

The Sower

A GOSPEL MAGAZINE.

VOL. III.

In the morning sow thy seed,
And in the evening withhold not thy hand :
For thou knowest not whether shall prosper, either this or that
Or whether they both shall be alike good.

Eecl. xi. 6.

Toronto :

BIBLE AND TRACT DEPOT,

8 GERRARD STREET EAST,

1893.

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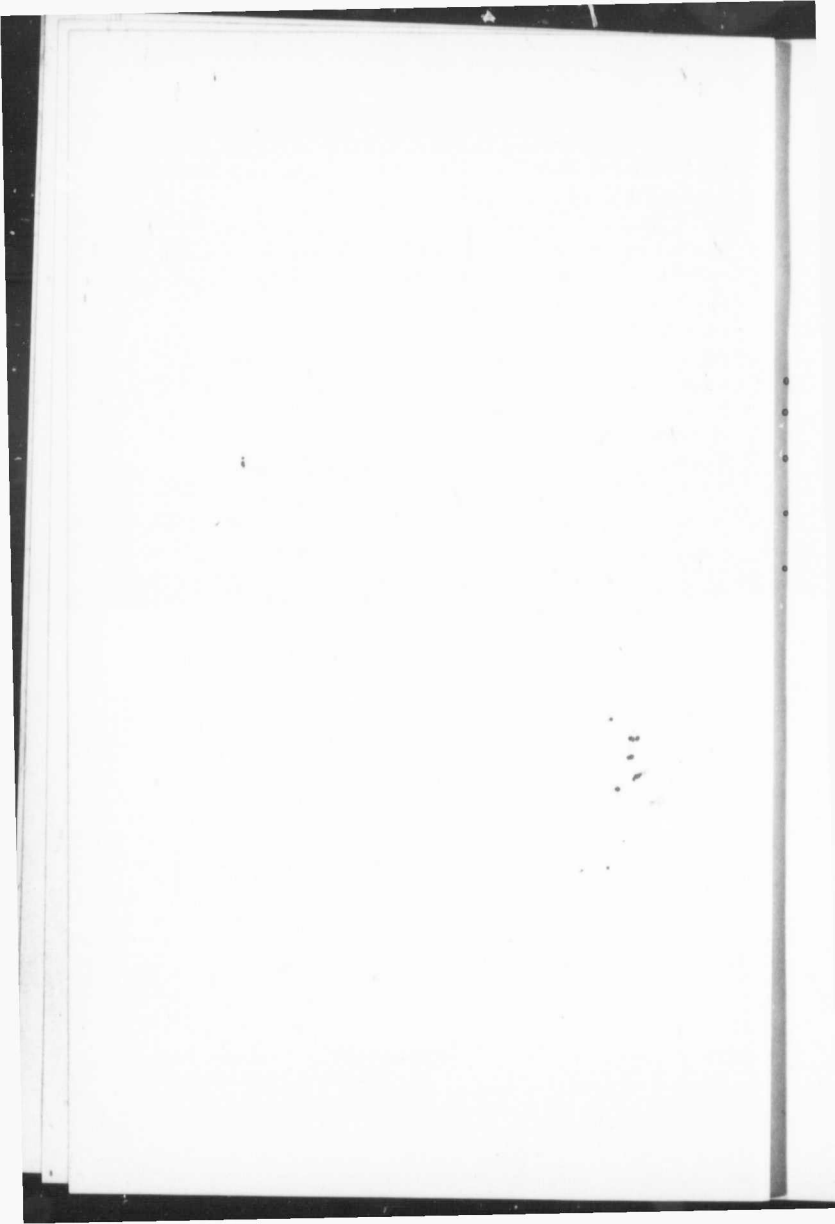
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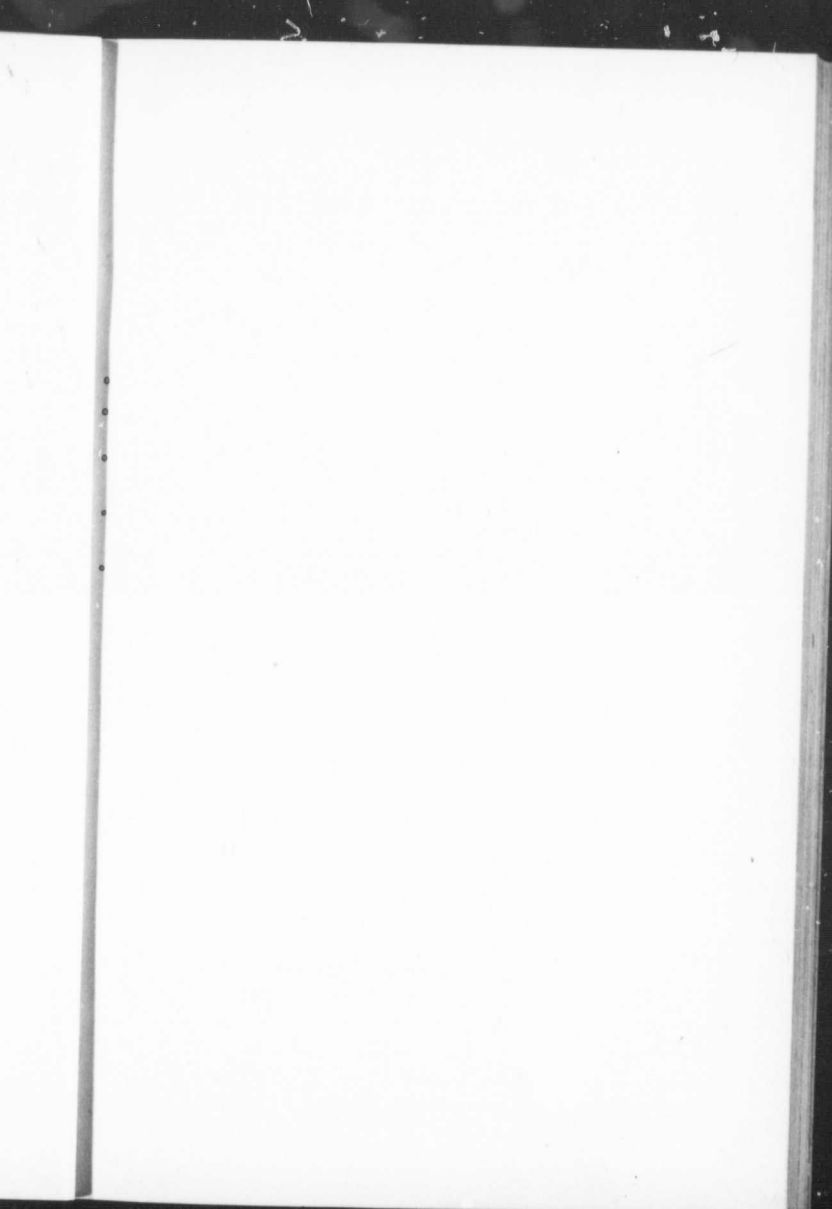
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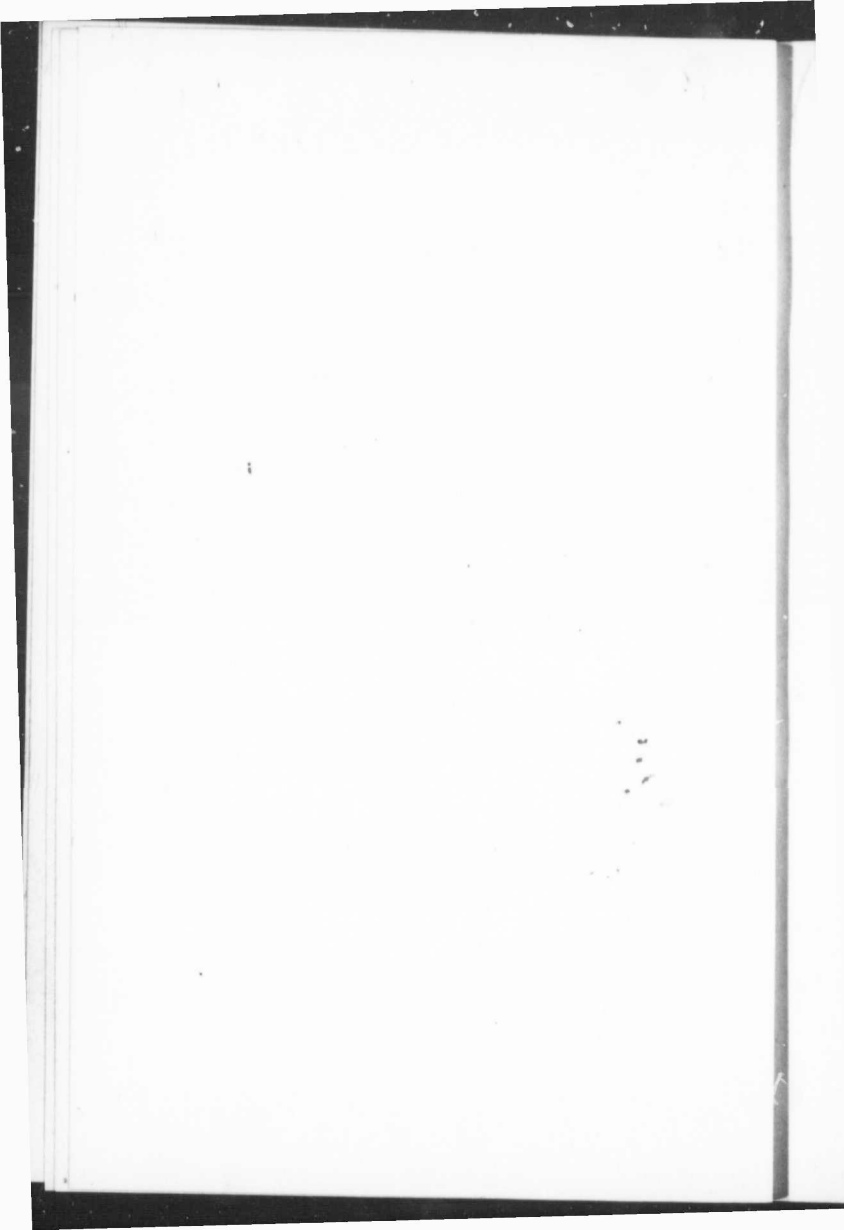
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THE SOWER.

