

THE SOWER.

THE Father sent the Son
A ruined world to save ;
Man meted to the sinless One
The cross, the grave.
Blest substitute from God,
Wrath's awful cup He drained ;
Laid down His life and e'en the tomb's
Reproach sustained.

Earth trembled as He died :—
God's well-beloved Son ;
The darkness sought His woes to hide :
His work is DONE.
He lives to die no more ;
Joy dwells upon His brow ;
His agonies untold are o'er ;
He triumphs now !

The new and living way
Stands open now to heaven ;
Thence, where the blood is seen alway,
God's gift is given.
The river of His grace,
Thro' righteousness supplied,
Is flowing o'er the barren place
Where Jesus died !

The Lord shall come again !
The conqueror must reign !
No tongue but shall confess Him then
The Lamb once slain.
JESUS is worthy now
All homage to receive ;
O sinner ! to the Saviour bow,
The truth believe.

THE VALUE OF THE DEATH OF CHRIST.

IF we examine the value of the death of Christ, what do we find attached to it in scripture?

Do I need **REDEMPTION**? We have redemption through His blood, an eternal redemption; for "neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption." (Heb. ix. 12, 14, 15.)

Do I need **FORGIVENESS**? That redemption which I have through His blood is the forgiveness of sins; yea, without shedding of blood is no remission. (Eph. i. 7.)

Do I need **PEACE**? He has made peace through the blood of His cross. (Eph. ii. 14; Col. i. 20.)

Do I need **RECONCILIATION** with God? Though we were sinners, yet now hath He reconciled us by the body of His flesh through death, to present us holy and unblameable and unproveable in God's sight. When we were enemies we were reconciled to God by the death of His Son. (Col. i. 21, 22.)

Do I desire to be **DEAD TO SIN**, and have the flesh crucified with its affections and lusts? I am crucified with Christ. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; for in that He died, He died unto sin once, but in that He liveth, He liveth unto God. This is my deliverance also from the charge and

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burthen of the law, which has dominion over a man as long as he lives. (Rom. vi. 6 ; Col. iii. 3.)

Do I feel the need of PROPITIATION ? Christ is set forth as a propitiation through faith in His blood. The need of JUSTIFICATION ? I am justified by His blood. (Rom. v. 9 ; 1 John iv. 10.)

Would I have a PART WITH CHRIST ? He must die ; for "Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit." (John xii. 24 ; Eph. ii. 4, 5.)

How have we boldness to enter into the holiest ? By the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ; for till that was rent the Holy Ghost signified by it that the way into the holiest was not yet made manifest. (Heb. x. 19.)

Hence it was a lifted-up Christ that was the attractive point for all. "If I be lifted up from the earth, I will draw all men unto me." (John xii. 32.)

In the power of what, was the great Shepherd of the sheep brought again from the dead ? Through the blood of the everlasting covenant.

How was the CURSE OF THE LAW taken away from those who were under it ? By Christ's being made curse for them ; as it is written, "Cursed is every one that hangeth on a tree." (Gal. iii. 13.)

How are we washed from our sins ? He has loved us, and washed us from our sins in His own blood ; for His blood cleanseth from all sin. (Acts xiii. 38, 39 ; 1 John i. 7.)

If I would be delivered from the world, it is by the

cross, by which the world is crucified to me and I unto the world. (Gal. vi. 14.)

If the love of Christ constrains us towards men in the thought of the terror of the Lord, how is it so? Because I thus judge, if One died for all then were all dead, and they that live should live not to themselves, but to Him who died for them and rose again. Hence the apostle knew no man after the flesh—no, not even Christ. All was a new creation. If I would live in divine power, it is always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested in my mortal body. If He would institute a special remembrance to call Him to mind, it was a broken body and a shed blood. It is not less, a Lamb as it were slain, that is found on the throne. (2 Cor. iv. 10.)

