

THE SOWER.

[Lines written at the age of twelve years, by one now seven years in Paradise.]

Are you a burdened weary one, (Matt. xi. 28)
If so there is a place,
Where all such weary ones as you,
May find a resting place. (Jno. vi. 37)

Would you be rid of Satan's yoke,
Of Satan's bondage free,
And choose the everlasting part,
Ne'er to be ta'en from thee?

Would you with Christ in glory reign,
And share His joys on high,
And wear a robe as white as snow,
Eternal in the sky?

Then look to Jesus—trust in Him,
And He will give you rest,
He came to save the weary one,
Make him a wedding guest.

CONDEMNED ALREADY.

SOME twelve years ago — — — was living near the shores of the Great Georgian Bay, in a newly settled portion of the country where the Gospel was not often heard. One evening a young school master was preaching from that wonderful chapter, the third of John's Gospel, and was pressing home the truth of the 18th verse, "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."

The truth of the words "condemned already" took hold upon young — — —, who, at first, refused to believe the statement, saying there was no such word in the Bible, and that the preacher must be making a mistake. He was quite willing to admit that if he went on in his evil ways he would be condemned *at last*, but to be *condemned already* was more than he could accept.

Ephesians (vi. 17) speaks of the *sword* of the *Spirit*, which is the *Word* of God, and the sword had done its work in young — — —.

He went home declaring it was all wrong,—there was no such word in the Bible,—and to confirm himself in this thought he took down his neglected bible and turning to John iii. 18, read the solemn words: "*condemned already*." Yes there they were, but even then he would not admit the truth of the words, but

threw the bible on the floor saying, he did not care if it was in the bible, it was not true, and he would not accept it. But the sword had done its work, and to use his own words, "God lashed my conscience with those words for *five years*." "Condemned already! condemned already! and many a time I went and got drunk in order to stop that voice, but it was no use." Finally, through God's mercy, he was brought to acknowledge the truth, and take his place as a poor lost sinner, where he soon found the sinner's Saviour, who had in His grace been following him all those years, waiting until he had "come to Himself," like the Prodigal Son in the fifteenth of Luke, and was willing to accept God's provision for a sinner *condemned already*, which is so beautifully expressed in the first part of the verse above quoted. "He that believeth on Him is *not condemned*." Dear, unsaved reader, has the truth of this solemn portion of God's word ever been brought home to your conscience, or are you like young —— and thousands of others, refusing to believe the truth that you are "condemned already?"

Last fall there was a young man in the County jail at ——, who had been condemned to be hanged on a certain day. From all that can be learned he never realized the solemn truth that he was a *condemned* man, but appeared to have been hoping that in some way he might escape. How gladly would he have welcomed the bearer of the good news (Gospel) that he was fully pardoned, but alas! his doom was sealed, and on the day fixed the sentence was executed.

Are you refusing to believe that sentence of *death* has been passed upon *you* as a sinner in the words, "the soul that sinneth it shall die," and that the time you are spending so foolishly is the "little while" which corresponds to the time between the day in which the above mentioned prisoner was condemned and that of his execution?

Do you know that instead of a petition being sent to the Governor-General, asking for pardon for him, that God has been sending many petitions to you, praying you to be reconciled to Himself (II. Cor. v. 20, 21), not willing that any should perish, but that all should come to repentance?

What wonderful kindness in God to not only prepare a way whereby He could save you in righteousness (save you a poor worthless sinner and yet do right), but is now sending you petitions, urging you to flee from the coming judgment.

* * * He is a path, if any be misled ;
 He is a robe, if any naked be.
 If any chance to hunger, He is bread ;
 If any be a bondman, He is free.
 If any be *but* weak, how strong is He !
 To dead men life is He. To sick men health,
 To blind men sight, and to the needy wealth.
 A pleasure without loss,
 A treasure without stealth. * * *

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. (Eph. i. 7.)

EVERY CENT.

Mr. A—— is dead, I hear," said one gentleman to another as they met at the street corner.

"He is," was the reply.

"Wealthy man, I believe?"

"Yes, very."

"How much did he leave?"

"Every cent."