“THE LIGHT FROM HEAVEN.”

Straight down from the throne of glory
Shone the light that entered Saul:
His wild wickedness for ever
Ended in that wondrous fall.
What subdued him? was it judgment
In his worst and maddest hour?
Did earth open, as on Korah,
And the rebel worm devour?

God arrests him, but 'tis blessing,
Not destruction that is given;
Love comes *to* the chief of sinners,
Glory raises him to heaven.
Yes, that Jesus, Saul so hated
Had redeemed that very Saul;
'Twas his *Saviour* he was smiting
In “that light” he saw it all.

Oh! he found that glory brighter
Than the eastern noon-day blaze,
For it gave him blessed vision
Upon *Jesu's* face to gaze.
Yes, a *Saviour* in the glory
Did the sinner see that day,
Found a sun to light him ever,
Found “the new and living way.”

Sinner, wilt *thou* come and read it,
Read “the glory of that light?”
'Tis the heart of God out-flowing,
Coming *to* thee in thy night.
Learning here how *Calv'ry* ended,
All that hindered love before,
That which shone on Saul can reach *thee*,
Light *thy* path for evermore.

STOP, STOP THERE.

A woman lay sick in a lonely cottage away up among the Welsh mountains. The cottage was lonely, but the woman's heart was lonelier still; for she was "without Christ, having no hope, and without God in the world."

As she lay on her sick bed, weak and weary, she had time for thought; but what availed it when all was dark—the past, the present, and the future?

The multitude of her thoughts within her were "like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Poor desolate soul, drifting on in the darkness to a still darker eternity, having no light, no hope!

A lady heard of her case and visited her, she was civilly received, but no interest was evinced in what she read from the Word of God. It was the same, time after time; but at last, one day, as she read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "Stop, stop there! that's enough for me, 'Christ Jesus came into the world to save sinners,' I am the sinner, that's enough for me!"

