

500
Gospel Incidents

Illustrations and Testimonies

John Ritchie

Five Hundred Gospel Illustrations

INCIDENTS, ANECDOTES,
.. AND ..
—— TESTIMONIES ——

**FOR THE USE OF
EVANGELISTS, PREACHERS, AND CHRISTIAN WORKERS.**

.. BY ..
JOHN RITCHIE.



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INTRODUCTION

THE Five Hundred Gospel Illustrations, Incidents, Records of Conversion, and Personal Testimonies, which appear in the following pages, have been gathered from a great variety of sources, throughout a period of forty years. Most of them have been used in preaching the Gospel to old and young, in crowded cities, in rural villages, at the street corner, on the racecourse, and in the market place, where congregations have usually to be found and retained, as well as preached to. A simple, striking Illustration of some great Gospel truth, used at a proper time; a true and telling Incident, introducing, pointing, and applying the truth proclaimed; the Testimony of some public and well-known person concerning eternal things, or the Record of some striking and authenticated case of conversion, well told, with the definite purpose of winging, elucidating, and clinching the message, has been often used of God, to interest, arrest, convict, and bring to the point of decision in eternal things, hearers of the Word in many spheres and conditions.

The compiler is well aware that such "Helps" are only as the feather to the arrow, and as the picture to the printed page. They cannot do the work of the "Word of Truth" (James i. 18), which is the chosen instrument used by the Divine Spirit in the great work of Regeneration; nor should they be used for mere story telling or entertainment. The over-use of Stories—so many of them exceedingly weak and pointless—by some preachers, has raised prejudice against their use. But surely we need to distinguish between the use and abuse of both things and means, in the service of the Lord.

Having had many tokens of the Divine blessing, on the wise, discriminate, and seasonable use of such "aids," and feeling it to be a stewardship to select, arrange, and pass on what may be of real utility to many young, earnest, and active Gospellers, who had neither time nor opportunity to gather them for themselves, it is a pleasure to here present them for general use, with the earnest prayer that God may richly bless and abundantly use them, in telling out the "old, old story," which, now as ever, is "the power of God unto salvation to every one that believeth."

J. R.

KILMARNOCK, *November, 1912.*

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ILLUSTRATIONS AND INCIDENTS

AND HOW TO USE THEM

FROM the records of the ministry of our Divine Lord, preserved to us in the Four Gospels, we learn how largely He used Illustrations and Incidents, in His public preaching. The birds of the air, the lilies of the field, the fishes of the sea, were all used to elucidate and enforce the great Gospel truths, and the words of invitation and warning, which flowed from His lips. Events of human history, such as the victims of Herod's sacrilege, and the falling of the tower of Siloam, which were, doubtless, familiar to His hearers, were used to bring home to their consciences the truths He taught. And in the apostolic examples left on record for our guidance in preaching the Word, we learn how one apostle used a heathen altar, and quoted a heathen poet, to bring home to his hearers' capacity, the facts he desired to fix upon them. Those who go forth into the world, bearing the Gospel message in this day of spiritual indifference, growing unbelief, and increase of erroneous doctrines, subversive of the foundations of the faith, find it necessary to gain the attention, and maintain the interest of their hearers, by using simple, telling Illustrations, relating true Incidents bearing directly on the subject with which they are

dealing, and giving the recorded Testimonies of those who have proved the saving and satisfying power of God's Gospel, which they have personally received, or of such as, in unbelief, rejected or neglected it, to their present and eternal loss.

ILLUSTRATIONS should be used sparingly, and with care. Some consideration and spiritual discernment needs to be exercised, as to what is appropriate and in season. The sinking of a Trans-Atlantic steamer, or the rescue of a ship-wrecked crew, would best accord with the proclamation of truths to arouse, awaken, and alarm careless sinners, while the receiving of a free gift, the committing of a sum of money to a banker's care, would more suitably come in while showing the way of salvation, and the nature of faith. But no illustration should be enlarged upon, or hung over, to obscure or shadow the truth it illustrates, and no story should be dragged in either to tickle, or amuse, or fill up time. The habit of telling story after story with a pointless, pithless moral between, is despicable in one who stands as God's messenger to men, bearing the good news of heaven to dying sinners, who may never hear it again.

INCIDENTS of history and public events, should be carefully memorized, and told accurately, else they lose their effect on those who are familiar with them. EVENTS in which the narrator played a conspicuous part should be sparingly used, lest they appear to be told for self-exaltation, and NARRATIVES in which "a friend of mine" figures largely as a hero, should, for the same reason, be sparsely introduced or used.

TESTIMONIES of public and well-known men should be carefully rehearsed, facts and dates being retained in case any hearer—especially in an open-air meeting—might call for them.

REMARKABLE CONVERSIONS are frequently used to arrest attention, and when the rehearsal of such is followed by a stirring appeal, and solemn warning, they often produce lasting impressions.

HYMNS are often sung, or listened to, with a deeper interest, when a suitable incident, or case of conversion connected with them, is related before singing. This is especially so in the closing hymn, which should be one bringing the truths of the Gospel and their personal acceptance of it very close to awakened and convicted souls. A selection of such Incidents and Testimonies have been here given.

ADAPTATION of suitable Illustrations and Incidents should be well considered, prayed over, and fitted to the occasion and need. What would be in season in one place, to one people, might be unsuited to another. Impromptu and indiscriminate use of Incidents and Narratives, does not, as a rule, produce good results. Whatever is offered to God, or used in His service, should be as the “oil beaten for the light,” before it is brought thither.

IMPRESSIONS made by the use of an Illustration, the telling of a Story, or the giving of a personal Testimony to God’s saving grace and power, should be followed up judiciously and wisely, by pressing home upon those who hear, the great truths of the Word, which bring conviction of sin to the con-

science, and the message of Gospel grace to the heart. It is "the Word of the truth of the Gospel" (Col. i. 5, 6), in the Spirit's power (I Pet. i. 12), which brings life to those who hear and receive it. This, the true evangelist, in fellowship with God, whose Gospel he loves and honours, by proclaiming it fully and constantly, will ever keep in mind.

May the bearer of the "precious seed" of God's blessed Gospel, know how to rightly use, and how to avoid the overuse and abuse of such "Aids" in the holy and happy service to which he is called. Never was there greater need, or better opportunity for "going forth" to the "streets and lanes" of city life, and among "the highways and hedges" of rural and village life, with the grand old Gospel, glowing in its warmth in the heart, and flowing as a living stream from the lips, bearing present and eternal blessing to all to whom it comes, who welcome it as God's last great message to the sons of men in this day of His abounding grace.

Illustrations and Incidents on ... Gospel Subjects ...



THE DEATH OF CHRIST

1 His Only Son.—As ALBERT DRECKER left his box to close the drawbridge over the Passaic River for a train to cross, his little boy of ten, came running after him, and fell into the river. A scream from the child reached his father's ears, just as he was closing the bridge, and the train was in view dashing along. To leave the bridge would involve the loss of many lives, to stand at his post would sacrifice the life of his boy. He stood at his post, the train passed over in safety, but when he turned to look for his child he had sunk. It was his only duty, but it was bravely done. He sacrificed his son to save that train and its passengers. It was the limit of human love. The love of God is greater. He gave His Son to die for his enemies (Rom. v. 6-8).

2 Taking His Place.—After a great battle, and with the prospect of another the next day, the French army rested in camp. But Napoleon, knowing the enemy was at no great distance, could not sleep. He rose, and with an officer made a visit of inspection in the camp, where armed sentinels watched by their camp-fires ready to give the alarm.

As the Emperor passed along, he came on one fast asleep. This was a crime for which death was the sentence. But the Emperor knew the man had been deprived of his rest, and his heart was moved with pity for him. So lifting his fallen gun, he stood in the place of that sleeping sentinel until day dawned. When the soldier awoke, and found the Emperor by his side he trembled, but there was no need, for his place had been filled, and his work done by another. So the law was satisfied, and he was free (see Gal. iii. 13).

3 Eighteen Hundred Years too Late.—

An Irish Catholic lay near the gates of death. A Bible, given him by a Colporteur, had been read by stealth, and the Gospel by its means had reached his heart. The parish priest being told of his condition, hastened to the cot bearing the viaticum, to administer the last rites of "the church." "Confess your sins to me Michael Doyne," said the priest. Raising himself from the pillow, the dying man said, "Your Reverence, you are eighteen hundred years too late. Jesus Christ has put all my sins away by His precious blood, and my soul is at peace." With bell and book Michael was excommunicated from the "true church" next Sunday, but at the same hour, Michael's ransomed spirit went to be with Christ, whose one sacrifice he had learned had put away his sins (Heb. ix. 26).

4 Patrick's Chariot Driver.—When PATRICK was evangelising in the South of Ireland, Berradhie, a heathen chieftain, determined to kill him. This became known to Oran, Patrick's faithful chariot-driver, who designed a plan to save his

master. When they were near the fortress of the angry chief, the chariot-driver feigned sickness, and Patrick ever ready to serve, took his place, while he rested in the chariot. A poisoned arrow from a hole in the ramparts pierced the heart of the substitute, while Patrick escaped, and ever confessed he owed his life to his servant's death.

5 Dr Valpy's Motto.—DOCTOR VALPY, the author of many classical books, wrote the following lines as the confession of his faith.

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

He gave the lines to Dr Marsh, who fixed them in his study. The Earl of Roden saw them, and asked for a copy. General Taylor, a Waterloo hero, while on a visit to Earl Roden, was frequently seen reading them. One day the Earl remarked—"General, you will soon know these lines by heart." "Indeed I do know them, my heart has just grasped their meaning." And thus General Taylor became a Christian—a sinner saved by grace.

6 "I Live because she Died."—A mother sacrificed her life to save her only child, a little girl of three. When she grew up to young womanhood, she paid a visit to an aged friend of her departed mother, who owned her only photograph. Taking the young lady to a room, she pointed to a lady's photo on the wall, and said, "That is your mother." Bursting into tears, she exclaimed, "I live because she died." The saved sinner says—"Who loved me, and gave Himself for me" (Gal. ii. 20).

7 Paid His Way.—A young man in Dundee anxious about his salvation was pointed to Isaiah liii. 5, and by faith in the Son of God, who was wounded for his transgression, his soul entered into peace. Sometime after, he was seized with illness, and visited by the one who had pointed him to the Saviour. "Is all clear between you and God now?" asked the visitor. "Yes, all is clear: there is nothing unsettled: nothing to do. Jesus has paid my way." In this confidence he could face the eternal world without fear.

8 Not Afraid.—"Are you feart tae die, Phil," asked the sorrowing wife of Philip Sharkey, the Kilmarnock blacksmith—a brand plucked from the burning—when he lay near his end. "What would I be feart for, when I'm going to be wi' the Man that died for me," was the grand answer.

9 A Good Life.—"There's comfort in the memory of a good life," said a visitor to a dying relative. The dying man raised his eyes in wonder, and slowly repeated the lines—

"Upon a life I did not live,
Upon a death I did not die—
Another's life, Another's death,
I stake my whole eternity."

10 Dying to Save.—When Edward III. captured Calais, he told the conquered people that they were all under sentence of death, but if six of their leaders would deliver themselves up with halts round their necks for execution, he would accept them as substitutes for the rebellious citizens. St. Pierre, the French Commander offered himself, and five noblemen quickly followed. They willingly died to save their countrymen. "Christ died for the ungodly" (Rom. v. 6).

11 Wearing his Fetters.—A century ago, a battle raged between the British and Tipoo Sahib, in which several British Officers were taken prisoner. One, named Baird, was old, and weak through wounds. A native was sent to fix fetters on them lest they might escape. An officer moved with compassion for his weak companion, said, "You will never put chains on a weak and wounded man like that." To which the answer was, "There are just as many pairs of fetters as there are prisoners, and they must all be worn." "Then put two pairs on me," said the gallant officer. And he wore them till death released him. Baird recovered, and lived to help in the taking of that city. Free to live and serve, because another wore his chains.

12 Where the Fire had been.—A Scotch settler on a prairie farm in Manitoba, had been warned against the dangers of a prairie fire. Immediately his house had been built, he cleared a space around, burning up the long grass, and destroying its roots. On a dry Autumn evening sometime after, great clouds of smoke, followed by a glare of fire, intimated the prairie ablaze. Then came riders on horses, followed by a horde of wild animals fleeing for life before the raging flames, and some took their stand on the cleared space where the fire had already been. It was the only place of safety in that dread hour. So is the place called Calvary. The judgment has already fallen there, and all who by faith are "in Christ Jesus," trusting in His shed blood, are safe.

"Then stand where the fire has been, O soul,
And know thou art safe and free,
For Thy spotless Saviour has borne the whole,
And there's none can come on thee."

13 Trusting to His Justice.—A lone woman, living in a Highland cot, was visited by one who had no clear grasp of the Gospel. "We must just hope in God's mercy, Betty," said the visitor. "I am lippening to His justice," replied the happy woman. "Did you say His justice?" I never heard anybody say that before." "Well, its just like this. God punished His own Son when He stood as my Surety, and He is too just to punish me, although I well deserve it, So I'm trusting to His justice."

"Payment God will not twice demand,
First at my bleeding Surety's hand,
An then again at mine."

14 He Died for Me.—Planting flowers on a recent grave in a little cemetery in the far West, a young man seemed overcome with emotion. A stranger passing, thought to comfort him by speaking a kind word, and as he drew near he observed a small Cross at the top of the grave on which the words, "He died for me" were inscribed. The story briefly told was, that during the war, this young man, who was an only son, was called to the front. His parents were well-nigh frantic with grief. A cousin, who was an orphan, volunteered to take his place, and in the first great battle was slain. That young man lived because his substitute died, and he loved to own and to confess it.

"It was for me that Jesus died,"
On the Cross of Calvary."

15 The Work is Finished.—A country cartwright, who was deeply concerned about his salvation, could not see how it was possible to be saved without "doing something." His wife who was a happy believer, invited an evangelist who

was preaching in the village to tea, in the hope that he might have a talk with her husband. Taking the visitor to his workshop, he showed him a wheel complete lying ready to put on, and another half-finished on his bench. Lifting a plane, the evangelist was about to bring it across the spoke of the finished wheel, when the cartwright grasped his arm, saying, "That one is finished." "O, is it," said the preacher, "Then I suppose I would spoil a finished job by trying to do something to it." Then laying his hand on the cartwright's shoulder, he quietly remarked, "You have more concern about your own work than you have about Christ's. By seeking to add something to it you would only spoil it." The man saw his mistake, and rested satisfied in what Christ had "finished," and was at peace. There is nothing to do *for* salvation.

"Nothing either great or small,
Nothing, sinner, no,
Jesus did it—did it all,
Long—long ago."

16 Peace Already Made.—I called almost daily on an aged widow who, from her youth had been "making her peace with God." This she sought to do by attending to religious duties, and living what she called "a good life." I asked the use of her large type Bible one afternoon, and sitting down, read to her Col. i. 20, "And having made peace through the blood of His Cross," I said, "You see, Grannie, that you are at a hopeless task, seeking to do what has already been done." The aged woman seemed amazed, and holding out her hands for the Bible, she said, "Let me read that for myself." I sat in silence, while she read slowly, "And

having made peace through the blood of His Cross.” “Aye, aye,” she said, “It’s strange that I never saw that before, and it there all the time. I’ve been trying to do what Christ has done long ago. What a stupid mistake. I might as well have tried to make another sun. But, blessed be His Name, I see He has done it, so I’ll just be satisfied with His work, and rest my soul upon it.”

17 Plucked from the Fire.—An Indian convert was once met by an ungodly European, who sought to turn him from the faith. “What is this salvation you speak of?” asked the European. “Come this way, and I shall show you,” said the Indian. Gathering a few handfuls of dried leaves, he made a circle of them. Then finding a worm, he placed it in the midst of the circle. Next, he applied a lighted match, which ignited the leaves, making a circle of flame around the writhing worm. The Indian put forth his arm, plucked the helpless worm from its place of danger, and laid it on his bosom. “That,” said the Indian, “is salvation: that is what Christ has done for me.” “A brand plucked out of the fire” (Zech. iii. 2).

18 “Jesus has done the dying.”—Such were the words of an aged sexton to whom, by the side of an open grave, a servant of the Lord “spoke the word of life.” He had seen hundreds of old and young laid in the dust, and confessed he had his own fears of death, and what follows it—the Judgment. But listening to the “old, old story,” of the death of Christ for sinners, he wiped the tear from his eye, and said—“My fear is gone now, I see that Jesus has done the dying. He died that I might live.”

THE LOVE OF GOD

19 God has set His heart upon you.—A young man, careless about his soul, whose father was a preacher, was obliged to go to church, but while there, read novels. Having a “dry” one, one day, he closed it, and thought he might listen to the preacher, who at that moment, fixing his eyes on him, said, “Young man, God has set His heart upon you.” That was God’s message to His soul. He was saved, and became a preacher.

20 A Love Letter.—Speaking to a group of young folks on “Love Letters,” an evangelist said, “I have one here in my pocket. I will give each of you a copy, and request you not to read it until you are alone with God who sent it. Then take paper, write an answer, and bring it to me to-morrow night.” God’s love letter when opened read, “I have loved *Thee* with an everlasting love” (Jer. xxxi). 3. To this a young girl gave the beautiful answer, “We have known and believed the love that God hath to us” (I John iv. 16). Faith believes what God says.

21 “I Love Thee Still.”—A widow’s only daughter left her village home for the city, where she wandered from virtue. Her letters ceased: she was lost to her mother for a long time. But her mother’s love never failed. She went to the city in search of her daughter, visited every likely place, but got no trace. At length love devised a plan. She had her photo taken, and wrote under it, “Mary, I love thee still.” She received liberty to fix it in a place where she learned her daughter had

sometimes called. Not long after, Mary with a companion entered, and was attracted by that photo on the wall. "It's my mother," she exclaimed, and reading the words, she burst into tears. That mother's love broke her heart. She returned to the cottage home, was welcomed, and forgiven. Thus God's love believed wins the sinner's heart.

22 Large Light.—"Do your gods love you?" asked a missionary in India of a group of hearers. "They have no love," was the sad reply. My God loves all men," said the preacher, and read John iii. 16. "That is large light," said one, "read it again." And as the wondrous story of Divine love was read, and heard, and welcomed, that man said, "It's true, I know it, I feel it." Thus do we perceive (I John iii. 16) the love of God."

23 "Hurrah! for the Love of God."—A group of quarrymen, for whose souls no man cared, were visited weekly in their "bothy" by a Christian lady, who spoke and sang to them the Gospel, and left tracts for them to read. One man was manifestly first interested, then awakened, and at last converted. One afternoon, while the lady was reading from the New Testament of God's love to sinners in Rom. v. 8, this man lost all control of his feelings, and rising from the deal seat on which he sat, he cried aloud, "Hurrah! for the love of God." It had won his heart.

24 God Loves You.—A crushed and broken-hearted woman, sitting in a cheerless home, brooding over her hard lot, was visited by a neighbour who knew God and His love. "God loves you," said the visitor, "and if you believe it, it will work

wonders: it did for me.” “How can God love me, woman, and leave me to pine away here,” said the down-cast one. “I cannot explain that, but I know He loves you, for His Word says it in John iii. 16.” Next day the visitor found that dear woman rejoicing in the love of God. She believed it, rested in it, and the comfort of it filled her heart.

25 Broken Down.—A prodigal came into an old chapel in which a dozen godly folks were praying. Taking his seat at the back, he listened while they sang. That song brought memories of days long gone by, when as a boy in his father’s house, he sang these hymns himself. Since then, he had known the way of transgressors was hard, and now homeless and helpless he reaped his sowing. The last hymn sung was—

“Just as I am, Thy love unknown,
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.”

A great sob, followed by a gush of tears, brought that group of godly folks around the prodigal, and they prayed that the love of God might melt and win his heart, and it did, for from that night he was a changed man, and now delights to preach the love of God.

26 The Weather Vane.—A Christian farmer, fixed a weather vane on his house, with the Text—“God is Love”—pointing the way of the wind. A neighbour asked if the text so placed indicated that the love of God was as changeable as the wind. “No,” said the farmer, “It means that ‘God is Love’ at all times, at all seasons, no matter how the wind blows.” His is an unchanging love.

27 A Grand Inscription.—A simple rustic, who was supposed to be feeble-minded, wrote with chalk on the wall of his humble dwelling—

“Could we with ink the ocean fill,
 And were the sky of parchment made,
 Were every blade of grass a quill,
 And every man a scribe by trade;
 To write the love of God above,
 Would drain that ocean dry;
 Nor would the scroll contain the whole,
 Tho’ stretched from earth to sky.”

28 Whom Does God Love?—A talented preacher in addressing a West End congregation, made the following statement:—“The love of God is for the *unlovely*, of whom I fear, few, according to their own estimation, are present. It is for the *undeserving*, who have no claim whatever to be loved. And the greatest wonder of all is, it is for the *undesiring*, who do not want to be loved.” “For God SO loved the world, that He gave His only begotten Son.”

29 “Who Loved Me.”—A child, whose young heart had been won by Divine love, who believed in, and confessed the Lord Jesus as her Saviour, wrote in her Birthday Text Book, under her name, on the date of her birth, the words—“Who loved me.”

“My soul, the order of these words approve,
 ‘He’ first, ‘me’ last, nothing between but Love,
 Lord keep ‘me’ always down, Thyself above.”

30 The Englishman’s Message.—Paris was moved by the preaching of an English evangelist, through an interpreter, and many in high circles heard the Gospel. The “mad Englishman” as the preacher was named by Society scorners, was to preach in a public building, and two out of a family of three daughters, determined to go and

hear him. The third was delicate, and they would not allow her to go out. But after her sisters had gone, she rang for a carriage, wrapped herself in furs, and reaching the place, slipped in unseen, and got a seat near the platform. The evangelist rising to preach, announced his subject to be "The Love of God." Fixing his eyes on the delicate girl, he said, "God loves you now!" That message reached and won her heart, changed her life, and made her a true Christian. Such is the power of Divine love believed, received, and "shed abroad" (Rom. v. 4) in the heart.

31 "I Cannot Love God."—So said an elderly lady to one who spoke to her at the close of an evangelistic meeting in Edinburgh. "I know it mam, but God can and does love you," said the speaker. "Are you sure of that?" anxiously inquired the lady. "Let us hear what He says about it Himself," replied the speaker. And turning to I John iv. 10, he read, "Herein is love, not that we loved God, but that He loved us." "That is enough. I can believe that from Himself, although it is past comprehension," said the lady.

32 Where is the Proof?—"God is no friend of mine. He hates me, and I hate Him," said a broken-down sad-looking man in a model lodging house, where we preach the Gospel on Sundays. "It may be true that you hate God, but it is not true that God hates you," I said. "Where is the proof?" he asked. "I will give it to you from the mouth of His own Son, if you will listen a moment," I said. And opening my Bible at John iii. 16, I read the words twice over. "Is that enough?" I asked.

