

# THE SOWER.

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## THE MERCY SEAT.

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CHEER up, my soul, there is a mercy seat,  
Sprinkled with blood, where Jesus answers prayer;

There humbly cast thyself beneath His feet,  
For never needy sinner perished there.

Lord, I am come! Thy promise is my plea,  
Without Thy word I durst not venture nigh;  
But Thou hast called the burdened soul to Thee,  
A weary, burdened soul, O Lord, am I!

Bow'd down beneath a heavy load of sin,  
By Satan's fierce temptation sorely pressed,  
Beset without, and full of fears within,  
Trembling and faint, I come to Thee for rest.

Be Thou my refuge, Lord, my hiding place,  
I know no force can tear me from Thy side;  
Unmoved I then may all accusers face,  
And answer every charge with "Jesus died."

Lord, give me faith! He hears—what grace is  
this?

Dry up thy tears, my soul, and cease to grieve;  
He shows me what He did, and who He is;  
I must, I will, I can, I do believe!

"INTO THE HIGHWAYS."

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**I**N a little Malay cottage, at the Cape of Good Hope, a young girl lay dying.

The hot sun was beating down upon the dusty roads, the ground was parched and hard beneath the waveless trees, and only the shadows of the ravines of Table Mountain seemed to whisper of shelter and rest. The young girl lay upon her hard bed, weary with pain and restless with thoughts.

Was she thinking of the Koran, or of Mahomet, or of the future world? She had been at St. Cyprian's school at Cape Town as servant, and though the dear sisters did not mean to treat her harshly, yet the breaking of a saucer was punished by the wearing the cup round her neck with a string, and this and other little things did not make the poor Malay love Christians.

The long black hair was hanging about the yellow pale face and the large black eyes seemed looking for something, and someone they could not find. But at the humble door stood a stranger, knocking rather fearfully. Unable to reach the Malays, the thought had come to knock at some of the house doors in passing, different mornings, and, if received, say a little word for Christ, as He should enable. As this door was opened by the mother, and the sight of the dying girl met the eye, the stranger took courage, feeling that the Lord was seeking a soul for Himself.

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"She cannot bear anyone to talk to her," said the mother, so the visitor wisely spoke only to the mother. She was dying of consumption—already the dropsy was in the poor limbs, but the fine young face was full of intelligence and desire.

There are three things we cannot do, dear friends. We cannot save ourselves. "No man can by any means redeem his brother," and we cannot hinder the blood of Christ from having full power to cleanse from all sin. The constant torture of the heathen, the perpetual fasts and works of the formalist, the yearnings of anguish of the repentant, only tell, over and over again, that we cannot save ourselves. The taunt of the cross was, "If Thou be the Christ save Thyself." He would not, and as the Saviour He could not. Love was too mighty in His heart and God's, to let Him do so.

The dear girl, who knew of nothing but Mahomet, and the Christians she did not like, felt she could not save herself. The visitor, gazing on the intense face, knowing the time was short, knowing how difficult it was to speak to a Malay, felt indeed "No man can by any means redeem his brother." But, "Nothing can stay His love, matchless it is."

Between the two there was a crucified Christ who had suffered and died for all, *and risen*. She told of Christ, and none but a Christian can

tell of a risen Christ. Many dear Catholics tell of a Christ on the cross—a dead Christ, and so He was. The living Jesus laid in death, silent, wounded. He who had the power of death, a dead man. But Mahomet could die! Not that death, truly, but he could die, even for a nation or a creed. But of a Christ risen out of death coming from the other side to speak words of love and tenderness to Mary, and loving rebuke to Thomas. To be handled as we handle our hand-clasped friends. To say, "A Spirit hath not flesh and bones, as ye see me have," this was new to the poor Malay, and as she listened the light glowed in her eyes, and hope tinged the still face, and something spoke to her heart of the one who could redeem. For a living Jesus to say from the other side of the grave "Behold my hands and my feet" was proof that the blood which flowed from them for sinners was able to cleanse her from all sins.

Only one more visit, but the words of prayer were responded to, and it was enough for the seeking heart and the seeking Saviour. She passed peacefully away, without fear of stoning in confessing Him, and the mother did not resent anything that seemed to comfort her dying child. One look at the brazen serpent was enough. Dear reader, it is not how often we hear the gospel, or how well or ill it is told; it is, do we believe a risen Saviour from the other side of death, through which we may have to pass? He

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calls you by name just as clearly as He called Mary. How have you answered Him? Will you carry your sins if God, who knew them, laid them on Him, and He rose without them?

