

# THE SOWER.

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Lines written on hearing, concerning a friend of the family that she said, "she was determined to keep by the world."

SHE has chosen the world,  
And its paltry crowd,  
She has chosen the world,  
And an endless shroud !  
She has chosen the world,  
With its misnamed pleasures :  
She has chosen the world,  
Before heaven's own treasures.

She hath launched her boat  
On life's giddy sea,  
And her all is afloat  
For eternity.  
But Bethlehem's star  
Is not in her view ;  
And her aim is far  
From the harbor true.

When the storm descends  
From an angry sky,  
Ah ! where from the winds  
Shall the vessel fly ?  
When stars are concealed,  
And the rudder gone,  
And heaven is sealed  
To the wandering one !

The whirlpool opes  
 For the gallant prize ;  
 And with all her hopes  
 To the deep she hies !  
 But who may tell  
 Of the place of woe,  
 Where the wicked dwell—  
 Where the worldlings go ?

For the human heart  
 Can ne'er conceive,  
 What joys are the part  
 Of them who believe,  
 Nor can justly think  
 Of the cup of death  
 Which all must drink  
 Who despise the faith.

Away, then—oh, fly  
 From the joys of earth !  
 Her smile is a lie—  
 There's a sting in her mirth.  
 Come, leave the dreams  
 Of this transient night,  
 And bask in the beams  
 Of an endless light.

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**B**EHOLD “the grace of God that bringeth salvation to all men, hath appeared.” Will you have it? Will you accept your pardon through that precious blood?

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## THE YOUNG DOCTOR.

SOME years ago, a young man, the son of godly parents, was a medical student at a certain college. He had a remarkable natural ability as well as untiring application, so that he soon became a favorite with the professors who were astonished at his rapid progress. He avoided taking part in the amusements of his fellow-students as he found no pleasure therein. But on one point, the most important of all, he was in the same position as they were, his heart like theirs was estranged from God. Many a prayer had ascended from his parents to the Lord for him, and many a time had they exhorted him to turn to God, but so far, their prayers and exhortations had been without result. He had neither the time nor inclination to read the word of God. All his efforts were directed to one end, and had the world for their object, although truth to say, he wished to attain his purposes in a way that would be more noble than others. His object was an exalted one and he pursued it with zeal and energy. Nothing turned him aside from that; neither fatigues nor vigils. He wished to become a wise and skilful doctor; to be of use to humanity; hoping thereby to merit the affection and gratitude of those whose sickness and suffering would be alleviated by his skill. He passed his examinations brilliantly and was appointed assistant to one of the professors, whose affection he soon won as well as the confidence of his patients.

On a beautiful day in winter, having some hours at his disposal, which indeed rarely occurred, he went to skate. He had not been long on the ice when a cry of distress fell upon his ear. A young boy had ventured too close to the edge of the ice where it was very thin and it had given way beneath his weight. In a moment our friend was at the place and succeeded at the peril of his own life in saving that of the boy. Drenched to the skin as he was, he however did not think of himself until he had seen the one he had saved in a safe shelter. It was however a fatal circumstance for the young doctor. He took a severe cold which at first seemed only to result in a slight cough but it soon developed into consumption. Very soon fever and weakness put an end to his incessant labours, and confined him to his bed. His doctor was much distressed at the turn the disease had taken and had him come and live near him in order that the best care and attention might not be lacking.

Nothing was left undone to preserve the failing life, but in vain. The descent towards the grave was very rapid. He could not deceive himself as to this; knowing the insidious and fatal character of the disease, he could not mistake his own symptoms. He became much depressed in spirit, and how could it be otherwise, all that the world had presented to him—science and honour—was now lost and valueless. The invisible things which might have rejoiced his heart he was ignorant of, having never sought them. O how unhappy and wretched he felt! and so much the more as his conscience began to awaken.

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One day the wife of the principal doctor, and two intimate friends of the sick man, were about his bed seeking to render him any little attention which their love could suggest, when suddenly he was seized with a violent trembling and cried out: "I am shivering!" "Are you cold?" the professor's wife anxiously asked; "I will go quickly and get you a cup of tea." "No, no I am not cold," he replied, but some minutes afterwards he cried out again, with a look of agony upon his countenance. "I am shivering!" "You see," said the nurse, "that you are cold," I will go and get you some hot water. The sick man assured her that he was not cold. A third time he repeated, in a tone which struck terror into those surrounding him: "I am shivering."

