

THE SOWER.

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THIS TOO WILL PASS AWAY.

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A King said to a Sage, "Give me
A motto fit for every day;"
The Sage replied, "I give to thee,
This too will pass away."

Think on these words, nor let them go,
Their deep importance duly weigh
For all that happens here below
Will surely pass away.

Is youth thine own, or health, or strength,
Or wealth, or fame? it cannot stay;
Prosperity will end, at length
Earth's good will pass away.

So too will sore adversity,
Sorrow that doth the heart dismay,
Sadness or gladness all will flee
And quickly pass away.

The cloud capped towers, the gorgeous palaces,
The earth itself as poets say
And scripture tells, will all give place,
And all will pass away.

But God, who sent His Son in love
To die for sinners, 'dures for aye,
He reigns o'er earth and heaven above,
And ne'er will pass away.

RENDING OF THE VEIL

“JESUS, when He had cried again with a loud voice, yielded up the ghost; and, behold, the veil of the temple was rent in twain from the top to the bottom.” (Matt. xxvii, 50, 51.)

The rending of the veil has the most obvious meaning, at the same time it has the highest possible importance and an especially characteristic meaning. Under the Jewish system, God had conferred benefits, given laws, sanctioned them by judgments; but man had been kept at a distance. God had never revealed Himself. He dwelt “in the thick darkness;” and if He condescended to dwell amongst men, He was within the veil, where none could approach—in a word, unseen. He governed from His throne; but direct approach was forbidden. The thick darkness and the barrier of Sinai, or the veil of an unlighted holy of holies, secluded Him from man. Had He shown Himself in light to a sinful world, it must have been utter condemnation. Darkness had no communion with light. Unseen, He might in patient grace bear much which man’s ignorance committed, and govern in mercy. But in due time, when man had been fully proved in all possible ways,—without law, under law, under promise, prophecy, government, and even grace in the mission of God’s own Son—and proved utterly bad, the time was come for God to show Himself in grace, such as He really was. Had He done so before, man could not

have been properly put to the test. This he now has been; and then in infinite grace, when we were yet without strength, in due time Christ died for the ungodly. Now if God came forth merely as light or holiness when man was wholly wicked—his will antagonistic, He must in the nature of things, have driven man out of His presence, unless holiness means allowing sin, whereas it means not allowing it. Yet God must be holy (that is, He cannot allow sin when He deals with it, or He would be morally like it, which would be a blasphemous denial of Him). How, then, does He act? In the death of Christ He manifests His holiness in the perfect taking away of sin, that His perfect love may flow out, never so shown to men as in this act. Now God can fully reveal *Himself* without a veil. His holiness is perfect blessing, because shining out in absolute love, sin being put away. As a sign of this wonderful all-changing change, the veil which before hid Him is rent in twain from the top to the bottom, signifying Christ's death, according to the whole figurative arrangement employed to typify these things. And so the New Testament uses this event: "Having therefore 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 let us draw near with a true heart, in full assurance of faith, etc." Again: "Into the second (that within the veil) went the high priest alone once every year, not without blood the Holy Ghost this signifying, that the way into the

holiest of all was not made manifest, while as the first tabernacle was yet standing: which was a figure, etc." Now here we have the veil and its accompaniments declared to have precisely this force in the mind of the Holy Ghost. According to the whole system of scripture, and that in its deepest moral elements, whether of man's relationship with God, or in reference to the peculiar position of Israel, which we know historically was then closing in, the rending of the veil had the most clear and weighty significance. Nothing could have had so much. It was the central expression of the whole change of the divine way of dealing with man, and of man's relationship with God by the cross. And here I would remark, that to ascertain the importance and genius of a fact relating to a given part of any system, I must take such system within itself. But within itself—and the veil was a part, and a central part, of the system then established of God—nothing could have such a distinct signification as its rending. It signified, as I have said, the change of the whole relationship of God and man. If I refer to a veil and its rending, I must consider the meaning of its being there, to know the importance of its being rent. God's being concealed or revealed is not an unimportant idea; and the rending, at Christ's death, of the veil which concealed His throne and glory, is not difficult to understand. It is a figure, of course, as all these parts of the tabernacle or temple were, but a figure of the most intelligible simplicity, and pregnant with meaning.

WHAT MUST I DO TO BE SAVED.

