

# TIDINGS OF PEACE.

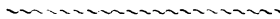


“Good tidings of great joy, which shall  
be to all people.”



VOLUME I.

[1886-1889.]



WILLIAM SHAW, Maybole, Scotland.



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# THE SOWER.

No. I.

JANUARY, 1886.

Vol. I.


## TO OUR READERS.

**W**E purpose in these pages to sow the seed of the gospel—to tell of Christ and His finished work. He was the great Sower. It was He that bore the burden and heat of the day, sowing in travail even unto death; and now a great harvest is being gathered in unto life eternal. Many sons and daughters are being brought to glory. Souls are being saved: it is a plenteous harvest. Yet there are those who are privileged to be sowers, even of that word which liveth and abideth for ever; for it is written, “In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper.” Then, through the humble medium of

these pages, we would seek to sow the good seed of the kingdom. But it is not the ransomed of the Lord only who are sowers. Every one whose eye scans these lines is a sower. Whether you are conscious of it or not, the great truth remains that you are sowing for ETERNITY. *What then will the harvest be?* It is written: “Whatsoever a man soweth, that shall he also reap” (Gal. vi. 7). It is madness for any one to expect a crop in any way different from the seed he is sowing. Solemn truth. If out of Christ, if still unsaved, you are sowing for a harvest of death. But if *in Him*, O how different! If sheltered by His precious blood, you shall be safely gathered into the heavenly garner, and found in the bundle of life with Christ Jesus, in “that day.”

## THE OLD YEAR.

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 HEAR ye that sound that is borne on the blast?—  
'Tis the voice of the year that for ever is past:  
“I speed to Eternity's shore,” it doth say;  
“I have finished my course, I must hasten away:  
The Books they are closed, and the Record is here”—  
What think you it told me, that dying old year?

It told me of many, the young and the fair;  
Their heart knew no sorrow, their bosom no care.  
The sun of their life, O how brightly it shone;  
But its light now is faded; their bloom it is gone.

I saw them go down to the chambers of death;  
I heard their last sigh; I beheld their last breath.  
And, thus as I stood on the brink of the grave,  
There were some I heard speak of the Mighty to Save.  
“O come, thou dark river of death,” they did cry,  
“We fear not thy wave, for thy stream it is dry;  
For Jesus has saved us by power all divine,  
And soon in the crown of His glory we'll shine.  
We heard His sweet voice as in sin we did roam,  
And now we are bound for His heavenly home.”

And, calm as the babe that is hush'd to its rest,  
So sweet and so soft on a mother's fond breast,  
They breathed their last sigh; and through Jesus they sleep;  
Their sorrows are o'er, nevermore shall they weep.

But some I did see overwhelm'd by the thought  
That they should so soon to the judgment be brought.  
They had heard of a Saviour—had learn'd His sweet Name,  
And knew why it was that from heaven He came—  
Had heard of the blood that for sinners did flow,  
And how it could cleanse even white as the snow.  
Yet, though for their sakes He had come from above,  
They coldly rejected His infinite love ;  
And, if not in words, yet in deeds they did say,  
*"We will not have this Man—we own not His sway."*  
And fondly they dreamed, all light-hearted and free,  
That many a 'Happy New Year' they would see.  
But the word had gone forth from Jehovah on high,  
*"Thy days they are numbered—this year thou shalt die."*

Then dark on their path fell the midnight of doom ;  
No star shed its ray on that ominous gloom ;  
And with death they did grapple, as if, by their might,  
They could drive him away as a phantom of night.  
But in vain did they wrestle—their fate it was sealed,  
And the wrath of high heaven must now be revealed.  
Through the gloom of that night I did hear the lone cry—  
*"We are summon'd by death, and not ready to die !"*  
How bitter that anguish—how deep that despair !  
For death and the grave what a vict'ry was there !

O hear now these voices that speak from the grave,  
O trust now in Jesus the Mighty-to-Save.  
And, come then what will in the year that's begun,  
When thy day shall be spent and thy race shall be run,  
Thy soul e'en the shadows of death need not fear ;  
It shall be to thee a twice-happy new-year.

MAYBOLE, *December, 1885.*

## FREE—INSTANT—ETERNAL.

**W**E believe in a free, instant, and eternal salvation. This is the salvation we find revealed in God's Word; and this is the salvation we mean to proclaim. Men are perishing—going down to an undone eternity. Why? Because they are without God and without hope in the world. Reader, are you such a one? If so, there is salvation *for you*. It is a *free* salvation. It cost much; but it costs you nothing. It is without money and without price (Isa. lv. 1). It is an *instant* salvation. You may be saved even as you read this. “Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. vi. 2). Again, it is an *eternal* salvation. In Heb. v. 9, we read that Christ became the author of “eternal salvation.” In John v. 24, we find that the sinner who believes on Jesus has everlasting life, and shall not come into condemnation, but is passed from death unto life. Is this great

salvation yours? If not, you are in danger of perishing, and that eternally. But why should you perish, when Jesus hath died? Trust in Him, and this great salvation shall be yours.

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 TO SUBSCRIBERS.
 

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THIS is the first number of our new Gospel paper, which we purpose, God-willing, to send out on the first of every month. We would bespeak a wide scattering for the present number, which we humbly think will be found seasonable.

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God so loved the world, that HE

GAVE

His only begotten Son, that whosoever believeth in Him should not perish, but have

EVERLASTING LIFE.



# THE SOWER.

No. 2.

FEBRUARY, 1886.

Vol. I.

## “YET THERE IS ROOM.”

**Y**ET there is room. Yes, room for you—even you. But room for you *where?* Room in the boundless love of God—it encircles you—it embraces you. Room in the outstretched arms of His mercy. Room for you at the cross where Jesus died. Room in that loving heart that was broken there for you. Room at the fountain of living waters. Room at the feast of fat things stored up in Christ. Room in the banqueting house, beneath that banner which is love. Room by the green pastures and the still waters. Room at the table spread in the wilderness. Room in the goodly land of the promises. Room in the kingdom of God’s dear Son. Room in the heavenly places with Christ.

Room in yon heaven of light. Room in the paradise of God. But, mark the words of the text, “*Yet* there is room.” That little word “yet” speaks only for the present moment. *There will not be always room.* There is no promise of room for to-morrow. Yea, it may be that to-morrow’s sun for thee shall never rise. What then? If unsaved, you must perish eternally. Terrible, but true. Yet there was abundant room for you. The door stood open wide. But you refused to enter. O what remorse shall seize upon you in that day, if it should be your hapless lot to stand *outside the door.* To hear the dread sentence, without one ray of hope to lighten up the eternal gloom! “Too late, too late; ye cannot enter now.” What terrible in-

fatuation has seized upon your soul that you will not come in *now*? Surely this day is not to mark another day's dark rejection of the Son of God. Who you are, we know not. But, if out of Christ, our message is still, "*Yet there is room.*" How short the duration of that *yet* may be, we cannot tell. It is for you to be ready; it is for you to make haste, and enter *now*.

### BECAUSE THEY BELIEVE NOT.

**I**N the sixteenth chapter of John we find (ver. 8) that the Spirit was to convince the world of sin. But sin because of what? In verse 9 we have the answer. "*Because they believe not on Me,*" says Christ. How remarkably this stamps the sin of *unbelief* as the crowning sin of all. To some it may seem strange that the sin of unbelief—the rejection of Christ—should be singled out as the sin of sins. But we need not wonder that the Lord Jesus sums up all sin in

the sin of unbelief; for indeed unbelief has got every sin wrapped up in its bosom. Unbelief tells Christ to depart. Why? In order that it may roll some darling sin as a sweet morsel under its tongue. Unbelief shuts Christ out of the heart, saying, "Thou shalt not enter here." Could you conceive of a greater sin? Unbelief is simply rebellion against God. Hence it is the crowning sin. The Jews put the finishing touch to their wickedness when they crucified the Son of God; and sinners in the present day are doing exactly the same thing in their deliberate rejection of the Lord Jesus Christ. You say you have not rejected Him. You take neutral ground—that is, that you are neither *for* nor *against* Him. But it is impossible to be neutral in this momentous matter. There is no middle ground on which to stand. If you have received Him, it is for ever well with your soul. If not, there is nothing before you but a certain fearful looking for of judgment.

## CHRIST CRUCIFIED.

**W**E preach Christ crucified.” These were Paul’s words to the people of Corinth; and we echo them here. “We preach Christ.” Paul was not an unlearned and ignorant man. Although by occupation a tent-maker, he was a man of education. He knew the condition of people’s hearts. He was acquainted with the tears and sighs, the restless longings of a groaning creation. Yet Paul knew of only one remedy, and that was *Christ*. He knew of but one fountain that would satisfy the longings of that immortal spirit—and that fountain is Christ.

“O, Christ He is the fountain,  
The deep, sweet well of love.”

Therefore, Paul preached Christ; and for the same reason, we, who are less than the least of all saints, would seek to preach among the Gentiles the unsearchable riches of Christ (Eph. iii. 8). We do not know a higher theme—for “there is none other name

under heaven given among men whereby we must be saved.” Men are perishing—going down to a deeper grave than the bed of the unfathomed ocean, even into the blackness of darkness for ever! Therefore we preach Christ. He is the mighty to save (Isa. lxiii. 1). We point to Him as the all-atoning sacrifice for sin; and we say, “Behold the Lamb of God who taketh away the sin of the world.” Do not be afraid to look. See Him there on the cross, as He bears away sin’s mighty load. Behold that blood which cleanseth from all sin. Hear these words, “*It is finished.*” The mighty work is done. Christ has died. Justice is satisfied. Sin has been punished. God is well pleased with the work His Son has accomplished; in proof of which we see Him raising that Son from the dead. And now, all that remains is that you too should be pleased with that work. Unsaved one, are *you* pleased? Have you accepted Him as your Saviour?

## WORKING AND DOING.

"AND have you been saved, yet?"

"Well, I am just working away, doing what good I can."

This is where you find many who are honestly seeking to get to heaven. They are *working*, and they are *doing*. But God's Word nowhere says we are to *work* or to *do* in order to be saved. On the contrary, it says, "To him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). Surely this is plain enough. Yet people will keep *working* and *doing* when Christ has *finished the work* and done it all. Many speak as if they were saving themselves. They speak of working for God, while they forget that it is impossible for works to commence until you are born—that is, born again, born of God. You must have life in Christ before you can work; for the dead in sins cannot work. Come to Jesus first.

Let Him have all the glory of saving you. Then, *after* you are saved, you cannot *do* too much for Him; for then the grace of God will teach you that, denying ungodliness and worldly lusts, you should live soberly, righteously, and godly, in this present world (Titus ii. 12), and be careful to maintain good works (Titus iii. 8).

—:o:—

JESUS says, "I am the way." You may be quite sound, so far as doctrine is concerned, and yet perish. Doctrine is good only as it leads you to Christ. Salvation is a personal matter, and has to do with a personal Saviour. Can you say that this Saviour is yours?

BY

GRACE  
YE ARE  
SAVED.

# THE SOWER.

No. 3.

MARCH, 1886.

Vol. I.

## THE ANCHOR HOLDS.

**A**N arctic explorer finds himself becalmed between two icebergs which, approaching from different directions, threaten to crush his ship like an empty shell. Escape there seems to be none. The danger is imminent. But suddenly a water-washed berg, moved by some strange current, comes driving up from the southward. It nears them; it is passing close by. Their only chance is to plant an anchor on its slope, that thus it may bear them out of their fearful danger. The anchor is cast. It holds; and the next moment they are following in the wake of their strange tow-horse, saved as by the skin of the teeth. "And never," writes Dr Kane, "did

men acknowledge with more gratitude their merciful deliverance from a wretched death." How aptly that incident illustrates the case of many, in danger of everlasting destruction. It may be your case, my reader, yea it *is* your case, if you have not an anchor within the vail (Heb. vi 19)—if you have not found safety in Christ. You may never be in danger of being crushed to death by two icebergs in a polar sea. But there is a far greater danger—the danger of being crushed between the upper and nether millstones of God's wrath; for, if out of Christ, the wrath of God abideth on you (Jno. iii 36); and it is simply a matter of time as to when your doom shall be for ever fixed. How solemn! But God has provided

a great Salvation — a great Deliverer. You need not perish; you need not go down beneath the billows of God's wrath. A place of safety has been provided; and that is *in Christ*. Cast your anchor on Him—lay hold of Him by the hand of faith; and you are safe for eternity. Then, come what will—let the storm of almighty judgment sweep over the earth—let the heavens be rolled up as a scroll, and the elements melt with fervent heat—all who are united to Christ by a living faith shall be safe; for their life is hid with Christ in God.

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### TRYING CHRISTIANITY.


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**S**OME would fain come to Christ in a patronising way, as much as to say, "Well, I'll try this Christian life: it may not be very respectable; but we will see how it does." What a terrible delusion! coming to Christ in such a spirit.

Others would fain come to Him because they wish to improve their worldly circumstances; for they see others who are now converted and "doing well." Again, we say, what a delusion, to come to Christ with such a motive. But, although we speak of such people coming to Christ, we do not for a moment believe they *come* to Him at all. The man who thinks he is doing Christ a favour by coming to Him, has never been convinced of sin; and the man who thinks conversion "a good thing" for helping him to get on in the world, is just as blind to his own state before God. Away with such miserable and sordid considerations. Rest assured of this, that no one with such thoughts in his heart ever passed through the strait gate of conversion to God. Have you been awakened to see that your sins deserve eternal death? Have you been aroused to see that you stand in jeopardy every hour? If so, you will consider it no condescension to come to Christ. Your concern will rather

be as to whether such a sinner as you can find mercy. A man aroused about his sins, does not wonder whether conversion will help him on in the world. His cry is for *peace with God*, even although he should have to suffer loss in his social position. Let this be clear to every reader of these pages. Conversion to God is a great reality. It is not a thing you can “try” for a little, in the same way as men join a teetotal society to see if it will improve their position in life. Let us see that we do not degrade the “glorious gospel” to such a level. We do not ask you to “try” it, as if it were a thing that could be thrown aside, should it not happen to meet your case. No. You do not thus speak to men who are in imminent danger. You urge them to escape without delay. In like manner we warn you to flee from the wrath to come. Therefore we do not ask you to “try” it. We say, *Make no delay*—receive this Jesus, and forgiveness of sins shall be yours.

## MOTHER, DO NOT WEEP.

 DO not weep for me mother,  
A dying girl did say;  
'I'm going home to Jesus now,  
I cannot, would not stay.

I gave my heart to Him, you know,  
That night when, at your knee,  
You told me how He loved me so,  
And gave Himself for me.

And as you close my eyes, mother,  
With your soft, tender hands,  
Then think of how my spirit, fled—  
In Jesus' presence stands;

I've not a single fear of death,  
For all, I know, is well;  
I'm longing with my latest breath  
To bid the world farewell.

My strength is failing fast, mother,  
I feel the angels' touch—  
Good-bye, I now must leave you,  
Although I love you much.'

Her cheek grew pale, her eye grew  
dim,  
Her struggle soon was o'er;  
Her spirit passed to be with Him  
Who her transgressions bore.

TOISE RIVER,  
South Africa, 1885.

## TO ALL PEOPLE.

**N**ONE are shut out from the blessings of the Gospel, except those that shut themselves out. The tidings of great joy are to *all* people (Lu. ii. 10). The living water is for *every one* that thirsteth (Isa. lv. 1). The rest which Christ has to give, is for *all* that "labour and are heavy laden" (Matt. xi. 28). *All ends of the earth* are commanded to look to the Lord and be saved (Isa. xlv. 22). Yea the Bible almost closes with the world-wide proclamation; "*Whosoever will*, let him take the water of life freely" (Rev. xxii. 17). Nothing is lacking on God's part. He is willing that all should be saved. You must therefore have deliberately shut yourself out. You cannot blame God that His wrath is at this moment abiding on you. He says, "I have called, and ye refused . . . ye have set at nought all My counsel, and would none of My reproof" (Prov. i. 24, 25). If you

perish, you will not be able to say that you were never invited to come and be saved. If you die without an interest in Christ, you will not pass away unwarned. Supposing all the Gospel you ever heard was the entreaties contained in these humble pages, you will have nothing to say in your own defence. The Gospel supper has been spread. The invitation has been given. *You* are one of those that are invited. The announcement has been made that "all things are now ready." Yet you deliberately despise the entreaties of infinite love! How can you continue another hour thus to abuse the long-suffering of God?

## FREE

*From the Law*

OF

*Sin and Death.*




# THE SOWER.

No. 4.

APRIL, 1886.

Vol. I.

## PARDON PROCLAIMED.

 AT the close of the Indian mutiny a pardon was proclaimed; but not to all. Some were excluded by name. These men had been leaders in the rebellion, and guilty of the most cold-blooded murders. For them there was no pardon. They did not come to accept the gracious offer. There was no reason why they should. It was *not for them*. There was no hope of mercy held out for them; and so, standing to their arms, they resolved to spin out their lives to the last thread and sell them at the dearest price. How different is this from the Gospel! No one is excluded either by name or by character from the great proclamation. "Him that cometh to Me," says

Christ, "I will in no wise cast out" (Jno. vi. 37). No depth of guilt can shut you out from the mercy of God in Christ Jesus. It matters not what is your name, your character, or your crimes, the Gospel is for *you*. There are no exceptions. "Whosoever will" is to take the water of life freely. You need not fear to come; for you are included in the proclamation; and him that cometh will *in no wise* be cast out. But, if you refuse to come, you must perish. God has not excluded you; but, if you exclude yourself, nothing can prevent your going down to hell. Now, weigh the matter well. The Gospel proclamation reaches you—I care not who you are, or what you are. But are its blessings yours? Have you believed to the saving of the soul? Al-

though Christ has died, that great fact will profit you nothing, if you do not come to Him and receive life and forgiveness through His blood. God is beseeching you to come. No barrier has been interposed on *His* part. The hindrances are all on *your* side. Seeing this to be so, why do you delay another hour in coming to Him who died that you might live?

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### THE GOSPEL FREE.

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**W**E have heard it objected that Salvation is not *entirely* without conditions, for it is only whosoever *believeth* that hath everlasting life. Well, we admit that, on the sinner's part, believing (or receiving) is required. But surely *that* can be no objection to the Gospel. You do not expect that God will *force* you into His Kingdom, whether you are willing or not? God deals with us as with morally responsible beings. How, then, can you find

fault with the freeness of His Salvation? He has provided everything—He has spread the feast; and He now says, *Eat*. Is that not free? You see you public fountain of water, free to all. Does the thirsty traveller find fault with its freeness because he must *drink* ere his thirst is quenched? Nay. How then can you complain of the Gospel, because you must drink before you partake of its benefits? You must see clearly that it could not be otherwise. God has provided everything in order that you might be blest with life everlasting. And all that remains now is this—Are you willing to be thus blest?

---

THERE are many poor messengers in God's service; and, like Christ, there may be little about them to draw the carnal eye. But don't let your mind be occupied with the messenger. Take hold of *the message*: that is what you want. Hear, and your soul shall live.

## ALL ABOUT CHRIST.

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**T**HE central figure in the Bible is CHRIST. All Scripture testifies of Him (Jno. v. 39). If you take Christ out of the Bible, you have nothing left but a huge blank. Wherever you open the sacred page you find Jesus. They tell us that every road in Great Britain, if followed up, will take you to London. So every Bible path, if followed up, will lead you to Calvary. In the old dispensation, yon lamb on the altar was a type of Christ, and pointed forward to the time when John the Baptist would cry, "Behold the Lamb of God, which taketh away the sin of the world." The Manna in the wilderness pointed to the Bread of life that came down from heaven, of which if any man eat he shall live for ever. The blood-sprinkled doors in Egypt told of Him whose blood cleanseth from all sin; and the smitten rock in the wilderness spoke of the stream of living waters that would go

forth from the Rock of Ages. Go back to the book of Job, and you hear him say: "I know that my Redeemer liveth." Abraham saw His day and was glad. Jacob foretold of the time when Shiloh would come; and even Balaam prophesied of the Star that would arise out of Jacob. In the New Testament, Christ is still the great central figure. It is Christ in the Miracles, Christ in the Parables, Christ in the Epistles, and Christ in the Evangelist's story. Christ is all and in all. Yet some people do not find much of Christ in the Bible. But tell me this—Have you found Him on the Cross as your Sin-Bearer? If so, you will not find it hard to see Him in the written word. You are always on the out-look for some one you love; and when the love of Christ constrains, you will be ever finding Him of whom Moses in the law and the prophets did write.

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Grace is but glory in the bud.  
Grace here means glory yonder.

## HAVE COME SHORT.

**Y**OU may have sinned less than others. It is quite possible. But how vain to make your boast in that, as if you would therefore run a better chance of heaven. He drowns as surely who has his head beneath one inch of water as he who, with a millstone hung round his neck, has sunk a hundred fathoms down. All have sinned and *come short* of the glory of God. You have come short. Perhaps you have not come so far short as some. But still the indisputable fact remains—you have sinned; you have come short. God says, There is *no difference*, for all have sinned and *\*come short*. Yon captive who scales his prison wall only to come short of the top, fails as utterly as if he had made no attempt to escape. But look at the matter in the light of Scripture. You admit that you have sinned. Well, how can you appear before God with these sins? Many or few, if they are not

washed out of sight by the blood of Christ, they will sink you down to hell. Nothing can avail for you except the precious blood of Christ. There will not be an unforgiven sinner in heaven. You may compare yourself with others, and flatter yourself you are not so bad. But tell me this: Will all that comparing wash out even one of *your* sins? What madness to be sitting on the brink of a lost eternity attempting to make yourself a little better than your neighbours. Take God's reckoning of yourself, and, crying, "Woe is me for I am vile," *flee to Christ*, the only Refuge in the coming storm of wrath.

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THERE IS  
 NONE  
 RIGHTEOUS.

# THE SOWER.

No. 5.

MAY, 1886.

Vol. I.

## AN INHERITANCE.

**V**OLUMES have been written on the question as to whether our own good works have any share in meriting heaven. But there is one word in Col. i. 12 which settles the whole matter; and that word is "inheritance." In the passage referred to, we read of those who have been "made meet for the inheritance of the saints in light." Heaven is thus an *inheritance*. But what is an inheritance? It is something you inherit, or fall heir to, by *birth*. Look at the C— estate out there for example. The Marquis was born into that family; and not only so, but he was the first-born: therefore the inheritance is his. He never paid for it, nor wrought for it—he *heired* it. Thus it is with

heaven. The inheritance of the saints in light cannot be bought; neither can it be wrought for. How, then, shall heaven become yours? How may you inherit it? You must be *born into a certain family*. Nothing less than this will suffice. The family into which you must be born is *God's family*; and that not by a natural but by a spiritual birth. Born by natural birth into the family of Adam, you inherit only Adam's curse. You must be born of the Spirit—born from above. Thus you become a child of God, and an heir of heaven; for a remarkable thing in connection with God's family is this, that, in it, *all* are heirs, for all are reckoned first-born ones, as we find it written in Heb. xii. 23: "the general assembly and church of the first-born (that is, first-born

ones) which are written in heaven." It must be therefore clear to you that you *must be born again*, if ever you are to enter heaven. There is no other way. Heaven is the residence of God's family—that is, all who have been born, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i. 23). Now, my reader, has this been the case with you? You may have a great many good points about you; you may be charitable to the poor, and have a certain amount of religion. But have you been born again? If not, there is no heavenly inheritance for you; for that is only for *heirs*. We beseech you therefore to be reconciled to God by the death of His Son. We plead with you to *turn to God*—that is, to be converted; for the moment you trust in Christ as your own Saviour, that moment you are *born again*, and become an heir of God, and a joint heir with Christ. There is no heaven for you, except you are *born again*.


## NOT IN THE BIBLE.

**W**E find it needful again and again to raise a note of warning against the terrible delusion that *everybody* has been born into God's family. Some men teach this with as much confidence as if it were a doctrine found in the Bible. But you may search from Genesis to Revelation without finding such a doctrine. It is not there. When our Lord was on earth, He said unto those who rejected His testimony: "Ye are of your father the devil" (Jno. viii. 44). Then the apostle Paul, in writing to the Ephesian believers, says, that *before* their conversion they were "children of wrath even as others" (Eph. ii. 3). It is thus clear that there are two classes of people. Yet some men try to make it out that there is only one. This much is evident: these men are entirely at variance with God's word. Scripture plainly contradicts such a theory. What is the use of preaching smooth

things to a dying world? What profit is there in building perishing souls up in the idea that they are members of the royal family of heaven, while, if called to meet God, they would pass into the blackness of darkness for ever? We must stand out clear against such flattery in the things of God. The Lord Jesus Christ never preached such doctrines. He loved the souls of men too much for that. He told men the truth. He declared unto them what they needed for eternity. They must be converted to God—they must undergo a great spiritual change, else they would never see His Kingdom. However feebly, we would echo His words here. It is not a time for smooth speeches. Souls are perishing; and you, reader, are perishing, if you have not been converted unto God. You may attempt to comfort yourself with the consolation that surely *you* do not need to undergo such a change, and that *everybody* is in God's family. But what an awakening you will

one day have out of such a delusion! It is not popular doctrines that will be the standard of judgment in the great day. The Word of God will alone be the standard; and that Word says, “Ye *must* be born again”—“Except ye repent, ye shall perish.”

## WILL YOU COME?

HERE'S salvation full and free,  
There's a pardon now for thee,  
If your need you really see—  
Will you come?

There's a Saviour true and tried,  
Who can cleanse the deepest-dyed,  
And present them justified—  
Will you come?

There's a heaven bright and fair,  
There are many mansions there,  
One of which thou mayest share—  
Will you come?

There's an awful place of woe—  
There's a hell where you must go,  
If you die unsaved; but Oh!—  
Will you come?

There's no time for you to lose,  
Jesus' love do not abuse,  
Heaven or hell, which do you choose?—  
Will you come?

Feb., 1886.

## GOOD AS MY NEIGHBOURS.

**I**T is a remarkable circumstance, and one confirmed by experience, that you never find a truly awakened sinner saying, "I think myself as good as my neighbours." Such language is a sure sign of self-righteousness. If you have been convinced by the Spirit of God that you are a sinner in His sight, you will be saying, like Paul: "Sinners, of whom I am chief." Under the enlightening influence of the Spirit, you will think that no one can be a greater sinner than you. This was the case with Job; for we find him saying: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6). It was also the case with Isaiah, for we find him saying: "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. vi. 5). These men were brought into God's presence, and got a sight

of themselves. That made a wonderful difference. As the sun shines into that room, you wonder where all the dust comes from; for the room seems full of it. But the dust was all there before: the shining forth of the sun only made it visible. So it is with your heart. Let God's Word and Spirit shine in, and immediately you say, "What a sinner I am!" Have *you* thus taken God's opinion of yourself? Have you pled guilty? It is only they who take the place of the guilty, that have really come down to God's terms. Take that place, and claim the lost sinner's Saviour as yours. He came to seek and to save that which was *lost*.

I WILL  
GIVE YOU  
REST.



# THE SOWER.

No. 6.

JUNE, 1886.

Vol. I.

## ALL IS NOW READY.

**I**T is related of a captive in an Austrian prison, that, with no tool but a nail, he wrought night and day for twelve weary months to mine its solid walls. Agitated by alternate hope and fear he at length accomplished his task; and then, on a dark, blustering night, by means of a rope that he had twisted, he swung himself over the wall, and was free. What will a man not do and dare for life and liberty? But for eternal life—for the blessed liberty of sons of God—there are no such dangers to be encountered, no such hardships to be borne, no months of weary waiting. That eternal life which God is waiting to bestow, is without money and without price (Isa. lv. 1). It is

a free gift (Rom. v. 18); and it is for whosoever believeth on the Son (Jno. iii. 16). You are not called upon to make a pilgrimage to any spot of earth, or to endure any hardships in order to become a possessor of this eternal life. The *great* pilgrimage has already been made; for the Son of God has come from heaven to earth. The suffering has already been endured; for that same Jesus has suffered the Just for the unjust that He might bring us to God (1 Pet. iii. 18). There are no risks to be run in coming to Christ. Rather, on the other hand, you stand in jeopardy every hour, if unsheltered by His blood. You need not wait months or even hours; for all things are *now* ready (Lu. xiv. 17). The Holy Spirit saith *to-day* (Heb. iii. 7). But, perhaps

you say, there *are* dangers to face, and hardships to be borne. You say you will have to meet the scorn of the world, and the frown of unconverted friends. But surely you do not for a moment reckon *these* as hardships. Put them in the scales with your soul, and ask yourself the question, "What shall the *smile* of the world and the favour of unconverted friends profit me if I lose my soul?" How terrible to think that men dread more the worldling's scorn than they fear the wrath of a sin-hating God! Let no such considerations avail with you even for a moment. Weighed in the scales of the sanctuary they are altogether lighter than vanity. The gift of God is eternal life (Rom. vi. 23); and they are free indeed whom the Son makes free (Jno. viii. 36). Sinner, wilt thou come?

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IT is vain to long for heaven, if there is not a heavenly longing for the spirit and disposition of those who alone shall enter there.

## GOD'S KNOCK.

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**I**F God has been speaking to you through some illness, some family bereavement, or some hardships in your earthly circumstances, see that you give ear to His voice. It is God knocking at the door. He wants admission. He desires that Christ should dwell in that heart. It is His will that you should be saved. Therefore He knocks. It may seem as if all things are against you. But, if we are to describe your case in scriptural language, we must say that it is God's goodness leading you to repentance. Do you refuse to repent?—do you refuse to turn to God? Have a care, lest the hour of your merciful visitation pass by unimproved. The next time God knocks, He may knock louder; and it may be the knock of *judgment* and not of mercy.

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THERE is such a thing as the last chance. Therefore hear God's knock: it may be the last knock.

## HOW CAN I?

**A** YOUNG man who had lived a "fast" life, was at length aroused to concern about his soul. On being shown the freedom and simplicity of the Gospel, and the great love of Christ, he said: "How can I offer Him a withered flower?" His life had been spent—yea, wasted—in the service of the devil and the world. The bloom of his life had passed away. He had given to self and the world, the vigour of his days; and now it seemed as if he were bringing the dregs to Christ. Yet even that young man was saved. We mention this as a word of encouragement—not encouragement to remain in sin, but encouragement to flee to Christ *now*. It is the fewer number that thus turn, after a life spent in the gratification of fleshly desire. It is true that the thief on the cross was saved. But as an old writer says: "One was *saved*: we there learn that no one must despair. But one was *lost*; and we have there the warning that no one must presume." God is now calling on you to turn. See that you refuse not Him that speaketh from heaven.

## IS IT TOO LATE?

### A REVERIE

*at the close of a wasted life.*

**C**ANST Thou take this wither'd flower—  
A life to sin and Satan given?  
Can such as I yet know Thy power,  
And swell the ransom'd song in heaven?

'Tis but a faded flower that's left  
Of all that life bestow'd on me;  
And now, of all its bloom bereft,  
How can I come, O Christ, to Thee?  
O give me back those wasted years—  
Those summer days now pass'd away;  
When my young heart did melt to tears  
As I did gaze on Calvary.  
O Time, roll backward in thy flight,  
Give me the child-like heart again,  
And blot for ever from my sight  
Those years of misery and pain.  
But vain the thought! Time shall not turn  
To bring such seasons back to me:  
O God, and must these mem'ries burn,  
That tell how I've rejected Thee?  
Life's sun has risen to its height,  
Life's day is drawing to its close;  
I'm nearing now th' eternal night,  
And nearing, too, th' eternal woes.  
I've lived for earth and for its joys;  
And now they scorch me with their breath:  
Fain would I flee these deadly toys—  
Fain would I flee the second death.  
O is there mercy yet for me?  
Or am I past all power to save?—  
To hear no trump of jubilee  
In that long night beyond the grave!

## HIS WORD ENOUGH.

**W**HEN assurance of salvation rests upon a *dream*, we have no hesitation in saying that such is, without doubt, a sandy foundation. People sometimes tell us that they have had a dream or a vision, in which they saw the Lord Jesus hanging on the Cross; and, ever since then, they say they have felt quite happy. If you are such a one, my reader, be not deceived. You do not need a dream to tell you that Christ has died, and that He pleads with you to come to Him and be saved. Is His Word not sufficient? Is His Word to be rejected until it is confirmed by a dream? Moreover, you may dream something else to-morrow, which will be contrary to what you dreamed to-day. Where, then, is your faith to rest? In dreams? No; but in the Word of God which is for ever settled in heaven and *changes not*. The entrance of God's Word giveth light. Faith

cometh by *hearing*, and hearing by the *Word of God*. Scripture says: "He that believeth on the Son hath everlasting life" (Jno. iii. 36). The word of God declares of the believing one that he *hath* everlasting life. Anxious seeker after Christ, *is this not enough for you?*

You feel the bondage of sin; and you would fain be delivered from its terrible dominion. But mark this, if you fail to have that dominion broken by a living faith in the Son of God, the time may come when you will be so joined to your idols that you shall not have even the desire to be delivered. There is such a thing as being holden with the cords of your sins. Therefore beware, and repent.

DELIVERANCE  
TO THE  
CAPTIVES.

# THE SOWER.

No. 7.

JULY, 1886.

Vol. I.

## KNOW THOU.

**I**N Oliver Cromwell's army there was a regulation that every soldier should carry with him a copy of the Holy Scriptures. A profligate young man, who had absconded from his situation in London, had enlisted among the troops in the hope of dissipation and plunder; and he, among the rest, was compelled to carry a Bible. After a day's fighting he was retiring to rest, when, on taking his Bible from his pocket, he found a hole in it. In endeavouring to ascertain how far the hole proceeded and what had been its cause, he found that a bullet had struck the book, and had penetrated as far as the ninth verse of the eleventh chapter of the book of Ecclesiastes:

“Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.” This proved the great turning point in his life. He saw how near he had been to death. But for that friendly volume he would in all probability have been killed, and his soul would have passed into eternity unprepared to meet God. You who now read this may have been as near your end, but for the merciful intervention of God. How often may fever, disease, or accident, have been near you; but God has given you yet another chance. Perhaps you are alive and well, as you now read this. But, tell me,

has God's goodness led you to repentance? Have *you* come to the great turning point? How terribly significant were the words that met that young man's eye!—"Rejoice, O young man . . . . but *know thou* that for all these things God will *bring thee into judgment!*" That soldier there and then saw the vanity of all beneath the skies. He fled to Christ, and became a consistent follower of the Saviour. He lived in London for many years after the termination of the civil wars; and he was wont to say, in narrating his conversion, that "the Bible had been the means of saving both his body and soul." We do not ask if it has been the means of saving your body; but we do ask if, through its blessed pages, you have been led to Christ—has it been the means of *saving your soul*? You may affect to make light of the question—you may say you intend to see some life and enjoy yourself while you are young. Be it so; but mark what God says—

"KNOW THOU, *that for all these things God will bring thee into JUDGMENT.*"

## MUST EAT.

**T**HE great price has been paid. We rejoice to proclaim the glad tidings. The blood of Christ has been shed—that blood which cleanseth from all sin. Jesus has died. The great Sacrifice for sin has been offered up. But tell me this: Are *you* sheltered by that blood? This is the testing question. You flatter yourself that you are safe because Jesus died. But you may be in jeopardy—yea, you may perish eternally, although Jesus has died. Bread may be provided for a famishing city; it may be brought within the very walls. But will *that* be sufficient to prevent any of the inhabitants dying of hunger? "No," you say, "they must *eat*." And you are right. If they refuse to eat, the supplies of food will profit them nothing. Now just in the same way, if you refuse to eat of the Bread of Life which came down from heaven, you must perish. Jesus has come as a Saviour for the

lost: have you received Him? His blood has been shed; but have you been sheltered by it? Forgiveness is being preached through His name; but have you trusted Him as your alone Saviour? If not, then the death of Christ has profited you nothing. God hath set Him forth as a propitiation; but it is *through faith in His blood*. Ah! that is the connecting link—“faith in His blood.” Perhaps I am speaking to one who is saying, “O that I knew where I might find Him.” Trust Him, and thou shalt find Him. Rest on His finished work—accept the forgiveness He is offering by virtue of His all-atoning blood, and thou shalt be saved. God has said it. Nothing is wanting on His part. All has been done. His Son has been given. The blood has been shed. It only remains for you to trust that Saviour, and His word is pledged—the word of Him that cannot lie—“He that believeth on ME *hath* everlasting life.”