"Yes it is. I never heard that before," he said, thoughtfully. And that man received the message and was lifted from degradation to be a witness for Christ.

33 The Gipsy Boy.—Visiting a camp of gipsies, a Christian lady found a dying lad in one of the tents. Kneeling by his side, she quoted John iii. 16 slowly, three times. The dying eyes opened, and feebly the words came, "Tell it again." Again the words were repeated, and the feeble voice responded, "I never heard it before. God loves me, a poor gipsy chap. God gave His Son. Whosoever, that is me. I love Him for that." Then with his last breath he whispered, "Tell it to the rest," and passed away.

34 The Sweep's Arrest.—A circle of Christians preaching on Ramsgate sands, were annoyed by a few scoffers, who incited a chimney sweep, in his sooty clothes and brushes, to walk through the crowd, and scatter them. The sweep, picking up his bristles, made a straight line for the preacher, scattering the white-dressed ring of hearers as he appeared. The preacher, fixing his eyes on the miserable-looking sweep, shouted aloud—"God loves His enemies, and for them He gave His Son." The sweep stood still, arrested by the words. "Say that again." And again the words were repeated. "That's wonderful. I have three lads at home, and I would not give the worst of them, for the best of you," said the man, as tears began to course down his sooty face. And God's love believed, changed that man into a devoted Christian, and a witness for Christ.

35 The Sinner, not the Sin.—A fond mother's only child, a pretty girl of seven, died. When the company assembled to carry the coffin to the grave, the distracted mother could not be got away from the dead and decaying body of that child of her love. It was not the death or the corruption she loved, but what had been her child. So God loves the sinner, while He hates his sin. The object of the Gospel is to save the sinner from his sin. And the believing one can say, "Unto Him who loveth us, and loosed us from our sins in His own blood" (Rev. i. 5, R.V.).

36 Only One Object.—CYRUS, when he conquered Armenia, took Tigranes, the King's son, and his wife, prisoners. Calling the Prince before him, he restored to him his liberty. Then pointing to his young wife, to whom he had been lately married, Cyrus asked, "What would you give to save your wife from servitude?" to which Tigranes replied, "I would give my life for her freedom." Cyrus, pleased with his devotion, set her free. When the Prince had his wife restored to him, he asked of her what her estimate was of Cyrus, whose graceful personality every one praised. "I did not look at him," said the princess, "I could only fix my eyes on the man who offered to lay down his life for me."

37 For Good People.—"What class of people does God love?" was the question asked by a teacher, of his class of boys. Ten hands went up, in schoolboy fashion, ready to answer. "Good people, sir," was the reply. Will the top boy read Rom. iii. 12, last half. The boy read, "There is

none that doeth good, no, not one." "Then you see, lads, God has nobody to love, if only 'good people' are loved by Him." The boys seemed thunder-struck. "Will the next boy read Rom.v.8," said the teacher, and the lad read, "But God commendeth His love towards us, in that while we were yet sinners, Christ died for us." "Whom does God love?" "*Sinners,*" was the quick answer. Yes, and that name includes *you*.

38 A Mother's Love.—In a great snow-storm, in the Highlands, a widow, carrying her infant boy, was overtaken on the hills, and falling in a snow-drift, perished. Next day a search-party found the child, wrapped in his mother's shawl, and upper garments, hid in a crevice of a rock, but the mother had perished in the cold. A Glasgow minister told the story of the Highland mother's love to a congregation moved to tears, and to which he proclaimed the love of God. At the close, a soldier asked to speak with him. "I am that mother's son," said the soldier. "She died that I might live." "But while I can never forget my mother's love, I have forgotten the love of God." That night he was reached by the Gospel of Christ who died for sinners, of which his mother's sacrifice was a touching illustration.

"If one fond mother in her heart possessed,
Maternal love within her single breast,
Of *all* the mothers since the world began,
'Twere nothing to the love of God to man."

39 "I Love God."—A self-righteous daughter, who despised her sister, who had in her youth been foolish and self-willed, gave as her reason for the first-claim to her mother's ring, "I love God."

“Perhaps you do,” said her sister, but I can truly say, “God loves me.” It is not our love to God, but His love to us, that procures salvation.

40 A Rejected Love Gift.—A son had become estranged from his parents, and ceased to correspond with, or recognise them. His mother, according to her custom, had a little gift sent to him on the anniversary of his birth. But instead of accepting it, and returning thanks, he packed it up, and sent it back to her without a word. That was the greatest grief of all to his mother; it broke her heart. God’s love despised, and His love-gift rejected, is the greatest sin, and will bring the heaviest judgment.

THE FORGIVENESS OF SINS

41 Freely Forgiven.—In the court of Queen Mary, there was a lady-in-waiting who was suspected of telling secrets, and her husband of treason. Both were imprisoned. By means of the mediation of a noble lord, the Queen was persuaded to pardon her former favourite, but made the condition that she should pledge her word never to be seen in certain company again. “Your Majesty should forgive me freely, and leave the rest to me,” was the lady’s answer. She was forgiven, and her gratitude was shewn in devotion to her Queen all the years of her life. Christ forgives freely, and the forgiven one “loves much” (Luke vii. 48).

42 Signed in Red Ink.—A lady paid an account to a country grocer, and received a receipt for the sum, signed in red ink. This unusual circum-

stance fixed the incident in her mind, as she filed the receipt among others. Not long after, she received a statement of her account from the grocer. Memory recalled the circumstance of the red signature, but that was not enough. Searching the file she found it, and taking it to the grocer presented it. "I recognise my signature, and apologise for the error," said the man. Well it was for her that she had his own handwriting. The believing sinner has God's own discharge of all his liabilities signed, as it were, in the blood of His Son. Isaiah xlv. 22 is His full discharge.

43 The Royal Reprieve.—A broken-hearted mother, whose two sons lay under sentence of death, made the long journey from her English village to Balmoral Castle, where Queen Victoria was in residence, to intercede on their behalf. There was no conveyance from Ballater to Balmoral save the Royal Mail Car, and on it she was allowed to ride, sitting on the mail bag. In it was a reprieve, sent for the Queen's signature. She did not know it was there, else her journey would have been different. God's proclamation of free and full forgiveness in Acts xiii. 38 has been carried in many a pocket, whose owner, anxious and troubled, did not know it was there.

44 The Worst Man Pardoned.—A Royal Prince on a visit to France, was being shown through a State prison, where many were confined for treasonable offences. The governor conferred on the Prince the power to give a prisoner his freedom in honour of his visit. Questioning various convicts, he was told by some that they were false-

ly charged, others wrongly judged. But one grey-haired man acknowledged the justice of his sentence, declaring he got no more than he deserved. Laying his hand on this man's shoulder, the prince said, "You are my man." And he, the worst man there, according to his own confession, was set free. Grace saves the "chief of sinners" (I Tim. i. 15).

45 All Wiped Out.—ADOLF BECK, having been mistaken for another man, was condemned and sentenced to imprisonment. When his innocence was established, the king sent him a free pardon, concerning which the Home Secretary wrote:—"A free pardon, issued by the king, not only forgives crime, but wipes out the whole conviction, and obliterates every stain which the law had ever attached to the alleged offence." God says of the real offender, who has been justly condemned, but accepts His grace (Rom. iii. 24), "Having forgiven you ALL trespasses" (Col. ii. 12).

46 Just Like Him.—A missionary conversing with an aged negress in British Guiana, who had known the forgiving grace of God for many years, said, "Is it not wonderful, aunty?" to which the old saint replied, "It's just like Him."

47 Power and Nature.—A prisoner of the Duke of Monmouth's following was brought before King James II., who after failing to get him to tell secrets through threatening, said, "You know it is in my power to pardon you." "Yes," said the prisoner, who knew the king's cruel character, "but it is not in your nature." God willeth not the death of any (2 Pet. iii. 9), but is "ready to pardon" (Neh. ix. 17). It is His nature.

48 Pardoned.—A soldier had been brought before his superior officer, and sentenced to various degrees of punishment, only getting worse after each increase of sentence. When brought up for the fifteenth time, the officer looked at him in pity, and said, "It is a great pity to see a fine fellow like you, who ought to be a credit to her Majesty's service, disgraced and punished as you have been, and all to no purpose. I have resolved to-day to give you a free pardon. The man was overcome with emotion. He never was there again, but became one of the best behaved men in the regiment. The effect of grace is to cause those who receive it, to "live soberly, righteously, and godly" (Titus ii. 10, 11).

49 Able to Pardon.—WILLIAM THE CONQUEROR built Battle Abbey on the field where he overcame Harold the Saxon in the battle of Hastings. He granted a royal privilege to the Abbot to pardon any criminal, however great his offence, if he claimed that pardon in the king's name. Many gladly owned their guilt, and received it: some in pride refused, and met their righteous doom. Now, Christ has "power to forgive sins" (Mark ii. 10), and such forgiveness the Gospel proclaims (Acts xiii. 38).

50 The Cancelled Bond.—Among Orientals, a custom has long been continued which illustrates the words of Col. ii. 14, "He took it out of the way nailing it to His Cross." When a debt is cancelled, either by payment or remission, the creditor takes the cancelled bond, and nails it over the door of him who owed it, giving to him the assurance, and to others the witness, that it has been

settled to his satisfaction. "Jesus paid it all," and the Word gives the assuring testimony, "Their sins and iniquities will I remember no more" (Heb. x. 17).

51 In the Depths.—Crossing the Atlantic, I stood on deck one morning, and witnessed part of the crew engaged casting overboard a mass of refuse, and some heavy materials, which sank like a stone into the ocean depths. Nobody would see it more. It was gone for ever. I thought on the words, "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19).

"O Cross of Christ, as ocean depths
My sins are swallowed up in thee;
Covered is my unrighteousness,
And from its curse my soul is free."

52 Both Satisfied.—A religious lady who, for half-a-century, had been seeking by her works to attain to salvation, heard a sermon on "The Righteousness of God" (Rom. i. 17), in which it was shown that God is satisfied with what Christ has done, and all that is required of sinners is, to be satisfied with His finished work, and rest there for forgiveness and salvation. "That is enough for me," she said—

"God is satisfied with Jesus,
I am satisfied as well."

53 Settling His Accounts.—"Are you coming to hear the Lord's proclamation of forgiveness, uncle?" said a Christian man to his aged relative, who was an utter worldling, neither fearing God, nor regarding man. "I spend the Sunday afternoon settling up my accounts, William," replied the uncle. "The day of judgment will be spent in that way too, uncle, settling up accounts with God."

54 Sins Remitted.—WILLIAM COWPER, the poet, found peace with God through the words, "Jesus Christ, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins" (Rom. iii. 25). He saw therein the satisfaction given to God by Christ, and the forgiveness of His sins through faith in the blood shed. Soon after this he wrote the lines—

"Dear dying Lamb, Thy precious blood,
Shall never lose its power;
Till all the ransomed Church of God,
Be saved to sin no more."

FAITH

55 Taking Him at His Word.—NAPOLEON I., reviewing his troops, riding on a spirited horse, let his rein drop. The animal dashed wildly across the ground, and the emperor was in danger of being thrown. A private in the ranks stepped out near to where the horse passed, seized the rein, and placed it in the emperor's hand, Napoleon saying as he did it, "Thank you, captain"—creating him a captain with that word. The soldier, believing the word said, "Of what regiment, sir?" The emperor replied, "Of my guards." That was faith, taking the emperor's word without sign or feeling. So, "Let God be true" (Rom. iii. 4).

56 Mary's Faith.—A merchant who had a cellar under his shop, reached by a trap-door in the floor, had gone down for some goods. His little girl of five years came into the store, and missing her father cried, "Father." "I am here,

Mary," he shouted from the dark cellar. "I do not see you," said the child. "But I am here, Mary, and if you jump, I shall catch you in my arms," said the father. The child knew her father would not deceive her, she took him at his word, and jumping into the darkness, was caught in her father's strong arms. That was faith.

57 Stepping into the Cage.—"I do not believe in getting saved so easily as that," said a coal-miner, to one who had gone down the pit to speak to the men of the Saviour during their hour of rest. "How will you get up the shaft, to-night?" asked the preacher. "Easily that, by simply stepping into the cage," said the miner. "Is not that far too easy a way," said the preacher. "I see what you are driving at, but I never thought of it just like that before," said the miner. That simple illustration was used in showing him that it is not by efforts of man, but by a power outside him, that the sinner who trusts himself to Christ is saved. The Gospel is the power of God unto salvation "to every one that believeth" (Rom. i. 16).

58 That "Hath" Settles it."—"Do you believe that Gospel, Willie?" was the question asked by an evangelist, as he laid his hand on a young ploughman's shoulder, when passing out at the door of a hall, where the Gospel had been faithfully preached. "Of course I do," said the young man. The preacher simply added—"He that believeth on the Son *hath* everlasting life" (John iii. 36). "I never saw that before; that *hath* settles it," said the young man. He was saved that night, and has preached the Gospel to others for forty years.

FAITH

59 Making God a Liar.—When Harrison Ord, and Rice T. Hopkins, were preaching the Gospel in Forfar in 1866, a young woman who had attended the meetings, and was convicted of sin, was passing out unsaved. Mr Hopkins, laying his hand on her shoulder, said—“Will you dare make God a liar?” referring to the words of I John v. 10. She saw that she was guilty of this awful sin, and believing God, was saved that night. She still lives to prove that His Word is true, “He that hath the Son hath life.”

60 Learning to Float.—When I was a lad, I was very anxious to learn to swim. A companion took me to the sea, and told me I must commit myself to the water. But I found that a hard job. I always began to struggle, then to sink. “You must cease struggling, the sea will bear you up, simply lie still, resting on its strength,” he said. After repeated attempts to help myself, I simply gave myself up entirely to the sea, lying back in the confidence that it would bear me up without my aid. And it did. That was faith. “I will trust and not be afraid” (Isaiah xii. 2).

61 In the Bank.—A child had a florin given her by her aunt, which she took to the Post Office to deposit in the Savings Bank. “Be careful now, Mary, and not lose it,” was the mother’s word, as the child stepped out with the coin in her hand. Fearing that any stranger might wrest it from her grasp, or that she might drop it on the way, Mary walked with a serious look along the road. She had the keeping of her treasure, and she was anxious. Fifteen minutes later, she tripped along the

way home with a light step, assured her money was safe. She had handed it to the Post Office; she had confidence it could keep it safe, and her mind was at peace. One said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (2 Tim. i. 12).

62 "He will be the Loser."—An able reasoner, conversing with a simple Christian woman, who knew little of this world's wisdom, but was happy in the knowledge of her sins forgiven, and of her title to heaven secure in Christ, whom she trusted, was asked the following question:—"You say that you are saved because God has said it in His Word. But what if He should not keep His promise?" "O, then, He will have more loss than me, for I will only lose my soul, but God will lose His character." Her faith reposed in the Divine faithfulness. "He cannot deny Himself" (2 Tim. ii. 13).

63 It Bears.—A slight frost had covered a lake with ice. Schoolboys stood on its edge, with skates slung across their shoulders, eager to skate on the ice. But the question was asked, "Will it bear?" No one knew, none seemed willing to risk it. A tall, strong young farmer coming along, ran on to the ice, and slid right across to the other side. "It bears," shouted one of the boys, followed by another saying, "If it bear his weight, it will bear ours." Then they committed themselves to it, and proved its strength. Such faith is oft begotten through the testimony of saved sinners, who can say, "Who hath saved us" (2 Tim. i. 9).

64 "Trust in Me."—Armley Mill, Leeds, was on fire. Three young mill-workers, bewildered

in the smoke, appeared at the topmost window, the fire roaring beneath. A man in the crowd shouted in tones of agony, "Liz, I'm thy father: jump into my arms. Trust thyself to me." One girl heard that voice: she knew it. Hesitating a moment, she seemed to fear. "It's *me*, Liz," again shouted the voice. That assured her. She jumped, and was caught, badly burned, but saved. "Trust in *Me*" (Jer. xlix. 11) should assure, for the great God of love speaks.

65 "Let go the Twig."—A lady long anxious, but without the confidence to commit herself wholly to Christ, apart from feeling and evidences, dreamed that she had fallen over a cliff, and in her fall caught at a tree, by which she was suspended over a deep chasm. A voice from beneath spoke, "I am Thy Saviour: trust thyself to Me." Afraid to trust the unseen arms outstretched below, she clung to the frail twig in great terror, crying, "Lord, save me." "I cannot save you until you let go that twig," the voice replied. Then she relaxed her hold, and while in the act of falling, awoke. That dream had its message. She let go her confidence in self, in experiences, in feelings, and trusting herself wholly to Christ—believing *on* Him (Acts xvi. 31) she was saved.

66 Believing and Relying.—A new company had been floated, and on the Board of Directors were two brothers. They sent a prospectus to two maiden sisters, advising them to take shares. One replied—"I *believe* it is all right," but bought none. The other wrote—"I will take a hundred shares, because I *rely* on your testimony." One may, in a

general way, believe the Gospel, but the sinner who relies on the record of God, "hath eternal life" (I John v. II, 12).

67 Commit Yourself.—A lady, reading her Greek Testament, came on the words of John ii. 24, "Jesus did not commit Himself unto them." Reading on in chap. iii., she came to verse 36—"He that believeth." She found the Greek word rendered "*commit Himself*" unto, and "He that *believeth*" was the same. This cleared her difficulty as to what saving faith is. It is *committing yourself* to Christ.

68 Faith, not Feelings.—"I believe, but I cannot say I have assurance of salvation," said a gentleman to a minister of the Gospel, to whose preaching he had listened. "Perhaps you want to *feel* saved before you believe God's Word that you are. But you must take God at His word first, and the feelings will follow. If you receive a letter by this night's mail giving good news, good feelings will be the result of your faith in the writer. So you must 'Let God be true' (Rom. iii. 4), believing His bare Word. Then, as we read, 'believing ye rejoice'" (I Pet. i. 8).

69 Obeying the Invitation.—During a work of grace in the town of Tillicoultry, a workman in Devonvale Mill, named Jarvie, was deeply concerned about his soul, but could not understand what "believing" on Christ meant. Mr Archibald, his employer, who was an earnest soul-winner, sent Jarvie a note, asking him to come to his house that night at seven o'clock. Prompt at the hour he appeared. "Well, Jarvie, what has brought you here to-night?" said Mr Archibald. "Putting his hand into his vest

pocket, he brought out the letter, and handing it to his employer he answered, "That sir." "O I see! you believed it, did you?" "Certainly, what else could I do?" said Jarvie. "Well now, come in and I will give you another invitation which, if you receive, as you have done mine, you will be saved." And Mr Archibald handed to him the words of Matt. xi. 28—"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." Jarvie received the Lord's invitation, came as a sinner to the Saviour, and lived for years to prove that he found the "rest" promised to those who take Christ at His word.

70 "I Cannot Believe."—So said a woman to DR W. P. MACKAY at the close of a Gospel meeting in Edinburgh. "Tell God that you cannot believe His Word then," said the Doctor. "I do believe the Bible," she answered. "No, not that part of it that says, 'All that believe *are* justified from all things'" (Acts xiii. 29). She saw it was not believing God to doubt His plain statement, so she took it as it stands, and entered into assurance.

71 A White Flag.—An aged wife of a railway signalman lay dying. To her sorrowing husband who stood by her bed, she said, "John, do not fear about me. There will be a white flag held out for me to-night, as I pass through the tunnel. Not a red one, for there is no danger; not a green one, for there is no doubt; but a pure white flag of safety for a sinner washed in the blood of the Lamb."

72 Faith's Decision.—An Asiatic, sentenced to die, asked for a drink of water. The scimitar

was in the hands of the executioner, and when the glass was brought, the condemned man, fearing the blow might be struck, hesitated to raise it to his lips. The Governor, who sat in view of the scene, said aloud, "Your life is safe till you drink that glass of water." The man raised the glass, then dashed it with its contents, to the ground, saying, "On a Governor's word I shall live, and not die." His faith saved him.

73 In Your Hands.—A medical man, who could discuss theological points, but who lacked the one thing needful, had a patient whose peaceful frame of mind attracted the doctor's attention. "I suppose your peace comes of faith, but as for me, I never could make out exactly what faith is." "Well, doctor," said the patient, "so far as I understand it, faith is just this, to trust God with your soul, as I am trusting you with my body. I put my case into your hands, and I am leaving it there." "I never saw it so simply before," said the doctor, who became a trusting and fully persuaded (Rom. viii. 38) man.

74 Trusted it to Jesus.—A Scotch pastor, visiting the families of his congregation, and, in the old-time fashion "catechising" them, came to the youngest, a bright girl of six. "Have you got a soul, Mary?" asked the aged pastor. "No, sir," answered Mary. The minister looked to the father, and was about to reprove him for neglect of his child, when the bright eyes peered into the minister's face, and Mary whispered, "I trusted it to Jesus, and He has it now." "He is able to keep" what is "deposited" with Him" (2 Tim. 1-12, R.V.).

75 "Iv'e got it."—A quaint Methodist preacher used to define the meaning of H-A-T-H as "I've got it." Yes, "He that believeth on the Son *hath* everlasting life" (John iii. 36).

ACCEPTANCE IN CHRIST

76 In the Envelope.—A little boy wrote his first letter to an aunt. It was, as you may guess, scarcely readable and badly blotted, so much so, that he feared it would never reach her. His mother addressed the envelope in a neat hand, and into it the blurred letter was put. The child danced as he saw it closed, and said, "It will go now mother, 'cause its inside, and they'll only look at the envelope." So believing sinners are in Christ, and where He is, they shall be (John xii. 26).

77 In the Shoes of Christ.—An Indian convert took part in a prayer meeting in London, and began his prayer by saying, "O God, we come into Thy presence, in the shoes of Christ." A missionary who had spent much of his life in India, explained that when an Indian servant enters his master's presence he takes off his shoes, but a son keeps his on. The Indian convert had learned the truth of his standing "in Christ" (Col. ii. 10), of his being "accepted in the Beloved" (Eph. i. 6).

78 The Ewe and the Lamb.—A ewe belonging to a farmer had three lambs, another one lamb, which died. The farmer wanted the one whose lamb had died to suckle one of the three belonging to the other ewe, but she would not allow it near her. At last he fell on a plan. He

put the skin of the dead lamb over the living one, and taking it to her thus covered, she accepted it, and suckled it as her own.

79 The Scarlet Shawl.—Coming along the public street, was a woman wearing a scarlet shawl. The friend, in whose office I sat, raised a piece of red glass, and putting it into my hand said, "Look at that scarlet shawl through this." I did so, and found it appeared as white. "That," said he, "is how God sees sinners who are in Christ. Their scarlet sins are white as snow" (Isa. i. 18). He beholds no "iniquity" (Numb. xxiii. 21) in them.

