

# THE SOWER.

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I HAD been toiling, for I found within  
My inmost being, the disease of *sin*.  
SIN poisoning all my soul with deadly blight  
Of leprosy, so vile that e'en the sight  
Stirred in my heart so deep an agony,  
So vast a sea of stormy misery,  
As wrecked my every hope. How dark the gloom,  
How great the sorrow, and how dread the doom.  
From loathsome *self* I day by day recoiled,  
Yet with despairing energy I toiled  
And struggled, many resolutions made,  
Wept sore for mercy, and oftimes prayed.  
Hope came not; darker grew the lonesome night  
Of my soul's misery. How I cried for light,  
As wearily through the night hours I tossed,  
Moaning the sentence of my sorrow—LOST!

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A S gleam the stars from out the gloom of night,  
As glows the dawn with orient beams of  
light,  
As hush the winds after the tempest roar,  
As die the waves to ripple on the shore,  
So found my heart its peaceful resting-place,  
Not by my works, but through the wondrous grace  
Of Him who died—who died to bring to me,  
Without my labor,—*pardon full and free*.  
HE FOUND ME, drew me to His loving side,  
Said 'twas for sinners that He bled and died.  
Showed me His hands and feet, His bleeding brow,  
Then whispered in my ear, "Oh, trust Me now."  
I yielded to His *love*, in Him was blest,  
*He gave me peace and in His love I rest.*

## MARY ANN.

I HAD been describing heaven to her, and referring to its song of redemption: "Who loved us, and washed us from our sins in His own blood."

"Others will be in heaven," said she, "but I shall be cast out! From the distant region of my doom, I shall behold my companions by the river of life; happy, happy beings; perhaps I shall hear their song; but no such home *for me!*"

"How came they there?" said I. "They were not saved by their goodness. They were no better than you. Jesus Christ saved them by His blood, and He offers to save you."

"He passes *me* by, sir; He called them and they obeyed the call in due time; but He does not call *me!*"

"*He does, He does.* He calls you *now*, 'Come unto ME.'"

"If He does, sir, I have no heart to hear Him, My day is past! my day is past! I shall be cast off as I deserve! Oh, I wish I had never been born!"

"Your day is *not* past. 'Now is the day of salvation.'"

Her only answer was tears and groans. Such was her melancholy condition, as she declined more and more. Her strength was now almost gone. She evidently had but a few weeks to live, if indeed a few days even remained to be measured by the falling sands of her life.

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One day, some weeks before her death, after she had clearly described to me her views and feelings which seemed to accord with the evidences of a weak though real faith in God; I said to her with some earnestness:

"Mary Ann, what do you want more to convince you that you are a child of God? What do you expect? If these things do not convince you, what could? What evidence more do you *want*? Do you want an angel to come down from heaven here to your bedside, to tell you that you are a christian, and shall go to heaven as soon as you die?"

"Oh yes," said she in a transport of emotion, clasping her death-pale hands, "*that is just what I want—just what I want.*"

"That is just what you cannot have," said I: "God is not going to give you any such *kind* of evidence."

I then explained to her, how she must rest upon spiritual evidence, as all christians do, and not on any evidence of the senses, or supernatural occurrence outside of her own heart.

As she approached her end, and evidently could not survive much longer; I was greatly disappointed and saddened, that her mind continued in the same unbroken gloom. I had not expected it; I had looked for a different experience. But it now seemed that her sun must go down in clouds.

One Sunday morning I was sent for "to see her die." She could still speak in a very clear and intelligible manner, better than for weeks before. Her reason was continued to her, all her faculties appeared as unimpaired and bright as ever. All that I could discover of any alteration in her mind, appeared to me to consist simply in this: She now thought less of *herself* and more of her God and Saviour. I told her, as I had been asked to do, that she was now very soon to die, and having to leave, I commended her to God, gave her my hand, and bade her farewell.

"Will you come to see me at noon?" she said.

"My dear child, you cannot live till noon. The doctor says you cannot live half an hour. I will come back the moment I am free."

After the morning service was over, I went immediately to her house. She was still alive. One of her friends met me at the door, and hastily told me, that soon after I had left the house, she avowed her perfect trust in Christ, and her firm confidence that He would take her home to heaven.