"Cast into the depths of the sea." You will not find them in heaven, Christ could not take them there, neither can you take them there. If they are not blotted out, if you carry them still, you will never be inside the pearly gate. There can enter there "Nothing that defileth." Oh! let His precious blood blot them out before you pass, as the young Malay girl did, into eternity.

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**R**EADER, your eternity hangs upon the thread of your lifetime, which may any moment snap and drop you into eternity. Many, trifling with their souls, are daily dying and find immediately after death that what God says in His word is true, and that for them is reserved the blackness of darkness forever.

But God still presents His mercy to you, and by His Spirit utters to you in love and warning the short and significant word, "Now." Now you may be saved. Now your sins may be forgiven. Now life everlasting is offered to you. Now heaven's door is open and you may enter in. Believe in God's love in giving Jesus to die for sinners, and take Him as your all sufficient Saviour:

## REPENTANCE.

**M**AN must take his true place before God, and that is the place of self-judgment, contrition of heart, real sorrow for sin and true confession. It is here the gospel meets him. The fullness of God ever waits on an empty vessel, and a truly repentant soul is the empty vessel into which all the fullness of the grace of God can flow in saving power. The Holy Ghost will make the sinner FEEL and own his real condition—It is He alone who can do so; but He uses preaching to this end. He brings the word of God to bear on a man's conscience. True repentance is the discovery and hearty confession of our utter ruin and guilt. It is the finding that my whole life has been a lie, and that I myself am a liar. This is serious work. There is no flippancy or levity when a soul is brought to this. A penitent soul in the presence of God is a solemn reality. The more profound our repentance the fuller will be our enjoyment of remission.

True repentance involves the solemn judgment of ourselves, our condition, and our ways in the presence of God; and, further, that this judgment is not a transient feeling, but an abiding condition—not a certain exercise to be gone through as a sort of title to remission of sins, but the deep and settled habit of the soul, giving seriousness, and profound humility, which shall characterise the christian's entire course.

### "I AM NOT READY TO DIE."

ON one of the electric car lines which runs between Oakland and Berkeley in California, a wire had become displaced and was left in such a position as to be a menace to the life of any person who might touch it. It was what is known as a "live wire."

A passenger on one of the cars was heard to remark, "I would not like to be the man to touch that wire, for I am not ready to die." That very moment he was stricken with death and he fell dead on the spot. He had not touched the wire, but ready or not ready, he died at the very moment the confession passed his lips that he was not ready to die.

This is not a fiction invented for a purpose, it is the statement of an actual occurrence, well authenticated by several witnesses; and we may say it is not necessary to draw on the imagination to help the truth of God. If we would heed the voice of those warnings which God gives by such circumstances as the above, it would suffice.

Not ready to die! What a pitiful confession of man's condition. Not ready for what may happen at any moment, for we have all touched "the live wire" of active sin, and the consequences may be swift and terrible.

Is it wise to put aside the subject? Is it not very unwise and foolish to ignore dangers which threaten our natural life? How much more so

dangers which threaten our soul and our eternal happiness? How foolish to be caught in the toils of an enemy just because we are not ready! A wise man surely will strive to make ready to meet the danger he sees, and who does not see that on the road he is travelling there are dangers ever present bidding him beware?

But how be ready for death? We may avoid the dangers which threaten life for a time, but soon the deadly current must do its work, and no insulating device of man can stay its course. Our need then surely is to be ready for what we cannot prevent and which may come suddenly.

Is there no remedy? Has the merciful Creator looked on in silence while mankind has gone plunging onward in the race of death? Not so. But man is never ready. God is ever ready. The testimony is "all things are ready," and the invitation is "Come."

God has prepared the way. God has made all things ready. Give thou heed to that much neglected book, which tells us that God would "have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Yet it is the old story of the cross, and the One lifted up thereon, like as Moses lifted up the

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serpent in the wilderness, directing each perishing one to "look and live." We are not told to make ourselves ready or to prepare ourselves for death. But we are told that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life."

God has supplied what is needful, we have but to avail ourselves of it.

