

# THE SOWER.

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## CALLING TO-DAY.

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**H**ARK! For the Saviour is calling,  
Sweetly it falls on the ear,  
Blest tones of *mercy* are falling,  
And reaching hearts lonely and drear,  
The message of *love* is now sounding  
For the weary, the hopeless, the lost,  
For pardon abundant is offered,  
Purchased at infinite cost.

List! sinner, oh! list to His pleading,  
Who waits at thy cold heart to-day,  
Soon, soon may the dark night o'ertake thee  
And the day of His *grace* pass away.  
Oh! yield to His gentle entreaty,  
Whose arm has the victory gained,  
Own Him at once thy Deliverer  
And thou His free captive unchained.

Then the heart now mourning so sadly,  
So joyous and restful shall be,  
And the life surrendered so gladly,  
Ever full of His praises shall be.  
There is One who still watches o'er thee,  
Who passed through the cross and the grave,  
Yes! the One who ever upholds thee,  
Is Jesus the mighty to save.

## LOST OR SAVED: WHICH?

## WHAT MUST YOU DO TO BE LOST?

**N**OTHING. If an unbeliever, you are lost already. God's word says: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii. 18). As an unbeliever you are already under condemnation; the sentence of guilt is already passed upon you. You do not need to wait till the day of judgment to learn this. God has already spoken in no uncertain terms as to every unbeliever. The unbeliever is simply lost. You may be what the world calls moral; you may be educated; you may be refined; you may be popular; your company may be courted; you may be religious; you may be a church-goer; you may say prayers; you may even be a preacher; but if you have not believed on the Son of God, you are *lost*; you are even *now* under the wrath of God. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36). Whatever of credit you may claim for yourself, you have not believed the testimony God has given of His Son, and thus you have made God a liar, and have despised the Son of His love. God's Son came from heaven, and was manifested in flesh, that He might tell out God's love to a lost world. To this end also He suffered shame and scorn, and every indignity that man could place upon His holy Person, yea, and endured God's wrath and judgment in atoning for sins in order that

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men might be saved ; but you have treated it all as naught, and you seek your joy and pleasure in a world that has murdered the Son of God. Do you need to add to this, in order to be lost? No, unbeliever, no! You are lost *now*. Sentence is passed. You are under condemnation. You are under God's wrath. You are in danger of hell fire. Terrible position! And yet—

The door of hope is still open.

You are under condemnation, but the sentence is not yet executed.

You are under wrath, but that wrath is not yet poured out.

You are indeed lost, but you are not yet in the lake of fire.

The day of grace is fast drawing to a close, but the clock has not yet struck the closing hour.

You are still within the reach of mercy.

There is still room for repentance.

You are still where the blood of Christ avails.

You are lost, but God is still calling. How long?

Oh ! how long shall He call and you not hear ?

“ God calling yet ! Shall I not hear ?

Earth's pleasures shall I still hold dear ?

Shall life's swift passing years all fly,

And still my soul in slumber lie ?

God is calling yet, oh ! hear Him,

God is calling yet, oh ! hear Him calling yet.”

Do you ask,

“WHAT MUST I DO TO BE SAVED ?”

Listen ! It is quite clear, that a man who is lost cannot save himself. He would not be lost, if he could. But there is Another who is able to save, the “one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all.” (1 Tim. ii. 5, 6.) HE IS THE SAVIOUR, and the blessed answer to your question is simply this :

“BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED.” (Acts xvi. 31.)

No work that you can do could possibly save you from impending judgment. But Christ has given Himself a ransom for all, and in virtue of His atoning sacrifice, God is just, and the justifier of him who believes in Jesus.

Works are excluded, in the matter of salvation. Scripture says, “To him that worketh not,” “not of works, lest any man should boast.” (Rom. iv. 5 ; Eph. ii. 9). There can be no acceptable works until after salvation is known. James says : “I will shew thee my faith by my works.” Thus the works of the believer are the evidence before men of the reality of faith. The works of an unbeliever are only “dead works.” (Heb. ix. 14). Christian works are the fruit of living faith. So, then, before there can be acceptable works, there must be the presence of faith as a living spring of action within—the faith that saves the soul. Thus works have no place whatever in the saving of the soul. Works are excluded. Boasting is excluded.

*Salvation is by grace.* “By grace are ye saved.”

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“Being justified freely by His grace.” (Eph. ii. 8 ; Rom. iii. 24). Grace is simply unmerited favor from God. We deserved “the lake of fire.” But God has shown us favor in opening to us the door of salvation.