All was love, no doubt; but do I want to learn it! Hereby we know it, that He laid down His life for us, and that even of God, in that He loved us, and gave His Son as a propitiation for our sins. It is to the sprinkling of that precious blood of Christ that we are sanctified, and to obedience; and through the offering of the body of Jesus Christ once (contrasted with the many Jewish sacrifices) sanctified and perfected for ever, so that there is no more offering for sin; for having offered one sacrifice for sins, He is set down for ever at the right hand of God. For He should not offer Himself often, as the high priest entered into the holy place once every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in

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“ MOVE YOUR FINGER.”

IT was at the close of a meeting in a town-hall in the midland counties that I saw a respectable woman dressed in deep mourning ; she was the wife of a farmer in the neighborhood of the town-hall. I was standing at the door of the hall speaking to one and another as they passed out, when, as she was passing out, I spoke a few words to her about her soul's eternal welfare. For some time she was too much overcome with emotion to reply, and when she did speak, it was to ask me if she could see me alone on the morrow. The morrow arrived, and we met, when I soon discovered that she was a soul with whom the Spirit of God had long been dealing. I found that He whom God had exalted to be a Prince and a Saviour to give repentance and forgiveness of sins, had graciously given her repentance ; but as yet she was a stranger to the gift of forgiveness. She assured me that she was a lost and guilty sinner, deserving nothing less than death, judgment, and the lake of fire ; but I found that she was waiting to know she was forgiven, until she felt it.

Opening my bible at the seventh chapter of Luke's gospel, I read that lovely story of grace, beginning at the thirty-sixth verse, and finishing at the fiftieth verse. When it was read through, I drew the dear woman's attention to the forty-seventh verse, “ I say unto thee, Her sins, which are many, are forgiven.”

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I asked her to place her finger upon the two words "are many," and tell me if she could look up into the face of the blessed Jesus, who uttered those two words, and honestly say that they were true of her sins?

Placing her finger upon the two words "are many," she said they were too true of her sins. I then asked her if she believed her sins were many because she felt they were many, or because Jesus said that they were many. She replied that she knew that they were many; that she felt that they were many; but that she believed that they were many because Jesus said so. I then asked her to move her finger to the next two words, "are forgiven," and to tell me that if she believed the first two words, "are many," spoken by Jesus, were true about her sins, why should she not believe the second two words, "are forgiven," spoken by the same precious lips about her forgiveness, were equally true and worthy of being believed? She moved her finger on to the second two words, "are forgiven," and looking up by faith into the face of Jesus, told Him she believed Him, and thanked Him for the good news.

It is some years since the blessed Saviour-God gave this dear woman the knowledge of the forgiveness of all her sins, since which time she has gone on her way rejoicing, having taken her place at the Lord's table as a forgiven, saved, happy, and worshipping child of God, and member of Christ's body. And if you met her to-day, and were to ask her how she knew that her sins were forgiven, she would reply, "I knew

they were many, not because I felt it, but because Jesus told me they were ; and I know that they are all forgiven, not because I feel it, but because Jesus says so."

And now, dear, anxious, troubled soul, you have had your finger long enough on the two words "are many," but look at the two following words, "are forgiven," and at once believingly and adoringly "move your finger."

Ah, foolish man ! why dost thou still flatter thyself with the expectation of a long life, when thou canst not be secure of a single day ? How many unhappy souls, deluded by this hope, are in some unexpected moment separated from the body ! How often dost thou hear that one is slain, another is drowned, another has dropped down dead in the exercise of some favorite diversion ; and that thousands, indeed, are daily perishing by fire, by sword, by disease, or by the violence of robbers ! Thus is death common to every age, and man suddenly passeth away as a vision of the night.

Who will remember thee after death ? Who will then pray for thee, and whose prayer can then avail thee ? Turn now to God, for thou knowest not the hour in which death will seize thee, nor canst thou conceive the consequences of his seizing thee unprepared. Now, while the time of gathering riches is in much mercy continued, lay up for thyself the substantial and unperishing treasures of heaven. Think of nothing but the business of thy redemption ; be careful for nothing but it.

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“THE FIRST RESURRECTION AND THE
SECOND DEATH.”

OUR Lord Jesus Christ has spoken to us of two resurrections which He calls respectively the “resurrection of life” and the “resurrection of judgment,” saying: “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment” (Jno. v. 26-29).

