

THE SOWER.

CHRIST JESUS ONLY.

“There is none other name under heaven given
among men, whereby we must be saved.”

Acts iv. 12.

Being born in sin, I lived for years,
As many thousands do,
Unconscious of my lost estate,
Of Christ I nothing knew. Psalm li. 5

But blinded by God's enemy,
I lived as I was born;
My soul scarce cost me once a thought
Till light began to dawn. 2 Cor. iv. 4.

I should have gone on longer still,
And never could have known
The blessed truth I now enjoy,
But for His grace alone. Ephes. ii. 8.

So hearken now; turn not away;
But hear what God has done;
For one who was an enemy
Is now, by grace, a son. 1 John iii. 1.2.

His Spirit first began the work,
Convincing me of sin;
Then, thought I, works my peace will make
With God, and Heaven win. John xvi. 8.

I tried, I strove, I tried again,
By works to pay the debt;

But still within I had no joy,
And peace I could not get. Ephes. ii. 9.

At last I read the Word of God,
And found 'twas not the way;
That such a debt as that of sin
No works could ever pay. John xiv. 6.

It told me all my righteousness
Could ne'er for sin atone;
For Scripture says, "There is none good,
None righteous, no, not one." Rom. iii. 10-12.

'Twas then my fearful, ruined state,
Flashed full before my sight;
With terror-stricken voice I cried,
"I'm lost!" But, oh delight! Luke xv. 4,6,9,32.

No sooner had I said, "I'm lost,"
Methought that from above
I seemed to hear a voice repeat—
"Poor sinner, God is love;" 1 John iv. 16.

Yes, Jesus, long, long while ago,
For sinners came to die;
Through weakness He was crucified,
By power raised on high. 2 Cor. xiii. 4.

As Lord and Christ He's seated now
At God's right hand in heaven.
By faith in Him I know I'm saved,
And all my sins forgiven. Acts ii. 36.

I do not think, or hope, but *know*;
For all there was to do,
God's Word declares was done by Him;
I rest there. Will not you? 1 John v. 10,13.

AN OPEN LETTER.

DEAR BRO.,—There was a very interesting case here the other day, which you might think suitable for THE SOWER. A lady, evidently quickened, had been deeply exercised for some time, and speaking of her distress of soul said that she had often listened to Christians relating their experience, but none were like hers nor gave her any relief, and she did not know what to do. "They tell me 'I must believe that all my sins were laid on Jesus,' *but how can I?*"

In reply it was stated that Scripture does not put it in that way, but presents "Jesus Christ, and Him crucified," risen and ascended on high for faith. For instance, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts xvi. 31). Abraham believed that God was able to fulfill His promise; "we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification," (Rom. iv. 24—25). "But is that all?" "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," (Rom. v. 1—2. What more do you want? "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. v. 2).

"But is there not yet something to be done?" "It is finished," were His expiring words on the cross,

He lives again, and is gone into the presence of God for us (Heb. ix. 24), and what would you add to His finished work? If God has been satisfied, yea glorified, with Christ's work, proved by His receiving Him into glory, what can we do but give glory to God, as Abraham did, and rejoice forever in Him?

"Oh! how wonderful, how wonderful, how easy, and so simple!"

Yes simple and easy for us, and necessarily, for we could do nothing in this "great salvation," but for Christ it was not easy, He "suffered for sins, the just for the unjust, that He might bring us to God." (I Pet. iii. 18.)

"But it is surely too easy, *am I right*, is it really so?"

Scripture is right, and it puts all right who believe it, "I see it, it is all right, and how wonderful?"

She began to praise God, having ceased to be occupied with her faith, but received the gospel "in power, and in the Holy Ghost, and in much assurance" (I Thes. i. 5), and she had peace with God through our Lord Jesus Christ.

She fairly trembled as she saw the simplicity of what gave her such sudden relief, and was almost tempted to question its reality, but God's Word was her assurance, and the new found but everlasting joy filled her heart through the revelation of God in Christ Jesus to her soul through the Word. Of course she wondered why she had not seen all this before, but the answer is simple. She had been all along occupied with herself and her faith, while Christ and His atoning death were shut out. In look-

ing in, she learned her true state, but peace was through looking out.