It suddenly occurred to the wife of the professor that there might be a moral rather than a physical reason for the shivering, and she asked him with solicitude; "Dear sir, what is the cause of this?"

"*It is death, and what follows,*" was the reply of the young man, before whose soul had arisen the thought of eternity and the fear of the judgment of God. The poor woman did not know the name of the Lord Jesus, and did not know, in the embarrassing position the answer to her question had placed her, what consolation to offer to the dying man, knowing well that in such a case her own words would not suffice. But God in His mercy put it into her heart to take up a new testament; to open it, regardless of the place, and to read to the

agonized invalid the portion which her eyes first fell upon. She began then to read in God's book which gives us the knowledge of the riches of His love manifested in the gift of His Son for our salvation, and the tender compassion of Jesus for sinners. As the parched earth drinks in the rain from heaven, our young friend drank in the water of grace and life which flows from the heart of the Saviour, the blessed One who cried in the temple at Jerusalem: "If any man thirst let him come unto me and drink."

After having read for some time and remarking with much satisfaction that the invalid had become more tranquil the wife of the professor was about to close the book, but the young man said to her: "I beg you to continue." She complied with his wish, and a second time ceased reading, and again he requested her to continue. Those about him saw with astonishment the change which had been wrought. Some time before they had seen an expression of agony and fear upon his face, but now every trace of these had disappeared, and his countenance was radiant with peace and happiness. But there was more, his lips opened and instead of the expressions of despair and fear so recently uttered, his friends now heard him praise the Lord who had forgiven his many sins. He confessed that he had been ashamed of Him during his life; had indeed despised Him, but now he knew that Jesus, by His sacrifice offered upon the cross had done all for his salvation, and furthermore he earnestly urged his friends not to wait until their death-bed before coming to Jesus.

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The few hours which remained to the invalid, who was now rejoicing in the Saviour he had found, he employed in testifying to the grace which had brought him to Him, and in so remarkable a manner. Then he peacefully fell asleep and his happy spirit took its flight to be with Jesus, awaiting there the moment when his body would have part in the resurrection of life, and in that glorified body he would celebrate during eternity the praises of his divine Redeemer.

Dear reader, you have in this incident seen an example of the grace of God, and of the power of His word to save the sinner from despair; from the fear of death and of judgment; and to give him eternal life. Have you yielded yourself to the appeals of this grace, and of this word of life? Can you without a tremor, look death and judgment in the face, assured that the blood of Jesus, the Son of God, has cleansed you from all sin!

What a terrible thing to find yourself on a death-bed, having only a few moments of life left, and *shuddering* with terror in thinking of eternity and of the judgment of God! Can you face this anguish? Do not say, "I shall be converted at that time," *you know nothing of that time*, you cannot have any assurance that you will have the time or the mind. God says "*To-day* is the day of salvation." God is now ready to make known His grace to you, do not despise it.

Many people, doubtless, on hearing of the early death of this young doctor, for whom life was so full

of promise, would be inclined to say, "How unfortunate; what a cruel fate that such a beautiful life should be cut off just as its usefulness began!" But what value are the glory, the honors, and the riches which the world can offer, in comparison with the salvation of an immortal soul? Or, what will a man give in exchange for his soul? No, it was not a cruel fate for the young doctor. God, who desireth not the death of a sinner, gave him infinitely more than all he could have attained down here. If he had remained in the world, its allurements, and the seductions of sin, would more and more have taken possession of him, hardening his heart more and more towards God. God called him, gave him light, saved him upon his sick-bed, when all the science of man was powerless to help him.

How much better to go to be with the Lord than to remain a few years here, even if loaded with honors, and then to be lost forever! Reader, which do you prefer? The world, and then death and eternal judgment; or God and salvation and eternal life in Christ?

"WHOSOEVER BELIEVETH IN ME" Jesus said,  
"HATH EVERLASTING LIFE."

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**R**EADER, are you saved? If not, O be persuaded to pause and consider these things before it is too late. What have you got for ETERNITY?

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MAN HAS NO RIGHTEOUSNESS BEFORE  
GOD.