Then she calmly lay back on her pillow, her countenance expressing the peace that filled her soul, and over and over again repeated the precious text, ever and anon adding, "That's enough for me."

Yes, blessed be God, it was enough for her, and it

is enough for any sinner upon earth. Millions upon millions have found it so; millions are resting upon that precious truth to day, and "whosoever will" may find in it their soul's salvation.

"This is a *faithful saying*, and worthy of *all acceptation*, that Christ Jesus came into the world to save *sinners*." This then is all the qualification you need, if you are but *willing to be saved*. Saved *from* your sins, not with them; for Christ and holiness cannot be separated.

Simply as a *sinner*, confessing yourself to be such, you have a *right* to lay hold of the promise of God, as being one for whom Christ died. You have but to accept of the "unspeakable gift," and praise His name for "the exceeding riches of His grace."

Perhaps you say, "I do not *feel* my sins as I ought." Never mind are you a *sinner*? If so Christ died for *you*.

"But I fear I am not one of the elect." That is not the question; the question is, are you a *sinner*? The Bible speaks of elect *saints*, not of elect *sinners*.

"But I have been a hypocrite; I have made a false profession, and have brought dishonour on the name of Jesus." Well, this is sad indeed; yet a hypocrite is but a *sinner*, after all; so you come within the category.

God's great salvation is for *all*; the door is open wide: "WHOSOEVER WILL" may enter in; for "*whosoever shall call on the name of the Lord shall be saved*."

JESUS! IS HE A HELPER OR A SAVIOUR, WHICH?

FROM the way many, very many, speak, one would think that Jesus was merely a helper of the sinner and not his Saviour; for instance, how often do we hear people say, and apparently much in earnest too; "We must do our part, and God will do His, for God helps those who help themselves," or "We must do the best we can, and trust God for the balance, for we can't expect God to save us if we sit still and do nothing." And if we say to such, "what is our part which we '*must* do?'" We generally find it means "the yoke of bondage," (Gal. v. 1). Souls on the ground of works for salvation; not wholly ignoring faith, but mixing it with works, speak about "being faithful to the end" etc., saying "We must serve God faithfully and keep His commandments, or we will never be saved at the last." Now it is remarkable that in speaking to this class of souls how often we find them using the word "*must*," but how different scripture.

Reader, do *you* want some of God's "*musts*?" Well, in the first place, man *must* be born again, in order to have to say to God at all, in fact he never will, till then, save at the judgment seat, when he *must* unreservedly tell out the deadly contents of his heart, *with no hope of mercy*, Rom. xiv. 11-12, Rev. xx. 11 to 15. But wonder of wonders "The Son of man *must* be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Reader,

weigh it well, Jesus has been to the cross. Do you speak of worship? "It *must* be in spirit and in truth" or it will never, never, reach God's holy ear. But the question is still unanswered, Jesus! Is He a helper or a Saviour, which? "To the law and the testimony if they speak not according to this word, it is because there is no light in them." Peter said, "Lord save me." The woman said, "Lord help me." But Mary said, "My spirit hath rejoiced in God my Saviour," Matt. xiv. 30, xv. 25, Luke i. 47. Now in these three scriptures I get the answer. In the first its "Lord save *me*," the cry of a sinking man, and man as such is sinking, surely sinking down into God's eternity, and "they shall never see light." Oh, awful future for those who die in their sins. And now mark, as sinking Peter's cry goes forth, "immediately" a power *from without*, entirely outside of himself, lays hold of him. Yes reader, the blessed Son of God heard that cry, and saw that sinking man and it was He, and He alone, who saved, not helped poor Peter, and O, its so to-day, precious truth, for Jesus the Saviour of sinners having left that bright, bright glory and having gone to that awful cross, has settled forever all question of sin for every poor sinner who will have faith in His blood. Now in the second scripture, when the cry for "help" goes forth, Jesus makes reply, "It is not meet to take children's bread and cast it to dogs"—bread is "*help*" surely, and there is grace to help in time of need" Heb. iv. 16, but this is for the children, His children, and these alone. "Lord help me," is vastly different from

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“Who shall deliver me?” Rom. vii., the former is the cry of one not at the bottom among the weeds, and so has not learned “*Salvation is of the Lord,*” while the latter, Jonah ii. 5 to 10, has learned the meaning of the two words “without strength,” and says, after many a fruitless struggle, “I am a lost ruined sinner and can do *nothing*, I need a deliverer—a Saviour.” And how blessed dear reader that all is found in Christ. Do you know Him? If so you have the third scripture and like Mary, can say, My spirit hath rejoiced in God my Saviour.

