhile God demands a complete submission to His revealed will. He demands that the world should submit to Jesus : all those who will not, shall be forced to do so when judgment comes, and then to their own confusion and endless sorrow. God presents His Son in humiliation in order to save the world ; but without submission to Jesus all is useless, because this is what God requires and values. To believe in the Son is eternal life, is salvation ; to reject the Son of God is judgment. God will have a surrender of the heart to Jesus, as Saviour and Lord, a surrender to His own grace in Him. Thus is the heart and everything else changed, and all question as to good works is set aside. All here turns on receiving or rejecting Jesus. God passes over everything. Zaccheus may speak of what he has been in the habit of doing, but that is not the point now : " This day is salvation, come to this house." If Jesus is welcomed, there is life ; if Jesus is refused, there must be vengeance by and by, for those who do not submit. How happy for the poor convicted sinner that he has not to search in himself for something to present to God. If the heart is open, Christ is the grace and glory and perfection that is needed, and the moral effects soon and surely follow.

Still the word of God presents the certainty of judgment. Satan has possession practically of the

world, but God retains His rights. The unconverted are deceived by the enemy and are in his power. Satan does all he can to make the world believe that they are free and happy—that they are, or may be righteous and good enough. But God has His rights. The world will not obey the gospel of our Lord Jesus Christ and hopes to escape judgment. Satan, too, takes advantage of all that God would employ to awaken and bless the soul. Thus, with the unconverted in Christendom, natural conscience is ashamed of that which the heathen do even in their religion. But this is used of Satan to persuade men that they can present themselves before God, and worship Him in private or public, because there is nothing in these lands so gross as among Pagans. But God holds to His rights, and nothing is well if Jesus be not received in faith.

In Jesus all that is perfect in God and man is presented to the conscience. The holiness of God is there, not condemning but in perfect grace, but God will have an entire submission to Jesus. Nobody that comes is cast out. He is God in all His goodness to attract hearts, He is man in all His lowliness to exercise no will, no choice, but to receive every one that comes to Him, for such is the will of Him that sent Him; but God desires submission to Jesus. If Jesus is rejected, that is the conclusive proof that the heart will not have God in any way that He takes in presenting Himself to man. It is the evidence of man's heart, of his pride, his hardness and his levity. Nothing like these

car  
fes  
the  
anc  
wa  
ow  
and  
joy  
in  
dist  
him  
ever  
laid  
mus  
God  
our  
God  
mus  
of st  
bloo  
judg  
Egy  
souls  
when  
W  
also  
the f  
quest  
Israel  
Egyp  
but i

can stand in the presence of God, and Jesus manifested His presence in love. Pride is ashamed of the cross. Vanity cannot go on before Jesus, despised and rejected of men. God searches the heart in this way, and man does not like it. He is bound to own himself a sinner, to submit his conscience, and give up his will, but he will not. It is the joy of Jesus to seek the wanderer; but to return in his rags, to show his wretchedness, is most distasteful to man's nature; grace alone can make him do so. His pride therefore hates grace more even than law. The heart cannot endure to be laid completely bare; but if man is to be blessed, God must search the heart and save the soul forever. God acts according to what He is, not according to our thoughts. If man will not believe in Jesus, God will manifest what He is by judgment. Egypt must be smitten. But first we have the security of such as submit to God, confiding in the sprinkled blood of the Lamb. Israel was well aware of the judgment about to be executed upon the land of Egypt. It should always be thus with saved souls. They ought to consider the ways of God when he will judge the world in righteousness.

When God reveals the judgment, He reveals also the means of escaping it. The soul which has the fear of God keeps close to His word, and the question is raised between God and Israel. Could Israel stand if God came in judgment? The Egyptians were sinners and would surely be judged, but if God came down to judge what were the

children of Israel? Where were their sins? God directs Moses that they should take of the blood of the slain lamb and strike it on the two side posts, and on the upper doorpost of their houses. "And the blood shall be to you for a token upon the houses where ye are; and 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." To the mind of man it was folly, but the simplicity of faith honors the word of God and acts upon it. The destroying angel of Jehovah passed through the land, and if there had been Israelites ever so honest, but without the blood on their doorposts, he must enter and slay. For God was under this sign judging sin, and sin levels all distinctions; and where the blood was not, there sin was in all its hatefulness to a holy God, sin unatoned for and unjudged.

