

THE SOWER.

THE LAST KNOCK.

“COME UNTO ME, ALL YE THAT LABOUR AND ARE
HEAVY LADEN, AND I WILL GIVE YOU REST.” MAT.
xi. 28.

A RT thou weary, sad and lonely,
All thy summer past ?
One remaineth, and One only—
Hear His voice at last.

Voice that call'd thee all unheeded,
Love that knocked all in vain ;
Now, forsaken, dost thou need it ?
Hear that voice again.

“Open to me, my beloved,
I have waited long,
Till the night fell on the glory,
Silence on the song ;

“Till the brightness and the sweetness,
And the smiles were fled,
Till thy heart was worn and broken—
Till thy love was dead.

“Thou would'st none of Me, beloved,
Yet belov'd wert thou ;
Thou didst scorn Me in the sunshine,
Wilt thou have Me now ?

“Soul, for thee I left my glory,
 Bore the curse of God—
 Wept for thee with bitterest weeping,
 Agony and blood.

Soul, for thee, I died dishonoured,
 As a felon dies ;
 For thou wert the pearl all priceless
 In thy Saviour's eyes.

“Soul for thee, I rose victorious,
 Glad that thou wert free ;
 Entered heaven in triumph glorious—
 Heaven I won for thee.

“Soul from heaven I speak to woo thee—
 Thee, the lost, the lone ;
 Earth, may fail thee, sin undo thee,
 All the more, Mine own.—

“Sorrow, sin and desolation,
 These thy claim to Me ;
 Love that won thee full salvation,
 This My claim to thee.

“Soul, I knock, I stand beseeching,
 Turn Me not away ;
 Heart that craves thee, love that needs thee—
 Wilt thou say Me nay ?”

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MY LOT IS FIXED.

SOME years since I received one evening a letter from a lady asking me to come in the morning to see her servant who was very deaf. As I was going the next day to see her I met a dear Christian who kept a grocery store. After we had spoken some minutes on the things of God, he said to me: "Doctor, I would very much like you to visit a young person whom I have just left. I have been to deliver some vegetables to her mistress and learning that she had come from the same part of the country from which I came I was led to speak to her about her soul. She has been for two years in great distress of mind, beginning from before the time she came to the city. The Spirit of God was working powerfully where she was living and many were converted. One evening she heard Mr. S——whom you know very well, preach the gospel and she was profoundly convinced of her sinful and ruined condition before God. Although invited to remain after the meeting to speak about her eternal interests, she returned to her home, but as she approached the house the thought presented itself to her that *now* was the moment in which she might be saved and that if neglected it would never be found again. She retraced her steps to the meeting room, but hesitated before the door, fearing to enter and speak to those within, and finally she returned home without pardon or peace. Hardly had she entered the house when Satan suggested to her the thought that

as she had acted in this manner all hope of salvation was lost for her, seeing she had neglected the day of grace and that now the Lord would have nothing more to say to her—She believed the lie of the enemy and from that moment a sombre sadness took possession of her soul, and she was filled with anguish at the thought that she was irrecoverably lost.

Deeply interested in what I heard, I asked; "Where does this person live?"

"At No. 23———Street."

"Is she deaf?"

"Yes, but why do you ask me that?"

"It is very remarkable," I said, "but it must be the very person I am now on my way to visit professionally. Her mistress asked me last evening to come."

"May the Lord give you a word for this poor troubled heart," said my friend as he left me, and I continued my way to visit my patient.

After having disposed of the subject of her bodily ailments, and as she was leaving the room, I recalled her and said, "Jane (that was her name), you are certainly very deaf but I do not think you are so much so as not to be able to hear the voice of Jesus. Have you ever heard His voice?"

Her head fell upon her breast and her look, always sad, as it usually is with deaf people, became still more so, but she remained silent.

"You surely cannot say that you have come to your present age without the Lord having spoken to you of his love, or called you to Himself."

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"My lot is fixed," she sadly replied.

"Your lot is fixed! what do you mean by that? Do you think that your state is too bad for Christ, and that He will not save you?"

"I fear it, sir."

"But why can He not save you? If what you say is true, you are the first sinner I have met whom Jesus would not save. But tell me, has He never invited you to come to Him?"