WHILE acting as attendant for the day at a Tract Depot in Toronto, I heard from another apartment in the rear, the front door open, and coming forward found a man seated on a stool before the counter with his face buried in his hands. He looked up to say "I have come in for an answer to that question in the window," and resumed his position. Now in the window were these words in large letters, WHAT MUST I DO TO BE SAVED. He went on to say that for two years he had been in a state of great anxiety about his soul, being unable to still or satisfy his conscience. He had resorted to every expedient, sometimes drinking heavily, again seeking amusement and distraction, but all in vain, the inward and faithful monitor would not be quieted, but with ever increasing faithfulness and energy went on reproving and warning until at last it had become unendurable, "And to day," said the stranger "as I passed your shop I was on my way to terminate my miserable existence, by casting myself into the lake, when my eye caught these words, 'what must I do to be saved,' I went on, but could not go far, I had to return, I have passed up and down several times before coming in and now," said he, "I want to know if you can give me an answer to that question?"

What joy it is for a child of God to meet an anxious soul and what "joy in the presence of the angels of God over one sinner that repenteth."

"Well," I said to him "it should not take an anxious sinner long to find a willing Saviour." When he exclaimed again, "I must be saved at once or die." He then told me of the restless nights he had passed through; and said his mother was a christian, and he knew she had been praying for him for several years. After listening with deep joy and sorrow to the poor man's story; I said, "The best thing to answer your question is this book," taking a Bible from the shelf and asking him if he would sit down with me and read some scriptures together.

"I will do anything to get saved, but I have been awfully wicked," he would exclaim at every pause. We then read some verses from the third chapter of Romans, where man's lost condition is described by God, and he would reply to it "that is me," "that is me exactly." We then turned to John's Gospel, and read how the Lord Jesus suffered on the cross for poor sinners—that though we had all gone astray, yet God loved us, and gave Jesus up to suffer that terrible death for us. At this he wept like a child and said, "I know all that, but I have been so wicked," "but" I said, "you know all this but do you believe it?"

"I do believe every bit of it," he said "but I—"

"Stop," I said, "do you know what *God* says about you if you do believe this; turn to I John v, 13," and there we read that precious word together, "These things have I written unto you that BELIEVE on the name of the Son of God; that ye may KNOW that ye HAVE eternal life." After reading it carefully

over together he grasped the book with both hands and exclaimed, "is it POSSIBLE that *I* have eternal life by simply believing on the Lord Jesus Christ?"

"Well," I said "that is what *God* says" and he again read the precious words, "These things have I written unto you, etc., that ye may KNOW that ye have eternal life." His face at once changed from despair to the brightness of noon-day. In simple child-like faith he had accepted the statement given in God's word, he accepted it because God had said it, he rested his salvation on the promise of One whose promise never fails, and immediately the Lord revealed Himself to him as his Saviour. We then read some other scriptures together and thanked the Lord for His goodness to him. He bade us good bye, shortly after, remarking as he did so, that the news of his salvation would rejoice his mother's heart.

But what a change was here, a man rejoicing in a full salvation, a Christ crucified, risen and glorified who but an hour before was bent on self-destruction as the only relief for his burdened conscience. And how was such a mighty change accomplished? By the water and the blood that flowed from the pierced side of a crucified Saviour. The Holy Spirit through the word—of which water is a figure—bringing God's judgment upon sin, and God's remedy through the the blood of His Son before the soul—and the Father received with open arms the repentant and reconciled sinner.

Reader, if unsaved, He is waiting to save you.

TO A LITTLE CHILD,

(WANTING TO KNOW HOW TO TRUST IN THE LORD JESUS
AS HER SAVIOUR).

DEAR little one—Since I saw you on the street with Mr—, I have been thinking of you often, and wished I could see you and speak with you again about “*how to trust in the Lord Jesus as your Saviour.*” So in case I do not get the opportunity, I send these few lines for you to read, or to have read to you.

First of all, I wonder if you have really found out, that what God says about you, and all of us, *is really so.* I mean, do you know that you are by nature a sinful child, with a sinful heart, that naturally likes sin, likes what God, because he is holy, hates? And have you “considered your ways” *in God’s sight*, and seen that if God were to call you up before Him in the coming judgment day, and bring up all you ever said or ever did, (for He has seen and heard everything) you would have to own, you have often and often sinned against His Majesty and Holiness, and would have to be condemned, as all must who ever come before Him as a judge.

You will see your need of a Saviour if you see this solemn truth about even a child, if old enough to be responsible.