So now it is Christ and salvation, or no Christ and no salvation. "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." There is the utmost certainty for those within the blood-sprinkled doors. It is the Lord who executes the judgment by His angel. It is impossible for Him to be deceived and impossible for man to escape; but He says, "when I see the blood I will pass over you." There need not be a doubt, whatever the judgment.

God, then, sees the blood: on that we rest to escape judgment, not upon our own view either of

sin  
es  
fu  
en  
th  
th  
th  
it  
Go  
an  
Ch  
in  
loi  
an  
in  
qu  
an  
jud  
en  
rev  
of  
jud  
sul  
cor  
wh  
He  
Je

sin or of the blood of the Lamb. God Himself estimates the blood of His own Son, as He it is who fully hates our sin; we feel both most when we enter into this and rest on it in faith.

Faith lays hold of His judgment of sin and feels the need of His value for the blood of Christ.

The more we know Christ and enjoy His purity, the more gravely shall we feel our sins. It was then that the Israelites ate the lamb, but they ate it in security.

It would have been sin to have thought that God could fail in His word or His deliverance; and it is sin now to doubt that the blood of Jesus Christ His Son cleanses from all sin. Israel may be in Egypt, but they are no longer slaves there. Their loins are girded that night, their shoes on their feet, and their staff in hand. Such, too, is our position in the world. Israel began their journey with the question of sin settled. They had been secured, and they knew it, even in the midst of God's judgment of sin. When the revelation of God enters the heart, one cannot find peace till the revelation of His grace is as clear to us as that of His dealing with sin. The Christian finds his judgment fallen on Christ Himself; he begins with submitting to the righteousness of God who condemns our nature and acts, root and branch, but who shows us the condemnation borne by the Lord Jesus.

Have you submitted to Jesus? God demands it. He asks for no offering or sacrifice; He presents Jesus and shows you what you are. The worst

sinner in the world may be received in grace by Jesus. "Behold now is the accepted time: behold, now is the day of salvation."

STOP!! STOP!!—The rushing train is brought to a stand when the danger signal is raised. The firemen escape from a burning building when warned of the falling walls. The miner hastily ascends from the mine when the deadly fire damp explodes, and everywhere the cry of alarm arrests the careless or the hurrying; even the lower animals foresee danger and hide themselves. And, yet, amazing, insensate folly and blindness! myriads of intelligent creatures are madly rushing on to destruction! posting to the lake of fire! dropping continually into eternal torment!

What frenzied efforts are put forth to amass wealth, often without success, but whether successful or not hardening the heart and searing the conscience; making the soul year by year more and more callous to the love of God, and more and more insensible of sin.

What sacrifices are made for the paltry perishing baubles of the world—obtained, it may be, as the flickering candle of life is expiring in the socket, while the heavenly inheritance, and the enduring unfading crowns have no attraction!

Oh that men were wise! Oh that the reader of these lines would pause and consider the fatal consequences of merely neglecting this great salvation!

Will you turn to God with repentance? Will you believe in the Lord Jesus for forgiveness of your sins? Will you do so now, this moment?

My  
I  
rem  
alwa  
L  
num  
amo  
seen  
harv  
cry

S

Pray

Thin

For t

In H

Shall

Tho'

In G

Then

Work

In hea

And

I

One



NEW YORK, ———

My Dear ———

It is many years since we have met, yet your little reminder, *THE SOWER*, comes to me regularly, and I always hand it to some one after perusing it.

Last evening I was looking through the latest number just received, and thinking of the great amount of time and labor spent which must often seem to you almost thrown away, so meagre the harvest after your faithful sowing, and my thought crystallized into the lines which I enclose.

## TRUSTINGLY WORK.

**S**CATTER the seed with a stintless hand  
 On the rugged soil and the fertile land ;  
 By familiar streams and by streams unknown,  
 Praying in faith till the day be done.

Think not 'twill perish tho' long you wait,  
 For the germ shall live tho' the spring be late ;  
 In His own good time, by His boundless grace  
 Shall each seed strike root in some favored place.

Tho' the sower's hand shall have ceased to sow,  
 In God's by-and-by shall the harvest show,  
 Then weary not, O ye toiling ones,  
 Work on in His vineyard as faithful sons.

In hearts that ye know not is springing the word,  
 And the world shall yet turn to our Saviour and  
 Lord.

