

# THE SOWER.

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“OH! I HAVE BEEN AT THE BRINK  
OF THE GRAVE.”

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(The following beautiful lines were written by one who passed away to be with the Lord in his sixteenth year. They were found in his pocket book after his death).

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Oh! I have been at the brink of the grave,  
And stood on the edge of its deep, dark wave ;  
And I thought in the still, calm hours of night,  
Of those regions where all is ever bright ;  
    And I fear'd not the wave  
    Of the gloomy grave ;  
For I knew that Jehovah was mighty to save.

And I have watch'd the solemn ebb and flow  
Of life's tide which was fleeting sure tho' slow ;  
I've stood on the shore of Eternity,  
And heard the deep roar of its rushing sea ;  
    Yet I fear'd not the wave  
    Of the gloomy grave ;  
For I knew that Jehovah was mighty to save.

And I found that my only rest could be  
In the death of the One who died for me ;  
For my rest is bought with the price of blood,  
Which gush'd from the veins of the Son of God  
    So I fear not the wave  
    Of the gloomy grave ;  
For I know that Jehovah is mighty to save.

## A WORD FOR TROUBLED SOULS.

“WHAT can have occurred to Sophia?” I asked of a friend some time since. “She seems so sorrowful and dejected. Her face wears an expression wholly different from that which it formerly had. And she was so happy in the faith in her Saviour.”

“In a word she is not happy,” replied my friend, “She says she is not saved; that she no longer believes in the Lord Jesus and that her sins are not forgiven.”

As the young person who was the subject of our conversation was greatly on my heart, I prayed to the Lord to give me an opportunity of meeting her soon and to give me a word for her that would be suitable to her state. My desire was soon gratified and I am glad to make known the conversation we had, in hope that by God's grace it may be useful for other souls who are troubled in the same way.

Having asked her why she had so sorrowful an air she replied; “my sins are not forgiven, and I am very unhappy indeed.”

“But you told me quite another story only a little while ago. You said that you were perfectly happy in the Lord, and that you knew that all your sins were blotted out—whence then comes this change?”

“Ah I believe,” replied Sophia, casting her eyes downward, “that I said that then to please you. But now I fear much that I do not believe at all in the Lord Jesus and consequently I am lost.”

"That distresses me greatly," I replied, "but I have a serious question to ask you, and I pray you to answer with sincerity. When you said before that all your sins had been washed away in the precious blood of Christ, did you truly believe what you said, or did you say it only with a view to please me?"

"Oh no; I could not be untruthful in so serious a matter. Then I verily believed that it was the case, but now I know I was deceiving myself."

This answer showed me that it was as I had thought. The enemy of souls had succeeded in occupying my young friend with her faith and thus turning her away from the object of faith,—the Lord Jesus. In this manner she had been brought to think only of herself and believed she had deceived herself and deceived others. After having reflected a moment I read some verses in the first chapter of Leviticus: "If any man of you bring an offering unto the Lord, ye shall bringy our offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him, to make atonement for him."

"Now Sophia I said what would be your hope if it pleased God to take you away from the world to-day?"

Regarding me with an alarmed look and eyes filled with tears she said: "Ah, I would have no hope."

"Well," I said, "let us examine a little further together the portion of scripture we have just read. You are a poor guilty sinner, are you not?"

"Ah yes," she said sobbing.

"And as such you would not venture to approach God in self-confidence?"

"No, certainly not."

"The man in question in what we have read, brought an offering, let us suppose that it was a lamb, you will surely remember that it is written, 'Behold the Lamb of God which taketh away the sin of the world?'"

"Yes; John says that of the Lord."

"Very well. When then the Israelite had brought his lamb he placed his hand upon the head of the animal. What does that signify. It is as though he had said: O God, I am a poor miserable sinner; but I bring Thee this pure and innocent lamb, in order that it may be my substitute. I pray Thee accept it in my stead! Can you not also say at this moment, my dear Sophia: 'O God, I am a poor sinner; But I pray Thee accept in my place thy Lamb, the Lord Jesus Christ?'"

"Yes I can; that is exactly what I need."

"Without doubt. But listen now to what God says here;" and in so saying I pointed with my finger to the words I had read. "And it shall be accepted for him to make atonement for him."

She regarded me with a look of astonishment, but continuing, I asked, "Who is the 'him' here?"

