

# THE SOWER.

LINES suggested on reading a poem by J. G. Whittier, entitled "A Dark Cloud and its Silver lining."—Matt. xi, 28; John vi, 37; John vii, 37; Rev. xxii, 17:

In the minister's morning sermon he spake what was  
most untrue,  
That the offer of God's salvation is but for a chosen  
few;  
Whilst millions of helpless mortals, whether they will  
or no,  
Are by God's decree unchanging, consigned to eternal  
woe.  
Oh! well might the child's heart tremble, and her  
eyes with tears be dim,  
As she heard of the great Almighty, with thoughts  
like these of Him.  
And well might the stony-hearted, who had long in  
sin grown old,  
As they listened to such a teacher, grow yet more  
hard and cold!  
But now may the Holy Spirit His quickening power  
impart,  
That a voice of grace and truth be given, to reach the  
inmost heart.  
And ye who read these simple lines, believe—for it  
is true—  
That the offer of God's salvation is sent this day to  
you.  
Oh! never for man hath been prepared, that place of  
unfathomed woe,

Where Satan with all his angel-host for evermore  
must go.

'Twas in Eden's garden of beauty, God placed a  
happy pair ;

And all that was good and pleasant His love had  
planted there.

But the wily foe intruded—sought to mar what God  
had done ;

And they fell before the tempter, for they could not  
stand alone.

They had turned from Him whose truth and love  
their subtile foe denied ;

From the only One who could uphold, and be their  
guard and guide.

But did God, who is rich in mercy, leave them in  
their sin and shame ?

Oh, read for yourself the record, of the blessed  
Saviour's name !

God so loved the world of sinners that He gave His  
Son to die ;

So that all who trust His precious blood might be  
saved eternally.

Yes, this is the message of mercy, as free as the world  
is wide ;

And the vilest sinner is welcome to its ever-flowing  
tide.

For the blood of the spotless Victim can cleanse from  
every sin ;

And He sees of His soul's deep travail in the souls  
He died to win.

And the heart of God rejoiceth over every lost one  
found,

For in mercy He delighteth, and o'er sin doth grace  
abound.

'Twas His love devised a wondrous way whereby  
He might be just,

While He justifies the sinner who in Jesus puts his  
trust.

And if Christ hath borne the judgment once, then  
surely 'twere in vain,

If the sins for which He suffered could be ever judged  
again.

And God now beseeches sinners, to Him to be  
reconciled,

And the Father delights in blessing, each pardoned,  
happy child.

But if judgment be "His strange work", surely sin  
must have its due;

And if you refuse the mercy, then must judgment  
fall on you.

Will you turn from such a Saviour? Will you choose  
the place of woe?

When He calls you to His arms of love, will your  
heart still answer "No?"

"Hear, and your soul shall live," He saith, and He  
ever speaketh true;

"Whosoever will," is the word to all, then 'tis surely  
meant for you.

And oh! who can tell the bliss above, where flows  
life's crystal river;

"Fulness of joy" in the presence of God, for ever  
and for ever!

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## PROPHECY.

IT is an unquestionable fact that the appearance in this world of a divine person who could be seen and handled, is the most important event this planet has known, and more particularly, because the physical presentation, was a necessity for the accomplishment of a moral work, of such magnitude that the effects of it will continue undiminished in value, and lustre, throughout time and eternity.

An issue had been raised between God and man of a nature affecting the foundation of the throne itself; a throne established in righteousness. A creature—a fallen race—had risen in rebellion against the Creator; a rebellion in which the wisdom, the majesty, the holiness, and the mercy of God were involved: and the question immediately presented was, how could God be just, and justify an insolent rebel; or merciful, and make no provision for his recovery: was His wisdom at fault, or was His outraged majesty not to be vindicated.

The conditions, dreadful as they were, were still further intensified by the utter callousness of man, and his insensibility to the holiness of God; to his own depravity, and consequently to the vast moral, and utterly impassible distance in which he was from God. Man was placed upon his trial in order to prove his inability to bridge the awful gulf, and to close forever his boastful mouth, until after one hundred probationary periods had run their course, God brought forth and manifested His righteousness,

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a remedy of such an amazing character that only infinite wisdom could have devised it, only infinite love could have executed it.