THE way to hell is broad, and well beaten; the way to be undone for ever is to do as the rest do. “The multitude” is the weakest and worst argument.

## WITHOUT CHRIST.

**I**F I could walk the milky way,  
Amid the stars of heaven's plain,  
Or ride upon the Orb of day,  
And mark the wonders of His  
reign;

Or on some wand'ring comet fly,  
Through realms of boundless, pathless  
space,

And view the planets rushing by  
At quick, incomprehensive pace;

Till I with Jupiter and Mars,  
And worlds and planets yet unknown,  
And all the fixed and wand'ring stars  
Had, as with friends familiar grown;

And could I reach the lowest hell,  
And to the highest heaven rise,  
And know death's sad, eternal knell,  
And heaven's song that never dies;

And if I every science knew,  
And perfect were in every art,  
So that, with wisdom ever new,  
I could my thoughts to men impart;

I might be sought by eager throngs,  
And borne upon the wings of fame—  
My praise be sung in poets' songs,  
And nations memorize my name.

Yet *wanting Christ* my life were vain,  
And fruitless for eternity;  
And while a name from men I'd gain,  
To God a stranger I would be.

The simple, artless, guileless soul  
Who nought beside the Saviour knows,  
Would sweetly rest in mercy's goal  
While I would weep in endless woes.

TOISE RIVER, 8th March, 1885.

## "AS FREE AS THE BLOOD CAN MAKE ME."

**I** WAS having a few Gospel meetings in county Antrim; and, for want of a better place, I was preaching in a barn. God was evidently working in our midst; and souls were being saved. A young woman came to the meeting one night. She was convinced of sin. On the Monday night she was found eagerly hearkening to the words of life again, the subject being Acts xxvi. 18, showing that we are either in the darkness under the power of Satan, or in the light under the power of God. At the close of the meeting I entered into conversation with her. She said, "My difficulty is, that I want to do something." We showed her from God's Word that Christ had finished the work His Father had given Him to do, and that all things were now ready. The entrance of God's Word gave light. "I see it now," she exclaimed, "I am as

free as the blood of Christ can make me—I am a brand plucked from the burning!" And had you seen her face lit up by the heavenly joy that filled her soul, you could not have doubted her words. Conversion to God is a great reality. It brings a heaven-born joy into the soul. You enter at once upon the possession of peace made by the blood of the Cross. Reader, is that peace yours? Can you say that *you* are a brand plucked from the burning? Perhaps, like that young woman, you would fain *do* something to be saved. But God requires nothing at your hand. Jesus said, "It is finished." Is that not enough? Wilt thou believe on Him?

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THROUGH  
THIS MAN  
IS PREACHED UNTO YOU  
THE  
FORGIVENESS OF SINS.



# THE SOWER.

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No. 8.

AUGUST, 1886.

Vol. I.

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## A UNIVERSAL WISH.

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**N**O matter how a man lives, he wishes to die well.

Like the false prophet, many are found saying: "Let me die the death of the righteous, and let my last end be like his!" (Num. xxii. 10). But the wish is vain, if you are a stranger to the *life* of the righteous. No doubt there are cases on record in which the God of all grace has come in at the eleventh hour, and plucked some brand from the burning, the departing one leaving a clear testimony that he had gone to be with Christ. But such cases are the exception, and not the rule; and they who are living in the *hope* that God will make an exception in *their* case, and save them on their death-bed, are simply offering

an insult to the God of heaven. They virtually make up their minds to enjoy the world as long as they *can* enjoy it; and then, when they *must* leave it, they expect that the Lord will take them to heaven! In plain words, they will spend their whole life in rebellion against God, rolling sin under their tongue as a sweet morsel, rejoicing in the company of God's enemies; and then expect that on their death-bed He will receive them into the company of His friends! If such be the thought in your heart, my reader, we pray you may be delivered from such a terrible delusion. There is great point in the remark of an aged servant of Christ concerning some one who had died. People were wondering how he had passed away—if he had "died happy."

"O," said the old brother, "tell me how he *lived*, and I'll soon tell you how he *died*." If your manner of life does not declare to those around that you are a follower of Christ, you have every reason to believe that you have *never been born again!* See to it, and see to it now. Make sure work for eternity. It is only by virtue of the death of Christ that any one shall enter heaven. But mark this, if you have been converted to God, your life will bear witness that you are on the way to heaven. Let us ask in all love if this witness bears testimony in your favour. Is it "praying" company you like? Are your companions chosen from among them that fear the Lord? David said, "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Ps. cxix. 63). Is this true of you? If not, there is surely cause for alarm. Be not deceived. If you care not for heavenly company and heavenly conversation *down here*, what right have you to suppose

that you will care any more for these even although you get to heaven? You must undergo the great change *here*. They who are journeying to the heavenly Canaan are tasting its fruits even *now*. Yea, they are already "made meet for the inheritance of the saints in light." They who have this testimony in *life*, need not fear the hour of *death*; for that shall but usher them into the presence of Him whom having not seen they love.

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## THE CAPTIVE SET FREE.

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**ONE** great feature in the work that Christ came to do, is this—"to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. lxi. 1). And one great feature in those who have been thus set free and delivered from the power of sin, is a desire to see others enjoying the liberty of the sons of God. The man who is saved has a deep and decided longing to see others saved. He who has tasted the sweets of a heaven-born liberty rejoices to see

his fellows rejoicing in the same. This finds a touching illustration in an incident recorded of a traveller who was observed standing beside the cages of some birds, that ruffled their plumage on the wires—struggling to be free. He was a way-worn and sun-browned man, like one returned from foreign lands. He looked wistfully and sadly on these captives, the tear standing in his eye. Turning round on their owner, he asked the price of one, and, paying it in strange gold, he opened the cage and set the prisoner free. Thus he did with another and another, till every bird had flown away, singing to the skies—soaring on the wings of liberty. The crowd stared, and stood amazed, thinking him mad; till, to the question of their curiosity, he replied, “I was once a captive—I know the sweets of liberty.” Thus every one who has been delivered from the enslaving power of sin, by faith in the Christ of God, will rejoice in seeing the slaves of sin passing out of the prison doors and singing on their way to heaven. Can you, my reader, say like that one, although in a far higher sense —“I was once a captive”? Those

who are rejoicing in Christ have all this common mark: they can say, “I was once a captive”—a captive to the love of the world, and the power and dominion of sin. But Jesus set them free; and they know it. And their freedom was not purchased with corruptible things such as silver and gold, but by the precious blood of Christ (1 Pet. 1. 18). Theirs is a true emancipation—a real liberty. Before conversion they professed to be free. But they served divers lusts and passions. Now, old things have passed away. Once they were blind: now they can see. Once they were bound: now they are free. They have tasted the sweets of liberty. They are rejoicing in Christ Jesus. Reader, is it so with you? Can you say, “Yes; praise God I am saved, and rejoicing in the heaven-born liberty of a child of God”?

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CHRIST is able to save *to the uttermost*. Therefore do not miss the great salvation by saying that He is not able to save *you*. It is not a question as to His ability to save: *that* is a settled matter. The question is: *Are you willing to be saved?*

## SIMPLY TO NEGLECT.

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**Y**OU have not got to do anything desperate in order to lose your soul: you have simply to *neglect* the great salvation. In yonder sinking vessel the hapless crew do not need to make any effort to secure a watery grave: all they have to do is to remain where they are. The life-boat may be at hand; but, unless they enter it, they must perish. In Noah's day, all outside the Ark perished; and in the present day, all must perish who remain outside of the great Ark, which is Christ. Therefore do not stand comparing yourself with notorious sinners, and saying you never were so bad as they. Perhaps in God's sight, who looks on the heart, you are as bad, or worse. Perhaps you would have succumbed under less temptation; and even now you might sink to deeper depths of sin if you had a suitable opportunity. What folly, then, to depend on the favourable opinion you have

formed of yourself! Away with such a refuge of lies. Except you repent, you shall perish. Nothing can avail you, short of being converted to God. If out of Christ, there remaineth nothing but a certain fearful looking for of judgment.

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WE have heard of men perishing with thirst in some arid waste; yet water was near to them, while they knew it not. Although to be pitied, they were not to be blamed. But who shall declare the folly of those who are perishing for lack of the water of life, although it is flowing freely and they know it! The blood of all such shall be on their own heads.

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*Able to SAVE*

TO THE

**UTTERMOST.**

# THE SOWER.

No. 9.

SEPTEMBER, 1886.

Vol. I.

## WITHOUT MONEY.

**A**ND he that hath no money, come buy” (Isa. lv. 1). I don’t think you ever saw these words on any sign-board in the world. People with no money invited to buy! Nobody could afford that. Yet, strange to tell, God has the proclamation clearly made in a place in His book, called Isaiah. He wants people to come and buy; and the people who are to come and buy are people who have *no money*. In case you should pass by the proclamation, God calls your special attention to it by that little word in big letters, “*HO!*” “Ho! every one that thirsteth,” He cries. *Every one* that thirsteth; come ye to the waters. Ho! there, sinner, pay attention here for a minute

—you who think your case hopeless. You have nothing to give to God—not a good deed—not a good thought—nothing good about you at all. Yet, with nothing to pay—nothing whatever—God is calling “Ho!” to you. But you say you have nothing—nothing but sin. Well, never mind. God knows all about that already. Indeed, God knows you far better than you know yourself. And yet He cries, “Ho!” come to the waters. His terms are easy terms. They are, “Buy, without money and without price. But what does that mean? It simply means, come and be *saved for nothing!* Come, and have a drink of the water of life, without money and without price. Come, and have everlasting life as a free gift from God. Ho!

there young man, you who are going so "fast," and already bringing the clouds of sorrow on a once happy home, come and buy. Ho! there young woman—you, whose heart has never found a lasting joy in the thousand and one gaudy trifles of earth, come and buy. Ho! there, victim of strong drink, here is something that will break the spell. God says to you, "Come and buy." Ho! there slave of passion, come and buy. Ho! there, weary, restless, thirsty one, who has tried all the world can give, and found it lighter than vanity. Unto you is the word of this salvation sent. God is calling, "Come and buy." If you drink of that water you will never thirst again; but it will be in you a well of water springing up into everlasting life.

"Salvation without money,  
 Salvation without price,  
 Salvation without labour  
 Believing doth suffice,  
 Salvation *now*, this moment,  
 Then why, O why delay?  
 You may not see to-morrow,  
*Now* is salvation's day."

## BE NOT DECEIVED.

**W**E find that a clear sound must be given on this point, viz., that if a man is converted unto God, he will prove his heavenly citizenship by living a holy life. It sometimes happens that those who are living in sin will confidently assert that they are born-again people, and will point to a certain time when, they say, the Lord saved them! When such persons flatter themselves that they are in God's family, it simply shows how thoroughly they have been deceived by the great Enemy of souls. They may found their hope upon "the perseverance of the saints." But, although we believe in the doctrine that goes by that name, we do *not* believe in the perseverance of the *sinner*s. A man living in sin is giving no evidence either to himself or to the world that he is on the way to heaven. On the contrary, he has the best of all evidence that he is not a child of God at all.

## HOW I CAN BE BORN AGAIN.

“WELL, granny, did you get a ‘pick’ to-night?” And by this I meant, had she got anything for her soul at the gospel meeting. “No, not a pick,” said she; “for I cannot hear well; but I would like you to tell me how I can be born again,” “I’ll do that,” I said, “for the Lord not only *commands* but He *provides*. He says, ‘Ye must be born again;’ but He also says, ‘I must be lifted up.’” “Lifted up,” said the old woman; “is it Himself He means?” “Yes,” I answered, “Jesus meant Himself when He said, ‘The Son of Man must be lifted up.’ And He has been lifted up on the cross. He has made atonement for sin; and, now, whosoever believeth on Him shall not perish, but have everlasting life—not only believing about Him, but believing *on* Him. When you thus receive the testimony which God hath given concerning His Son, you

are born again; for Scripture says we are born again by the word of God, which liveth and abideth for ever” (1 Pet. i. 23). “I see it, Sir, I see it,” said the old woman; and her face was lit up with a new-born joy. “That shows me,” she said, “how the new nature comes.” “And are you born again?” I asked. “Yes,” she answered, “and I am now eighty-two years old; and I am sure I will not sleep to-night over what I have got.”

If these lines should meet the eye of one who is far down the vale of life, remember this, that Christ is able to save you, and to let you know by experience what it is to be born again. Are you willing to receive His great salvation? But it may be that you who now read this are in the noon-tide of your life. Then delay not to come to Christ; for you know not how soon your day of grace may end. Do not presume on length of days; for thou knowest not what a day may bring forth.

## A PROCLAMATION.

**T**HE Gospel is sometimes called an offer. But it is more: it is a *proclamation*. Some have the idea that the Gospel tells what God is *willing to do*. This is not so. The Gospel declares what God has *already done*. It is therefore a proclamation. Now look, for instance, at that well-known passage, Jno. iii. 16, which some one has aptly termed "the Bible in miniature." What does it say? It says, "God so loved the world, that He gave His only begotten Son." That is not an offer; is it? No. Blessed be His name, it is a declaration of what God has already given. He *has given* His Son. Now, seeking one, that is something for you. God has given Christ; and He has done this entirely apart from your prayers, and in spite of the enmity of your heart. Such is the love of God. He made no bargain; He stated no conditions. Out of His great love

He gave Jesus. You thus see that God was interested in you long before you were interested in yourself. He does not say what He is willing to do for you; but (which is far better) He points you to what He has already done. "The gift of God is eternal life in Jesus Christ our Lord." Wilt thou receive this gift, and be saved with an everlasting salvation? You need not say that you are waiting on God to show His mercy. His mercy has already been shown in the gift of His Son. What more evidence do you need to prove that the Lord waits to be gracious—yea, that He is willing you should be saved, and saved *now*?

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IF ANY MAN  
BE IN CHRIST,  
HE IS A  
NEW CREATURE.



# THE SOWER.

No. 10.

OCTOBER, 1886.

Vol. I.

## ALL DONE AT THE CROSS.

**J**OHAN K—, the basket-maker, was drawing near the end of his earthly career. He had lived what is called a "good, moral life;" and seeing he had "done nobody any harm," he was, to use his own words, "dying and hoping for the best." John told me this himself when I called to see him. I solemnly warned him of his terrible danger, and told him if he died as he then was, that the time would come when in hell he would cry for a drop of water to cool his tongue. After leaving, I took counsel of the Lord as to John; for I feared he was going to die without Christ. At the next visit the Lord blessed the word; and John, seeing I was in earnest, was aroused to

see that he must be in earnest too. I pointed him to Jesus the Sin-Bearer, and to God's love in the gift of His Son. By this time John had discovered he was lost. He began to groan under the load of his sins. "How many sins, John, do you think you have committed?" I asked. "As many," he answered, "as there are words in that book"—pointing to the Bible. I thereupon took up the book in one hand, and, passing it into the other, said: "John, the moment you believe on Jesus as your Saviour, that moment your sins pass in like manner from yourself to God's Son, through whose atoning sacrifice immediate forgiveness shall be yours." The light broke in upon poor John's soul; and, although he had rather a severe impediment in

his speech, he cried out, "*Glory to God—it was all done at the Cross.*" John was now happy in the Lord; and continued to give clear testimony for Christ. One day, however, he was visited by a "spiritual adviser" who was blind to the glorious Gospel. "John," he said, "you are dying, and must make up your peace with God." John replied, "I thought, Sir, it was all done at the cross; and if not, what can John K—— do?" But although John had given a good answer, he was greatly discouraged, and perhaps the more so that he was unable to read for himself, and so confound the enemy from God's word. The next time I called, I found John weeping like a child. I asked what was wrong. "Ah," said he, "I thought it was all done at the cross." And then he told what had happened. I saw at a glance how the devil was trying to rob John of his heaven-born peace. Taking up the Bible I read that Jesus had made peace by the blood of His cross (Col.

i. 20). I then asked him what he would think if I asked him to make a basket, and then took out my knife to cut off the handles. "Would I not be marring a finished work, John? And you, in the same way, would try to mar the finished work of Christ; for He says, 'it is finished.'" But John's feet were now out of the net; and he cried, "Praise God, it was all done at the cross; and there's nothing left for John K—— to do." And, thus praising God, John the basket-maker passed away to his heavenly rest. Perhaps you who now read this are trusting in your morality, or at least in the plea that you "never did anybody any harm." Or it may be you have been striving to "make your peace with God," as it is called. If so, then vain are all your efforts. Like John K——, own your real character, and, as a sinner deserving of eternal wrath, receive Jesus. Then you shall praise God, if you never praised Him before, that "it was all done at the cross."

## JUSTICE SATISFIED.

**S**IN shall not go unpunished. This is a great fundamental principle in the Redemption scheme. God's justice had to be satisfied, ere His mercy could flow out. He could not let you into heaven in your sins. No. What, then, must be done? Sin must be punished—justice must take its course. And justice *did* take its course. But the dread punishment fell on the innocent One. Jesus, for the joy that was set before Him, endured the Cross, despising the shame. The waves and billows of the wrath of God passed over *Him*. He made His soul an offering for sin. On Him was laid the iniquity of us all. Christ died for the ungodly. And now the proclamation is being made to sinners far and near—“A Saviour!—a Saviour!” God can now be a just God, and yet the justifier of him that believeth in Jesus. Why? Because Jesus has died; justice has been satisfied; sin has been

atoned for; and, through the merits of the great Redeemer, it is God's delight to save every one who trusts in Jesus. Is not this good news? You cannot fail to see that every provision has been made. On God's side everything has been done. The blood has been shed—that blood which cleanseth from all sin. And now, sinner, you are welcome—yea, you are *invited*—yea, you are *entreated* to believe on Jesus. Mark you, it is not enough that Jesus has died: have *you* received Him as *your* Saviour? It is not enough that the blood has been shed: have *you* been sheltered by the same? It is not enough that God has proclaimed forgiveness through the death of His Son: have *you* made that forgiveness *yours*, by trusting in Jesus? This is the all-important question. Many are perishing although Jesus died. And you, too, shall perish unless you accept Him as your Saviour. “As many as received Him, to them gave He power to become the sons of God.”

## IS GOD ABLE?

"**I**S God able to save me?" was the question of one who was manifestly in the power of the great enemy. "Yes," I answered, "God is able to save you. That is a settled matter. But the question is, are *you willing to be saved?*" This set things in a new light; and my enquirer had to look into himself for an answer to the question, why was he not saved? Now, unsaved reader, God is willing you should be saved—so willing that He has given His Son, that whosoever believeth on Him should not perish but have everlasting life (Jno. iii. 16). He is so willing you should be saved, that He has imposed no hard conditions; He has fixed no price to be paid; He has appointed no time during which you must wait. You are invited to make the gift of eternal life yours; and the only condition is, that you receive it. You are not asked to come *although* you are

a sinner, but *because* you are a sinner; for it was to save the "lost" that Jesus came. You ask, *when* may this gift be yours. God answers, *now*. "Come *now*," He says (Isa. i. 18). "Acquaint *now* thyself with Him, and be at peace" (Job xxii. 21). "Behold, *now* is the accepted time" (2 Cor. vi. 2).

ALMOST SAVED.—Beware of perishing in the suburbs of the city of refuge.

How will those get rid of the tediousness of eternity, who complain of the length of time?

You may *live* by forms, but there is no *dying* by forms.

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COME  
 UNTO ME,  
 ALL YE THAT  
 LABOUR.

# THE SOWER.

No. II.

NOVEMBER, 1886.

Vol. I.

## A LITTLE RELIGION.

**T**HOUSANDS of souls are perishing in the desperate attempt to please God and yet be the friend of the world. "We'll enjoy the world," they say—"we'll see life while we're young; and we'll not neglect religion entirely. O no; we'll give it a certain amount of attention; and, by thus making the *most of both worlds*, we'll just be as sure of heaven as those who make so much of conversion and being born again."

That is a fair statement of the world's Confession of Faith. But it should not be called a confession of faith; for there is no faith in it. Faith overcomes the world, as Scripture emphatically declares (1 Jno. v. 4). But this modern confession of faith

says, "Enjoy the world." Thus men rush on, trying (as the saying goes) "to take Christ in the one hand, and the world in the other." But God has declared this to be an impossibility. *It cannot be done!* No man can serve two masters. "Ye *cannot* serve God and Mammon" (Matt. vi. 24). Whosoever will be a friend of the world, is the enemy of God (Jas. iv. 4). In the face of such clear statements, it is surprising that people can be found to hug the fond delusion that they can enjoy the world as much as they please, and that "a little religion" will atone for everything, and secure for them an abundant entrance into the everlasting kingdom. In the name of the Lord, we must bear witness that such a confession of faith is from the Devil. We

search for it in vain in the pages of Holy Writ. It is not there. Yet men live as they please during the week; yea, on the Lord's-day itself; and, for a short period on that day, they "do a little religion," merely to quiet their conscience. That is the simple reason why so much deference is paid to religion in this country. People are determined to have a little religion; but they are equally determined to have *none of Christ!* Like the people we read of in 2 Kings xvii. 33, they fear the Lord, and serve their own gods. If you, reader, are one who believes in thus "making the best of both worlds" as it is called, we beseech you to be undeceived. "A little religion" is a sorry thing wherewith to meet God. You rejoice in the worldling's company—you love the worldling's joys—you live a worldling's life; and yet you think that a little religion once-a-week will induce the Lord to take you into yon heaven of light! It may well be asked, what would you

do there? You would feel terribly from home, even although God *did* take you to heaven. If you care so little for heavenly conversation down here, how do you expect to care for it yonder? If you consider these converted people such "dry" company down here, how would you manage to tolerate them in heaven? If there is no beauty in Christ that you should desire Him *now*, what a dreary place heaven would be to you throughout eternity; for He is "all the glory in Emmanuel's land." Why go down to hell with a lie in your right hand? Choose you this day whom ye will serve (Josh. xxiv. 15). If the Lord be God, follow Him: but if Baal, then follow him (1 Kings xviii. 21). Be clear out on one side or the other. And if one side, why not on God's side? Why should not every fibre of your being respond to the touch of redeeming love? Why should you not receive Jesus as your everlasting Saviour, and then let your life

be laid on the altar for Him? Could you spend it better than in bearing witness to Him before whom every knee shall yet bow, and every tongue confess? This is how you will wish you had lived, when you come to die. What if you were to die to-night? O! that's not in your reckoning, you say. True; but it may be in *God's* reckoning! A certain man promised himself "many years" for the enjoyment of his overflowing barns. But *God* said unto him, "Thou fool! this night thy soul shall be required of thee" (Lu. xii. 20). What if *thy* soul, my reader, were this night required of thee? Do you think that the "little religion" you perform on Sundays would stand the searching light of the Judgment throne? Never. You must have Christ—you must be born again—you must be converted to God! You know that we are speaking words of truth and soberness. You know you have not a single argument against what we have advanced. Then, in the light of

that judgment throne—by the great realities of life and death and heaven and hell—with eternal issues at stake, we pray you in Christ's stead, be ye reconciled to God (2 Cor. v. 20).

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## GOD SPEAKING.

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**T**HAT is a solemn word in Heb. xii. 25, *See that ye refuse not Him that speaketh from heaven.* Reader, God is speaking to *you*. What answer are you going to make? Are you going to tell Him that you will enjoy the world for a while yet, and, when eternity is drawing near, you will then think about being converted? If such be your answer, have a care. God is not mocked. You may be cut down as a cumberer of the ground: you may go down very suddenly into a lost eternity. He that being often reprov'd, hardeneth his neck, shall *suddenly* be destroyed, and that without remedy (Prov. xxix. 1).

## THE HEART WON.

**T**HE religion of Jesus Christ has to do with *a person*.

It is not a mere set of doctrines that you must understand: it is not a mere code of laws to which you must render a reluctant obedience. Doubtless there are doctrines to be believed, and there are commandments to be obeyed. But neither doctrines nor laws could satisfy the heart. Thus it comes that the humble believer who has set to his seal that God is true, is linked to *a person*—the Man in the glory. The child of God has found One to satisfy the heart. That is how he can look unmoved on the so-called "enjoyments" of the world. They cannot win a smile from him—he's "going home." The worldling cannot understand how one can "deny himself" the world's song, and the world's vanity fair. And no wonder; for the worldling has nothing higher, nothing better, nothing sweeter. But the child of heaven

—the follower of Jesus—has found One who can satisfy the heart, and cause us to

"Esteem as dross,

The mirth of fools and pomp of kings."

The child of God has found the well-spring of everlasting joy. Therefore he does not need to "deny himself" the pleasures of the world. He has learned the truth of these words:

"All that my soul hath tried,

Left but an aching void:

*Jesus hath satisfied,*

Jesus is mine."

Reader, if never yet converted unto God, wilt thou not come to this Jesus? Then you, too, shall be able to say:

"O Christ He is the Fountain,

The deep, sweet well of love!"

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HIS WORD IS  
*FOR EVER*  
 SETTLED IN  
 HEAVEN.



# THE SOWER.

No. 12.

DECEMBER, 1886.

Vol. I.

## GOD IS SPEAKING.

**W**HAT mean these earthquakes which, from time to time, in the year now closing, have been causing men's hearts to fail them for fear? They cannot be accounted for by all the ingenuity of men. To trace them up and explain them defies the skill of the world's greatest men of science. All that seems clear is this, that we are living upon the mere crust of a world whose vast, internal fires seem ready to burst out anywhere, and at any moment! Now New Zealand is convulsed by an earthquake shock: and then in the United States, at the other side of the world, millions of people are thrown into alarm from the same cause. Do these things

mean nothing? Are such momentous events the result of what is called *chance*? We trow not. We believe "Earthquakes in divers places" (Matt. xxiv. 7) are the very voice of God in the ears of a dull, insensate people. *Ordinary* means seem to have failed to arouse men out of the sleep of sin: now God will try *extraordinary* means. If they refuse to hear His voice in the pleading message of Calvary, He will let them hear it in the thunderings of the earthquake. If they *will* not think upon judgment and eternity, He will *compel* them to give time and thought to these great concerns. We heard it remarked in the train the other night, that in a certain place when the shock was felt, the theatres were deserted. Yes; everyone was

evidently agreed that the world's theatre was a poor preparation for stepping into Eternity! How soon men are made to think on their souls! What a hollow mockery do the world's so-called enjoyments turn out to be, the moment that God arises to shake terribly the earth! (Isa. ii.19). Men of science may pretend not to hear God's voice in these convulsions of nature; and they may try to keep down alarm by saying that these things are “due to natural causes.” True: but are not these natural causes in the hands of Nature's God? It was natural causes in His hand that brought a flood upon the Noah world, and that enveloped Sodom in the flames. Reader, be not deceived. These great catastrophes are God's voice to you, saying, *Be ye ready for the great and terrible day.* You know not how soon you may be called suddenly to meet God. Do not wait for startling judgments to cause you to think on Eternity. Let His goodness lead thee to repentance (Rom.

ii. 4). Be ready *now* to meet God; and, when fear taketh hold of the sinners in Zion—when they are rushing madly out of their theatres, and fleeing from their streams of false delight, at the first blast of the trump of Judgment—you may lift up your head, and wait calmly the hour that shall bear thee safe through the war of elements into yon calm heaven of rest. Then, to the point: would such be your happy portion? Are you saved by the blood of Christ? Have you been converted unto God! Has He not spoken loud enough to your soul? Must He speak louder still? Awake *now*—turn *now*—receive Jesus *now*. He will not always plead. The voice of judgment will follow the voice of mercy. “Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee” (Job xxxvi. 18).



MAKE no tarrying. Would'st thou be saved? Turn *now* to God.

## LEAVE ME ALONE.

**I** ARRIVED at the village of — one Saturday evening to hold some meetings. The friends with whom I was staying were lovers of the Lord. I found that one of their relations, Mary —, a young woman from a distance, had also arrived. She asked her friends to tell me that she did not want to be spoken to about her soul, as she had received plenty of annoyance about that matter from her people at home. How many there are who thus resist all the entreaties of infinite love, boldly despising the warnings of heaven, and saying, "torment me not"! I let her alone, yet trusting that God might make His voice heard. Nor had we long to wait. Next day, as we were gathered together to show forth the death of our Lord Jesus, Mary felt it very keenly to see a sister of her own in the circle of the saved, while she herself was outside, having neither part nor lot in the precious and solemn feast. This was the arrow of God to Mary's soul. There were no more messages *not* to speak to her about eternity. She was at the gospel meeting

every night, and was deeply convinced of sin. She tried praying and reading the Scriptures, in order to find rest to her troubled soul. But no rest came. Her anxiety became so great that on Thursday night she could not retire to rest until the great question of her soul's salvation was settled. And she who had wished no one to speak to her about Jesus, was now eager to know how she might find Him! I had the privilege of pointing her to Christ; and, through believing on Him, she was that night born of God, as saith the Scripture: "Who-soever believeth that Jesus is the Christ, is born of God" (1 Jno. v. 1). Reader, have you desired to hear no more of Jesus? Have a care; for He may take you at your word—He may give you your desire, and leave you to grope amid the blackness of darkness for ever!

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OVER against all your carnal delights God has written these words: "*After this the judgment!*" Do not think that God hath forgotten. He will bring every work into judgment. The day of reckoning may seem to linger, but it will surely come.

## THE POWER OF GOD.

**S**CRIPTURE declares that the Gospel is "the power of God unto salvation" (Rom. i. 16). Hear it, ye who are far from righteousness. You say you have no power. You say you cannot resist these terrible temptations, that sweep down upon you with resistless force. You would fain break the chain that binds you to your sins. But you cannot. Time was, it may be, when you *went after* these sins—you *learned* them. But now they *go after you*: you cannot shake them off. You cannot *unlearn* them. You seem to be bound with the cords of you sins; and you cry out in the anguish of your soul, "Is there no hope?" Yes, there is hope. Yea, there is more. Deliverance is at hand. The trump of Jubilee has sounded. Satan's prisoners may now go free. One stronger than the Devil has appeared. He has defeated the great Enemy of souls. He has spoiled princi-

palities and powers. He has come that He might destroy the works of the Devil. He died for the ungodly. He was delivered for our offences, and was raised again for our justification (Rom. iv. 25). He is mighty to save. The Gospel is simply the truth concerning Jesus the Saving One. And that Gospel is *the power of God*. You have tried your own power—the power of man—to deliver you. But all has been vain. Here, then, thou sin-tossed wanderer, is what you need, and *all* you need—the *Gospel of Christ*, which is the power of God unto salvation, to every one that believeth.

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SINNERS,  
OF WHOM  
*I AM*  
CHIEF.

# THE SOWER.

No. 13.

JANUARY, 1887.

Vol. I.

## EXCITED ABOUT ETERNITY.

**P**EOPLE will allow you to get excited about anything but the great interests of the soul and eternity. They don't see the need for getting into such a state about these things. But see how excited they become about the things of time—yea, about the veriest trifles. Men will get into violent excitement over a horse-race; and such excitement is considered quite the proper thing. But let a man get into a state of excitement about his soul, and he is called a fool at once. What a strange world this is! The Devil keeps his soap-bubbles floating in the air; and he can get men excited about his airy nothings, while

the momentous question is neglected—“*Am I saved?—Am I ready to meet God?*” We are not advocating excitement. But, if people do not get excited about their eternal welfare, we do not know what they ought to be excited about. Do you mean to say that the paltry things of time are of more importance than the great issues of eternity? You know well that your span of life here, even at its longest, is but a mere speck in the great eternity. You are destined to continue to exist throughout these countless ages; and, during your life in this little speck of time, the great question must be settled: “Heaven or hell for eternity—which is it to be?” How, then, dare you call them fools that manifest a supreme

interest in the Son of God? Are not *you* the fool, if you are finding your chiefest joy in the allurements of earth—a stranger to the saving power of Christ, and (if called to meet God) a stranger to Christ and heaven to all eternity? What infatuation—what madness, to pursue the gratification of the fleeting moment, while everlasting joys are within your reach! The Son of God has come—He has died; and mark this, it was for *you* He died. Scripture expressly declares that He died for the *ungodly* (Rom. v. 6). He has not only avowed His love, but He has *proved* it. He gave Himself, sinner, *for thee*: what more could love have done? His death has satisfied every righteous claim of God. Justice demanded that sin should be punished. God has punished sin in the person of His Son; and now the proclamation of forgiveness has gone forth. On what condition? you ask. Simply that you believe on Jesus. Be it known unto you that

"through this Man (the Man Christ Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts xiii. 38, 39). What good news!—what a gracious proclamation! And not only shall forgiveness be yours, but peace in believing—joy in God—victory over the Devil—deliverance in life—triumph over death—an everlasting heritage of love; not to speak of the fulness of joy in the presence of God, and the pleasures at His right hand for evermore! Can you—dare you allow this "great salvation" to pass by, while you madly pursue the bubbles of sin?—and you know that the end of these things is death! It must not be. Awake, O sinner, and come to this Saviour. You may call it "excitement," or any other name. But if you do not get alarmed about your soul here, the day of alarm is nearing.

What terrible excitement  
There will be  
When for ever too late  
From wrath to flee!

## ALL LAST YEAR.

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**A**LL last year Christ waited to save you. But you would not be saved. “What!” you say, “a whole year?” Yes, a whole year. For three hundred and sixty-five days you kept Him knocking at the door. You say that is something terrible to think of. Yes; but it is more terrible to think that the door is not open yet! You say this is bringing the matter too closely home to you. Not at all, we reply. It is simply giving an exact statement of the case. And, terrible as it may be to think of it, there is something even more terrible still. It is terrible to think that, if you were called *now* to meet God, you would be *lost to all eternity!* Such would be your fate, if you have not let Christ in. Do you not hear Him say, “Behold, I stand at the door, and knock”? (Rev. iii. 20). How much longer are you going to keep Him waiting? Is it not high time to turn and be saved?

