

# THE SOWER.

“SHALL NOT THE JUDGE OF ALL THE  
EARTH DO RIGHT?”

“S SHALL not the Judge of all the earth do  
right?”  
So spake the man of faith, the friend of  
God :

And shall not we, as brought into the light,  
Repeat, with faces veiled, with feet unshod,  
*“Shall not the Judge of all the earth do right?”*

We know that “God is light”—that “God is love”—  
Whatever else exceeds our puny ken ;  
His thoughts, His ways, are Oh ! how far above  
The wisest, highest, deepest thoughts of men :  
But “*God is light*” we know, and “*God is love.*”

Lift up thine eyes and view the starry heaven ;  
Gaze on the meanest creature of His hand ;  
Thy very life and breath by God are given,  
And death may come this day, at His command.  
Then worship thou the God of earth and heaven !

In silence bow, and let His very word  
Drop, like the rain, into that heart of thine ;  
Hushed all thy reasonings, while His voice is heard,  
That voice of wisdom, power, and love divine :  
In child-like faith accept His changeless word.

That word unveils thy secret depths of sin ;  
But tells how God in love so freely gave  
His own dear Son our rebel hearts to win,  
And from eternal wrath and hell to save—  
His grace abounding over all our sin.

## EMILY B——, OR SINS FORGIVEN.

“IT is not in man that walketh to direct his steps.”

We have recently had experience, my wife and I, of the truth of this declaration of the word of God, and we have been able also to see with much satisfaction how He directs all things and makes all to work together for His glory and to the good of our souls.

We had left home with the intention of going to visit a dear sick christian friend, but we did not reach the railway station, which was some distance from our house, until the train had passed, and consequently had to be resigned to a two hours wait. Somewhat upset by the thought that the time for our visits would be very limited, we went into the waiting room where an old man was sitting. After exchanging a word of salutation with him, I offered him a tract, upon which he said :

“You are perhaps the evangelist who has recently came to A——?”

“Yes sir, I am he,” I replied.

“My wife and I were speaking of you only yesterday in connection with a young woman in the village who is near her death. They have asked the minister to come and see her but he has been prevented so far.

“And has no one visited her?”

“Oh yes, but no one who has been able to prepare a soul for the presence of God.”

“And as to yourself sir, are you prepared for heaven?”

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“Yes, I am ready.”

And indeed, as I proved by subsequent interviews which I had with him, he had faith in the Saviour and delighted in the word of God.

We took the address of the young woman and decided to go and see her while waiting for our train. We were soon at the house. The mother opened the door.

“Is it here madam, that there is a sick person?” I asked her.

“Yes sir.”

“I am a servant of God, and wish to see her.”

“Will you please come in,” she said with evident satisfaction, and brought us at once to where the young woman lay. We found a young person about twenty years of age, in the last stages of consumption and emaciated to a degree that it was painful to see.

“We have heard that you are very ill,” I said to her, “and have had a desire to see you.”

She appeared to be pleased at this, and I added: “It is especially with the view of asking you if you are satisfied to leave this world.

In a broken tone of voice, she replied:

“I am happy to go to my God.”

“And you have no fear?”

“No, I am going to my God, and then I shall suffer no more.”

“But do you think you can go to God as you are? And have you thought of asking yourself if your sins are forgiven?”

She made no reply, but her face betrayed the anxiety of her soul.

I continued: "When we go on the railway we do not trouble ourselves as to whether we are dressed in such or such a way, but whether we have got a ticket which entitles us to the journey—what is it that gives you the right to enter heaven? Who will introduce you there?"

Still no answer, except a sign which seemed to express a doubt. What a grief it was to see this poor young girl so near her death and resting like many another on the goodness of God, whilst the great question of her sins was not disposed of in such a manner as to enable her to meet a righteous and holy God! We lifted up our hearts to the Lord in supplication that He would take away this illusion and lighten her by His Holy Spirit. Opening then the New Testament, I read to her from the seventh chapter of Luke the simple and marvellous history of the sinner coming to Jesus in the house of Simon the Pharisee.

"You see," I said to the sick girl, "how the Lord Jesus, when He was on the earth was in relationship with two classes of people. On one side was the Pharisee who believed he could make himself acceptable to God by his religion and his good conduct. He flattered himself with the thought that God would receive him because he had done no evil. The poor woman on the contrary was known as a sinner and could not deceive herself as to the judgment which she deserved. She came weeping to

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the feet of the Saviour because she saw that He loved sinners like her. However she did not yet know that her sins were pardoned, but the love of the Saviour had laid hold of her heart. She comes into a house where she had nothing to expect but opprobrium and contempt, but Jesus receives her in grace, and says to her: 'Thy sins are forgiven, go in peace.' Will you not then come also to this precious Saviour who loves you, and He will receive you, for He has said; 'Him that cometh to me I will in no wise cast out.' Have you ever been troubled about your sins?"