"It is the man who had placed his hand upon the head of the lamb."

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"And whose words are these?"

"The words of God."

"Then are these words true, or are they not?"

"They are certainly true."

"Well, I would like to read another passage, it is in the first chapter of the epistle to the Ephesians; and this is it: 'to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.' (v. 6). Who is the Beloved?"

"It is the Lord Jesus."

"And who are the 'us' spoken of?"

"They are all those who have placed their hand upon the head of the Lamb of God."

"But that is exactly what you have done. Satan tells you that you are lost, that you have been mistaken, while God tells you that you have been made acceptable in the Beloved, whom should you believe?"

"I ought to believe God."

"Let us read a little further. 'In whom (the Beloved) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.' You said that your sins were not forgiven; think now a moment what God says here, 'the forgiveness of sins.' and there are many other passages where it is a question of our sins and of the fact that they have been taken away."

Thereupon I opened the Bible to the 53rd of Isaiah and read "all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (v. 6). And in showing her the first words, I asked her "Is

it a question of yourself in these words? have you been astray?"

"Oh! yes, surely."

"And have you not also walked in your own way?"

"Yes."

"Well, listen to what God has done with your sins. He has placed them upon the Lord Jesus, for the 'us,' in the last verse refers to the same persons that 'we' does in both the previous sentences, and if so when did this take place? The apostle Peter says, 'who His own self bare our sins in His own body on the tree.' All our sins were then placed upon our adorable Saviour, when He was nailed to the cross. There He has borne them for us—does he still bear them?"

"No. He is now on the throne of the Father, and our sins cannot be there."

"You are right; but let us now see what He has done with them. 'As far as the east is from the west, so far hath He removed our transgressions from us.' (Ps. ciii, 12). Do you know the distance of the east from the west?"

"No."

"Nor I. It is an immeasurable distance. The east and west can never meet and God has said that it is thus that He has removed our transgressions from us. Elsewhere He says, 'Thou hast cast all my sins behind Thy back, (Is. xxxviii, 17) that is to say where God neither sees, nor desires to see them.

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And the prophet Micah says also : 'Thou wilt cast all their sins into the depths of the sea.' (Ch. vii, 19). You see also in what manner God has made us acceptable ; it is in the Beloved ; and we have in Him redemption, eternal remission of all our sins. It is God Himself who tells us it repeatedly in His word. Shall we kneel down together and thank God that for the sake of Christ He has forgiven all our sins and made us accepted in His beloved Son.

We went on our knees and I prayed. When we were risen up, the expression of unhappiness which had been imprinted on the face of my young friend, had given place to a sweet reflection of divine peace. She was able to rejoice anew in the assurance of salvation and in the love of her Saviour. The enemy had been vanquished—the distress had passed away.

If these lines fall into the hands of any poor souls harassed by doubts and fears, and assailed by Satan, may they be led to consider Christ, the Lamb of God, who offered Himself without spot, who "loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. v, 2).

What a thought, that on account of the infinite value of His Person and work, every one who with simple faith can say "O God, Thou hast accepted in my stead Thy well beloved Son," will surely be accepted of God by virtue of the preciousness of the well-beloved of God, for it is, "unto you therefore which believe He is precious ;" and again, "he that believeth on Him shall not be confounded." (I Pet. ii 6 7).

## HAVE YOU PEACE WITH GOD?

HOW can you walk with God if you have not peace, if you have not forgiveness, if you are not cleansed from sin? Could Adam walk with God when his conscience told him he had sinned? No. But the gospel brings salvation, as it is said, "The grace of God which *bringeth*, etc." Now have you got salvation? If your eyes are open you will want it; have you got it? God does not deceive you. He does not say you are saved, if you are not. The craving after it is not the answer to it. If He has given the craving, He will complete the work; but it is not the answer. If you say, how can I tell? you have not submitted to the righteousness of God; you are going about to establish your own righteousness by the fruits of grace you want to find in yourself, and so to get a proof of your standing before God. But will fruits of grace give you forgiveness, righteousness? They are not the blood of Christ; they are not Christ. How can they cleanse from sin? God delights in the fruits of grace, but they cannot put away sins. It is the work of Christ on the cross which only does that. God has set Him on His own right hand; and when I believe it, I see how God has loved me. May you be in yourself so broken down that you may find One who never breaks down!

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## GENESIS III.