Every one then will be either quickened by the Son of God, or judged by Him. Many passages of scripture tell us that they who believe in Jesus Christ have eternal life, and shall not come into judgment (Jno. v. 24); but, as the Lord Himself tells us: “They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke xx. 35, 36).

The prophet's word says, moreover, that those who have been faithful to the testimony of Jesus, will be raised up by Jesus, and will live and reign with Him a thousand years: “This is the first resurrection.”

“The rest of the dead lived not again until the thousand years were finished. * * * * *

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years” (Rev. xx. 5, 6).

There will be, then, between the two resurrections an interval of at least a thousand years. During the millennium, Satan will be bound, in order that he may not seduce the nations; then he will be loosed for a little season in order that the last purposes of God may be accomplished, and that the hearts may be exposed of those who have not been touched by the glory of God which has been manifested to all the world under the reign of God and of His Christ. Satan will come forth from his prison to deceive the nations which are in the four quarters of the world; and to assemble them together to battle against God and against His saints. But fire will descend from heaven and devour them; and the devil who has deceived them will be cast into hell, “the lake of fire,” where he will be tormented day and night for ever and ever.

Then will take place the last judgment which is thus spoken of in the word of God: “And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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,

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according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire " (Rev. xx. 11-15).

Whoever you are, dear reader, you have only one alternative : either to continue under the power of him who is a liar and a murderer from the beginning, because you fill up your sinful state by despising the free grace of God ; or, on the other hand, this grace has broken your will, and touched your heart, and thus you are His who is the " resurrection and the life," because you have done that which is right in believing in Him.

Oh ! think of this while it is said : to-day is the day of salvation. Reflect seriously upon it. God Himself beseeches you by us. The results of each of these resurrections is eternal and unchangeable. The resurrection of judgment will unquestionably lead you to eternal ruin far from the face of the Lord and from the glory of His power, in the lake of fire, into the company of " him who had the power of death, that is the devil," and with his angels. " This is the second death, even the lake of fire."

While it is said, " to-day," harden not your heart. " Behold, now is the accepted time ; behold, now is the day of salvation." Believe now in the Lord Jesus, and you will be saved, now, for the ages of ages ; you

will have the first resurrection, that "from among the dead," "the resurrection of life." In coming to Jesus, in believing in Him, in casting yourself upon Him, you will possess eternal life, a perfect and eternal good—Jesus Himself will introduce you into the glory of God—where you will ever be with Him, the Lord, your Saviour, rejoicing with Him in the eternal inheritance of the saints in light.

Choose while this alternative is still offered you. Believe in the Lord Jesus if you wish to flee from the wrath to come. Believe now, and you will be saved. This Jesus who has been crucified by the world and in the world will come again with clouds, "and every eye shall see Him" (Rev. i. 7). Bend now your knees before Him, with joy and gratitude, before you are obliged to do it in terror and despair; for every knee will be compelled to bend before Him, every tongue will be obliged to confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 10, 11).

EPIGRAM.

The ungodly man but once is born,
 But when he feels the life-strings sever,
 Then twice he dies, and angels mourn
 A spirit lost, that dies for ever.

Twice born, the godly die but once,
 The second death enduring never;
 His life through endless ages runs,
 He dies to live, and lives for ever.

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A GOSPEL ADDRESS.

YOU, my hearers, many of you, have often been impressed under the ministry. I know what you have said on the Monday morning, after deep searchings of heart on the previous day, you have said, "I must attend to business, I must see after the things of this world." Ah! you will say that one day, when hell shall laugh you in the face for your folly. Think of men that are dying every day saying, "We must live," and forgetting that they must die! O poor soul! to be caring about that house, thy body, and neglecting the tenant within! Another replies, "I must have a little more pleasure." Pleasure dost thou call it? What! can there possibly be pleasure in turning suicide to thine own soul—pleasure in defying thy Maker, trampling on His laws, despising His grace? If this be pleasure, 'tis a pleasure over which angels might weep. What, man, wilt thou count this pleasure when thou comest to die? Above all, wilt thou count this pleasure when thou dost stand before thy Maker's bar at last? It is a strange delusion that causes thee to believe a lie. There is no pleasure in that which brings wrath upon thy soul, even to the uttermost.