EACH must leave this world, and stand before the light of the glory of God, and we need a righteousness that can bear that light. How will man appear then? He may boast now of his morality and his uprightness; his friends may declare his character blameless; but he has forgotten to measure his righteousness *before God*. He has been comparing himself with others. Will this righteousness do for God? If his sins were published abroad, and all his thoughts, words, and actions made known, he would be put to shame before his very admirers; how much more before God? But he loves darkness because his shame does not appear, and makes every endeavor to justify himself, and vainly imagines that God will accept his character as readily as man does. But the hypocrite's hope shall perish. God has already declared that every mouth shall be stopped and all the world become guilty before God, for by the deeds of the law shall no flesh be justified in His sight. For there is no difference; for all have sinned and come short of the glory of God. Man knows that he is unfit for the presence of a holy God, whatever esteem he may be in amongst men,—else why does he fear death? The sting of death is sin—he knows that he is a hypocrite. God leaves a man in his hopelessness and condemnation as long as he clings to his own righteousness. He must confess his true state, and put his case into

the hands of God. He comes to God in faith. He has no righteousness of his own, and can never be justified, humanly speaking; yet GOD must justify him, or he is lost. God must act in pure grace, for all man's deeds are evil, deserving only the judgment of God. God must come forth and manifest Himself to be on the sinner's behalf—guilty, lost rebel though he be—for man, in all his thoughts, ways and acts, only shuts God out. It is *righteousness* the sinner needs, and he has none; he must stand before God in his own nakedness to answer for the sins he has committed. If the question of our deeds is brought before God there is nothing for us but everlasting judgment, for God is a righteous God. But now a righteousness *of God* is manifested, and it is offered to all. Man has been proved not only to be helplessly bound by his sins, but to love them. God has sent His own Son to tell out the love in the heart of God toward the world, which only brought into the light the character of man's heart. He was irreconcilable in his nature with God. And then God, in His own free, boundless grace, opened the question of man's sin *with His Son*. He demanded at His hand everything that sin had done against the glory and majesty of God; and Jesus, in His love for the poor helpless sinner, gave Himself up to satisfy every claim. Wondrous grace of God toward the sinner, who only hated God, and cast out His Son. But God has now condemned sin; the wrath of God and the punishment due to the sinner has descended upon the defenceless head of Jesus, who

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suffered it all and was obedient even unto laying down His life, that sin might forever be put away from the presence of God. The blood of Jesus has been shed, and *sin thus eternally judged*. And *a righteousness belongs to God* about the question of sin; for every claim of justice against the sinner has been met *in the person of His Son*. And this righteousness He now freely offers to the sinner who has such need of it. It costs the sinner nothing to receive it, it is without money and without price, but it cost God the atoning suffering and death of His Son, before He could offer it righteously to the sinner. And God has declared Himself infinitely satisfied with the work of His Son in behalf of the sinner—and if God is satisfied surely the sinner who believes may be—for it is He who has taken Jesus out from among the dead; nay more, He has declared Himself glorified in all that Jesus is. God's love has not only been manifested, but commended to the God-hating sinner—His righteousness sustained in all its claims against the guilty sinner. Jesus did not shrink from the *light of God* demanding the unutterable woe and travail of His own holy soul, the awful payment for every outrage of men upon the glory of God, which He, before whom nothing is hid, must bring into judgment when Jesus takes the place of the sinner. Yes, God has raised Him according to His righteousness, and in virtue of His blood; and thus the *whole* glory of God has been called forth to answer and display the work of the Son of God *on the cross*. But, dear sinner, it was *for you*. Can

you refuse it? A righteousness of *God* unto all, and UPON all who believe, who can then wait, with patience and joy, for the *glory of God*, when the worth of that work by which *we* have been saved will be fully declared by God Himself. "How can God think of such as me?" a poor sinner feels. But faith thinks of what God is, rather than of what self is, and believing in the grace and goodness of God that could think of such an one, believes in Him who raised up Jesus our Lord from amongst the dead—Jesus, who was delivered for our offences, and raised for our justification. For God has declared Himself on the side of the sinner, and not against him. He has manifested His grace to meet the sinner's awful debt—His love towards the enemies of His Son—His power on behalf of the strengthless soul! Matchless grace! And the glad tidings go forth for all.

Where is man hurrying to? For he has

NO ACCESS TO GOD.