"No," she answered.

"Well, in order that you may be able to appear before Jesus in heaven, it is absolutely necessary that your sins should be taken away, and Jesus the Saviour suffered and died upon the cross in order that they might be taken away. The word of God says of Him: 'Behold the Lamb of God, which taketh away the sin of the world.' And elsewhere it is written: 'Look unto Me all ye ends of the earth and be ye saved.' You know the parable of the lost sheep do you not?"

"Yes," said the mother, "we read it yesterday and the minister explained it to us."

I pointed out to her again how the lost sheep represented the sinner, that is to say every one of us, and how the Shepherd sought the lost sinner to save him, while He left in the wilderness those who trusted in their own righteousness.

I felt that it was almost too much for the strength

of the sick girl, but the time remaining for her was very short. We kneeled down and prayed to the Lord for her, asking earnestly that she might be led to Him while there was time. We then left after beseeching her not to delay casting herself into the arms of the Saviour.

The Sunday following, accompanied by a friend, I went again to see her; when we entered we found the poor girl at the last extremity. "She is departing in peace," the mother told us, and then she recounted what follows:

"When you had left, my daughter began to be very troubled. 'Mother,' she said, 'I have not that forgiveness of my sins, and this gentleman says I cannot go where Jesus is in my sins. I shall then have to go to hell! Oh! I want to pray to the Saviour that I may be forgiven. I want to cast myself into His arms.' And indeed whenever she was not overcome with sleep she kept repeating: 'My Saviour! my sins!'

"Mother, I shall be there," she said, with the confidence that filled the heart of the repentant thief. Sunday morning saw the end of her agony; it was for her a solemn moment. She called her mother, and said smilingly: "Mother, my sins are forgiven, I am going to be with my Saviour."

On finishing the recital the mother was overcome by emotion. All wept before such an exhibition of grace which the young girl only in the family, had up to that time known. Her father showed me the hymn she had just been singing. He wished to read

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it, but she gathered up her remaining strength and sang these words :

“ Oh call it not death, it is life begun,  
 For the waters are passed, the home is won,  
 The ransomed spirit hath reached the shore  
 Where they weep, and suffer, and sin no more.  
 She is safe in her Father's house above,  
 In the place prepared by her Saviour's love,  
 To depart from a world of sin and strife  
 And to be with Jesus, yes, this is life.”

She stopped, and although death began to cast its shadow o'er her, I was still able to ask her a few questions.

“ You know now that your sins are forgiven ? ”

She made a sign that she did.

“ You are going to be with the Lord ? ”

She responded in the same way.

We prayed the Lord to take to Himself this dear sheep of His flock and thus put an end to her sufferings, according to His good pleasure, and indeed she was taken some minutes after we left. The clay tenement remained, but she herself was absent from the body and present with the Lord.

Dear reader, perhaps you have been until now indifferent as to the grave question of your sins or it may be you have treated it lightly—you also, it may be, are resting upon a vague hope of the goodness of God. You do not realize that if God were to act according to your thoughts of Him, He would cease to be what He is, unchangeable in His righteousness and holiness. True He is love, it is His nature, but

it is a love which has procured all, of our salvation ; a love so great that He has given His only Son in order that you should not perish, but have everlasting life. Yes, Jesus died upon the cross to take away your sins. He made propitiation for you by His blood which was shed there under the eyes of God. Come then dear reader to this meeting place with God ; come to the cross of Christ. See there what is the value of an immortal soul. Behold the price which God has put upon it and what His estimate is of the value of a lost soul. Behold what He has given to save it—His only begotten Son.

But be assured of this, that if God has given His own Son, the One who is the glory of heaven ; if He abandoned Him to the opprobrium and shame of the cross ; and if all God's wrath against sin was endured by that blessed One—be assured I say, that if you do not come to Him, to this adorable Saviour when He calls you, you have nothing to expect but eternal condemnation. No ray of light or of hope will shine there where the gnawing worm of despair and remorse never dies, and where the fire of the wrath of God against unforgiven sin is never quenched. Do not say : " I will come later." The Lord calls you *to-day*, to be His. *To-morrow*, the door for you may be *closed* forever. Come then whilst He is still saying to you : " He that cometh unto me I will in no wise cast out." Then you will have a place with Him, and be able to praise Him throughout eternity.