“Behold a Stranger at the door,  
He gently knocks, has knocked before;  
Has waited long, is waiting still:  
You use no other friend so ill.”

## HOW FAR TO HELL?

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“**C**AN you tell me how far it is to hell?” The question was asked one Lord’s-day by a young man on horseback, as he dashed past a child of God. At the next turn in the road the horse threw the scoffing rider, and he was dead. He found out, more quickly and suddenly than he expected, how far it was to hell. Reader, art thou a scoffer? If so, beware. God may answer your sneering questions in the thunders of judgment. We know that this is a scoffing age; for it is written, “There shall come in the last days scoffers” (2 Pet. iii. 3). See that you are not among the scoffers. While others are *scoffing*, see that you are *believing*. While others are asking how far it is to hell, let it be your care to know how far it is to heaven, and that you are assuredly journeying thither.

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READER, this is your sowing time.  
What will the harvest be?

## WHAT IS IT WORTH?

**A**N Eastern king had graven upon his tomb two fingers, represented as sounding upon each other with a snap, and under them the motto, "All is not worth that." Such is the value men put upon the world when they come to die. But such is the value, O sinner, that God would have you put upon the world *now*; and such is the value you shall put upon it, if you put the right value upon Christ—if you receive Him as God's gift to you, as the sacrifice provided for your sins. Then, all that the world can offer will not be worth a snap of the fingers.

"Fade, fade, each earthly joy—  
Jesus is mine!"

**BEWARE** of what company you keep. Evil companions are the Devil's messengers. He has many a recruiting sergeant, although they would not own that name for the world. "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. iv. 14).

**ABLE TO DELIVER.**—Whatever be the form of evil habit, Christ is able fully and finally to deliver that man. Though he be eaten up with dissipations; though he be sunk to the lowest depths of shame; though every mental and moral force be crippled, Christ can make him a new man, and lift him to the paths of holiness and virtue here, and the realms of glory hereafter.

**WHERE** will you be in Eternity? Oh, prepare for it. Leave it not till the last hour. Leave it not until your death-bed: you may never have a death-bed. Leave it not until you get more time: you may never get more time. Leave it not until you get old: you may never get old. Leave it not until the Spirit strives more powerfully: He may never strive again. Leave it not until to-morrow: you may never see to-morrow. This night—*this night* thy soul may be required of thee!

Do not harbour the delusion that you can be converted to God, and yet play fast and loose with sin.



# THE SOWER.

No. 14.

FEBRUARY, 1887.

Vol. I.

## MIGHTY TO SAVE.

**M**IGHTY to save! Hear it, ye weary wanderers on the wilds of sin. Though long by Satan's power enslaved, you need not despair. There is hope; yea, there is more. Deliverance is at hand. The Son of God has appeared upon this earthly scene. Sin had marred God's fair creation. The Devil had set up his kingdom upon earth. The first Adam had been vanquished; and all seemed to be lost. But lo! the Second Adam appears. Prophets had told how He would be "mighty to save." They had extolled His power: they had proclaimed the glories of His kingdom. But, no sooner does He appear than Satan steps

forth to dispute his "right to redeem." A great conflict took place in the wilderness, where Eden's battle was renewed, but now with what different results! Satan was defeated—the Son of God was triumphant! From that wilderness the mighty Saviour came forth to proclaim the glad tidings of His coming reign—to do many mighty signs and wonders—to suffer, to die, to rise again. Thus He made His soul an offering for sin—thus He displayed His almighty power; even a power that could invade the dark domain of death, and rob the grave of victory. During His sojourn on earth, He manifested His mighty power in saving sinners of the deepest die. Self-righteous Pharisees might stand by and

murmur. Yet the work went on. Those who knew themselves to be *lost* recognised in Him the very Saviour that met their need. Nor was one ever cast out! All the fitness they required was to feel their need of Him. Those possessed with demons had to own His power. Satan had to yield up his charge; for, although he may be mighty, the Son of God is *Almighty*. Since that time, myriads have been saved by that same Jesus. And the work goes on; and it is going on to-day. From every corner of the land the tidings come that souls are being saved—sinners are being converted unto God—Christ is showing forth His power as the *Almighty Saviour*. Reader, have you yielded yourself to that power? Are *you* saved, and happy in the love of Christ? Do you know the Son of God as the Mighty One to save?—as the One who has saved *you* from wrath to come, and is pledged to preserve you until His heavenly kingdom? If so,

happy art thou. If not, then delay not to receive Him as your own personal Saviour. Fear not. Only believe. He invites your confidence. Trust Him, and thou shalt find that He is indeed the "Mighty to save."

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## THE PUBLICAN'S PRAYER.

(Luke xviii. 9-14).

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**T**HE case of the Pharisee and the Publican is made use of by many who don't want to believe in *knowing* you are saved. They tell us they can say the *Publican's prayer*—"God be merciful to me a sinner"; and they "don't want to get *past* that." Very good, so far as it goes. But, my dear friend, if you are building on the publican's prayer, let me ask, have you got what the publican got? Have you *received* mercy?—are you *justified*? I don't want you to get *past* the publican (or tax-gatherer, as the word really signifies). You say

you want to be like the publican in the parable. Very well : he asked mercy ; and he *got it*. He went down to his house *justified* (see ver. 14). Can this be said of you ? Are you one of those mentioned in Acts xiii. 39, who are “justified from all things” ? The publican was one of those. Mark that. He “went down to his house justified rather than the other”—that is, in preference to the other ; for there are no degrees in justification. The criminal at the bar is either acquitted, or he is not. There is no such thing as being half condemned and half acquitted. A man in a court of justice is either set free, or he is sentenced. So with the pharisee and the publican. The publican went down to his house a justified man. Do you go down to your house a justified man ?

Now, my friend, is it not the case that you take the parable of the pharisee and the publican, and such-like passages of Scripture, for the purpose of *justify-*

*ing yourself in remaining away from Christ*, and to make yourself believe that you are as good as other people ? It was not so with the publican. He called himself *the sinner*, as if he were a sinner above all sinners. You must therefore see how God’s word refuses to lend you the slightest encouragement in remaining another hour away from Christ. Then, turn to God—receive the gift of His Son ; and, instead of trying to get comfort from the publican’s prayer, you will be able to say, “Come and hear, all ye that fear God, and I will declare what He hath done for my soul” (Ps. lxvi. 16).



A SISTER’S DEATH-BED.—“Last week I sat by the death-bed of my sister Mary. Her soul has been for many days struggling to get loose. She is now on her way to everlasting sunshine. As I sat on her bed-side, she said, “Oh, Dewitt, no doubts, no fears ! What a mistake I would have made if I had waited to get ready until now !”

## TAKE OFF THE MASK.

**L**OOK now at sin! Pluck off that painted mask, and turn on her face the lamp of God's Word! We start—it reveals a death's head. I stay not to quote descriptive texts. Sin is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—a load of curses and calamities beneath whose crushing, most intolerable pressure, the whole creation groaneth. Name the evil that springs not from this root; the crime that may not be laid at its door. Who is the hoary sexton that digs man a grave?—the foul, painted temptress that steals his virtue?—the cruel murderess that destroys his life?—the cunning sorceress that first deceives, and then damns his soul?—Sin. Who blights and withers the fair blossoms of youth?—who breaks the hearts of loving parents?—who brings old men's grey hairs with sorrow to the grave?—Sin. What fair siren

is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck to leap with us into perdition?—Sin. Who turns the soft and gentlest hearts to stone?—who hurls reason from her lofty throne, and impels sinners, mad as Gaderene swine, adown the precipice, into a lake of fire?—Sin. Who, having brought the criminal to the foot of the gallows, persuades him to refuse a pardon, and with his own insane hand to wave away the messenger of mercy?—Sin. Who nailed the Son of God to that bloody tree?—Sin. Oh, Sin! Thou art a hateful and horrible thing; the abominable thing which God hates. Thou hast defied His power; provoked His wrath; despised His grace. Reader, is this true of you? Dost thou reject the Son of God, and prefer to lie down in sin—to make thy bed in hell? Christ died that you might live. Wilt thou receive Him now?—*(Abridged from Guthrie.)*

# THE SOWER.

No. 15.

MARCH, 1887.

Vol. I.

## THE TWO DELUSIONS.

**T**HERE is one delusion with which Satan, the god of this world, seeks to blind the minds of them that believe not; and it is this—“*I'm too bad to be saved.*” The other delusion is this—“*I'm as good as my neighbours,* and no worse than many who say they are going to heaven.” It is not too much to say that the way to destruction is in great measure paved with these two delusions. The great aim of the Devil is to keep people away from Christ; and, if he can manage this, it matters very little to him what means he uses. At the same time we make bold to say of the one who fancies he is as good as his neighbour, that his con-

dition is far more dangerous than that of the sinner who thinks he is too bad to be saved. We can find abundant Scripture to meet the case of one who considers himself hopeless. Look, for example, at Luke xix. 10, “The Son of Man is come to seek and to save that which was *lost.*” Reader, if you consider you are beyond the reach of mercy, pray tell us if you are not included in the Scripture we have just quoted. You realize that you are lost—hopelessly lost, to use your own words. Very well, be it so; but know this: *it was for such that Jesus died.* Therefore make not your hopeless condition an excuse for staying away. Rather let it be your plea for at once coming to Christ and being

saved. You may sigh for deliverance from the bondage of sin; you may, in your own strength, vow vows, and make many resolutions. But vain shall be every attempt thus to do what the Son of God alone can do. Believe on the Son of God—receive Him as the Saviour provided for *you*, and thou shalt be saved—even now thou shalt have eternal life in possession, while on thy side shall be that Almighty One to deliver thee from temptation's power, and keep thee even until His heavenly kingdom.

But perhaps the reader is one of those who harbour the delusion that they are as good as their neighbours. If such is the case with you, one thing is clear—you have never accepted God's estimate of yourself. Scripture plainly declares that "there is none righteous, no, not one" (Rom. iii. 10). God hath concluded all under sin; yea, the whole world has been brought in guilty before God (Rom. iii. 19). Yet you dare to com-

pare yourself with others, and reckon yourself not so bad after all! God says, You must be born again. Yet you reject the words of the Almighty, and flatter yourself that you will get to heaven *without* being born again! What a terrible delusion. Your condition is dangerous in the extreme. You are asleep on the steep incline plane that leads down to everlasting death. Arouse thee, O sleeper! Ere the thunders of judgment shall startle thee from sleep—ere thou art summoned to that bar where thou shalt have no excuse—awake now to the awful reality that the wrath of God abides upon you, and that you stand in momentary danger of losing your soul to all eternity!



THROUGH believing on Jesus, you will be fully satisfied that your sins have been forgiven in a righteous way, being put away by "the blood of Christ" (1 Pet. i. 19)—God being "well pleased for His righteousness' sake" (Isa. xlii. 21).

## FREE FAVOUR.

**G**RACE is simply undeserved favour. The apostle, in writing to God's people, says: “By grace are ye saved through faith” (Eph. ii. 8). That is to say, the man who is saved and journeying to heaven owes his salvation entirely to the free favour of God. In other words, no one *deserves* to be saved. Personal merit does not enter into the question. Let this be clearly understood. God saves sinners on the principle of free and sovereign grace. If He saved them on the principle of *merit*—that is, if He saved only those who “deserve” to be saved—who, then, could be saved? None; for “there is none that doeth good.” Another thing is this, that if it were possible to be saved through works, the sinner thus saved would take glory to himself for his own salvation. Therefore it is expressly declared in Scripture, “Not of works, lest any man should

boast” (Eph. iii. 9). How the riches of God's grace shine out in the great Redemption plan! He has left nothing for the sinner to do—no price to be paid—no works to be performed. By virtue of the atoning death of Christ, He invites, yea, beseeches, you to be reconciled. Your own unfitness—your own sinfulness—is the very reason why you should flee now to Christ and be saved. Salvation by the free favour of God is what you need. No other “plan” would meet your case. Grace is now abounding. Then, turning from everything of fancied merit in yourself, receive forgiveness on God's terms.

“Nothing in my hand I bring:  
Simply to Thy cross I cling.”

—◆—

PEACE with God, through the forgiveness of all your sins, may be obtained instantaneously, seeing you need neither to work for it nor wait for it, but simply to believe what God says regarding Christ “having made peace through the blood of His cross” (Col. i. 20).

## FIXED A TIME.

**B**UT has God not fixed a time at which He will be merciful? Yes. He has fixed a time; and the Devil has fixed a time. God's time is *to-day*: the Devil's time is *to-morrow*. The God of all grace would have all men to be saved (1 Tim. ii. 4). Therefore He has made *now* the accepted time (2 Cor. vi. 2). "The Holy Spirit saith, *To-day*" (Heb. iii. 7). Such is God's time for the salvation of your soul. Did you think that His time was away in the future? We find no trace of such a thing in Scripture. In the future we see a *Judgment Day*; but no *Mercy Day*. God's *Mercy Day* is now. Therefore believe *now*—trust Jesus *now*, and be saved *now*. Art thou willing to be saved *now*? You start back. Is the news too good? Or are you not prepared to close with Christ? Choose you this day whom ye will serve. You may believe the lie of Satan that there is time enough—you may reject the Son of God; but know thou that for all these things God will bring thee into judgment! And what wilt thou say when He shall punish thee?

## THE SCOFFER AT PRAYER.

**A** CELEBRATED infidel, on board a ship, caricatured the religion of Christ, and sneered at its professors. This did all very well while the wind was fair and the sun was shining. But the sea arose, and the waves dashed across the hurricane-deck; and the professed scoffer was heard to cry out, "O my God, what shall I do! What shall I do!"

That reminds us of one who returned from South Africa, after being in some of its thunderstorms. "You may go out there," said he, "a sceptic; but if you have to pass through a South-African thunderstorm, you will be found crying out to God."

But all this goes to show that sceptic ideas may do to live by; but they are a poor thing to die by. Indeed, when the great eternity is at hand—when the wheels of judgment are heard drawing near—the infidel's "confession of faith" falls to pieces, and he cries out for help to that God whose very existence he professed to deny! There is nothing like the hour of calamity for shaking a man's infidelity.



# THE SOWER.

No. 16.

APRIL, 1887.

Vol. I.

## JUDGMENT SURE.

**T**HE day is appointed—  
marked down, if we may  
so speak, in the calendar  
of heaven. What day? The  
day in which God will judge the  
world. Scripture plainly de-  
clares that He "*hath appointed  
a day*" in which He will do this  
(Acts xvii. 31). You may put  
that day far off, and flatter your-  
self that it will never come.  
But nothing is more certain.  
The clouds of judgment are  
gathering fast. The storm of  
judgment will soon burst upon  
a guilty and Christ-rejecting  
world. Men may cry, "peace  
and safety." But God's word  
says, Sudden destruction shall  
come upon them, and they shall  
not escape! (1 Thes. v. 3).

Then, the all-important question  
with you, my reader, is this:  
"Are you prepared to meet  
God?" Are you sheltered by  
that blood which cleanseth from  
all sin? Are you safe in the  
great Hiding-Place, which is  
Christ? These are the great  
questions that must be settled  
here. You may trifle with them.  
You may solace yourself with  
the terrible delusion that in some  
way or other you shall escape.  
But God says, "they shall not  
escape." If you can ever reach  
yon heaven of light without  
being saved by the blood of  
Christ, then there was no need  
for Him to die on the Cross.  
Away with all such delusions.  
You must turn to God or perish.  
If you refuse to have to do with  
God in mercy, you must have


to do with Him in judgment. There must be judgment. There must be a reckoning day. Even conscience itself demands that there should be judgment. Every deed of darkness shall yet be brought to the light. Outraged nature shall yet be avenged. Behold these ten thousand crimes that have escaped detection, and defied the arm of earthly retribution. Hear these ten thousand groans of injured innocence. See that bold sinner, how he strengthens himself in his iniquity, while he takes care that the law of the land shall not lay a finger upon him. Is there to be no retribution?—no judgment? Is his sin never to find him out? Verily it shall. The day is coming when he must stand before it in the glare of the mighty judgment. Truly there must be judgment. But does not the blood of God's Son cry aloud for judgment? The world nailed Him to the tree—they cut Him off out of the land of the living—they killed the

Prince of Life, and desired a murderer to be delivered unto them. That great crime cries aloud for judgment. But what hand had *you* in that crime? You say *you* did not nail Him to the tree. You did not; but mark this, you have stood by *consenting to His death!* The men of Jerusalem rejected Him; and you have rejected Him too! How solemn! By your rejection of Christ you virtually declare that the men of Jerusalem *did right!* Shall there not be judgment for this rejection of Christ? Verily there shall. No avenue of escape shall open up to shield you from the tempest of that terrible day—none. How then shall you escape? By *receiving Jesus now as your alone and everlasting Saviour.*



MERELY to be convinced of sin, is not deliverance. Many are awakened to see their lost condition, and yet perish. Stop not short of coming to the great Deliverer—Christ.

## WHAT IS THE GOSPEL ?

ET us be clear about what the Gospel really is. It is not an offer of what God *will* do, if the sinner prays, and beseeches, and works. No. It is a proclamation of what God *has already done*. God so loved the world that *He gave* (Jno. iii. 16). That is a thing already done. In plain words, man's iniquities had separated between him and God. Sin had come in and marred God's fair creation. The whole race was shut out from His presence. Sin stood in the way. God's love was set upon us. But that love could flow only through a righteous channel. Sin had to be punished, if a single sinner was ever to enter heaven; for where would God's justice have been had He received a sinner into His presence without first dealing with sin? But God has dealt with sin. He gave up His only Son; and that Son has made His soul an offering for sin. The great Sacrifice has

been made once and for all; and such is the eternal efficacy of that one offering, that it needs never to be repeated. The billows of God's wrath have broken upon Christ. The sinless, perfect, spotless Victim has been offered up. Sin has been atoned for. God is well pleased. The way into His presence is now an *open way*. God can now be a just God, and yet the Justifier of him that believeth in Jesus. Such are the good tidings of great joy which are for *all* people. That “all” takes you in. God's glad tidings are sent to *you*. The work that saves is done. The Sacrifice has been offered. Atonement is completed. Then, reader, do you set to your seal that God is true? Dost thou believe on Jesus? Dost thou accept the God-provided Sacrifice? Believe, and live. Reject, or neglect, and you perish; and that eternally. You have either believed and been saved; or you have rejected Christ, and are perishing.

## LAST WORDS.

**T**HE last words of Mirabeau were these: "Give me more laudanum, that I may not think of eternity, and of what is to come!" On his death-bed Altamont reviewed his past life, and cried, "Oh, Thou blasphemed, yet most indulgent Lord God, hell itself is a refuge if it hides me from Thy frown!"

How different from the last moments of those who, through faith in the Son of God, passed peacefully away into the joy everlasting! "Blessed be God," said Preston, "though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God!" "Jesus Christ and a convoy!" cried Ralph Smith; "triumphant! glorious!" "If He shall slay me ten thousand times ten thousand times," said Rutherford, "I'll trust! Oh for arms to embrace Him! Oh for a well-tuned harp!" "I will pay my vows in thee, O Smithfield!"

said the martyr Philpot. "The battle's fought," cried Payson, "and the victory is won for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness to all eternity." We hear Leland saying: "I give my dying testimony to the truth of Christianity. The Gospel of Christ has raised me above the fear of death, for I know that my Redeemer liveth." The last words of the youthful Ebenezer Lawrence were these: "I am coming. Jesus is waiting for me, and I am waiting for Him. There is a white robe! there is a crown! I am going to put it on. Farewell, mother!"

Now, search all the realms of infidelity, and see if you can find such testimony in the solemn hour of death. You search in vain. Infidelity knows nothing of triumph in life's latest hour; and the mere professor of religion knows as little. They, and they alone, who are saved for eternity can pass rejoicing through the swelling of Jordan.

# THE SOWER.

No 17.

MAY, 1887.

Vol. I.

## ONE WHO IS ABLE.

**W**HY attempt to carry on an unequal fight with that "besetting sin"—that seemingly unconquerable temptation—while there is *One* who came from heaven for the very purpose of destroying the works of the Devil, and setting his captives free? You are attempting to wage an unequal war. But you are beaten at every turn. "O that terrible temptation!" you say; if only you could overcome *it*, you fancy you might make not so bad a Christian after all! But what a fearful snare of the Devil that is! Does not your continued yielding to sin prove to you that you are under the dominion of sin? Like the

woman mentioned in Mark v. 26, you are nothing bettered but rather grown worse. You know it. By bitter experience you have found that you are no match for the Devil. His chain is too strong for you to break; and, what is worse, it seems to be getting stronger every day. You are almost bereft of hope; and it may be, like some we have known, that you are recklessly allowing yourself to float down the rapids of sin into the whirlpool of eternal death! But it must not be. A great Deliverer has come—even Jesus, the Son of God. Clothed with the majesty of heaven, He appeared upon this earthly scene. He took upon Himself our nature; and for our sins He died upon the Cross. But death could not

hold Him. On the third day He was raised up by the mighty power of God; and now we herald forth His name as the "*Mighty to save.*" He defeated Satan in the wilderness: He overcame him in the garden: He triumphed over the great enemy on the Cross. That same Jesus is now exalted a Prince and a Saviour—yea, an Almighty Deliverer of all those who put their trust in Him. Who dares to say that your case is hopeless? Have you been to the Almighty One? I care not what your sin may be. However subtle the temptation—however strong that chain wherewith Satan seeks to drag you down to the prison-house of hell—Christ is *able to save.* And not only able to save (as if He were able only to do that and no more), but able to give you a glorious deliverance, and lead you in triumph with that multitude of captives which He is bringing to glory. Receive that Almighty Saviour as your Saviour, and you will be a

captives to sin and Satan no more. He waits to deliver. Wilt thou be made whole? Wilt thou be delivered from the service of sin and Satan? Then, you must have Christ. Nothing less will avail. All other ground is sinking sand. What, then, are you going to do with Jesus? Are you going to receive Him, and be a ransomed soul—a sinner saved by grace—an follower of Christ—an over-comer in the great battle with the hosts of hell? Are you going to receive Him, and join in the song of His redeemed on earth, until you swell the triumphal train that shall attend Him in the coming day of His glory? Or, are you going to reject Him, and thus deliberately shut the door of mercy in your own face? Are you going to reject Him, and thus hand yourself over to the great enemy of souls? Are you going to reject Him, and thus become tenfold more the slave of sin than before? Have a care. Eternal issues are hanging in

the balance! What is it to be?  
— Christ or Satan?— Life or  
death?— Heaven or hell? In  
the light of eternity, *what is it  
to be?*

## WHAT WANT I MORE?

In the heart of London city,  
'Mid the dwellings of the poor,  
These bright, golden words were uttered:  
"I have Christ! what want I more?"—

By a lonely, dying woman,  
Stretched upon a garret floor,  
Having not one earthly comfort,  
"I have Christ! what want I more?"

He who heard them ran to fetch her  
Something from the world's great store:  
It was needless—died she saying,  
"I have Christ! what want I more?"

But her words will live for ever;  
I repeat them o'er and o'er;  
God delights to hear me saying,  
"I have Christ! what want I more?"

Oh, my dear, my fellow-sinner,  
High and low, and rich and poor,  
Can you say, with deep thanksgiving,  
"I have Christ! what want I more?"

Look away from earth's attraction,  
All earth's joys will soon be o'er,  
Rest not till thine heart exclaimeth,  
"I have Christ! what want I more?"

## A GREAT OFFER.

**I**T is said of Colonel Char-  
teris, that on his death-bed  
he cried out: "I would  
gladly give thirty thousand  
pounds to have it proved to my  
satisfaction that there is no such  
place as hell!" Where were the  
scoffers and infidels then? Even  
thirty thousand pounds could  
not bring the desired proof.  
But why so eager to have it  
proved that there was no hell?  
Because he was already con-  
vinced there was one! Men  
may speak sneeringly about hell,  
so long as all is well with them,  
and the grave and eternity seem  
to be far away. But let the  
clouds of calamity frown—let  
them be told that they have only  
a few hours to live; and their  
real thoughts come to the sur-  
face—they are firm believers in  
what the Bible says about hell.

Wait not for the hour of death  
to convince you that hell is real.  
Flee now to Him who alone  
shall be the Hiding Place from  
coming wrath.

## A SAVIOUR.

"**A** SAVIOUR!—a Saviour!"

Once upon a time these words reached the ears of a besieged and famished city. Every heart leaped with joy. Deliverance was at hand; and they were saved from death. In like manner we cry, "A Saviour! — a Saviour!" The Son of God has appeared. Ye tempted ones, there's refuge nigh. In the ear of that waif, borne like a straw on the billows of temptation, sound these words, "A Saviour!" Go to that wreck of humanity, whom Satan hath bound, lo, these many years, and proclaim—"A Saviour!" Go to the pining captives on these sin-bound shores, and sound the tidings forth—"A Saviour!" It matters not how desperate their case, the message is—"A Saviour!" They may have fallen asleep upon the enchanted ground of sin; they may be hugging the very chains of passion. Yet, rouse them up from their deadly slumber, and,

pointing to that Cross where Jesus died, proclaim — "A Saviour!" But a Saviour for whom? Reader, a Saviour for *you!*

OCEANS of tears cannot wash guilt away. It is not the tears we shed, but the blood which Christ shed, that is the price of pardon. By virtue of that blood a Magdalene, and a Manasseh, have gone up to glory; and, since their time, succeeding ages have been ever swelling that company, whose only plea is this, that "Jesus died for me." Are you bound for the glory land?

LET it be settled in your mind that *forgiveness of sins* (Acts xiii. 38) lies at the very threshold of the Christian life. It is a blessing needed now, and obtainable now. You must have forgiveness, or perish for ever. You must have it now, or you cannot have peace.

IT is not sufficient to resolve to attend to eternal matters *some day*. You must have Christ *now*.



# THE SOWER.

No 18.

JUNE, 1887.

Vol. I.

## A STRANGE EXPRESSION.

“**I** NEED some one to go to hell for me.” A strange expression, you say. Yet such were the words of one who was awakened to a sense of his lost condition before God. Such were the words of one who knew what his sins deserved. What a welcome sight, to see sinners brought to this pass, that they say “Amen” to God’s sentence, and honestly confess, “Yes, my sins deserve eternal death!”

“*Some one to go to hell for me.*” That expressed far more than the desire for pardon—far more than the mere wish to get to heaven. He who uttered these words felt in his inmost soul that *sin must be punished.*

Now let us be clear as to this, that the mere wish to get to heaven is no evidence that you have been awakened to your true state before God. Many desire to be in heaven, for the simple reason that it will be preferable to hell. They would fain escape the due reward of their deeds. Their motto seems to be: “Enjoy the world as long as you are in it; and, when it is clear you must leave it, do your best to secure a place in heaven.” But this is no motto of any one who has been aroused to cry, “What must I do to be saved?” Bunyan’s pilgrim rushed out of the City of Destruction crying, “Life! life! eternal life!” That was the cry of an awakened man. They who seek heaven merely as a reprieve from hell,

would not find it a heaven even although they reached it. What, then, is it you want—what is it you need, unsaved reader? You need to have that mighty load of sin removed. You must be made *ready for heaven*, else heaven itself would be a hell to you. Your sins deserve the wrath of God. But we come to you with the joyful tidings that One has borne the wrath of God in the sinner's place. *Jesus has died*, and now you need not go to hell! Yea, we go farther, and say: Jesus died in order that *you* should not perish but have everlasting life. It is vain for you to say that you need some one to bear the wrath of God for you; for One has already endured that wrath. And now the way is open. "There remaineth no more to be done." Wilt thou have this Saviour? Wilt thou go with this Man? Wilt thou have peace with God, and know that thy sins have been for ever put away by the great sacrifice offered once and for all on the

Cross for sin? Then, believe on the Son of God. Receive Jesus; and that moment you shall be justified by faith; that moment you shall have peace with God, and be made meet to be a partaker of the inheritance of the saints in light!

### HAVE NOT APPLIED.

**U**NSAVED reader, whatever you may forget, do not forget this, Jesus Christ the Lord is *able to save to the uttermost*. You may have been given up as a hopeless case: perhaps you have given yourself up. Very well. That does not alter the blessed truth that Christ is "*mighty to save*"—in plain words, He is able to save *you*. You may question this: but that does not affect the great proclamation that He is able to subdue *all* things unto Himself. If you are not saved, it is because you have not come. If the disease of sin is still making havoc in your soul, it is because you have not applied to the great Physician. It is not a question of His ability, but of your willingness to be saved.

## THE GIFT PROVIDED.

**G**OD'S gift has been provided for you, whether you believe or not. There are no conditions mentioned as to the providing of the gift. It stands simply thus: God *so loved* that He *gave*. Everything has been already done; and now the proclamation has gone forth: Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things. Will you not then believe? Will you not, as you are, and just now, set to your seal that God is true? He that believeth not God hath made Him a liar. You shudder at the thought of such a thing. But it is nevertheless true of you, if you have not yet accepted God's gift. Therefore, believe on Jesus; and in believing you shall have life through His name. Never soul yet came to the Son of God and was sent away empty. There is no such case on record. If you

are not saved, it is simply because you have refused the Saviour whom God has provided.

## TURN AND FLEE.

**S**INNER, on the downward road,  
With thy back to heaven and God,  
He is speaking now to thee—  
Turn, O wand'rer, turn and flee!

Soon these heavens, like mighty scroll,  
Shall in flaming fire roll:  
What, then, shall become of thee?—  
Turn, O wand'rer, turn and flee!

Life and death and heaven and hell,  
With one mighty voice they tell  
What thine endless doom shall be—  
Turn, O wand'rer, turn and flee!

Mercy's day will soon be past;  
Hark! the storm is gath'ring fast—  
Storm of judgment, and for thee!—  
Turn, O wand'rer, turn and flee!

Turn to God, and be forgiven;  
Trust in Him whose side was riven  
That thy soul might ransomed be—  
Turn, O wand'rer, turn and flee!

Death shall claim thee as its own;  
Then the mighty judgment throne:  
Then the dread Eternity!—  
Turn, O wand'rer, turn and flee!

Sinner, haste! dost thou delay?—  
Dost thou spurn salvation's day?  
If thou would'st salvation see,  
Turn, O wand'rer, turn and flee!

MAYBOLE, 29th April, 1887.

## THE BLOOD IS THE TOKEN.

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**G**OD ever sees the blood of Christ ; and there is no condemnation to the soul who accepts it as God's token. His token is *the Blood* (Ex. xii. 13). This is surely enough. It has satisfied God ; and when you become satisfied with that which satisfies God—that is, the Blood—when you accept it, you are safe for ever ! Anxious ones often want a token or a sign. They would like if something strange were to come over them, and make them very happy. They would consider *that* a token of salvation. But such is not God's token. His token is *the Blood*. The Israelites inside the sprinkled doors, could not see the blood. But they believed what God had said concerning it ; and that was enough. Awakened sinner, God has said of the blood of Christ that it "cleanseth from all sin ;" and if you would come under the shelter of that blood you must trust Him who shed it, as your

Saviour. You may point to your prayers, your reformation, and your increased interest in eternal things ; but none of these is the God-appointed token. Neither will the ordinances of religion prove a token that you shall escape in the great day. God's token is the blood. Does He now behold you sheltered by the blood of Christ ? That is the all-important question. There is a day coming, in which He will "make inquisition for blood" (Ps. ix. 12). You may point to many so-called "good" things about you ; but you must perish eternally if, in that day, you cannot point to the blood of Christ as your only plea.

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NONE BEYOND HOPE. — "I have heard men spoken of as so far gone that they could not be rescued. I denounce the horrible infidelity. The Lord's arm is omnipotent, and the worst wretch that ever crawled into the ditch would be no harder a case for God than that of the most polished sinner."

# THE SOWER.

No 19.

JULY, 1887.

Vol. I.

## A MIGHTY FAMINE.

**I**N the story of the Prodigal Son, there occurs this remarkable passage: "*There arose a mighty famine in that land*" (Lu. xv. 14). Now, we make bold to say that you could not find a more faithful picture of the sinner away from God. Just look at the picture for a moment. Your substance wasted—your strength prostituted at the shrine of carnal delight—then arises a mighty famine! There seemed to be no danger of earth's pleasures failing to satisfy you. Yet they have failed—utterly failed. Instead of assuaging your thirst, they seem to have made it more intense. All that your soul has tried hath "left but a dismal

void." The famine has arisen. And, mark you, it is a famine of no ordinary character: it is "a *mighty* famine." How aptly that word describes the famine that rages in the land of sin! You know it, my unsaved reader. You know that you are *not* satisfied. There is a something within you that refuses to be satisfied with all the vain bubbles of earth.

"The world has nothing left for thee:  
It has no new, no pure delight."

The longer you drink, the more thirsty you become. You make resolutions, only to break them. You resolve that there must be a new order of things: you must live a better life, you say; and you'll do it. You are determined. Yet, in your case, it would almost seem that the

words of the world's philosopher are to be fulfilled—"Man resolves, and re-resolves, and dies the same." While you are resolving, the mighty famine goes on increasing. And mark what follows: "*No man gave unto him.*" How true to the life! Just as the sea by-and-bye vomits up the corpses which itself has swallowed, so does the world throw you aside whenever you have answered its purpose. Surely vain is the help of man. It is no earthly arm that can avail you in the midst of this mighty famine. But you need not perish. Although no man gives to you—indeed, no man has anything to give—yet God has already *given*. He has given His Son for you. He has spread a feast for you. Something *has* been found that will satisfy the deepest longings of the heart. What is that something? It is *Christ*. Nothing else under the canopy of heaven will satisfy your soul. "O taste and see that the Lord is good: blessed is the man that

trusteth in Him" (Ps. xxxiv. 8). "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? . . . Incline your ear, and come unto Me: hear, and your soul shall live" (Isa. lv. 2, 3). And what then? If you *do* come to Jesus—if you receive Him as your Saviour, what then? Then the famine will rage no more, at least so far as you are concerned. In the Father's house you will find "bread enough and to spare." Yea, you shall be "abundantly satisfied" with the fatness of His house (Ps. xxxvi. 8). That is the direct *opposite* of what is true of the world.

"Then why delay? O come to-day,  
And His salvation see."



THE faith that brings peace and joy to the soul is *just taking what God says in His Word about His Son to be true*: simply *trusting* in it, and *believing* it. "He that believeth on the Son hath everlasting life" (Jno. iii. 36).

“CHRIST IS ALL.”

Col. iii. 11.

O WOULD you know your sins forgiven?  
Christ is all.

Would you a title have to heaven?  
Christ is all.

To cleanse your soul from every stain,  
To save you from eternal pain,  
And make your way to heaven plain,  
Christ is all.