SINNERS, LOST AND SAVED,

A man undertook to read the bible for an hour every evening to his wife. Several evenings passed thus, when one evening he suddenly stopped in the midst of his reading, and said, “Wife if this book is true we are *sinner*s.”

He continued to read, and several days after, he said, “Wife, if this book is true we are *lost*.”

Profoundly anxious and unable to give up reading the book, he continued, and a week later, he cried joyfully, “Wife, if this book is true, *we may be saved*.”

After several weeks, instructed by the Spirit of God; they both put their trust in Christ for salvation, and now they rejoice *in the hope of the glory of God*.

Dear reader, do you read also, read the precious word of God. Compare for yourself in the epistle to the Romans, the following passages: chap’s iii. 10 to 23; i. 18; and ii. 5, 8, 9; x. 13; v. 1-2.

THE LOST SINNER THE SUBJECT OF
THE GRACE OF GOD.

“AND it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick” (Matt. ix. 10 to 13).

It is a dreadful thing that any one should dare to pretend that he is righteous by himself, or that he can present himself before the supreme Judge resting upon his own works for justification before Him, for Him whom God has sent into the world as a *Saviour* has been sent to seek and save *sinners*. If any one is not a *sinner*, the *Saviour* can have no relation with him, there is nothing for him. And indeed how could He? Of what use would a life-boat be for a man on the land? As then a life-boat is only of use on the water, for people who have need to be saved from the water, so it is of a *Saviour*. He is only of use to sinners.

When then a man assumes to be righteous it is practically saying he does not need to be saved; he places himself outside of salvation, for salvation is for *sinners* and not for the righteous.

It is a precious thing for a man when he is led to recognise himself as a *sinner*, for then he is one of

those for whom God sent a *Saviour*, and he is able to claim Him for his Saviour; and upon His side Jesus can look upon such an one, and opening His arms for him claim him as His own. He who, on the contrary, assumes to justify himself by his works, must await the judgment of Him before whom all things are plain and opened and who judges righteously. He is holy, He has a horror of evil, and He cannot tolerate, or admit into His presence anything defiling or which is not pure as He is pure. Can you endure the holy and piercing look of this righteous Judge—He searches the reins and the heart—can you, will you, meet Him as a *Judge*; and receive your deserts, there where there is no word of mercy, but of righteousness and judgment? Or rather will you meet Him as a *sinner* having need of a *Saviour*, in order that the Saviour may be for you the One who is seeking sinners. That which marks the Saviour is that He is seeking, and seeking sinners; and what the sinner needs is a Saviour.

When these have met what a blessed meeting! What joy on one side, and on the other! The Saviour rejoices in having found the sinner, and the sinner rejoices in having found a Saviour!

Dear reader, remember that you are a *sinner*, and that if God enters into judgment with you, it will be all up with you, you cannot stand before Him, because that from the sole of the foot to the crown of the head all is corrupted and defiled by sin before Him; and then turn your eyes to Jesus, look up into the face of the Son of God and tell Him, "I am Thine

for Thou art come to seek and *save* that which was *lost*." God desires mercy, and not sacrifice; and He wishes you to know that there is *joy* in heaven over one sinner that repenteth.

To go from the haunts of sin, debauchery and vice, to the presence of God and the Lamb—impossible; from the crowd of the condemned to the crown of glory. No, never! God says, "Except a man be born again, he cannot see the Kingdom of God," (John iii. 3). Reader, has this ever happened unto you? Have you been born again for an Eternal Heaven? If so, *well*, but if not, the horrors of an Eternal Hell are awaiting you, and to-day you are nearer its unquenchable flame than you have ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads—turn ye, turn ye, why will ye die?

"GOSPEL."