She was now not merely quickened, but saved through the gospel, and sealed with the Holy Spirit of promise for the day of redemption, having power for a holy walk and for the service of "the living God," (Heb. ix. 14). It only remained for her not to grieve the Spirit of God, but to walk wisely through these days of increasing evil, understanding the will of the Lord, and all would be well until the Lord Jesus who suffered for her sins, returned for herself, and all that look for Him. See Eph. i. 13—14, iv. 30, v. 15—17, Heb. ix. 27—28.

Yours in the Lord——.

EXTRACT FROM A LETTER.

"I have been many times under conviction of sin, and very anxious; but in no case did the anxiety remain long in my heart. How hard it must be to blunt so many pointed shafts!

It was while listening to Paul's description of the love of God, in Rom. viii., that I last felt that I had no desire to share in that love; for the idea most prominent in my mind was, that as there must be a *last* time for everything under the sun to take place, it was possible, and highly probable, that this was the last time that God would knock at my heart. And, oh, the despair that filled my soul, until, after six days, the Spirit answered with the blood, and told me I was born of God."

WHAT MUST I DO TO BE SAVED?

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.)

"I have glorified thee on the earth: I have finished the work which thou gavest me to do," (John xvii. 4.)

When a soul is aroused from its state of unconsciousness and sees itself guilty before God—the first thought is fear, and a desire to escape from the consequences of sin, and appease a righteously angry God by a change of conduct, and it may be by afflicting the body. Reader, if such is your state of soul; if you are seeking to flee from the wrath to come; read this recital, and you will see how an agonized soul like yours, has found the way of salvation.

In a town in the north of Germany there lived, some years ago, a young man who had been brought up in the Roman Catholic religion. He did not, however, believe in that religion, or in any other. Living in the most complete unbelief, far from all thought of God, he surpassed in wickedness the most hardened of his depraved companions. However, (Oh, how marvelous are the ways of God) as David completed the overthrow of the giant with his own sword, so God used the very excess of perversity of this young man to transfix his soul with sudden terror. Aroused as to his conscience, and suddenly seeing himself in his true colours, a poignant anguish seized him, he was horrified with himself, and ex-

claimed, "There is not in the world so guilty a sinner as I am! If it is true that the wicked go to hell and that heaven is reserved for the good, my place will not be uncertain; hell awaits me; for if ever a man deserved eternal perdition, it is surely me."

From that time there was no rest, this terrible thought pursued and tortured him night and day. How could he get rid of it? In plunging more deeply into a life of sin? But vice had lost all its attraction for him. Oh! if he could but hope that there was any possibility of salvation for him.

It came to his mind that he had heard of monks, who had found the way of expiation of sins through meritorious works of penance, prayers, and bodily punishment. This thought gave him courage; he felt that no labour or fleshly mortification would be too great, if thereby, he could obtain the slightest hope of pardon. So he decided to become a monk. He made enquiries everywhere for the monastery which had the severest rules, and the hardest penances, and if at the end of the earth, he would go there and pass the remainder of his days in prayers and penances. He heard at length, that the object of his search was a Trappist monastery, about fifteen hundred miles from his home. Too poor to undertake the necessary expenses of such a journey, he resolved to make it on foot and to beg his way; and this even seemed a beginning of his penance, and a step gained on the way to heaven.

The journey was long and painful, under a burning sun, and through an unknown country. Exhausted,

he at length came in sight of the ancient monastery where he hoped to find rest for his soul; as to his body, he hardly thought of it. Finally he arrives; he raps; the door is opened by an aged monk, so feeble and infirm, that he seemed almost unable to walk.

"What do you want?" demanded the old man.

"To be saved," replied the traveler, "The fear of hell has driven me here to seek the salvation of my soul."

The aged monk invited him to enter, and conducted him to his cell.

"Now," said he, "explain yourself."

"Well, I will tell you what has led me here, you see before you a lost sinner. My life has been so bad that I dare not recount my history. It seems impossible that such a wretch as I am can ever be pardoned, yet I am here to undertake everything, and to endure everything, to obtain pardon. If, then, you will receive me into your order, I will submit without complaint, to all the penance you can impose upon me. Do not spare me any suffering, tell me only what I ought to do to be saved, and whatever it may be, I will do it."

The aged monk replied:

"You say you are ready to do anything I tell you? Very well, return at once to your home, for all that you tell me of, was expiated before you came; there remains nothing for you to do. Another has already suffered in your place, all is accomplished."

"All accomplished, do you say?"