*Salvation is by faith.* “By grace ye are saved, through faith.” “To him that worketh not, but believeth.” “Being justified by faith.” (Eph. ii, 8 ; Rom. iv, 5 ; v, 1). Faith is but the hand that receives the gift which has been freely offered. It is the heart’s reception of a divine testimony. God testifies of Christ as a Saviour, and of the saving efficacy of His blood, and faith is the reception of this testimony. Those who receive this testimony receive salvation.

*Salvation is by blood,* the shed blood of Jesus Christ. “Whom God hath set forth to be a propitiation, through faith in His blood” (Rom. iii, 25). That blood alone could meet God’s requirements against sin. No work of the sinner could do this, nor any offering he could bring. “The cattle on a thousand hills,” would not suffice. The blood of Jesus Christ alone could make atonement. We have redemption through His blood” (Eph. i, 7). There is no other way.

Salvation, then, is by *grace*, by *faith* and by *blood* ; by grace as the unmerited favor of God ; by faith as the means of its reception ; and by the blood of Jesus Christ as the meritorious ground on which God bestows it.

“ALL WHO BELIEVE ARE JUSTIFIED” (Acts xiii, 39).

Reader, have you believed ? or are you still making God a liar ? Oh ! receive His testimony. Believe, and be saved. Believe *now*, and salvation is yours.

## A FINISHED WORK.

SOME time ago on going to a seaside town to take lodgings for a few weeks, I was struck, on being shown through one house, at which I called, with the number of scripture texts on the walls; and so I said to the landlady: "Those are nice texts you have in all your rooms, and might I ask if you know the value of them," adding that I had known many people to put up gospel texts in their houses, without realizing the truth which God intended them to teach. She replied, "Yes thank God I do." Then I said, "Do I understand you to take the place of being a sinner saved by grace, or in other words a Christian?" to which she replied, she did. We talked for some time of the love of God which made Him give His only begotten Son for sinners such as we were—as His word says 'dead in sins,' and 'without hope'—and of the joy it is to meet those who are also washed in the precious blood of the Lord Jesus Christ. She then told me how it was that she was brought from the darkness of her own ways to see God's plan of salvation.

It was in the year 1859, a time which in spite of every effort of the enemy to bring discredit on the mighty work accomplished by the Holy Ghost, is remembered by many still alive as the time in which through the infinite grace of God, they passed from death to life. She was then a young woman, in a Scotch village, and she prided herself not a little that she was a member of a well known religious

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community in that country, and that she had conformed to the ordinances for some time past. But she was soon to find that although to outward appearance everything was right, she was still, like Simon of old, in the gall of bitterness, and bond of iniquity, and this happened in rather a remarkable way.

One day she heard some Christian women talking about the great work which was going on in the north of Ireland in the conversion of souls, and then they began to name those in their own village whom they believed to be born again, and she was surprised and annoyed to find that her name was not mentioned among the number. This, through the mercy of God, set her thinking of what foundation she had for her security; and it made her read what God says about those who are still in their sins, and the more she did it, the more miserable she became, as she realized her awful condition in the sight of God.

She cried to God for mercy promising to lead a new life, and so earnest was she that sometimes she would rise in the middle of the night to pray; but it seemed that there was nothing for her soul but utter darkness. Now, as she looks back at that time, she believes that God, in love to her, was allowing her to prove that she was indeed without strength, that He might show her that there was One who came to seek and to save the lost; not those who like Cain seek to present themselves to God by the work of their own hands, but those who, convicted by the power

of the Holy Ghost, of the truth of that word where it says: "All have sinned and come short of the glory of God," can say like the publican of old: "God be merciful to me a sinner." This continued for some months until one day she entered a room where an aged christian woman held a bible class for women who might be concerned about their soul's salvation, and they were reading that part in John's gospel where the Lord's crucifixion is recorded, and where it is said that Jesus knowing that all things were accomplished said: "It is finished." Then she saw that what she had been seeking to do for herself was already done, and that led by the Spirit of God to feel her need, she had but to receive God's free message of salvation. Overcome by the joy that now filled her heart she turned and left the room to go back to her own house, where she poured out her heart in grateful praise to God for His mercy in opening her blind eyes. Since that time she has been kept by the grace that sought her when yet she was an enemy to the cross of Christ; rejoicing in the One who having obtained eternal redemption, said: "I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand."

How is it with you, dear reader? Are you going on trusting in an outward religion? If so, you too must be awakened out of that deadly slumber, either in time to your eternal blessing, or in eternity when it will be too late. God grant that it may be now. "Behold now is the accepted time; behold now is the day of salvation."

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## TO ONE DYING.