Now, *he is in the presence of man*. The world is the only home he knows, but he cannot abide in it, he is daily, hourly, passing on to his death. This night God might require of him his soul, and before the week has closed his body might be laid beneath the ground. His short journey on earth would be ended, but the account of his sins against God would remain yet to be settled. After this the power of God brings him forth from the dead for judgment, and he stands in the *presence of God*; but his day of life is over then. God is the living and eternal God,

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on the throne of His majesty and holiness. Man is brought into His presence as "the dead." (Rev. xx). How miserable and hopeless will his condition appear then! God's righteousness fills that scene; the sinner stands before Him in all the guilt of his sins. How unfit is he for God's presence. He is speechless and helpless, as he hears the judgment of God, and is cast forth into the lake of fire, prepared for the devil and his angels, to share their condemnation forever and ever. How welcome is the gospel of God's grace to us, as lost sinners; but for it, hurrying on to our eternal destruction. "We believe on Him who raised up Jesus our Lord from the dead, who was delivered for our offences and raised again for our justification. Therefore, being justified on the principle of faith, we have peace with God through our Lord Jesus Christ, by whom also WE HAVE ACCESS by faith into this grace, wherein we stand and rejoice in hope of the glory of God." (Rom. iv. 24, 25. v. 1, 21.

God's presence is that which we fear, and we are only happy in the forgetfulness of it; which we can easily have now, through occupation with the things of the world, but only UNTIL DEATH. But God Himself has come forth as the *sinner's* Saviour, and has paid the whole cost of his redemption, and declared Himself eternally satisfied with the precious price that has been paid, even the blood of Jesus.

Who took Jesus—who had given His life a ransom for many—from amongst the dead? It was the living God. And why had Jesus shed His blood?

It was that sin's awful debt might be paid ; its guilt atoned for ; and the *sinner* saved through faith in God. God, the One against whom we had offended, has declared Himself satisfied with the perfect work of Jesus for us, for He has raised Him from the dead, and now commends His *love*, NOT to the righteous—for there are none such—but to poor undone sinners, who were without God in the world ; strengthless, ungodly, and enemies of Him.

And in *such* grace we stand ; we who, because of our sins, had no claim, and nothing to expect but eternal wrath from God. We learn in the glad tidings of Christ, that He, Jesus, has suffered, the just for the unjust, that He might bring us to God. Well may we joy in God who has loved us and blessed us, not because of what He found in us, (in us was nothing but self and sin), but according to the depth and fulness of His own heart's love for poor sinners. And it is Jesus who has expressed all this love. We, by faith, only stand still and see the salvation of God, and give thanks to Him. It is God who has brought us *into His own presence* through our Lord Jesus Christ ; and before the Lord Jesus returned to the glory of God, He left with His disciples this command : "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." (Mark xvi.)

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## JOHN III.

**B**ECAUSE of unbelief (v. 12), Nicodemus could not understand how a man could be born when he was old. Naturally man resists the truth until convicted through hearing it, and in believing he receives life, light and understanding. Comp. Ps. cxix. 130. The quibbler remains in unbelief. (Luke xxiii. 39.) He "*must* be born again." Flesh profits nothing in this matter (John vi. 63). The Spirit quickens; but it is a new life and nature (*spirit*). This does not come from man's nature; it is Divine and eternal, and comes from above, therefore a wholly new being (2 Peter i. 4). "The words that I speak unto you, they are spirit, and they are life," but the flesh is ever the same, even after conversion. v, 6.

"Except a man be born of water and of the Spirit, made it no clearer, for how could a man be born of water? There is no such virtue in baptism." It may quiet the natural conscience religiously inclined; but nothing can purge the awakened conscience before God except the blood of Christ (Heb. ix. 22).

No; the explanation is that the word "water" is a *symbol of the "Word of God"* James i. 18; 1 Peter i. 23. It is therefore by faith in the word "word of truth" that the new birth is accomplished, and not by trusting baptism with water." Whosoever believeth in the up-lifted Son of Man, the only

begotten Son of God, the Christ, is born of God, has eternal life and shall never perish ; for " the word of the Lord endureth forever." Neither dogmas, ordinances, nor good works, nor all combined, can meet the deep and desperate need of man ; he must be born anew. 1 John v. 1, 9-13. The cross, as the display of divine righteousness and love, was required, that grace might " reign through righteousness unto eternal life by Jesus Christ our Lord". (Rom. v. 21). Eternal life is the gift of God, to faith, and the wages of sin is death, (Rom. vi. 23). But to speak of baptism in this connection is to trifle with the soul." " Let God be true, but every man a liar." " Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life (John v. 24). " Verily, verily, I say unto you, He that believeth on *Me hath* everlasting life" (John vi. 47). See also 1 John v. 13 for assurance.

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**T**HAT *day of wrath*, that dreadful day,  
When heaven and earth shall pass away !  
What power shall be the sinner's stay ?  
How shall he meet that dreadful day ?