80 Black yet Fair.—"Brother Harkless," an aged negro, who knew what it was to be "in Christ," said to a preacher whose ministry was legal, and tended to occupy his hearers with themselves, and with their experiences, instead of with Christ, "In myself, I'm black, and poor, and old, but in Christ I'm fair and beautiful to God, just 'cause I'm *in* Him.' Preach like that to your people."

81 The Sample and the Stock.—A grain merchant sold a hundred tons of wheat to a miller, from a sample of half-a-pound. The stock was accepted in the sample, and guaranteed to be the same. Christ, at God's right hand, is the "First fruits" (Lev. xxiii. 11; I Cor. xv. 20), and in Him the harvest is accepted. "As He is," so are His people (I John iv. 17).

82 Title and Fitness.—A Christian nobleman whose benevolence to the poor and lowly is well known, invited a crossing sweeper boy to his mansion on the outskirts of London. He knew the lad had no clothes to fit him for such a place. So

the Earl accompanied the invitation with a suit of clothes for the lad to wear. The invitation gave him the title to go, the clothes gave him the fitness to be there. God gives the invitation to his presence now, and to His holy heaven hereafter, and He provides the outfit necessary for such a place (Rom. iii. 22; Phil. iii. 19).

83 His Own Gift.—A bridegroom presented his bride with a splendid bridal dress, because being of lower rank she was unable to provide one of her own. In her bridegroom's gift she appeared on her wedding day, admired of all, and beautiful in her bridegroom's eyes. So the believing sinner is robed and decked and rejoiced over by the Lord (Isa. lxi. 10; lxii. 16).

84 Embracing the Maiden.—The second Marquis of Argyle, arrested by order of the Duke of York, and condemned to be beheaded, slept peacefully until within an hour of his execution. An Officer of State, who visited his cell, returned saying, "I have seen a man within an hour of eternity sleeping like an infant." The Marquis awoke, dressed, and was led out to die. He embraced the maiden, the instrument of execution, saying, "No sweeter maiden ever have I kissed than this, which will be my inlet to glory." A man must know Christ as his Saviour and Surety in order to be able to do that.

85 Into Him.—RICHARD BAXTER, whose preaching of Christ was blessed to many, said. "In self there is no righteousness, in Christ there is no sin, so I step out of myself into Him." Visited on his dying bed by a friend he said, in answer to the

question, "How are you?" "Almost well, and nearly home."

86 Three States.—GUTHRIE of Fenwick, a preacher of Covenanting days, had often to flee from his home and hide himself from the persecutors. Returning home early one morning, he said to his wife, "I saw the most wonderful sight of my life last night up among the hills, in a lone house where I was sheltered for the night. I spoke to a dying woman. I met her in a state of *nature*: in the mercy of God she entered by faith in Christ into a state of *grace*, and ere the day dawn she was in a state of *glory*."

87 A Bit of Christ.—WILLIAM REID of Carlisle, preached one Sunday from the words, "We are members of His body" (Eph. v. 30). A Christian mother, whose young daughter sat at her side, considered that there was little in the sermon for her child, it being as she thought "too deep" for her. On the way home she said, "Mary, did you understand what Mr Reid was saying?" "Yes, mother, I understood it fine. He said all who believe are a bit of Christ, and as dear to God as He is." She had got a grip of that.

88 The Anchor Holds.—A ship captain, who had been awakened about his soul, was much occupied with his frames and feelings, and sought in them evidences of his salvation. "Captain," said a friend, "Do you cast your anchor into the hold of your ship, or outside it into the sea, when you want safe anchorage?" "Into the sea of course," said the captain. "Let your faith lay hold on the work of Christ and the Word of God, both unchanging,

and never mind your feelings. Then you will have peace." Next time they met, the captain smiling, said, "Yes, the anchor holds there."

89 "I put myself into it."—An Irish soldier, giving his testimony to the saving power of the Gospel in a Dublin Barracks, said—"It was that grand word 'Christ died for the ungodly' (Rom. v.6), that opened my eyes. I just put myself into it, and said, 'Lord, I am all that. Have me as I am. And He took me in. Now I am 'ungodly' no more, but 'accepted in the Beloved.'" Bless His Name.

90 Honest Doubt.—"Is there no place for honest doubt?" asked a caviller of one who was pressing upon him the interests of his soul. "There can be no honest doubt when it is God that is doubted. To doubt God, is to make Him a liar" (I John v. 10) was the answer.

91 On Account of Gallantry.—On a May day in 1779, three soldiers of the "Black Watch"—then known as "The 42nd"—were condemned to die for mutiny. Three empty coffins, behind which the men were led blindfold with pinioned hands, were slowly borne in presence of the regiment, assembled in front of Edinburgh Castle. The firing party raised their guns awaiting the word to "Fire." Sir Adolph Oughton stepping forward drew a paper from his breast, and read aloud: "In consequence of gallantry displayed by the 42nd Regiment, it has pleased His Majesty to pardon the rebels." The men were released, in virtue of the gallantry of their comrades. So sinners are freed from sin's condemnation, on account of Christ's obedience unto death (Rom. v. 19).

REMARKABLE CONVERSIONS

92 CHARLES HADDON SPURGEON was converted while listening to a very unlettered man speaking in a small Methodist Chapel on a snowy day, from the words, "Look unto Me and be ye saved." Fixing his eyes on the stranger, he said, "Young man, you look very miserable. Look to Jesus Christ: look now." He did look then and there, and was saved.

93 MARTIN LUTHER, while engaged climbing Pilate's staircase in Rome, for which act the Pope had decreed an indulgence, was arrested by the words read before, but not understood, flashing through his mind, "The just shall live by faith" (Rom. i. 15). He rose, and fled from the place, ashamed of his ignorance, and from that hour his motto was, "Faith alone, without works of ours, can justify a sinner before God."

94 BROWNLOW NORTH, a Scotch nobleman, was awakened by the Spirit of God to see his sin, his need, and his danger. Seized with a sudden illness, he retired to his room in deep agony, and while his maid lit a fire in the room, he was deeply impressed with the desire to confess his sins to God, and cry for mercy. But the maid was there, and fear prevented. The struggle was great, but he dropped on his knees, and in the presence of the maid cried to God for pardon. He believes that was the turning point, the hour of decision in his life.

95 SIR ARTHUR BLACKWOOD, for many years an honoured preacher of the Word, was walking with Miss Marsh, a true soul-winner, who spoke to

the young Society leader about his salvation, to which he replied, "I could never give up the pleasures of life which I enjoy so much to become a Christian, Miss Marsh." "You are quite mistaken Mr Blackwood, I do not ask you to *give up* anything. I simply ask you to *receive*." That word changed his view of entering on the Christian life. He received Christ (John i. 12), and in "the expulsive power of a new affection," it was easy then to give up the pleasures of sin and the world.

96 JAMES HALDANE, when a British Naval Officer, was a notorious swearer. During an engagement he became enraged at his men, and wished himself and them "in hell." A highland sailor touching his cap, said, "Captain, God hears prayer. If he had answered yours just now, where should we all have been?" These words resulted in Haldane's conversion. He led his infidel brother to Christ, and both became honoured preachers of the Gospel, the fruits of which are seen in Scotland to-day.

97 PRESIDENT GARFIELD told the story of his conversion as follows:—"I injured my foot in chopping a piece of wood. The blue dye in my home-made socks poisoned the wound, and I was kept at home. Just then, a remarkable Revival began in our neighbourhood, and being unable to go from home, I went to the meetings, and was converted. New desires then possessed me, and I determined to seek an education that I might live more usefully for Christ."

98 DR JAMES GRAY of the Moody Institute, Chicago, was reading a book by Dr William Arnot

of Glasgow, when his eye fell on the lines, "Every soul not already won to Jesus is already lost." That message awakened him from a false profession, and let him to Christ.

99 DONALD ROSS, the Scottish evangelist, when in deep distress about his soul, was crossing a heather hill in Ross-shire, when the words of John xviii. 8, spoken by the Lord to those who came to arrest Him, came to his mind, "If ye seek Me, let these go their way." He saw therein the great truth of substitution. Christ was taken, bound, and led to death: "these," His followers, went free. And resting in the great Gospel fact that "Christ died for the ungodly" (Rom. v. 6), he entered into peace.

100 CAPTAIN HEDLEY VICARS, while awaiting the return of a brother officer in his room, picked up a Bible which lay on the table, and turning over its leaves idly, his eye fell on the words of I John i. 7, "The blood of Jesus Christ His Son cleanseth us from all sin." These words, received in faith, were the means of his conversion. He fell in battle before Sebastopol in 1855.

101 A GERMAN COUNT, was so convicted of his sinful life, that he determined to become a monk, and was directed to seek admission to a Monastery 1500 miles off, where the penance was severe, and the discipline strict. Under a scorching sun the journey was made, and the place reached. Ringing the bell, an aged monk opened the gate, and learning his business, admitted him to a shelter for the night. He told the old man his story, and got the following counsel: "If you want to be saved

you have come to the wrong place. Christ has finished the work, and there is nothing left for you to do." The young German believed the old man's message, and returned to Germany saved by grace.

102 THE EDINBURGH STUDENT.—"What do you think of the Professor's new views, Charles?" said a Divinity student to his companion, as they walked across the North Bridge together from the University. Quietly the answer came, "If you were to build yourself a home, whether would you choose for a foundation, the Castle Rock or Portobello Sands?" That was all that passed, but that word resulted in the Divinity student building his soul on the Rock Christ, and refusing the shifting sands of "advanced" thought.

103 AN IRISH LANDOWNER on a visit to Dublin, called on an old schoolmate, a banker. "What's doing in King's County," asked the banker. "Having good times. Lots of races, dances, and hunts." "That reminds me of a wise man's words, which I'll just read you," and drawing his Bible from his desk the banker read Eccl. xi. 9, ending with, "For all these things God will bring thee into judgment." He rose hurriedly, amazed at the turn things had taken. The truth was, his former chum had been converted, and he knew how such a life would end. For days he was in misery. God's "judgment" awaited him. Unable to endure it longer, he took the train to Dublin, went straight to his friend, was pointed to Christ, soundly converted, and returned to his home, and when met by a number of his former companions, he held up his Bible and confessed Christ.

104 PHILIP MAURO, a New-York barrister, who had become a sceptic, was walking along Broadway towards a theatre, to seek pleasure. He had taken his place in the line of ticket buyers, when an irresistible power withdrew him from the crowd. The sound of singing falling on his ear, he walked in the direction from which it came, and finding a Gospel Meeting he entered, sat through the simple service, and heard the way of life. Conviction of sin and soul trouble following, and on May 24, 1903, he says, "I took the sinner's place, and confessed myself in need of the grace of God." Now he lives to preach the good news to others.

105 RICHARD WEAVER, the Lancashire pugilist, prize-fighter, and afterwards preacher, was engaged to fight on 21st May, 1832. Lying in bed, he heard his brother come in from a meeting, and tell what he had heard. He was awakened about his state, and slept none. On the day he was to fight, he entered the field in the early morning, dropped on his knees in a sand hole, and cried to God for mercy. There the words of John iii. 16 came to his mind as from his mother's lips, and to use his own words, "I accepted His gift, believed in God's Word, and found that 'whosoever' included me also. There and then peace and joy came to my heart."

106 LORD CECIL, while evangelising in Canada, came upon a man lying drunk by the wayside. It seemed useless to say anything to one in such a condition, but he felt impressed to sound a warning in his ear. Stooping down he shouted, "Man, you are going to hell," twice over. Some nights

after, he came to the place where Lord Cecil was preaching, in deep distress, and was truly converted to God. "Instant in season, out of season" (2 Tim. iv. 2).

107 SUSANNA WESLEY, mother of John and Charles Wesley, the celebrated Methodist preachers, a clergyman's wife, and devoutly religious, was not, for much of her life, in the enjoyment of God's salvation. It was while her son John was preaching on the words, "The blood of Jesus Christ cleanseth us from all sin," that she saw the way of salvation, and rested her soul upon Christ alone.

108 COUNT ZINZENDORF, while standing before Stenburg's great picture of "The Crucifixion," upon which the words were written—

"This I did for thee,
What doest thou for Me,"

yielded himself, his fortune, and his lands to Christ, and served Him from that day onward.

109 DR CHALMERS had preached as parish minister of Dalmeny for twelve years before he knew the saving power of the Gospel in his own soul. His efforts to reform his parishioners by preaching the Law having failed to effect a change, he turned to the Gospel which, first receiving in his own soul for his personal salvation, he proclaimed to others with great power and grand results.

110 ALEXANDER THE SECOND, Emperor of Russia, while at Heidelberg, was asked by a Christian lady, "Sire, have you peace with God?" That question staggered the Emperor, and made him think. Sometime after, he told that lady, "I have discovered that I am a great sinner, but I have also

learned that it was to save sinners that Jesus came. In Him alone I believe, on Him rely." From that time there was a marked change in the Emperor's life. He left the company of sceptics, and sought the society of godly people.

111 SELINA, COUNTESS OF HUNTINGDON, shortly after her marriage to Lord Huntingdon, became concerned about her personal salvation. Three sisters of her husband, all converted under the ministry of Mr Ingham, a fellow-student of John Wesley, spoke to her. Lady Margaret told her that since her conversion, she had been as "happy as an angel." This was something new in the way of religion, which she had thought was dull. Determined to prove for herself the reality of it, she shut herself up with her Bible, and there found that rest which Jesus gives to the weary (Matt. xi. 28). She it was who thanked God for the letter "m" in I Cor. i. 26.

INFIDELITY

112 An Infidel Challenge.—Over a century ago, an infidel German Countess gave orders that her grave should be covered with a solid granite slab, with large blocks of stone clasped with iron around, and the words cut in the granite, "This burial place must never be opened to all Eternity." A tiny seed sprouted under the covering, shot its shoots between the slabs, grew and increased until it lifted the granite, and stands in Hanover to-day as God's answer to that infidel challenge.

113 "God is Nowhere."—An atheist's motto was fixed on the wall of a sceptical lawyer's sanctum. His little daughter, beginning to read, came

into the place one day, and while awaiting her father to go home, spelled out the letters, dividing them so: "God—is—now—here." Her father was so impressed by that word of his child, that he renounced his scepticism, turned to the living God, and His motto now reads, "God is now here."

114 A Dakota Cyclone.—A follower of Col. Ingersoll boasted that he would build a barn that "God Almighty *could not blow down.*" So he erected a great stone structure, and called his neighbours to see it. The following year a great cyclone swept the country, and one of the first buildings to go into a heap of ruins before it, was the infidel's barn. He stood before the wreck silent, and one said, "It is the finger of God"—to which he gave no answer. But since that day, his infidelity has left him.

115 Nothing to hold on to.—A dying infidel was visited by one of his former associates, who asked him if he was holding on to the principles they had adopted and advocated in public. "There is nothing left for a dying man to hold on to," he said sadly. No, nothing in infidelity.

116 A Defiant Challenge.—A young Jew who had become an atheist, stood on an English marketplace proclaiming his atheism. In the hearing of those who stood around, he cried out defiantly, "If there be a God, let him speak out so that we can hear Him." That moment a flash of lightning lit up the place, and the young infidel was struck blind for life by it. He was soon after converted to God, and lives to testify to the judgment and mercy of that God whom he blasphemed.

117 Not at Rest.—GEORGE RIPLEY of the New York *Tribune*, who was a confessed sceptic, riding in the country with Dr Prime of the *Observer*, said, "I never see you without a feeling of envy. Your mind seems to be at rest in regard to the future, while mine is not."

118 A Cob of Coal.—At the close of a lecture by an infidel in a Lancashire mining village, a collier stood forward, and addressed the crowd as follows:—"My mate was a Methodist till one of them infidel chaps came round. Jim turned infidel, and laughed at me for going to prayer meetings. One day in the pit, a big cob of coal fell on Jim. We all thought he was killed, but he began to cry to God for mercy." Then looking the lecturer full in the face, the collier added, "There's nought like a cob of coal for knocking the infidelity out of you chaps."

119 No Comfort.—The mother of Hume, the infidel philosopher, being dazzled by the genius of her son, became a sceptic. As she lay on her dying bed, she wrote, "My dear son, my health has failed, I cannot live long. Your philosophy gives me no comfort in my distress. I am without hope of consolation, and my mind is sinking into a state of despair. Hasten home, or write what in your philosophy will afford consolation in a dying hour."

120 Never Scoffed at.—An infidel scornfully pointed to one who had professed Christianity and gone astray. Dr Mason, who heard the remark, said, "Did you ever hear of a scoff being raised because an infidel went astray." The scorner admitted he had not. "Then," said the doctor, "You

thereby admit that Christianity is a holy religion, and that its professors should be so too. Your scoff, therefore, pays it the highest compliment."

121 Infinite Contempt.—COL. INGERSOLL, lecturing in New York, boasted that although he had defied the Almighty for years, he had never been harmed by Him. A hearer remarked, "That reminds me of a sceptic who indulged in a somewhat similar boast, when one answered, 'You forget, sir, that God is capable of infinite contempt as well as infinite power.'"

122 An Infidel Earl.—In the reign of Charles II., none excelled in vice and scepticism as the handsome and witty Earl of Rochester. Johnson describes him as "drunken, sensual, worthless and useless, at the age of thirty-one exhausted, and in a state of decay, sheltering his wickedness behind infidelity." Returning to his estate in Somerset, his mother's chaplain read to him Isa. liii., and by means of these great words, describing the sufferings of Christ, he was converted. Fanshaw, a former infidel companion, found the Earl praying, and ran from the place in terror. His last words were, "O how I long to die, and be with my Saviour."

123 "Free Lance."—Such was the signature of a writer on infidelity in *The National Reformer*, and he was secretary to Charles Bradlaugh. In his later years, when infidelity began to fail him, he was brought under the Gospel's sound, and converted. He openly gave testimony to God's saving grace in Whitefield Church, Drury Lane, and lived in Chelsea for many years a true Christian.

124 God Revealed.—H. MUSGRAVE READ, for twenty years a prominent Atheist, Socialist, and Secretary of the Manchester Independent Labour Party, a personal friend of Bradlaugh, Blatchford, and other infidels, while in a railway car beyond Colorado, amid scenes of surpassing wonder, became convinced there is a God, and soon after, the character of that God was revealed to him by means of John iii. 16. Then welcoming the love of God to sinners, and His Son as personal Saviour, he was saved, and is now a preacher of the Gospel.

125 His Mother's Faith.—A young, daring sceptic, was in the act of addressing a crowd of young men at a street corner. An old man, grey-haired, leaning on his staff in passing, recognised the speaker. Raising his voice during a pause, the aged man said, "I knew your mother. She never taught you that. You are sinning against your conscience, and denying your mother's faith." These words went as an arrow from God to that young man's conscience. He never proclaimed infidelity again. God saved him, and at his first testimony to God's saving grace, the aged man was a joyful hearer.

126 Better than a Deist.—JUDGE CURRY of New Orleans, dates his conversion from an incident of early life. A lawyer of great ability, but a deist, had a Christian wife. Speaking of her virtue to young Curry, he said, "If I were to marry again, I would seek a true Christian. She makes a better wife, a better mother, a better mistress, than a sceptic. If she is poor, she can bear adversity,

if rich, she has no desire for show. And when the end is reached, if she is mistaken, she is no worse off than me; if I am, she is infinitely better off." The young lawyer determined to examine the Bible for himself, with the result that he was converted.

127 A Cowboy's Conversion.—Brought up in a Scottish home, under a godly mother's care, he emigrated to the Rocky Mountains, and imbibed the teachings of Ingersoll. Living godless, he came across a sermon of Talmage's, the text of which was, "What wilt thou do in the swelling of Jordan?" (Jer. xii. 5). In great distress, he lifted a penny Testament from his master's desk, and hastened to the shade of a tree. Twice he decided to take his life, and had his revolver in hand to do it. A text in the Testament met his eye (John vi. 37). God used this to his conversion, and he now proclaims the Gospel in England, which he that day received alone with God.

128 A Tiger Tamed.—WILLIAM HONE, an infidel lecturer, found in a country house a child reading a Testament. "Why do you read a stupid book like that?" he asked. "It is my sick mother's only comfort," said the child. That stuck to him. He determined to read the Bible for himself, and not go by other men's opinions of it. He did, and God spoke to his soul through it. When his next birthday came, his Bible lay open before him, and he wrote on its fly-leaf these lines—

"The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy cause or aid Thy foes,
Is quelled my God by Thee."

CHRIST THE ONE MEDIATOR

129 For the Queen's Sake.—After the battle of Crecy, six leading citizens were condemned to death for rebellion. King Edward's Queen, Philippe, espoused their cause, and entering the King's presence, pleaded for their lives to be spared. The king replied, "Dame, I can deny thee nothing." Turning to the condemned men, he said, "Gentlemen of France, for our Queen's sake, we give you your lives. Ye are free." And the land rang with the Queen's praise. To her these men owed their lives. Of all who know Christ it is written, "God, for Christ's sake, hath forgiven you" (Eph. iv. 32).

130 Himsel' Direct.—A small farmer on the estate of a Scottish Marquis, had fallen in arrears with his rent. The factor threatened to evict him from the farm held by his forefathers for four generations. Summoning courage, he went direct to the Marquis, told his story, and received a full discharge. After being entertained hospitably, he was shown through the castle, and on leaving, his eye fell on two large pictures in the hall. "And who may these be, your Grace?" he asked. "This is the holy Virgin, and that is St. Joseph, who intercede for us with Jesus," said the Marquis. The crofter stood in silence. Then he said in a whisper, "I hope you will not be displeased, if a simple man like me give you this advice. I went to your factor many times, but got no help, but when I came direct to you, I got a ready welcome, and a full discharge. Go direct to Jesus Himsel', you'll find Him most gracious and ready to forgive."

131 The Dying Mother.—A prodigal son, who had caused his father great sorrow through his evil ways, became an outlaw from his home. He feared to return, lest his father's wrath might be upon him. For years he was unheard of. But his mother's love never failed, she prayed and wept for his return. As she lay on her dying bed, the prodigal came home, but feared to see his father. At last he entered, and received his mother's welcome and forgiveness. The father came into the room, and with her dying strength that mother clasped the hands of both, and joined them in her own. Then she died. "Reconciled to God by the death of His Son" (Rom. v. 10).

132 For the Maid's Sake.—The inhabitants of a French village were allowed to live free of taxes, owing to the fact that a Princess was born there, and had especially desired that for her sake it might be so. And so it came to be known as a "Remission for the Maid's sake." Thus it is "for His Name's sake" (I John. ii. 12) that sinners, believing in Christ, are forgiven.