Yes, it is only the old, old story, but it is a sadly neglected one, and ever a needed one, and we would only repeat it and urge upon the reader to accept none other, "for there is none other name under heaven given among men, whereby we must be saved." Learn ye to confess from the heart this word, "That at that time ye were without Christ . . . . . having no hope and without God in the world; But now" (note the contrast) "in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ," (Eph. ii) and note the means—"In Christ" and "by the blood of Christ."

Whatever else that man may tell us, is falsehood and not the truth, for "there are many false prophets gone out into the world," who confess not the doctrine of Christ (John's epistles), of such beware. Religious error as well as fleshly lusts may rob you of the garment that makes ready for the marriage feast.

Dear reader, be wise, do not, like the man on the electric car, go on as one not "ready to die,"

in the shame of a neglected way, a way made ready for you by the Son of God passing through death and rising again and entering the glory of God, there to be a living and personal Saviour for you. This Person you need, the Christ of God; this way you need, the way prepared of God and opened for man. "I am the way, the truth and the life" points you to the One who embraces all in Himself, that brings salvation in God's way to you. Neglect it not; delay not—not for another moment. Take it now, this very moment, even while you read, take the gift of God, and, down upon your knees, give thanks to "Him who loved you, and gave Himself for you." Even that pride which would give self some place must give way and you must submit to being *made ready*. God must have His way with you, for He who has the garment ready for you must put it upon you, just as He clothed Adam when by disobedience he fell; and the prodigal, when he had wasted all, turned back in his rags, confessing himself a sinner, was yet clothed with the "best robe" and brought into his Father's house, where all was ready for the joy of his return. "For this my son was dead and is alive again; he was lost and is found, and they began to be merry." Such were the precious words that came from the lips of the Saviour as He spake to sinners, and they heard Him. Happy and blessed still will be your portion, my reader, if by hearing Him, and Him only, you are made ready.

## THE EYES OF THE LORD.

**I**T is a solemn thing to have to do with God; and though man has sinned against Him (Gen. iii. 6), and gone out from the presence of the Lord like Cain (Gen. iv. 16), yet, as I live saith the Lord, every knee shall bow to me, and every tongue confess to God; so then every one of us shall give account of himself to God (Rom. xiv. 11, 12). God is now taking note of all our ways, as we shall see presently. Fellow traveller to eternity, let us take His blessed book in our hands and turn to Pro. v. 21, and there read, "For the ways of man are before the eyes of the Lord, and He pondereth all his goings." *Mark that you may rush headlong into sin like the prodigal son of Luke xv. 11-32, or fare sumptuously every day as the rich man in Luke xvi., and rejoice with the young man in Ecc. xi. 9, yet all your ways are seen by God, and pondered by Him, and the day will surely come when judgment must have its course (Rev. xx).*

"The eyes of the Lord are in every place, beholding the evil and the good" (Pro. xv. 3). Said one of old, "Thou God seest me" (Gen. xvi. 13). "Whither shall I flee from Thy presence," spake another (Psalm cxxxix. 9), and again in Heb. iv. 13, we read, "Neither is there any creature that is not manifest in His sight, but all things are naked and opened to the eyes of Him with whom we have to do." Then Psalm xciv. 9 asks

the question, "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" Thus is it not evident, unsaved reader, that God must have to say to you. Things long forgotten will then come up; every secret thing made manifest (Luke xii. 2-3), no sins covered then, but, blessed be God, they may be covered now if you will let Him do it (Psalms xxxii. 1), "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. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved, he that believeth on Him is not condemned, but he that believeth not is condemned already, because He hath not believed on the name of the only begotten Son of God" (John iii. 16-17-18), "and, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 14-15).

Jesus, bruised and put to shame,  
 Tell the glories of God's name,  
 Holy judgment there I found,  
 Grace did there o'er sin abound.

Yes, God has, in His infinite love, provided a way of escape whereby the guiltiest of Adam's race may be saved, and He is righteous in pardoning the one who takes his or her place as a lost, ruined sinner at the feet of the Lord Jesus

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Christ; For He (Jesus) was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed (Isaiah liii. 5).

God could not pass the sinner by,  
His sin demands that he should die,  
But in the cross of Christ we see  
How God can save, yet righteous be.

The sinner who believes is free,  
Can say the Saviour died for me,  
Can point to the atoning blood  
And say this made my peace with God.

