

THE SOWER.

BELIEVE AND LIVE.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

HEAR His voice, O child of woe,
Where the gospel breezes blow,
Where the trees of triumph stand
'Mid the lilies of the land,
And the rills of mercy glide
Mingling with salvation's tide.

Sheltered in this sacred place,
'Mid the fruitful vines of grace,
Flows His voice who fills with love
Earth and air, and heaven above.
He eternal life will give:
We may now believe and live.

Every star that shines on high,
Every meteor of the sky,
Every flower and changing leaf,
Every bud and blossom brief,
All and each this teaching give:
We may now believe and live.

Higher tidings, holier cheer,
Never gladdened human ear.
Maid and mother, sire and son,
All the sinners, every one,
May their hearts to Jesus give,
Hear his voice, believe and live.

OUT OF DARKNESS; INTO LIGHT.

HE was the only son of a wealthy father who lived in a Canadian city and he was being educated for the priesthood. Bright and intelligent, he was the pride and hope of his fond parents and the idol of his two sisters.

In course of time the mother was taken ill and died, but the thought that her boy would some day be a Roman Catholic priest was the principal comfort and solace of her last hours.

One day in looking through his father's library he discovered a copy of the new testament. It was a translation known as the Rheims or Douay version, from the fact that the new testament so known was printed at Rheims near the end of the sixteenth century, and the old testament at Douay some years later. For the most part the translation is a very good one, but it has to be condemned on account of the way the text has been falsified to sustain the teaching of the Roman Catholic church.

Since all have sinned and come short of the glory of God, the first thing pressed upon the conscience of the sinner is a sense of his sinful and lost condition leading to repentance; indeed the necessity for this is recognized in the relationship of children and parents where the effort is to impress upon the wrong-doer a sense of the wrong done before a child can be restored to

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favor and liberty. Now, in the translation referred to, in nearly every instance where repentance is pressed in scripture it is made to read "do penance," so that instead of confessing his sin and grieving over it there is the self-satisfaction which a meritorious work produces.

However, defective as the translation is, the young man read the book with the deepest interest; having finished it he began again, and finally having read it through the third time he spoke to his father about it, asking if the book was true, his father assured him that it was. "Then," said he, "Romanism must be wrong for it is quite opposed to the teaching I find here." The father reasoned with his son but could not convince him; the priest was called in but he was no more successful than the father had been, and finally the bishop sought to remove the unhappy impression which had been made.

Was he not to hear the church; did not scripture say so? Yes, but what was the church? Why the church is the priesthood! But he did not so find it. The word church, with the meaning now attached to it, he did not find in the original language in which the scriptures had been written; there it was congregation or assembly, and clearly not limited to the priesthood. Thus every point that was raised sent him anew to the word, only to be more confirmed in his rejection of what he saw to be false, and to be more than ever established in the faith of

the forgiveness of sins through the work of the Lord Jesus on the cross, and not through anything he could do.

When remonstrance and pleading and threats were equally unavailing in removing the impression which the word of God had made on the mind of the young novice, he was turned out of his father's house in the most heartless manner, and penniless and friendless, he realized for the first time in his life the pangs of a hunger he was unable to appease; besides, he had not where to lay his head. Wandering about in a dazed and aimless state of mind he found himself on the dock where some vessels were loading lumber and engaged himself as a deck hand on a schooner occupied in carrying boards to Oswego.

Several trips were made on this craft, and although the work was hard and the fare poor, it was a time of blessing to the young man who was now practically alone with God and in intimate communion with the Saviour who had revealed Himself to him, and whom he found to be precious. The vessel continued plying between the Canadian port and Oswego until very late in the autumn, a season when navigation on those great lakes becomes dangerous from the storms which then prevail, and the captain found to his sorrow that he had made one trip too many, for such a storm came up on their last voyage that the vessel became un-

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manageable and appeared to be foundering. The ship's company was placed in desperate straits for there was but one boat on the vessel, which could not carry all the crew, so they drew lots who should remain on the sinking ship, and our friend and two others were left behind, while the captain and the remainder of the crew pulled away in the small boat. They never reached land but perished in the deep; meantime, the three mariners on the derelict who were apparently in a hopeless position were cast upon God for help, and in grace He responded by allaying the storm, and, later, sending another craft to their rescue. Saved thus by the goodness of God from a watery grave, the young man was still further drawn by the bands of love to the source of love, and having found peace of conscience and rest of heart for himself his desire was to tell others of the grace which had come to him and which was waiting to go out to others.