I HAVE but few words to say to you; as what God has set before us is very simple. And thankful we ought to be that it is so. What is deepest is simplest, that is, the perfect love of God. Our difficulty is to reconcile our state, sinners as we are, with His loving us. Now that is exactly what the gospel shews us. Through that unspeakable fact of the death of the Son of God, His love has been shown to us in what He did for our sins, He commends His love towards us in that, while we were yet sinners Christ died for us—His love brought quite near to us where we are.

Hence it is that it is only when we know where we are that we understand this love. That is, when we have learnt by divine teaching that we are mere sinners in ourselves, that in us (that is in our flesh) dwells no good thing; we find that Jesus in this love has come to us there, and, though the Holy One, has been made sin for us. Oh, what a thought this is! How it opens the heart to guileless confession of what it is, and all the sin that is in it, so that it gets rest and peace with God.

I trust you enjoy this rest of heart. The work of Christ is perfect. He knew all our sins, and all we were, when He gave Himself for us, and put all away; made us, if our sins were as scarlet, as white as snow. Think of your being really as white as snow before God! And you are bound to believe this because it is the sure and revealed value of Christ's

blood. Death has put an end to all we were in God's sight. And now, trusting you have the peace, and assured it belongs to you, let me speak of another thing, the love of Him, who has done this work for us. Think of Him, of His love, of His becoming a man for us, that we might escape. How he must have loved you to do it. Do you think He loved you so as to do it? What a wonderful thought that the Son of God should love a poor thing like you, and want (He who wants nothing), to have you with Himself for your happiness and as a part of His own, the fruit of the travail of His soul! See what a difference this makes of death; it is not dying, as some think it; it is going to Him; to One we know, to One who has loved, and loves us; it is departing and being with Christ.

If your soul has peace, think much of Him and His love; and may He be very near you; He refreshes the spirit, raises above weakness and pain, to think these are but outward things for a little moment; and what we are going to lose is only sickness and what is mental and perishable, to be with One who has loved us in spite of all, and taken us to be with Himself. Think much on Jesus. I do not mean as if you could think much in your weak state; but look to Him, and lean on Him, as a sick child lies in its mother's arms, because it has no strength, not because it can do much. Peace be with you, and much of His presence, the true source of joy and strength; if you go a little before to that blessed One, it will surely not be your loss.

## SUDDEN DEATH.

TO the Christian, sudden death is sudden glory—  
It was so some months ago to one known to a friend of the writer. In her usual health one Lord's day evening she wended her way to the house of God—"a sacred holy spot"—as she was wont to call it. A gentleman noticing that she faltered in her steps, went quickly to her side, when she fell into his arms without speaking, and in a few minutes was "absent from the body, and present with the Lord." "How sudden" you say. Yes, it was indeed sudden, but through God's grace she was ready to depart. Since her seventeenth year, when she believed in Jesus as her Saviour, it had been the one thing with her to know more of Him. She did not leave the *all important question* of the salvation of her soul to be settled on her death-bed; and one sees now had she done so she would have missed it. God gives us our life-time to prepare for eternity, when we are strong in mind and body. Is the reader prepared—*prepared to meet God?* You may be the next one to be called suddenly away. Are you ready? Are you sheltered beneath the blood? Do not refuse to answer these questions to yourself, and to God. *To-day* He speaks to you. Listen to His loving voice: "Come unto me, I wil give you rest."

The Creator loved His creature with such a love, that after he had sinned and forfeited his life with

every creation blessing, His own heart devised means to save him from the penalty annexed to sin. From His own bosom God gave His only begotten Son to be a sacrifice for sins, that *whosoever* believeth in Him, should not perish, but have everlasting life. Who can turn a deaf ear to such love? Surely not the reader. Let it rather melt your heart into deepest contrition as you contemplate it, and constrain you to say: "Behold what manner of love!"

She was very cheerful at breakfast, talking of visits paid to friends the previous day.

"It makes all the difference, the welcome one receives," was remarked by one. "Indeed it does," we replied, "and we know what a welcome we shall receive when we get to heaven, do we not?"

"Yes we do," was the bright answer. And who that has such a home to go to as the "Father's House," and such a One to welcome them there as the Lord Jesus Christ, the One who loved us and died for us, is not sometimes in a strait betwixt two, having a desire to depart and be *with Christ* which is far better. (Phil. i. 23.)

Is my reader sure of a welcome home to heaven, when called away from this poor world? Is the prospect bright before you? or is it otherwise, all dark and uncertain, with the dreadful thought, *after death the judgment*.