“AND he (Satan) said unto the woman, *Yea hath God said, Ye shall not eat of every tree of the garden?*”

And the woman said unto the serpent, “We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”

“And the serpent said unto the woman, *Ye shall not surely die : for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.*”

Dear unsaved reader or hearer (for though a stranger to you and you to me, I call you “dear,” for you are precious in God’s sight), please notice what Satan said to the woman above. He put (and alas it got into her heart) two terrible falsehoods about God before her. “Ye shall not surely die,” or in other words God wont keep His word and punish sin if you do disobey Him. And then, “for God doth know that in the day ye eat thereof ye shall be as Gods, knowing good and evil,” or, “God does not love you, does not really care for you, or He would not keep back that tree from you.”

He got her to believe God would not punish sin, and that God did not love, care for, man, or He would not have kept back that tree from them. No wonder then when Eve saw the fruit was pleasant

to the eyes, nice to eat, and a tree to be desired to make one wise, that she took it and fell. For she believed Satan's two lies, and disbelieved God's word, and there was nothing then to keep her from yielding.

Now why is it that you (and it was the same with myself once) go on so carelessly from day to day and from year to year, doing and saying things that you know are wrong in God's sight, and not wanting to have anything to do with God?

Dear friend, it is because as a sinful fallen child of Adam, you have those two lies of Satan's deeply rooted in your unbelieving heart.

You don't truly believe that God will really keep His word and punish eternally disobedience to His word, for "God is light," and you don't want to face Him about things and have things all out with Him, because you do not really know what is in His heart towards you, you do not believe that "*God is love,*" and that, in spite of what you are, and have done, He *does really care for you.* Yea, more, if His word reaches and touches your conscience you positively *hate* to have anything to do with God, and like Adam and Eve, when they heard God's voice saying to them "Adam where art thou?" you try and hide away from the God you dread and hate, though perhaps you do what you can to make yourself decent and respectable before men, as they did. Yes, and if you were to try to make yourself fit for, and tried to make yourself love God, you could not and can not do either nor even please Him at all, until you get those two lies of Satan's uprooted out of your poor blinded heart.

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Oh sinner! what an awful state to be in, and what an awful thing to die in that state and to find out you had believed *two lies about God*, all your life here, and that too, when it was too late to be saved.

But I have good news for you if you will but listen to God's word and not to Satan. For if he came into the garden of Eden and told lies about God to ruin us poor children of Adam, God came down into that same garden, and while He must have sin owned to, in His presence, and must make us feel that it is a terrible thing to sin against Him. Yet He told out then and there that One should come called "the seed of the woman," and bruise the serpent's head. And more than eighteen hundred years ago now, His own Blessed Son who became the seed of the woman by becoming a man came into, not the garden, but this poor toiling, sin-stricken, ruined world of sinners, where you and I were born and are, and told out first with His mouth, *the truth about God*, (John iii, 14, 15, 16), that He must and will punish sin, and yet that He does love, does care for His poor creatures, even though nothing but sinners in themselves. And then He went to the cross, and told it all out there, by "*suffering for sins, the just for the unjust, to bring us to God.*" God having "*made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*"

"And as Moses lifted up the serpent in the wilderness, even so must (and has) the Son of man be lifted up," showing that God could not pass sin by, sin

must be righteously dealt with. He must punish sin—for if He could pass it by He *never would have forsaken His own spotless Son when there on the cross as the sin bearer.* And told out too, at the very same time, that other truth, that God *does love, does care for, His poor creatures and that fully, perfectly,* “for God *so loved* the world, (therefore you and me) that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.” Yes, He did not spare His only Son, whom He loved. He did not keep back the *very best thing He had to give, His own dear Son.* And why? Because He *so loved you and me!*

Oh, believe it! dear unsaved one. Believe it! Believe God’s truth and give up the devil’s lie, resting on His own written word for it, which comes to you in the Gospel and tells you the opposite to what you have believed and Satan told man in the garden of Eden in order to get man against God and God against man.