For a time after the shipwreck he went on with laborious manual labor, but as he was being used of the Lord in the salvation of souls he gave up his occupation to preach the gospel, and now in the lumber camps of the Adirondacks and elsewhere he is telling sinners of the unsearchable riches of Christ, the Christ of God who died for sinners and rose again.

CAN YOU SAY, COME LORD JESUS?

GOD now commands men, that they shall all, everywhere REPENT.

Why?

Because He has set a day in which He is going to judge the inhabited earth, (that is, mankind,) in righteousness, by the Man whom He has appointed.

And WHO, we may reverently ask, is THIS MAN?

It is the blessed One of whom, when in humiliation, and smitten, Jehovah of hosts has said "The Man that is my fellow." It is the Man Christ Jesus who is Judge of living and dead.

God is, as we know, Judge of all. Why then, has he appointed this Man as Judge?

Because He who is to judge is MAN as well as God; He therefore judges men: and, because he has died for all, He will judge in righteousness. If you have refused salvation through His death, you cannot plead that your judgment is unjust. Salvation was open to you.

An assurance, or proof, of this being God's appointment is given by God Himself; by God, who raises the dead.

And in what act of God has the proof been given?

In having raised Him from the dead.

God, thus manifesting HIMSELF in His own

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mighty act, assures us that all the claims of Him, who, though perfect as Man, was despised and rejected of men, was crucified, died, and was buried, but whom He has raised from among the dead, are just and true, and must be vindicated to the full. When Jesus says "The Father judges no one, but has given all judgment unto the Son—and has given Him authority to execute judgment also, because He is Son of man—this claim, and this entrustment of authority to execute all judgment are true, and God, by the resurrection of Christ, gives proof that this is so.

Consider then, dear reader, the infinite love of God in the gift of His only-begotten Son, the infinite grace and condescension of the Lord Jesus Christ, the eternal Word, in voluntarily offering Himself for the accomplishment of all the will of God.

Consider what infinite and touching love is the spring and source of all He has done for us men, guilty, lost, and worthy of the eternal penalty our sins deserve from God.

Consider the great atoning sacrifice He offered, once, upon the cross; a sacrifice, such in its nature, that it can never be repeated.

Consider this holy, sinless, spotless Lamb of God, the One who establishes immutably the foundations of an eternal world—new earth as well as new heavens—into which sin can never enter.

Consider this Saviour of sinners, this great Redeemer, made of a woman, made under the law, consider Him suffering for sins, made a curse for us, FORSAKEN of His God, the One who, *having glorified Him perfectly in all His holy life on earth*, glorified Him in His obedient atoning death, made sin for us.

Consider Him, the blessed Son of God; behold the witness of His precious blood to the expiation fully made for sins, the eternal cleansing which His death affords from sin.

Consider Him as He is buried, as He goes down out of sight into the tomb.

Yes, dear reader, consider HIM;—consider, too, His RESURRECTION;—and seek of God, on the ground of what He has found in the sacrifice of Christ, to shew you, if you have never yet seen, how the resurrection of the Lord Jesus Christ, the Son of God, the Son of man, affects you personally, for eternity and for time.

It has a threefold aspect:

1. Are you a believer? To you it is God's assurance of righteousness. God has raised from the dead the Man who bore your sins, and has set Him at His own right hand in glory. It is God's answer, the answer of His perfect, infinite delight in acceptance of the work that was done *for you*. Jesus is gone to His Father. He is at the right hand of God. Righteousness is there, by a work altogether outside yourself. Your sins are gone forever. He who knew no sin has

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been made sin for you, and you become the righteousness of God in Him. Praise Him and bless His holy name.