One can sympathize with the desire that the world

should turn to the Lord, but alas! we know it will not. Even now the dire judgment of God hangs over a guilty race, which has not only rejected and crucified His Son, but also rejects the testimony of His Holy Spirit. Profession is everywhere, how little reality! "Knowing then the terror of the Lord, we persuade men,"—and as He gives us to know from time to time that a soul here and there has been blessed through the simple ministry of this little paper, it is an incentive to continue, although the harvest seems meagre,—yet who can estimate the value of a single soul! none but He who created it and died to redeem it.

But our mission, as our friends may have observed, is not exclusively to arousing the careless and thoughtless; it extends also to the ministry of that which by God's grace may lead quickened souls into liberty and joy. Many are born again who have never known that the One who was delivered for their offences, has been raised for their justification.

It is not to the glory of God nor to the blessing of a soul that its path through the world should be a joyless one. The Lord would have His own always rejoicing; but to rejoice, one must be free, and not in bondage, and "if the Son therefore shall make you free, ye shall be free indeed."

The encouragement is opportune and thankfully received.

## GOD'S THOUGHTS ABOUT YOU.

“ARE you prepared for eternity?” “No,” said a young man, “I am not.” “Why?” “Because I am not good enough.” “And how are you to become good?” “By keeping the commandments, I suppose.” “Well, God commands all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof (mark the words) He hath given assurance UNTO ALL MEN, in that he hath raised Him from the dead,” Acts xvii. 30, 31. Here, observe, you are COMMANDED to repent, in view of the judgment, and the Judge is none other than the once crucified, but now risen and glorified Christ.—What a fearful thing to appear in your sins before the Great White Throne! NO REDEMPTION BLOOD THERE—it is white. No grace—He judgeth in righteousness.”

“Well, sir, I have tried to repent, but I can't make it out.” “But, dear friend, how have you gone about it?” “Well, I have thought about myself and my sins till I am really distracted, but I don't feel as if I had sorrowed enough yet.” “You might be occupied about yourself and your sins till you dropped into anguish and that would not work repentance, nor save your precious soul.—Sorrow over your sins because they may hurl your soul into an everlasting hell may lead you into despair such as Judas Iscariot fell into, but will never work repentance to salvation,

—"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death," 2 Cor. vii. 10. But in order to this, God's testimony MUST BE RECEIVED, and what you want is to learn what God thinks about you and your sins. Notice, not what you think, but what God thinks."

"Where will I find His thoughts!" "In His precious book, the Bible, most surely."—"I never thought of that."

"Ah, how effectually Satan has closed the Bible, and how certainly as a result, sinners are LOST and in ignorance of the appalling fact. 'If our gospel be hid, it is hid to them that are LOST: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,' (2 Cor. iv. 3, 4,) and they should be saved from the terrible grasp of death.—What a thought that Satan has concealed the glad tidings from you and thus entrapped your soul! Now, God says, Rom. v. 6, 'For when we were yet without strength, in due time Christ died for the ungodly.' Observe, WITHOUT STRENGTH AND UNGODLY, are God's thoughts about you. No good, is there?"

"No." "Well, do you believe that YOU are WITHOUT STRENGTH AND UNGODLY?" "Yes, I must, because the Bible plainly says so, and yet if that is true, I am lost! But it is true and I believe it." "Now taking this true place for the sinner, (that is, realizing in your soul that you are without strength and un-

god  
tes  
cor  
BEI  
for  
The  
cro:  
tha  
Ro:  
"  
we  
for  
that  
just  
eous  
tive  
Ron  
cath  
NO  
man  
com  
of I  
(Act  
for  
amon  
Lorc  
lieve  
you  
—no  
of bl  
has s

godly, which is the result of the reception of God's testimony,) in obedience to His word is obeying His command—is repentance; and the next step is to BELIEVE that 'in due time (at the cross) Christ died for the ungodly.' Believing this you have salvation. The love of God for sinners is the source of it and the cross of Christ is the proof of His love toward us, 'in that while we were yet sinners, Christ died for us. Rom. v. 8."