133 Reconciled.—A country postmistress took up an ill-will against a family in the village, surmising evil where none existed. Because of her neglect of duty she was to be deprived of her place, and had nowhere to go. The gentleman against whom she harboured evil thoughts, personally petitioned for her being retained, and being of influence he prevailed. To her great surprise, and not a little to her shame, she discovered that the man whom she had reckoned an enemy, had been her best friend. Her thoughts were soon changed towards him then, and ever after, she was most anxious to please and serve him.

TAKING GOD AT HIS WORD

134 At the Captain's Word.—The *Ettrickdale* became a wreck near Gibraltar, great waves swept her decks, but ten sailors clung to the mast. An artillery party, in a large boat, put to sea, and got near the wreck. A rope was cast and made fast around the mast. "Slide down the rope: it is your only chance of escape," cried the volunteer captain. Nine sailors took his word and were rescued. One remained. He had a way of his own, but it failed, and he perished.

135 Chapter and Verse.—A young operative in a Lancashire Mill is known by the name of "Chapter and Verse," because he will have nothing on religious subjects apart from the clear testimony of God's Word. To all questions, cavils, and opinions expressed, his answer is, "Give me Chapter and Verse." It is good to rest on God's Word.

136 I'll Believe Jesus.—CHARLES FAIRBAIRN, a noted character on Edinburgh Streets, when awakened to a sense of his sin, was tempted by the adversary with the thought—You are too bad to be saved. The words of the Lord Jesus were then read to him: "Him that cometh to Me, I will in no wise cast out" (John vi. 37). "That'll do," said Fairbairn—"I'll believe Jesus." He did, was saved, and lived many years to prove that his conversion was real.

137 Jonah and the Whale.—"You surely do not believe that impossible story in the Bible about Jonah being swallowed by a whale, granny?" said a clever sceptic to a well-known godly aged

woman, who was known all over the village for her good works. "O, aye I believe it, and if God said that Jonah swallowed the whale, I would believe that too, because I know my Father tells no lies, and nothing is impossible to Him." The sceptic walked off in silence.

138 A Pardoned Man.—Seated in a lone cottage, a man of three-score read the 103rd Psalm aloud. He had reached the words—"Who forgiveth all thine iniquities," when his wife remarked—"I heard Dr Guthrie preach on that thirty-eight years ago, and he said forgiveness could be known here. I never forgot his words." "If it can, Nancy, we'll have it," said the husband, and read on. At verse 12 he read, "As far as the east is from the west, so far HATH He removed our transgressions from us." A moment's silence followed, then grasping his wife's arm he said, "If God says that, I am a pardoned man." He had taken God at His Word.

139 Across the Stream.—ROBERT BRUCE, pursued by the English, was in hiding in a cave with a single attendant. A sound of dogs was heard: it was his own hounds used to track him. "Step into the stream, and wade along: they will lose the scent." Bruce took the advice, and was safe. Only "the blood of His Cross" (Col. i. 20) trusted, stays the course of justice, and gives safety to sinners. Take God at His Word.

140 "Trust to Me."—A blind beggar, led by his dog, vainly sought to cross a busy London street. Thousands passed, but none offered to help. A carriage, drawn by a pair of greys, stopped near the place, a gentleman stepped out, and as he was

entering a building, saw the man and his dog. In a moment he was at the blind man's side. "Give me your hand, and trust to me," he said, as he led him gently across. "Thank you, sir," said the grateful man, and the stranger was off. Who was he? The Prince of Wales, afterwards Edward VII. The man trusted, the Prince led him on safely.

THE BLOOD OF CHRIST

141 Infinite Cost.—"Your Gospel is too cheap," said a religious man to Duncan Matheson, the Scotch evangelist. "It cost the precious blood of Christ," was the answer. That word led the man to think. And he learned that although the Gospel is free to all, that it was provided at infinite cost.

142 "I'm under the Blood."—D. L. MOODY preached in the Assembly Hall, Edinburgh, from the words, "When I see the blood I will pass over you" (Exod. xii. 13). One who had long sought for evidences of his salvation in his frames and feelings, learned that hour that the blood of Christ shed and trusted, is the one way of salvation. When he got home he greeted his daughter with the words, "O Lizzie, I'm under the blood." That was appropriation.

143 The Watchword.—Two British soldiers had mounted guard at each end of a tunnel. One was a Christian, the other anxious. It was midnight. As the Christian soldier paced the rock gallery, his thoughts were on the Cross. Suddenly an officer appeared and demanded the password.

“The precious blood of Christ,” said the sentry, immediately following with the right password. The officer astonished, passed on. But the words sounded through the tunnel, and fell on the ear of the anxious sentry who accepted them as a message from heaven, and found in them rest to his soul.

144 Guilty Blood.—A carpenter at his bench cut his finger, and as the blood-drops fell, he remarked to his mate, “Innocent blood, William.” “No, guilty blood, James. Of only One can it be said that His blood was ‘precious blood’ (I Pet. i. 19), and it was shed for sinners to bring them nigh to God” (Eph. ii. 13). “I see that, but I never thought of it before. His is ‘precious’—mine is ‘guilty.’ His put my guilt away. God accepted Him for me.”

145 The Red Strand. In all true Admiralty rope, there is a red strand. This distinguishes it from all others, and without the red strand none is genuine. So all true preaching has in it the atoning death of Christ. Without it there is no Gospel and no Saviour.

146 Only on the Blood.—An earnest missionary who had given his life to the Lord’s service amongst the heathen, was nearing the end of his pilgrimage. One who visited him, sought to recount the long and faithful service he had rendered, to all of which his answer was, “I am going into the eternal world on the blood alone.” It is precious (I Pet. i. 19).

147 You need the Blood.—JOHN HAMBLETON, the converted actor, preaching in Merrion Hall, Dublin, said to a young woman—“You need

the blood." That word resulted in her conversion. Reaching home, she told her dying father—"You need the blood," and through her simple testimony he was led to the Saviour. A few days before his death, a son came to see him, and father and sister spoke to him of the precious blood which cleanseth from all sin. He too was saved, and the three could then sing—

"Dear dying Lamb, Thy precious blood,
Shall never lose its power."

148 My Soul is Resting on the Blood.

—An aged preacher of the Gospel, near the end of his course, giving his last public testimony to the power of the Gospel, said—"I flee from my wicked works, I cast on one side my good works, and my soul is simply resting on the blood of Christ. Here alone is my rest."

149 How many are Left?—A woman in the city of Dundee, who had been a profligate, but through faith in Christ had been saved and confessed it, was met by the sneer of a self-righteous woman, to whom she had testified of God's grace, who said, "Do you mind what you used to be when I knew you ten years ago?" "Yes, and you do not know the half of it; I was far worse than you or anybody else knows. But you forget one thing. 'The blood of Jesus Christ cleanseth us from all sin'—How many are left after that?" This silenced her accuser, as it does the devil (see Rev. xii. 11). He cannot stand before the all-cleansing blood. As the hymn has it—

"His blood can make the foulest clean,
His blood avails for me."

REDEMPTION

150 Libe's Captive.—GARRA was a slave of the great African chief, Libe. To evade his cruel owner's anger he escaped, was pursued, captured, and being led back in chains, when an English trader met the party. Moved with pity, the trader offered gold for his ransom, to which the chief replied, "Man of the pale face, I seek not your gold. I need blood." At Libe's sign, an archer prepared an arrow to shoot at the trembling Garra. The Englishman saw it, and thrusting his arm between it and the slave, the arrow pierced his sleeve and drew blood. Libe raised his hands in amazement. He knew the trader was well known, and his name esteemed in all that coast. Looking Libe full in the face, the trader said, "Thou seekest blood: there it flows. I claim thy slave. His life shall be thy fine." Then turning to the slave, he said, "Garra, thou art bought by my blood: thy life which is mine, I give to thee." "Christ hath redeemed us" (Gal. iii. 13).

151 The Liberated Birds.—A sunburnt traveller, walking along an English city, saw a cage of pretty birds, hanging by a door for sale. He had been in captivity twice, and knowing its misery, his heart was touched with compassion for the captive birds. He asked the price of the lot, and paying it down, he opened the cage door, and let them go free into their native liberty. Redemption (Eph. i. 7) gives the believing sinner his freedom to sing and serve the Redeemer.

152 "He Redeemed Me."—A slave girl,

purchased by an English visitor from her cruel owner, followed the man along the street, with the tears streaming down her cheeks, crying aloud, "He redeemed me, I am his." Thus should the redeemed sinner own the Lord's work and His claim. "Whose I am" (Acts xxvii. 23).

153 "Twice Redeemed."—In the Kibble Palace, Glasgow, at a great Christian Convention, a number of redeemed slaves from South America were present. At the close of an address, they struck up a chorus, which brought tears to many eyes, and joy to many hearts. They had known a double redemption, first from bitter slavery, by Abraham Lincoln's proclamation; next, from sin's power through the work of the Cross (Tit. ii. 14).

154 A Jap's Testimony.—"To believe that Jesus died is a matter of history: but to believe that Jesus died for me, a sinner, is an act of faith, and a matter of personal salvation." This is how Paul puts it in Gal.ii.20 "Who gave Himself for me."

THE BIBLE

155 The Book.—SIR WALTER SCOTT, dying at Abbotsford, said to his son-in-law, "Lockhart, bring me the Book." "What book, Sir Walter?" "There is but one book—the Bible," said the dying man. He had written many, some fact, others fiction, but the Book of God alone was of value on the borders of Eternity.

156 Its Message.—GENERAL SCHMIDT, a brave Prussian officer, dining with Frederick the Great, was asked by the King, why he believed the

Bible. "Because it reveals to me a Father who numbers the hairs of my head, a Saviour who expiates my sins, and a Heaven where I am to spend a glad Eternity," said the officer. "Wondrous things" (Psa. cxix. 18) truly are there.

157 Its Perfection.—BISHOP RYLE of Liverpool, says—"I feel no hesitation in avowing that I believe in the plenary inspiration of every word in the original text."

158 Its Price.—In the reign of Edward I., the price of a Bible, copied in writing, was £37, and a day-labourer's wage was three halfpence. The purchase of a Bible would have been the wages of over fifteen years. To-day, it can be had for a shilling. The responsibility of having and reading it is all the greater.

159 Its Use.—SIR MATTHEW HALE, says—"There is no book like the Bible for excellent learning, wisdom and use, and it is want of understanding in those that think or speak otherwise."

160 The End of his Days.—An infidel store-keeper used the leaves of his father's Family Bible to wrap parcels for his customers. Half of God's Book had been used for this purpose, when, one day tearing out the next leaf, his eye fell upon the words of Daniel xii. 13—"But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." That word arrested him. What could be his "lot" at the end of a godless life? He wrapped up the mutilated Bible, took it home, read it, and was converted. The Word of God is "powerful" indeed (Heb. iv. 12).

161 A Sorcerer Saved.—A sorcerer, named RANIBALATA, in South Madagascar, bought a Bible for his young daughter. Reading it one day, he became deeply interested in its truths, and was led to a Gospel Service. Here he was converted, gave up his sorcery, and is now a Christian pastor.

162 A Bible Baked.—A Bohemian mother, in the act of baking, saw a band of persecutors coming to her house. Seizing the Bible, which was the object of their search, she placed it in the dough, and put the loaf in the oven. They searched the house in vain. The Bible was taken uninjured from the loaf, and is in the possession of a descendant of that mother, in Ohio.

163 A Bad Book.—A Belgium priest rebuked a father for allowing his son to read the Bible, which, said he, "is a bad book." "Sir," said the man, "before my son got that Bible, he drank, gambled, and idled his time. Now he is sober, industrious, and quiet. How comes it that a bad book gives good results like that?"

164 "It's Here."—An Irish lad had a Bible given him, which he read in secret, and found therein God's way of salvation. The village priest heard of it, and asked the lad to give it up. "It's bad, Mike," said the priest, and tore it up. "Plaze your riverance, ye cannot take God's Book from me, for—laying his hand on his heart—it's in here!" The heart is its best hiding place (Psa. cxix. II).

165 Keep it.—"The Bible is out of date. We badly need a new one." "I'll keep my old one till I get a better," was the answer.

REGENERATION

166 A Grafted Rose.—Upon a common thorn, a gardener grafted a splendid rose, and the new life gave lovely blooms and splendid fragrance. The old was still there, but the new gave character to the plant. So does new birth to those who know it.

167 Past Mending.—A child took an old and badly-worn pair of shoes, to Sandy Smith, the village cobbler. Sandy put on his spectacles, looked at them carefully, shook his head, and said to the child, “Lassie, tell your mother that they’re past mending.” And Sandy who knew the Lord added, “They’re just like what I was myself, before I was born again—past reformation.”

168 A New Source.—The water in my native village became bad. One proposed cleaning the pipes; another, new pumps. Both were done, but there was no improvement. An expert gave his judgment that the reservoir was polluted, and the only remedy of any value, was a new one. The old one was condemned, and a new one was made. Then the water flowed clear and pure. A new birth (John iii. 7) is the only remedy for a ruined sinner, and a new nature the only source of a godly life.

169 Regeneration and Conversion.—“What’s the difference between being born again and being converted?” asked a teacher of his class. A lad answered, “Born Again, is new life going in, Conversion, is that new life coming out.”

170 Dropping Leaves.—Winter’s storm failed to blow the withered leaves off a beech hedge, but the bursting buds of Spring forced them off quickly. So does new life the old habits (Col. iii. 7).

171 As she was.—Geraldine Hooper, who for many years was an earnest soul-winner, tells how she was brought to decision by the minister reading as his text the words of Luke xv. 2, "This Man receiveth sinners." She saw therein her title to go to Christ as she was, and He welcomed her.

INCIDENTS ON GOSPEL TRUTHS

172 A Costly Flower.—Picking a flower from the banks of Niagara, to take home as a memorial, a young excursionist ventured into a very dangerous place, overbalanced, and fell into the boiling waters below. It was a foolish risk for a flower. Some lose their souls for less.

173 Refused to go.—The *City of Berlin*, crossing the Atlantic, descried a sailing vessel in a sinking condition. Launching their lifeboat, part of the crew went to the rescue, only to find that the sailors refused to leave their ship. They said they had confidence in her. In the morning the wreck had sunk. Mistaken confidence leads to ruin.

174 Their only Refuge.—In one of the great forest fires in Michigan, a lot of people fleeing for their lives, came upon a small lake, into which, without distinction, they dipped, and were thus placed in safety. In Christ there is "common salvation" (Jude 3) for all.

175 Redemption Point.—On the Niagara River, there is a small mound known as *Redemption Point*, because once a swimmer or a boat goes beyond it, they are carried over the Falls. On life's river there is a point beyond which, if sinners pass, they are carried to destruction (I Thess. v. 2).

176 Reverse it.—"Will you tell me how to be saved?" said a passenger on board a liner, to one who had been discussing religious subjects. "Pray to God, do good, and believe on Jesus Christ," was the answer. "Reverse it, and you have it," said the querist. That word resulted in the man's conversion. Faith is followed by works (James ii. 22).

177 The Indian's Blanket.—A white man conversing with a Christian negro, said, "I wonder how you saw the way of life so quickly, and I was so long." "It's like this," said the negro, "When God offered you His best robe, you had a good coat of your own righteousness, and was not willing to let it go. I had only a filthy blanket, and was glad to get rid of it."

178 Because I am.—"Doing my best, sir," was the answer one gave, who was asked, "Are you saved?" "So am I, not to be saved, but because I am saved by grace alone" (Eph. ii. 8) was the reply. There is a big difference.

179 For Nothing.—A sunburnt fisherman stood in Castlegate, Aberdeen, preaching to a big crowd. In broad Doric, he said, "God gave His Son for naething: Christ gives away salvation for naething: an' ye can be saved jist noo, where ye stan', without gein' onything. It's a' for naething. Without price" (Isa. lv. 1).

180 A Lie.—"Did you say nobody can know they are saved in this life, sir," asked a 'Derry farmer of his minister, who opposed the Revival. "Yes, William, that is my belief." "Well, sir, there's a lie told somewhere, for you say one thing, and God says another. You'll better see where it is." I John v. 10-12 settles that.

181 No Harpoon.—A whale fisher went to hear an eloquent preacher in Dundee, who could draw the crowd. "What did you think of it, Bill?" asked his comrade. "Nice words, but no harpoon in them," was the answer. God's Word is given to pierce (Heb. iv. 12).

182 Too Easy.—"I do not believe there is any danger, his warning was too easy," said a lad going to skate on a pond. He went on, and was drowned. What shall be said of the Lord's messenger who is "too easy" in his warning to sinners.

183 Small Congregations.—A preacher complained to Dr Brown of Haddington of his "small congregations." "They may be as large as you can account for in the judgment day," said the doctor.

184 Lulled to Sleep.—A young woman under conviction, had her conscience lulled to sleep by the frivolous conduct of a preacher at a social party. She went back to the world.

185 Her Aunt's Practising.—"Whose preaching were you converted under, Mary?" "Nobody's. I was converted under my aunt's practising. She lived as a Christian should, and I was drawn to Jesus."

186 Frightened.—When I was a boy, the farmers hung up rows of dead crows, to frighten living ones from their potato fields. Satan holds up inconsistent professors, and broken down hypocrites, to frighten souls from Christ.

187 His Horse Knew.—"Does your wife know you have been converted?" I asked a lorry-man in the meeting the other night. "Aye, and my

horse too," said the man. So well they might, for before, the wife was mauled, and the horse kicked.

188 A Good Testimony.—A Clyde rivetter, when God saved him, owed a publican ten shillings for drink. He would not "testify" until it was paid. The night he handed the half-sovereign to the Pub, he took his place in the ring, and there was "power" with his testimony.

189 Hardened.—The bright sun of Autumn, that ripens the corn in the fields, hardens the bricks in the kiln. So Gospel privileges either save or harden the sinner.

190 Counterfeits.—I have seen a counterfeit half-crown and shilling nailed to a grocer's counter. But the false made the true none the worse. No more does a false professor a true Christian.

191 Quickly Ripened.—Oats growing in the thatch on the roof, is earlier in the ear, and more quickly ripe than oats in the field. But it is empty. So are easily made converts (Matt. xiii. 5).

192 He Gives.—A woman, whose child was sick, saw a fine cluster in a vinery. Denying herself food, she went with her day's earnings to buy it. The owner's daughter said—"My father does not sell grapes: he *gives*." And the cluster was laid in her hand. God does not sell: He gives (Rom. vi. 23).

193 Found Out.—A prisoner being taken to Ayr jail, was seen to weep. Conversation with him soon told it was not because of his sin, but because it had been found out. Such was the "repentance" of Judas (Matt. xxvii. 3).

194 Went Back.—The washed sow returned to her wallowing in the mire (2 Pet. ii. 22). Why? Just because she was a sow. There was an outward washing, but no change of nature. So with the reformed, but unregenerate sinner.

195 In the Rock.—The conies are a feeble folk (Prov. xxx. 26). They know it, and make their refuge in the rocks (Psa. civ. 18). So the sinner, who learns he is without strength (Rom. x. 6) flees to Christ (Psa. xxxi. 3).

196 Indifference.—Nero fiddling, while Rome was burning, is rightly regarded as a proof of his utter indifference. But what of those who pipe and dance and make merry, while they are exposed to God's wrath? (Job xxxvi. 18).

197 Purified.—The turbid waters of the Rhone passing through Lake Lemman, issue pure and clear, and thus they flow ever after. A sinner in whom a new nature is begotten, is purified in person (1 Pet. i. 22) and ways (Rom. vi. 4).

198 No Sweetness.—A legend is told of the Queen of Sheba's visit to Solomon. She placed two flowers, one real, the other artificial, side by side, and asked him to discern between them. "Let in the bees," said the wise King. And they rested on the real flowers. Man's imitations lack sweetness.

199 Never Out.—"Young man, your companions may laugh you into hell, but they will never laugh you out," said Donald Ross to a proud youth, who for fear of his companions sneers, was rejecting Christ.

200 Must be in.—The words of Phil. ii. 16, “Work out your own salvation,” have been likened to a weaver who has got a web in his loom, a pattern before him, and power in the engine to work it. But none can “work out” what they have not go *in*.

EMBLEMS OF GOSPEL TRUTHS

201 The Ostrich.—When an ostrich hides her head in the sand, she foolishly thinks there is no danger, because she sees none. More foolish is the sinner who closes his eyes to judgment to come (Heb. ix. 27).

202 The Samphire.—Two ship-wrecked men clinging to a rock, feared their shelter was to be overflowed. Presently, the man highest up cried, “A samphire.” This was the sign that the tide would go no higher. The samphire grows beyond it. To be “in Christ,” is beyond judgment.

203 Profession without possession, is like a finely-fronted store with gilded signboard, but nothing but empty shelves inside. “Nothing but leaves” (Mark xi. 13).

204 Good Churchmen.—A prominent man in a city church, was asked by a stranger, who was preaching for the day, if many of the congregation were active Christian workers. “We’re mostly good churchmen, but poor Christians,” was the answer.

205 Rotten at the Core.—A dish of rosy apples stood on a fruiterer’s counter, and he had them labelled “Fine Quality.” He picked up one, cut it through, when lo! it was rotten at the core,

Often a fine "outward appearance," covers a deceitful heart (Jer. xvii. 9).

206 For Nothing.—The two words were in large letters in a shop window, and drew a crowd. As they came near, they found the conditions were, that each buyer of a pound of tea, got a pound of sugar *for nothing*. God's free gift (Rom. vi. 23), has no such conditions.

207 Whitewashed.—A statue in a public square was to be the centre of a great centenary gathering. It had become black with smoke, and there being no time to clean it, they white-washed it. A night of rain washed this partly off, so that it looked worse than before. "Whited sepulchres" (Matt. xxiii. 27) is the Lord's name for hypocrites.

208 In the Book.—To a young communicant, whose name had been enrolled in church membership, one put the question, "Is your name in the Lamb's Book of life?" That question troubled her and led to her conversion. Some know their names are there (Phil. iv. 3).

209 Put in his Name.—"In place of the word "Whosoever" in John iii. 16, put in your name, and hang it up on your bed." He did it, and that was the means of his conversion. Personal appropriation.

PITHY POINTS AND PICTURES

210 Died Like a Lamb.—"But was he one? Last time I met him he was like a tiger," said one who knew the man. Dying in peace does not always mean dying at peace with God (Psa. lxxiii. 4).

211 I Suit Him.—An Irish woman to whom the Gospel was made clear from Rom. v. 6, “Christ died for the ungodly,” exclaimed, “I just suit Him, and He suits me.” That was acceptance.

212 Plain Speaking.—“May I believe what you have been saying to-night, sir, that God will do no more than He has done for our salvation.” “You’ll be damned if you don’t,” was the answer. That led to decision. Some need a home thrust.