Yes, all the toiling and moiling; all the care and anxiety; the sleepless nights; the troubled days, expended in the acquisition of a fortune, all now over, and the fortune as well as the cares left behind. But what about the new scene upon which he enters and about which he has never, so far as known, given a thought. There is no money-making there, no driving of hard bargains, no standing ready to take advantage of the fluctuations of the market—all his experience, all his wisdom, but fitted him for the scene he has left; and even if there were no punishment for sin he would be out of his element in heaven and most unhappy there—but alas! there is something more. Dear reader are you seeking after glory and honour and immortality, the end of which is eternal life, or are your whole thoughts of the present, whether it be worldly prosperity and advancement, either monetary, social or political; or whether it be ease, rest and enjoyment; remember "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II. Thess.)

“THE ENTRANCE OF THY WORDS
GIVETH LIGHT.”

Ps. cxix., 130.

A FEW years ago, while living in a city in Canada, I was much refreshed and strengthened by the truth I learned in associating with a few of the Lord's people who met for prayer and the study of God's word. We all desired not only to know more of the Lord Jesus ourselves, but to lead others, who knew Him not, to find salvation in Him. At this time I made the acquaintance of a young Scotchman who had come out to seek employment in the New World. He was brought to some of our meetings by a friend of his and he attended the preaching of the gospel on the Lord's day. Soon he expressed great anxiety about his soul, and said “he knew he was a sinner and he desired to be saved.” I often spoke to him of Jesus and His love, and so did many others, but day after day passed without his appearing to gain any saving knowledge of Christ; I often wondered at this, as his desire for salvation appeared to be genuine. I found out, however, when I came to know him better that he was dissatisfied with his work and his wages; he wanted to get on in this world; here was his stumbling block; he loved the world and the things of it. Some months passed and while I was walking in the suburbs of the city, a friend of mine came out of his cottage to meet me, and greeting me, said: “that young Scotchman

whom you know has just come to say good bye to us, will you come in? you may have a word for him." I had latterly felt disheartened in speaking to the young man and I went into the cottage almost reluctantly. He was glad to see me, and told me joyfully that at last he had been offered a good situation with a florist in the United States; he was to get a liberal salary and to have a comfortable home. I listened attentively to him, and then, as I wished him good bye, said to him, remember it is written in God's word: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you (Matt. vi. 33). He went to the States and after an interval he wrote to say that he had found his situation everything that he desired. He commenced work transplanting, but as he moved the first plant it seemed to say to him, "Seek ye, etc." He ran to another part of the garden and began to dig, but each spade full of earth cried out, "Seek ye, etc." He changed his work again and again, but in vain, something else echoed in his ears, "Seek ye." The word of God at last reached his heart and he found the love of Christ to be much more precious than gold which perisheth.

Time was, is past, thou canst not it recall.

Time is, thou hast, improve the portion small.

Time future is not, and may never be,

The present is the only time for ~~thee~~.

THE SALVATION OF GOD.

THE anxious soul should be convinced from Scripture that salvation is not of works but by faith, neither is it of works and faith, but by faith alone. Many are making a fatal mistake in this important matter. Now, scripture says, "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). "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi, 31). Nothing can be clearer from this than that salvation is by faith in Christ who died, rose again, and is seated in heaven "the Author of *eternal* salvation" (Heb. v. 9); while assurance and joy depend upon the confession of the Lord Jesus, and faith in the word of God: "The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*" (Rom. x. 8, 9).

How vain and ruinous then to trust in good works for this blessing, it is not to be so gained. Works after salvation, that is, works of faith, are as surely required of the believer who is saved as they are *excluded* on the part of the lost sinner who must believe in Christ for salvation: "These things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works" (Titus iii. 8). Not being man's but God's

salvation for man, (Acts xxviii. 28) it is therefore not of works, lest he should boast. "For we (christians) are His workmanship, created in Christ Jesus *unto* good works, which God hath before ordained that we should walk in them. (Eph. ii. 10).

There is man's salvation from the snares of the enemy and of the world, which saints are to "work out with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure." (Phil. ii. 12 13). But this is not to be confounded with the eternal salvation of God, which belongs to the believer in Christ, and is assured to him by God's word.