" He that believeth on the Son hath everlasting

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life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him." (Jno. iii. 36).

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." (1 Cor. xvi. 22).

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### HE IS COMING.

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**S**URELY to the eye of him who looks on all things around him by the aid of "that light which shineth in a dark place," the "word of prophecy," there are plain indications of the rapid close of the present dispensation. Even the writers of an avowedly infidel press declare that "some great crisis is at hand." They know not what that crisis is. We who believe do. It is this: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."—"Blessed and holy is he that hath part in the first resurrection." This is the "great crisis which is at hand," and a solemn crisis it is. Reader, if Christ should come now, would you be caught up to be with the Lord, or left behind on the earth for judgment, when He shall come to the earth "with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

## DO YOU FEEL YOUR SINS FORGIVEN.

“DO you feel that your sins are forgiven?”

“Indeed I do not, but I know they are.”

“Now, I cannot understand that. How can any one know it?”

“If you had wronged me, and I told you that I forgave you, would you not know it?”

“Most certainly. But how can you say that God ever told you that He forgave you? Did you just feel at a certain time something that you thought was God’s voice inwardly telling you that your sins were pardoned?”

“I certainly did not.”

“Then how can it be? I have tried to get converted as hard as any man could. I have prayed for grace, for strength, for the pardon of my sins, and for the Holy Spirit, and I do not yet feel any difference, and I never could feel as I have heard some men say they have.”

“I know that you may have heard some Christians say they feel they are pardoned, they feel they are saved; but this only tends to mislead. It did mislead me, and I have no doubt it is misleading you. These Christians may mean a right thing, but they state it wrongly. I feel happy because I know that my sins are pardoned, and I will show you how I know that by-and-by; but I do not feel that my sins are pardoned.”

“But do not some people feel it while others do not?”

“Not at all. What I am contending for is, that the forgiveness of sins is a thing that can be felt by

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no one; and unless the knowledge of it is founded on the word of God, and that alone, for every one individually, it will be sinking sand for a death-bed. Scores of anxious people have been deluded into the idea that they knew the gospel when some pleasing emotion passed through their minds."

"Is there nothing about this 'feeling saved' in the Bible?"

"Indeed there is not. You can easily satisfy yourself by turning to a concordance. Never once is the word put beside 'salvation,' 'forgiveness,' or, in fact anything about a man's peace with God."

"But we find in Luke i. 77, that part of John's commission is declared to be 'to give knowledge of salvation.'"

"Did Abraham feel he was to have a son when he was so old? No; but he knew. And how did he know it? Because God said it. He felt glad because he knew it, because he believed what God said. It is really because people do not believe that God means exactly what He says that we see so many intelligent men who cannot say whether they are saved or not."

"But I have often thought that I had received Christ and trusted in Him alone, but I find my faith so incapable of producing effects."

"But did you start saying, 'I am saved,' before trying to do anything?"

"Oh, no; I was always waiting for fruits."

"Fruits of what? Fruits of doubt? Suppose you had got the right fruits, would you then have believed you were saved?"

"Oh, yes."

"That is to say, you would trust the fruits you brought forth rather than God's word—not for your salvation, but for your knowledge of it."

"Then am I to do nothing?"

"Absolutely and literally nothing. You must take salvation exactly as the thief on the cross did. He could not turn over a new leaf; his last wretched leaf had been turned in reviling his Saviour. He could not do any work for God, for there was a nail through each hand; he could not run in the way of God's commandments, for there was a nail through his feet; and until you stand still and accept salvation for nothing, knowing that you are saved simply on the authority of the bare word of God, you will never be saved. We do not look inward to what we feel, nor outward to what we do, but to the Son of man lifted up (John iii. 14)."

"Well I think I see what you mean, I am not to examine to see if I feel better, feel saved, or feel happy. But here is the next difficulty, how am I to know it?"

"Two things are to be distinguished—salvation, and the knowledge of salvation. First, how am I to get saved? and then, How am I to know it?"

"First, then, my salvation depends solely and entirely upon the work, the person of Jesus Christ our Lord."

"Secondly, the knowledge that I am saved depends solely on the record, the word, the testimony of God. He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son (1 John v. 10)."

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THE CONVERTED PAGAN AND THE  
LAWYER.

THOMAS HOOPER was a pagan boy from one of the islands of the South Sea. He had heard the glorious gospel of Jesus Christ, the Son of God having come down from Heaven to save sinners ; he had believed the message, and his heart was won to the Saviour. He passed two years at a school for missionaries in England, afterwards he made a voyage with a friend, and it so happened that one evening they found themselves in company with some distinguished persons, but mostly unbelievers. The company was being entertained by questions which a lawyer of the party was propounding, and by the answers which were being made thereto.