213 The Best Proof.—“Will you tell me if any man can have forgiveness of sins in this life: some say yes, others no”? “I have got it, sir,” was the answer. Better than much argument is personal testimony (I John ii. 12).

214 Unchaining the Tiger.—Dr FRANKLIN had the MS. of an infidel book sent him for inspection, by Paine. In returning it, the Dr said, “Do not unchain the tiger. If men are bad with their religion, they’ll be worse without it.”

215 Fish and Fly.—Two men fishing, discussed the contested point, whether Christ takes the sinner first, or the sinner Christ. At that point, a fish nibbled, and next moment was caught. “Did that fish take the bait, or the bait the fish,” asked one. “Both,” said the other. So with Christ and sinners.

216 Not Ashamed.—“You ought to be ashamed of yourself,” said an indignant man at Ayr Races to one who carried a board with the words, “Christ died for the ungodly.” He answered, “I am, sir, but I’m not ashamed of Christ.”

217 Room for All.—Our train stood at the platform, and I took my seat in a carriage marked

“London.” There were only four of us in it, yet it was for all in Glasgow. So God’s salvation is *for all*, yet only those who accept it are saved.

218 Bradshaw Settles It.—Two men in a train, warmly argued which station we would arrive at. They bet, and almost quarrelled, each sure that he was right. “We’ll look Bradshaw’s Guide,” said a third. He did, and found both were wrong. God’s Word is the final appeal (Psa. cxix. 128).

219 Dying Hard.—When Garrick, the actor, had shown his fine estate to Dr Johnson, he shook his head and said, “Ah! Davie, these are what makes dying hard.” The worldling has to leave his all.

220 No Term Days.—WM. BURNS, after preaching, was asked to see a publican’s wife, who was dying. The husband excused his business, and said he was giving it up next term day. “There are no term days with God,” said Burns. “Now is the day of salvation” (2 Cor. vi. 2).

221 Strong Faith.—“Are you the man who has the strong faith”? asked a visitor to Quarrier’s Orphan Homes. “No,” said Mr Quarrier, “I am the man who has weak faith in a strong Saviour.”

222 Not at Leisure.—ANTIPATER, King of Macedon, who suffered from melancholy, had a book presented to him on “Happiness.” “Tell the giver I have no leisure to read it,” he said. Many do the same with God’s glad tidings.

223 Cæsar’s Warning.—JULIUS CÆSAR was handed a letter as he stepped into his chariot, with the word “Urgent,” on its cover. It warned of a plot to kill him. Too occupied to open it, he

thrust it into his belt. As he entered the Forum, he fell by an assassin's dagger. The unopened paper was in his girdle. To despise God's warning, is to perish (Acts xiii. 40).

224 Shut the Door.—A widow in poverty, feared the landlord's visit for rent, and barred the door. A knock came, but she gave no response. It turned out to be a friend with money to pay her rent. Not to seek but to give, was his mission. Such is the Gospel's (Titus ii. 10).

225 The Wrang Door.—A religious man in Edinburgh having learned from John x. 9, that God's one Door into salvation and liberty, is Christ, said to his wife when he got home, "Oh wife, I've been at the wrang door a' my days till now." Christ is "THE Door."

226 Granny's Spectacles.—Many a time she lost them, and searched for hours in all corners of her cot and out of it for them, at last finding them up on her forehead. Some look far and wide for salvation, when it is "nigh" all the time (Rom. x. 8).

227 No Link.—I took my seat in a nice carriage. It was on the right line: others like it were there, so was the engine. But I was told I must "change" to reach Carlisle. It had no link with the outgoing train. Very like Religion without Christ.

228 In the Dark.—M'CHEYNE says—"We must not close with Christ because we feel him, but because God has said it. And we must take God's Word even in the dark."

229 The Wrong Signal.—A fearful railway smash. Seven killed, many injured. All because

the driver took a "clear" signal, not for him. So some perish by stealing God's promises (Isa. iii. 11).

230 Faith in the Lifebelt.—Sailing along the Clyde, a lad fell overboard. A lifebelt was thrown, caught, and he cast himself on it—trusted himself to it—and was saved. That was faith. "In whom ye also trusted" (Eph. ii. 12).

231 Dreams.—"I was converted in a dream last night," said a man to Rowland Hill. "Say little about it until you see how you get on now that you are awake," was the answer.

232 Eternity.—A lady giving out tracts on a Steamer had one torn up in her presence and thrown into the sea. A fragment bearing the one word *Eternity* lodged in the rejecter's bosom, and led to his conversion.

233 No Good.—"Will you be good now?" said a mother to her girl who had been wicked all that day. Laying her hand on her heart the child said, "There's no good in me." So says Rom. vii. 18.

234 It Melted.—An ice-palace in Moscow created great interest, and was to be the centre of a fête, but it melted before the time. So do worldly pleasures "pass away" (I Cor. vii. 31).

235 Saved and Lost.—When the *Titanic* sank in mid-ocean, there were just two classes, the saved and the lost. Nothing between. So there are now in the world (I Cor. i. 18).

236 Fact and Feeling.—When you receive a letter bearing good news, and believe it, you then *feel* happy. But it is the fact first, the feeling next. So in John v. 24.

237 Right Faith.—Many puzzle themselves if their faith is of the right kind. If it sees Christ, it is. My eyes are right when I see the object clearly (Heb. xxii. 2).

238 No Surrender.—When Christ receives a sinner, He never gives him up. This is the true meaning of “no wise cast out” (John vi. 37).

239 Shut in.—Noah entered the ark at God’s bidding. This was his faith. “The Lord shut him in” (Gen. vii. 16). That was his security.

240 Something Better.—When a child gets a new toy, the old broken one is dropped. She has got something better. So the world’s pleasures are left by the Christ-filled heart.

241 Never.—“When do you intend to stop this singing?” asked a scorner of one who sang the song of salvation. “Never,” was the answer. “I’ll sing it for all Eternity” (Rev. v. 9).

242 A Whole Crown.—“Is it true you get half-a-crown an hour for coming here to preach,” asked a scoffer of an open-air preacher. “Double that. Christ gives whole crowns, not halves, to His servants” (2 Tim. iv. 10).

243 Gead Mille Failte is the Gaelic inscription on a drinking fountain in an Aberdeenshire glen. It means—“A hundred thousand welcomes.” Thus God welcomes sinners (Rev. xxii. 17).

244 Only a Step.—Telling his conversion, a gentleman said, “I was a long while in seeing it was only a step, a single step out of myself into Christ. Then I took it. Not I, but Christ (Gal. iii. 26).

245 Cash to go on with.—A young commercial in soul anxiety, said to W. P. Lockhart of

Liverpool:—"Suppose God cleared me to-night, I would be as bad to-morrow." "No, sir. God gives cash to go on with." He giveth more grace (Jas. iv. 6).

246 Across the Bridge.—HOWARD JOHNSTON, in deep distress of soul, was crossing London Bridge, when the words, "It is finished" (John xix. 30) came to mind. He grasped them, and ere he reached the other side, he had passed from death to life.

247 Both Alike.—At a Gospel Service in a theatre, among those who were saved by grace, one Sunday night, were a church deacon, and "a woman of the city," alike saved by Christ (Luke vii. 48).

248 Only One Convert.—In Blantyre, on the Clyde, an earnest preacher asked God to give him fruit of the Gospel. Only one lad was converted that year. He was David Livingstone, pioneer missionary to Africa.

249 A Teacher's Gift.—To induce a street Arab boy to attend her Sunday class, a working girl gave Amos Sutton a shilling gift. He came, was converted, and became the first Telegu missionary.

250 Only Sown.—D. L. MOODY, said to a sorrowing widow, in a cemetery, "Your loved one is not buried, only *sown*. If we bury wheat, we do not look for it, if we sow it we do." God says—"It is sown" (I Cor. xv. 43).

251 Blotted Out.—When an account is paid, the creditor blots it out from his books, and gives a receipt: it can be charged no more. Jesus paid, and for His sake God blots out the sins of all who believe (Isa. xlv. 22).

252 Look to Me.—"Give him the house, and look to me for the rent," said a lady to a house-factor. She thus became the tenant's surety. For salvation, God's says, "Look unto Me" (Isa. xlv. 22).

253 I Lipped Him.—To trust, is well expressed by the Scotch word, "lippen." If you can "lippen" to one, he is trustworthy. An aged woman when asked if she knew Christ, answered, "I lippened Him wi' my soul fifty years ago."

254 Good Anchorage.—A dying fisherman on the North Coast, said to one who called to see him, "I find John iii. 16 good anchorage. The tide may ebb or flow, it is ever the same."

255 A Bad Bargain.—"I've made a bad bargain," said a rustic, who bought a purse supposed to be full of silver, from a cheap Jack. "If the devil gets your soul it will be a worse one," remarked a bystander (Mark viii. 36).

256 God says it.—A milk-girl who was known as a "Revivalist," was twitted one morning by a clever reasoner asking her if she could believe that Moses wrote an account of his own death. "Easily that, if God says it," was the answer.

257 Past Feeling.—A sick man who had suffered much pain, became suddenly free of it and supposed he was better. The doctor shook his head. He was "past feeling"—a condition of sinners described in Eph. v. 3.

258 In and Out.—A soul-winner reading Isa. liii. 6., to an inquirer, said, "Go in at the first 'ALL,' and come out at the last 'ALL.'" He did, and personally appropriating it, was saved.

PROCRASTINATION

259 Maclan of Glencoe.—In 1691, Breadalbane, issued a proclamation asking all Highland chiefs to take the oath of allegiance to King William before January 1st, 1692, declaring that all who refused would be treated as traitors. MacIan of Glencoe held out until December 31st. Then he went to Fort William, but no magistrate was there. Across snow-clad hills he tramped, reaching Oban on January 6th—beyond the day of grace. His pride and procrastination resulted in his death, and the massacre of his clan on February 13th. To sinners the year of grace will pass, and the day of vengeance must come (Isa. lxi. 2).

260 Robin, the Tollman.—Robin kept the toll-bar on a Gloucester road. A cry of “gates” from a late traveller, brought the answer “coming” from within. Then all was still. The rider dismounted, knocked at the door with his whip, but got no response. Lifting the latch, and walking in, he found Robin asleep. Waking at his call, the old man said, “I’ve got so used to the cry of ‘Gates,’ that I says ‘Coming,’ and falls over again.” So, alas, it is with some awakened sinners.

261 One Day Before.—“Turn to the Lord one day before you die,” was the advice given by a sage to his followers. “And who can know the day of his death, master?” asked one who heard his counsel. “True,” said the sage, “and for that reason, you should turn to the Lord to-day, for you may die to-morrow” (Prov. xxvii. 1).

262 How the Empire was Lost.—"Shall we fire?" asked the General in command of the troops of King Louis Phillippe, as his palace was being besieged. "Not yet," was the King's reply. Unable to defend the castle longer, the King said to the general, "fire." "It is too late now, sir," was his reply. The empire was lost. So sinners procrastinate, and lose their souls (see Acts xxiv. 25).

263 "I've Missed it at Last."—A sick young man was visited by a Christian doctor, who, after making a careful examination of his patient, informed him that he had only a few hours to live. "Then I've missed it, doctor. Yes, I've missed it at last." "Missed what?" "I've missed the salvation of my soul. I was awakened some years ago, but put it off, thinking I had plenty of time. But I see I've been a fool, and sold my soul for a straw. Yes, O yes, I've missed it at last." And with these words just uttered, he died.

264 Hell in my Way.—Awakened under the preaching of Brownlow North, a young lady in Society, was led back to indifference through her ungodly parents. Soon after, she lay dying, and to one who sought to speak words of Gospel grace to her, she said, "It's no use now. I cannot get to heaven when hell is in my way." Psalm ix. 17 plainly tells the end of a Christless life.

THE CHRIST-REJECTER'S END

265 "Yon Prayer did it."—A young ploughman was in great distress of soul, having been awakened to see his danger, and the need of God's

forgiveness. But he loved the world, and did not want to be saved from the pleasures of its sin just then. So he put off decision, but was ill at ease. One day, following the plough, he was unable to endure it longer. Leaving his horses, he got behind a hedge, and prayed—"Lord, I want to be saved, but not yet." From that hour, all anxiety left him, and he returned to the world. In a short time he was laid on a dying bed, and facing the eternal world, he said—"It's too late now. Yon prayer did it. It was then I sent God away." And thus he died.

266 Three Scorners of Huntly.—When DUNCAN MATHESON, the Scottish evangelist, was preaching in Huntly market, three young scoffers mocked and scorned his message. Fixing his eyes upon them, the man of God, in the presence of the crowd, said—"If you three young men are not saved, and continue to mock God, you will be in the eternal world before this day next year." And they all were. One was kicked to death by a horse, the other two died of a fever. God will not be mocked.

267 "I know where I missed it."—These were the last words of a promising young man, once in deep anxiety of soul, but hindered from accepting Christ by the offer of a lucrative post, in which he thought it would be impossible to serve as a Christian. In relating his early experiences, and telling how near he once was to the kingdom, to a Christian friend, in later years, he said—"I know where I missed it. I could take you to the place where I chose the world, and rejected Christ."

268 One Dance More.—When the French Army occupied the City of Moscow, a ball was in progress in a deserted palace, near to which was a great Arsenal. That night the city was set on fire, and the dancers were warned of their danger. Looking from the windows they saw the flames had caught the next building. A young officer, named Carnot, waving his jewelled hand, cried, “One dance more, and defiance to the flames,” and with a shout of enthusiasm, the dance went on. In a moment there was a loud report, the fire had reached the Arsenal, the building was laid in flames, and the dancers were burned in its ruins. So sinners “often reprov’d” are “suddenly destroyed” (Prov. xxix. 1).

269 No Danger of Death.—“I am strong and healthy, I come of an old-lived race, and there is no danger of me dying for a while,” was the boast of an engine-driver to one who spoke to him of the need of being ready to die. That week his engine was in collision, and his mangled corpse was found beneath it. “Boast not thyself of tomorrow” (Prov. xxvii. 1).

270 His Last Glass.—An old man in the town of Ayr attended our meetings and was deeply convicted of sin. His son and daughter were decided Christians, and their lives were a witness for Christ. Drink was his ruin. At the close of a conversation, he said, “I’ll decide it one way or another to-night.” An hour later, he was seen entering a public-house. In three days he was in eternity. He sold his soul for drink.

Personal Testimonies of Great and Well-known Persons



271 The All-Availing Blood.—QUEEN VICTORIA, who reigned for over sixty years on Britain's throne, and was loved by millions of her loyal subjects, when asked by an aged dying retainer on her Balmoral estate, as she bade her Sovereign farewell, if she would meet her in the Paradise of God, said, "Yes, by the grace of God, and the all-availing blood of Christ, I will meet you there."

272 The Greatest Gift.—WILLIAM EWART GLADSTONE, prime minister of Great Britain, and known as England's greatest Commoner, in one of his speeches, said—"If I am asked, what is the remedy for the deeper sorrows of the human heart: what a man should chiefly look for in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different—which in a well-known hymn is called—the old, old story, told in an old, old Book, and taught in an old, old teaching, which is the greatest gift ever given to mankind."

273 The Only Saviour.—WILLIAM II., EMPEROR OF GERMANY, in a public speech, said—"Some people, now-a-days, are of opinion that, in

modern life, it is impossible to be occupied with the Saviour's personality, and to consider Him as in former times, so they have created a heaven with figures called "saints," to whom they address themselves, seeking aid. But all in vain: the only Saviour and Helper is, and ever will be, our Lord."

274 One Remedy.—SIR ANDREW CLARK, Queen Victoria's Physician, the most skilled and honoured doctor of his time, gave his testimony to the only true remedy for human woe in the following words—"There is one remedy for all this spiritual disease, and that remedy is to be found in the Person and work of the Lord Jesus Christ."

275 Making Friends with Christ.—PROFESSOR SIMPSON of Edinburgh University, in addressing his students, said, "I do not know in what mood of pessimism I might have stood before you to-day, had it not been that ere the dew of youth had dried from off me, I made friends with the sinless Son of Man, who claims to be the First and the Last, the Living One. My experience compels me to own that claim."

276 An Agnostic's Outlook.—COLONEL INGERSOLL, an American Agnostic, standing by the grave of his brother, said, "Life is a narrow vale, between the peaks of two Eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailings." This is all the comfort Agnosticism can give. I Thess. iv. 13-17, gives the Christian's "blessed" hope.

277 Riches do not Satisfy.—JAY GOULD, the American millionaire, who was envied by many because of his enormous wealth, said, when near his death, "I suppose I am the most miserable devil on earth." Riches do not satisfy.

278 Lord Wolseley's Testimony.—Of GENERAL GORDON, the hero of Khartoum, he says in his autobiography, "The Story of a Soldier's Life:" In a conversation I had with him the year before he left England never to return, he told me he prayed daily for two men of whom I was one. I cling tenaciously to every remembrance of our intimacy, because he was one of the very few friends I ever had, who came up to my estimate of the Christian Hero.

279 The End of a Wasted Life.—LORD BYRON, the famous author and poet, who spent his life in the pursuit of pleasure, wrote on his last birthday—

"My days are in the yellow leaf,
The flowers and fruits of life are gone,
The worm, the canker, and the grief,
Are mine alone."

How different from the experience of the godly as described in Psalm xcii. 12, 14—"The righteous shall flourish like the palm tree. They shall bring forth fruit in old age."

280 A Nobleman's View of Life.—THE EARL OF BEACONSFIELD, Prime Minister of Great Britain, who rose to his position from humble life, said, "Youth is a mistake, Manhood a struggle, Old Age a regret." With the Christian it is otherwise.

281 The Beginning of Joy.—EARL CAIRNS, Britain's greatest Lord Chancellor said, when addressing a company of working men, "Every day I rise with a sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future without dread. And His Spirit reveals to me that all this is but the beginning of a joy which is to last throughout eternity."

282 Bismarck's Happiness.—PRINCE BISMARCK, the great German Chancellor, in entertaining a party of friends at Fredricksruh, was complimented on being a happy man. The Prince replied—"If I reckon the rare moments of happiness in my life they would not, I believe, make more than twenty-four in all."

283 JOHN RUSKIN says—"All that I have taught; everything that I have written; every greatness that has been in any thought of mine, has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

284 THOMAS CARLYLE, a great essayist and historian, gives as his experience, at the close of a long life—"You will think me far gone and much bankrupt in hope and heart—and indeed I am: as good as without hope and without fear: a gloomy, serious, silent, and sad old man, gazing into the final chasm of things in mute dialogue with death, judgment and eternity."

Last Testimonies of Saints ... and Sinners ...



285 A Glorious Sunset.—D. L. MOODY, the American Evangelist, who died at Northfield in 1889, gave the following triumphant testimony to the power of the truths he had proclaimed on both sides of the Atlantic, to sustain in the hour of death. “Is this dying? Why, this is bliss. There is no valley. I have been within the gates. Earth is receding: Heaven is opening: God is calling: I must go.”

286 A Great Captain.—HENRY BEWLEY, of Dublin, after serving the Lord there for many years, passed into His presence in 1876. He said, shortly before he departed, “The ship is entering into the harbour, in full sail, in full assurance. The little bark may be small, but it has a precious cargo, and a great Captain—Jesus Only.”

287 Only One Step More.—ALFRED J. HOLIDAY, of Bradford, who served the Lord in ministering the Word for many years, was called to his rest in 1905. With his family gathered around his bedside, he said, “This is the end: but we are all His people, and He will come. I have been happy, happy in His service here. Now I am to be promoted—higher—higher. O Lord, give me

grace for one step more, only one step more. Then I shall be with Thee for ever."

288 It will never End.—ROWLAND HILL, a noted preacher of the eighteenth century said, "I do believe that for the first ten thousand years after we enter the glory, it will be all surprise, but will this never end? Never, while we behold the person of our Lord."

289 Accepted in the Beloved.—DR DODDRIDGE confessed to a friend who visited him, "I have no hope in what I have been or done. In Christ alone is my trust. In Him I have strong consolation, and I shall surely be accepted in the Beloved."

290 Saved in the same Way.—SELINA, COUNTESS OF HUNTINGDON, said she was thankful to God for the letter "m" in I Cor. i. 28, that it read—"Not *many* mighty, not *many* noble"—not "not any." She gave her last testimony in the glowing words, "I have no hope but that which inspired the dying malefactor at the side of my Lord. I must be saved in the same way, as freely, as fully, or not at all."

291 Fourteen Days of Happiness.—The CALIPH ABDABRAHAM, who spent three million pounds on his gardens near Cordova, who was attended by a guard of twelve thousand horsemen, left a manuscript at his death with the following writing:—"I have reigned about fifty years in victory or peace, beloved by my subjects, hated by my enemies, respected by my allies. Riches and honour have waited on my call, nor does any

earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of genuine happiness which have fallen to my lot. They amount to fourteen. Oh, now, place not thy happiness in this world."

292 "I'll Just Hold up Christ."—SIR JAMES Y. SIMPSON, of Edinburgh, shortly before his death said: "I do not know much of theology, but these some years past I have never had a doubt, like what many speak of about the truth of God's Word. And when I go to appear before God, I'll just hold up Christ to Him. That will be my only plea."

293 Pardoned, and Going to Heaven.—AFRICANER, a celebrated Bechuana Chief, converted through the ministry of Dr Moffat, called his people together around his dying bed, and said: "We are not savages as once we were, but men professing to be taught according to the Gospel. My former life was stained with blood, but Jesus Christ has pardoned me, and I am going to heaven."

294 A Ruined Life.—ALTAMONT, a French Infidel exclaimed, "My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife, and is there another Hell? O Thou blasphemed, yet most indulgent Lord God, Hell itself will be a refuge, if it hide me from Thy frown."

295 "In the Faith of Jesus Christ."—MICHAEL ANGELO, the Sculptor, who died in 1564, left in his will the following testimony: "I commit my soul to God, my body to earth, my possessions

to my nearest relatives. I die in the faith of Jesus Christ, in the firm hope of a better life."

296 Christ All in All.—EDWARD BICKERSTETH, who passed into the eternal world in 1850, on the last morning of his life, said, "I have no other ground of confidence than the blood of Jesus. Christ first, Christ last, Christ all in all."

297 An Emperor's Fate.—NAPOLEON BONAPARTE, dying an exile in St. Helena in 1821, said to Count Montholan, "I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate of him who has been called the Great Napoleon!"

298 No Such Place as Hell.—COLONEL CHARTERIS, a notorious sceptic, said when he was dying, "I would gladly give £30,000 to have it proved to my satisfaction that there is no such place as hell."