The death of Christ is the foundation of everything. Is it a question of life? He has given His flesh for the life of the world. Is it a question of pardon? "Without shedding of *blood* is no remission." Is it a question of peace? "He has made peace by *the blood* of His cross." Is it a question of reconciliation? "We are reconciled to God by the *death* of His Son." In short, it is through death we get everything—without it, nothing. It is on the ground of death, even the atoning death of Christ, that we are reconciled to God, and united, by the Holy Ghost, to the risen and glorified Head in Heaven. All rests on the solid groundwork of accomplished redemption. Sin is put away; the enemy is slain; all barriers are removed; God is glorified; the law magnified; and all this by the death of Christ. "He passed through death's dark, raging flood" to settle everything for us, and lay the imperishable foundation of all the counsels and purposes of the Holy Trinity.

EXTRACTS.

AS regards the departure of Elizabeth S.—; I visited her many times, and for a good while. At times she would be quite satisfied and again quite doubtful; but I shall never forget her intense anxiety of soul when I first saw her; she seemed very glad when she heard that I had come, and was not many minutes until she wished me to go in to where she was lying or partly sitting. She abruptly opened the question of her souls salvation after I had spoken a word or two to her, which showed me at once what a reality it was to her. “Oh,” she said, “I want to know *the way* to heaven,” so I began just with the word she had used and said, “well Christ says “I am the way,” and that “no man cometh unto the Father *but by Me,*” (John xiv. 6); she then remained quiet for some moments while I went on to explain in the simplest manner possible how *He was the way*, saying, you know Elizabeth that you are a sinner, (ah! and that knowledge was torturing her soul just then), and that God cannot overlook your sins, God will not pass them by, He will not forgive them apart from pouring His judgment upon them; then the great question is how are all your sins to be judged and you to be saved, how is the wrath of God to be poured out on all that you have done, and all that you are as a sinner, and still you brought to heaven and to Himself. Now here, I said, it comes in, how we can see that Christ *is the way*, for when He saw this

dreadful condition in which we were He came down here, and knowing that the only thing that could deliver us from the judgment of our sins, was to bear them Himself, so in order to do this He went to the cross. Now when Christ was nailed to that cross, my sins were laid on Him, He was made sin for me, and not only that but all the wrath of God that must be poured out on sins, was poured out on Him, because my sins were there ; now when I see the blessed Lord taking all my sins upon Him and bearing all the judgment of them Himself, cannot we understand how *He is the way*. If He took all my sins and the judgment of them, does it not follow that I shall never have to bear the judgment of them, for that would be suffering for them twice.

Elizabeth listened quietly scarcely speaking till I stopped, when she looked up with a faint smile and said very positively "well I never heard it so plain from anyone." I saw the word of God was taking effect, so pressed it home a little longer, and then knelt down at her bedside and poured out my heart to God that she might know the eternal rest of resting upon the work of Christ. I then took my leave after she had made me promise to come back if possible. On my next visit to her, I asked her, "well Elizabeth how is it with you to-day?" she said she was more satisfied to-day, and I could see by her countenance that God had evidently begun a work in her soul, though she had doubts and fears afterwards, as I learned on the occasion of my third visit, but it was the effect of false teachers, putting light

for darkness, and darkness for light. I found that her happy expression had gone, and one of unrest had taken its place. I again presented Christ as the only means whereby the soul can have rest, but I saw that her mind was directed in, to her own prayers, and doings. At last she turned and said, "well I see there is a difference between what you say and what these other men tell me," I said "who tells you differently?" she said, "Mr. K. told me if I was to pray and ask God I would get the blessing." "Well," I said "if you had all the prayers that were ever offered up in this world Elizabeth, and presented them to God as a means of salvation, and I was to present Christ crucified for my sins, you would see where you would be, and you would see where I should be, you would simply be lost, and I should be saved. This again brought her to listen to a Saviour's love as revealed in the cross. She listened again to the wonderful story of Christ bearing the judgment of sin until she felt indignant at the thought of any one telling her of any other way than Jesus Christ, and Him crucified. I do not think she ever doubted much after this, I saw her many times, she did so desire that I should go and pray with her, if even she felt too weak to speak, it seemed to bring her more directly into the presence of our God, whose presence I believe she now knows more completely.

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
(I. John ii. 2.)

NOW IS THE DAY OF SALVATION.