But I cannot help thinking that you do know something about this already. But if not, you should hear what God says in Romans iii, where He says of

all, (verses 10, 11, 12), "*There is none righteous,*" "*all gone out of the way,*" and verses 22, 23, "*There is no difference, for all have sinned and come short of the glory of God.*" And again in chapter v, verse 12: "*Death passed upon all men, for that all have sinned.*" Which shows we are all sinful, all guilty of sinning and offending against God, and all under the sentence of death, and after this the judgment, unless we have been saved from it by the Lord Jesus. Now because of our sinfulness and our offences against God, and because He is Holy and Righteous, therefore He must judge, must punish sin. Yes, even if we only had sinned once! because, it is so terrible and hateful to Him. So that there could be no hope for you or me or any one unless some one who had no sin or sins of his own, some one who is holy and mighty too, who could take and bear for others the terrible judgment of God, could be found to meet God as a judge for us, and bearing this judgment for us, die instead of us! But here is just where God's love to us comes in, "God is love" as well as holy and righteous. And God had one Son, His only Son, whom He loved, who was with Him up in heaven from all eternity, and though He hated our sins, God so loved us, so loved the world, that He sent, and gave His only begotten Son, that *whosoever believeth in Him*, should not perish but have eternal life. (John iii, 16). Yes, God sent and God gave His holy, spotless, beloved Son to come into this world and become a man. And as He must judge, must punish, sin, because He is holy, but as He loved us poor sinful men, women

and children, because *He is love*, He gave His Son and His blessed, holy Son willingly *gave Himself*, to bear the sins of poor lost guilty sinners. And on the cross, He (Jesus) suffered for sins, the just one, for us unjust ones, to bring us to God. And was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. Well then, to trust in the Lord Jesus as your Saviour is to believe in what God gave His Son up to do on the cross for sinners; to believe in what He did there; how He met God as a judge for you there; and has suffered for what you deserve to suffer for; has died the death you were under the sentence of; and that now all is over and done. As the Saviour said Himself after He had drunk the bitter cup for us, "*It is finished.*" To believe that God wants nothing more, and has raised Him again from the dead as the proof of this, and therefore you need nothing more, and can rest in what the Lord Jesus the Son of God has done for you. Exodus xii illustrates this, where we see judgment coming on Egypt. Death was to come upon all the first-born of Egypt, and Israelites as well as Egyptians deserved it alike. But God Himself provided a way of escape for Israel. They were to take a spotless lamb from the flock, and kill it and to put the blood of the slain lamb on the door-posts of their houses, outside, and to go inside and feed on the lamb, that had died for them, and God's word to them was, "*When I see the blood, I will pass over you.*" They did as God told them and He did as He promised. They trusted to the blood of the lamb that

died for them and God's judgment did *pass over them*, and did not touch them at all. It only came upon those *who had no blood on the doorposts*.

May God give you dear little one to trust your soul's eternal salvation to the precious blood of Jesus, God's Lamb, that died for you. And to that alone; and He who in His word tells you to do so, in these words, "Believe on the Lord Jesus Christ and thou shalt be saved," will keep His word, and His judgment will never come upon you, because His Son, His Lamb, bore it all for you on the cross, where He died for you.

But if you do not trust what Christ has done and that alone, just as you are, there is no hope at all for you, nothing but judgment, for God cannot pass over your sins unless you trust what Christ did to save sinners.

Make haste then and trust in the Lord Jesus Christ, before death comes, and plunges you into eternity, or Christ comes and takes away those who are ready and shuts the door, and it is for ever too late.

Oh! 'tis a wondrous blessed tale
 That breaks upon earth's troubled wail,
 Points rebel souls to heaven;
 Tells them the King upon His Throne
 Loves them—can have them for His own
 In righteousness forgiven.
 Then tell the wonder through the earth
 In homes of sorrow, halls of mirth,
 A *Saviour* in the glory—

THE PRUSSIAN SOLDIER.

AT the time of the late Prussian war, a husband, and at the same time a father, was called to serve in the ranks, upon which a fellow-countryman of his, who was unmarried, presented himself saying, that he having no wife or children dependent on him, his life was of less importance than the other, and that he was willing to serve in his stead. Such an offer, under the circumstances, was not likely to be rejected, he accordingly took the place of substitute for his friend, went forth into the field, and fell in battle.

After this there was another conscription, and the survivor, through an oversight on the part of the Government, was again required to serve. Now however, he had a plea in his favor, which at first he had not. How do you suppose he answered the summons? He answered it thus: "*I am dead, I have lost my life in serving my country, and she has no further claim upon me;*" and so it actually was, *he had died in the person of his substitute*, and hence a living man as he was, he could *reckon himself to be dead* and therefore exempted from exposing his life in the field.

Reader, have you found a substitute? there is a dreadful conflict impending, and scripture is full of the awful judgment about to be executed on a wicked world, which has so long been in rebellion against its rightful sovereign and under the power of a usurper, having murdered the heir. Christ Jesus is a propi-

tiatory for all the world, he is the substitute for those who put their trust in Him, He has died the just for the unjust to bring us to God, but the result of His death will not only be of no avail for you unless appropriated by faith, it will infinitely increase your penalty, for while it is an awful thing to sin against God it is more awful still in its consequences to despise the grace and love that gave His Son and identify yourself with His murderers.