299 Resting on the Word of the Lord.—EBENEZER ERSKINE, a devoted Scottish preacher, who died in 1754, was visited on his death-bed by a friend, who asked him, "What are you doing now with your soul, Mr Erskine?" to which the dying man replied, "I am doing with it what I did forty years ago, resting it on the Word of the Lord."

300 Dark and Doubtful.—GIBBON, who wrote the "History of the Roman Empire," and was no friend of Christianity, died in 1794, with the words on his lips, "All is dark and doubtful."

301 "Thou hast Conquered."—JULIAN, the Apostate, A.D. 363, leading his legions to battle,

was fatally stabbed by a horseman's spear. As he lay on the ground, he caught a handful of congealed blood, which had flowed from his side, and throwing it towards heaven, cried, "Galilean, Thou hast conquered."

302 John Knox's Last Words.—"By the grace of God I am what I am: not I, but the grace of God in me. Whereupon I give thanks to my God through Jesus Christ, who has been pleased to give me the victory."

303 Nothing to Settle.—MARY, Queen of William of Orange, who died 1695, said, "I thank God that I have carried this hour in my mind all the way. All is ready, nothing has been left to settle in this last hour of life."

304 More Laudanum.—MIRABEAU, a notorious infidel, who died in 1791, said on his death-bed, "Give me more laudanum, that I may not think of eternity. I have an age of strength, but not a moment of courage."

305 I would give Worlds.—THOS. PAYNE, the author of many Infidel books, said to Dr Manlay, when dying, "I would give worlds if I had them, that *The Age of Reason* had never been published."

306 The Victory Won.—DR PAYSON, who died in 1827, said, as he was passing, "The battle's fought, and the victory is won. I am going to bathe in an ocean of purity and happiness to all eternity."

307 Prayer on a Death-bed.—WILLIAM PITT, the Politician, who died in 1778, said, "I

have like other men neglected prayer too much, to have any ground of hope that it can be efficacious on a death-bed."

308 Resting on the Blood.—WILLIAM TROTTER, of York, said, "As I may not be able to express myself by and by, I wish to state that I am in perfect peace, resting alone on the blood of Christ, the precious blood of God's Son, which cleanseth from all sin."

309 Not Weary of the Work.—GEORGE WHITEFIELD, an honoured Evangelist of the eighteenth century, said, as his end drew near, "Lord, I am weary *in* Thy work, but not *of* it. If I have not finished my course, let me go and speak for Thee once more in the fields, seal the truth, and come home to die."

310 With Himself.—JOHN G. BELLETT, of Dublin, who fell asleep in 1864, said, "They come and talk to me of a crown of glory, I bid them cease: of the glories of heaven, I bid them stop. I am not wanting crowns, I have Himself—Himself. I am going to be with Himself."

311 Wrapped in Christ's Merits.—AN IRISH CATHOLIC, who through reading the New Testament, had been brought into the light and liberty of the Gospel, said, as he lay on the verge of the eternal world, "I die, not in my own sin, nor in my righteousness, but wrapped in the merits of Jesus Christ."

312 Cannot Find the Brake.—GORDON, a celebrated engine-driver on the Pacific Coast, who was no less notorious for his profanity than his

skill, lay in delirium on his death-bed. Clutching at the bed clothes, he cried, "I am going down a grade, but I cannot find the brake."

313 "Unloose Me."—THOMAS M'LAREN, of Glasgow, for many years a devoted Christian worker and active business man, who passed to be with the Lord in 1908, prayed shortly before his death—"Lord, let me go. Unloose the strings that bind me, soul and body. Take me up, take me to Thyself."

314 Nothing in the Way.—COUNT ZINZENDORF, who gave his life and substance to the Lord's service, said to his son-in-law, "I am going home to the Saviour, I am fully resigned to His will, and He is satisfied, and has pardoned me. I am quite ready to go, there is nothing in the way."

315 All for Me.—A Scotch idiot lad, who had never spoken a rational sentence, in his dying hour, opened his eyes, and in a clear and intelligent voice said, in great rapture—

"I see, I see, what do I see?
Three in One, and One in Three,
And the One in the middle
Is all for me."

316 Supping with Christ.—ROBERT BRUCE, who died in 1329, said, "God be with you my children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night." Then he expired.

317 What Money Cannot Do.—CARDINAL BEAUFORT, a rich Prelate in the reign of Henry V., perceiving death near, cried, "Wherefore should I

die, being so rich? If the whole realm would save my life, I am able either by policy to get, or by wealth to buy it. Will money do nothing?"

318 Millions for a Moment.—QUEEN ELIZABETH of England, when on her death-bed in 1602, cried out to her maids of honour, "Can you not drive off death? I will give all my possessions for a moment more of time."

319 A Never-Failing Friend.—PRESIDENT EDWARDS of America, after settling all his worldly affairs in 1758, and bidding farewell to his family, lay back on his pillow, and calmly awaiting his call said, "Where now is Jesus of Nazareth, my never-failing Friend," then he fell asleep.

320 Not Self, but Christ.—WM. CAREY, Pioneer Missionary to India, said to Dr Duff, who was to succeed him, "You have been speaking about Dr Carey. When I am gone, say nothing about Dr Carey, but speak about Dr Carey's Saviour." Then he told them to put a plain stone on his grave, with the words—

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."

As he handed the Beangali Bible, which he had translated, to the native Christians, he said, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

Anecdotes of well-known Hymns



“THERE IS A FOUNTAIN”

321 WILLIAM COWPER, the Olney poet and writer, when in great distress of soul, found peace through the words of Romans iii. 24, 25, “Christ Jesus, whom God hath set forth as a propitiation through faith in His *blood*.” He afterwards wrote the favourite hymn—

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,”

which has been a favourite in evangelistic work ever since it was published.

322 “**That Admits Me.**”—A man who had spent some years in a penal settlement, was brought under the Gospel’s sound after his liberation. At the close of the service, Cowper’s hymn was sung by a company of saved sinners, who knew from experience the meaning of its words. As the lines were sung—

“The dying thief rejoiced to see,
That fountain in his day;
And there may I though vile as he,
Wash all my sins away,”

the convicted man said to himself, “That admits me.” He claimed and confessed Christ as his Saviour, and became a shining light for God. Jesus saves the “chief” of sinners (I Tim. i. 15).

323 "It was 'for me' that did it."—We had sung verse after verse of "There is a fountain," at our closing meeting, between the simple testimonies given by young converts to the Gospel's saving power. The last verse was followed by the chorus—

"I will believe, I do believe,
That Jesus died for me;
That on the Cross He shed His blood,
From sin to set me free."

One who had attended all the meetings, but "could not see" God's simple way of salvation, told us at the close, he was saved while that chorus was being sung. "It was that '*for me*' that did it; I just claimed it as mine." So did Saul of Tarsus. He says—"Who loved *me*, and gave Himself for *me*" (Gal. ii. 20).

324 Though Vile as He.—While the second verse of this hymn was being sung at the close of an evangelistic meeting in Glasgow, on a Sunday night, a homeless wanderer, who had crept into the lobby, heard the words sung by five hundred voices—

"And there may I, though vile as he
Wash all my sins away."

By means of that message he was led to cast himself on the "power of the blood," and as his after-life proved, he was truly converted.

325 Has not Lost its Power.—"The old Gospel, which our grandparents talked of, is out of date. We need a message for the twentieth century," said a popular preacher to a West End Glasgow congregation in his Sunday evening sermon. One, who with a burdened heart had gone seeking a word of help, came away disappointed. There was nothing in that up-to-date, polished, but

Gospel-less sermon, to meet an awakened sinner's need. On the way home he passed a group of Christian young men, holding an open-air meeting, and while he stood he heard them sing—

"Dear dying Lamb, Thy precious blood,
Shall never lose its power;
Till all the ransomed Church of God,
Be saved to sin no more."

"That will do, that's not out-of-date," he said to himself, and receiving the Gospel of Christ, he proved it the power of God unto his salvation (Rom. i. 16).

326 He'll never hear the end of it.—An Irish farmer, saved in the Ulster Revival of 1859, used to say, "God has saved me, praise be to His Name. And He'll never hear the end of it, for I'll praise Him for all eternity."

"Then in a nobler, sweeter song,
I'll sing Thy power to save;
Though this poor lisping, stammering tongue,
Lies silent in the grave."

327 As no other.—JAS. SPURGEON, brother of C. H. Spurgeon of the Metropolitan Tabernacle, London, confessed—"This hymn has spoken to my heart as no other hymn has done."

328 Many Decisions.—During a prolonged series of Gospel Meetings in a Tent at Queen's Park Gate, Glasgow, the familiar chorus of this hymn was sung almost every night for nine weeks, and by means of it, while it was being sung by some hundreds of happy born again souls, many were led to decision—

"I will believe, I do believe,
That Jesus died for me,
That on the Cross He shed His blood
From sin to set me free."

"COME YE SINNERS POOR AND WRETCHED"

329 This great Gospel hymn was written by JOSEPH HART, one of Whitefield's converts and helpers. It has been used in Gospel work for more than a century, with grand results.

330 Not Saints but Sinners.—A young lady who for a long time had been deeply concerned about her salvation, thought she was not "good enough" to confess Christ as a personal Saviour. By means of the opening lines of this hymn, she saw that it was not as saints, but as "sinners" (1 Tim. i. 15) that Christ receives those who come to Him, and so coming she was saved.

331 I can go in with them.—In one of C. H. SPURGEON'S memorable Gospel sermons, he describes various groups as entering the gate of heaven. Angels, saints, servants, but he could not claim admission that he had been either of these perfectly. But at last, a group of sinners appeared, sinners with no righteousness of their own, saved by grace alone. "I can go in with them," said the great Gospeller. "This Man receiveth sinners" (Luke xv. 2) is still true.

332 No Fitness Required.—"I am not fit for it," was the answer given by one to whom I had presented the Gospel of a free, present salvation, without money and without price (Isa. lv. 1). He had been in a drunken brawl the week before, and thought that some sort of preparation, some acquired fitness must be needed. I simply repeated the lines—

"If you tarry till your better,
You will never come at all,"

followed by the text, “Christ Jesus came into the world to save sinners” (I Tim. i. 15). “That’ll do, that’s good,” he said. Next night he appeared with a beam of joy on his face, a saved man.

333 Not the Righteous.—“I am a better man than you. I have never done any harm in my life to any one,” was the angry statement of a self-righteous church member to his brother, who, as a newly saved sinner had spoken to him about his soul. “I am sorry to hear you say so, James, for the Lord says, ‘I am not come to call the righteous, but sinners’” (Matt. ix. 13). That word made him think, and shortly after he came as a sinner, and the Lord saved him. Then he sang joyfully—

“Not the righteous, sinners Jesus came to call.”

334 No need to Linger.—When the prodigal was on the way back to his father, convicted of sin, he feared he might not get a welcome as a son, and proposed in a made-up prayer that he might be made a “hired servant.” His conscience was awake, so it often is with sinners. But—

“Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to know your need of Him.”

335 Wait till I’m Better.’—A man who had got into the hands of gamblers, and lost his own and his master’s money, and landed in prison, was met as he came out by an old schoolmate, who presented the Gospel lovingly to him. “Wait till I’m better, Charlie, before you speak to me of that; it’s not for the like of me.” “Aye, it is Jack, it’s for sinners, and you can’t be outside that,” said his companion. So it is, and for sinners just as they are.

“If you tarry till you’re better,
You will never come at all.”

“JESUS LOVER OF MY SOUL”

336 This favourite hymn has been a message of mercy to many. It is said that when CHARLES WESLEY was seated at his desk writing, a little bird, pursued by a hawk, flew in at the open window, and lighted on the writer's bosom, to which he clasped it. The poet of Methodism took up his pen and wrote the familiar hymn.

337 Plenteous Grace.—When C. H. SPURGEON was preaching in Exeter Hall, London, an ungodly man out of curiosity went in to hear him. As he entered, the congregation was singing—

“Plenteous grace with Thee is found
Grace to pardon all my sin.”

The words were fixed as a nail in a sure place, and he was turned to God that night.

338 The Only Refuge.—A drummer boy in the American war, was known in his regiment by the name of “the young deacon,” because of his Christian character. In a great battle he was hit by a bullet, and as the bearers were bringing in the wounded, they heard a feeble voice singing—

“Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me.”

Then all was quiet. In the grey light of morning the lad was found with a peaceful smile on his face, dead.

339 The Captain's Hymn Book.—A coasting vessel went on the rocks in a gale in the English Channel. The captain and crew escaped from the wreck in one of the boats, which was

swamped, and all drowned. Among the wreckage, a hymn book, belonging to the captain was washed ashore, in which the lines were underlined in pencil—

“Jesus, lover of my soul,
Let me to Thy bosom fly,
When the billows near me roll,
When the tempest still is nigh.”

He had been finding them a comfort in that storm, which carried him into eternity.

“ROCK OF AGES”

340 The author of this hymn, AUGUSTUS TOP-LADY, as a lad of sixteen, when on a visit to some relatives in Ireland in 1750, went to an evangelistic meeting in a barn at Codymain, where an earnest farmer preached the Gospel from Eph. ii. 13. Top-lady was converted that day, and afterwards wrote the well known hymn, “Rock of Ages,” which has been blessed to so many souls.

341 The Dying Prince.—PRINCE ALBERT, Consort of Queen Victoria, when on his deathbed, requested his daughter, the Princess Alice, to sing his favourite hymn, “Rock of Ages.” Then he passed into the eternal world, hiding in the cleft of the Rock, Christ.

342 A Prime Minister’s Favourite.—W. E. GLADSTONE, Britain’s greatest Commoner, and twice Prime Minister, confessed that “Rock of Ages” was his favourite hymn. He translated it into the rich Italian language for the use of Protestants in that country. “Nothing in my hand I bring,” does away with penance, prayers, and purgatory.

343 Cling to the Rock.—A gate-keeper on an American Railway had signalled the way clear for an approaching train, when his little boy toddled out of his cottage door on the line, at the side of which was a projecting rock. There was no time for him to reach the child to save him from the approaching train, so he called, "Cling to the rock, Johnny," and the child accustomed to obey, locked his tiny arms around the rough edge of the rock, and was saved. So the sinner is saved by clinging to Christ.

344 Does the Rock Move?—A young convert brought to Christ through the preaching of Duncan Matheson, the Scottish evangelist, got into doubt through occupation with her feelings and experiences. "I thought I was on the Rock, and was happy, but my faith seems to have moved," said the girl in great distress. "Does the Rock move, lassie?" asked the quaint, but godly man, who had much experience in dealing with such cases. "O, no, sir, He does not move." Well then, never mind your feelings, they are not your Saviour. Say—Thou art my Rock, and sing—

"On Christ the solid Rock I stand,
All other ground is sinking sand."

345 Clinging to the Cross.—One of the Jubilee singers of Fisk University, was on board a steamer which took fire. All on board got life preservers except this man's wife. Cast into the sea, she clung to her husband, until her strength became exhausted. "I can cling no longer," she said. "Try, my dear," he said, and began to sing—

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

Others heard the song and joined in it. And

strength came with that song to keep her clinging, until a boat arrived to rescue those who were ready to perish. Thus clinging souls are rescued from a greater death.

346 In the Cleft of the Rock.—A young lady in deep concern about her soul, was led to trust in Christ through the words of Psa. xl. 1-3, read to her by her father. Next day the tempter harassed her, raising doubts and fears. Just then the lines—

“Rock of ages, cleft for me,
Let me hide myself in Thee,”

came to her mind, and the truth that she was “in Christ Jesus” was revealed to her soul. “I am in the cleft of the Rock, and I cannot fall out,” she said to the tempter. And he was gone.

347 A Swan Song.—When the S.S. London was sinking in the Bay of Biscay, on January 11th, 1866, the last man who left the doomed vessel, to take his place in the pinnace, says the last words he heard was a group of the passengers singing “Rock of Ages.”

348 A Dying General.—GENERAL STUART, the leader of the Confederate Cavalry, when dying of wounds received in the battle of Richmond, sang with his latest breath—

“Nothing in my hand I bring,
Simply to Thy Cross I cling.”

349 Just Helpless.—While the lines—

“Helpless look to Thee for grace,”

were being sung in a cottage meeting one night by a number of converted miners, one who sat in a corner said, “That’s me, I am just helpless.” “Good you know it, chum,” answered one of the men. “You are the right kind of a sinner for Christ to save.” And he was saved that night.

"JUST AS I AM"

350 CHARLOTTE ELLIOT, the talented authoress of this hymn, was on the way to a ball, when she was met by a godly minister, who spoke to her pointedly about her soul. She returned from the gay scene sin-sick, and casting herself on the mercy of Jesus Christ, just as she was, she proved His saving grace and power. Then she wrote this hymn, which since 1856, when it was first published, has been richly blessed.

351 Will He take me as I am?—A Perthshire preacher tells that during a time of Revival in the parish where he lives, a milkmaid from a neighbouring farm, called at his home in great distress of soul. Being in her working garb, she was unwilling to come in, but his wife assured her she was welcome, when she was on such an errand. Her difficulty was, she thought she was not worthy to come to Christ. "Annie," said the preacher, "You wanted to stay outside this house because you were not dressed, as you thought you should be, but we made you welcome just as you are, and so will Jesus." That illustration awoke the simple girl to the truth, and she asked, "Will He take me just as I am?" "Yes, just as you are, for it was sinners (1 Tim. i. 15) He came to save. They sang together—

"Just as I am, without one plea,"

and she returned to the farm rejoicing in salvation.

352 He did not come as he was.—An artist, who wanted to paint a modern picture of "The Prodigal," met a man in rags, and offered

him half-an-crown if he would come to his studio next day. At the appointed hour, the man came to the artist's door, but was so changed in appearance that he did not recognise him. He had washed his face, and got the loan of some articles of clothing to make himself presentable. “I have no use for you dressed like this,” said the artist,—“You should have come just as you were.” So by trying to reform, and dressing themselves in self-righteous garments, some unfit themselves for the Gospel which is for “sinners” (Rom. v. 8).

353 No Need to Wait.—A lady writes—“I had been in great distress about my soul for two years, but could not see the way of peace. Some told me I must ‘wait God's time’; others that I should ‘repent,’ and one preacher said I must ‘break off my sins.’ I heard some words sung on the street at an open-air meeting, and they brought the light to my soul.” They were—

“Just as I am, and waiting not,
To rid my soul of one dark blot!”

354 He Receives Sinners.—A religious man had long been seeking peace, but in his own way, by his own efforts. He thought he had to make himself better, before Christ would receive him. His wife sat singing a hymn, and when she reached the lines—

“Just as I am thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,”

he said, “Is that true, Mary? Will he receive a sinner as he is?” “Yes, surely,” said his wife. “I never knew that before: that's where I've been wrong. Well, He'll get me just now.” And Jesus did get him—as he was.

355 "I believe it."—"A boy in our Sunday School was brought to the Lord last Sunday," writes an S.S. teacher, "while we were singing"—

"Because Thy promise I believe,
O Lamb of God, I come."

He said, "I believe it," and the light then came.

356 Not the Sign, but the Reality.—A lady who wore a golden cross thought there was virtue in it, but God showed her that "the Cross" as used in Scripture is not a sign, but the death of the Son of God. Relating how she was saved, she said: "I saw then it was not the sign, but the *reality* I must trust. And when I did so trust, peace came."

"O FOR A THOUSAND TONGUES"

357 Written by CHARLES WESLEY on May 21st, 1739, the first anniversary of his conversion. The germ thought of the opening words was given him by Peter Bohler, an earnest Moravian preacher, who said: "If I had a thousand tongues, I would praise Christ with them all."

358 The Converted Opera Singer.—A talented singer in one of the London operas, was converted during D. L. Moody's first visit to that city. God put a new song in her mouth, and she used her splendid voice in singing the Gospel among the lowly and the needy in the East End for many years. The consecrated tongue may be used for Christ to do a mighty work.

359 The Old Songs Gone.—"Sing us a good Scotch song, Donald," was the call made to

a young Aberdonian granite hewer on board a steamer on the Atlantic, to which the happy lad replied, “The old songs are all gone from my memory. I lost them when I was converted. But if you like I will sing you a new song—the song of Redeeming Love.” And he did sing it with effect. Among the “old things” which pass away at conversion are the old songs.

360 The Name that Charms.—A tribe of hostile American Indians, among whom a single English Missionary had settled, threatened to take his life because of his preaching reproving their sin. The day was fixed, and the hour had come. Into the midst of angry war chiefs he walked in peace, and simply uttered the Name, “Jesus.” The word had a marvellous effect. They dropped their spears, and uttered the words of peace, and became interested hearers of His message. As we sing—

“Jesus, the Name that charms our fears,
That bids our sorrows cease.”

361 The Power of Sin Broken.—“But how can I stop sinning?” was the earnest question asked by a Clyde mechanic, when deeply concerned about his salvation. The way of forgiveness was clear to him, but how to live a new life was his difficulty. One who heard his question quoted the lines—

“He breaks the power of cancelled sin,
He sets the prisoners free.”

These words were God’s message of deliverance to him. The blood of Christ saves from sin’s penalty: the power of Christ from sin’s practice.

"I HEARD THE VOICE OF JESUS SAY"

362 Written by Dr HORATIOUS BONAR, of Edinburgh, one of the most evangelical hymn writers of the nineteenth century. The author of the *Kelso Tracts*, and of *God's Way of Peace*. His hymns are full of the Gospel, and they have been very helpful to a great many.

363 Where there is Rest.—DUNCAN MATHESON, the Scottish evangelist, sang in a village market place, the fine old hymn, "There is Rest for the Weary," and a burdened woman, who had long sought rest for her soul, tapping him on the arm, asked, "Where, Sir?" "In Christ," said the evangelist. And she got it in Him.

364 Alabama—A slave, chased by his cruel owner, hastened to cross a river, beyond which lay the country of the free. Completely exhausted by his effort, he sank on his knees uttering one word, "Alabama"—here I rest. Thus the sinner finds his security and his rest "in Christ."

365 As I Was.—"I have tried to come to Jesus many a time, but I never reached Him," said a downcast lady at the close of our Gospel meeting the other night. "How did you try to come?" I asked. "Was it as a saint or a sinner?" She hesitated a moment, then said, "I believe I tried to make myself something like a saint, but I see my mistake now. I should have come to Jesus *as I was*."

366 Went on Rejoicing.—"What has happened to you Charlie, you seem wonderfully happy

this morning?" was the question put to a young ship carpenter, by his fellow-workers at the breakfast hour. "I took Christ as my Saviour last night, and *He has made me glad,*" said the lad. He had a good right to be happy, and he still goes on his way rejoicing.

367 Stoop Down.—A haughty lady came up to Dr Mackay of Hull, after hearing him preach in Inverness, and said—"I have never experienced that which you call, 'drinking the water of life.' How is it got?" Eyeing his haughty inquirer, the Dr said—"By stooping down. Stoop down and drink, and live." That did not please. She turned away. She was too proud to stoop down.