GOD so loved the world, that He gave His
 Only begotten
 Son, that whosoever believeth in Him should not
 Perish, but have
 EVERLASTING
 LIFE

(John iii. 16.)

UNTO YOU, O MEN, I CALL.

PROV. VIII. 4.

AND if the Master calleth thee, poor sinner, wilt thou say Him nay? Are the pleasures of sin so sweet, are the world's husks so satisfying, that thou wilt turn thy back upon Christ and all the blessedness He brings?

What is it He offers you?

The blessedness of *peace with God*; of sin covered, transgressions forgiven. The blessedness of a conscience "void of offence." The joy of a spirit set free; for "if the Son shall make you free, ye shall be free indeed." The blessedness of a mind *at rest*; for "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

Nay, He offers you Himself, all that He has and all that He is.

Alas! will you refuse so inestimably precious a gift? and for what? A little more of "the lust of the flesh, and the lust of the eye, and the pride of life," that is all—and the price you pay, an *eternity of woe*.

But it may be you only need the assurance that the call is addressed to *you*, and then you will accept the loving invitation.

Listen! "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "If *any man* thirst, let him come unto Me, and drink." "I am the door: by Me if *any man* enter in, he shall be saved."

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Why, poor sinner, if you wouldst be saved, and all the rest of the bible seemed against thee, yea, if heaven, earth and hell seemed to bar thy way to Christ, thou couldst come with but this one word, and He could not say thee nay.

NOW.

Believe on the Lord Jesus Christ, the Son of God, *now*, and you are amongst those of whom the Holy Ghost speaks by the Apostle Paul, in the Epistle to the Romans:

Now justified by His blood. (Rom. v. 9.)

Now received the atonement (or reconciliation).
(Rom. v. 2.)

Now . . . made free from sin. (Rom. vi. 22.)

Now . . . delivered from the law. (Rom. vii. 6.)

Now no condemnation . . . in Christ Jesus. (Rom. viii. 9.)

Thousands are already in eternity, LOST! They failed to discern the importance of that little word "NOW." They meant to repent and believe the Gospel; but they put it off, and put it off, until, alas! it was too late. Therefore, my reader, I press it upon you, NOW is God's time; trifle with it, and it may be

NEVER!

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. I Tim. i. 15.

DESPISING AND PERISHING.

ACTS XIII. 41.

READER, have you received Christ? Have you been born again? If not, you have not life; you can never see the kingdom of God. This is a terribly solemn truth, and it behoves you to consider it. There are thousands around us who have been brought up religiously, and learned in their earliest years to lisp the name of Jesus; daily they pray to God, and read His word, but they have no life, *they are dead*. And what is to be the end of them? I must speak plainly here:—the end of all this is death, and judgment, and hell forever. If you have not life in one-ness with the risen Christ, it matters little what else you have, you are going down to a lost eternity as surely as God lives. These things are written not harshly, but in solemn earnest, in the hope that the Lord will use the word in warning some who are thus deceived. God's sentence of death against sin, and the curse of the broken law rest upon you, and in Christ alone is there deliverance. The most perfect life of religiousness is of no avail here. "They that are in the flesh *cannot please God*," (Rom. viii. 8); and you are "*in the flesh*," if you have not been born of the Spirit. All your knowledge and your blessings tend but to increase your responsibility; and if, like Capernaum, you are raised to heaven by privilege, you shall be thrust down to hell. Oh! that man would consider these things! Why is it that you, who are shrewd enough in other things, are

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such fools here? You go on year after year with a carnal Christless religiousness, and refuse to look before you and see the end. God is warning you and beseeching you, but all to no avail. He has given up His only begotten Son to die a cruel shameful death, and bear His wrath against sin, in order that you might have life; and what is it all to you? Have you ever wept one unselfish tear because of it? Oh! has your heart ever glowed with love to Him. Did you ever spend a single hour over His word with the longing desire of knowing what He has said as to how you may be saved? No, truly; but you pray to Him; you read His word; you are earnest, sincere, and live a moral religious life, and hope for salvation through the merits of Christ, forsooth! And when one tells you that the end of all such is eternal hell, you are ready to turn round upon God and say hard things of Him, as though you *deserved* better. He has no pleasure in your death:—He has *life* for you, and peace, and joy, and heaven, and glory,—all *in Christ*: and He presses His blessings upon you, and entreats you to have them. But what comes of it? You will still cling to your own religiousness, as if such filthy rags could be a fit covering for you in the presence of God. Oh! one cannot be satisfied to say soft and smooth things in such a case as this. All these things in which you trust, will serve only to increase your condemnation, if you die as you are, or if the Lord should come and find you as you are. For every time you have named the name of Jesus, God will bring you into judgment; for every time that