Turn now, O turn, accept His gracious offer, "acquaint now thyself with Him and be at peace."

THE CROSS.

THE Cross is the centre of all. There the history of man ends in responsibility, and there begins in grace reigning through righteousness. There good and evil are fully brought to an issue, hatred in man and love in God, sin and (in the effect of the cross) righteousness. There God is perfectly glorified morally, and man judged in sin and redeemed in righteousness, the dominion of evil destroyed, and that of man established in righteousness as God willed it should be, death and he that had the power of it set aside, and this by an act of love which set the Son of God as man at the head of all things in righteousness. All, through the cross, rests secure and immutable in result on the ground of redemption: what shall the end of the despisers of it be?

The gift of Jesus was the declaration of God's *love* (John iii, 16). ; the death of Jesus was the necessity of *righteousness* (John iii, 14).

THE BRAZEN SERPENT.

“AND the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he *lived*.” (Numb. xxi).

Thus it was with the dying Israelite in the camp of old; and thus it is with the dying sinner now. The Son of man has been lifted up on the cross—God’s grand provision—His only remedy—Every soul who feels His need is welcome to look—“whosoever will”—none is shut out; all are welcome. But each *must* look or perish. There is no middle ground—look and live—look or die. One look is enough; no need of a second. The moment a soul looks by faith to Jesus, he passes from death to life—life everlasting. “The Son of man must be lifted up, that whosoever believeth in Him might not perish but have eternal life.” Glorious tidings! Heavenly news! Precious message! May many ears be opened to hear, many hearts to understand, many eyes to give that life look!

Reader, what say you to these things! Have you found out that you are a poor, bitten, wounded, dying, hell-deserving sinner? Has the Eternal Spirit opened your eyes to see your true condition? Have you been thoroughly roused to a sense of your guilt and danger? If so, why not now—even this moment, look to Jesus? There is eternal life and salvation, divine righteousness and everlasting glory—all in one believing look at the Christ who was nailed to the tree, and is now crowned on the throne. May the Holy Ghost lead you now to give that one momentous, life-giving, peace-giving look.

THE WORK OF GRACE IN THE SOUL.

IN dealing with souls, we may begin with what man was, and is, and has done, and go on from that to the answer thereunto which God has provided in Christ the Lord of all. Such was the form in which Peter presented grace on the day of Pentecost. He began with what had been seen down here, and then showed God and His thoughts about Jesus as Lord and Christ seated in heaven. On the other hand, we may begin with what Christ is in heaven and let that produce its own effect on the sinner: this was the form of grace in Paul's conversion and gospel. . . . There is, as I said in commencing, a twofold form in which grace is presented to us. The one is in the works and sufferings of Christ, and in the position taken consequent thereon by Jesus in heaven, as Lord of all and Christ, shedder abroad of power to the people of God down here. In a certain sense this may be called the more human side of the truth, in that it is, while in itself divine, truth *for man as man*, a ruined creature—truth which enables him to know the relationship once denied but now made good for every believing man, relationship in which he can say, 'My God,' and say it heartily and with intelligence. The other form of truth is more connected with the person of the Lord—as second Adam, life-giving spirit, the one whom the Father of glory has exalted, according to which all that is true of Him as 'first-born among many brethren' is in a way true of them that are such.

MAKE SURE OF CHRIST.

I BESEECH you, in the name of the Lord Jesus, beware ; beware of unsound work in the matter of your salvation. You may not, you cannot, you should not miss Christ. Then, after this day, convene all your lovers before your soul, and give them their leave, and strike hands with Christ, that thereafter there may be no happiness to you but Christ, no hunting for anything but Christ, no bed at night when death cometh but Christ. Christ, Christ, who but Christ !

I know this much of Christ. He is not ill to be found, nor lordly of His love. Woe had been my part of it for evermore if Christ had made a dainty of Himself to me. But God be thanked, I gave nothing for Christ ; and now I protest, before men and angels, Christ cannot be exchanged, Christ cannot be sold, Christ cannot be weighed. Where would angels, or all the world, find a balance to weigh Him in ? All lovers blush when you stand before Christ ; woe upon all love but the love of Christ ; hunger, hunger for evermore be upon all hearers but Christ ; shame, shame for evermore be upon all glory but Christ's glory. I cry death upon all lives but the life of Christ. Oh, what is it that holdeth us asunder ! Oh, that once we could have a fair meeting ! Thus recommending Christ to you and you to Him for evermore, I rest. Grace be with you.