"I am full of peace" she said, "I can trust my God. This is enough, I am happy, happy; I die happy."

A little while after, she said she wanted to see me once more. She was told that I was preaching, and that she could not live till the meeting was over.

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"*I shall live,*" she said firmly. She inquired what time the service would close, and being told, she watched the hands of the clock in the intervals between her prayers and praises, and rapturous thanksgivings. As I entered the room she turned her eyes upon me, and said: "Oh! I am glad you have come, I have been waiting for you. I wanted to see you once more, and tell you how happy I am; I have found out that a poor sinner has *nothing* to do, only to believe. I am not afraid of death now. I am willing to die; God has forgiven me; and I die happy—I am very happy. I wanted to tell you this, I thought I should live long enough to tell you. I thought God would not let me die till I had seen you, and told you of my joy, that when you meet others who have such dark minds as mine was, you may tell them to *accept* the Saviour. Light will come if even at the last hour. I prayed God to let me see you once more, and He has granted my last prayer—now I am ready?"

Her voice faltered; she could say no more. I prayed some two or three minutes by her bedside; we rose from our knees, and in less than five minutes more her free spirit was with her Saviour.

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**T**HIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (I. Timothy. i. 15).

## THE DOCTRINE OF THE TRUE CHURCH OF ROME IN THE YEAR SIXTY.

A GOSPEL preacher recounts the following:  
I was one day walking with a friend at  
N——, when he said to me :

“The man who is approaching us is a very serious and devoted Roman Catholic.”

As he drew near I said to him : “I want you this afternoon for a special matter, and I would like you to let all the Catholics know that I expect to preach at the market place at three o’clock, and don’t fail to tell them that I want to prove that the doctrine of the Church of Rome in the year sixty was the only true doctrine.”

“Very well,” he replied.

I was surprised to see the number who had assembled at the place and hour indicated. They were packed one against the other in such a manner that no one could reach me.

I began by showing that there is no uncertainty as to the state in which the Church of Rome was in the year sixty ; it was composed of *all true believers* who were in Rome ; they were the only church there, and beside them there was no other, nor any individual who took the place of being a Christian. There is also no uncertainty as to the doctrines of the Church of Rome at that epoch. We possess an exposition of it inspired by the Spirit of God in the letter which the Apostle Paul addressed to the “be-

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loved of God, called saints"; that is to say, set apart by the call of God, and for Him. Let us look briefly at this exposition.

The first three chapters establish the total ruin of man by sin; both Jews and Gentiles, all are shown to be sinners, all guilty, all absolutely unable to become righteous by works done according to the law; and every man, I added, finds by his own experience that it is true. Furthermore, it must be true, because it was the doctrine of the Church of Rome, which was the only church at Rome in the year sixty. There was no other. I then showed the righteousness of God revealed in the glorious plan of redemption. I showed how God is just in justifying, because of the expiatory death of Jesus, all who believe in Him. "Their faith is accounted for righteousness, on believing God, who has raised Jesus our Lord from among the dead, who was delivered for our offences and raised again for our justification." They are thus accounted righteous; they are justified.

I then gave several examples to show that this immense debt of our sins has been paid, and that the unquestionable and abiding proof thereof is, that Jesus has been raised from among the dead. He is our eternal righteousness.

Such being the case, there was one mark of the true doctrine which particularly characterized the church, that is to say the believers at Rome, and it was this: salvation for them was not

merely a hope; they did not speak of making their peace with God, for peace had already been made, according to the doctrine of Paul who says: "Having then been justified by faith we have peace with God through our Lord Jesus Christ."

This then being the true doctrine of the Church of Rome in the year sixty, are we not bound to believe that all doctrine contrary to that is heresy and a lie?

The total corruption of the human race is the first point established; all are guilty, and in the presence of God every mouth is closed. The remedy for that is, redemption by the blood of Christ, and not by anything man can do.

All who believe God are justified and have peace with Him; they do not hope to make their peace with God for they possess it. Jesus has accomplished the work of salvation on the cross; they believe it, and have peace with God through Jesus Christ.