At length Thomas said : " I am only a poor pagan boy, and it is quite natural that you should find my answers amusing, expressed as they are in very bad English, but we shall all soon find ourselves in a larger company than this. Everyone will be there, and to each of us will be addressed one question : ' Do you love the Lord Jesus Christ ? ' For myself I can answer : ' Yes, I love Him, He is my Saviour. ' But you, sir, what reply will you make ? "

The lawyer was silent, and the silence of death spread over the whole company. After a long pause, which all felt the solemnity of, some one proposed that a portion of scripture be read, and they asked Thomas to close with prayer. He did so, and in a few simple words addressed himself to God, and prayed also for the learned lawyer who was so

ignorant of the most important thing of all. He besought God to show him the way of salvation in Christ.

The lawyer was touched, and sighed deeply. After the prayer the company separated, but the lawyer when alone, felt his anguish of soul increase. The words of Thomas sounded unceasingly in his ears: "But you, sir, what reply will you make?" He paced up and down his room. The Spirit of God had effectually aroused his conscience. He had neither peace nor rest until he turned to God and found by faith in Christ the pardon of his sins. Then he could say with Thomas: "Yes, I love Jesus, for He is my Saviour."

Can the reader make the same response to the question: "Do you love the Lord Jesus?"

**A**RE you tampering with God's gracious long suffering? God is now beseeching sinners to be reconciled to Him, but this wondrous salvation is not always to be offered thus.

At any moment the door may be shut, though open so wide now, and then it will be useless to call on Him. His words will haunt you throughout eternity, "Depart from Me. I know you not." (Matt. xxv.: 12-41).

He knows His sheep, and is known of them, and not one will be left here after He comes in the clouds to summon them up to Himself.

Then no longer will the blessed glad tidings ring out to a rejecting, scoffing world, but, every ray of light removed, gross darkness and judgment will be poured out.

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THE LIVING WATER.  
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THE new birth of the 3rd chapter of John is necessary for all, high or low. It is not the natural birth over again, as Nicodemus seemed to think, but supernatural or spiritual, the sovereign action of God in answer to *faith*, and accomplished by the Spirit through *water* (symbol of the word of God), see John vi., 63; James i., 18; 1 Pet. i., 23. Baptismal regeneration is, therefore, a deadly fable.

The principles of the 3rd of John were practically applied by the Lord to the woman of Samaria, of the 4th chapter. This "living water" or "water of life" (Rev. xxii., 17) is a symbol of the *word* of life, the "incorruptible seed" of the word of God, which, received into the heart by faith, is the fountain of water springing up *into* everlasting life, quenching the thirst for evermore.

But the natural heart of this woman, as is the case with every unconverted person, was not suitable soil for this seed of life until the conscience was plowed up in preparation for it. He spoke to her of the "gift of God" freely offered, and of its abounding blessing when received, and thus created a longing in her soul, a thirst before unknown and which could not be quenched but by this living water. Still, she drew a natural conclusion just as Nicodemus did as to the new birth (v. 15). Now, the Lord reminded her of her wicked life, and thus exposed her heart before God. She *perceived* He was a prophet, and if so, God was speaking to *her* in grace. His goodness

broke in upon her, and "repentance unto life" was wrought in her heart (Acts xi., 18; Rom. ii., 4). He now revealed Himself to her as the expected Messiah of the Jews: "I that speak unto thee am He." She believed His words, and drank from its source "of the fountain of the water of life freely" (Rev. xxi., 6).

Now, she possessed the *spring* of an outflow of "rivers of living water" for others. "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." (John vii., 37-39.) But this abundant outflow of the water of life through the lips of believers in testimony to others, is by the indwelling Spirit from the glorified Jesus—a testimony to the exalted Christ issuing in eternal life by faith (life abundantly), salvation, peace with God, and the "blessed hope" of His speedy return for His own. John xiv., 1-3; Titus ii., 11-14; Rev. xxii., 20. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Acts xvi., 31.

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**"H**OW shall we escape, if we neglect so great salvation." Neglect it, and what must follow? The blackness of darkness forever, the depths of an eternal hell, the wrath of a sin-hating God, the stings of a once smothered but now all-powerful conscience, and the pangs of undying remorse!

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This is a faithful saying, and **WORTHY OF ALL ACCEPTATION**, that Christ Jesus came into the world to save sinners,—(I Tim. i.: 15.)