To meet a guilty sinner's need,  
Christ is all.

You need not any merit plead,  
Christ is all.

When on the altar He was laid,  
The ransom price He fully paid,  
And peace with God for sinners made,  
Christ is all.

To try to help yourself is vain,  
Christ is all.

Your labours cannot cleanse a stain,  
Christ is all.

'Tis “not of works” but all “of grace ;”  
“In Christ” God offers you a place,  
In which to stand before His face,  
Christ is all.

O trust Him ere it be too late,  
Christ is all.

Believe, and not for feelings wait,  
Christ is all.

For peace comes not through what you feel,  
No feelings can your pardon seal—  
The blood of Christ alone can heal,  
Christ is all.

You can't be happy till to you  
Christ is all.

To give you joys and pleasures true,  
Christ is all.

From Satan's power He'll set you free,  
And make you safe eternally,  
If now your heart's decision be,  
Christ is all.

W. B.

IS IT WELL?

ONE day as Felix Neff was walking in a street of Lausanne, he accosted a supposed acquaintance with these words: “*Friend, what is the state of your soul?*” The stranger turned. Neff saw he had addressed the wrong man, and apologised. Yet, in a certain sense, it was not the wrong man after all. God carried home the word. Three or four years afterwards the stranger came to Neff and said, “Your question led to serious reflection, and now I find it is well with my soul.” Let not the reader think we are addressing the wrong person when we ask the question: “What is the state of your soul, my friend?” We would ask, in the light of eternity, Whither bound?—for heaven or hell? Can you say, “*I find it is well with my soul?*”

—◆—  
You say you have a “good hope.”  
But if you are without Christ, God says you are *without hope!*

## WHAT COMES AFTER ?

**A** CERTAIN great sinner said on his death-bed, "I have no fear of death: it is what comes *after death* that makes me afraid." And what comes after death? Let Scripture answer: "It is appointed unto men once to die, but *after this* THE JUDGMENT" (Heb. ix. 27).

Yes, there are some bold sinners who can face death with calmness. But they fear to plunge into the great *unknown* world that lies beyond the grave. However reckless and sceptical they may have been when all seemed to go well, the approach of death brings their secret convictions to the surface. It turns out that they are firm believers in judgment and eternity! But they believe and *tremble*. Their fears arrive too late. They do not believe and *rejoice*. Reader, how fares it with you? Are you one that believes, *rejoicing in God*, like the jailor of whom we read in Acts xvi. 34? If not

one of that happy company, see that you do not wait until the dark shadows of death convince you of the great realities of judgment and eternity. God hath said, "*After this the judgment.*" He hath also said that He will "bring every work into judgment, with every secret thing" (Ecc. xii. 14). Is this not enough? Why wilt thou tarry? Why play fast and loose with the entreaties of heaven, while eternal issues are hanging in the balance? Why will you still send the answer back to God that you refuse His Son, and prefer to remain in your sins and under wrath? Could there be greater infatuation?

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A CELEBRATED artist was once asked why he took so much pains with a picture he had in hand. "*I am painting for eternity,*" he answered. And you and I, reader, are painting for eternity. This is also our seed-time. We are sowing for eternity. Reaping time is at hand. What will the harvest be?



# THE SOWER.

No 20.

AUGUST, 1887.

Vol. I.

## MERCY WHEN ?

**T**HOUSANDS upon thousands are depending on “the general mercy of God” in the Judgment Day. They are living at ease, enjoying the world—yea, rolling sin as a sweet morsel under their tongue ; and, when you ask how it fares with their soul for eternity, they tell you they are trusting to the general mercy of God ! Now, there is something terribly wrong here. This is one of the great snares of the Devil, by which he wafts men down the smooth stream of sin into the rapids of eternal death. But what saith the Scripture as to this general mercy of God in the Judgment Day ? Nothing—absolutely nothing. There is not such a

doctrine in Scripture. On the contrary, we are told that as the tree falls so it must lie — as death leaves you, judgment shall find you. They who have rejected Christ shall be punished with everlasting destruction (2 Thes. i. 9). But is God not merciful ? Yes, He is merciful. And His mercy is clearly set forth in His word. But mark this : His message of mercy is something far better than mercy *in the Judgment Day*, even if such a thing were possible. His message is, mercy *this present moment* — salvation free and eternal, just now, as you read these lines. What a difference between His Gospel and the Devil’s would-be gospel of mercy in the Judgment Day ! The great enemy of souls is preach-

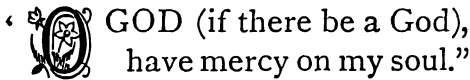
ing a gospel which is no gospel—holding out before you the forlorn hope of mercy in some far-off future day. Can it be possible that you are content with such a "gospel," while the glorious Gospel of Christ is being sounded in your ear—*mercy now*, through trusting in the Son of God? Look at yon criminal in the condemned cell. Some one goes to him, professing to carry good news of pardon. But what is the "good news"? It is this, that perhaps the government of the country will have mercy in the execution day! "Do not mock me," he cries, "what I want is *present* mercy." He refuses, and rightly so, to be satisfied with the mere hope of future mercy. What he needs is *mercy now*. And what the sinner needs—what you need, unsaved reader—is *mercy now*. And what God has provided is *mercy now*. The fullest provision has been made. Although "condemned already" (Jno. iii. 18), yet the mercy of God is ready to cancel the sen-

tence of condemnation. His mercy has already been proclaimed and proved in the eyes of the whole world. How? you ask. By God's giving up His Son to die, the Just for the unjust. So vast was the mercy of God that He spared not His own Son; but freely gave Him up; and now, through the atoning death of Christ, mercy—present mercy—is proclaimed to all who will accept God's gift; all who believe in the Name of the only begotten Son of God. God's mercy flows through only one channel; and that channel is Christ. If you would meet Him you must meet Him in Christ. If God is to be pleased with you, it can only be *in Christ*. Therefore, now, as you read this, believe on the Son of God—accept God's gift, and you shall be of the number of those who can say, "I have obtained mercy—I'm born of God, an heir of heaven."



IF Christ is not everything to you,  
He is nothing to you.

## THE INFIDEL SAVED.

“ GOD (if there be a God), have mercy on my soul.”

Such were the words that greeted the ears of a Christian worker as he groped his way up a gloomy staircase to visit a dying man. The door of the sick chamber was soon reached. It was partly open, and revealed the ghastly being who had given utterance to the awful words. Breathing a prayer for heavenly guidance, the visitor stepped silently and unperceived into the room, and knelt beside the bed. The dying man was tossing about in an agony of body and mind, and all the while crying out, “O God (if there be a God), have mercy on my soul.” As he ended one of these cries for mercy, the visitor cried out in the fulness of his heart, “Yes, there is a God, and He *will have mercy on thee.*” The poor sufferer stared intensely at the speaker, clasping him in his attenuated arms, while he eagerly asked, “Who are you? Are you an

angel sent from heaven to tell me that there is mercy *for me?*” He was there and then shown the glorious truths of the Gospel, and how that Jesus had said, “Him that cometh to Me, I will in no wise cast out” (Jno. vi. 37). As the visitor went on to tell of the Saviour’s love for the vilest of the vile, the poor man wept for joy. What a change was passing over his soul, and wrought in such a short period! Almost in hell, yet saved for heaven! He believed on Jesus, and had peace with God. He then spoke sweetly of the Saviour’s love, and of that heaven into which he was soon to enter. He urged the Christian visitor to go on in his glorious work. Then, opening his bedroom window, which overlooked a crowded thoroughfare, he cried at the top of his voice, “There is mercy for all! None need despair, since I, a poor infidel, have obtained mercy.” Reader, can you use the same language, and say, “*I have obtained mercy?*”

## WHO ARE THE FOOLS?

**F**T is only the religion of Jesus Christ that can give solid comfort through life, and triumph in death, and blessedness in eternity. Faith in Jesus looks back over the past, and sees sin blotted out by virtue of the great Death on the Cross — looks up during the present, and sees Christ at the right hand of God for the believer — and looks forward in calm assurance to that glorious future, when the Lord shall return to a weary earth, and bear away His own to be with Him in the full enjoyment of heaven to all eternity. Yet converted people are often called "fools." Reader, make sure that you are such a fool in the eyes of the world. Better be laughed at, and go to wear an unfading crown, than enjoy the smile of the world and yet lift up your eyes in hell. The day is fast approaching when it will be seen who are the fools, and who are the wise.

## WHO IS LORD OVER US?

**Y**OU may know much *about* Christ and yet not know Christ. Many know that He is *a* Saviour; but they do not know Him as *their* Saviour. They say that they have no one else to trust to. But when you press home the question, "Are you born again? — is your soul saved?" they do not care to be brought face-to-face with that great question. In short, they profess to believe in Christ; yet they have never put on the yoke of Christ. They claim Christ as theirs; yet they practically deny that they are His; like the people we read of in Ps. xii. 4, who say: "Our lips are our own: who is Lord over us?" They would have Christ's pardon, without Christ's Spirit. They would like to be "safe," and yet enjoy the world up to the latest hour. Reader, if such be your Christianity, rest assured of this, that you have no part at all in Christ.

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THE question is not, "Have you committed sins enough to damn you?" but, "Have you accepted or rejected Christ?"

# THE SOWER.

No 21.

SEPTEMBER, 1887.

Vol. I.

## A STRANGE SALE BY AUCTION.

**I**N one of the deep dells of the Black Forest a band of brigands were dividing their spoil—the proceeds of the preceding night's robbery. According to their custom the stolen articles were being put up for auction among themselves. The last article held up for sale was found to be a New Testament. The man who acted as auctioneer introduced this "article" with some blasphemous remarks, which made the cavern resound with laughter. One of the company suggested jokingly that a chapter should be read for their edification. This being unanimously applauded, the "auctioneer" turned

up a page at random, and began reading in a voice of mock devotion, much to the amusement of the company. It was not observed, however, that one of their number became suddenly silent, and sat clasping his hands on his knees, as if in deep thought. He was a middle-aged man, was one of the oldest members of the gang, and had long been a leader in lawlessness and crime. The words, read in mockery though they were, had reached his heart; for the passage of Scripture taken by the "auctioneer" was the same that his father had read thirty years before at family worship, on the morning of that day when, to escape the hands of the police, he had fled from the parental dwelling, never to return again.

The scene rose up vividly before his imagination — the happy family circle, the reading of the word, and the voice of prayer. Since leaving home he had never opened a Bible, never offered a prayer, or heard a single word that reminded him of God or eternity. But now a father and a mother's counsels came rushing back to his memory. The long-forgotten passage of Scripture was carried with awakening power to his soul. So absorbed was he in these hallowed recollections that he forgot all around him, until awakened by a rude tap on the shoulder, accompanied by the question: "Now, old dreamer, what will you give for that old book? You need it more than any of us, for you are undoubtedly the biggest sinner under the firmament." "So I am," he answered; "give me that book; I will pay its full price." The next day the brigands dispersed throughout the neighbourhood to turn their bargains into money. But the one that bought the

Testament repaired to a lonely place, where he spent the whole day and night in the agonies of remorse. The word of God revealed to him a Saviour, Jesus; and the message of peace and reconciliation was brought home to his heart. The next morning, on entering a village, he told a servant of Christ his whole life's story, and then gave himself up to the hands of justice. This proof of his repentance saved his life; for his comrades were all captured and put to death. After an imprisonment of seven years he was set free on account of exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household, till he died in peace, praising Christ, who came into the world to save sinners, of whom he confessed himself to be the chief.

Reader, is not this a brand? (Zech. iii. 2). Is anything too hard for the Lord? (Gen. xviii 14). Have *you* received the message of reconciliation and been saved?

## FLEE FOR THY LIFE.

**F**LOT was told to make haste, and flee from the doomed city of Sodom. The divine warning was conveyed in these words: “Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed” (Gen. xix. 17). The case was urgent. It did not admit of delay. Sodom was doomed. In like manner—yea, in a far more terrible manner—this world is doomed. And God’s call to you, my reader, is—“Escape for thy life: escape to the mountain, lest thou be consumed.” Your eternal destiny is at stake. You may affect to make light of the matter. Yet, deep down in your heart you know that we are speaking the words of truth and soberness. You know that the day of reckoning is coming—that judgment tarries not. Then why despise the entreaty of God to flee from coming wrath upon a Christ-rejecting world?

## READY FOR THE JOURNEY.

**T**HERE is a spark within you that the grave-digger cannot bury: there is a something within you that all the power of man cannot destroy. Man may kill the body. But, after that, there is no more that he can do (Lu. xii. 4). He cannot kill the soul (Matt. x. 28). Then, reader, what about thy soul? If, this night, thy soul should be required of thee, what would be thine eternal destiny? What preparation have you made for the great eternity? When men are setting out upon a long journey, they make some preparation for the journey. *You* are setting out on a journey that shall reach beyond death and the grave. Are you prepared? Are you sheltered by the blood of Christ? Have you been savingly changed—converted to God? Have you passed from death unto life? If these questions are not satisfactorily answered *now*, the day is coming when it will be too late—for ever too late—to have them answered. Therefore be wise for eternity; and, by faith in the Christ of God, be prepared for the great journey.

## NOT OF WORKS.

**M**ANY would like to do some great "work" in order to be saved. Naaman the Syrian would have been quite pleased had he been told to do some great thing (2 Kings v. 13) to effect the cure of his leprosy. Many, in the same way, are ready to do some "great thing" to effect their deliverance from the leprosy of sin. But, to all such, the divine message is sent: "This is the work of God, that ye believe on Him whom He hath sent." Salvation is "not of works, lest any man should boast." Jesus said, "It is finished." This is surely sufficient. Believe, and live—reject, and perish.

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THERE be many slaves that scarce know they are slaves, and may be found even boasting of their liberty. So is it with the slaves of sin. They boast that they are not bound by any seductive influence. Yet, the moment they seek to break the chain, they discover that they are the veriest slaves of Satan.

## KNOWING THE LANGUAGE.

**A**N old writer has said that "they who would enjoy heaven must have some experimental acquaintance with the language of its inhabitants." But in the case of many, it would seem that they are intending to enjoy heaven without the slightest attempt to learn the language of Canaan. There, for instance, is a man who tells you he intends to be in heaven some day. But he has no wish whatever to talk on heavenly subjects. He enjoys the world and the things of the world. His heart is set upon earthly things. Yet he tells you he has a hope of heaven. Vain, delusive hope! They that are on their way to heaven are cultivating an experimental acquaintance with the language and ways of a heavenly people. Is this the case with you, my reader?

—◆—

WHAT have you got to do to perish eternally? O, nothing at all. Simply *neglect* God's great salvation—swim with the multitude; *and* you will assuredly lose your soul. There is no escape if you neglect the great salvation.



# THE SOWER.

No 22.

OCTOBER, 1887.

Vol. I.

## THE WORK THAT SAVES.

**B**E clear as to this, that the work that saves the soul from coming wrath, is a work done outside of yourself entirely. This is clearly seen in the Baptist's words — "Behold the Lamb of God, which taketh away the sin of the world" (Jno. i. 29) John did not tell the people to look into their own hearts for something that would please God. No. He pointed them outside of themselves altogether. He pointed them to Christ. "Behold God's sacrifice," he said. Our Lord proclaimed the same great truth to Nicodemus. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (Jno. iii. 14). Nico-

demus, you see, was pointed to Christ on the Cross. The sacrifice of Calvary, and that alone, was to be the ground of his peace. Then we find Paul taking up the strain and saying, "Christ died for the ungodly" (Rom. v. 6). Peter also points to Him as the One who suffered, the Just for the unjust, that He might bring us to God (1 Pet. iii 18). In all such Scriptures, one thing is clear, and it is this: God is pointing you outside of yourself and your own doings, to the great work accomplished by His Son on the Cross. Reader, you must have a sacrifice, before you can approach a righteous and a holy God. It must be a pure and perfect sacrifice. Where will you find it? Not in yourself. Nothing you can ever do

or pay could wipe out a single stain of sin. "All our righteousnesses are as filthy rags" (Isa. lxiv. 6); and who can bring a clean thing out of an unclean?" (Job. xiv. 4). But *God* has provided a sacrifice—a pure and perfect sacrifice. Jesus has died on the Cross. Sinner, behold him suffering there for you—making His soul an offering for sin, that you should not perish. The great work has satisfied God. He has declared Himself well pleased for His righteousness' sake. And, seeing God is well-pleased with the work that Christ has done, why should not *you* be pleased? It is vain to look into your own heart for peace. God never tells you to look there for it. Why look into your own heart for peace, when God says that the heart is deceitful above all things, and desperately wicked? (Jer. xvii. 9). Christ is our peace. Behold *Him*—look to *Him*—be satisfied with the work that *He* has done. And, being justified by faith, you shall have "peace with God"—

not peace with the world, or with the Devil, or with your own evil heart, but peace *with God*. Then, let good self and bad self be left out of the question. Be pleased with God's sacrifice; accept God's gift. And, being pleased with that which pleases God, you will rest, with the calmness of faith, on the Christ of God, and know what it is to be saved and happy in His love.



THE old serpent spoke the language of promise in Eden—"Ye shall not surely die." He speaks that language still. He beguiles his dupes by setting before them, in fair show, "the pleasures of sin," and hiding from their eyes that these pleasures (so-called) are but "for a season."



"WHAT shall a man give in exchange for his soul?" Souls are very dear. He who paid for them found them so. Yet how cheaply do sinners sell their souls, as if they were but low-priced commodities!

## NO PRAYER TO-NIGHT.

“**W**ILL Mr. — pray for you?” The words were uttered at the bedside of a woman who was evidently soon to enter the great eternity. “No,” she cried out, “I want no prayers to-night!” She was unsaved. She was a Christ-rejector. She was hardened against the Gospel. She was dying as she had lived—an enemy of Christ! She wanted no one to pray for her. The name of Jesus had no sweet sound in her ear. What an awful spectacle! Death drew near. She seemed to be aware that the “grim tyrant” was approaching; for she drew herself up in the bed and cried, “Back!—back!” as if she would beat him off. But it was vain. What a victory was there for death and hell!

Reader, how do you wish to die? Do you wish to pass away in the blissful assurance that you go to be with Jesus? Then, you must know Him *here*—you must


trust Him *here*. And, saved through faith in His Name, you will fear no evil, even in “the valley of the shadow of death.”

## A MARK OF REPENTANCE.

**I**N true repentance there is not only sorrow for sin, but a holy determination to do that which is right before God. Olivers, the writer of that hymn, “Lo! He comes with clouds descending,” was in his younger days a wicked and dishonest character. After his conversion to God, all was changed. Having some property left to him about that time, he bought a horse, visited every person whom he had defrauded, paid every farthing he owed, with interest, and asked pardon of all whom he had wronged. Thus a real change of heart is seen in a real change of life.

—◆—  
SALVATION neglected just means salvation rejected.

## DANGER OF DELAY.

BOUT a fortnight before Glasgow Fair holidays I met a man in one of the streets of the city. I had some little acquaintance with him, and had spoken to him more than once about his soul. I found him still treading the broad way that leads to destruction. I again urged him to come to Christ. "Well," he replied, "Just wait till the Monday after the Fair, and then I will see about it." He wanted to have "the Fair" past before attending to his soul's salvation. It was "not convenient" for him to be saved just at that time. Poor fellow! He never saw the Monday after the Fair. He was in his grave on the Friday *before* the Fair! What a sad commentary on the solemn declaration of Scripture: "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy"!(Pro. xxix. 1). Reader, allow me to ask the all-important

question: Are you putting off the salvation of your soul? Perhaps you are like some whom we have met, and who say, "Just wait until such a time, and then I will think about my soul." How do you know you will ever see that time? How dare you thus trifle with the great concerns of eternity, and virtually tell the God of heaven that it is "not convenient" for you to attend to His invitation just now? You may flatter yourself that you have many a fine summer day before you—that you must "see more life"—and that there is plenty of time to prepare for eternity. But have a care. God is not mocked. What if *He* should say: "Thou fool, *this night* thy soul shall be required of thee"? (Lu. xii. 20). You have no lease of life. "Thou knowest not what a day may bring forth" (Prov. xxvii. 1). Therefore be wise for eternity by receiving the Son of God as your own personal Saviour; for behold, now is the accepted time.

# THE SOWER.

No 23.

NOVEMBER, 1887.

Vol. I.

## WHAT IS BELIEVING?

**W**HAT is meant by the words, "Believeth on the Son"? We have them in Jno. iii. 36: "He that believeth on the Son hath everlasting life."

It does *not* mean the simple belief that there was such a person as Jesus Christ, and that He died for sinners. You may believe all that, and yet be lost. You will find any number of people who believe about Christ, just in the same way as they believe about Cæsar, or Pontius Pilate. But such is not the kind of believing that is *unto salvation*.

Believing on Jesus is resting on Jesus—definitely accepting Him as your Saviour. In

yonder burning house they have put up an escape-ladder to the windows. A man is seen at the top of the ladder. He may believe that the ladder is able to bear him—he may believe that it is there for him. Yet, although he believes all that, he may perish in the flames. Why? "O," you say "simply because he needed to *step on* to the ladder. Just so. That is *believing on* the ladder, if we may so speak. And, in like manner, you must *believe on* Christ—rest on Him—trust Him—accept Him, as God's Sacrifice provided for you. That is what is meant by *believing on the Son*. And the moment you thus believe on Jesus—the moment you commit yourself to Him and rest on His finished work, that moment

everlasting life shall be yours. God says it. What a simple, unencumbered plan! Yet simplicity was needed, else how could simple ones—ignorant ones—have been saved? God's plan of salvation has been brought within reach of the most unlettered, as well as the most degraded. The conditions are simple—so simple that a way-faring man, though a fool, need not err therein. Then, let the question be asked, "Dost thou believe on the Son?" Has the great transaction taken place? Has there been a dealing between your soul and Christ? Have you stepped upon the great Ladder—the only Ladder of escape from the doom that shall shortly overtake a Christ-rejecting world? If so, then thou art blessed. Thou hast eternal life in present possession: thou hast the forgiveness of sins, and redemption through the blood of the Lamb. Go on thy way rejoicing; for now thy life is hid with Christ in God. But if you have not stepped upon

the great Ladder, you stand in jeopardy every hour. You may believe a great deal *about* Christ—you may believe that He is able to save, and willing to save; but if you have not believed *on* Him, you are among those to whom He shall say, "Depart from Me, I never knew you." What a contrast to the words of eternal welcome that shall greet those who have trusted Christ—"Come, ye blessed of My Father"! Happy are they who are in such a case: yea, "happy is that people whose God is the Lord."



RICHARD BAXTER was particularly fond of the verse: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He used to say, "That word **WHOSOEVER** is the most comforting in the whole Bible. If God had said that there was mercy for Richard Baxter, I am so great a sinner that I would have thought He meant some other person of the same name. But when He says 'WHOSOEVER,' I know that that includes me, the worst of all Richard Baxters."

## HALF-AN-HOUR ALONE.

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**A**N old man lay on his death-bed ; and beside him was his son, a worldly-minded youth. The father, who had long yearned for his boy's conversion, now asked him to grant a favour ere he died ; and the dying request could not be refused. The request was a strange one. “ Promise me,” said the old man, “ that for six months after my death you will retire into my room for half-an-hour every day, and *think*.” “ And about what ? ” said the son. “ That I leave to yourself,” answered the father ; and soon after died. The youth kept his promise ; and for some time he had no difficulty in passing the half-hour. But soon the thought of eternity, and the condition of his soul, came up before his mind. His father had taken care that the lad would have time to *think* ; and ere long the half-hours lengthened out into hours, as he sat thinking on his eternal well-being. Thus he was

led to the Bible, and led to believe on Jesus—a ransomed soul. Could *you* bear to be alone for half-an-hour, pondering the great question, “ Where will I be in eternity ? ”

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## THE TURNING-POINT.

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**W**HILE Hedley Vicars was waiting the arrival of a brother officer in his room in November 1881, and idly turning over the leaves of the Bible, his eye caught the well-known words, “ The blood of Jesus Christ His Son cleanseth us from all sin.” Closing the book, he said, “ If this be true for me, henceforth I will live, by the grace of God, as a man should live who has been washed in the blood of Jesus Christ.” That was the great turning-point. Old things then passed away. All things became new. Has there been such a turning-point in *your* experience? If any man be in Christ, he is a new creature.

## I COME TO THEE.

**T**HEN be it so—  
 Come weal or woe,  
 Come death, or life,  
 Or peace, or strife—  
 I come to Thee  
 Who died for me ;  
 And, by Thy blood,  
 O Lamb of God,  
 Cleansed from all sin,  
 I enter in.

Now heavenly rest  
 Doth soothe my breast.  
 What joy is mine,  
 What peace divine !  
 O tell His love  
 Who, from above,  
 Came down for me,  
 That I might see  
 His glorious face,  
 And, by His grace,  
 Be saved from Hell,  
 That I might swell  
 His song of praise  
 Through endless days !  
 O tell the fame  
 Of Jesus' name,  
 Whose mighty power,  
 This very hour,

Can save the soul,  
 And make thee whole—  
 Thy heart employ  
 With sacred joy—  
 Thy mind possess  
 With heavenly bliss.

Rest here, my heart ;  
 Sin's deadly smart  
 Destroys no more  
 Upon this shore :  
 O calm retreat  
 For weary feet !  
 O blessed rest  
 On Jesus' breast !

—◆—  
 "WHOSE END IS DESTRUCTION." — "Ah, Mr. Harvey," said a dying man, "the day in which I ought to have worked is over ; and now I see a horrible night approaching, bringing with it the blackness of darkness for ever. Woe is me ! When God called, I refused. Now I am in sore anguish, and yet this is but the beginning of sorrows." Reader, take warning. God is calling. See that you refuse not Him that speaketh. Ere thy day of mercy pass, flee for refuge to the Christ of God.



# THE SOWER.

No 24.

DECEMBER, 1887.

Vol. I.

## RIGHTEOUSNESS PROVIDED.

**S**OUND the tidings forth—  
tell it out that God hath  
provided a righteousness  
to clothe the unrighteous ones.  
“And this is the name whereby  
He shall be called, THE LORD  
OUR RIGHTEOUSNESS”  
(Jer. xxiii. 6). We had no  
righteousness. All our right-  
eousnesses were as filthy rags.  
We had nothing wherewith to  
appear before God—nothing but  
sin; and God hath declared  
that nothing that defileth shall  
enter His holy presence. Such  
was our condition when Jesus  
took up our case, and died on  
the Cross that we, the guilty  
ones, might be brought to God.  
The great question of *Sin* had

to be settled before a single  
sinner could be brought in.  
The Lord Jesus came to settle  
that great question: He ap-  
peared for this purpose, that  
He might put away sin by the  
sacrifice of Himself. He ap-  
peared—He died on the Cross—  
He put away sin by the sacrifice  
of Himself. The way into the  
presence of God is thus now an  
open way. And by virtue of the  
infinite merits of the great  
atoning death of Christ, God  
has sent forth a world-wide pro-  
clamation of free and eternal  
forgiveness to *every one that  
believeth on Jesus*. Reader,  
*you* are included in that great  
proclamation. Do not think  
for a moment that you have  
been left out. The good tidings  
are for *you*. But that is not on

account of any merit of yours, for you have none. God includes you in His proclamation simply because His love has gone forth to *all*; and, seeing that sin has been punished in the person of His Son, He can now be a just God, and yet the Justifier of Him that believeth in Jesus. Christ has brought in an everlasting righteousness; and that righteousness is for *you*. How does it become yours? Simply through believing on Jesus. It is "by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference" (Rom. iii. 22). When you appear before God, you must present something with which He has declared Himself satisfied. Now, He has never declared Himself satisfied with your righteousness or mine. But He *has* declared Himself pleased with His Son, and with the work He accomplished on the Cross (Matt. iii. 17; Eph. i. 20). And what is wanted is, that *you* be pleased with what Christ has done for you. Rest

in His finished work; trust Him who offered Himself to God as the great Sacrifice for sin. And, in thus accepting Christ as your own personal Saviour, you are at once delivered from the power of darkness, and translated into the kingdom of God's dear Son. Your own worthless name is, so to speak, blotted out; and you stand accepted in the name and on the merits of another—even Jesus, concerning whom you can then say, "Who delivered *me* from the wrath to come."

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### WAKING UP TOO LATE!

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**I**F you get into a state of alarm about your soul, you are looked upon, by many at least, as childish or weak-minded. But it just needs a few more wheels of yonder sun; and then what a wonderful change of opinion! The people who are now so indifferent will then be in terrible earnest as to their souls' salvation. "We want to be

saved"—"We believe in conversion now"—"We want Christ now." Such will be the sentiments of the very people who in the present day are treating the religion of Jesus Christ as if it were designed only for old women and children. The world will have a fearful waking-up from its pleasure-dream. But the waking-up will be *too late!* Reader, will *you* be among those who shall be too late?

## THE HOUR IS NEARING.

THE hour is nearing now,  
When, on that very brow,  
Once crown'd by hate and scorn,  
And pierced by cruel thorn,  
The many crowns shall rest ;  
And from the east and west—  
Far as the billows foam—  
Where'er man finds his home—  
In myriads they shall come  
To hear the words of doom !

Before the Judgment Throne,  
All hope of mercy gone,  
Thine eyes at last shall see  
The Man of Calvary.

The One you now disown  
Shall sit upon the Throne !—  
The One whose life was given  
That thou might enter heaven—  
The One whose mighty love  
Now pleadeth from above,  
That thou from wrath may flee—  
That very One shall be  
Thy Judge upon that Day  
When earth shall flee away,  
And all beneath the skies,  
Who now His love despise,  
Before Him shall appear  
Their sentence dread to hear ;  
Then from His presence go  
Into the depths of woe !

Fast comes that solemn Day—  
O sinner, tell me, pray,  
What will thine answer be  
When He shall punish thee ?

Then haste thee, come away,  
While it is Mercy's Day—  
While heaven is calling thee,  
And angels wait to see  
If thou wilt spurn the grace  
That offers thee a place  
Amid the ransomed throng  
Who sing the glad, new song :  
Before eternal night  
For ever shuts thy sight,  
And seals thine awful doom—  
*To CHRIST, O sinner, COME !*

## ARE YOU READY?

**T**HE terrible railway collision at Doncaster in the month of September had no effect in stopping the races that were going on close by. It seemed as if the races *must* go on, no matter how many people were lying dead and injured by the awful catastrophe. But there is a day coming when the races *must stop*. The day is nearing when the God of heaven will step upon the scene. Man may fix the day and the hour of the races, and send out his intimations; but a "race-day" will come in which there shall be *no races!* Reader, take a note of that. God "hath appointed a day in the which He will *judge the world*" (Acts. xvii. 31). When that day comes, the races must *stand aside*; and, before the dread tribunal of judgment, *you* must appear. Are you ready?

—◆—  
SIN preferred to Christ, means hell preferred to heaven.

## LED CAPTIVE.

**W**HEN Rowland Hill was going down a street one day, he saw a drove of pigs following a man. "This," says Hill, "excited my curiosity so much that I determined to follow. I did so; and, to my great surprise, I saw them follow him to the slaughter-house. I said to the man, 'My friend, how did you induce the pigs to follow you here?' He replied, 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.'" "And so it is," added Hill, "that Satan has the basket of beans under his arm; and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughter-house!" Be not therefore led captive by him who goeth about seeking whom he may devour; for Christ has come to open your eyes, to turn you from darkness to light, and from the power of Satan unto God.

—◆—  
IF Christ be worth anything, He is worth everything. Then why hesitate to accept Him as yours?


# THE SOWER.

No 25.

JANUARY, 1888.

Vol. I.

## SAVED BY THE LORD.

 AT this time, when so many will be wishing each other a "happy new-year," it may be well to ask the question, "What makes a happy new-year?" In other words, "What constitutes true happiness?" This is a question of vast importance. Its importance is seen in this, that almost everybody is trying to answer it in some way or other; and, when a new-year is ushered in, people vie with their friends in wishing that the new-year may be a happy one—a very good wish, so far as that goes; but this just brings us back to our former question: "What constitutes true happiness?" Well, we have a full and satisfactory

answer in Deut. xxxiii. 29, where we find these words, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" You have there the Bible idea of happiness—the true idea. A people *saved by the Lord* is a happy people; and *no other people* have any right whatever to speak of happiness. Let this be carefully noted. We therefore wish every reader of this paper a happy new-year. That is, we trust it may be one that shall find you *saved by the Lord*. It is vain to speak of happiness, if you are out of Christ. With the wrath of God abiding on you, and yet look for a happy new-year! Never. You may shut your eyes to it—you may try not to believe it; but the great truth

remains, that there can be no happiness apart from holiness. There can be no true joy out of Christ. You may find something that *is called* happiness ; but it is a miserable counterfeit of the true article. Real happiness is found only in Christ ; and outside of Christ is darkness, judgment, death. Are *you* in Christ? Are you converted to God? Let this great question be settled in your experience, and you will then, but not till then, be able to speak about a happy new-year. Happiness apart from true conversion to God, is a snare and a delusion. No man can afford to sport on the brink of everlasting woe. Therefore, flee to Christ ; and flee *now*. "Blessed (or happy) is the people that know the joyful sound" (Ps. lxxxix. 15).



THE question was asked, "Can you tell me where God is not?" and the answer was given: "God is not in the divided heart." "A heart for Christ and a heart for the world" is an impossibility. "Ye cannot serve God and mammon."

## TIME—HOW SHORT.

**T**IME has been called a little speck in the great ocean of eternity. That means that your life on earth is a mere moment compared with the vast eternity that lies beyond the grave. Seeing, then, that you must soon step upon that eternal scene, let us ask the question, What preparation have you made for the solemn hour when Time for you shall be no more? Surely it is nothing short of madness to be unprepared! God says that on *His* part "all things are now ready." The way into His holy presence has been opened up by the death of His Son. All are invited—*you* are invited to enter. All who enter by Christ the Door are saved from endless woe, and *prepared* for the great eternity. If you have never entered by Christ the Door, flee to Him *now*. To-morrow may be too late. To-morrow may find you in eternity! What then, shall thy portion be?

A QUESTION FOR 1888.

“WHAT shall I do then,” Pilate said,  
 “With JESUS, whom ye bring to me?  
 Must He be numbered with the dead?  
 And shall I set Barabbas free?”

Their awful choice at once they gave :

“This JESUS we refuse to own ;”

And to a felon’s doom and grave

They thus consigned the Holy One !

“What shall I do with JESUS, then?”—

Still rings that question loud and clear ;

’Tis echoing in the hearts of men,

And yet they hold Barabbas dear !

“What shall I do with JESUS?”—see

Thy sands of life are running fast ;

Another year is lost to thee ;

And now this year may be thy last !

“What shall I do with JESUS?”—yes,

That question oft has come to thee ;

Yet, oft despising proffered grace,

Thou hast replied : “*No Christ for me!*”

“What shall I do with JESUS?”—shall

His voice plead yet again in vain?