The mystery of the God-head which embraces three persons, was never revealed in the probationary dispensations, and the reference to a Son, and a meritorious work to be accomplished by Him, wholly misunderstood, and misapplied, during all those ages. Nevertheless when the fulness of time had come, God sent forth His Son, made of a woman, made under the law, for the redemption of those whom the law, as well as natural conscience, had condemned ; but alas ! the darkness of the human heart was unconscious of this revealed glory, as it had been of its moral needs, and man proceeded to extinguish the bright light which came into the world to lighten every man. Surely this would terminate forever the history of the wicked race, and judgment final and irrevocable, unmixed with mercy descend upon it. Ah, no ! A patience and long suffering beyond human comprehension still waits, and not only so but the wicked act which terminated man's probation, vindicated God's righteousness and holiness, and thereafter an entirely new condition of things was brought in ; for the Lord of glory who was killed by the princes of this world, was raised from the dead and exalted to the throne of God, there to become the head of a new race ; a race that should not only be partakers of the divine nature, but partakers also of the life that was in Himself ; but, wonder of wonders ; this new race was to be composed

of individuals from the condemned race, to whom this nature, and this life, should be imparted, and who, brought out from under this condemnation by virtue of the new nature and new life communicated, should be one with the Life-giver here, witnessing for Him, for a little season and then be taken to His home in heaven to share with Him its communion, and its delights for time and eternity.

The human mind but dimly apprehends these deep and deepening mysteries ; but the heart is filled to overflowing as a sense of all the wisdom ; all the power ; all the love ; and all the grace ; press in through the avenues which reach the soul.

One result of the new relationship thus established is that the hitherto condemned, but now forgiven and justified ones, who have been brought into this heavenly family, have all the family secrets made known to them ; all the purposes, and all the counsels of grace, as well as all the dire judgments in reserve for the still obstinate rejectors of the rich and undeserved favor extended to subjection and faith. The future thus becomes to those whom faith has initiated as real as the past, as clear as the day, and prophecy which to the natural mind is meaningless, is to the divinely instructed, a mark of favor, and a token of friendship.

When the Lord of life and glory who had been rejected in this world took His departure from it, heavenly beings declared to those whom He had just left that He would return in the same manner. Previously, in view of His going away, He had told

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them that it was to prepare a place for them, and then to come and fetch them there; and afterwards the circumstances of this coming were enlarged upon by inspired penmen, until the instructed Christian was able to review, as of a thing past, and completed, the various events in their connection and order, going to make up an exhibition of power and glory of such a marvellous character that not only this earth, with its many glittering and pompous pageants, has never seen anything comparable to it, but heaven itself will never have witnessed a more brilliant or entrancing scene.

The circumstances of this great manifestation having been plainly described, the period for its accomplishment was for wise purposes concealed, except that a moral condition of things was indicated as immediately preceding it: but not only so, as the last grains of sand are trickling through the vast hour glass of the age, it becomes apparent that certain references, and addresses, given by inspiration, have a mysterious application, clearly seen, when the events thus in view have been fulfilled, so that both the state of the world, and the state of the church, set forth in connection with the return of the Divine Person previously here; we are able with the utmost confidence to say, that we are those upon whom the end of the ages has come, inasmuch as the accompaniments of the end are everywhere to be seen.

The approaching crisis is of the deepest possible moment, both for those whom grace has given to be

in a place of absolute safety; and also for those who are heedlessly rushing on to destruction. The former, as their translation and glorification will precede it; the latter, in that their anguish and despair will be indescribable; their condition remediless; and their future rayless. A morn will arise over this earth—when the saints of God shall have been silently removed to their heavenly home—the darkest and most alarming since creation. The sun indeed will take his accustomed journey; the rain will as ever come down to the refreshment of the earth; but the heavens will disregard the cry of those upon whom judgment is about to be executed. No servants will proclaim the unsearchable riches of Christ, and urgently press their acceptance. And as God's holy angels proceed to execute their awful mission of casting into a furnace of fire the offenders whom they had previously bound in bundles for the burning; we are assured by the infallible word of God, that out of that appalling vortex there will proceed—what? A sound of mirth, of dancing, of revelry? Shouts of applause at the actor's realistic presentation of violence and corruption? Or at the buffoonery of the painted clown? The silvery laughter, or the vain conversation that ascends from the ball-room? Ah, no! None of these, but in the terse and unfailing words of scripture; “wailing and gnashing of teeth.”

Oh! whoever you are who are reading these lines and drifting aimlessly, hopelessly, carelessly down that river of life, whose current increases in rapidity as the cataract is neared; let me speak a word in

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your ear ; let me come very close to you ; this solemn word of warning is for you ; and Oh ! that the Spirit of God would use the words spoken to you individually, to work conviction of sin in your soul, leading to confession and belief in the Son of God, who both died and revived and rose again ; and who now in the very brief interval before His return to the earth, is still granting repentance and remission of sins.

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### CALVARY.

“And when they were come to the place which is called Calvary there they crucified Him.”—Luke xxiii, 33.