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“Yes, all. Do you not know that it was for this purpose the Saviour came into the world? He came to endure in our place the chastisement which our sins had brought upon us. Delivered for our offences He was raised again for our justification, having finished the work the Father gave Him to do, He could not rest until He had finished it. It is finished, and now He has returned to His Father; He is seated at His right hand, and He has prepared a place for us, in order that where He is we may be also, and rejoice forever in His glory. There is nothing left for you to do, but to praise and thank unceasingly our Saviour, and rejoice in the thought that you will rejoin Him and will be made a participant in His glory, as you are actually now an object of His grace. And now, go, return home, dismiss all fear, and remember that Christ has said, ‘It is finished.’”

The traveler took up his staff, and returned on his journey rejoicing; the heart overflowing with gratitude.

And you dear reader, what are you going to do? Have you accepted like him, the payment of your debt, written with the blood of Christ, or are you still essaying to pay with counterfeit money which God will not accept?

If you wish to be saved, only believe. Whosoever believes has eternal life, and has passed from death unto life. It is not merely a hope, it is a certainty for the soul that believes, “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).

"Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent," (John vi. 28—29).

ETERNITY.

Reader,—Thy time on earth is short, Each closing year, each setting sun, each tick of yonder clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to eternity and to God. The year, the day, the hour, the moment will soon arrive, that will close thy life on earth, and begin thy song in Heaven or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever—for Eternity.

TO-DAY thy feet stand on time's sinking sand—TO-MORROW the footprints remain, but thou art gone—where? Into Eternity.

To-day God points *you* to yon Cross, with the Son of God uplifted, groaning, bleeding, dying, and *all* for you. Yes, reader, *for you* the crown of thorns encircled His brow—*for you* the soldier's spear brought the blood from His side—*for you* He cried in triumph "IT IS FINISHED"—*for you* there is salvation *free* to-day and if you accept it unconditionally as a sinner, you will be saved for Eternity.

THE CONVERSION OF D. M.

“* * * * After having thought much of what you had said to me, and which seemed so different from all I had previously heard, I read and re-read chapters 3 to 5 of the Epistle to the Romans, but I seemed to be only the more wretched. Sunday was dark and sad, and the next day as well, I had the thought that I must inevitably perish. The following night I was not able to close my eyes for an instant, but I was in great distress upon my bed—O what misery—Suddenly, in the midst of my despair, my mind became filled with the thought of part of the fifth of Romans, beginning at the sixth verse, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.” O, my dear, dear, sir, is it necessary to tell you the effect of these words? I leaped out of bed upon my feet, I praised God instantly. I felt like a man already in heaven. I saw why Jesus was upon the cross crying, “My God, my God, why hast Thou forsaken Me.” I understood the meaning of these blessed words of Jesus upon the cross, ‘It is finished.’ I saw the love of God towards me, and I praised, and praised, and praised again. I saw that my salvation did not come from anything in myself, but it proceeded from the

perfect and finished work of Christ; I cried out, 'Oh glorious truth.' I am now as sure of my salvation as I am sure that the work is accomplished, yes, was accomplished more than eighteen hundred years ago! I have it, for I believe.

* * * * * How blind I have been, I have never seen clearly until to-day. Until then my eyes were entirely turned *inward*, seeking to find something there in which God could take pleasure; but since this morning, my eyes have been turned *outwards*, towards that which has been done for me. I thought, as I had heard many say, that Christ had done His part, and we must do ours in order to be saved. What was my part? that is what I had never been able to exactly understand from anybody, and still less had I been able to understand it myself. I had the Bible, but I knew not where to begin it. One said I ought to repent; and with seriousness and prayer, I set about it, but I have never been able to believe that I had satisfied God. Others told me I should be very fervent in prayer, and I put myself in such a position before God, that I did not rest from crying, 'Lord, if I must go to hell I will go there praying.' I tried every means, but there was not a ray of light, but this morning in seeing my salvation wholly *accomplished*, yes, accomplished *by the Lord Jesus*, seeing that I was justified freely by the grace of God, by the redemption, which is in Christ Jesus, an indescribable peace filled my soul; all was clear; I immediately saw that I had the key to the Scriptures. to heaven itself. The face of God was now

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visible to me, and I could see that He was smiling upon me, and I cried out in a loud voice, 'This is the true light which comes from heaven.'

"Ah! tell me now of my part of the work, and I can reply, 'It is what I have been doing since I came into the world.' I see clearly, that without having committed a single sin I was lost—by nature a child of wrath, unfit, by my natural condition, to dwell with God; and certainly, if by nature I am lost, how much more so am I with the burden of committed sins—But the blood! Oh! the blood of Jesus Christ cleanses from all sins. * * * *"

"The Lord of life in death hath lain
 To free me from all charge of sin;
 And, Lord, from guilt of crimson stain,
 Thy precious blood hath made me clean.