Wilt thou refuse that love and all

The joys that follow in its train?

“What shall I do with JESUS?”—now :

He waits the answer thou shalt give ;

Again doth plead that thorn-clad brow—

O wilt thou not believe and live?

“What shall I do with JESUS?”—come,

What answer dost thou make to heaven?

Thy heart, although thy lips be dumb,

Shall tell the answer thou hast given.

MAYBOLE, Dec., 1887.

MUST BE ANSWERED.

AT the time the Jews were compassing the death of Christ, Pontius Pilate was Roman Governor of Judea. The power of life and death having passed out of Jewish hands, our Lord’s enemies brought Him to Pilate that sentence of death might be pronounced. At that season it was customary for the governor to release some notable prisoner. The choice lay between two—Christ on the one hand, and Barabbas, a murderer, on the other. It is at this point that Pilate’s great question comes in : “What shall I do then with Jesus, which is called Christ?” (Matt. xxvii. 22). The people chose Barabbas ; and Pilate, “willing to content the people,” delivered up Christ to death. That great question—the greatest in Pilate’s day—is still the greatest in this our day. It *must* have an answer. You cannot remain neutral. Pilate tried to do this, but found it impossible. Reader, allow the question to be asked, “What have *you* done with Jesus which is called Christ?”

## A RAMSOM FOUND.

“**D**ELIVER him from going down to the pit; I have found a ransom.” These words are found in Job xxxiii. 24. It is God who speaks; and, short as the proclamation is, it tells of a *pit* and a *ransom*. Souls are hurrying down to the pit—the pit of everlasting destruction. But God is not willing that any should perish. Therefore His voice is heard—“Deliver from going down to the pit.” Reader, there *is* a “pit.” God says it—a pit of woe. Men may mock at Scripture, and pretend not to believe in coming judgment. But that does not alter the fact that God “hath appointed a day in the which He will judge the world” (Acts xvii. 31). There are only the two ways—the broad way that leads to destruction, and the narrow way that leads to life eternal. To all on the broad way, the proclamation is made—“Deliver from going down to the pit.” Reader, are you

delivered? Are you saved? Have you been turned from darkness to light, and from the power of Satan unto God? If not, you have yourself to blame. God has found a ransom. He did not ask you to find one. He found it Himself. The proclamation is “without money and without price,” so far as you are concerned. Why then will you deliberately continue in your downward course to destruction? Why is it that you seem determined to go down to the pit? Christ is not only the Ransom but He is the great Deliverer—“able to save to the uttermost.” Therefore He can say, “Deliver from going down.” Unsaved one, He waits to deliver thee. Trust Him now as thine everlasting Saviour, and thou shalt know what it is to be delivered from “*going down to the pit.*”

—◆—

THE fear of man may keep some from Christ; but it is the love of sin that keeps the many from Christ. They love darkness rather than light, because their deeds are evil.



# THE SOWER.

No 26.

FEBRUARY, 1888.

Vol. I.

## MUST BE PREPARED.

“**Y**E will not come to Me, that ye might have life” (Jno. v. 40). This is the reason why men are not saved—they *will not* come to Christ. They do not want to be saved. They have made up their minds that they will have nothing to do with Christ. Therefore they remain under condemnation. The fault is entirely on their own part. Christ is able to save—willing to save—waiting to save. But they refuse to be saved. That is to say, they do not want to be saved *now*. They mean to be in heaven. But they want to enjoy the world as long as they can. Therefore they reject Christ. But have a care, my

friend, if I am speaking to such a procrastinator. It is well that you should be made aware of this, that heaven is *a prepared place for a prepared people*. If you are not prepared for heaven down here you will never enjoy heaven up yonder. You must be *made meet* (Col. i. 12) for the inheritance. You must be changed in the spirit of your mind. In a word, you must be *converted unto God*. You need not flatter yourself that you shall pass from the scene of this world's carnal mirth into the enjoyment of heavenly felicity. It is only they who enjoy heaven down here that shall enjoy it up yonder. Even supposing you were to be taken to heaven straight from the scene of fleshly delight, heaven would be no

heaven to you. If heavenly conversation wearies you on earth, what a dreary place heaven would be to you! If you find Sunday such a long day here, how intolerable would you find the never-ending Sabbath—that rest that remains for the people of God! If you care so little for godly company here, what would you do in heaven where there is *nothing but* godly company? Therefore away with the soul-destroying delusion that you can serve the Devil as long as you please on earth, and then enjoy the company of Christ in heaven. You must be cleansed by the blood of the Lamb—you must be born again—you must undergo the great change *here* of passing from death unto life. Then, possessed by the pilgrim spirit, heaven will not be a strange or dreary place to you. Yea, even here you shall have the foretaste of everlasting joy. All who are journeying to the heavenly Canaan have found out that heaven begins below.

## TOO LATE.

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**W**HAT a waking up there will be some day! The hour is nearing when yonder professed sceptic shall be a sceptic no more. The day is at hand when that man who mocks at sin and laughs at revival will be in terrible earnest. In that day there will be no jokes passed—no jovial song sung—no caricaturing of God's servants. Yonder bold scoffer will be dumb. Not a single unbeliever will be found. But although men will be in earnest, they will be *too late!* O! how the glare of the Judgment will open men's eyes to the terrible truth that heaven was a reality, and hell was a reality, and Conversion to God was a reality! Reader, be warned of God *now* to flee from wrath and be ready for that day.

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Many would fain have heaven, simply because it is preferable to hell. They care not for Christ. Yet it is only those who will have Christ that shall have heaven.

## PROFIT AND LOSS.

**A** SERVANT of God was being driven home from a meeting where he had been preaching Christ. The driver was a young lad. He was telling the preacher how he was getting on at school, and that he was as far on as “Profit and Loss.” “O,” said the preacher, “I’ll give you a calculation in Profit and Loss: ‘What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’” The youth was silent. He had never attempted the calculation. But the word in season proved to be a nail fastened in a sure place, and led to his conversion to God. Reader, try the calculation, and see if you can count up what *your* gain will be if you gain the highest object of your ambition in this world, *and lose your soul!*

## AMAZING GRACE.

**J**ESUS has finished the mighty work. His blood has been shed. The Sacrifice has been accepted. God’s love for the

sinner has been manifested. God’s justice has had free course. Sin has been punished. And now you, sinner, are invited to enter into the very presence of God by Christ Jesus. Amazing grace! Wonderful tidings! Yet such is the message of God to *you*. How do you treat the message? How can you do otherwise than receive it joyfully, as God’s message to you? Believing on the Son of God, you shall have life and peace through His name?

—◆—

“REMEMBER,” says Rutherford, “many go far on and reform many things, and can find tears, as Esau did; and suffer hunger for the truth, as Judas did; and wish and desire the end of the righteous, as Balaam did; and profess fair and fight for the Lord, as Saul did; and desire the saints of God to pray for them, as Pharaoh and Simon Magus did; and prophesy and speak of Christ, as Caiaphas did; and walk softly and mourn for fear of judgments, as Ahab did; and put away gross sins and idolatry, as Jehu did; and hear the Word of God gladly, as Herod did; and yet all these are but like gold in clink and color, and are watered brass and base metal.”

## THE TESTAMENT AND THE CARDS.

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**W**HEN going into a house on a small business matter, I observed the New Testament lying on the table. A great many thoughts at once flashed through my mind as to the reason of its being there. Perhaps the Bible is a well-used book here, I thought, and this a little green spot in the vineyard: the book may have remained there from the morning worship. In the few seconds I was left standing, I had already formed a very favourable opinion of the religious life of the family; but I was not long left in the dark as to the true state of matters. "What's that Testament doing there?" cried the *head* of the house; "take it out of that: people will actually be thinking we have had worship"! I shuddered as the words fell on my ear. Here was a man openly denying Christ, and casting out the name of the Lord of Glory as unworthy of his house, and His Word as unfit for his table! I did not fail, however, to see a pack of cards on the same table. *They* were allowed to remain, although

forming quite as prominent an object as the Testament. I need not say that my mind was effectually cleared of any good impression which had been produced. "One of the Devil's right-hand men," I concluded, without a doubt. "Whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven" (Matt. x. 33).

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## IN NO WISE.

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**H**IM that cometh to Me I will in no wise cast out." There can be no misunderstanding of such a proclamation. Am I addressing a trembling sinner—not sure whether Christ will receive you? If so, then fear not. He who speaks with the voice of everlasting love has declared He will in no wise cast you out. Then doubt not thy welcome. Do not, by your doubts and fears, cast a slight upon His mighty love. "In no wise cast out." Could you have a more cordial assurance that He waits to be gracious?

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WHEREVER Christ is possessed He will be confessed.

# THE SOWER.

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Vol. I.

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## IN EARNEST.

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**T**HERE are some wonderful things in the Bible. In Luke v. 19 we read of men breaking through the tiling of a roof to bring a sick friend to Christ. They could not get in by the usual entrance, so many people being present. But they were determined they would find *some* way to Christ. And they did find a way. They opened the roof, and let down their friend through the tiling. These men were *in earnest*. They were determined to reach Christ, no matter what obstacles might be in the way. And they *did* reach Him. Such people always reach Christ. The sick of the palsy got all he wanted—yea, *more* than he wanted. He

was made perfectly whole, and he received the forgiveness of his sins, much to the amazement of many a proud Pharisee and doctor of the law who sat there. The men who broke through that roof were *in earnest* about the matter. They did not turn away disappointed because a crowd was around the door. We do not find them inventing any excuses. They were determined to have a meeting with Christ; and they *had one*. Reader, are you in earnest about your soul? Are you in earnest to be saved? Are you determined to have a meeting with Christ? God would have you in earnest. Yonder filling graveyard says, "Be in earnest." That sudden death was God's message to you, saying, "Be in

earnest." The voice of an accusing conscience cries, "Be in earnest." These sins, unrepented of and unforgiven, calling aloud for judgment, tell thee to be in earnest—in earnest to meet with Jesus, and know the blessedness of being forgiven and saved. The world is *in earnest*. See how it sweats itself over its pet schemes and darling pleasures? See how men spend time, money, energy—yea, burn the precious taper of life itself, in worshipping their mammon or their pleasure-god. The world is *in earnest*, although in the downward road to the pit of woe. Should'st thou not be *in earnest* to be saved? Why so half-hearted, while thine eternal destiny is trembling in the balance? Make haste and flee. If the world is determined to go to hell, be not thou one of the confederacy of evil. The world is not ashamed to serve the Devil: why should'st thou be ashamed to come to Christ? It is surely high time that thou wert turning to God. There is

every reason why you should turn, and turn now. The world has nothing for thee but an empty name—a Christless pillow—and, after this, *the Judgment!* Jesus has died that you might live. His all-atoning death has completely and for ever satisfied God on account of sin. He invites—He beseeches you to come—the simple terms: "Believe, and live." In His presence there is fulness of joy, and at His right hand there are pleasures for evermore. Why then delay? No roof requires to be broken through to reach Him. He is near; yea, He stands at the door and knocks. Wilt thou let Him in?

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AROUSE thee from that sleep of sin, ere thou art aroused by the thunders of judgment. Dost thou know, unrepentant reader, that if thou pass into eternity unsheltered by the blood of Christ, and unrenewed by the Spirit of God, thou shalt be damned, and that for ever? But thy blood must be upon thine own head; for the God of love has made every provision that you should not perish, but, through believing on Jesus, have everlasting life.

## LET THERE BE LIGHT.

*"LET there be light."*—Thy soul's chaotic strife,  
Unsavèd one, requires "The Light of Life,"  
A life of darkness leads to endless night :  
O hear the voice of God—"Let there be light."

*"Let there be light."*—O anxious plodding one,  
Why kindle sparks while shutting out the Sun?  
Give up thy works, thy tears, thy fruitless fight ;  
Accept the Christ of God—"Let there be light."

*"Let there be light."*—To Calv'ry turn thine eyes,  
Where Jesus for thy sins, forsaken, dies :  
From that deep darkness only, come the bright,  
Clear rays of pard'ning love—"Let there be light."

*"Let there be light."*—O if thou wilt refuse  
"The Light of Life," and death's dark pathway choose,  
*When all is lost* 'twill blacken hell's deep night  
To think upon the words : "Let there be light."

DIAMOND FIELDS, Dec. 7, 1887.

YOU do not need to be educated, in order to come to Christ. You may not be able to read the good news of salvation. But you can *hear*. Hear, and your soul shall live. A poor, unlettered woman was told that she was just one of those whom Christ had come to save. She heard of Jesus' love, and tears stood in her eyes. "But," she said, "do you really think He will save such a vile wretch as I am?" That Scripture was read which says, "Him that cometh to Me I will in no wise cast out." She believed the word of Christ, and entered into rest.

"OH! He is a great Forgiver." Such were the words of a hardened sinner as he stood on the scaffold in the town of Ayr to suffer the last penalty of the law for his crimes. While in prison he had been brought to repentance; and so full was his assurance in the efficacy of Christ's atonement, and so real his sense of pardon, that when he came to the place of execution he could not help crying out to the people, "O! He is a great Forgiver!" adding, "How hath perfect love cast out fear!" Truly Christ is able to save to the uttermost.

## IT IS WELL.

**A**RT thou one who has believed on Jesus? Hast thou received Him as thine almighty and all-sufficient Saviour? Then it is well with thy soul—for ever well. For thee the dark valley of the shadow of death is robbed of its terror; for that valley of shadow can be to thee but the dark vestibule through which thou shalt pass into the blaze of everlasting day! Hold up thy head, thou child of heaven. Through faith in that Blood which was shed for thee, thou shalt be more than conqueror through Him that loved thee. Trusting in the finished work of Christ, thou art eternally secure; and though the thorns of the wilderness be sharp, and the way a weary one betimes, the sweeter shall be the heavenly rest—the rest that remaineth for the people of God!

CHRIST is as willing to save as He is able to save.

## NO HIGHER DIGNITY.

**T**HERE can be no higher dignity on earth than to be a child of God—an heir of heaven. Men seek fame and honour, and bend every energy of their being in the search for riches and the pursuit of pleasure. Yet all that is of the earth shall perish with the earth. Gold cannot pass beyond the grave; and flattery soothes not "the dull, cold ear of death." But to be a child of God is to be a possessor of everlasting felicity. Heaven is begun below in the soul of the believer. Having found his *all* in Christ, he finds himself a pilgrim and a stranger here, passing through a sin-blighted world to the Canaan of eternal rest. Reader, art thou such a one? Hast thou the blessed assurance, through the Spirit and word of our God, that thou art saved for eternity?

It is said of Alexander who conquered the world, that he wept because there were no more worlds to conquer. Such is man—never satisfied, even with all the world. In vain will you seek satisfaction from earthly streams. *Only Christ* can satisfy the heart.



# THE SOWER.

No 28.

APRIL, 1888.

Vol. I.

## IMMEDIATE SALVATION.

**H**OW long does it take to be saved? Just the same amount of time as it takes to believe the record which God hath given of His Son. *Believing* is an act: it is a thing done in a moment. Therefore God's salvation is an *immediate* salvation. Praise His name! This is the very salvation needed by a guilty world. Man's way to be saved is on the principle of *works*. God's way to be saved is on the principle of *faith*. Now, what does Scripture say as to "faith" and "works" in obtaining peace with God? It matters very little what *man* says. What does *God* say? That is the great question. He plainly de-

clares that He saves the sinner on the principle of *faith*. In Rom. iii. 28 we find it stated in the clearest possible manner that "a man is justified by faith without the deeds of the law." Then again (Rom. v. 1), "Being justified by faith, we have peace with God." Then again, we read that God hath set forth Christ Jesus for a mercy-seat *through faith* in His blood (Rom. iii. 25). Reader, such are God's *terms* — "Believe, and live." *Faith* is simply believing the word of another. If a statement is made by one whom you know to be truthful, you believe him: that is to say, you *put faith* in his word. Now, that is faith, although only in the word of a man. But "if we receive the witness of men, the witness of

God is greater" (1 Jno. v. 9). If you believe what man says, how dare you doubt what God says? God calls on you to believe *Him*—to put faith in *His* word—to believe the record He has given of His Son; and, in believing, the divine assurance is given that you shall "have life through His name" (Jno. xx. 31). Then, let the question be asked, Dost thou believe on the Son of God? By Him "all that believe" are justified from all things. Are you of that happy company who are justified from all things? But how were they justified? Scripture answers, "*Through faith.*" They had no merit of their own to bring. They pleaded the merit of another—even of God's spotless Son; and God accepted the plea! And He is ready to accept the same plea at your hand, my reader. Your works, your tears, your prayers, cannot avail to wash out a single stain of sin. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20). There is

none other name than the name of Jesus, whereby you must be saved. Therefore, let your own worthless name be utterly and for ever cast aside, and rest on the merits of Him to whom God hath given a name which is above every name (Phil. ii. 9). It is only through faith that God saves. Are you willing to take God's way?—to believe on His Son, and enter into rest? "Behold, now is the accepted time; behold, now is the day of salvation."



YOU have heard of the great death on Calvary. You have heard how Jesus was taken, and by cruel hands was crucified and slain. You have heard how His blood was shed—that blood which cleanseth from all sin. You have heard of His matchless love—love that became obedient unto death, even the death of the Cross. Yet, having heard it all, art thou still found saying, "Go Thy way for this time: when I have a convenient season I will call for Thee"?

## CONVERSION OF ZACCHEUS.

Luke xix. 1-10.

'T WAS vain for Zaccheus to hide his head  
Mid the leaves of the sycamore tree :  
"Zaccheus, come down," the Master said ;  
"For to-day I must dine with thee." -

Far up had Zaccheus climbed that day,  
If haply he might see  
Which one, in all that crowded way,  
Was the Prophet of Galilee.

But the Master beheld him while yet afar,  
As he hid in the sycamore tree ;—  
Shall He that planted the ear not hear,  
And that formed the eye not see ?

Zaccheus in wondrous haste came down—  
For that crowd no more cared he :  
At the Master's feet he humbly fell,  
And received Him joyfully.

And the Master did dine at his house that day ;  
For salvation full and free  
Had come to that sinner of Jericho,  
Who had hid in the sycamore tree.

Ho ! sinner, give heed, as you read these lines,  
For a message there is to thee ;  
Perhaps thou art hid in the leafy screen  
Of some self-righteous tree.

Hast thou felt thy need of the cleansing blood  
That flowed on Calvary ?  
Or, pleased with thyself, dost thou tread the road  
To a lost eternity ?

"Make haste, and come down !" the Master says ;  
From coming wrath now flee :  
Believe the word of Christ the Lord,  
And receive Him joyfully.

MAYBOLE, *Feb.*, 1888.

## WORKING INTO FAVOUR.

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**D**O not fancy that you can *work yourself* into God's favour. There is no way of getting into His favour but *through His Son*. Perhaps you are persuading yourself that if you were upon your good behaviour for a month, you would have something wherewith to commend yourself to God, and run a far better chance of securing His favour. Vain delusion! You would fain bring in your own good deeds to *help* in your justification. If such were possible, then truly *some* glory might be ascribed to you. But it cannot be. Christ must be everything or nothing. No rag of your own self-righteousness must be patched upon the perfect robe of God's righteousness. This is a matter in which you can neither make nor meddle. Your position can be only that of a receiver. God's righteousness has already been revealed: His love is proclaimed *now*. He is perfectly willing to save *now*.

How can you think that He will be *more* willing after you have continued another month in rejecting His Son?

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## HOW HE LOVED THEM.

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**L**OVE is best understood by its gifts. If we would understand even a little of the love of Christ, we must measure it by what He gave. We must view His love in the light of the Cross. He "gave *Himself*." His was love unto death. For the joy that was set before Him He endured the Cross, despising the shame. As He stood by Lazarus' tomb they said, "Behold how He loved him." How fitly might such words have been uttered as He hung upon the Cross of shame: "Behold how He loved them!"—those sinners for whom He died. Reader, behold the Son of God as He dies on Calvary—behold that thorn-clad brow; and tell me how you dare for a moment to doubt such love.

# THE SOWER.

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Vol. I.

## RIGHTEOUSNESS AND MERCY.

**T**HE first note in God's plan of Salvation is this, that *sin must be punished*.

God is a God of mercy; but He is also a God of righteousness. His mercy flows out *through righteousness*. Some pray for God to forgive them. They cry for mercy. But they forget that God must be *righteous* as well as *merciful*. It is righteousness and mercy that make the Gospel what it is. In the Gospel we see righteousness and mercy blended together. In the Gospel God's righteousness hath been revealed; and in the Gospel, at the same time, God's love has been manifested. His righteousness has been revealed

in this, that He has poured out the vials of His wrath upon sin. But (wondrous grace!) these vials have been poured out upon His own Son! God Himself has provided the Victim; and over that Victim have rolled the waves and billows of His wrath on account of sin. You thus see that, having dealt in righteousness with sin, God can now deal in mercy with the sinner. His righteousness has been revealed in the Cross. Behold the Son of God hanging yonder, pouring out His soul unto death; and you cannot but see how God hates sin; while in that death on the Cross you have the highest pledge of God's love to the sinner. In the death of Christ you thus see God's righteousness in revealing His

wrath against sin, while you behold His love in providing salvation at such a cost for you, the sinner. You therefore do not need to pray for God to be merciful, as if He were not already merciful. His mercy *has been* manifested. It *has flowed out* to you, and to every one whose name is "sinner." Some say that "God will be merciful." But Scripture declares that He *is* merciful. Some say that He "will be gracious." But He is gracious *now*. Yea, His grace *reigns*, through righteousness. Then wilt thou, unsaved one, have His mercy through Christ Jesus? Wilt thou be saved by His grace now? There is no scarcity; for His grace is *reigning*, and He has mercy for thousands. If you are still unsaved, you are without excuse. If you perish eternally, it will be because you have deliberately rejected Christ. God is a just God, and the Justifier of him that believeth in Jesus. If thou wilt have His Son Jesus, thou shalt be justified

from all things, and saved eternally. But if thou wilt not have His Son, thou must perish and that for ever.

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### "O LORD, SAVE."

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WAS preaching the glorious Gospel in the town of ——— one night. A little ragged boy sat near by. No sooner was the address finished than the little fellow dropped on his knees and cried out: "O Lord, save my drunken father—O Lord, save my drunken mother." A woman in another part of the meeting came forward to the platform, weeping bitterly, and said, "I am that drunken mother, and this is my child." We pointed her weeping eyes to Jesus, who is able to save to the uttermost; and that night she found peace in believing, and was delivered from the chains with which Satan so long had bound her. The drunken father, too, was broken down under the power of redeeming love, and delivered from Satan's grasp. God heard and answered the prayer of that ragged boy. Is not Christ able to save to the uttermost? Out of the mouth of babes and sucklings He perfects praise. Is anything too hard for the Lord? —(*Jotting from Revival Meeting*).

## NOT CONVENIENT.

"And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, 'Go thy way for this time; when I have a convenient season I will call for thee.'"—Acts xxiv. 25.

"'Tis not convenient," did you say,  
To hear of Jesus and His love?—  
To enter on the narrow way  
That leads to realms of bliss above?

"'Tis not convenient"—so said one  
When God's glad tidings reached his ear:  
'I'm not prepared to have God's Son—  
Some other day His voice I'll hear."

But ah! that promised "other day"  
Still saw him on destruction's road:  
I find he "trembled"—turned away,  
But never that he *turned to God!*

"'Tis not convenient"—awful words!  
Addressed unto the God of heaven—  
The King of Kings—the Lord of Lords,  
Who for the lost His Son hath given.

"'Tis not convenient"—ponder well  
The choice that you may make this day—  
Before you an eternal Hell,  
Or joys that ne'er shall pass away!

"'Tis not convenient"—have a care;  
'Some other day' may never come:  
The wrath of God why wilt thou dare,  
And court the Christ-rejector's doom?

MAYBOLE, *March, 1888.*

## TIME ENOUGH.

BE not of the number of those who say, "Time enough yet to be saved." Like Balaam, the false prophet, they may cry, "I shall see Him, but not now; I shall behold Him, but not nigh" (Numb. xxiv. 17). Like Felix, they may say it is not convenient to hear about Christ. But we know what became of Balaam. He had a desire to *die well*. We hear him saying, "Let me die the death of the righteous, and let my last end be like his." But did he die well? No. He died miserably. He perished among the enemies of the Lord. As for Felix, Scripture leaves him as it finds him. There is not the slightest evidence that he ever found a "convenient season." Reader, take warning. God will not be mocked. To-day, if you will hear His voice, harden not your heart.

MANY would follow Christ if it were popular to follow Him. They only put on as much religion as is fashionable. But fashionable religion is not saving faith. The hypocrite's hope shall perish.

## WHO OR WHAT IS YOUR GOD ?

"**B**LESSED are the people whose God is the Lord."

Are you at any loss to know who or what your god is, my reader? Then just think for a moment what your heart is set upon, and you have it. What is it that engages most of your time and your thoughts? What is it you like most to speak about and hear about? Rest assured, whatever it is, *that* is your god. Perhaps you reply that I am talking nonsense, that you *profess* to follow Jesus, and that the public look on you as a Christian. All true enough, I daresay; but your profession does not prove that for you "to live is Christ." Look into your heart for a few minutes and see where your affections are set—if they are set upon *things above* (Col. iii. 2). Look back over your conversation for the last few months, and see if it has been about heavenly topics. Look into your life and see if

it is *hid with Christ in God* (Col. iii. 3). There need be no difficulty whatever in finding out whether your God is the Lord. Where and how do you spend your odd time, and in what company? The answer to these questions is sufficient to settle the whole matter. You invariably find people *where their heart is*, and spending their time in doing things *they like best*, and mixing with people whose company *they are fond of*. This is the rule of life. I never frequent places I don't care for, or spend my time in doing things that are wearisome to me. My body just follows my heart; and it is the same with you, reader. O do not then rock yourself into the delusion that your heart is set upon Christ, while your every-day life tells you that you are without God and without hope in the world.

—◆—

SOME fear lest they do not come to Christ in the right way. But they cannot come in the wrong way, if they come at all.



# THE SOWER.

No 30.

JUNE, 1888.

Vol. I.

## THERE IS WRATH.

“**B**ECAUSE there is wrath,  
beware” (Job. xxxvi. 18).

God's word expressly declares that there is wrath. Men may preach that there is no such place as hell. But whether are we to believe men or God? It is simply a question of believing what God says, or believing what man says. But what does God say? He says that “the wicked shall be turned into hell, and all the nations that forget God” (Ps. ix. 17). That passage occurs in the Old Testament. But turn to the New Testament, and you find the same solemn truth. Of a certain man we read that “*in hell* he lifted up his eyes” (Lu. xvi. 23). Then, from the lips of

Christ Himself, we have the terrible words, addressed to those who rejected His love—“How can ye escape the damnation of hell?” (Matt. xxiii. 33). But although the word “hell” is not always used, there is any amount of Scripture testimony that there is a woful *hereafter* for the Christ-rejector. Paul, writing by the Holy Spirit, says that “the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power” (2 Thes. i. 7-9). Words could not be plainer. Therefore arouse

thee, O sleeper, on thy way to that awful doom. There is no time to be lost. You stand in jeopardy every hour. See that you be not carried away by the philosophy and vain deceit of men who tell you that there is no hell. Men in their conceit of wisdom have gone even further than that; for Scripture declares that "the fool hath said in his heart, There is no God" (Ps. xiv. 1). Therefore let God be true, but every man a liar. Believe what the God of love hath said concerning the lake of fire, and be warned to flee from the wrath to come. Jesus is the Refuge—the only Refuge—from the coming storm. Come to Him—hide in Him; and you shall be safe in that day when these words shall be fulfilled: "The great day of His wrath is come; and who shall be able to stand?" (Rev. vi. 17).

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FAITH is not a belief in your own believing; but a simple resting on the finished work of Christ.

## "I'LL TAK' HIM."

**I** MET an old man out on the highway to-day. His locks were white with the snows of many winters. I entered into conversation with him as to whether he was prepared to meet God. "No," said he, "but I'm doing what I can." "Ah," said I, "there's very little difference between you and me." "How's that?" he asked: "what is the difference?" "Well," I said, "you are *doing* in order to be saved; and I am *doing* because I am saved." The old man looked at me, with the air of one who heard strange news. "Quite true, my old friend," I continued, "God has saved my soul through the merits of His precious Son; and He is ready to save you, too. God's Son has finished the work. He made His soul an offering for sin; and now there's nothing left for you to do—nothing! As many as receive this Jesus, to them is given power to become the sons of God, even to them that believe on His name. *Will you have Him?*" The old man cried out, "I'll tak' Him—I'll tak' Him for my Saviour." And there and then, although the snow was falling, we knelt behind the hedge-row and unitedly thanked the Lord for saving that aged sinner on the highway. Praise God for a free salvation. (*Jotting from Revival Meeting*).

## WHAT WILT THOU DO ?

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 WHAT wilt thou do in the Jordan wave,  
If thou knowest not Him who is mighty to save?  
O what wilt thou do when that river of death  
On earth for ever shall drown thy breath?

O what wilt thou do in the hour of dread,  
When the watchers shall whisper, “His spirit has fled”?  
Yes, fled; but ah! whither?—say where wilt thou be  
When through death thou shalt pass to Eternity?

Thy friends may bewail thee, and weep o’er thy grave,  
And plant fairest flowers in beauty to wave;  
But while they are weeping, O what of thy soul  
While the years of Eternity ceaseless shall roll?

O what wilt thou do when the summons of doom  
Shall call thee to leave the abode of the tomb?  
O what wilt thou do when the Judge thou shalt see  
On the white throne of judgment—say where wilt thou flee?

Thine eyes shall behold Him—how awful the sight!  
As He comes with the sword of His vengeance and might;  
The very same Jesus—ah! yes, it is He  
Who suffered for sinners on Calvary’s tree.

And yet you refused Him who came from above—  
You resisted the strivings of infinite love:  
You would not be saved when He pleaded with thee;  
And now thine own Judge that same Jesus must be!

Then why dost thou linger?—make haste to be saved;  
The power of His anger too long hast thou braved:  
His grace it is reigning, His love it is free:  
O wilt thou but trust Him?—He waiteth for thee.

Say not that to-morrow, or some other day,  
Shall find you more ready to bow to His sway:  
*To-day* is the season His mercy has given;  
*To-day* thou art hast’ning to *hell* or to *heaven*!

## A NEW CREATION.

**W**E have only one answer to the wail of suffering humanity—only one remedy for all its woes. *Jesus died.* Yea, more: He is risen, and seated at the right hand of the majesty on high. By His death and resurrection He has brought in a *new creation*. The old creation, whose head was Adam, was proved to be corrupt, root and branch. But Jesus came—the Second Adam—saying, "Behold, I make all things new." Praise His name for the New Creation. Reader, you need not try to enter into the eternal blessedness of heaven by improving the old Adam nature, and *gradually growing* into a child of God. There must be a new creation: you must be created anew in Christ Jesus. This mighty change is effected through believing on Him; as it is written, "Whosoever believeth that Jesus is the Christ, is born of God" (1 Jno. v. 1) "He that believeth on

the Son hath everlasting life" (Jno. iii. 36). You may try to improve the Adam nature; but it will remain the Adam nature still. "That which is born of the flesh is flesh" (Jno. iii. 6). Before you can *grow* as a child of God, you must *be* a child of God. And, to be a child of God, you must be *born* into God's family—not by a natural birth, but by a spiritual. This is called the New Birth, or being *born again*. That birth takes place the moment you believe on the Son of God—the moment you accept Him as your Saviour. That birth introduces you into the *New Creation* of which Christ is Head. Are you, reader, in that New Creation? Have you been born again? Have you passed out of death into life? You need not say that you do not know; for, "if any man be in Christ, he is a new creature"—literally, "*a new creation*" (2 Cor. v. 17). To all who are in the new creation there is now "no condemnation" (Rom. viii. 1). Are you one of these?


# THE SOWER.

No 31.

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Vol. I.

## PETER M——'S CONVERSION.

 ONE Monday night many years ago three men set out from Ayr to Dalmellington, travelling up the railway, then newly made. The driver of a goods train had promised to pick them up at Dalrymple Junction on his homeward journey. The three men reached the Junction during the night, all more or less the worse of drink. One of their number, a wild, reckless young man named Peter M——, lay down on the railway, and was soon fast asleep, his right foot being on one of the rails of the main line. His friend's train on its downward run soon swept past the spot, taking off poor Peter's

foot right across the middle. The pain awoke him. His companions helped him to the nearest house. On coming to himself, he found that he had been very near to death and judgment. If his head had been where his foot was lying, Peter's soul would have been in eternity! He trembled as he thought of his narrow escape. Like many others in similar circumstances, he vowed vows and made promises, declaring to the doctor that he had learned his last lesson in the school of folly. But vows and promises were soon forgotten. Peter still remained a stranger to grace and to God. Thus time rolled on; until, in passing the cross of Ayr one night, he was arrested by the open-air Gospel testimony

of two brethren, who were warning people to flee from the wrath to come. Peter paused to listen. The preachers asked him over to the little hall. He reluctantly went in, wondering nevertheless how these men could take such an interest in his soul, seeing they could not expect to make any earthly profit out of the matter. Peter was convinced there was a reality about this conversion. The interest that *man* took in his soul suggested to his mind that *God* must take a far deeper interest. He heard the words of life. With the eye of faith he beheld Jesus dying on the Cross for him. He believed; and, believing, he was free. Many years have rolled away since then; but Peter, kept by the power of God, is still pursuing the heavenly journey. He shudders yet as he thinks of that dark night when he had such a narrow escape from being cut in pieces by the Dalmellington train. Yet he was mercifully spared, not only to be a monument

of God's long-suffering, but a trophy of His redeeming grace. Who knows, reader, how near *you* may have been to death. You might have been in a lost eternity ere now but for "the goodness of God." Wilt thou not be led to repentance by that goodness? You may have despised warnings, and rejected counsel, and said unto the Son of God, "Go Thy way for this time." But do not forget the solemn warning of Scripture: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1).



SOME men weep on account of their sins who do not mourn for their sins. We read of Esau's tears, but never of his godly sorrow. Many weep because they are tasting the bitter fruits of serving sin. But they do not mourn because they have sinned against God. Wherever there is true repentance, the language of the heart will be: "Against Thee, Thee only, have I sinned" (Ps. li. 4).

BALM IN GILEAD.

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How lost was my condition  
Till Jesus made me whole !  
For there's but one Physician  
Can cure a sin-sick soul.  
Dead in my sins He found me,  
And snatched me from the grave,  
To tell to all around me  
His wondrous power to save.

Oh there is Balm in Gilead,  
To make the wounded whole ;  
Oh there is power in Jesus,  
To save a sin-sick soul.

The worst of all diseases  
Is light compared with sin :  
On every part it seizes,  
While raging fierce within.  
It is a deadly fever,  
With madness, too, combined ;  
And none but a believer  
The remedy can find.  
Oh there is Balm, &c.