Jane did not reply to these questions and after waiting some moments I continued; "I think I see where the difficulty is. He has called you to Himself at some past time and you have been nearly converted, but the devil has pressed you to wait before accepting the salvation of your soul. This you have done and then he has told you that the day of grace for you is past, and that Christ will have nothing more to do with a sinner so wicked and perverse as you are. Is this not your case?"

Completely confounded by hearing her history laid bare in this manner, she exclaimed: "Yes, that is it exactly, but how could you possibly have known it?"

Without explaining to her the way in which I had come to a knowledge of her state, I said to her: "The Lord often gives His servants to know the state of soul of those with whom they have to do, in order that he may respond to their need; but how I have learned what thus affects you is not the important question Jane, but this is; Do you really wish to be saved?"

"Surely sir I do. I would give the world to be

saved, and to know it."

"Very well, and can you save yourself?"

"No."

"Do you believe that Jesus is *able* to save you?"

"Yes I believe it, but *will* He, that's the question."

As to this, all was darkness to her. I sought to give her the assurance of the will, the love, and the power of the Lord to save all who simply come to Him, and trust in Him only, and at length I said; "If He says in His word that He is willing to receive you and bless you, will you believe it?"

"If I saw it in the word I would believe," she replied.

I asked the Lord to give me the portion from His word to help this poor trembling soul, and opening the new testament, I read these verses to her; "In the last day, that great day of the feast, Jesus stood and cried, saying, If *any man* thirst, let him come unto me, and drink. He that *believeth* on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Jno. vii. 37-38).

"Well, Jane," I continued "that is very clear. The only question is; Do you really thirst? Do you really desire to have Christ for your Lord and Saviour in order that He may satisfy the thirst of your heart?"

"Yes surely sir; my soul is athirst. Oh! if I could only be sure that that was addressed to me."

"Well, look for yourself: He says: '*If anyone*'; what is the meaning of '*anyone*'?"

There was a moment of silence, then faith won the

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victory, and she cried out, "He means *me*."

From that moment *she* knew that she was saved. Her troubled look disappeared, and her joyful face reflected the glory of the salvation of God.

Some years after this occurrence I preached the gospel in the village of B———. After the meeting a young person came up to speak to me and I soon recognized in her my old friend Jane. Recalling the circumstances of the previous interview, I said to her: "Well Jane is your lot fixed?"

"Oh! yes sir, my lot is fixed, fixed with Christ," she replied joyfully.

And reader where are you? Is your lot fixed? What is your present position as to Christ? If you are still a careless sinner how dreadful will be your lot, and how unalterably fixed! "The wicked shall be turned into hell, and all the nations that forget God." (Ps. ix. 17.) Then, "after death, the judgment."

Oh! I pray that this may not be your lot. Has the Spirit of God awakened you to a sense of your sinful condition? Be thankful for that, but do not rest there. Salvation is not in trouble of soul, but in Christ. May nothing keep you from Him. Satan may bring against you every imaginable sin, but do not let that keep you from Christ.

Remember, that He is come "to seek and to *save* that which is *lost*." As lost, you can come to Him as a Saviour this moment.

Oh! how sweet and precious the words for a weary, miserable, self-condemned sinner. "If *any*

man thirst, let him come unto *Me* and drink." Are you athirst? All that you have to do is to come to Him—to confide in Him; to believe Him; to believe in His love, and then to drink and live forever. He gives eternal life; and more, He gives the Holy Spirit that He may dwell in you, and guide you into all truth. When you have received from Him, that which His love gives, then the rivers of living water will flow forth from you. When you come to Him the living water will flow into you; then it will flow forth from you in testimony and service for Him. How simple and precious it all is!

Reader, what is the meaning of "anyone?"

WHEN man had done the worst that he could do in wickedness and hatred to God by crucifying Jesus; when God in His righteous wrath against sin to the utmost, had forsaken Jesus, who was made sin for us; and when the blessed One had poured out His blood for sin, God took up a new attitude towards man.

When God gave an answer to the shouts, "Crucify Him, crucify Him," then His heart replied to man's. And what was the answer? Oh! such a reply! God rent the veil that for centuries had hidden Him from man, laid bare the mercy seat, and proclaimed His love to man from heaven, and forgiveness, peace and righteousness for all who believe. Have you, reader, owned your sin and ruin and accepted God's righteousness in a risen Christ?

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DO YOU KNOW HIM ?