2. Again, are you a believer? Sin has reigned in the power of death; to you the resurrection of the Lord Jesus Christ is the assurance of life, eternal life. Grace reigns through righteousness unto eternal life, through Him. God has given unto us eternal life; and this life is in His Son. The blessed One who is risen from the dead is your life. According to the Spirit of holiness, by resurrection He is declared to be the Son of God with power. In Him, the Son of God, you have eternal life. The Son of man was lifted up that every one who believes in Him may have life eternal. For 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 that hath the Son hath life. Whosoever believeth that Jesus is the Christ is born of God.

3. To all men it is the proof that God will judge.

On whom will the judgment fall?

On unbelievers. Why do such perish in their sins?

Because they have not received the love of the truth that they might be saved. Not having believed in the Deliverer from the coming wrath, they are under the wrath of God, and unsheltered from His judgment.

What 'is the shelter from judgment—the shelter that God has Himself provided ?

THE BLOOD OF CHRIST. The word of God declares that He justifies him that is of the faith of Jesus, and that He is just or righteous in so doing. He has set forth Christ Jesus a mercy-seat* *through faith in His blood*. The blood of Jesus Christ, His Son, cleanseth us from all sin.

Dear reader, it is true that the judgment of God is just against such sins as drunkenness, uncleanness, theft, covetousness, hatred, and the like.

It is true that they who do such things shall not inherit the kingdom of God.

It is true that idolaters, sorcerers, and all liars shall have their part in the lake that burns with fire and brimstone.

And it is awful to reflect how openly and unblushingly many of those who once professed the pure faith of the bible are turning back to bow down to images; how many there are that practice sorcery or consult sorcerers, palmists, spiritualists, crystal-gazers and the like; how many, too, that accept with greediness, and act upon the doctrine, that deception and lying,—yea, that false swearing, is justifiable in the

*Believers "come to Christ as a mercy-seat that God has set forth before men, and we find on it the blood which gives us free access to God in righteousness, God, whose glory is satisfied in the work that Christ Jesus has accomplished, His blood upon the mercy-seat bearing witness thereof."

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service of what they call the church,—loving and making a lie!

But we do not ask you, Are you one of these? Those who are on the foundation of their own works for salvation may perhaps in their own eyes, and in the estimation of their fellow-men, be blameless, men of honor and integrity in their dealings with others, and all that is seemly in deeds of benevolence and outward religion.

They may even have a good conscience, and think that they serve God. But God looks at the heart. They have not believed on the name of the only begotten Son of God. He sees the slight which is put, *in the heart* of such, upon the blessed One who died *for our sins* according to the scriptures, and was buried, and who *was raised the third day*, according to the scriptures.

It is a slight upon Christ, a slight upon his work, a slight upon the act of God in answer to His work, and a slight upon the scriptures, the word of God who cannot lie. He that does not believe God has made Him a liar, because he has not believed the witness which God has witnessed concerning His Son. It is a slight upon the love of God, who gave His own Son.

Such are unbelievers. Slighting God's salvation, they seek to make out a *human* righteousness, where there is none but God's to be found, when God has concluded ALL under sin.

Yes, such a one is a sinner, and as such, is guilty and lost. There is no difference, for all have sinned, and do come short of the glory of God.

But, O amazing favor to guilty, lost men, the glad tidings of God are for ALL men, whether they are outwardly moral, or, like drunkards and sorcerers, flagrantly immoral. The believer, whatever his past history may have been, is not in his sins. He is passed from death unto life.

Which then are you ?

An unbeliever, without God and without hope in the world, in your sins, and under the wrath of God, exposed to eternal damnation and the lake of fire ?

What shall the end be of them that obey not the glad tidings of God ?

Or,—through the grace of God,—a believer. Sanctified, that is set apart to God, by His own will (not yours) by the offering of the body of Jesus Christ, once. Ah! by one offering He hath PERFECTED FOR EVER them that are sanctified. You have a purged conscience, no more conscience of sins ; you are a believer, justified in Christ, at peace with God, possessing the eternal forgiveness of sins, called by God to the fellowship of His Son, a child of God, an heir of God a joint-heir with Christ, a member of His body, one indwelt, sealed, and anointed by the Holy Ghost, and waiting for God's Son from heaven.