From men great skill professing  
I thought relief to gain ;  
But these, no cure possessing,  
Just added to my pain.  
Some said that nothing ailed me,  
Some gave me up for lost ;  
Thus every effort failed me,  
And all my hopes were crossed.  
Oh there is Balm, &c.

At length the great Physician—  
How matchless is His grace !—  
Regarded my condition,  
And undertook my case ;  
First gave me sight to see Him,  
For sin my eyes had sealed ;  
Then bade me look unto Him :  
I looked, and I was healed.  
Oh there is Balm, &c.

A dying, risen JESUS,  
Seen by the eye of faith,  
From condemnation frees us,  
And saves the soul from death.  
Come, then, to this Physician  
Who doth salvation give :  
He makes no hard condition ;  
'Tis only—"Look, and live" !  
Oh there is Balm, &c.

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THE way to God has been opened up. It was opened up in the person of God's Son. Sin was the mighty barrier shutting out man from God's presence. But the Son of God put away sin by the sacrifice of Himself, bringing in everlasting righteousness. Sinner, you do not need to pray for an open way. It is open. You have simply to enter in—believing on that Saviour who died that you might live ; for "by Him all that believe are justified from all things."

## FORETASTES.

**S**OME people would fain try to prove that there is no hell. But it would be easier to prove that there are *two* hells—one here, and one hereafter. Many have found out, by bitter experience, that the service of sin leaves a terrible sting behind it; and the gnawings of conscience have often been described as a *hell-on-earth*. In plain language, while those who are travelling to heaven have the foretaste of heaven begun below, those who are the servants of sin already know what it is to have a hell in their own bosom. Those who are saved through faith in Christ are doubly blessed. They have the foretaste of heaven here, and the glorious prospect of the full fruition yonder. To which class of people do you belong?

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GOD'S time to be saved is *now*. Therefore make His time your time, and avail yourself of the great proclamation of His love in the death of His Son.

## A BEAUTIFUL TOUCH.

**I**T is a beautiful touch, in the story of the runaway son (Luke xv.), that the father *runs* to meet him. He was even more eager to receive the son than the son was to be received. Such is ever true with God and the sinner. You, unsaved one, may fancy that it will take a deal of praying on your part before God will be willing to save you. But there could not be a greater mistake. If such be your thought, you altogether misunderstand the character of God. Consider how the younger son of Luke xv. was received. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." What a picture of God's love! How, then, can you for a moment doubt His willingness to receive you?

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IT is tidings of *completed redemption* that God has sent to the world. He demands no price: He makes no bargain. The Gospel is the proclamation of good tidings of great joy. It is a declaration of what God has given—not a declaration of what He demands from the sinner.




# THE SOWER.

No 32.

AUGUST, 1888.

Vol. I.

## THE DECEITFUL CALM.

 AS you stand on yonder rising-ground, on a calm summer morning, and view the peaceful village that seems to slumber in the vale beneath, you are tempted for one brief moment to fancy that you have discovered an earthly paradise, where the sea of life is as calm as the unbroken stillness that reigns around. But distance has only lent enchantment to the view. Draw near, and you shall find that yonder sequestered spot is not what it seems to be. Get into conversation with the dwellers in that lonely hamlet, and you find desolate hearts there — blighted hopes — disappointed expectations. You find that the fires of jealousy are

burning, and that the storms of passion have left their impress there. What does it mean? It means that *sin is there*. Ah! that explains it all. What secrets are locked up in these hearts! What a history—if all were known—of sorrow, and anguish, and disappointment! Is there nothing that can avail to change that scene? There is! A mighty One has appeared upon this scene of woe. The Son of God has come. He has made His soul an offering for sin. His blood can cleanse the foulest stain. He is mighty to save; He can deliver even to the uttermost. The attractions of earth may look fair in the distance—the pleasures of sin may seem sweet to the imagination. Yet they fail to satisfy.

On the contrary, in the end they bite like a serpent and sting like an adder. Not so the pleasures that are to be found in the path of the blessed Son of God. He is setting up His kingdom in the hearts of all who will receive Him as their almighty Saviour. No disappointment in following Christ—no vain regrets—no aching hearts, if He is sitting on the throne of the affections. He speaks to that heart, long swept by the storms of passion, and says, "Peace, be still," and there is "a great calm." Through life's chequered scene He points us forward to that glorious day when His blood-bought ones shall be gathered for ever beyond the reach of pain and sorrow. Reader, are *you* one of these? Have you been saved through faith in His blood? Are you journeying to the land where there shall be no more sin—no more death; and where sorrow and sighing shall flee away?

MANY want heaven who do not want Christ.

## SOLEMN FACT.

**Y**ES—solemn fact!—you are at liberty to reject Christ and perish! The way to God is *open*. Christ opened it up by His own atoning death. The great invitation has reached *you*. But what avails an open door, if you refuse to enter? What avails a table covered with good things, if you refuse to eat? What avails that river of heavenly joy of which God calls you to drink, if you deliberately choose the streams of the world's false delight? Eternal issues are trembling in the balance. What, then, are you going to do with Christ? Will you receive Him, and have eternal blessings on your head? Or will you reject Him, and go down, through the mighty wail of a perishing world, to endure His righteous wrath through eternal ages?

YOU say you expect to enjoy heaven throughout eternity; and yet you take no pains to cultivate an acquaintance with the language of its inhabitants!

## COME, MAKE THY CHOICE!

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COME, make thy choice !—for life or death eternal,  
Christ or the world—the broad or narrow way ;  
The Father’s Home—or the abode infernal,  
Unending joy or sorrow—*choose to-day.*

Come, make thy choice ! Behold how time is flying—  
Speeding the fatal hour for grave and gay !  
Thine every heart-throb whispers, “Thou art dying,”  
Eternal int’rests urge thee : *choose to-day.*

Come, make thy choice ! It may be now or never ;  
’Tis worse than madness longer to delay.  
*Now* is the hinge of all the vast “for ever ;”  
To-morrow never cometh : *choose to-day.*

Come, make thy choice ! Hark ! ’tis the lamentation  
Of late repentance, where Hope sheds no ray—  
“Oh ! for one hour on earth to take salvation ;  
But ’tis too late for ever,”—*choose to-day.*

Come, make thy choice ! God waits for thy decision.  
O wilt thou not, as conscience bids thee, say :  
“I will, I *do* despise the world’s false vision,  
And for the Cross of Jesus, *choose to-day*” ?

DIAMOND FIELDS, South Africa.

W. B.

CHRIST gave His life a ransom for many. Make sure that you are in that *many*. “Are there few that be saved ?” was a question once put to our Lord. What was His answer ? He answered, “Strive to enter in at the strait gate” (Lu. xiii. 23, 24). To be wondering how many will be saved, while you yourself are without

evidence that you are born again, is the highest of folly. Are *you* saved?—are *you* ready to meet God ? That is the great question with which you have to deal. It will be time enough to concern yourself about others, when you can say, “There is now no condemnation to *me.*”

## A HEREAFTER.

**I**T has been well said, that men who persuade themselves that they die like a brute, are soon found living like a brute. But it is very few who altogether refuse to believe in the great reality of a *hereafter*. There seems to be an almost universal conviction among the human race, that there is *something* within the breast that will continue to exist after the body has passed away. Therefore the great question comes up before the mind even of the most hardened: "Where shall I be after I am dead?" Where shall the soul be after you are laid in the narrow house of clay? One out of two answers must be given to that question. You will be either in yonder heaven of light, with Christ and the redeemed; or your portion will be with the Devil and his angels. If saved through the blood of Christ, you will pass into the blaze of everlasting day. But if you will not have God's Son, then death shall usher your soul into the blackness of darkness for ever. He that believeth not the Son shall not see life; but the wrath of God abideth on him.

## CONVINCED AT LAST.

**T**HERE is this great peculiarity about *conversion to God*, that many who laugh at it when all is well, are found firm believers in it when they are on the borders of eternity. See yonder scoffer, how he mocks at Conversion. Yet wait a little—wait till the death-dew is gathering on his brow, and what a change comes over his views. He is now calling on God to have mercy on his soul, and invoking the prayers of those whom he formerly despised. Truly the scoffing world furnishes a very strong testimony that "these converted people" are right after all! The scoffer may be somewhat long in giving his testimony, but when the trying hour comes he finds that, although his views may do to live with, they will *not do to die with!* Reader, take warning, and be ready for the coming judgment. What will it profit you to be in earnest when it is too late?

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To have Christ here, is to have glory yonder. Whom He justifies He will glorify. The door of heaven must be entered on earth.

# THE SOWER.

No 33.

SEPTEMBER, 1888.

Vol. I.

## A SWORD SHARPENED.

ANCIENT history tells us of Nero fiddling while Rome was burning—a picture of the apathy of thousands who are hurrying headlong to eternal death. The city in flames; and yet the infatuated emperor seems to shut his eyes to the awful spectacle. Could there be greater madness? Yes. There *is* greater madness. You see it all around; yea, perhaps in yourself you have a startling illustration of the point before us. You ask how that can be. Pause for a moment, and we shall seek to show you. The Book of God contains these solemn words: “A sword, a sword is sharpened, and also furbished: it is sharpened to

make a sore slaughter: it is furbished that it may glitter” (Ezek. xxi. 9, 10). Then mark what follows. A question is asked—a searching question—a personal question: “*Should we then make mirth?*”

The Sword of Judgment is sharpened, and furbished, and ready to fall. Are you *prepared*? Are you ready to meet God? Have you fled for refuge to Christ? What! Not saved?—not sheltered by the Blood? And yet you dare to make mirth! The word of God asks, *how can you?* Yet you reject the solemn counsel of heaven. But have a care. There is danger—imminent danger—danger of your being lost for ever! The world’s wise men and its great men may preach

smooth things ; but in spite of all their flattering words, *the Sword of Judgment will fall!* God has said it. The moment will come when your heart shall cease to beat, and when the watchers shall say, "he is gone!" And *after this the Judgment!* Then where, my reader—let me ask as in the light of eternity—where will your soul be? Will it be

In yonder blest abode,  
In the Paradise of God,  
Where sin can never come—  
O sweet, eternal home!—  
With Christ the Lord to be  
Throughout Eternity!

Through the ceaseless ages you shall dwell either in the blissful presence of God, or in the blackness of darkness for ever—"where their worm dieth not, and their fire is not quenched!"

Arouse thee, O sleeper ; for soon and suddenly the Sword of Judgment may fall. *Should you then make mirth?* God who spared not His own Son, will not spare thee if thou despise the Saviour He has provided. The blood that cleanses from all

sin has already been shed. The way into the presence of God—once guarded by the fiery sword of Justice—is now an open way. The proclamation of God's love has reached *your* ear : *therefore* you are without excuse. God wills not that you should perish. Can you then be so infatuated as to despise the entreaties of infinite love, and deliberately prefer the unsatisfying streams of earthly delight to the joys of eternal felicity?

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THE world fixes its "great days" long before the time. The world never takes God into account ; but just goes on as if there were no God. "O yes," they say, "we are going to have Races at Ayr on such a day. It's all fixed ; and they *must* come off." Perhaps they will. But one thing is certain—the day is nearing when the long-suffering of God shall come to an end ; and *there will be no "Ayr Races" that year!* God hath appointed a Day in which He will judge the world. Races, and man's great days, must stand aside. The lovers of pleasure, instead of going to the Races, must go to *the Judgment!*

## HE IS ABLE.

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ABLE to *save*—unto the uttermost ;

O why art thou fearing to trust in the Lord?  
Think not that the arm of His might can grow weary :  
His power is almighty ; O rest on His word.

Able to *break* every chain that may bind thee,  
Although for long years thou a captive hast lain ;  
A crimson-dyed sinner the Saviour may find thee,  
But the blood of His Cross it shall cleanse every stain.

Able to *keep* from the power of the Tempter  
Each one who has trusted in Jesus alone—  
Able to *succour* and shield from all evil,  
In the thrice-holy name of the Crucified One.

Able to *guide* by the light of His presence,  
Though dangers untold in the wilderness lie—  
Able to *lead* to the Canaan of Glory  
All those who by faith upon Jesus rely.

Able at last, in the hour of His triumph,  
To take His redeemed ones, resplendent and fair,  
And thus to the Father in glory *present* them :  
Then farewell, for ever, to sorrow and care.

Able to *do*—"exceeding abundantly,"  
Far above all that the heart can conceive :  
Then why dost thou tarry?—the Mighty One waiteth ;  
His message of mercy, say, wilt thou receive ?

MAYBOLE, 25th July, 1888.

## "I'LL MEET YOU THERE."

**I** WAS with my old friend  
 \_\_\_\_\_ in his last hours.

What a peaceful — yea, what a joyful death-bed was his? He was truly a monument of God's sparing mercy. Up till his seventy-eighth year he had continued in the broad road to destruction. But even at that "eleventh hour," awakened to see his awful danger, he trusted the precious blood, and obtained mercy; and now at eighty-two he was going home to be with Jesus. On a neighbour calling to ask for him, he held out his hand and smiled, saying, "Jesus is my Strength, my Rock, and my Salvation: therefore I can die in peace." On Thursday night when I went out to see him he said, "It will not be long now till I am with Jesus. I'll meet you there, brother. O what would I have done now if I had not trusted Jesus! for that same Jesus whom I trusted when all was well, is now all my strength and comfort. I feel

His presence here; I have no fear to pass from time into eternity." Speech failed him on Friday night; but, even in the broken sentences I could catch, he was speaking about Jesus; and his face continued to wear the same smile of repose and joy. As the end drew near he seemed, "by faith's far-seeing eye" to catch glimpses of the land that is "very far off." On one of these occasions he said to me, "Come here and see what a braw place this is whaur Jesus dwells: look, man, and see that!" "Are you happy?" I asked. "Aye," he answered, "wha wudna be happy, trustin' in Jesus?" On the Saturday morning he passed away, calmly and peacefully, into the eternal rest—to be for ever with "the same Jesus" whom he had known and trusted here below. Well might the false prophet say, "Let me die the death of the righteous, and let my last end be like his." H. A.

—◆—  
 "THE Holy Spirit saith, *To-day.*"



# THE SOWER.

No 34.

OCTOBER, 1888.

Vol. I.

## DEMANDS A SACRIFICE.

**F**ROM Genesis to Revelation the Bible proclaims this great truth, that *sin demands a sacrifice*. "The soul that sinneth, it shall die" (Ezek. xviii. 4)—there we have the penalty. "Without the shedding of blood, there is no remission" (Heb. ix. 22)—there we have the remedy. Death has passed upon all men, for that all have sinned (Rom. v. 12). Therefore all need a sacrifice. The blood of bulls and of goats, so ceaselessly shed in Old Testament times, was designed to proclaim this great truth—*there must be sacrifice*. Sin had separated between man and God. Man was thus shut out from the presence of the Most High. It was only on

the ground of sacrifice that man could again enter that holy presence. God could not *pass over* sin. Therefore the sinner, in his own person, could never enter heaven. But, praise to our God, Scripture has revealed this great truth, that the sinner may enter heaven in the person of another—in other words, through the merits of another! God has not only *demand*ed a sacrifice, but He has *provid*ed a sacrifice. Sin required that blood should be shed; and the mighty God Himself has provided a Victim—pure, spotless, perfect—even the Son of His bosom! Surely this is amazing grace, and love beyond degree! As a God of righteousness He had to punish sin; and as a God of love He chose to give up His

own Son as the Sacrifice. See how wonderfully God's character shines out here. Sin will not be allowed to pass; and yet He has made such provision that the greatest sinner under heaven may find an *open* way into the very presence of God! And not only has the sacrifice been provided, but it *has been offered up*. Christ has died for the ungodly. Yea, He has risen again from the dead. The great Sacrifice has been accepted. Its flame has ascended to God as a sweet-smelling savour; and now He is well-pleased for His righteousness' sake. You thus see that the way to heaven is open. No longer does the flaming sword of Justice guard the entrance; for that sword has been sheathed in the bosom of the spotless Lamb of God—the Sacrifice provided of Heaven—yea, the One who *gave Himself*. Such was His love—but for whom? For you and me! Unsaved reader, think of it; ponder it well. What do you say to such love? Behold what

ample provision God has made for you: then tell me why it is that you are still unsaved—still in the gall of bitterness and the bond of iniquity. God has not called upon *you* to provide the sacrifice. No. He has provided it Himself. His love for *you* has been manifested in the Cross; for did He not there hide His face from His own Son that you and every undone sinner might dwell in His blissful presence for evermore? Delay not, then, to accept the Sacrifice which God has provided.

—♦—

WHEN awakened to see my lost condition, my great concern was to know what was to become of my sins. I could not see how I was to meet God. I was told to come clear out on the Lord's side. But that was not my difficulty. How was I to appear before God in my sins? While in the deep waters of conviction, I was led to see that a Sin-Bearer had been provided. Jesus had appeared and put away sin by the sacrifice of Himself; and, on the ground of that Sacrifice, God could be just in forgiving me. I believed the good news. The burden rolled away. Perfect peace was mine. Happy day!

## GLORY TO CHRIST.

**G**LORY to Christ the Lord,  
Who gave Himself for me,  
To save my soul from death,  
And set the captive free.  
He saves from sin; He makes me whole;  
And dwells within this ransomed soul.

Glory to Christ the Lord,  
Who gives me, day by day,  
The power to conquer sin,  
And walk the heavenly way.  
Though weak, I shall victorious be:  
Sufficient is His grace for me.

Glory to Christ the Lord,  
Whose presence still is near,  
To raise my sinking head,  
My fainting soul to cheer.  
His presence makes my pathway bright,  
And turns the darkness into light.

Glory to Christ the Lord,  
Who now before the throne  
Doth intercede for me  
With merit all His own.  
He's there in resurrection power,  
To shield me in temptation's hour.

Glory to Christ the Lord,  
He soon shall take me where  
I shall His face behold,  
And all His glory share.  
O Saviour, may I faithful prove,  
That I may reign with Thee above.

W. G. C.

## ALL POWER.

**I**T matters not although  
you are bound hand-  
and-foot by the grave-  
clothes of sin, we point  
you to *Christ*, the almighty  
Deliverer. It has pleased  
the Father that in Him  
should all fulness dwell.  
Are you thirsty?—He  
says, “If any man thirst,  
let Him come unto Me,  
and drink.” Are you  
heavy-laden?—He says,  
“Come unto Me and rest.”  
Do you feel that you need  
a far greater power than  
the power of your own  
will?—we point you to  
Christ, the *power* of God.  
All power is given unto  
Him in heaven and on  
earth. Do you reckon  
yourself a hopeless case?  
—He is able to save to  
the uttermost; even the  
chief of sinners. Do you  
question if you are in-  
cluded?—The proclama-  
tion is to *whosoever will*.  
Do you doubt your wel-  
come?—Jesus says, “Him  
that cometh to Me I will  
in no wise cast out.”

## WHEN I'M BETTER.

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**W**AS ever invalid so bereft of sense as to say, "When I am somewhat better—when this fever is burning less fierce—then I will repair to the physician." "No," you reply, "the time to repair to the physician is when you need his aid; and the more desperate your case, the more urgent that you should go to him without delay." This principle holds good in the things of the soul and eternity. You say you intend to come to Jesus when you make yourself better. After you have carried out certain self-improvements, you flatter yourself that you will then be in a better condition to come,—as if your attempt at making yourself better could commend you to the great Physician. Never! *Come as you are.* Tarry not, "to rid thy soul of one dark blot." There is every reason why you should come as you are. (1) You *cannot* make yourself better. If you can make yourself holy

apart from Christ, then there was no need for Christ to die for the lost. (2) Instead of getting better, you will grow worse, if you continue to reject Christ. You cannot expect God to help you to make yourself better, so long as you are deliberately rejecting His best, His greatest gift. (3) Christ has not promised to *help* you to save yourself. But He does far more—He proclaims Himself as the One who is able and willing to save you Himself alone. He is able to save to the uttermost. All He asks is, that you put your case entirely into His hands. Then, tarry not. Another day's delay simply means another day's sin to be repented of. Delay cannot commend you to God; for He says, "*To-day if ye will hear His voice harden not your heart.*"

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YOU will never be saved until you are convinced that you are lost. It is only the lost that are saved, as it is only the sick that are healed.

# THE SOWER.

No 35.

NOVEMBER, 1888.

Vol. I.

## THE SON-QUESTION.

**I**T has been well said, that what people have to face now, is not the *Sin*-question but the *Son*-question. In bygone days sin stood between man and God. Sin had shut out man from the holy presence of the Most High. But God, in His boundless love and grace, devised a plan whereby sinners could be brought into His very presence. In other words, God took up the *sin-question*, and settled it once and for ever. He provided a Sacrifice—the blood of His own Son was shed. Jesus, the Son of His love, took the place of the guilty, and died, the Just for the unjust, that He might bring rebel sinners nigh to God. He came upon this earthly

scene for this special purpose—to put away sin by the sacrifice of Himself (Heb. ix. 26). He finished the work which His Father gave Him to do; and now, on the ground of completed atonement, the God of love is proclaiming free and eternal forgiveness to *all that believe* (Acts xiii. 38, 39). Unsaved reader, this proclamation has gone forth to *you*. Your sins may be great: you may be the deepest-dyed sinner in all the world. Yet the *sin-question* is not the one that God sets before you. The great Sacrifice for sin has been offered and accepted. What you have now to do with is the *Son-question*. In other words, What are you going to do with Jesus which is called Christ? (Matt. xxvii. 22). God sets His

Son before you, as the Way, the Truth, the Life—the accepted Offering—the almighty Deliverer. Dost thou accept Him as thine own Saviour? When you receive Him, you shall be saved for eternity. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (Jno. i. 12). But if you reject Him, you shall be undone for ever. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. iii. 36).

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THERE is one great battle ever in progress—the conflict between light and darkness. In the sight of heaven there are only two parties—those who are for Christ and those who are against Him. Therefore, as with the trump of God, let the question be asked, "Who is on the Lord's side?" On one side or other you must be. There is no neutral ground in this battle. You cannot stand and *look on*. No. You *have taken* a side. You do not need to take a side: you have taken it already. Which side are you on?

## THE HALF NOT TOLD.

THERE is one thing that you may be assured of, and it is this: "The half hath not been told." The excellencies of Christ have been extolled now for more than eighteen hundred years; and yet the half has not been told. To tell of His love is like trying to work out some inexhaustible mine of wealth, that seems only to display the greater riches the deeper you go down. Yes, His riches are unsearchable, and His love passeth knowledge. The finite mind has never comprehended His great heart of love. Human eloquence has utterly failed to tell forth the glories of His person, and the beauties of His character; simply because there is so much to tell. Yea, Eternity will be too short to tell out all the wondrous story! After ages have passed away, the half will not be told! Wonderful Saviour! O how sweet to be able to say, "He is mine"! Reader, can you say it?

## A GRAND SIGHT.

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**I**T is one of the grandest sights in the world—to see a sinner, once battered by sin, but now at the feet of Jesus, clothed and in his right mind. We have met them on the broad road of folly, bound by the chains of evil habit, longing to escape, yet knowing not how to be free. We have seen the vacant, desolate look in that hopeless eye; and it was clear, to us at least, that no earthly power could avail to deliver. But soon there was a wonderful change. The bands of sin were snapped asunder. The hopelessness of despair was chased away; the eye was lighted up with a new-born enthusiasm; and the step was buoyant with a joy not found on earth. What was the secret of it all? The secret is told in one word—JESUS. *He* did it. These desolate ones came to Jesus. They rested their sin-burdened souls on His all-atoning work—they received Him as their Saviour from the

power of sin; and *at once they were free!*—gloriously delivered. This is what Christ can do; and it is what *only* Christ can do. Extol Him as the mighty Deliverer. Proclaim Him as the One to whom all power is given, and who saves with an everlasting salvation. “Jesus did it!” Yes; this is the explanation of all the wonderful cases of conversion through which our God would startle the unconcerned from the dull dream of a sense-bound existence. No glory to man. The greatest philosopher on earth could not give life to a dead fly. Man is but the finger-post, pointing to Jesus, the Resurrection and the Life, and saying, “Behold *Him*.” It is He alone that does the mighty work. And, praise His Name, when He saves, it is for Eternity. When He delivers, it is with a mighty deliverance. Happy for thee, if thou art among those whom *Christ* is leading captive.

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CHRIST'S power to save is not greater than His willingness to save.

## WHAT DOST THOU SAY?

**S**ATAN is never so busy with a man as when he sees that his victim is about to pass for ever out of his grasp. Witness how the man possessed with the demon was torn, whenever it was clear that the oppressed one was about to yield his allegiance to Christ (Lu. ix. 42). The Devil is verily loth to lose even one of his bond-slaves. It may be that *you* are aroused to see that the wrath of God is abiding on you—that you have never been converted to God. You would fain be free—you would fain have Christ, and be saved. If so, be not surprised if there are many adversaries. The Devil will conspire with your own evil heart to persuade you that there is no hurry, and that you had better be cautious. Yea, the very chains that bind you will seem to acquire new power—the world to your eye will seem to be invested with new splendour. Satan will use all his arts to

hinder your coming to the only One who can give you lasting peace. But believe him not. He was a liar from the beginning. God says, "Make haste." To-day if ye will hear the voice of God, harden not your hearts. Wouldst thou be for Jesus? Then make haste to receive Him. Heed not the rage of the powers of darkness. Be not deceived, either by a flattering or a frowning world. Obey not the dictates of your own evil heart. Give ear to the pleadings of infinite love. The Son of the Blessed is standing knocking at the door of your heart. Is He to gain admission? What dost thou say?

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**MARK** the simple conditions of salvation—"Believe, and live." You are not called upon to wait to be saved, or to pray to be saved. "All things are now ready." "And the Spirit and the Bride say *Come*; and let him that heareth say *Come*; and let him that is athirst *come*; and whosoever will, let him *take* the water of life freely." They that refuse to drink, must perish.



# THE SOWER.

No 36.

DECEMBER, 1888.

Vol. I.

## SEEK FIRST.

**W**E have often heard that Religion is a very good thing if you keep it in its place. But what is its place? In what place does God set the great concerns of the soul and eternity? He gives them the *first* place. He says, "Seek ye *first* the kingdom of God, and His righteousness" (Matt. vi. 33). Therefore, unsaved reader, we have no hesitation in declaring that the salvation of your soul is the most momentous concern that can engage your attention on earth. If you say that such a subject is one that requires to be kept in its place, we reply, "Certainly; but that place is the foremost place." God has already settled that point. He has

said, "Seek ye first the kingdom of God and His righteousness." Yet there are thousands who draw their pen through that word "first," and fill in *second* or even *third*! They must see the world first; they must enjoy its pleasures first; they must "sow their wild oats" first; they must get on in the world first. They keep the God of Heaven waiting at the door, if we may so speak, saying, like Felix of old, "When I have a convenient season, I will call for thee" (Acts xxiv. 25). You say it is terrible to think of such a thing. Yes, but it is more terrible far to *do it*. And it is being done every day, and every hour of the day. Reader, will these words apply to thee—"Thou art the man"? If you have not been savingly converted

unto God, you have not given heed to the divine counsel—"Seek ye *first* the kingdom." What, then, are you going to do? Is the question of your soul's salvation to be your first concern? Or are you going to despise the warnings of Heaven? Blinding your own eyes to your highest welfare, are you going to give the kingdom of God a second place, and barter away the eternal felicity of Heaven for the fleeting pleasures of a Christ-rejecting world?

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YOU need not seek a sign from Heaven, in order to have assurance of salvation. No new revelation is needed. God has already spoken. He has declared His love. He has provided everything that is needful for the sinner's cleansing and deliverance. All things are now ready. You are not called upon to wait for a voice from Heaven. Assurance of salvation springs from *simply believing what God says about Jesus*. Reader, hast thou set to thy seal that God is true? Have you received the gift of God, which is eternal life through Jesus Christ our Lord?

## BEHOLD WHAT LOVE!

**F**OR a good man some would even dare to die (Rom. v. 7). That is as far as human love can go. A friend has been known to die for a friend. But God's love to the sinner takes a far wider sweep. It is not hard to love the lovely and the lovable. But God's love stands out in clear contrast to all human love, in this, that His love has gone forth to the unlovely and the unloving—even to His *enemies!* "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). Sinner, that takes you in. Christ-rejecter though you be, God's love has reached *you*. He has thought on *you*; He has planned and provided for *you*. Christ died for the ungodly (Rom. v. 6). Think of it. Such is the love of God. Whether you believe it or not, the great truth remains, that God loves *you*. Yet—strange as it may seem—that love will not prevent your perishing eternally, if you reject Christ. Great love has provided a great salvation. But if you neglect so great salvation, you must perish.

## I'M SAVED TO-NIGHT!

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I'm saved to-night! The Lord is good,  
He bought me with His precious blood,  
And now He leads me in the light;  
I'm saved to-night! I'm saved to-night!

I'm saved to-night! though long delay  
Had drawn my heart so far astray;  
But Jesus saw my dreadful plight,  
And said to me, “Be saved to-night!”

I'm saved to-night! oh, happy time  
That finds me in my youthful prime,  
A traveller to the regions bright;  
I'm saved to-night! I'm saved to-night!

I'm saved to-night, though long I strove  
To keep my heart from Jesus' love,  
And in the Cross took no delight;  
But now I know I'm saved to-night!

I'm saved to-night! oh, friends around,  
Who yet no precious Christ have found,  
Behold on Calvary the sight  
That says to you “Be saved to-night!”

Be saved to-night! The Lord is dear  
To every trusting sinner here,  
And arms us for the glorious fight—  
Then, will you not be saved to-night?

I'm saved to-night! Come, one and all,  
And low at Jesus' feet we'll fall,  
And praise Him for His love and might,  
Who says to you, “Be saved to-night!”

## YOU SHOULD COME.

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YES, you should come to the Gospel meeting. You need not ask why. Your eternal interests are at stake. The Gospel brings the forgiveness of sins—peace with God—joy in the Holy Spirit—a joy that cannot be found on earth. The Gospel tells of the great Refuge from coming wrath, while it holds out an eternity of bliss to every one who receives Jesus. Surely these are not light matters. They closely concern *you*. These blessings are either yours or they are not. If they *are* yours, you will long to see others saved and happy in the Lord. If these blessings are *not* yours, let there be no further delay. You are in danger. You stand in jeopardy every moment. Therefore, come and hear about Jesus.

## NO NEED TO PROVE.

**W**E do not need to *prove* God's love: we have simply to proclaim it. His love to the sinner has already been proved beyond a question. It has *shone forth* in the giving up of His Son to die for the ungodly. In a time of distress you will often prove a friend's love by observing what he will give up for your sake. In short, love has its existence not in words, but in deeds. Thus it is with the love of God. How much did God love you and me? Let us look to yonder Cross of shame and suffering, and see God bruising His only Son that you and I might not perish, but have everlasting life; and we may form a *faint idea* of the wonderful love of God. O how great that love must have been, that gave so great a gift! Therefore, we do not stay to prove God's love. His love has proved itself. We simply proclaim it. Unsaved one, have you considered that love? Have you remarked that *you* are included in its mighty sweep? Then what have you done with the *Gift* of that love—even Jesus, the Son of God?

## WHY CHOOSE THE WORLD?

THE world will not thank you for neglecting your eternal interests. You may sacrifice everything to gain its smile and drink at its fountains. Yet, when the trying hour comes—when you stand on the verge of eternity—you know well that the world can do nothing for you then. It has got no lasting joy, even for time; and, as for eternity, the world is truly "a physician of no value." It proves a broken reed in the very hour of your extremity. It cannot bring consolation in the trying hour of death; neither can it give assurance of safety in the great storm of judgment that must soon break upon all who obey not the Gospel of our Lord Jesus Christ. But in Him are everlasting joys. Then why dost thou choose the world?

A VERY little of the obedience of faith is worth far more than any amount of merely resolving to live a better life. God does not ask you to resolve. He calls on you to receive His Son; and, whenever you receive Him, you shall have the power not only to *will* but to *do*.


# Tidings of Peace.

No. 37.

JANUARY, 1889.

Vol. I.

## THE YEAR THAT IS PAST.

NOTHER year has left its record for eternity. It has been a year of blessing to many. Souls once bound hand-and-foot by the grave-clothes of sin, have been set free. Many captives of Satan have been rescued from his grasp, and have passed into the joyful liberty of the sons of God. Yes, not a few who entered the bygone year on the broad way that leadeth to destruction, are now on the narrow way that leads to the mansions of eternal rest. The whole current of their life has been turned into another channel. Old things have passed away; all things have become new. But how has it all come about?

What was it that effected the mighty change? *They came to Jesus*: that was all. They found that their sins deserved eternal death. But they also found that Jesus had died, and had risen, and had sent forth the message of His love and forgiveness to "whosoever will." That was enough. They came; they trusted; they rejoiced. What is their testimony? Listen:

"I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a Resting-Place,  
And He has made me glad."

What a happy new-year for them was 1888! Some have even already "crossed the flood," and are now in the presence of Him who won their hearts on earth below. But many are yet in this "valley of shadows," pressing

onward to glory and to God. "Ah," you say, "happy are they." True; but can it be said, "*Happy art thou*"? 1888 left the many as it found them—rushing madly on to the blackness of darkness for ever! Has this been the case with you, my reader? Nay, do not be offended. We seek your eternal happiness. Can it be true that you entered on 1888 a rejector of God's Son, and that for 366 days His love has pled with you in vain? Have the strivings of God's Spirit—have those loud knockings at the door of thine heart, failed to arouse thee from the deadly slumber of sin? In spite of the pleadings of infinite love, hast thou still thy back to God? Art thou still saying with the multitude, "I will not have this Jesus"? If it be so, then we can only say, "Arouse thee, O sleeper!" You may speak of a happy "New-Year;" and others may give you their greetings, and wish it to be so with you. But mark this: A Christless New-Year cannot be a happy

New-Year! There can be no true happiness on the road that leads to eternal woe. Therefore, arise, and flee! No time must be lost. The year of grace may speedily become the year of doom. Christ waiteth *now*. All things are ready *now*. The precious Blood availeth *now*. Then, wilt thou go with this Man—the Man Christ Jesus? Wilt thou trust Him, and be saved for ever?

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## DEATH WAS THERE.