IT was a lovely sea! The dashing waves with their roaring noise delighted one, and the pretty spray sparkling in the sunshine drew forth the words again and again "It is beautiful;" whilst ever and anon one felt they must fall down *in spirit* and adore the blessed Creator, the God of the mighty ocean.

My friend told me that in the morning it was grand, the waves mounting so high, and then dashing themselves over the whole width of the parade; the many stones and much seaweed washed ashore told how great had been its force. In some parts the water was thick and muddy, and we remarked "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isaiah lvii. 20.

As we noticed some dark clouds, my friend asked a man who was employed in sweeping the bricks if he thought it would soon rain. He looked around and replied in a pleasant tone, "No, I don't think it will rain yet."

My friend said, "It is a beautiful sea this afternoon, but it has made you a great deal of work."

"Yes, it has," he replied, "but it helps to pass away the time. While I'm doing this I can't be doing anything else."

Then my friend enquired, "Do you know the One who walked upon the sea?"

"I've heard about Him" He replied, with a half

smile. "But it is better to *know* Him" my friend said, and one could not help saying too, "It is so nice to *know* Him.

It led one to think of the many, who like this man have heard about Jesus, but yet do not know Him.

Dear reader, do *you* know Him? Do you know Him as your Saviour, whose precious blood has washed away all your sins? Do you know Him as your Friend, to whom you can tell your every trouble and sorrow? Do you know Him as your Lord and Master, the One you delight to obey and serve and yield willing homage?

What will it avail you in a dying hour to have heard about Jesus from the pulpit; to have read about Him in your bible; and to have had His precious name upon your lips; if you do not *know* Him as your Saviour? It will only add bitterness—intense bitterness—to your already full cup of anguish. But this need not be. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." His own words to *you* are, "Come unto Me." "Him that cometh to me I will in no wise cast out."

When one is asked if they know a certain person, the answer sometimes is, "I know him by name," or "I know him by sight." But if he be a loved friend, the reply quickly comes "Oh yes! I know him well, he is my most intimate friend." In this way it is the privilege of the Christian to know Jesus, as a "Friend that sticketh closer than a brother."

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Dear unsaved ones, you who do not know Him, let me affectionately remind you that heaven is a reality; hell is a reality; eternity is a reality; your *never dying* soul is a reality; and to know the Lord Jesus Christ as one's own precious Saviour is a reality too. Will you not come to Him that you may know Him as *your* Saviour? But come at once. Come to-day. To-morrow may be *too late*.

"All have sinned."—Rom. iii. 23.

"The wages of sin is death."—Rom. vi. 23.

"Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

"*What must I do to be saved?*"

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi. 31.

"Whosoever liveth and believeth on Me shall never die."—John xi. 26.

"*Believest thou this?*"

"Yea, Lord: I believe that thou art the Christ, the Son of God."—John xi. 27.

Christ said "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." (Jno. v. 24).

"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."—1 John v. 13.

"*DO ye now believe?*"

THE GLAD TIDINGS OF THE GRACE OF GOD.

DEAR reader, have you need of glad tidings from God? If you have never felt such a need, consider what you are in His sight who has known your thoughts, marked your ways, and recorded your acts; and remember that you will have to stand before Him who will bring all into the light, and judge the secrets of men by Jesus Christ.

You will find, in the day of judgment, that your sins have clung to you, have followed you through the grave, and risen up against you to condemn you as you stand in the presence of God—the God you have despised, and sought to shut out all your life. At that solemn hour God is your judge. He knows your sins, and you are convicted of them. They are your own. There is no escape. God cannot let you off, for He would deny His own name and righteousness in doing so.

But now God is sending forth His glad tidings for the sinner. God is now both just, and the Justifier of him who believes in Jesus. He is the Saviour God.

As we look around at the condition man is in, are we not forced to acknowledge that man has

NO KNOWLEDGE OF GOD?