Now, in face of such love and mercy on God's part, is it possible that you can still refuse to come and be eternally blessed? Surely, not to do so would be to your everlasting shame and banishment from God in the lake of fire (Rev. xx. 16). But is there any hope of getting to heaven if I die unsaved, can any one help me by their prayers as some would make me believe? Our emphatic answer, nay, God's answer, from His word (Heb. ix. 27), is, "and as it is appointed unto men once to die, but after this the judgment." Again, the rich man of Luke xvi. 19-31 is the death knell to all such hopes, and lastly (Rev. xx. 11-15), ending with those solemn and unalterable words, "and whosoever was not found written in the book of life was cast into the lake of fire." Jesus said, "Heaven and earth shall pass away; but my words shall not pass away"

## HOW A JEW FOUND CHRIST.

I BECAME acquainted with a very intelligent Jew in the city of Montreal. His father, I am informed, was a wealthy banker in Germany. I heard this Jew relate his christian experience in a meeting, the substance of which, in his broken English, was this:—"The Spirit of de Lord take hold of my heart in my fader's house in Germany. He make me feel so bad I could not eat my food or take my rest.

"My fader said to me: 'Why you no be happy? You mope round as miserable as can be. Plenty of money, why you no happy?'

"I say: 'Fader, I find no place for my soul. De money won't buy a place for my soul. I lie down and die one day, and den what good de money to me, and where go my poor soul?'

"By-and-by I reads in a paper about one Dr. F., a Jewish Rabbi, in Canada, dat find Messiah. I says to myself: 'I go to Canada to find dat Rabbi dat find Messiah.' When I come to Canada, I ask de first thing: 'Where is Dr. F.?' and dey tell me dat he live in de city of Hamilton. When I go to the city of Hamilton, he not at home. I no find him for two weeks. Then one man show him me at a public meeting, and I look at him till de meeting was out; and den I say to him: 'You Dr. F.?'

"'Yes.'

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“‘Yes.’

“‘You find Messiah?’

“‘Yes.’

“‘Will you give me two lessons, and I pay you?’

“Dr. F. say: ‘Come to my house, and I give you many lessons, and not charge anything.’

“But I say: ‘Oh, no, Dr. F.;’ and he talk to me, and talk to me, and talk to me, but I no find Messiah.

“Den I go to de Catholic Church, and talk to de priest to find Messiah.

“De priest he tell me about de baptism and de holy water; and I say: ‘Go away with your water; I want to find a place for my soul!’

“Den I go back to Dr. F., and he say: ‘You Hebrew scholar? Now take your Hebrew Bible and read what the ancient prophets say about the Messiah. Take your pen and write down de exact description dey give of Him, especially the fifty-third chapter of Isaiah; and when you get de prophetic directions how to find Messiah, you take your greek Testament, and search, and you will find, as face answereth face in a glass, so de New Testament answers de Old, and dat everything de old prophets say about Messiah was fulfilled exactly in de person of Jesus of Nazareth. When your judgment be convinced, den bow down on your knees and pray to God, in the name of Jesus, and you find Messiah in your heart. He save you from all your sins.’ So

I follow the instruction that Dr. F. he did give me ; and my judgment he got convinced, and I bow on my knees, and I cry : ' O Got of Abraham, Isaac and Jacob ; Got of my faders ; I pray to dee in de name of dy dear, suffering son, Jesus Christ ; I be convinced from dy holy books of de Old and New Testaments dat He be Messiah which dow has sent into de world to save sinners. Dow knows what a great sinner I am ; but Jesus comes to save de chief of sinners. I trust my soul to Him ; I believe He can save me. O Got, have mercy upon my poor soul, and save me from my sins for Jesus' sake. I believe all dow has say about Jesus, and I take him as my Saviour.' While I pray, I feel more and more bad, and I tot my poor soul he must go to hell. Den, I say, if Jesus Christ bore my sins in His own body, and redeemed my soul with His own blood, my soul he no need to go to hell. Den I give my soul to Jesus ; I believe in Jesus, and just as quick as lightning I finds Messiah. He save me from my sins. He fill my soul wid unspeakable joy. My soul he find a home in Jesus. He abide in Jesus now for tree years, and I know Him more and more, and love Him with all my heart." He proceeded to tell of some remarkable answers to prayer he had experienced, and, such was the artless simplicity of his story, and the light and unction of the Holy Spirit shining through his broken utterances, that there were but few dry eyes in that large assembly.