368 The Best is yet to Come.—An aged day-labourer, converted in youth, had spent a godly and happy life in the service of Christ. He often said to us lads, "He gets better year after year, for the path of the just is as the shining light which shineth more and more. And the best is yet to come." Then he would sing—

"And in that light of life I'll walk,
Till travelling days be done."

"LO, HE COMES"

369 This magnificent hymn is the composite production of CONNICK and CHARLES WESLEY. Although it fails to distinguish between the Lord's coming *for* and *with* His saints, and between the Millennial Reign and the final judgment, it has truth in it which has been used to the awakening of many.

370 The Jew Silenced.—I met a Jew selling pictures, and having with me a Hebrew Bible, I asked him to read the fifty-third chapter of Isaiah. He did so beautifully. I simply said, "He is coming again, and your nation will look to Him whom they pierced." He stood in dumb silence, rapt in thought. Then he said, "I never heard that before." He could argue against Jesus of Nazareth, declare He was dead, but that He will come again, was new to Him.

371 Come to Judgment.—A gay and godless lady passing a house in which a few Christians were assembled singing, heard the words repeated:

"Come to judgment, come to judgment.
Come to judgment, come away."

They were the message of God to her soul, and resulted in her awakening and conversion.

"ABIDE WITH ME."

372 The last hymn of H. FRANCIS LYTE, written on the evening on which he preached his last sermon. As an invalid, he sought health in a cruise on the Mediterranean, but his strength failed, the shadows of eventide fell, he died and was buried at Nice.

373 A Light Beyond.—In a city hospital, a mother lay dying. Her husband, children, friends and home far away, yet all was peace. To one who stood seeking to comfort her, she quoted the line—

"The darkness thickens, Lord, with me abide."

Then a beam of light broke on the pale face, and she joyfully added, "But I see a light, O how bright, beyond the gloom: the morning glory is breaking.

374 The Sting is Gone.—A wasp entered a window, and a frightened child ran behind her mother, on whose arm the wasp alighted and left its sting there. The wasp appeared again, but the child no longer feared it. She knew its sting was gone. So the sting of death, which is sin, has been borne by Christ, and all His own can sing—

“Where is Death’s sting, where, Grave, thy victory?”

THE TWENTY-THIRD PSALM.

375 The Scotch Metrical Version is taught by mothers to infants on their knee, to little children at the Sunday School, is sung at weddings, in times of trial, and oftentimes in the hour of death. No Psalm is better known in the whole Psalter.

376 The Last Lipping.—A Scottish minister of the Gospel says, “I have stood by hundreds of dying men and women in the Northern parts of Scotland, and have heard them lisp with dying breath the words first learned at their mother’s knee—

“Yea, though I walk through death’s dark vale,
Yet will I fear none ill.”

And as a testimony to faith is a present Lord, there is none like them.”

377 A Martyr’s Song.—Isabel Alison and Marian Harvey, two young Scotch servant lassies, had been condemned to death for being Covenanters. In the presence of a great crowd in the Grassmarket of Edinburgh, and as the two girls were being led up to the gallows, a curate began to read prayers. “Come and let us sing the twenty-

third Psalm, Isabel," said Marian Harvey to her companion, and the two sweet voices joined in the last duet, ere they sealed their testimony with their blood.

378 The Dying Scotchman.—In the Scilly Islands, Dr Alford tells of an aged Scotchman, to whose bedside he was called when dying, and found him in great peace, reciting the words of the twenty-third Psalm in the Scotch metrical version. His wife told the minister that he had repeated that Psalm before going to bed each night throughout all their married life, and knew it "in his heart."

379 I shall not want.—A Perthshire widow, living in a lone cottage among the hills, during a great snow storm, had exhausted her small store of provisions. Roads were blocked and her cottage was snowed up. Before retiring to bed, having eaten her last meal, she read Psalm 23, and claimed as her portion the words—"I shall not want." Next morning a fowl was found in her fireplace which she believed had been dropped through the wide opening in the roof, through which the smoke escaped, by a fox walking on the frozen snow on a level with it. It was God's answer to her faith, and she thanked Him for it.

Facts and Incidents Told at Gospel Meetings



380 If it's True.—Reading John iii. 16 to a man deeply convicted of sin, one pointed to the words, “But *have* everlasting life.” “What do you think of that?” asked the speaker. Looking on the Book in silence a moment, the man started up, saying, “If it's true, I'm saved” (Rom. iii. 4).

381 They go Together.—“Heareth, believeth, hath (John v. 24). These were the words of God which gave light to my soul,” said one giving his testimony. “I see that the three go together, and that I, a sinner, hearing and believing, now HAVE life everlasting.”

382 To-Night or Never.—A miner remained for the after meeting. Several spoke to him, the hour was late, and no light came. “Come to-morrow night,” said the preacher. Shaking his head, the man answered, “It must be to-night, or never.” At midnight he decided, and rejoiced. At six next morning, he was crushed in the pit, and while they moved him he lisped, “Thank God it was settled last night.”

383 The Prodigal's Brother.—“I do not need to be converted: I never did any harm. Some are like the prodigal son, I am like his brother.”

The speaker was an elder in the kirk. He had a high opinion of himself, and his virtues. But the prodigal's brother in Luke xv. 25-33, is a poor pattern. He boasts his own righteousness, blames his father, speaks evil of his brother, and the last we see of him is outside sulking in disobedience to his father's call (Romans x. 3).

384 A Good Proof.—An English trader in Fiji, scoffed at the Gospel, and asked a proof of any good it had ever done the Fijians. A Christian chief replied, "The Gospel has done great things for us, and for you too. Had it not, I should have given the order to my men when you came here, 'Kill and cook the white man, and bring him to me.'" Pointing to his open mouth, he added, "Were it not for the Gospel, you would have been down there, sir."

385 A Great Discovery.—"What do you consider the greatest discovery you have made in your long life on scientific research?" was the question put to a great scientist on his retiral from public life, to which the venerable man replied, "That I *have* a Saviour."

386 In the Heart.—A fisher lass, coming along the road with a creel on her back singing, was accosted by a wit asking, "Have you got the Revival on the brain, Jean," to which the blythe lassie replied, "Better than that, man, I've got it in my heart, and it's singing there." All "good singing" begins there (Col. iii. 16).

387 The Turning Point.—A telephone clerk on duty on a Sunday was 'conversing' over the wire with a clerk in a neighbouring office.

“Going anywhere to-night”? “Nowhere to go,” was the answer. “Meet me at G.P.O. at six, and we’ll go and hear Moody.” The two went together, both were converted, and now serve God in India. That night was the turning point in two lives (I Kings xviii. 17-21).

388 The Greatest Sin.—At a meeting held by Dr Torrey in London, a gentlemanly young fellow remained for conversation. “Are you a sinner?” asked the doctor. “Not as you use that word,” was the answer. “Do you believe that God loves you, and that Christ died for you?” asked Dr Torrey. “No, sir.” “Then you are guilty of the greatest sin man can commit” (2 Thess. xi. 10). That opened the young man’s eyes to his state.

389 The Likeness.—Passing the Customs at a Canadian Port, a young emigrant, taking his trunk key from his pocket, opened it for inspection. On the top lay a large portrait of the King. Raising it, the Customs officer said, “That will do. No one who loves his King, and carries his likeness, would defraud him.” The highest form of obedience to Christ comes of love (John xiv. 15).

390 The Cloud Behind.—Crossing the Atlantic, a lady walked the deck anxiously looking at a black cloud on the horizon. “Is that a storm cloud”? she asked a sailor. “Very like it, mam, but it is behind us,” said the sailor. That allayed her fears. There is judgment to come (Acts xxiv. 25) for the sinner: for the believer it is past (John v. 24)

391 God’s Eye.—LAFAYETTE, the friend of Washington, was in prison. His cell door had a hole in it, and at that hole a soldier’s eye watched

him night and day. He says it was unbearable. The consciousness of being under that eye continually nearly maddened him. "Thou God seest me" (Gen. xvi. 13).

392 None to Make.—"Have you made your peace with God?" asked a visitor of a dying man. "No, sir, there is none to make. Jesus has done that for me," said the dying one, and he enjoyed (Rom. v. 1) what Christ had made (Col. i. 20).

393 It is personal.—"I have always believed in the Saviour, and in the efficacy of the Atonement," said an office-bearer of the church. "Yes, so did I, ten years before I accepted Christ as my personal Saviour," said the minister. Faith is a personal acceptance of Christ (John i. 12).

394 Waiting for a Change.—"I expect to be changed some day, doctor," said a patient to her Christian physician, who had spoken to her of God's salvation. "Yes, but when? Do you expect to be well before or after you take the medicine I prescribe?" said the doctor. "I see where I've been wrong," said the woman. "It must be Christ first, and the change will come."

395 It is an Act.—"I have great faith in the Shorter Catechism, and will stick to it," said an aged Presbyterian who had found fault with his minister for preaching a present and immediate justification to all who believe. "Very good, Sandy. What is Justification?" From memory, Sandy began—"Justification is an *act* of God's free grace." "Stop a moment. A what?" "An act." "How long does that take?" "Man, I see I'm a' wrang," said Sandy.

396 His Merits.—"It is not my good works that save me. It is not my experiences that give me peace. I rest simply and solely on the merits of Jesus Christ," said a dying soldier on the African Veldt. "He is our peace" (Eph. ii. 14).

397 Not Try, but Trust.—"For twenty years I tried by my own efforts to gain salvation, but I got no nearer. But the moment I trusted myself wholly to the Son of God, I had assurance and peace. "I will trust and not be afraid" (Isa. xii. 12).

398 A Guilty Conscience.—A criminal awaiting his trial, complained to the prison Governor that fellow-prisoners in cells next to his, kept insulting him by calling out in the night—"murderer." It was found that there was no one in these cells. The echoes of a guilty conscience provided the sounds.

399 Guilt Exhumed.—The mysterious death of a farmer, whose wife soon after left that parish, raised strange stories and suspicions, but no clue to crime was found. Many years after, when another body was being put into that grave, the exhumed remains of the dead man showed a nail had been driven into his brain. The nail fixed the guilt on his wife, who confessed, and suffered punishment. Neither death nor the grave can finally hide sin (John v. 28).

400 To meet my God.—An Australian convict named Gardner, awaiting execution, was visited in his cell by Henry Read, well known as a Gospel preacher. Scarcely a word could he get him to listen to, he was so excited. As the grey morning light broke, the convict fell on the cold floor ex-

claiming, "At eight o'clock I must meet my God. That is what disarms me."

401 He went back.—"I know one who professed to be converted, but he fell away, and went back." "Quite likely: not all who profess conversion, possess Christ. But I know a hundred and one who professed, and went forward. Why not follow their example, rather than fix your eye on one black sheep?" False professors there have always been (Titus i. 16).

402 One of the Elect.—"If I am one of the elect, I will be saved, and if not, I can do nothing for myself." Such was the foolish and fatalist argument used by a man who posed as being religious, in the highlands of Scotland. "You are worse off than your cows then, for I saw them enter the open door of their byre without raising any question whether it was for them," answered his visitor. "If *any man* enter in he shall be saved" (John x. 9) is plain enough.

403 Will it Stand?—So my brother asked, the day after I was converted, when I told him what God had done for my soul. A text came to my mind, which I had read that morning—"God is able to make him stand" (Rom. xiv. 4), and I gave it to him. He said nothing.

404 Another Door.—A scoffer heard George Whitefield preach from the words—"The door was shut" (Matt. xxv. 10). To create a laugh he shouted, "What of that? another door will open." "Yes," said Whitefield, "the door of hell."

405 God will tak' you.—During a Revival in Findochty, a boat's crew returning in their fish-

ing dress, met three of their wives, all newly converted, who asked their husbands to come to a prayer meeting. The men remonstrated: they were not in "a fit state." "Come as you are, Sandy, God will tak' you as you stan'. Ye ken what like I was, an' He took me." He is "ready to forgive" (Psa. lxxxvi. 5).

406 Your father wants you.—During the American war, news reached a lone farmer that his only son had been wounded. Where he lay, no one knew. The aged father went to camp after camp without success. At length he began to cry aloud, as he passed through lines of tents, "John Thomas, your father wants you." A feeble voice from a distant tent replied, "I'm here, father," and soon father and son were clasped in each others arms. Thus God wants His prodigals (Luke xv. 30).

407 The Devil's Castaways.—WHITEFIELD said, "Christ takes in the devil's castaways." His host remonstrated after the Service saying, that was "going too far." A knock at the door brought one in to say that these words had led her to the Saviour, and that He had welcomed her. It is such that Jesus saves (Matt. ix. 13).

408 A Great Discovery.—A talented lawyer, telling how he was led to the Lord, says, "My life had been blameless before men, but when God showed me my heart as He sees it, I discovered I was as bad as the vilest sinner in His sight." "No difference" (Rom. iii. 22).

409 Sovereigns for a Penny.—CAPTAIN BARCLAY, an eccentric Londoner, declared to a friend, that he could not sell twenty golden sover-

eigns in an hour at a penny each, on London Bridge. To test it, he took his stand with a few sovereigns in his hand, crying, "Genuine gold, a penny each." The crowd passed, some laughing, others hurrying. At last a poorly dressed man invested, and discovering his purchase was real, he went back for more. But the hour was past, and the Captain was gone. Few believe that God gives eternal life as a free gift (Rom. vi. 23).

410 His Only Heaven.—"I enjoy the world's pleasures thoroughly, and do not bother about these things," said a Glasgow merchant to his cousin, who had spoken to him on eternal things. "Henry," said the Christian man, "You'll better get the most you can out of them, for if you continue without Christ, they are the only heaven you'll ever have."

411 Done with them.—A public entertainer was being buried. Crowds lined the streets watching his coffin carried along to the grave. "I wonder if he has left his secrets to anyone," said one man to another. "He is done with them anyway, William, he'll not need them where he is," was the answer.

412 A Finger Snap.—Graven on the tomb of an Eastern ruler are two fingers represented as snapping against each other, with the words under, "All is not worth that." Such was his value of the world. No wonder earth's wisest king says, "All is vanity" (Eccl. i. 2).

413 Empty Handed.—A rich man on his dying bed, gave instructions that his hands should be laid across his breast after death, to show that they were empty. Nothing goes with the worldling

when he goes from earth (I Tim. vi. 7) except his sins (I Tim. v. 24).

414 Your God.—Romaine had a lady in his congregation, who said she had such a love for playing cards that she would not give them up for anyone. “They are your god, madam, and you must call upon them to prepare you to die.”

415 A Big Price.—“I wonder how much it is worth,” said a tourist as he looked in wonder on a lovely villa surrounded by fine grounds. “I do not know,” answered his friend who lived in that district, “But I know it cost him his soul.” A big price to pay surely (Mark viii. 36).

416 Her Last Ball.—A gay young girl was invited to a dance on the last night of the year. A week before, God spoke to her through the untimely death of a companion, and she was deeply anxious about her soul. But that ball was ahead. She went, she danced, and caught a chill on her way home. Six days later, her coffin was carried along that road, and her soul was in eternity.

417 I Leave Mine.—A successful merchant in Aberdeen was called to see his dying Christian brother in a country village. Bidding him farewell, he wiped the tears from his cheek, saying to one who accompanied him to the train, “George is very peaceful and happy. You see he is going to his pleasures, whereas when death comes to me, it means leaving mine” (Psa. xvi. 11).

418 Love, a wonder.—“I cannot understand the meaning of that verse—‘Jacob have I loved, but Esau have I hated’” (Rom. ix. 13) said an enquirer to a preacher. “Nor I,” said the preacher, “But

what is your difficulty? Of course it is that word 'Esau have I hated,' it is very strange." "That is not my wonder," said the preacher, "it is Jacob have I loved." I wonder how ever God could love a character like him, or me, for that matter."

419 God's Pay Day.—"I have blasphemed God for thirty years, and He has never done anything to me," said a scoffer at an open-air meeting. A laugh from some made him think he had scored. Quietly and solemnly the preacher said, "God does not always pay His debts when they are due, but the pay will come, here, or at the "judgment throne" (Rev. xx. 13). There was no laugh after that.

420 Where is Hell?—A swaggering youth came up to an aged evangelist, who had preached the Gospel on the seashore, and in an air of mock solemnity asked, "Can you tell me where hell is?" "Yes, young man," said the aged preacher, "it is at the end of a Christless life." He asked no more (Luke xvi. 23).

421 Plenty of Company.—"If I'm on the wrong track as you say, and to be in hell at the end, I'll have plenty of company," said a proud man to a minister, who had preached faithfully that night. "Yes, Cain, Balaam, Judas, and others like them, murderers, criminals, and all sorts, will be there." Not a prospect that one would covet, surely!

422 Will not Sink.—A ship carrying contra-brand cargo, sighted a Government boat on her track. The captain called to his men to throw the stuff overboard. They did so, but to their dismay, a long line of floating cases fixed their guilt more firmly on them than if they had left it where it was. Sin will not sink. It cannot be hid from God.

423 Found Out.—A burglar who had robbed a jeweller's shop, buried his loot in an old ruin. A favourite dog, who had seen him do it, scraped the dry soil and unearthed the treasure. The man was brought to justice, and imprisoned. "Be sure your sin will find you out" (Numb. xxxii. 23).

424 Who Told Him?—A lady invited her neighbour to accompany her to hear D. L. Moody preach in Ayr. On the way back from the meeting she was very silent, until the one who had invited her asked, "Did you enjoy the preaching?" "How could I, when it was all about myself. I never thought you would have gone and told him about me, to have it spoken of so in public." The Word had pierced (Heb. iv. 12).

425 Pitcairn's Island.—JOHN ADAMS, the only survivor of the twenty-four mutineers of *The Bounty*, was cast on Pitcairn's Island, with a few Tahitians. Among a few remaining stores was a Bible, which he read. In 1 Tim. i. 15, he learned that it was "sinners" Jesus came to save. Tears of true repentance flowed over Isa. i. 18, and there, alone with God, as he says—"I, wicked John Adams, rejoiced that my sins were put away by Jesus' blood." He began to teach the native children, then their parents, and God blessed His Word wonderfully. Twenty-four years later, a British ironclad passing, found forty-six decided Christians living peacefully together, worshipping God, all the fruit of that one Bible.

426 Dr Duff's Bible.—On a stormy night in 1830, the *Lady Holland* on her way to India, became a wreck. Alex. Duff, a young missionary, lost every-

thing but his life. Searching along the shore for food, a sailor picked up a box. Hoping it might contain biscuits he opened it, and found it contained a Bible bearing Duff's name. "God has preserved us His Book, let us thank Him." The shipwrecked people knelt on the sand, and Duff prayed. That Book became His guide in India. He used it daily.

427 Demolished.—In Geneva, over a century ago, Voltaire, the French infidel, sat writing a book which he said would "demolish the Bible for ever," and that before a century there would not be "a Bible on the face of the earth." During the last century over 200,000,000 of the Book has been circulated, and Voltaire's house is full from floor to ceiling, being the Bible Society's Depot in Geneva. "But the Word of God grew and was multiplied" (Acts xii. 24).

428 Two Birthdays.—In a Birthday Text Book, given by a mother to her son going abroad, she wrote her own, and all the family's birthdays. Her own name appeared on two dates, January 2 and April 9. Looking over the names in his distant home, the thought came, "Have I two birthdays, like my mother?" He found he had not, and that led to his conversion.

429 God Followed Him.—A young coachman, unable to endure his mother's earnest entreaties to come to the Saviour, sought a berth in the North. His master, a godly Earl, took his seat beside him on the box, and the coachman felt flattered that he wished to see how he drove. To his surprise, the Earl asked, "Are you saved?" and the

coachman answered, "No, but I see God has followed me to Scotland. I ran from my mother, but I cannot run from God." Soon after he became a decided Christian.

430 Led Captive.—ROWLAND HILL, saw a drove of swine following a man to the slaughterhouse. Curious to learn the cause, he followed up, and noticed the man bore a bag of beans under his arm, from which he dropped a bean now and again, the swine picking them up, thus occupying them as they were being led on. The devil has his beans, and sinners are lured on by them into hell.

431 An Open Latch.—A widow's only daughter, decoyed from her Highland home, was led astray. Months of misery in the way of sin brought her to an end of her resources, then she made her way back to her home. But how could she face her mother? Would she be received? In the dark night, she reached the cot—to find the door off the latch. She walked in and received a mother's welcome. Asking why the door was open so late, the mother answered, "That latch has been open ever since you left, night and day." So is God's door in this "day of salvation" (2 Cor. vi. 2).

432 Mr Gladstone's Grapes.—An elderly gentleman, carrying a small basket of grapes, was passing through the Customs House on the French border to join a train *en route* for Brussels. "You cannot pass with these grapes, sir, they are dutiable," said the official. "I will pay no duty," was the calm answer. "Then you must leave the grapes behind." "No, I shall pass, grapes and all." Quietly, the venerable traveller opened his basket, and with

a merry twinkle in his eye stood, until he had eaten the delicious cluster. The official smiled, and the traveller passed on. His name was William Ewart Gladstone, Prime Minister of Great Britain. God's Word hid and kept in the heart is beyond the power of Satan (Luke viii. 12, 15).

433 A Bad Bargain.—A wealthy farmer in Ulster lay dying. He had been awakened in the Revival of 1859, but in order to keep the friendship of a godless uncle, whose heir he was to be, he rejected Christ, and lived for the world. To a companion of his youth, who called to see him in his last illness, he said, "George, I made a bad bargain in '59, but I find I can't alter it." A poor exchange, surely (Mark viii. 37).

434 Lost a Kingdom.—Lysimachus, the Grecian King, was a prisoner. His blood-stained breast-plate, broken sword, and fallen helmet, showed them how he had fought against the Getæ. Now maddened with thirst, he crys, "My kingdom for a glass of water." Hastily a goblet is brought, the King drinks, then despairingly exclaims—"Wretched me, only a draught of gratification for a whole kingdom!" So Esau bartered his birth-right (Heb. xii.), and the worldling heaven.

435 After the Fair.—"I would like to be saved, but I'll wait till after the Fair," said a young mechanic at the close of an evangelistic meeting. He, with three companions, had arranged to spend Glasgow Fair week at Dunoon, and he feared if converted it would spoil his pleasure. On "Fair" week Friday he was drowned. "After the Fair," his body was laid in the grave. God calls, but men refuse (Prov. i. 24).

436 Don't know where.—A gay lady, whose godly sister often spoke to her of eternal things, put them from her by saying, "I'll have time in my old age to think of all that." Returning from the opera in a thin dress, she caught cold, acute pneumonia following. Her sister, waiting on her by night, heard her mutter, "I'm going, but I don't know where." And thus she died "in darkness" (John xii. 35).