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**I**T is a summer day; and the sea waves murmur gently on Lagg shore, on the western coast of Ayrshire. Nature is at rest. The sun shines brightly on the scene. No sound breaks the stillness, except it be the dip of oars from yonder little boat that is making for the shore. So calm and peaceful are the surroundings, that for one brief moment you might be tempted to believe that Paradise had been regained, and

that sin and death had ceased to reign. But soon you are reminded that this world is under the curse, and that amidst the loveliest scenes of nature, *death* may come in at any moment, and daub the fair picture with the hideousness of the grave ! The occupants of the boat had come on shore to spend a little time on the beach, and were on their way back, when, through some unexplained cause, the boat capsized, and all were at once struggling in the water ; one of their number being a little boy. His father, a strong swimmer, immediately struck out for the rescue of his child. He seized the little fellow, and hoisted him on his own powerful shoulders. But the distance to the shore was longer than it seemed ; and perhaps the little one's arms were too tightly clasped round his father's neck. But, be that as it may, both father and son went down, to rise no more until earth and sea deliver up their dead ! And the sun continued calmly to shine ; and the waters

still murmured on that shore, as if they had not swallowed up their prey ! That day a wife and mother waited for the sound of footsteps she would never hear, and for voices that were hushed and still in death. Truly earth's fairest scene is but the gilded splendour of the tomb ! No Paradise here, so long as sin and death are here. But One is coming whose presence shall bless this weary world with Eden again. He who once came as the Saving One, is soon coming as the Reigning One. Then Death must quit the field. Then they that sleep in Jesus shall be with Him, nevermore to part. Say, my reader, will you be one of that happy company ? Have you been saved from the coming storm of Judgment ? Have you been converted unto God ? If so, you have found that the world at its best is only vanity, and that thy true home, thy true rest, is yonder where Jesus is— where sin can never come, and Death shall be no more.

## SAVED.

"He hath put a new song in my mouth."

SAVED—for ever, saved to-day!  
 Let Hell's ocean roar and shock;  
 I can smile at waves and spray  
 From the everlasting Rock;  
 Oh this glorious ecstasy,  
 Glorious, infinite, divine!  
 What shall move or trouble me?  
 I am His, and He is mine.

Heaven wears a brighter blue,  
 Earth a robe of sweeter green—  
 All around a happy hue  
 By my former eyes unseen.  
 Brighter suns around me wheel,  
 Brighter stars above me shine;  
 Everywhere I only feel—  
 I am His, and He is mine.

Sin, or death, or Hell's alarms,  
 Cannot shake my hallowed rest;  
 I am in my Jesus' arms,  
 I am on my Jesus' breast.  
 Oh to lie for ever here,  
 Every doubt and fear resign,  
 While He whispers in mine ear—  
 "Thou art Mine, and I am thine."

His—for ever, ever His,  
 While unending cycles roll!  
 Oh the deep and placid bliss  
 Now possessing all my soul!  
 Time, and earth, and heaven may  
 flee,  
 Fading suns for aye decline;  
 But, to all eternity,  
 I am Christ's, and Christ is mine!

## NO EXCEPTIONS.

THERE are no exceptions in the Proclamation. It is, "Come unto Me, ALL ye that labour and are heavy laden, and I will give you rest." You may make yourself an exception; but the God of love has not made you an exception. Therefore, you shall be without excuse in the Judgment.

## NO PEACE TO MAKE.

YOU need not speak of making your peace with God. Peace has been *already made*. Jesus has made peace by the blood of His Cross (Col. i. 20). The great Peace-Maker has appeared, and has finished the mighty work. God is well-pleased. And now the message of peace is being proclaimed to earth's remotest bound. Reader, have you been a receiver of the peace that Christ has made?

EITHER saved or lost. Yes, at the present moment you are a saved soul, or you are a sinner under the wrath of God. There is no third class to which you can belong. *In Christ, or out of Christ*: one or other of these you must be.



# Tidings of Peace.

No. 38.

FEBRUARY, 1889.

Vol. I.

## TROUBLED AT HIS PRESENCE.

**T**HE great men of Jerusalem once held a council.

They were troubled ; and they met to consider what to do. You ask, "What were they troubled about?" The answer, although strange, is the true one : they were *troubled at the presence of Jesus*. They were not troubled about their sins ; neither were they troubled about the unsatisfying nature of their lifeless religion. No. They were troubled by the presence of the Holy One of God ; and they had met to consider how they could *get rid of Him!* "Terrible!" you say. Yes, terrible, truly. But the same thing is being done to-day by

tens of thousands. In these last days His voice has been heard in many a wicked Jerusalem, calling on men and women to turn to Him and live. He has been delivering souls — setting captives free — making the tongue of the dumb to sing, and the lame to leap for joy. Perhaps you, my reader, are one of that happy company. Or, it may be, you are still untouched by the great wave of blessing ; and, like the rulers of Jerusalem, *troubled at the presence of Jesus!* The man next door — your fellow-workman — or some near friend — has been clearly converted to God. You cannot deny it. The evidence is too overwhelming to be resisted. You are troubled. You cannot help feeling that yonder newly-

converted soul has got something that *you have not got*. Conscience is aroused. What is to be done? The Kingdom is come nigh to you—even to your door. "Yes," you say, "this conversion is the right thing: it is right to be for God." *But* you are not ready to receive Jesus. You therefore hold a council with your own conscience, and resolve to get rid of your convictions! Is such the case with you? If so, have a care; for you tread upon slippery places. In getting rid of your convictions, you are getting rid of Christ; for it is *His* voice you are stifling. The Jews determined to get rid of Christ, and they effected their purpose; heaving a sigh of relief when the awful deed was done! Is the same to be recorded of you? You have been hearing the voice of Christ. His Kingdom has come near; and perhaps you have been "almost persuaded Christ to receive." What, then, is the issue to be? Heaven, or Hell? Eternal bliss, or eternal

woe? Are you going to get rid of your convictions, and thus shut the door in Mercy's face? Or, are you going to receive the Christ of God, and possess that eternal Salvation which is the portion of all who trust Him?

### ONE THAT NEVER DIES.

"**I** WANT some one to love, that never dies." Such were the words of a little girl when her little brother died. She could scarcely understand what had happened. She had not counted upon Death. Yet the grim tyrant had come in, and upset all her plans! Therefore she wished to know of "some one to love, that never dies." It was a beautiful thought—a sweet aspiration. But, better than all, it was an aspiration—a longing—that could be abundantly satisfied. There *is* One to love, who never dies—One by whom these words were spoken: "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 18). And that blessed One has loved thee, O wandering child of sin, with a love that passeth knowledge.

“Who is He?” you ask. His name is *JESUS*. Behold Him on yonder Cross of shame. See Him suffering for sins, but not His own. Behold Him hanging between the thieves on Calvary; and say if you need any further proof of His love. Truly, you need no further witness. He claims the highest adoration of the soul—the deepest devotion of the heart. Wilt thou trust Him, and be saved with an eternal salvation? If thou come to this Jesus, thou wilt find not only One to love that never dies, but One *whose love can never die!* Is this not the very One who can meet the deepest need of thy soul?

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## DYING TESTIMONY.

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**T**HE beams from the coming glory often cast their radiance on the last moments of the believer. Infidelity has no such seal. Its devotees give no dying testimony to the blessedness of their “faith.” As they live, so they die—hopeless and helpless in view of the great eternity. Death

to them is truly what some one has described it—“a leap in the dark.” But it is not so with the humble follower of Jesus. To such an one there ariseth light in the darkness.

As Ralph Erskine passed away he cried: “I shall be for ever a debtor to free grace. Victory! victory!”

Edward Deering said, “If I were put to my choice, whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God.”

Flockhart cried, “How I’ll make the arches of heaven ring with loud hallelujahs to God and the Lamb!”

Dr. Goodwin’s latest words were these: “Ah! is this dying? How have I dreaded as an enemy this smiling friend!”

“Come, my son,” said General Havelock, “and see how a Christian can die.”

Dr. Cullen said, “I wish I had the power of writing you, I would describe how pleasant it is to die!”

## THE SOLEMN DAY.

"What will ye do in the Solemn Day?  
Hosea ix. 5.

**O** WHAT will you do in the Solemn Day,  
When earth and sea shall flee away ;  
When the rending heavens in fire shall roll,  
And shrivel up like parchment scroll ?

O what will you do when the sins of the past  
Shall rise like clouds that gather fast,  
And stand before you in dread array ;  
O sinner, tell me, what wilt thou say ?

You did hear of Jesus ; but you spurned His love,  
And preferred the world to a crown above ;  
Though urged to trust in God's own Son,  
And warned of the fate of the Christless one.

Now fast on your path comes the night of gloom ;  
And soon you shall hear the words of doom !  
Then rouse thee, O slumb'rer, and tell me, pray,  
What wilt thou do in the Solemn Day ?

What wilt thou do when Time is past,  
And the door of mercy is closed at last ?—  
When hope is fled, and the last chance gone,  
And you stand before the Great White Throne !  
O count up the cost, and weigh the loss  
'Gainst all the gain of yonder Cross.

Then which shall it be ?—the joys of earth,  
The world's sad smile, and its hollow mirth ?  
For that is all it can offer thee,  
And then—*a lost Eternity !*

Or wilt thou now have the world's scorn,  
And dwell with Christ through an endless morn ?  
Wilt thou have Jesus ? and—come what may—  
You shall be safe in the Solemn Day.

# Tidings of Peace.

No. 39.

MARCH, 1889.

Vol. I.

## SAVED BY GRACE.

**S**AVED by grace. What do the words mean? What is grace? On the answer to this question great issues depend. It is well to be clear as to the meaning even of such a small word as *grace*; for that small word plays a very important part in the great plan of salvation. "Grace" simply means *undeserved favour*. That is to say, the principle upon which God is saving men and women, is the principle of *free favour* on His part, and no *merit whatever* on the part of the sinner. Let us praise His name that it is so. If He had required a certain amount of merit on our part, where would He have found it? And if, through some fancied

merit of our own, we could have *helped* to procure God's favour, would we not have taken some of the glory to ourselves? But, in providing salvation, God has left nothing for us to provide. All the fitness He requireth is to feel your need of Jesus. You say you don't deserve to be saved. True; but that just proves you to be one for whom God's salvation has been provided. Remember that grace is simply *favour to the undeserving*. If you are one of these, then His favour is waiting to go forth to you. Perhaps you say you would rather wait. But wait for what? To *prepare* yourself? That is, to make yourself *deserving*! But in so doing you would simply *disqualify* yourself. It was to save

*the lost* that Jesus came. If you try to make yourself out to be anything else than a lost sinner, do you not see that you put yourself, if we may so speak, out of the reach of Christ? Do not think that you will be received if you come with a certain amount of your own self-righteousness. Scripture hath plainly declared that salvation is *not of works*, lest any man should boast. You therefore need not bring your works, or your self-righteousness. Grace is waiting to deal with you as a hell-deserving sinner; but not as deserving of anything else. Such are God's terms. Wilt thou then be saved now on His terms?



GRACE lays down no condition. Neither does it make a bargain. Grace comes with the gift of eternal life, unfettered by any bargain as to the future; and the day of this great salvation is declared to be *NOW*.

## THE MEETING AT THE WELL.

"Jesus therefore, being wearied with His journey, sat thus on the well" (Jno. iv. 6).

ALL wearied with His journey, thus

He sat upon the well;

When, lo! from Sychar's city came

A woman of dishonoured name—

Upon her brow the brand of shame—

Her history who shall tell!

"Give Me to drink," the Master said;

The woman turned to see

How any one of Jewish face

Should speak to her, of alien race;

"The meaning, Sir, I needs must trace:

Why favours beg of me?"

"If thou but knew who sitteth here,"

The Lord made answer then,

"Thou would'st a favour ask of Me,

E'en living water, rich and free,

Which I would gladly give to thee—

No more to thirst again."

"Give me that living water, Sir,

The gift of God so free,

That I henceforth may never know

The pangs of thirst, nor need to go

To Jacob's well: O whence doth flow

That wondrous stream for me?"

But now the time at length has come  
 When she must feel and know  
 The depth of sin within that heart—  
 Its with'ring curse, its deadly smart,  
 Ere she can truly seek to part  
 With that dark life of woe.

"Go, call thy husband," Jesus said ;  
 She answered, "I have none."  
 "Truth thou hast spoken," He replied,  
 "For five times thou hast been a bride ;  
 And now in sin why seek to hide  
 Thy head, O wand'ring one ?"

Her soul is stirred unto its depths  
 By mingled hope and fear :  
 "When the Messiah comes," said she,  
 "He'll tell me all I ought to be,  
 And show me all I long to see—  
 Would that He now were here !"

"O woman, I that speak to thee,  
 Am God's eternal Son :  
 It was for such as thee I came,  
 To suffer on the Cross of shame,  
 That thou might glory in My Name—  
*I am the PROMISED ONE !*"

She gazed upon Messiah's face—  
 Fairer than sons of men—  
 Drawn by His grace—O wondrous art !  
 One look she gave, and that lone heart  
 Was won for Christ—no more to part,  
 No more to thirst again !

MAYBOLE, 17th January, 1889.

## WORKING INTO FAVOUR.

**Y**ONDER is a man who is trying to be saved by his own doings. He does not believe in this "revivalism" as he calls it. He therefore sets himself to work, and thinks that by his careful attention to religious observances he will work himself into God's favour. At the very least he hopes to be *more deserving* of God's favour than some he knows. What a delusion ! He has taken the wrong way. He has taken man's way ; and after years have passed away he is no nearer the rest of the Cross than he was at the beginning ; while some "prodigal," not more than eight days converted, is rejoicing in a Saviour's love and forgiveness ! He who is working for pardon and hoping to be saved, cannot understand how it comes that with all his religion he has failed to find what the prodigal has found in a single night, and with no religion. But the prodigal simply took God's way, and therefore at once rejoiced in God's gift.

## THE SINNER OF SYCHAR.

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**T**H**ERE** is no reason to believe that the woman of Sychar expected to meet the Saviour at Jacob's well that day (Jno. iv.). She was simply wending her weary way thither, as often she had trod that weary way before. But there is a surprise in store for the outcast of Sychar. A Stranger is sitting there. Full well He knew who was coming from yonder city. He heard the sound of her footstep ere she had come within hearing: He saw her while she was yet "afar off." How? you ask. Because He who was sitting on that well was the mighty God (Isa. ix. 6). He that planted the ear, shall He not hear? He that formed the eye, shall He not see? (Ps. xciv. 9). He read with an omniscient glance the blurred and blotted page of her life's history. Yet, knowing all, He was prepared to forgive all, and take that harlot of Sychar to be one of the willing captives who should adorn His train in the coming day of His glory! His heart is set upon that poor outcast. Yet He is in no hurry. Patient because eternal, He gently leads her from the earthly

water to the heavenly; and, when the fitting moment comes, He sends the arrow of conviction home: "Go, call thy husband, and come hither." She sees in a moment that a greater than Jacob is there, and that the whole dread past is open and bare to the Stranger's eye. She is convinced of sin: she feels her need of a Saviour; in spirit she takes a weary look away into the dim and distant future in search of that Promised One who should tell her all things. But He is nearer far than the distant future. Jesus saith unto her, "I that speak unto thee am He." And in that glad moment she was His for ever! Reader, what think you of this Jesus? Is there any that can compare unto Him? Behold, what a Saviour! Can it be that you have rejected His love?

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**W**E have heard of people being counselled to "try Christ." But that seems to imply that there is a possibility of Christ failing to satisfy. Now, we don't say, "Try Christ." We say, "Behold Him—trust Him." And we have no fear as to the issue. No one ever regretted coming to the Son of God.



# Tidings of Peace.

No. 40.

APRIL, 1889.

Vol. I.

## THREE THINGS.

**I**N the eleventh chapter of John we find at least three things concerning Christ. We have His death foretold; His love proclaimed; and His power manifested.

In verse 51 we have Caiaphas giving his evil counsel, and declaring it to be expedient that one man should die for the people. The wily counsellor did not intend to proclaim the death of Christ. Yet he proclaimed it; for in the eternal counsels of God it was expedient that one Man should die for the people. The policy of Caiaphas was carried out; and "one Man"—the Man Christ Jesus—died for the people. Yet no man took His life from Him. He laid it

down—a willing sacrifice, that you, reader, and I should not perish, but have everlasting life.

In verse 36 we hear the onlookers say: "Behold, how He loved him!" Here we have the love of Christ proclaimed. He is standing by the grave where Lazarus sleeps—to all appearance his long, last sleep. And as He stands, He weeps. What a great fountain of sympathy is there! Even the cold, unfriendly Jews are compelled to exclaim, "Behold, what love!" They did not intend to become preachers; yet they preached. They proclaimed the love of Jesus. Enemies foretell His death—enemies proclaim His love. Strange witnesses! Yet we accept their testimony. When an admission of Jesus' love is

drawn from the reluctant lips of His enemies, then we may be assured that His love was great indeed. Reader, a Saviour of love is the Saviour now presented to you—a loving, sympathising Jesus. But He is more. He is a Saviour of *almighty power* as well as of infinite love. In verses 43 and 44 we behold His power. Hear these words, "Lazarus, come forth!" No sooner has He spoken than the grave delivers up its dead. Lazarus comes forth. What power is there! This is the Saviour you need, unsaved one—a Saviour possessed of infinite love and almighty power. A Saviour of love alone would not avail you; for love alone, while willing to save you, might not be able to save you. Neither would a saviour of mere power meet your case; for there might be power to save, and yet no wish to save. But in the God-Man, Christ Jesus, you have love and power combined. You have a heart of love, and an arm of power. What more would you

have? There is One who has died that you might live—One who made His soul an offering for sin. He has a heart for all your sorrows, an ear for all your woes, and an arm of power to save you, even unto the uttermost! Wilt thou have Him? Dost thou believe on the Son of God?

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### COMES BY HEARING.

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**F**AITH comes by hearing. Be clear as to this, that it is through the hearing and believing of God's Glad Tidings that you enter into rest concerning your sins. The Gospel tells you that God has provided a Saviour for *you*—a Saviour who has suffered that you might not suffer—who has died that you might not die. Through that JESUS is proclaimed a free and eternal salvation. You may refuse to trust Him, and so perish eternally. Nevertheless the "good tidings" are for *you*. Then believe the good news—believe Him of whom they tell—and you shall at once enter upon the possession of eternal life.

"He told me all that ever I did."

John iv.

**S**HE left her waterpot and ran,  
The wonderful tale to tell  
Of the living water, and the Man  
Whom she met at Jacob's well.

"I found Him, wearied and lone," she said,  
"Beneath the shadowing tree ;  
And in a sweet, heart-thrilling tone,  
He asked a drink from me.

Then He spake of water to quench my thirst,  
From a living well unseen ;  
But, when I asked it, He showed me first  
What a sinner I had been.

He told me all that ever I did—  
Each act of my life lay bare :  
O ! nought from His searching gaze was hid,  
As I stood before Him there.

I owned Him a prophet, and asked Him where  
True worship could be given ;  
But my life and my worship He showed me were  
Alike unfit for Heaven.

'Messiah's coming,' I said, 'is nigh,  
And then we shall agree ;'  
But with heavenly sweetness He answered, 'I  
That speak unto thee, am He.'

And I know it is true ; for a power divine  
That moment my spirit freed :  
I believe ! I believe ! yes, I claim Him mine !  
For He meets my deepest need.

Come ! see—in my bosom cannot be hid  
A blessing so unpriced :  
He told me all that ever I did—  
O ! say is He not the Christ?"

W. B.

## A "CHANCE" MEETING.

**T**HE Saturday-night Gospel meeting was going on in the open-air in the town of P——. Two men with their wives were passing, on their way to do the evening's shopping. They had no intention of going to a Gospel meeting. But by one of those strange "chances," as they are called, from which often hang the issues of eternity, they found a Gospel meeting right in their way. They resolved to stand still and hear what the preacher was saying. The word was with power. Both the men and their wives were arrested on the spot. They came to the inside meeting to hear more about Jesus; and all four were converted to God. That's many years ago now. Yet the whole of that little company are still alive, and rejoicing in the saving power of Christ. My unsaved friend, be thankful if you stumble upon a Gospel meeting. The preacher may have a message from heaven

to thee. The day is coming when there shall be no Gospel meetings. The record shall be closed. The door shall be shut. Then what of thy soul for eternity?

## NOT SATISFIED.

**G**O to yonder man of the world and ask if the world has satisfied him; and he will tell you, "No." Ask the lover of pleasure if the streams of carnal delight have quenched his thirst; and he will answer, "No." Go to that young man who wanted to enjoy the world, and ask him if the enjoyment has been solid and satisfactory; and he will tell you, "No." In forbidden pleasures he has failed to find a lasting joy. The worldling spends his *all* in the pursuit of carnal delight, and can show you nothing in return. It is not so with the child of God. He finds everything in Christ. He drinks of heavenly joys, and is *abundantly satisfied*.

# Tidings of Peace.

No. 41.

MAY, 1889.

Vol. I.

## “CONVERTED THI’ NICHT.”

IT was fully ten o’clock before Nellie M—— got home from the Gospel meeting.

“I wonder, Nellie,” said her mother, “how a young woman of your Christian profession can be out to such a late hour as this.”

“O mother,” replied Nellie, “if you knew what kept me, I don’t think you would say a word;—*oor Jamie was converted thi’ nicht.*”

Mrs. M——’s heart was touched as it had never been touched before; and she turned away to hide the tear that was falling down her cheek. Though outwardly religious, she was still unconverted; and, as one after another of her children

were being brought to the feet of Jesus, she became alarmed. What if she were to be left out in the darkness of a lost eternity! Others were tasting a joy that she had never known—even the joy of sins forgiven and peace with God. She was troubled. She discovered that she had never been born again! The strange words, “Oor Jamie was converted thi’ nicht,” awoke new longings in her soul. She felt her need; she owned her guilt; and the supreme desire of her heart at once was this—“I must have this Jesus, too.” She wished to be alone. A quiet spot was found. There she met with that Jesus whom she longed to know as her own Saviour, and who ever waits to reveal Himself to those who

would know the sweetness of His love. By the ear of faith she heard the words: "Thy sins are forgiven thee." In that moment she entered into the peace of believing. Everything at once was changed. Hers was now to be a life of faith on the Son of God. In her own humble way she became a witness for Christ; and soon she was privileged to see others besides Jamie, in that family circle, coming to the feet of Christ. It was soon a happy home, as every home must be, where Jesus reigns. Reader, have you, too, discovered that you *must have Jesus*? Does the tidings of others being converted not awaken searchings of heart, and cause you to ask the question, "Have I been converted?—Am I ready to meet God?"

IF the worldling knew what he is missing, he would not think so much of the world's fleeting joys. But, alas, he is blind to the beauties of Christ, and the joys of salvation.

## WHAT DO I NEED?

**W**HAT is it you need? It is Christ. What will bring peace to your troubled soul? Christ. What is it that will fill that void in your heart? Christ. What will cheer you along every inch of life's thorny road? Christ. Where will you get your pleasure? In Christ. He is the deep, sweet well of love. Ah! unsaved one, if you but knew Christ! And He loves you; He died for you, the ungodly one; and He wants nothing—He brings everything: peace made by the blood of His cross—peace to that guilty soul of yours, redemption through His blood, and eternal life through the death He died for you. What wonderful love! Surely you will not despise it. You must have Christ, else you will never enter heaven. But how are you to be saved, you ask? The answer is simple; God gives it:—"Believe on the Lord Jesus Christ, and thou shalt be saved."

FOR ME.

- 1 MY soul, it was for thee  
He left the throne on high ;  
O wond'rous love, that thought on me—  
That sought the dark Gethsemane,  
And bore the woes of Calvary,  
That I might never die !
- 2 It was for me—for *all*,  
His precious life was given ;  
For all were lost, and needed One  
Who could for every sin atone,  
And make, by His own blood alone,  
An open way to heaven.
- 3 I praise Him for that “all”—  
O blessed word and true,  
That takes me in its mighty sweep—  
That says, “No longer, hopeless, weep ;  
Behold ! on Calv'ry's awful steep,  
The blood that flows for you !”
- 4 Yes, I am in that “*all*”—  
Sweet word of matchless grace,  
That says to every doubt and fear,  
“Depart, and nevermore appear ;”  
For unto God I may draw near,  
In Christ the Meeting-place.
- 5 I lay my hand of faith  
Upon God's spotless Lamb ;  
And lo ! my sins of scarlet dye  
Have passed away, and to God's eye  
No more are seen—I am brought nigh :  
Thus speaks the great “I AM.”
- 6 I rest upon His word—  
The word that cannot fail ;  
“O thou art Mine,” I hear Him say ;  
“Though earth and heaven shall pass away,  
Thy life, through an unchanging day,  
Is hid within the veil !” S.

THE WORLD'S JOY.

“**T**HOU hast kept the good wine until now.” These words were used by the governor of the marriage at Cana, concerning the wine which Christ had made. Thus it is with the joy that is found in Him. It stands the test of time, and only grows better with age. Not so with the world's joy. It becomes worse and worse, until it entirely fails to satisfy. Men have been known to curse the world because its streams would not hold out. If you want a stream that will hold out, and stand the test of time and eternity, you must come to Christ.

—o—

IT will avail you nothing to know that Christ has been given, so long as you have not received Him.

## A LITTLE RELIGION.

**N**OT a few are beginning to see that a little religion on Sunday will utterly fail to carry the soul through the river of Death into the Paradise of God. They are discovering that they must have *Christ*—that they must be saved through His all-atoning blood. They have found out that a little religion one day in seven will not avail to atone for a single sin. Thus, labouring and heavy-laden ones are coming to Christ; and, praise His name, they are finding rest to their souls—a rest that they never could have found in going through the weary round of a Christless religion. Reader, will you permit the question to be asked, "What is your foundation for eternity?" Do you point to your religious observances? Or do you point to Christ? Can you testify of Him, "*He saved me*"? Can you tell of a *great change* that has taken place in your experience—even a change that is

nothing less than conversion to God? If you have thus *turned* to the Lord, and passed from death unto life, one thing is certain, and it is this—you will *not be satisfied with a little religion on Sunday*. You will be found feeding upon the Living Bread seven days in the week. Look at the mass of worldlings who are rejecting Christ with all their heart, making light of Conversion and the New Birth, and yet going up to the bar of God on the express understanding that the Bible is not true, and that the performance of a little religion at stated times will secure their entrance to the abodes of eternal felicity! But it cannot be. God has declared that it *shall* not be. The day is coming when He will make inquisition for *blood*. Reader, what dost thou know of the blood of God's Son? Is it upon you to cleanse you—or beneath your feet to condemn you? One or other of these it must be. "The blood shall be to you for a token." Have you the token?



# Tidings of Peace.

No. 42.

JUNE, 1889.

Vol. I.

## MUST MEET GOD.

**T**HERE is no time to stand upon ceremonies — *You must meet God!* Are you ready for that momentous hour? Prepared or unprepared, you must pass out of Time into Eternity. And what then? If saved by the blood of Christ, you shall go right from the cloudy scene of earth into the eternal brightness of Heaven's fair morning. But if you are unsheltered by that blood, your portion shall be in the outer darkness of eternal night! Solemn!—is it not? You would rather not be there—before the dread tribunal of that God whose pleadings you have despised—whose Son you have rejected. But you *must appear.*

Death shall not avert the dreaded hour. Death shall but open the door to the Judgment Throne, and shut the door of hope for ever! You need not think to escape. We have heard the grave described as the place “where the wicked cease from troubling, and the weary are at rest.” But not the Christless dead. Ah! no. The grave shall not be to you an eternal, dreamless sleep. There is a spark within you which man cannot kill, and which the grave-digger cannot bury. He may consign the dust to kindred dust. But thy soul—thy self—cannot cease to be. Dost thou refuse the rest of Calvary—the rest purchased by the blood of the Son of God? If so, then thou must have the unrest of a Christless eternity!

But surely it cannot be. Are you so blind to your highest interests—so deaf to the entreaties of Heaven—that you reject the pleadings of infinite love, and choose to perish?

### CHANGING MASTERS.

**A**WAY yonder in Delagoa Bay there was a slave mart, where men and women were bought and sold. The slave often changed hands. He had one master to-day, and another master to-morrow. But a change of masters made no change in his bondage. He was still a slave. Thus it is with the slave of sin. You may change masters; but, if out of Christ, you are still a slave. Many a one who has been a slave to the drink demon, has thrown off that master; only, however, to be as really the slave of covetousness, or to come under the dominion of a blinding self-righteousness. You may, by some means, have gained an outward victory over a besetting sin; and be flattering yourself that you are no longer a slave. But you have only *changed masters*—that is all. You are still a slave. You must have Christ. You must be set free by the Man of Calvary. In Him alone is true liberty.—(*Jotting from Revival Meeting*).

### NO TIME.

**I** SPOKE to her about eternity, and asked if she was ready to meet God. "Ah," she replied, "you're a young man, and know nothing yet of the trials of the world: I have no time to attend to the soul." Nevertheless I told her of Jesus, and warned her to flee from coming wrath. Next day I observed that her husband had not turned up at his work. On enquiring the cause, I was told that his wife had died suddenly. Indeed she was found dead in bed. It was scarcely twenty-four hours since I had gone to her with God's message of peace. Yet she had *no time* to attend to her soul! But she had to *take time to die!* I don't think it was ever ascertained what was the cause of her death. I know not how it fared with her soul. It may be that she rejected the last chance, and was cut off suddenly by the stroke of God. Or, it may be that the message of mercy was received, and that I shall yet meet her at God's right hand. What if *your* day of grace were to come as suddenly to a close?—(*Jotting from Revival Meeting*).

THE FAIREST ONE.

NOT all the gold of Ophir,  
 Or gems of priceless worth ;  
 Not all the boasted treasure  
 That thou may find on earth,  
 Can now compare with Jesus,  
 The fairest One to me—  
 The Chief among ten thousand,  
 To all eternity !

O ! I am His for ever ;  
 Farewell, ye joys of Time ;  
 In spirit I am dwelling  
 In a sweet—a happy clime.  
 On wings of love I'm soaring  
 To where my Saviour reigns ;  
 By faith, His Name adoring,  
 I walk the heav'nly plains.

O ! this is life eternal—  
 To know that blesséd One,  
 All "glorious in apparel,"  
 Heaven's fairest, brightest Sun !

O ! this is joy past telling,  
 To hear the words of love—  
 To catch the whisper'd message  
 From realms of light above.

"Fear not, for I am with thee ;"  
 He says to me, "'tis I :  
 I'll shield thee from all danger,  
 Until from yonder sky  
 I come in fadeless glory  
 And take thee home with Me,  
 To hear anew the story  
 Of all My love to thee !"

S.

WORTH EVERYTHING.

IF Christ is worth anything He  
 is worth everything. You  
 need not come to Him in a  
 doubting way, as if you were not  
 sure whether He is the almighty  
 and loving Saviour He has been  
 described to be. *The half* has  
 has not been told. His praises  
 have never been half sung. He  
 is all that His people have  
 declared Him to be—and far  
 more. Awakened sinner, thou  
 art coming to One who is able to  
 save thee to the uttermost—One  
 who has tears for every woe, and  
 a heart for every plea. Then,  
 shake off these fears. Seek not  
 to hide one sin. Come with  
 them all ; and, trusting in the  
 atoning blood of God's Son,  
 His word is pledged—thou shalt  
 be *saved* !

—♦—  
 "I FIND no fault in this Man"  
 —the Man Christ Jesus (Lu.  
 xxiii. 4). These were the words  
 of one who delivered that same  
 Jesus up to be crucified. And  
 these are the words of a great  
 many who are unsaved, and yet  
 have no fault to find with "this  
 Man." You may find no fault  
 with Christ ; but say, have you  
 seen Him as the great Sin-  
 Bearer — as your Substitute ?  
 Have you taken Him to your  
 heart as *your own Jesus* ?

## ITS POWER BROKEN.

**T**HE Seed of the woman shall bruise the head of the Serpent (Gen. iii. 15). When a serpent's head is bruised, its power is broken. This is what Christ has done with sin. He has broken its power. If out of Christ, you are the slave of sin. But trust in this Jesus, and you will find that the power of sin is broken, and that sin shall no longer have the dominion. One day in our house away in South Africa, my little boy suddenly cried out that a serpent was moving along the floor. All was consternation in a moment; for, although it was not of much size, it was of a very deadly kind. It might have fared ill with some of us. But a Swede, a powerful man, who happened to be in the house at the time, stepped forward and brought down the heel of his great boot right on the reptile's head, thus pinning it fast to the floor. The serpent wound itself round his ankle; but the danger was past—*its head was bruised*—its power was broken. So will it be with you, heavy-laden one, if you come this night to Christ. You will find

that He has "bruised the head of the serpent." No matter how you have been bound by sin in the past, you shall be *more than conqueror* through Him that loved you.—(Jotting from Revival Meeting).

## I'LL GIVE IT UP.

**W**HEN D—— R—— was aroused to concern about his soul, he kept plodding away, trying to commend himself to God, and so find peace. But peace was not to be found in that way. He had to *come to an end of himself*. So long as he thought there was any good thing in his own heart, he could not give Christ the undivided glory. At last, finding he was utterly without strength, he cried out, "*O God, I'll give it up!*" That moment the light of heaven filled his soul. Sinner, take your true character. Come to Jesus as a lost and guilty sinner, and you'll find Him to be the Saving One—the Mighty Deliverer. If you are trying to commend yourself to God, you must *give it up*.

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!"

—◆—◆—◆—  
FAITH is but the beggar's hand,  
that takes the gift of God.


# Tidings of Peace.

No. 43.

JULY, 1889.

Vol. I.

## DOWN TO JERICHO.

N Luke x. 30-35, we read that "a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead."

That man is a true type of the sinner away from God. 'If you are unsaved, my reader, *you* are that man. You have your back to Jerusalem, so to speak—the place of God's rest; and you are journeying to Jericho—the city of the curse. You are on the downward track—ever getting farther from God—ever drawing nearer to the place of cursing. You are fitly described by the words of Scripture, "Without Christ"—and "Having no hope,

and without God in the world." But you have also fallen among thieves. You have been stripped. You have been robbed. Sin and the world have left you cheerless, hopeless—a mere hulk on the wild waste of life's waters. What a terrible servitude is the bondage of sin! You have no true peace. Your present portion is only the gnawing unrest of a Christless soul; and as for the future, you view it with dread; for you are stripped—you have nothing wherewith to appear before God.

Was that man left to perish on his way to Jericho? No. A traveller, ever afterwards known as "the good Samaritan" passed that way, and literally changed places with him who had fallen among thieves. Deliverance

had come. The injured man was rescued and taken to a place of safety. The good Samaritan "came good" for everything. Besides making present provision, he said to the host, "Whatsoever thou spendest more, when I come again, I will repay thee."


Now, my unsaved reader, God has not left you to perish. A "good Samaritan" has come your way. The Son of God, looking down through the years of eternity, saw you lying sold under sin. He so loved you, and such as you, that He took the sinner's place, and bore the sinner's punishment, that the sinner might not perish but have everlasting life. Was this not love? He came to seek and to save that which was lost. He came to suffer and die, the Just for the unjust, that He might bring us to God. Why, then, should you perish on the great highway of sin, that leads down to everlasting woe? God's Son has *come your way*. He has *knocked at your door*. He has

stood waiting to bind up your wounds, to clothe you in the robe of God's own righteousness, and to deliver you from the servitude of sin. Why, then, are your wounds not bound up?—Why are you not clothed and delivered, and rejoicing in the God of Salvation? It is because you have said to the "Good Samaritan," sent of Heaven, that you do not want His saving power!

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### IN HELL FOR A WEEK.