you have ever opened the word that tells of life and love; for every appeal He has ever made to your conscience, or your heart; for every prayer you have ever prayed; for every ray of light that has ever entered your dark soul—stroke after stroke of the eternal wrath will fall upon you for ever when you are cast into the lake of fire, the long long home of the Christless soul.

Oh! be persuaded to pause and consider these things while there is yet time. What have you for eternity? “If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha,”—accursed in the day of the Lord. (I Cor. xvi. 22). And your heart tells you it is a stranger *to love*, a personal affection to Him, risen and glorified.

This is no part of your religion. What, then, is to be the end? A few more years, at most, of a heartless, Christless, religion; *and then!* then the thundercloud of wrath, that now hangs on the horizon, shall close in for ever on the blackness of darkness upon your soul. Satan, like a wily seducer, comes to you now with fair promises and false smiles; but when the willing dupe has become his victim, the slave of his passions, he will throw off the mask, and show himself to be the enemy of your soul, a liar and a murderer. God calls, but you refuse; He stretches out His hand, but you regard it not; but you set at nought all His counsel, and will none of His reproof. He beseeches you to be reconciled, but you turn your back upon Him. And when the end comes, and you are lost, damned, you will have yourself to blame.

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A LETTER.

(To a person who is seriously seeking the Saviour.)

YOU say that you do not know if you will ever go to heaven. If you were an *unbeliever* I could understand your doubt as to this. But you say that you believe in the Lord Jesus Christ as Saviour. Now He, Himself says: "Him that cometh to Me I will in no wise cast out." Well, if that is true, you should be saved and, consequently, you should *go to heaven*.

You say furthermore, that you will not go to heaven, because you do not feel that you love the Lord *as you ought*. I believe you are right as to the last words. But do you hope ever to be, while in this world, in such a state that you can say: Now I love Jesus *as I ought*." Ah! I would question your love at all for Him, if you could be satisfied with any degree of it.

Again in agony of soul you ask, "How shall I then, be saved? What should I *do* to inherit eternal life?" Listen to the voice of Jesus which says to you: "Come unto Me and I will give you rest." Believe in Me and I will give you eternal life. What then have you to do when the Saviour speaks thus, but to leap with joy, and like Thomas to cry out, "My Lord and my God!" I was lost, but Thou hast saved me? Do you not understand that Jesus has finished all the *work*; and that your work is only to BELIEVE?

But you say, "I do not *feel* that I am saved." Ah!

I see that you wish to be saved by a *sentiment*; but that can never be. It is written: "The just shall live by *faith*," and not by *sentiment*. You cannot change that; you must submit to it. You must be saved by Christ, by faith, and that not of yourself: it is the gift of God.

Again you say that you do not sufficiently feel your *sins*, that you do not repent enough. When do you think you shall be able to say, "Now I repent enough?" Do not suppose that your Saviour is a *thing*, a *sentiment*, a *disposition* in you. Your Saviour is a *person outside of you*. Go to Him, I entreat you and accept heartily, what He gives you so cordially and freely. It is of necessity that you have to do with Him. Would a compassionate doctor say to a patient, "I will not prescribe for you because you do not sufficiently feel the gravity of your illness?" No, on the contrary, the more serious the illness, the more anxiety he would have to overcome it; he would administer his infallible remedy and cure the sick; and then only would the patient understand that the illness was something more than a slight indisposition, as at first supposed.

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

"Hark! the voice of **LOVE** and **MERCY**
 Sounds aloud from **CALVARY**;
 See! it rends the rocks asunder,
 Shakes the earth and veils the sky
 'It is finished!'
 Hear the dying **SAVIOUR** cry.'