This is a world without God, a creation where the Creator is unknown. The energies and latent capabilities of man may be developed; hidden resources and powers of nature discovered and utilized; knowledge increased and science extended; and man may

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think that He is by his efforts, making the world grander, more attractive, more comfortable—in short, more to be proud of—than it was in former days. But there is One whom he has forgotten, and with whom every soul will have to do, and that is God. As to a living God, all is darkness to man; he knows not where to find Him. Man sees, indeed, before his eyes, the gracious works of God's hands, and receives daily, from the wisdom and perfectness with which God has ordered His works, a thousand blessings; but God Himself is unknown to him. The fool reasons in his heart that there is no God, because he does not know Him! He might as well argue, as he stands before an edifice raised by man's labor, that there was no builder to it, because he does not know him. And if the fool forsake his folly, and profess his belief in the existence of a supreme Being, or acknowledge that there is one God, he does but increase his own condemnation, because he knows Him not; while even if he go a step farther, and endeavor to search out God, the farther he goes, the more does the impenetrable density and terrible reality of the darkness in which he is, overwhelm his soul. How helpless is the condition of man! Has he any resource? From himself, none. His only hope is in God Himself. God must come forth and reveal what He is, in this world of darkness; and faith receives this revelation. The poor soul, feeling his deep need, and knowing not where to look for light and salvation, hears with gladness the glad tidings of God's grace, told out by God's own Son,

that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." The needy sinner hears, believes, and lives. He has come to know God, for God Himself has met his need. The unbeliever scorns, rejects the message, and perishes in his sins.

But again, man has

NO RELATIONSHIP WITH GOD.

If man were in relationship with God, he would live and not die. For God is a living God; neither is He the God of the dead, but of the living. But sin has entered, and man's relationships with God are eternally severed. Man is a sinner. He knows the wickedness of his sin, but he loves it; the only check upon him being his conscience, which makes him fear the consequences. The link between man and God is snapped, for God is a righteous God, and will in no way clear the guilty. Man stands upon his own merits and by his own powers, which bring him to the dust from whence he was taken, only to be raised again by the God whose life and power he has despised, that from God he may receive the just punishment for his sins in everlasting torments. How sad and solemn is man's case! Death comes. Every relationship man has is broken, every prospect and hope crushed, every possession lost. His wealth, his home, his companions, his all, are left behind, while he is ushered into the presence of a holy God, ALONE and naked, without a friend and without an advocate as he stands before the judgment

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seat of God to receive his final doom. All his relationships were of the earth, and he had none with God. Man's sins have come between God and him, and God's judgment is the sure consequence. What then can the sinner do? If God owns the relationship which ought to exist between man and Him it can only be to cast him into everlasting torment, for the consequences of his sins are eternal. All he can do is to own that he has no relationship with God, and to confess his helplessness, but to believe in God and trust God to work for Him, according to the love and grace that are in His heart. God can never own the relationship which ought to be between man and Himself, neither will He patch up the breach which has come in because of sin. God and man are eternally separated; but God has revealed a NEW relationship with man. He has sent His only begotten Son, who became man and died. Jesus stands between God and man, and bears the judgment of sin in man's place. He confesses *in the stead of man* that man can be in no relationship with God, and He sheds His blood and is laid in a tomb. *But what was the value* of that one death? Did He simply die like any other man, because He could not help it? God forbid the thought. Indeed God Himself has declared who it was that *gave up His life voluntarily* on the cross, for He hath raised Him from among the dead. Jesus is made known *by God* to be the *Son of God with power*. God, in taking one man out from amongst the dead, has told forth the relationship in which that One was to Him; while by

permitting the bodies of all men to go to corruption, He makes known that man has NONE with Him. What precious love of God is known thus by the sinner who believes! We, who had no relationship with God, find that for us He did not spare His own Son, who has gone into death that we might be saved. God has given a substitute, and that substitute, was His Son, who has borne our sins in His own body, and put them away and died upon the cross that we might *come to an end* before God, while accomplishing all *according to the glory of His own person*, He was, in the righteousness of God, raised from amongst the dead and placed in the highest place in heaven; and we brought to God, IN HIM, receive the adoption of children, and we become the sons of God through faith in Jesus Christ, in the place of being children of wrath as we were by nature.

ALL the events of past history taken together, are of less consequence to us, than the single fact that the Son of God became incarnate, suffered and died for our salvation. All the researches of science, all the reasonings of philosophy, all the inventions of genius, have not poured so much light upon the world as the star that led to the place where Christ was born. The highest and longest enjoyment of health, the acquisition of millions of money, success in all worldly enterprises, were nothing like so great an occasion for gratitude and joy as is given us all by the knowledge of the glory of God as it shines in the face of Jesus Christ.