**W**HAT do you think of that little spot Calvary ? What of this little world, which when compared with the universe is as a drop of water to the ocean ! People have not eyes to see that on that cross the heart of God has been revealed, the triumph of good over evil has been established, and the whole strength of the enemy has been broken. The extent of that which is material bears no comparison to the solution of all moral principles. The village of Waterloo was amongst the smallest on the continent of Europe ; but at that village the fate of Europe was decided, and it became the most important of any. At the cross all that God Himself is, has been revealed when evil had come in ; all that Satan is has been unmasked, and all that rebel man is, has been brought out, and put away for the believer. It is there I see my judicial end. Woe be to him that refuses it, for the Lord has said, “If ye believe not that I am he, ye shall die in your sins.”

“WE WOULD SEE JESUS.”

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“G EORGIE, have you ever seen Satan?” This, in a semi-whisper, from one cot to another. The occupants, aged respectively four and six years, were having their evening chat, which was “always allowed,” as the latter expressed it, before going to sleep, although a pillow was wisely put between the two little faces, lest the “chat” should be too long, and the sleep too short. The answer to this query was a decided “No.”

“Should you *know* him if you saw him?” returned the persistent-little voice.

“S’pose I should,” rather lazily answered cot number one.

“But would you *talk to him* if you did see him?” again queried the small voice.

Have we ever seen Satan?

In Ezekiel xxviii we see him under the type of the king of Tyrus, “Full of wisdom and perfect in beauty.” “Thou hast been in Eden, the garden of God; every precious stone was thy covering.” And here we find the stones the same as in the breastplate of the High Priest, and the foundations of the heavenly city. But we see him in Eden, the subtle, deceiving, crawling serpent. No glory and beauty there! Deceit and falsehood and murder.

“Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness” (verse 17). And so he fell, and became the enemy of God and man. In the garden he offered

to lift up Adam and Eve. Daily on earth now, we see the dragging down. The debased intellect, through drunkenness; the starving wives and children; the desolate homes. We see the miser's withered heart, or the low thought of the man of the world, whose god is money and position; we see the thief and the murderer, and the outcast. "Ye shall be as Gods," indeed! But we see him in the gifted intellects used to deny God and Christ, the richly stored mind crying, "Hath God said." The wealth, and the beauty, and the power of high places, crying "Away with him. We will not have *this* Man to reign over us." Dear friends, could we see Satan as he really is, we would stand aghast; our souls would reel and melt with fear. Power and strength and intellect and beauty. But God has shewn us all we could bear, and He would have us see him from the shelter of His wing. How many a one sees him, but does not *know* him. Why? Because they have not believed what God tells us about him. If we look well at a photograph, we shall recognise the original when seen. A *liar*, a *murderer*, an *adversary*. A roaring lion, seeking to devour—seeking only to drag souls to hell, because he so hates the Redeemer, Christ who met him in the garden, in the wilderness, and at the cross, and bruised his head and vanquished him forever. "Would you talk with him?" said the little one. That is what Eve did. Christ offers you life—Himself. "I am the way, the truth, and the life." Satan gives you death. "The wages of sin is death"—a death which he will share with you; no king or conqueror in hell;

only one in endless misery with those he has taken from the music, and the dancing, and the feasting of the Father's house.

Christ offers you *Peace—Himself*. "He is our peace." Satan gives strife and hatred and tumult and bloodshed.

"Why will ye die?"—cried the Lord Jesus, giving His own life-blood for the godless and the guilty.

"Death and the curse were in that cup,  
Oh! Christ, 'twas full for Thee;  
And Thou didst drain the last dark drop,  
'Tis empty now for me."

Oh! if souls would but believe that Satan is the adversary—their adversary. His name means that. There was not much love shewn when he "stood up *against* Israel." (1 Chron. 21, 1). Nor when he said: "Doth Job fear God for nought?" (Job 1, 9.) Not much love, when he desired to have Peter, that he might "sift him as wheat." Not much love in the malice and cruelty and derision of Calvary. Aye! look at him; but look in the contrast of the love-breathing steps of the Lord Jesus "Holy, harmless, undefiled." "Even for a good man one would dare to die;" *but*, "Christ died for the *ungodly*"—*you* and *me*—without strength, without hope, without a single thing that God could delight in. Yes, we sided with Satan in that throng around Calvary, "*Save Thyself*." They had to acknowledge "He saved others;" but, in that, "Himself He *cannot* save" there was the malignant hatred of a *conquered* foe. Dear ones, who are you listening to,

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to-day—the subtle voice of Satan, or the great call of Jesus? Perhaps you despise Him; you want a triumphant leader. Said Napoleon on his death-bed: “I have conquered many, but thou hast conquered me.” If your feeble, puny heart despises *Him*; so do not the wondrous angelic hosts of heaven; so does not Satan and his demons.