And now a righteousness divine
 Is all my glory, all my trust;
 Nor will I fear, since that is mine,
 While Thou dost live, and God is just.

Clad in this robe, how bright I shine!
 Angels possess not such a dress;
 Angels have not a robe like mine,
 Jesus the Lord's my righteousness."

ARE YOU READY?

A remarkable incident was related to the writer the other day, which suggests the question at the head of this paper. It may be, in the hands of a gracious Lord, used in evoking a reply from those of my readers who have never honestly asked themselves the question in the light of God, or had a satisfactory reply.

I write from memory the circumstance as narrated to me. Two men — and —, were employed in some part of England, in sinking the shaft of a deep well. They had found, in their progress, a large rock which required blasting, to permit a further sinking of the shaft. The hole was bored in the rock, and all in readiness—the blasting powder tamped in—the fuze attached—and all was now in readiness to blow up the rock. All that remained was to cut the fuze off to the proper length, and send up by — the remainder of the coil, with the powder case, tools, etc., in the bucket. This was usually done by the man who ascended, getting into the bucket, and being drawn up to the surface of the ground by a windlass. It was necessary to remove everything out of the shaft before the blast took place; otherwise they would be buried in the rubbish, or ignited, or otherwise destroyed. Everything had now been collected, and transferred to the bucket before — got in. — was always obliged to remain to ignite the fuze after the bucket had been lowered for him the second time, as it could not contain the two men, nor could the

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rope bear the strain of more than one. J——, took hold of the hatchet to cut the fuze and hand it to T——. He laid the fuze on the rock and struck the blow, and severed the fuze from the coil. When, horror of horrors, *the stroke of the steel face of the hatchet upon the rock produced a spark, which ignited a few inches of the fuze!* A few moments more seemed to be all that remained before the two men were blown to atoms in the bottom of the deep shaft, and their souls launched into an eternity of misery or joy! The thought now occurred to the men for both of them to get into the bucket, and give the signal to be hoisted up. They did so, and gave the signal to draw up, and all began slowly to ascend. When, another horror, they found the rope giving way under the overstrain of the weight of the two men. The men above were labouring to hoist them up but the strain was too great.

“T——,” said J——, “I’ll get out and let you go up; you are not ready to meet God, but *I am ready.*” J—— firmly insisted on his comrade going up and himself getting out, persisting that he was fully ready, while he knew the other was not. J—— then got out and remained below and the other was hoisted up to the mouth of the shaft and got out safely. In a few seconds the blast went off and the smoke ascended to the surface. There was not even a groan heard below. As soon as the smoke cleared away T—— went down to pick up, as he thought, the mangled remains of his friend. When it was discovered that the God whom J—— trusted, and was ready to meet, had come in at the last moment and

what seldom could have happened in the annals of mining, the rock, instead of exploding asunder by the blast, in the ordinary way, split asunder, discharging the force of the blast against the opposite side to that where J—— stood, and upheaved a large portion of the rock in an almost perpendicular position; thus forming a shield which sheltered J—— from the explosion leaving him perfectly unscathed.

Now, my reader, think of your precious soul being placed in such a position—the living God and an interminable future to face—and ask yourself, “How would it be with me?” Would it be like the noble hearted Christian, J——? calm in the consciousness of his Saviour’s love, and in the truth of his God—stepping into eternity without a cloud? The calm, peaceful, wondrous beauty of his peace with God and his self-forgetfulness fills the heart, and his love for the unsaved soul of his comrade, T——. If you were in a moment of pressure, like this, how would it be with you?

When J—— came up he was asked why it was he could be insane enough to do this? He told them that he knew the blessed Son of God had come down from heaven, and died for him in love, washing away his sins in His own blood—and he knew that when he was blown to pieces (as he thought he should have been) he would go to heaven to be with Him forever! He knew, too, that poor T——, who was with him, if he was blown to pieces, would have been lost forever in hell, and he could lay down his life happily for his comrade’s sake, and in the consciousness of what his God was to him as a Saviour.

Dear reader, let me ask you, **ARE YOU READY?** A moment like that tests the foundation on which a man is resting; whether he is resting on his works, or efforts, his religion and its ordinances, *or on Christ!* All else is rubbish in a moment like that.