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 A street-preacher was speaking of Hell, a man in the audience was heard to say, "Yes, it is quite true what the preacher is saying; for I have been *in Hell for a week!*" He had found in his sad experience that Hell was not very far away. He had a Hell *in his own bosom*. He had been sowing to the wind, and he was reaping the whirlwind. He had been finding that the way of transgressors is hard, and that there is such a thing as a foretaste of Hell, just as surely as there is a foretaste of Heaven, even here on earth.

I SURRENDER.

**L**ONG a rebel, O my Saviour,  
I have wandered far from Thee ;  
Now I hear of boundless favour,  
Bringing pardon unto me.

I surrender, I surrender,  
Overcome by love divine ;  
Thee, as Saviour and Defender,  
I accept, and I am Thine.

Oft I've heard the matchless story  
Of Thy death upon the Tree ;  
Now I see its beams of glory,  
For I know it was for me.  
I surrender, &c.

Long my weary feet have hasted  
In the path that leads from Thee ;  
Now, when years, alas ! are wasted,  
I surrender, Lord, to Thee.  
I surrender, &c.

Thou for me didst come from Heaven ;  
Died upon the Cross of shame ;  
Thou eternal life hast given—  
Glory be unto Thy Name !  
I surrender, &c. W. B.

HENRY TOWNLEY's last words were these : “ My body is full of pain, but my soul is full of glory.”

“ All is fixed,” said John Trethewy in his latest hour ; “ everything is settled, and God is with me. There is no doubt upon my mind ; no, not the least.”

“ I am happy, happy,” cried Shewell ; “ the enemy is not permitted to give one thrust.”

“ I YIELD.”

“ **I** AM told that you often go into that hall to pray,” said an old woman in the village of S—— to a servant of the Lord who stayed in that place ; “ and,” she continued, “ I wonder what you pray for.” “ O,” he replied, “ I pray that the Lord will convert the people, and save them ; and do you know this, Mrs. ——, I have been praying for *your* conversion ?” “ My conversion !” she exclaimed. “ Yes,” he said, “ I am praying that God will bless His word to *your* salvation.” She had long stood out against the truth. But she could stand out no longer. She wondered how any one on earth could be so much concerned about her salvation, while she had been so little concerned about it herself. “ I give it up,” she said ; “ I can hold out no longer : I yield to Christ.” She knelt down that very moment, with the servant of God, and thanksgiving went up to Heaven for another soul plucked from the burning.

## ORIGIN OF EVIL.

**Y**OU say you want to know about the origin of evil.

You want to know how sin got in ; and when you know *that*, you will then give attention to your soul. But stay, friend. You are making a very serious mistake. It matters very little whether or not you discover how sin got in. What you *do* know is, that sin *has got* in ; and it should now be your great concern how to be *delivered* from sin's dominion. In yonder railway collision what would you think of the passenger who says, "I must know how this collision occurred, and the cause of all this suffering, before I will make an effort for the deliverance of myself or my fellow-passengers"? You would say that such a man was mad. You would say to him : "It matters very little what is the original cause of the collision. What concerns us is, that there *has been* a collision. People are dying of their injuries ; and the *first thing* is to

get them attended to and delivered." Now, in the same way we tell men and women that the world has got away from God, and is sold under sin. It is of very little moment to us how the first particle of evil sprang into existence. We have only to look around us to see that evil *has* an existence. Men and women, are going down to a lost eternity. They must be rescued. They must be turned to God. *You*, unsaved one, are in danger. You are going down to eternal death in the mad whirlpool of a Christ-rejecting world. It is simply a matter of a little time, and then your doom is sealed for eternity. There is therefore no time to lose. You must turn to God. You must flee to the only refuge from the coming storm ; and that refuge is *Christ*. And when *you* are saved ; and when there are *no more* sinners to rescue from the great catastrophe of sin, *then* you may, if so minded, look into the question of how evil had its origin.



# Tidings of Peace.

No. 44.

AUGUST, 1889.

Vol. I.

## WAS IN EARNEST.

Mark x. 46-52.

**B**ARTIMÆUS, the blind beggar of Jericho, was *determined* to have a meeting with Jesus ; and he had it. In short, Bartimæus was *in earnest*. He heard that Jesus of Nazareth was passing by. It might be the last time that the Saviour would pass that way. As a matter of fact it *was* the last time. Bartimæus was resolved—cost what it might—that he would have an audience of the mighty Deliverer. Circumstances were not favourable. Encouragement there was none. The crowd advised Bartimæus to be quiet. But, instead of giving heed to their counsel, he cried out the more : “Thou Son

of David, have mercy on me.” He was in earnest. He was not to be put off by the frown of his professed friends. We have always observed that the man who is in earnest for heavenly blessing gets all he wants, and a great deal more. This was true of Bartimæus. His eyes were opened—he received sight. But the eyes of his understanding had been opened, too. He was now a child of light—an heir of heaven ; and “followed Jesus in the way.”

The same thing is being enacted times without number in the present day. Yonder is a man aroused about his soul. He has found out that he is a lost sinner on the way to destruction. He has heard that Jesus, the Saving One, is passing

by. He has heard that souls are being saved—sinners are being converted to God. Strange longings rise in his heart. If *he* could only possess the peace that Jesus gives—if *he* could be delivered from the bondage of sin—how blessed it would be! Others are being made happy in the Lord: why should not *he*, too, be made happy? Others are drinking from the well of living water: why should not *he* draw water there as well as they? His resolve is taken—he must have this Jesus. He makes no secret of his determination. He is in earnest to be saved; and he does not care although the whole world knows it. Some of his professed friends give him advice. They counsel him not to make any ado—to be quiet and composed—and to "keep religion in its place." But he has had counsel from a higher source to *flee* from the wrath to come—to escape for his life. Therefore, like Bartimæus of old, he cries out the more: "Have mercy on me." Nor

does he cry in vain. All are welcome to Christ. None are cast out. He finds peace—pardon—eternal life; and follows Jesus in the way.

Reader, beware of false friends. Beware of the counsel that says, "Do not be too much alarmed about your soul." Do not allow the crowd to laugh you out of heaven. Crush past them all. Let that boon companion be thrust aside. Why should you lose your soul because he has determined not to have Christ? *Be in earnest to be saved.*

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## NOT CAST OUT.

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**I** NEVER yet heard a single person say: "I came to Jesus, and He cast me out." There never was such a case. If *you* are not saved and happy in the love of Christ, it is because you have never come to Him. For more than eighteen hundred years His own words have been standing on record: "Him that cometh to Me I will in no wise cast out" (Jno. vi. 37). Are *you* among those who have come?

## WILT THOU GO ?

“Wilt thou go with this man? And she said, I will go” (Gen. xxiv. 58).

I LEFT the realms of fadeless light—  
The angels’ song—the glory’s height :  
My Father’s Throne I left for thee,  
That thou, lost one, might dwell with Me.

It was for love to thee I came—  
For thee I bore the Cross of shame ;  
That thou from Hell might ransomed be ;  
Then sinner, say, wilt thou go with Me ?

I saw thee on destruction’s road—  
A rebel thou ’gainst Heaven and God ;  
Yet I have come to set thee free :  
O sinner, say, wilt thou go with Me ?

For thee no eye its pity gave—  
For thee no arm was stretched to save,  
Until mine eye it pitied thee :  
O sinner, say, wilt thou go with Me ?

My out-stretched arm salvation wrought,  
That thou, who sold thyself for nought,  
Might nevermore a captive be :  
O sinner, say, wilt thou go with Me ?

I stooped to death and all its woe,  
That thou through endless years might know  
The love with which I loved thee :  
O sinner, say, wilt thou go with Me ?

Now in the Heaven of light I stand,  
Still stretching out My piercéd hand :  
Wouldst thou, lost one, My glory see ?—  
Then, tarry not, but come with Me.

MAYBOLE, May 27th, 1889.

## MUST BE PUNISHED.

JUSTICE demands that sin must be punished. But sin *has* been punished. In the death of Christ on the Cross we see sin punished and justice satisfied. God’s righteousness demanded that justice should take its course. Justice *has* taken its course. The judgment of God has gone forth against sin. In that judgment we behold the justice of God. But when we see where that judgment has fallen, we behold the *love* of God ; for that judgment has fallen upon His own Son ! The waves and billows of the divine wrath have gone over Jesus, that you and I might never come under that wrath. We thus see how God can be just, and the Justifier of him that believeth in Jesus. Reader, behold in the marvellous plan of salvation, the wondrous love of God in providing salvation at such a cost for *you*. No payment is demanded. God is well-pleased for His righteousness’ sake. Are *you* pleased ? Dost thou accept God’s Son ? Dost thou receive Him as thine all-sufficient Saviour for time and eternity ?

## TWO BIRTHDAYS.

"AND you'll be a 'Revivaler,' I suppose," said one of a worldly company to an aged pilgrim to the glory. "I don't know," he replied; "but I know this, that I'm a child of God, and I have *two birthdays in the year.*" Two birthdays in the year! What could he mean? Why, the day he was born into the world was one birthday; and as for the other one, that was the day when he was *born again*—born into the kingdom of God. That was the day he was saved for eternity, turned his back on the world and the devil, and set out in the strength of the Lord for heaven. That was the day he found Jesus precious—the day he saw Jesus wounded for his transgressions—the day he saw Christ had finished the work of redemption for him—the day he got everlasting life, and rejoiced in God for the first time—the day he was justified from all things—the day he passed from death unto life—the day he was converted unto God—the day the devil lost a captive—the day the angels rejoiced over a lost one found—the day of all days most wonderful—the birthday of a soul born for eternity—the day he got the Son of God as his own Saviour. O! reader, have you such a day in your history? Are you born again?

## IN MODERATION.

IT is sometimes said that you should not get excited about eternity. "Do things in moderation," the world says. But the world does not take its own advice. In the pursuit of carnal delight the world goes out of all bounds of moderation. It gets into a state of violent excitement over some Concert or Ball, and even charters a special train to witness what it calls "The Sports." Before the "day's fun" is over, perhaps some soul has been launched into eternity—a victim to the world's so-called pleasure in moderation! Let God's people manifest only *half* as much excitement in getting men rescued from the eternal burnings, and they are called fanatics! What an unreasonable world! It preaches moderation. But in the service of the world and the devil it must be intoxicated with pleasure. In that service the world works with all its might. Seeker after God, beware of the world's counsel. There is no moderation in going down to the pit. It is time you were getting alarmed about your eternal safety.

# Tidings of Peace.

No. 45.

SEPTEMBER, 1889.

Vol. I.

## WARNING WAS GIVEN.

**B**EFORE the great flood of a few months ago in the Conemaugh valley, it seems that warning was given. Reports reached some of the places in danger that the pent-up water might burst its walls at any moment, and carry death and destruction on its terrible current. There were some (not many) who took the warning thus given, and fled to a place of safety. But the great mass of people made light of the alarm that was sounded, and some of the more reckless actually made sport of the few who resolved to flee for their lives. Nevertheless the few fled and escaped; while those who despised the warning were soon

and suddenly overwhelmed in that remorseless tide that swept thousands into the great eternity!

Thus men are warned to flee from coming wrath. They are told that they stand in jeopardy every hour. God, in grace, has provided a refuge—a place of safety; even the Son of His love. He invites—He beseeches—men to flee from the coming flood of judgment. What is the result of these pleadings of Heaven? The result is precisely the same as what took place in the Pennsylvania floods. Some believe, and flee, and are saved; while others (and by far the greater number) despise the warning, and perish. Reader, you have been warned. God has spoken. If we receive the witness of men, the witness of

God is greater. Certain persons in that valley in Pennsylvania received the witness of a coming flood as true. Yet the alarm might have been false after all. The impending danger might have passed away. But not so with the judgment flood that is coming upon a Christ-rejecting world. It is certain—as certain as the rising of to-morrow’s Sun. Yea, God “hath appointed a Day, in the which He will judge the world in righteousness” (Acts xvii. 31). There is a day coming, which Scripture calls “The Solemn Day” (Hos. ix. 5). Vengeance is coming on those that know not God, and that obey not the Gospel (2 Thess. i. 8). Are you, my reader, ready for that Day? Have you fled to the Refuge, which is Christ? Are you safe beneath the shelter of the blood? If not, you are in danger. There is no time to lose. You must find a hiding-place in the riven side of the Son of God. The floods of coming judgment cannot reach you there; for Scripture hath

declared that there is “no condemnation to them who are in Christ Jesus” (Rom. viii. 1).

## BE YE ALSO READY.

**C**ALAMITY follows hard upon the heels of calamity. Yesterday there comes the tidings of terrible floods and loss of life abroad: to-day we hear of a distressing railway accident at home. Many souls have been suddenly ushered into eternity. In many homes there is lamentation and great mourning; Rachel weeping for her children, and will not be comforted, because they are not. In some cases whole families have been swept away—no survivor being left to mourn the departed dead. In other cases only one has escaped. Yet these desolate ones would have preferred death to this woful separation from all that they held dear on earth. Truly this is a world of sorrows. These great calamities of bygone months are surely fitted to teach that here there is nothing abiding. Be not satisfied with anything less than the eternal rest which Jesus gives.

## NOT NOW.

**N**OT now, not now ; for the world is dear :  
Its joys are sweet—I must linger here.  
Not now, not now ; for Time is young :  
Its pleasures are yet as a song unsung ;  
And life to me doth stretch away  
Like the golden light of a summer day.  
I have heard of Jesus—I know His name,  
And that for sinners like me He came—  
For me the thorn-crown pierced His brow ;  
But do not ask me to trust Him now.  
Long years are before me—when life grows dim,  
There's time enough then to trust in Him."

"Not now, not now !" the answer is giv'n ;  
But ah ! these words wake no song in Heav'n !  
"Not now, not now !"—O woful day,  
That sends the Christ of God away—  
That shuts the door in Mercy's face,  
And says, "I refuse this message of grace" !

"Not now !"—O think what thou hast done—  
Rejected God's eternal Son !  
Preferred the world's unhallowed glee  
To all that Christ has brought to thee !

"Not now !"—but ah ! how dost thou know,  
While speeding to eternal woe,  
If thou another hour shalt see,  
Or get another chance to flee  
From coming wrath : how wouldst thou do  
If thus high Heaven should deal with you ?

Make haste—undo that fatal choice :  
Heaven's courts are waiting to rejoice  
O'er thy return : then why delay ?—  
Be this for thee Salvation's day !

MAYROLE, June 20th, 1889.

## Almost persuaded.

**F**ELIX was one of those who are "almost persuaded" (See Acts xxiv. 25). His name means "happy." Yet Scripture leaves him in a most unhappy condition. He was almost persuaded to receive Christ ; yet he rejected Christ. He was under a certain conviction of sin. We are expressly told that he "trembled." But conviction is not always followed by conversion. It was "not convenient" to be saved. He did not say he utterly rejected the message. Yet he rejected it. He said he would call for the apostle at another time. But we never read of that "other time." Scripture leaves him as it finds him—without God, and without hope. Reader, you may have nothing to say against the Gospel. You may be almost persuaded. But you must close with Christ. The day is at hand when to be "almost persuaded" will mean "altogether lost."

## A PERSONAL DEVIL.

**I**T has been well said that the masterpiece of the Devil's delusions is to persuade people that there is no such person as the Devil. But what avails it to deny that there is not such a person, while on every hand we see the undoubted evidence of his existence? If you pick up a boot, you are not at a loss to know that there is such a person as a shoemaker. If you take a watch into your hand, you conclude that there is a watchmaker. And so is it in the case of the great adversary, the Devil. We see his handiwork on every side. His works declare him. The existence of *the devilish* proves the existence of *the Devil*.

But, even apart from evidence in the world around, we have the plain declaration of Scripture that there is a great personality of evil, called the Devil and Satan. We are expressly told that he walketh about, as a roaring lion, seeking whom he

may devour (1 Pet. v. 8). Yet modern sceptics tell us that there is no such person as the Devil! They say that the Devil is only the principle of evil within a man. But they never made a greater mistake. Scripture tells us that Jesus was tempted of Satan in the wilderness (Matt. iv.). Now, we know that there was no "principle of evil" in our Lord, by which He could be tempted. Therefore the sceptics' argument falls to the ground. Moreover, we are plainly told that Satan spoke to our Lord—made certain offers—and quoted Scripture (Matt. iv. 6). A "principle of evil" could not quote Scripture. In short, Satan is a person—the very person that Scripture declares him to be. Reader, have you been so far deceived by him as to deny his existence? If so, you could not give a stronger proof that you are under his power. What you need is to flee to Him who came to destroy the works of the Devil, and to set the captives free.




# Tidings of Peace.

No. 46.

OCTOBER, 1889.

Vol. I.

## A NEW CREATION.

ONVERSION to God not only makes a change in a man, but it makes *the* change of a lifetime. It revolutionises the whole being. Some seem to think that Conversion merely makes a man a little religious. But this is a grievous mistake. You may have a little religion, or you may have a great deal ; but, if you have not Christ in the heart the hope of glory, you do not yet know what Conversion is. Conversion does not build up the old man—the carnal and corrupt nature inherited from Adam. No. Conversion breaks you down ; and then builds you up anew in Christ Jesus. In Conversion to God there is a *new creation*.

Scripture emphatically declares this. “If any man be in Christ, he is a new creation : old things are passed away ; behold, all things are become new” (2 Cor. v. 17). Tastes and appetites are changed. New longings and desires have been implanted in the soul. A new direction has been given to the life. “Onward, upward, homeward” —“My heart is fixed, eternal God, fixed on Thee.” Such are the sentiments of the heart that has been won for Christ. Do you, my reader, know what this great change of Conversion to God is? Without it, you cannot enter Heaven ; and without it you could not enjoy Heaven, although you were there ! Be not deceived. You must meet God. And you must meet Him

either *in your sins* or *in Christ*. Which is it to be? If you are a stranger to the mighty change of Conversion unto God, there shall be no Heaven for you. They who reject God's Son shall not have God's Heaven! What dost thou say, then? Dost thou receive Jesus—God's accepted sacrifice? Dost thou take Him as thy Deliverer—thy Guide—thy everlasting portion? "He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 Jno. v. 12). There is now no condemnation to them that are in Christ Jesus (Rom. viii. 1). Are *you* one of that happy company?

—◆—

OUR Lord said to the Jews, "Ye will not come to Me, that ye might have life." The fault lay in their will. They were not *willing* to come to Him to be saved. The same reason is to be found on all sides to-day. Men and women are not saved; And why? Not because they *cannot* come, but because they *will not* come!

## WILT THOU TAKE ?

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**O** WILT thou take salvation?  
 Thou child of Adam's race,  
 Proclaimed to every nation,  
 Through free and boundless grace;  
 To every creature offered,  
 However vile he be,  
 The highest and the lowest,  
 And offered now to thee.

O wilt thou take salvation?  
 Without it thou must die,  
 And under condemnation  
 And wrath for ever lie.  
 The second death, the lake of fire,  
 Thy portion soon must be,  
 If thou refuse salvation  
 That's offered now to thee.

O wilt thou take salvation?  
 The Son of God has died;  
 He bore thy condemnation  
 When He was crucified;  
 Endured for thee the sentence,  
 That thou might ransom'd be,  
 And have this great salvation  
 That's offered now to thee.

O wilt thou take salvation?  
 Thy time is flying fast:  
 Beware! procrastination  
 May seal thy doom at last;  
 For Time doth bear thee swiftly  
 On to eternity;  
 But now in this accepted time  
 Salvation's offered thee.

O wilt thou take salvation?  
 How sad if thou despise  
 God's wondrous revelation—  
 A pathway to the skies!  
 For Jesus died and rose again,  
 And liveth now in heaven;  
 O trust Him, and this moment thou  
 Shalt know thy sins forgiven.

## NO ONE ASKED HIM.

**G**OD'S love shines out in this, that He gave up His Son to die for sinners, although no one asked Him to do so. No petition was sent to heaven to bring down the Son of God. Yet He came. It was love that prompted the Father to give up His Son to death. It was love that brought that Son down to earth. It was through love that He trod the dark Gethsemane, and bore the woes of Calvary. And when the mighty deed was done—when the great sacrifice had been offered up, the God of matchless grace turns round to you and me, the guilty ones, and says: “Behold what I have done for you!” Sinner, these are the glad tidings from heaven. Perhaps you have been wondering if God would do anything for you. But ah! redemption's work is done. God has loved you; God has provided for you. In the death of Christ on yonder Cross, behold the undoubted evidence of His love. You need not therefore longer wait. You have simply to believe the glad tidings which God has sent; and, in believing, you are free!

GOD has no Gospel for to-morrow. *To-morrow* is the Devil's day. *Now* is God's time. Therefore, arise, and close with the offered mercy.

## GOING TO HEAVEN.

**P**EOPLE talk strangely of going to heaven when they die; but what gratification could it afford a man whose enjoyments are of a sensuous or sensual nature, —who has no pleasure but in the acquisition of worldly objects, or the gratification of brutal appetites? You hope to go to heaven! I hope you will—but unless your heart be sanctified, what were heaven to you? a vacuum, an abhorrent vacuum. The day that took you there would end all enjoyment; and throw you, a castaway, on a solitude more lonely than a desert island. Neither angels nor saints would seek your company; nor would you seek theirs. Unable to join in their hallowed employments, to sympathise with, or even to understand, their holy joys, you would feel more desolate in heaven than we have felt in the heart of a great city, amid crowds who spoke a language which we did not understand, and who were aliens alike in dress and manners, in language, blood, and faith.—(*Guthrie*).

SCEPTICS and infidels will become firm enough believers by-and-by—when it is *too late!* A death-bed, or even a storm at sea, will often cause them to call loudly on the God whose existence they denied.

## MADE MEET FOR THE INHERITANCE.

**I** KNEW a man who had amassed great wealth ; but had no children to inherit it. He lost the opportunity of leaving Christ his heir ; and, desiring to found a house, as it is called, he left his riches to a distant relative. His successor found himself suddenly raised from poverty to wealth, and thrown into a position which he had not been trained to fill. He was cast into the society of those to whose tastes and accomplishments he was an utter stranger. Many envied this child of fortune ; but they might have spared their envy. Child of misfortune ! he buried his happiness in the grave of his benefactor. Neither qualified by nature nor fitted by education for his position, he was separated from his old, only to be despised by his new associates. In exchanging poverty for opulence, this turn in his fortunes had flung him on a couch, not of

roses but of thorns. The prize had proved a blank — the necessary result of this fatal oversight, that *the heir had not been made meet for the inheritance!* If such training be needful for an earthly estate, how much more for "the inheritance of the saints in light"! "Except a man be born again, he cannot see the Kingdom of God." You must be *made meet for the inheritance.* What would Heaven be to a man with ruined nature, base passions, and guilty conscience? The Sensualist, incapable of appreciating its holy beauties, would find nothing there to delight him. He would wonder wherein its pleasures lay. How he would long to escape, and keep his eye on the gate to watch its opening and fly as from a doleful prison!—  
(*Abridged from Guthrie.*)

—◆—  
To follow Christ can never be popular with the world ; for the simple reason, that to follow Christ is the most powerful testimony against the world that its deeds are evil.


# Tidings of Peace.

No. 47.

NOVEMBER, 1889.

Vol. I.

## NO ROOM.

 ON the deck of a foundering vessel stood a negro slave. He was the last man on board, and was about to step into the life-boat, now loaded at her last trip almost to the water edge. He was observed to bear in his arms what seemed a heavy bundle. The boat's crew, who had difficulty in keeping their craft afloat in such a roaring sea, refused to receive him unless he came unencumbered and alone. He pressed to his bosom what he carried in his arms, and seemed loth to part with it. But they insisted. He had his choice—either to leap in and leave that behind him, or throw it into the boat and stay to perish. He opened its folds; and there,

warmly wrapt round, lay two children whom their father, his master, had committed to his care. He kissed them; bade the sailors carry his farewell to his master; and then, lowering the children into the boat, the dark man stood alone on that sinking deck, and bravely went down on that foundering ship! A touching example of love that seeketh not her own! Yet it shows how the means of an earthly deliverance may be insufficient for the occasion. Not so with the salvation provided by the God of all grace for the perishing souls who are going down with a foundering world, through the waters of judgment, to a lost eternity. Provision has been made *for all*. God has provided an Ark of safety—a life-boat, if

you will ; and that life-boat is Christ. You cannot conceive of two persons coming to Christ, and one of them being refused on the plea that there is no room. No. There never has been such a case. The tidings have gone forth—and they are still sounding—“*Yet there is room!*” Reader, hear it. There is room *for you!* The life-boat’s crew were willing, but unable, to take that son of Africa. But in Christ you have the willing heart and the almighty arm combined in the one person. What a Saviour! God has not only provided salvation, but a salvation that is sufficient for every case—a salvation that is sufficient for *your case*. I care not how desperate your case may be, the Son of God is able to save *to the uttermost* all that come unto God by Him. “*To the uttermost!*” What a mighty sweep is taken in by these words! Reader, have you despaired of deliverance? Despair no longer. There is One who saves *to the uttermost*. Wonderful salvation!

wonderful Saviour! Yea, wonderful love, that has thought on you, and provided for you! In these circumstances can it be that you are still not saved—not delivered? Remember, that if you refuse God’s offered mercy, nothing can save you. If you reject Christ, then—so far as *you* are concerned—God’s love and His great salvation will be as if they had never been! *You must step into the life-boat!* Christ and the world are set before you. You may elect to remain on the deck of a doomed and perishing world; or by one trustful leap you may reach the life-boat, and be for ever safe in Christ. Which is it to be? Christ, or the world?—the broad or narrow way?—the fleeting joys of earth, with its worm of never-ending remorse? or the perfect rest that is to be found in the Christ of God now, with the pleasures that are at His right hand for evermore?



CHRIST’S willingness to save is no less than His power to save.

## WHAT WONDROUS LOVE!

COME and hear of Jesus—  
Precious, saving Name!—  
Mighty to deliver,  
Tell abroad His fame.

Sound aloud His praises,  
Tell abroad His fame,  
Behold and see,  
He died for thee,  
That thou from sin  
Might ransomed be;  
Behold! Behold!  
Behold what wondrous love!

O the love of Jesus!  
High as heights above,  
Deeper than the ocean,  
O what wondrous love!

O the power of Jesus!  
Stronger than the grave.  
Death and Hell He vanquished;  
Sing His power to save.

O the Blood of Jesus!  
Cleansing from all sin.  
By the blood we enter  
Now the vail within.

O what rest in Jesus!  
God's eternal Son.  
Come, with all thy burden,  
Heavy-laden one.

There is joy in Jesus,  
Like a shoreless sea,  
Rolling ever onward  
Through eternity!

## ONLY TWO WAYS.

THERE are only two ways of appearing before God. You must appear before Him either on the ground of your own merits, or by virtue of the merits of another. That other one is Jesus, “whom God hath set forth to be a propitiation through faith in His blood” (Rom. iii. 25). Are you going to the bar of God on the ground of anything *you* have done? If so, you will appear before God *in your sins*; for all our righteousnesses are as filthy rags in His sight. But if you are going into the presence of God on the merits of His blessed Son, and by virtue of His atoning blood, you are as safe from the coming judgment as God can make you.

No earthly portion or title can compare with that of those who are redeemed by the blood of Christ. All earthly glory may flee away, crowns and dignities may pass to other hands, but the portion of God's people remains the same through all the changing scenes of time.

WHAT have you got to do to perish eternally? O, nothing at all. Simply *neglect* God's great salvation—drift with the multitude; *and* you shall assuredly lose your soul.

## THE DAY OF VENGEANCE.

"**T**HE day of vengeance is in Mine heart, and the year of My redeemed is come" (Isa. lxiii. 4). These words are found plainly recorded in Holy Writ. There *shall* be a day of vengeance, no matter how some people try to explain that there shall be no such thing. Yet see how God speaks of vengeance. It is the *day* of vengeance, while in the same verse it is "the *year* of My redeemed." Judgment is God's "strange work." He has no delight in taking up the sword of vengeance. Therefore He speaks of it as a day. But when He turns to His redeemed, it is a *year*—"the year of My redeemed is come." We read of the great and terrible *Day* of the Lord, and also of the acceptable *Year*. There you have the same thought again. A great and terrible Day is coming. Nothing can stay the wheels of God's righteous judgment. All who shall have

rejected Christ must receive their terrible sentence, and meet their eternal doom. But ere that Day comes, our God in matchless love has provided a *Year* in which His grace is reigning—an "acceptable Year." It has already run a far longer course than three-hundred-and-sixty-five days. This is the time of God's long-suffering, waiting as it did in the days of Noah. Has the year of Heaven's long-suffering been an acceptable year with you, my reader? God has given you space for repentance. That is a thing you cannot deny. You have had ample opportunity. You have been invited—entreated, to come to Christ. You cannot say that you are going into the presence of God unwarned. His goodness would have led you to repentance. Yet you have not been led to turn to God. Who is to blame.? No one but yourself. The Year of grace, so far as *you* are concerned, may soon and suddenly close. Then, what of thy soul?



# Tidings of Peace.

No. 48.

DECEMBER, 1889.

Vol. I.

## MORE THAN PARDON.



MAN lying in the condemned cell, may get a reprieve at the last moment. The authorities may be induced to temper judgment with mercy, and for certain reasons to grant the man a pardon. He accordingly walks out of prison a free man, as we say. But, mark you, that is all that the authorities can do. They may send the prisoner away a pardoned man ; but they cannot send him away a *regenerated man*. The pardon has conferred no power to resist temptation—perhaps not even the *will* to resist it. The man may go away and repeat his crime ; for the simple reason that, while the law has reversed

its sentence, it has not made the felon a *new man*. Now, this is an exact picture of what many take the Gospel of Christ to be. They look upon it as a pardon, and nothing more. But the Gospel brings far more than the pardon of sin. What would a mere pardon do for a man with an unrenewed nature and unchanged appetites. A pardon might alter his past record of iniquity. But it would not change his present condition of rebellion against God. They who look upon conversion as a mere blotting out of past iniquity have sadly misunderstood the glorious Gospel. When God saves a sinner, He not only forgives that sinner, but He implants a new nature ; thus conferring a new power—a power which the man

never possessed before. In a word, there is a regeneration as well as a pardon: the man is born from above, as well as pardoned from above. He is brought into a new relationship. He is united to Christ by a living faith. He is taken out of his standing as a son of Adam, and placed in an entirely new standing — seated in Christ Jesus; then and evermore to be one of the sons of God. The believer is nothing less than a *new creation*. New aspirations occupy his heart. New longings fill his soul. The world has lost its attraction for him. Why? Because he is a new man in Christ Jesus. There has been a revolution in the heart. A new king is on the throne; and that King is *Jesus!*

Some fancy that it is hard and dreary work for God's people to walk the narrow path of peace and holiness. But there never was a greater calumny on the Gospel. To delight in following Christ is simply in accordance with that new nature which is

the heritage of every true child of God. In the case of one who is satisfied with Christ, it is no "self-denial" to stand aloof from the world's scenes of unhallowed mirth. His heart is not there; and we know that where the heart is, there is the treasure also. In the light of these eternal truths, be not offended when we ask if *you* are converted to God. If you are, your treasure is in Heaven, where Jesus is.

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### FOR ME.

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**J**ESUS gave Himself for me—  
 What a wondrous thought!  
 Jesus on th' accursèd Tree  
 My salvation wrought.

Everlasting Father He,  
 God and Prince of Peace,  
 Dwelling in eternity,  
 Loved a guilty race.

Jesus came from Heav'n for me—  
 Bore the curse and shame;  
 Laid among the dead was He:  
 Worthy is His Name!

Jesus lives who once was dead—  
 Lives for evermore;  
 He, His people's risen Head,  
 Dieth now no more.

B. C.

## I NEVER KNEW YOU.

**Y**OU may possess great privileges, and yet perish forever. We are told that in the great Day of account many shall say to Christ, "Thou hast taught in our streets" (Lu. xiii. 26). They had heard Him preaching. They had been within hearing of the message of love, and had listened to Him who "spake as never man spake." Yet, all this availed nothing, simply because they had never been united to Christ by a living faith. They claimed to know Him. But He answers, "*I tell you, I know you not.*"

You, too, may have privileges. You may be regular in your attendance on "the ordinances of religion." Yea, you may have heard the Gospel preached with the Holy Spirit sent down from Heaven. But what of your soul? Have you surrendered to Christ? Have you been converted unto God? You may boast of your privileges. You may claim that you hear the Gospel, and that you understand the plan of salvation. If so, then your privileges will only add to the weight of your doom, if you reject the Christ of God.

Lot's wife had privileges. She had opportunities of knowing about the true God—privileges that the dwellers in Sodom never had. Yet we know how miserably she perished.

The Jews had privileges above all people on the face of the earth. Jerusalem was the chosen place for the worship of Jehovah. Unto the Jews had been committed the oracles of God; while of them, as concerning the flesh, Christ came. Yet, in spite of all their privileges, they crucified the Son of God!

*Your* privileges will profit you nothing, if you refuse Him that speaketh from Heaven. It is one thing to pay some attention to what is called "religion"; but it is another and a very different thing to be converted unto God. Thousands hear about Christ, who are yet perishing without Christ. When you are asked the question, "Is your soul saved?" you may reply that you are attending to religion. But that answer will not avail in the great Day. Therefore, be ready for that Day, by receiving God's Son. It is only those who are saved for eternity that are prepared for eternity.

## HAVE ME EXCUSED.

"I PRAY thee have me excused" (Lu. xiv. 18). So said one who had been invited to a great supper. And so say many who are invited to the great Gospel Feast which the God of all grace has prepared for a perishing world. "I pray thee have me excused!" The man who spoke these words had his choice. He elected to refuse the invitation. He prayed to be excused; and he *was* excused. Reader, if unsaved, you have been virtually saying unto God, "I pray Thee have me excused." What if God were *to excuse you*? What if your refusal were to be accepted? What if God were to take you at your word? Do you not see how solemn it is to refuse when God is speaking. His gracious invitation has gone forth *to you*. What answer have you given? What answer do you give? Do you pray to be excused? Or do you reply, "*I will go—I will go*"?

HE never repented his choice who made his choice of Christ. Many, to-day, are bitterly mourning that they refused to hear His voice.

## RECONCILIATION.

RECONCILIATION to an offended God! What does it imply? What blessings does it bring? These shall never be fully known until the reconciled have entered Heaven. But this, meanwhile, we know: Reconciliation is sin forgiven—death discrowned—peace of conscience—a sense of divine love—a sight of coming glory; with the prospect, when the ills of life are past, and the storms of life are over, that our spirits shall join the kindred spirits on high, and be for ever with Christ.

## WAITED FOR A CHANNEL.

LET no one think that the death of Christ procured for us the love of God. He loved us ere Christ left the throne above. It was because He *so* loved us that He *gave* His only begotten Son to die for rebel sinners. God's love, like some pent-up river, was only waiting to find a channel, through which to flow to you and me. That channel was found in Christ; and now the believing sinner is justified from all things.