Having established these foundation truths, I began to apply them to my auditors. They looked, one at another, when I asked if this was the doctrine held by those about me. Had they realized themselves as lost sinners, and that, whatever efforts they might make, they could not acquire righteousness, nor find peace by their works? Had they accepted the full and perfect salvation which is found in Jesus Christ? Did they believe what God had said? Had

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they only the hope of obtaining peace, or could they say with the believers at Rome: "We have peace with God." It is evident that there is no salvation outside of the doctrine of this Church which is opened out in the epistle of Paul, written about the year sixty. And for those who accept it, peace with God is assured from that moment, as much as it was to the readers of the epistle when it was first written. For the word of God abides forever.

And now my dear reader, coming to yourself; what is your state as to this salvation? What doctrine do you hold as to this great question of justification? Could you have the unhappy thought that by your own works you may be justified before God? Listen to the doctrine of Paul or rather to that of the Holy Spirit who inspired Paul: "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20). On that side then your case is hopeless. The thing for you to do is to recognize the fact that you are a guilty sinner, and to turn to Christ. By Him only can you have peace with God. If accepting the sentence which God has passed upon you, that you are lost, you have also believed that God sent His Son into the world to die for your sins, and that God has raised Him from among the dead for your justification; you are saved, and you have "peace with God through our Lord Jesus Christ."

MRS. A——.

JAN 27th 1879. Yesterday (Lord's day) the Lord graciously used me to the salvation of a precious soul. How great is His mercy it "endureth for ever." Another sheep brought into the fold; the Shepherd has laid it on His shoulders rejoicing. "He goeth after that which is lost until He *find* it.

Mrs. A— came to stay with her sister for three days. I had seen her a few months before; and found she had a desire for salvation but was looking to see her title to it from something within. Yesterday she was present at the meeting in the bailiff's cottage. We sang that sweet hymn, "Jesus is mine," and I longed for this poor burdened one to be able to say these words.

Mr. S— said he should be happy to have a reading if any person would ask for a chapter. I immediately thought of the need in dear Mrs. A—'s soul and asked for the 3rd of John, and very solemn was the time, the brothers dwelling upon the grace displayed in the salvation of the lost and guilty. After the reading we sang, "I hear the words of love, I gaze upon the blood, I see the mighty sacrifice, and I have peace with God." I saw Mrs. A— was singing it, and on coming out said to her.

I saw you sang those words: "*I have peace with God.*" She exclaimed:

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it." I asked her to come over and see me in the evening at seven, which she promised to do. She told those she was with she so dreaded to come, as she could not answer my questions, and that she quite shook with fear.

How little did she know it was the *last hour* of her anxiety and wretchedness.

All the poor thing could say was: "I can't realize it. I believe Jesus died for sinners, *I* believe it all, but I cannot realize it. I suppose my sins are keeping me back, I must have a change of heart. I do hope God will make me believe. Nothing but occupation with *self*, the old story of looking within instead of listening to God's word and believing His testimony.

Over and over as the Lord helped, I quoted His sweet, soul assuring words: "He that believeth on Me hath everlasting life." God wants you to believe what He says that you have eternal life, if you are believing what He says about His Son.

Suddenly she exclaimed:

"I do see it plainer, God wants me to believe I have everlasting life *now*. The angels shall have their joy over me to-night. God shall have His joy. Satan has had dominion over me long enough. God shall have dominion over me now."

Those blessed words of the Lord Jesus had reached her and saved her. "Verily verily I say unto you, he that believeth on Me hath everlasting life." (John. vi. 47.)

Thus she passed from death into life and said: "Oh! the joy that is mine since I came in at that door: I rest simply on the word of God that never changes."

At once the Lord gave grace to her to confess what He had done for her soul.

"He might have cut me off in my sins, but He has spared me to save my soul." We praised Him together for His love, redeeming love, put forth in power to save.

To-day she is full of calm joy, tears of joy in her eyes, saying: I am going on my way rejoicing."

What thanks are due to Him who bore the burden of sin that we might be free. Oh! may this dear one live henceforth to Him who died and rose again. Those words comfort me concerning her: "He shall feed His flock like a shepherd and shall *gather* the lambs with His arm and carry them in *His bosom*."