This will, if through grace you believe it, take away the enmity to God out of your heart, as it did mine many years ago thank God, and you will find yourself loving Him because He first loved you. You will not have to try and love Him. And when you see how much He loved you even when you did not love Him, you will want to please Him, to obey Him, out of love for Him, knowing Him as your Saviour God. But if you still listen to Satan’s lies and go on in unbelief, rejecting or neglecting “so great Salvation,” sooner or later you will have your eyes open when

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Luke xii,

all hope is for ever gone, and the awful truth racking your soul for ever, *that you were loved only you would not believe it* and that *what you did believe was a lie*, and that you have no one to blame but yourself, not even Satan, for God sent you His truth to deliver you from Satan's lie. You will spend eternity in the lake of fire proving in your eternal misery there, that God does keep His word, and punish sin, and that it is as He tells you and warns you now in Matthew xxv, last verse, "everlasting punishment." For "he that believeth not (the Gospel) shall be damned."

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"Come, for all things are now ready," the marriage supper--the wedding garment--royal honours--the Father's presence--fulness of joy--and pleasures for evermore--all are ready--ready now--"ready to be revealed." Dear reader! are you ready? Oh! solemn question. Are you ready? Have you believed the message? Have you embraced the Son? Are you ready to "Crown Him Lord of all?" The table is spread--the house is filling fast--"Yet there is room." Already you have heard the midnight cry, "Behold the bridegroom cometh, go ye out to meet Him." "And they that were READY went in *with Him* to the marriage, AND THE DOOR WAS SHUT." Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (Matt. xxii, xxv; Luke xii, xiv).

FOR THE GRACE OF GOD THAT  
BRINGETH SALVATION TO ALL MEN HATH  
APPEARED. (TIT. II, 11).

TAKE a dictionary and you will find that the meaning put upon the word grace is "the free and unmerited love and favor of God in itself, or its effect upon the heart." Very good. But there is another definition of the word which may be given, and that is that grace is the opposite of law, and it is of that definition I would now speak. Now then what is law? Look again at the dictionary and you will find it stated that "Law is a course of action prescribed by the supreme power of a state." For "State" substitute "God," and you have what the law is, looked at from a christian point of view. But to make the matter quite plain let me give the very words of the law of God, "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind; and thy neighbour as thyself." Upon these two commandments, says Christ, hang all the law and the prophets. Note carefully the words that have been emphasized and you will then have some idea of the length and breadth of the holy and just and good law of God.

What we now want therefore is some plain statement from the word of God, for I am now done with the dictionary, which will give us a distinct idea of what grace is as opposed to law, and I think Isaiah lv, 1, 2, will suit our purpose. Scripture deals

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largely in figures of speech, and in one passage it speaks of God as a householder who owned a vineyard, (Matt, xxi, 33), and in another as a King making a marriage for His Son, (Matt. xxii, 2), but in Isaiah lv, 1, 2, we have another figure. Listen to His proclamation, "Ho, every one that thirsteth come ye to the waters. \* \* \* \* Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Such and so earnest are the invitations. But the price! ah, the price! we must carefully note the price. "Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." And what is more He will sell upon no other terms. A leprous Naaman may come to the servant of Israel's God in order to be healed of his leprosy and bring with him ten talents of silver, and six thousand pieces of gold, besides ten changes of raiment, as the price of his healing, and although he will get healed it will be upon the terms of the prophet and so he will have to carry back his silver and his gold and his gay garments, a burden to the weary beast. It was to the poor the gospel was preached when Christ was upon earth, and to those who have no money He still says come and buy from me without money and without price. These are the terms, eternal life, forgiveness of sins, and every needful blessing to the soul for nothing, or not at all.

This is grace for we have done nothing to deserve His favor; and this grace it is, for it is not law, that brings salvation. And what is salvation I pray you? Complete deliverance from hell, from the worm that never dies, from the fire that never can be quenched. Is that all? No, it is meetness to be partakers of the inheritance of the saints in light. It is the present possession of life eternal. It is complete forgiveness of sins. It is no condemnation because of sin. It is no separation from the love of God. It is deliverance from this present evil world. It is prospectively no more tear shedding, for God Himself will wipe away all tears from our eyes. It is no more death, neither sorrow, nor crying, neither any more pain.

To whom does grace bring this abounding salvation? To all, for it is written, "Let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." But what if any one will not come and drink? What if any one refuse the wine and milk to partake of which all are invited? Ah! woe! woe!! woe!!!

"The law was given by Moses, grace and Truth came by Jesus Christ." Alas for him who prefers the law which curses to the grace that brings salvation.

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I need no other argument,  
I want no other plea  
It is enough that Jesus died,  
And that He died for me.