Is this what you are? Now His coming draws near. The dead in Christ will rise. We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. This is the believer's hope. The present work of grace may soon be complete. The fellow-heirs are being called out. Some one must be the last. It is but the accomplishment of the purposes of grace, in the sovereignty of God, in the calling and fitting for glory of these joint-heirs of Christ, which, as far as is revealed, stands in the way of the immediate accomplishment of His promise "Behold I come quickly." We shall meet the Lord in the air. (Of course, unbelievers will be left behind on the earth for judgment.) And as it is by divine operation that the purposes of grace are accomplished,—at any moment the divine operation may be complete, and the Lord may come.

The false teaching of centuries has brought in the unbelieving thought that the Lord's promise of His coming is to be fulfilled to a believer at his *death*. Such a thought was conceived and gained currency when men began to say "My Lord delayeth His coming," but it is contradictory to the uniform teaching of the New Testament. To take a single passage, (John xxi. 19-23), is plain proof, that to wait till Christ comes, means, instead of dying, *exemption from death*, though to be caught up with Christ is, of

course, the terminus of earthly existence for us believers who will be living when He comes.

"The Spirit and the bride say, come," and the scripture tells us that "we shall not all (that is, all believers) sleep, but we shall all be changed, in a moment, in the twinkling of an eye."

Yes, He says, "I come quickly."

"Amen, even so, come, Lord Jesus."

"Him that cometh to me I will in no wise cast out." Jno. vi. 37.

46 "BUT I am a great sinner," sayest thou.

"I will in no wise cast out," says Christ.

"But I am an old sinner," sayest thou.

"I will in no wise cast out," says Christ.

"But I am a hard-hearted sinner," sayest thou.

"I will in no wise cast out," says Christ.

"But I have served Satan all my days," sayest thou.

"I will in no wise cast out," says Christ.

"But I have sinned against light," sayest thou.

"I will in no wise cast out," says Christ.

"But I have sinned against mercy," sayest thou.

"I will in no wise cast out," says Christ.

"But I have no good thing to bring," sayest thou.

"I will in no wise cast out," says Christ.

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FEELING VERSUS FAITH.

“ I SAT a full twenty minutes by his dying bed ; and heard, quietly, all that he had to say about his feelings, and how pitiable they were in contrast with mine as expressed in the little hymn which I had given to him :—

“ How bright there above, is the mercy of God !
And void of all guilt and clear of all sin,
Is my conscience and heart, through my
Saviour’s blood ”

“ Not a cloud above ; not a spot within.
Christ died ! then I am clean ;
Not a spot within.
God’s mercy and love !
Not a cloud above.”

“ ’Tis the Spirit, thro’ faith thus triumphs o’er
sin ;
Not a cloud above ; not a spot within.”
He was exhausted and I went away.

Curiosity led me, as I sat alone to take up “ Cruden’s concordance,” and to look out the two words *feel* and *feeling* as repeated by my dying friend, some thirty or forty times in the last ten minutes of my visit, and I read : Gen. xxvii. 12, My Father will feel me ; and v. 21 That I may feel thee ; and v. 22, And he felt him. To feel here is said of the hand as trying whether a face is smooth or rough (Ecc. viii. 5), Shall feel no evil, (margin, Know).

(Acts xvii,) They might feel after. The Greek word here is rendered, (Luke xxiv. 39), handle me, and (Heb. xii. 18), touched, and (1 John i. 7) hands have handled, (Eph. iv. 19), being past feeling. The Greek word means "Cast off remorse" and would be the best rendering. (Heb. iv. 15), Which cannot be touched with the feeling of our infirmities, lit. (not able) to sympathize with our infirmities.

I called a few days after on my patient, and directed his attention to the facts, first, that his own feelings had usurped, in his mind, the place due to the word of God; secondly, that while he mentioned his feeling to me some thirty times in ten minutes, I had found, as a dry matter of fact, that "Cruden" only gave the words feel, and feeling, as occurring seven times in the whole bible; and that not one single one of these occurrences presented the same thing as each of his did, namely, a certain inward morbid feeling, independent of the faith revealed in God's written word.

CHRIST comes with a blessing in each hand—forgiveness in one, and holiness in the other; and never gives either to any who will not take both.