But the usual reply is, "There is time enough yet." The young man says, "Let me alone till I grow old." And you old men, what do you say? I can suppose that the youth looks forward to life, and expects to find a future time more convenient, but there are

some of you o'er whose heads seventy winters have blown. When do you hope to find a convenient season? You are within a few days' march of the tomb; if you do but open your eyes, you may see death but a slight distance in advance.

To sleep in youth is to sleep in a siege; to sleep in old age is to slumber during the attack. What! friend, wilt thou, that art so near thy Maker's bar, still put Him off with a "Go Thy way?" What! procrastinate now, when the knife is at thy throat—when the worm is at the heart of the tree, and the branches have begun to wither—when the grinders cease even now, because they are few, and they that look out of the windows are darkened? The sere and yellow leaf has come upon thee, and thou art still unready for thy doom! O my hearer! of all fools, a fool with a grey head is the worst fool anywhere. With one foot in the grave, and another foot on a sandy foundation, how shall I depict you, but by saying to you, as God said to the rich man, Thou fool! a few more nights and thy soul shall be required of thee; and then where art thou?

Come, come! thou shalt not go away till my whole soul hath poured itself out over thee, not until I have cast mine arms around thee, and tried to stop thee this time from turning from the face of Him that bids thee live.

Thou sayest, "Another time," how knowest thou that thou wilt ever feel again as thou feelest now! This morning, perhaps, a voice is saying in thy heart, "Prepare to meet thy God." To-morrow that

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voice will be hushed. The gaieties of the ball-room and the theatre will put out that voice that warns thee now, and perhaps thou wilt never hear it again. Men all have their warnings, and all men who perish have had a last warning. Perhaps this is your last warning. You are told to-day that except ye repent, ye must perish, except ye put your trust in Christ, ye must be cast away for ever. Perhaps no honest lip will again warn you; perhaps no tearful eye will ever look on you affectionately again; God to-day is pulling the reins tight to check you from your lust; perhaps, if to-day you spurn the bit, and rush madly on, He will throw the reins upon your back, saying, "Let him alone;" and then it is a dark steeplechase between earth and hell, and you will run it in mad confusion, never thinking of a hell till you find yourself past warning, repentance, and hope.

How do you know that you will live till convenience comes? A little too much heat or too much cold within the brain—a little too fast flowing of the blood, or a little too slow circulation thereof—some little turning of the fluids of the body in a wrong direction, and you are dead!

Oh! why will you then dare to procrastinate, and say, "Time enough yet?" Will your soul ever be saved by your saying "Time enough yet?"

Archbishop Tillotson well says, "A man might say I resolve to eat, but the resolve to eat would never feed his body. A man might say, I am resolved to drink, but the resolve to drink would never slake his thirst." And you may say, "I am resolved by-and-bye to seek God," but your resolve will not save you.

It is not preaching, but the sighing over your souls that is hard work. I could preach for ever ; I could stand here day and night to tell my Master's love, and warn poor souls ; but 'tis the afterthought that will follow me when I descend these pulpit steps, that many of you, my hearers, will neglect this warning. My Master says, " Son of man, hast thou heard what the children of Israel say concerning thee ? Behold, thou art as one that playeth a tune upon an instrument ; they make merry with thee, and they go their ways." Yes, but that were little. To be laughed at is no very great hardship to me.

Spit on me, but oh ! repent ! Laugh at me, but oh ! believe in my Master ! Make my body as the dirt of the streets, if you will, but damn not your own souls ! Oh ! do not despise your own mercies. Put not away from you the gospel of Christ. There are many other ways of playing fool beside that. Carry coals in your bosom ; knock your head against a wall, but do not damn your souls for the mere sake of being a fool, for fools to laugh at. Christ waits to accept thee. Trust Him now, and be saved. Amen.

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

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.—Rev. xx. 11, 12.