“The devils believe and tremble.”

*Power* will indeed be shewn one day, but alas! if it falls on those who have refused the *love*. “That at the name of Jesus every knee should bow; of things in heaven and in earth, and under the earth.” (Phil. 2, 10.) Jesus—the name of His humiliation; the name of the sin-bearer. And “The *Lord* Jesus shall be revealed from heaven with His mighty angels (or the angels of His power,) in flaming fire taking vengeance on them that know not God, and that *obey not* the gospel of our Lord Jesus Christ.” (2 Thes. 1, 7, 8.) Which? Christ Jesus, or Satan? Which obeyed? Which followed? They *chose* Barabas. Will you choose Satan, instead of “The chiefest among ten thousand—The altogether lovely.” Surely not. Surely you love your own soul too well to turn from Him who said, “Blessed are they that have not seen, and yet have believed.” Will you not cry, like Thomas, “My Lord, and my God,” and pass in, to prove His worth; which, if we lived hundreds of years, would still constrain us to cry, “The half was never told.”

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## WHEN WAS HE RICH ?

**B**USINESS had called me to a remote village in the northern part of Ontario where I passed the night. I came down to the small station the next morning to wait for the train, and as I walked into the waiting room I found the station master in earnest conversation with an aged minister. They were discussing some religious question, and as I could not but overhear the conversation, I came to know that the minister was stoutly contending for the eternal Sonship of Christ which the other was denying. The arguments advanced by the young man were weak and worthless ; a perversion both of reason and scripture, but they were so new and confounding to the other, that he could not maintain his cause notwithstanding that he had the truth on his side ; so he was becoming dejected and sorrowful, while the station master was triumphant.

After looking to the Lord for wisdom and guidance I said to the latter :

“ Mr. — do you believe the bible ? ”

“ Certainly I do,” he replied.

“ Scripture tells us,” I said, taking my testament from my pocket and opening it to II Cor. viii. “ In speaking of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Now, when was He rich ? ”

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"Yes," shouted the old minister triumphantly  
"When was He rich? When was He rich?"

He stopped ; he considered ; he looked down at the floor ; and finally, turning suddenly on his heel he went into his office banging the door after him, without having uttered a word in reply. The old minister went to his office door and called out, "When was He rich?" and as just then the train came along, he went out repeating again and again, "Yes, when was He rich?" He was not journeying my way, so I saw him on the train, and the last I heard as he disappeared from sight and hearing was ; "Yes, when was He rich ?

This is but one of the many satanic devices now abroad for the capture of souls ; none are worse, but all have this character, that either the person or the work of the Lord Jesus are attacked, and if a soul can be brought to doubt the divinity of Christ, he has no Saviour, for if Christ were not God He could not have borne sin's heavy load ; and on the other hand, if He had not been a man He could not have taken the place of men.

O! that the unsaved reader may not be misled. It is impossible to be saved by any other Saviour than the Christ of God. Scripture is positive. "Whosoever denieth the Son the same hath not the Father." I Jno. ii. 23. O! be advised ; be warned ; do not hesitate ; do not delay. The Master of the house is about to rise up and close to the door, O! do not be found outside ; you know that would be your awful place to-day ; but be wise, believe in the only begotten Son of God. Enter in ; enter quickly !

## SHALL I EVER LOSE THE FAVOR OF GOD?

IF God receives sinners to what does He receive them? Is it a complete salvation they obtain, or are there conditions still to be met before the final goal is reached, and there is complete security? On what, in short, does the *ultimate* salvation of the believer rest? This is a question which evidently needs answering before the soul can be completely satisfied and at peace. It is one thing to be now in the favor of God, and it is another thing to know I can never lose it. And the more I look at myself, the more I must be in dread of losing it.

Moreover, there are those who will allow of a free *present* salvation, who will not allow of one that gives security absolutely for the future. With them the *sinner* may be saved without works; but the *saint* may not. The legalism shut out at one entrance gains admittance at another, and the result in either case is the same. Self-sufficiency is built up; self-distrust brought to despair; the work of Christ is practically displaced from its office of satisfying the soul, and the grace of God effectually denied.

The scripture speaks as decisively on this point as on any other. On justification by the blood of Christ it builds the most confident assurance as to the future. It tells us that inasmuch as, "while we were yet sinners, Christ died for us. MUCH MORE then, *being now justified by His blood*, WE SHALL BE SAVED from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, MUCH MORE, being reconciled, we shall be saved by His life."