Listen: *to-day* the sinner receives a hearty welcome from the Saviour, (Luke xv. 2). He shed His own life blood to wash away thy sins. Come to Him then as a sinner, and He will welcome you as a

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loving Saviour only can. Is my reader a wanderer, a backslider? Return at once to the Saviour. No father on earth so longs to embrace his long lost prodigal son in his arms of love and forgiveness, as does our gracious Lord and Saviour to welcome back the wandering one. "Only acknowledge thy iniquity," and thou shalt receive a full and free forgiveness.

And if the sinner is welcomed by the Saviour, and the wanderer is welcomed by the Lord He has slighted and grieved, what need we say of the *home welcome*, all those will receive who are washed in the blood of the Lamb, and clothed with the robe of righteousness! The Lord will come Himself to take them to His Father's house—*His* home and *their* home, because His Father is their Father. (John xiv, 2-3. xx. 17.)

"Rise, my soul, thy God directs thee,  
Stranger hands no more impede;  
Pass thou on, His hand protects thee,  
Strength that has the captive freed.

When to Canaan's long-loved dwelling  
Love divine thy foot shall bring,  
There with shouts of triumph swelling,  
Zion's songs in rest to sing.

There no stranger-God shall meet thee,  
Stranger thou in courts above,  
He who to His rest shall greet thee,  
Greets thee with a *well-known love*"

## ETERNALLY SAVED IN CHRIST JESUS.

“**D**EAR Sir,—Having read your little book and derived much benefit from it, we feel very anxious to know if we rightly understood the sentence. ‘What is needed is to know that we are saved, absolutely, perfectly, eternally saved.’

We take this to mean that it is a part of present salvation to know that we are from this moment saved to all eternity; that is, delivered from any possibility of apostacy. We think, if this were our privilege, it would be salvation indeed. Yet how are we to account for those who, having once enjoyed religion, have been finally lost?

We think we have had sufficient evidence of the fearful existence of such cases, and therefore we can hardly venture to indulge such a hope.

Our deep and long-continued anxiety on this and other points has induced us to trouble you.

Our parents have carefully trained us in scriptural truth, and we have from infancy sat under a gospel ministry. We should be only too happy to know that we are saved; eternally saved; but fear to cast off an old faith for one which would be much more agreeable. We have so often heard, “the salt may lose its savour,” and this makes us feel, when our faith is strongest, instant death is the most desirable thing, lest a continuance in this life should cost us our salvation.

We each thought of writing; this having for some time troubled us; but feared to do so till, in a recent

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conversation we discovered each other's thoughts on the subject, and determined to write.

We have not told our friends about the unsettled state of our minds, because we know if we did we should be advised to read books confirming us in their views; and we wish to avoid controversy, as it is only satisfaction of mind we desire, on this, to us, very important point.

We don't know what apology to offer, other than that we are very anxious about it."

If you would look at the 1st Epistle of John, iv. 9. 19, you would see how free, full, and sure the work of God for us poor sinners is:—

(1). In verse 9 we have love; God is love; and He has manifested it in giving His only begotten Son, that we might live through Him.

(2). This love is shown in propitiation; "He loved us and sent His Son to be the propitiation for our sins."

(3). This love leads to the indwelling of God in us, verses 12-16; "God dwelleth in us," He hath given us of His Spirit.

(4). This love gives boldness in the day of judgment because of our identification, our oneness with Christ; "Because as He is, so are we in this world." "Love with us"—God's love in Christ, of which he has just been writing "is made perfect;" it has reached its full limits in giving us an unfearing boldness in the day of judgment, because as He is so are we, thus making us one with the risen and glorified Lord Jesus at God's right hand. Perfect love like this on God's part, casteth out fear.

You wish to know how you can reconcile the certainty of eternal salvation, with the apostacy of those who have once enjoyed religion. There are multitudes who have enjoyed religion, who fall away from that, but none fall away from Christ, and the possession of divine life. "He that believeth on the Son hath everlasting life"—"shall not come into judgment, but is passed from death unto life." Mere profession, or even the natural man worked upon by means of the powerful preaching of the gospel, will all come to nothing; but wherever there is the implantation of the life of Christ—we quickened together with Him—that will last forever, He calls it "everlasting life."

There are two things in scripture, God's *grace* and man's *responsibility*. God's grace effectually and eternally saves every believer, and the soul manifests salvation by a life becoming the gospel, and following Christ to the end; whereas the mere professor, who anon with joy receives the word, and for a while endures, in time of temptation or persecution for the word's sake, falls away; not from Christ, but from a *profession* of having Christ, which had "no root." There has never been one soul who had life in Christ, who has fallen away and been lost since the beginning of christianity, and none ever will, or can.

Just look at the blessed Lord's own words: "And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up: that whosoever believeth in Him should not perish but have *eternal life*."