DEAR reader, have you yet received the knowledge of salvation by the remission of your sins? This is a deeply personal and an all important question. But if not, what then? Be still careless? God forbid! Come to Jesus now! You may never have another opportunity; Time is short; Life is uncertain; Eternity is at hand; The judge is at the door. Think of your soul—how great its value! How awful its danger! Think of your sins—how numerous! How great! How aggravated! But all may yet be forgiven. God is love; Christ has died; Christ has risen; His blood cleanseth from all sin; *There is no limit to the power of the blood of Christ*; The Spirit of God is working mightily; God's people are praying for you; and God answers prayer. Thousands of souls are being saved—still there is room—Come, then to Jesus; Come at once; Come just as you are; Come just now; Everlasting perdition may be the awful alternative of delay; Come in the firm faith of His word—"Him that cometh to me I will in no wise cast out."

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved. (Rom. x. 8, 9).

TIME ENOUGH.

A YOUNG lady came to me anxious about her soul—her family, being all worldly and desirous to put her off thinking of religion, told her that, in the parable, the labourer who came in at the eleventh hour received as much as those who worked from the beginning: from whence they argued that it was *time enough* for her when she became old, or was taken ill, to think of her soul—Now there is nothing whatever about the soul's salvation in the parable referred to, (Matt. xx. 1 17). It is simply a question of service; hence therefore, it is a fatal mistake to apply it to hush the anxieties of an exercised conscience. There is a very wide difference indeed between a labourer in the Lord's vineyard, and a sinner in guilt and misery. The former shall receive his reward according to His Master's sovereign goodness. For the latter, there is nothing before him but the eternal flames of hell—appalling thought!

But oh! how dreadful to whisper in the ear of such an one, "time enough!" There is certainly no such word in the Bible, from beginning to end. It is Satan's opiate to lull souls into slumber which may be interrupted in a moment by the arrow of death. It is a poor thing to talk of old age or a lingering illness, for who can count on either the one or the other? We know not the moment when the hand of death may snap the thread which connects us with this present scene of things. We may be called away

without so much as a moments notice. Who has got a lease of this present life? "Thou fool, this night thy soul shall be required of thee." Alas! alas! it is to be feared that multitudes around us will have to exchange their slothful "time enough" for a heart-rending "too late!"

Reader, art thou one of those who say, or think if they do not say, "time enough?" If so let me entreat thee, most earnestly and solemnly, to hearken to a warning voice. Pause for a moment, and consider, God says, "*Now* is the accepted time, and *now* is the day of salvation." No foundation here, for "time enough;" no, nor anywhere in the inspired volume. Is Jesus not worthy of the best of our days, and all our powers? What sayest thou, beloved reader? I call upon thee, most urgently and solemnly, to come *now* just as thou art to Jesus. Fling far away from thee Satan's "time enough," and act on God's "*now*." Be assured there is no time to be lost. Every step you take, in your present course, is a step in the direction of the lake that burneth with fire and brimstone. Oh! do come, this moment to that gracious Saviour who stands with open arms, ready to receive all who come to Him, and who has said, "Him that cometh unto me, I will in no wise cast out."

Depth of mercy, can there be,
Mercy still reserved for me?

* * * * *

There for me the Saviour stands;
Shows His wounds, and spreads His hands!

WHICH ?

An UNSAVED person	A SAVED person
Is one who is	Is one who is
In his sins,	Forgiven his sins,
In Adam,	Out of Adam,
Of the world,	Not of the world,
Out of CHRIST,	In CHRIST,
On the road to the lake of fire,	On the road to Glory,
Ready for it,	Ready for it,
Deserving it.	Utterly undeserving of it.

Reader WHICH are you ?

WHERE ?

The UNSAVED	The SAVED
Are destined	Are destined
To SPEND ETERNITY	To SPEND ETERNITY
With the Devil	With the LORD
And <i>his</i> angels	and ten thousand times ten
In the Lake of FIRE	thousand and
Where	thousands of thousands of
Their Worm DIETH NOT	angels and those of
And	every kindred and tongue
The FIRE is NOT	and people and nation
QUENCHED	Redeemed to GOD by
	The BLOOD of the LAMB

Reader WHERE will you spend

ETERNITY ?

“By GRACE are you saved through FAITH ; and that not of yourselves, it is the gift of GOD, not of works, lest any man should boast.” (Ephes. ii. 8, 9).