"But where we are commanded to believe, are we not to have good works and to keep the law too for salvation?" "Let Scripture answer: 'To him that WORKETH NOT, BUT BELIEVETH ON Him that justifieth the ungodly, his faith is counted for righteousness.' Rom. iv. 5. Here your works are positively excluded and faith counted for righteousness. Rom. iii. 20, as positively excludes the law for justification, 'Therefore by the deeds of the law there shall NO FLESH be justified in His sight.' As to the command to believe, read 1 John iii. 23, 'And this is His commandment. That we should BELIEVE on the name of His son Jesus Christ.' Why? Because it says, (Acts iv. 12,) 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved'; and the Lord Himself says, (Mark i. 15.) 'Repent ye, and believe the gospel.' Likewise as to pardon of your sins you are shut up to the blood of Jesus and that alone—no good works no law keeping. 'Without shedding of blood is no remission,' Heb. ix. 22. But Jesus has shed His precious blood, and hence, there is re-

mission, or forgiveness of sins, to the one believing it FOR HIMSELF. 'As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many,' Heb. ix. 27, 28. Here we have the Lamb of God a sacrifice for sins, once for all, and whoever believes this hears God saying to him, (1 Pet. i. 19,) 'Ye were redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot.' No room here for man's works 'Shall I give the fruit of my body for the sin of my soul?' Micah vi. 7. No dear friend, here is redemption, pardon and peace offered freely, and upon a basis which meets fully the righteous requirements of God, who asks nothing from the repentant sinner, but simple faith in the Lord Jesus Christ and His finished work, with which He is completely satisfied and perfectly glorified. Can you add to that? would you attempt it?"

"But must one not feel happy?" "Surely, WHEN (and not before) you know upon the authority of God's word, that you are saved.—Faith first, then feelings; but Christ must be your Saviour, not feelings. 'They change, He changes not.' 'He is the same yesterday and to-day and forever.' Heb. xiii. 8. Only TRUST HIM NOW AND BE SAVED."

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

“  
bone  
near  
slav  
“  
earth  
the  
thro  
mak  
frien  
was  
bitte  
flogg  
cutic  
Savi  
Chri  
milli  
say,  
here  
wors  
most  
Jesus

Hi  
that

## GOD'S FREE-MAN.

“ I HAVE known,”—said one, who had been a slave,—the other day in a crowded hall of one of our English barrack towns, “the awful bondage of a double slavery—slavery of body for nearly twenty-nine years to southern masters, and slavery of soul to the devil.”

“I know the glorious sense of emancipation from earth's slavery, proclaimed by Abraham Lincoln, and the more wondrous, the more glorious freedom through Jesus, the Son of God, and whom the Son makes free is free indeed. But I tell you, dear friends, saved or unsaved, if I had the power and was compelled to choose between going back to the bitterest slavery of the south, with its chains, its floggings, its whipping posts, its ignorance, its persecutions, but still to have Jesus as my friend and Saviour—to choose, I say, between all that with Christ, and the more attractive-looking life of a millionaire without Christ, without Jesus, I would say, “Here are my hands, bind them with chains; here is my back, scourge it as you will; treat me worse than your cattle, make me the victim of the most terrible type of earth's slavery, but still to have Jesus I would gladly choose to go back to all this.”

His price is beyond rubies. “Oh! taste and see that the Lord is gracious.”

## ACCESS INTO THE HOLIEST.

The veil *is* rent, God is manifested in His holiness, the light has gone forth, and you, my reader, must "walk in the light, as He, (God) is in the light," or you can have nothing to say to Him, you cannot have a hidden God, as in Judaism, for the priest to go to, who yet could not reach Him. The light shines and you must walk in it *yourself*. There is no veil over the glory of God now ; there may be over your heart ; but when you are an unbeliever, and no priest can represent you, before God. You have to stand before God, in the light yourself. If you have come through the blood of Christ, the light will only show so much the more that you are perfectly clean through it. But you cannot even be clean and another go in to God's presence for you. If you are clean, you are a priest, and have to draw nigh yourself.

The work of Christ is a perfect and divine work, but you cannot approach God by a proxy here below ; you cannot have another person clean or holy for you on the earth. If Christ has answered for you, all is well, go boldly to the throne of grace yourself. If not, no one else can do it for you. *You must have to do directly with God*, now that He has been revealed. No doubt that will be in condemnation, if you do not come to Him through Christ, but you must come yourself : the state of your own conscience is in question, directly between you and God. If you do come to God by Him no human priest can interfere, nor do you need any.