What a place the lambs have—the best place—His bosom. I rejoiced the words had been fulfilled: "Then shall the eyes of the blind be opened, and the ears of the deaf unstopped, then shall the lame man leap as a hart, and the tongue of the dumb shall sing." "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke. xv).

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Since writing the above, Mrs. A— has departed to be with the Lord, her life was con-

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sistent and amid great suffering, she testified that the Lord Jesus was enough for her and was bright in His love and patient. She felt sure that her husband would be saved, and passed away in her confidence.

A few months after the death of his wife, Mr. A— received Christ and gave every proof that the prayers so constantly offered on his behalf had been answered, but now both are present with the Lord, their glorious eternity begun, the Lord Jesus glorified in them.

Oh! what a glorious time is coming when the One who died "shall see of the travail of His soul and shall be satisfied:" When the bride for whom He died shall share with Him His glory. "Who for the joy that was set before Him, endured the cross despising the shame and is now set down at the right hand of the throne of God" (Heb. xii. 2).

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**N**OTHING could fathom man's ruin but God's love, and nothing could equal man's guilt but the blood of Christ. But now the very depth of the ruin only magnifies the love that has fathomed it, and the intensity of the guilt only celebrates the efficacy of the blood that can cleanse it. The very vilest sinner when he believes in Jesus can rejoice in the assurance that God sees him and pronounces him "clean every whit."

## JESUS

A NAME ABOVE EVERY NAME.

Phil. ii. 9.

**D**ID you ever pause to consider that of the many topics of conversation, of the many great persons admired and spoken of, the greatest of all topics, the greatest of all names, is seldom mentioned. This is true of circles professing to be christian, and it is not necessary to go outside of these circles. Why is this? For two reasons: the fear amongst those who really love the Lord Jesus, to confess Him as their Saviour, and the dislike among those who are not His, but are mere professors, to that lowly name. You may talk to these mere professors about any subject you please; it may be about church, about missionaries, or about charities, and they will listen to you. But the moment you bring to bear on their souls the merits of the Lord Jesus, the One who bled and died for them, and their need of Him, that moment they have done with you, and will probably treat you with suspicion thereafter. But in this hatred for the Lord's Christ we have all had our part. We inherit it by nature, and it is nothing but the grace of God that has made a difference; (Ephesians ii. 8).

Now, dear reader, if you are not already saved, washed in that precious blood shed for you at Calvary, I plead with you to pause a

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few minutes and ask yourself, What shall I do with Jesus? The One who was with God before the world was (Prov. ix: 22 to 30); by whom and for whom all things were and are created, and by whom all things subsist (Col. i.: 15 to 17). This is the One, "Who being in the form of God thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross (Phil. ii.: 6 to 8). Yes, reader, this Jesus, the Lord of Glory, left the place He had with His Father in Heaven, came into this scene to be the sin bearer for you and me, and gave Himself for us (Eph. v.: 2), "that whosoever believeth in Him should not perish, but have everlasting life" (John iii.: 16). "Wherefore God also hath highly exalted Him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii.: 9 to 11). There is no excuse, for the invitation is to "whosoever," and that includes you and me; and God's desire is that all should be saved and come to a knowledge of the truth. Reader, if you

are saved at all it will only be by and through the precious work of the Lord Jesus, the lowly and despised Jesus of Nazareth. "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). Yes, this is the One that "every eye shall see" (Rev. i.: 7), "every ear shall hear," "every tongue shall confess," and "to whom every knee shall bow." This is the despised and lowly Jesus whom wicked men slew, but whom God has exalted to His right hand and to whom He has committed all judgment.

Dear reader, this is the day of grace, and your opportunity to bow in love and gratitude to that name, to take the place of a lost, ruined and guilty sinner which God gives you (Romans iii. 12). But in doing so don't forget your blessed privilege of claiming the atoning merit of that precious blood which was shed for you (Romans iii. 24. 25). This, beloved, is God's way to be saved. God is a giver, not a receiver, and to attempt to add any of your worthless deeds to what Christ has done for you is to say that what He has done is insufficient or imperfect, and is an attempt to rob God of His glory in justifying you through belief in Him. His was a finished work (John xix. 30); His was a perfect work (Heb. ii. 10), and God offers it to you that you may have eternal life.