437 His Greatest Loss.—A working man invested his twenty years' hard earned savings in the Charing Cross Bank which offered large interest. He lost it all. The following year his health failed, and he was laid low. To a brother who called, he sadly said, "Aye, James, but my greatest loss is that in seeking to gain the world, I've lost my soul." This is the greatest loss (Matt. xvi. 26).

438 Losing his Liberty.—"You have lost your liberty now," said a young engineer to a comrade who had been converted. "Yes," said the engineer, "I have lost my liberty to serve the devil, but it was not worth having, and I have got something far better."

439 What Ails you at Jesus?—"Some of you Christians are a queer lot," said a young caviller to an aged man of God, who spoke to him about his personal salvation. "We are not perfect, but we have a perfect Saviour, and in Him we trust," said the aged Christian, which seemed to silence the caviller. Then laying his hand on his shoulder, the old man tenderly said—"What ails you at Jesus, can you find any fault with Him?" That word brought that young man to Christ. Christians

have their faults; Christ has none. "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 4).

440 Bound in his own Chain.—A blacksmith of olden time, was cast into a dungeon, bound with a chain. In the days of his liberty he had boasted that no man could break a chain made in his smithy. In his imprisonment he devised a plan to escape, and began to examine the chain to which he was bound, to discover its weakest part. To his dismay he found it to be one he had forged himself, and it was strong in every link. He was bound with his own chain. So it is with the sinner, "He shall be bound with the cords of his own sins" (Prov. v. 22).

441 The Warning Despised.—The *Thetis*, was cruising in the Mediterranean in search of a treacherous rock, said to exist beneath the water. The search was vain, and the captain returned with the report that no such rock existed. An officer on board formed a different opinion, and cruising about the same latitude, discovered a reef, which was inserted in the charts. The captain of the *Thetis* laughed at the discovery, and vowed he would sail his ship across the spot. Two years later, he was carrying the British Ambassador to Italy, and deliberately resolved to sail across the place marked as a reef. Within five minutes we shall have crossed the reef, he said with a sneer. Then pulling out his watch he said, "The time is past, where is it?" Presently a shock made the ship quiver, a crash followed, and the ship was a wreck. Most of the crew were saved, but the captain refusing to survive his mad temerity, went down—a victim of unbelief.

442 Too Strong to be Saved.—A bather in Rothesay Bay, got beyond his depth, and cried for help. A well-known swimmer who stood on the pier, threw off his upper garments, and plunged into the water, but to the dismay of the spectators, he swam round the drowning man, who was struggling vehemently to save himself. Then just as he was disappearing, that able swimmer saved him, and amid cheers, brought him to land. “Why were you so long in laying hold on him?” the people asked the rescuer—“he was nearly drowned.” “He was too strong at first, and had I seized him then, he would have caught me, and probably both of us would have sunk. I had to wait until he had used up all his strength, then I had my own way with him.” So God leaves the sinner to discover that he is “without strength” (Rom. v. 6). Then he trusts himself to Christ, and He saves him.

443 The Origin of Evil.—“Can you tell us what was the origin of evil”? asked a critic, of a Christian member of the Glasgow Fire Brigade, who was testifying the Gospel in the open-air one night. “No,” said the fireman, “I cannot. When we are called out to a fire, we do not stop to inquire how the fire originated, but go to work to rescue those who are in danger in the burning house. My work at present is to rescue sinners who are perishing. Perhaps after you are saved, some one will give you the information you seek.” Salvation first, instruction after.

444 I am that Clown.—A victim of mental depression, once went to consult a skilled physician regarding his condition. The doctor pre-

scribed some lively amusement, and told him of a celebrated clown, who was entertaining great companies in a certain place of amusement in the town. With an expression of despair on his haggard face, the visitor exclaimed, "I am that clown." The man who was moving thousands to laughter each night, was a victim of depression himself.

445 The Altered Will.—An aged gentleman, leaving on a visit to the Continent, called upon his lawyer to have his "will" attested. Everything regarding his property was definite and clear, and he concluded with the words, "I wish to testify that I die trusting in the merits of my Saviour Jesus Christ, and hope I am accepted by God for His sake." "Why do you only hope, when God says to believers, 'He HATH made us accepted in the Beloved' (Eph. i. 7), said the lawyer, who was a Christian, to his client. "I would not like to be so presumptuous, as to say that so confidently," said the visitor. "Well, if it be presumption, God has endorsed it," was the lawyer's answer. Without another word the aged man drew his pen through the word "hope," and wrote "know."

446 A Race for Life.—During the Indian Mutiny, the British troops made a silent evacuation of Lucknow in the dead of night. Capt. Waterman, having gone to sleep in a distant place, overslept the hour. When he awoke, the city was deserted, with fifty thousand of the enemy around. His position was desparate. Only one hope remained, that was to flee, without delay, to the British lines. It was a race for life, and when he reached the rear-guard of the retiring army, he fell exhausted

at their feet. But he was safe. "Escape for thy life" (Gen. xix. 17).

447 The Storm is Behind.—Crossing the Atlantic, a lady asked the Captain, as she pointed to a storm-cloud in the horizon, if there was danger of a storm. Smiling, he remarked, "Not from that cloud, madam, because it is behind us." So is judgment to the believer (John v. 24).

448 The Clown and the Tract.—A traveling show stood in a village market-place, with a crowd of rustics watching the performance of a clown, in fantastic dress, with painted face. A Christian man, giving tracts, offered one to the clown, who took it with mock courtesy, and began to read it aloud to the amusement of the onlookers. After reading a few sentences, he came to the words—"Thou fool, this night thy soul may be required of thee" (Luke xii. 20). The words went as an arrow to his conscience, and unable to proceed with his folly, he ran from the stage to a corner of the tent behind, and trembling with excitement, read the rest of the tract. That night the clown, dressed in his ordinary clothes, sought the house of the man who gave him that tract, and was pointed to Christ, whom he received and confessed as his Saviour. He became a preacher of the Gospel.

449 Is it Enough?—"I do not know whether I have repented enough," said one who was in soul anxiety. "There is no measure stated in the Word, but, 'Repent ye, and believe the Gospel' (Mark i. 15) may be a guide. If you have got the length of believing 'the Gospel,' and proved its power in your salvation (Rom. i. 19), you need not trouble about the rest."

450 Dropped the Stones.—A University student in Edinburgh determined to create a scene in Carrubber's Close Hall, during a crowded Gospel service there, when Brownlow North was the preacher. His pocket well filled with small stones, he took a seat in the gallery, his plan being to drop the stones, during prayer, among the people below. But the first sentence of that prayer arrested him, conviction of sin, and conversion followed. The stones were found under his seat, dropped unused. They were the evidences of his repentance.

451 "Whosoever Will."—A ragged boy in Shoreditch heard singing inside a hall. Listening, the chorus, "Whosoever will, may come," fell on his ear. "Will" was his name. Knocking, he said, "I am whosoever Will," and was admitted to a free supper. So are all who answer to their name in "that grand word—whosoever" (Acts x, 43).

452 As a Sinner.—When the Duke of Kent, Queen Victoria's father, was on his death-bed, he expressed some concern as to his personal salvation. His physician sought to comfort him, by referring to his honourable life and the distinguished position in which Providence had placed him. The Duke stopped him by saying, "That is not it. If I am to be saved, it will be simply as a sinner trusting in the Saviour."

453 Costly Jewels.—In recent excavations in Pompeii, the petrified body of a woman was found, with her hands full of jewels. She had returned for her jewels, and had been overtaken by the rain of ashes just outside the city. So worldlings perish.

454 A Poor Legacy.—A suicide's will read—"I leave to the world a wasted character: to my parents a burden of sorrow: to my wife a broken heart: to my children a bad example, and to my companions a warning that I go to a drunkard's grave and a scoffer's hell.

455 An Unanswerable Question.—John Welch, preaching in Ayr, gave as his text a question which, said he, "No man on earth, no angel in heaven, no demon in hell can answer." It was Heb. ii. 3.

456 A Mighty Myth.—A lady lecturer in a Lancashire town, decried the Gospel, and declared it a "myth." A mill worker stood up at the close, and said, "You all know that some years ago, I was a curse to this town, a terror to my wife, and a bad example to my family. The temperance folks tried to reclaim me: the police, the magistrates tried to raise me, but all was vain. The Gospel reached my soul, it saved me, and grace has kept me these ten years." Looking the lady full in the face, he added—"It is a mighty myth, madam."

457 A Safe Standing.—In India, there is a tree which acts as a non-conductor of electricity. When a storm comes, natives and foreigners of all classes seek its shelter, thinking only of their safety. Thus sinners of "all nations" (Rom. i. 5) seek the shelter of the Cross.

458 A Rubbish Heap.—Lister of Bradford, in his early years, visited a London warehouse near to which was stored a great heap of what looked like rubbish of hemp-flock and rope-ends. Shortly after the "rubbish" was converted at Manningham

into lovely fabrics. Out of the "offscourings of all things" (1 Cor. iv. 13) God calls His saints, yet to be "admired of all" (2 Thess. i. 10).

459 All Trusting.—In the great Barr Pit disaster, a search party found six miners lying side by side dead. On a board, written in chalk, were their names, under which were the words—"We are all trusting in Christ."

460 The Right Way.—In a quaint part of Dumfriesshire, there is a ruin, bearing the name of *Repentance Tower*. A lad, pointing the way to a traveller, was asked, "Do you know the road to heaven?" "Yes, sir," said the boy, "You go round by that tower." Acts xxii. 21, tells that repentance and faith has each its place.

461 His Only Reference.—Dr Barnardo, standing on the steps of his home in Stepney, on a snowy night, saw a shivering boy coming along for admittance. To test the lad, the Dr spoke roughly, and asked if he had any references. Lifting up his shivering bare blue arms, the boy said, "Only these." They were enough (Luke xv. 2).

462 A Good Testimony.—A young ship-builder on the Clyde recently converted, gave his testimony at an open-air meeting, near the yard where he works. Many of his fellow-workmen stood listening attentively. At the close one half-drunk fellow shouted—"Good for Johnnie. And he lives it."

463 One Light for Two.—A husband and wife cycling had only one lamp, that was on the husband's cycle. The lady was summoned, and gave as her defence that she and her husband were

one. "Not as cyclists," said the magistrate. Nor as sinners says the Bible. "Every one" (Rom. xiv. 12) must give account to God.

464 For Charlie's Sake.—An American Judge was called on one day by a cripple soldier, who presented a letter. Being busy, he put it on his desk, and said he was too busy to attend to it. But a second glance told it was in the handwriting of his son, an officer at the front. It contained the words, "Assist this poor fellow for Charlie's sake." He was taken to the Judge's home, and set in Charlie's place at the table. Accepted for his sake (Eph. i. 6).

465 True Nobility.—Dr Winslow tells of two schoolboys who were discussing their genealogies. One boasted of having noble lords and earls in his family pedigree, and asked the other, "Have you?" "I do not know," said the little fellow in his simplicity, "but I have heard my mother say that the Lord Jesus Christ is her Brother."

466 Christ in her Name.—Dr Andrew Bonar met a little girl whose name was Christina, to whom he said, "Christina, you have got Christ in your name. Have you got Christ in your heart?" She never forgot that word. Many have got His Name, who lack Himself.

467 Is your Name written in Heaven?
A visitor to an ancient Royal residence, in which kings and princes had lived, after signing his name in the visitor's book remarked—"This is the most honourable book my name has ever appeared in." The attendant, who was a Christian, quietly said, "The highest is, to have your name written in

heaven" (Luke x. 20). That word caused the man to think, and eventually he was converted.

468 How is it with your Soul?—Cæsar Malan, walking along a street in Geneva, saw in front a man whom he believed to be an intimate friend. Putting his hand on his shoulder, he said, "How is it with your sou! to-day?" When the gentleman turned, he found he was not his friend, but a stranger, to whom Mr Malan apologised, and explained how he and his friend had often met each other so. Some time after, that gentleman called on Mr Malan, and told him that that question asked, had been God's message to his soul.

469 I shall meet them.—When Robert Moffat preached of a coming resurrection, and a judgment, a chief cried out, "Tell me no more of that." "Why not?" asked the missionary. "Because I have slain thousands, and I cannot bear the thought of having to meet them all in judgment." Yet so it shall be, for God has said to sinners—"For all these things God will bring thee into judgment" (Eccl. xi. 9).

470 A Bullet Mark.—An Irish Christian farmer in King's County, went to call on a sick neighbour, and took his Bible with him in his breast pocket. A plot by Romanists to take his life, was to be brought to an issue that night. Riding along a lone road, a bullet from a wood struck his breast, and entered the Bible he carried. To many a friend in after years he showed that bullet mark, and its passage through the Book, until it stopped at the words of John xvii., grazing the words of ver. II, "Holy Father, keep through Thine own Name, those whom Thou hast given Me."

471 One Better.—A theological student taking his laugh at his Christian brother, who preached the Gospel in the open-air, said sarcastically, "I can repeat the Lord's prayer in Latin." "I can do better than that, Charlie, I can tell how God saved my soul in English," said his brother.

472 The Cleansing Blood.—A missionary in India came upon a dying native. Kneeling by his side he whispered, "What is your hope"? The answer was, "The blood of Jesus Christ." In his dead hand was found a single leaf of a Bengalee Testament with I John i. 7 on it.

473 Near the Port.—The *Royal Charter* had ploughed the seas 1,200 miles, and was near the English shore, when she struck a rock and sank in Moelfar Bay. The captain's wife in Liverpool had the tea table spread, when the sad news reached her. Lifting her hands in anguish, she exclaimed, "And so near home"! Many perish near the port.

474 Christ Need not have Come.—Mr Spurgeon tells of a conversation he had with a boatman, when on holiday, whom he asked how he expected to get to heaven, to which the man replied, "By saying my prayers, going to church, and doing the best I can." "So far as you are concerned, Christ need not have come, for you are doing all for yourself," said the preacher.

475 Lost for want of Water.—Coulthard, an early explorer in Australia, perished of thirst. Beside his body, in the place where he fell, was found his empty water bottle, on which the words were scratched, "My eye dazzles, my tongue burns, I am lost for want of water." Luke xvi. 24, tells of something worse.

476 Behind Time.—Napoleon is said to have lost the battle of Waterloo because he counted on one of his Generals bringing forward reserves. But the General was behind time, and Napoleon's fall was the result. "Too late" (Matt. xxv. 10).

477 I'll Risk it.—To a gay young man, a Christian merchant presented the Gospel, and warned him of his danger in delay. "I'll risk it," he said, with a snap of his fingers, and a sneer. Two days after, that young man was in eternity.

478 Not "Give" but "Take."—When I was a lad, I used to hear the minister say—"Give your heart to Christ." I often tried, but could not. A stranger preached one day from John iii. 16, and said, "God has given His heart to you, and when you believe His love, and receive His Son, you will love Him in return." That gave light to me. I believed first: I loved next (1 John iv. 19).

479 The Bridge of Life.—In a Highland glen, there is an old stone bridge, which is named "The Bridge of Life." In times of feudal war, to cross that bridge was to be under the protection of a strong chieftain, to linger was to perish. Thus it is with God's Bridge of Life (John v. 24).

480 The Barometer's Warning.—On the Scottish coast, a barometer was erected by public subscription, where the fishermen might consult it. A group, preparing for sea, found it stood at "Stormy," while the sky was fair. They concluded it had gone wrong, and required repair. So they went to sea, all but one boat, whose skipper said, "We'll go by the glass." A great storm arose, the sea raged. Three boats were swamped (2 Pet. iii. 10).

481 "To the Pit."—The words gleamed in gas lights on the theatre, as a young man came along. He had been warned by his father, ere leaving his home, not to enter there. The words arrested him, conscience whispered, "To the pit of hell." He halted, turned, was converted (Psalm xl. 2)

482 God Exonerated.—"God never made man to damn him," said one who opposed Divine judgment on sin. "No, nor to drown him, yet the race was drowned in the Flood," was the answer. If men rebel and sin against God, they cease to be what God created them for, and God is just in punishing their sin.

483 Pleasant Sailing.—Two men in a boat on the Ouse, were warned of a waterfall not far on. "Pleasant sailing," they replied, as they glided along. A second warning from two men, got the same answer. Suddenly the current became much stronger, and laying hold of their oars, they rowed for the bank. But it was too late (Prov. i. 27.)

484 Only Sinners.—Whitefield, preaching from the Courthouse balcony in Philadelphia, lifting his eyes to heaven cried, "Father Abraham, have you any Episcopalians there?" Answer, "No." "Any Presbyterians?" "No." "Any Methodists?" "No." "Who then?" "Only sinners cleansed by the blood of the Lamb" (Rev. vii. 14).

485 The Barrels Emptied.—The day after God saved James Gilchrist, the Chapleton publican, he took his spirit barrels to the street, and emptied their contents into the sewer, and opened his tap-room for the Gospel. When Christ comes in, the devil must go.

486 I'll Prove It.—A Findochty fisherman, converted under James Turner's preaching, was assailed by the enemy, casting doubt on the Word of God. Lying awake one night, his soul was in great conflict with the adversary. His wife heard him say aloud, "God says it in John vi. 37." Then after a little, "I'll prove it," upon which he sprang on to the floor, lit a candle, turned to the place, and said, "Look at that, and say nae mair."

487 Nannie's Jar.—An old woman, who kept a brown jar, with a supply of whisky, for her own and her neighbour's use, was converted. Entering her house, the first thing that faced her was that jar. Looking at it she said, "O jar, you and I hae lived taegither lang, but Christ has come in, and ye maun gang. She threw it from the door against a wall. Christ and Belial have no part (2 Cor. vi. 15).

488 Right About.—"What is this conversion you speak so much about?" asked an officer of a private soldier. "Just this, sir. When the Captain of our salvation say, 'Halt: Right about face.' Then, 'Quick march to heaven.'"

489 Under the Flags.—A British resident in Cuba, was condemned to be shot for alleged treason. Blindfolded he was led out to be shot. British and American Consuls protested his innocence in vain. The firing party was ready to shoot, when the two Consuls stepping out, wrapped the flags of their nations around the man, saying, "Fire, if you dare." The man thus protected, was released.

490 Now or Never.—A wrecked vessel lay on the rocks on the Cornish Coast. The life-boat could not reach her, but a rocket rope was thrown,

and three men rescued. The fourth hesitated, clinging to the broken mast. One chance remained. "Now or never," shouted the rescuers, as they threw the rope. But he missed it, and the next wave swept him into the sea.

491 The Door Open.—Mrs Brown lost her key. She borrowed three from her neighbours, but none of them would turn the lock. Baffled at all points to get into her home, she was ready to drop. One asked, "Have you tried the latch?" "No, but I will." She did, found the door had been unlocked all the time, and walked in. Thus many are knocking, when they should simply "enter in" (John x. 9).

492 Subjection First.—Pharmac sent a choice gift to Cæsar during the time he rebelled against his authority. The Emperor returned it with the message—"Subjection first." God receives no gifts from rebels (Isa. i. 13). Conversion first.

493 Enough for Me.—Fisher of Rochester, coming out of the Tower of London to be executed, drew his Greek Testament from his pocket to get a word of comfort. It opened at John xvii., "This is life eternal, to know Thee." "Praise God, that is enough for," he said, and walked on in peace.

494 Busy Taking Others.—An official guide to a recent Exhibition, was asked if he had been through it. "No," he answered, "I am so busy pointing the way to others, that I have had no time to go myself." So are some who preach (I Cor. ix. 27).

495 The Guide Post.—It has stood there at the Cross Roads for forty years, pointing the way to thousands of travellers, yet never took a step on the road itself. Like an unconverted preacher.

496 Your Sword First.—A French officer, whose ship was captured by Nelson, walked up to the great Admiral on board his flagship, and offered his hand. "Your sword first, if you please," said Nelson. The sinner must lay down his arms of rebellion in order to be reconciled to God (Rom. v. 10).

497 Frozen to it.—An eagle from its eyrie saw a dead body in the vale beneath, and descending, began to feed on it. This continued so long, that when it prepared to mount again, it could not. Its wings had become frozen to the ice on which they rested. So sin first entices, then entangles.

498 The Old Score.—"I'm going to pay ready money this year," said Mrs Jones to her grocer, with a smile of self-satisfaction. "But what about the old score," asked the man, who had a long list of debts in his books against her. Reformation is beginning on the ready money principle. But what of the old score?

499 No Half-Way.—"Are you a Christian?" asked a minister of one who wanted church membership. "Not quite, but I am half-way," was the answer. But there is no half-way to Christ. You must be "saved" or "perish" (I Cor. i. 18).

500 Ten Minutes More.—The Prince Imperial of France was a great procrastinator. As a child, he asked ten minutes more in bed: as a boy at play, and as a soldier, the habit grew. In Zululand, in command of a party of six, he went to select a camping ground. One of the officers said, "It is time to return." "Just ten minutes more," said the Prince, during which the Zulus surrounded them, and the Prince was killed (Acts xxiv. 25).

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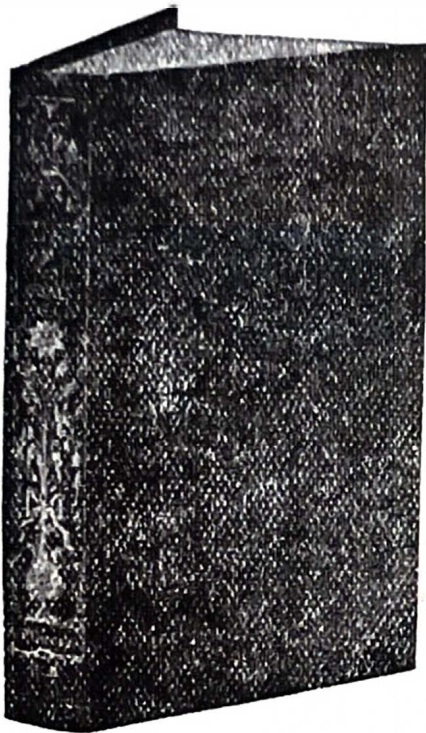
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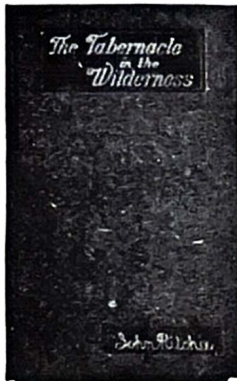
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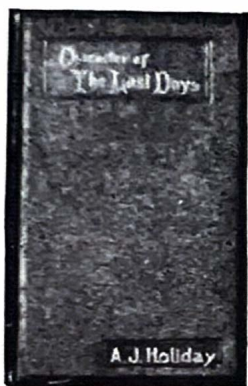
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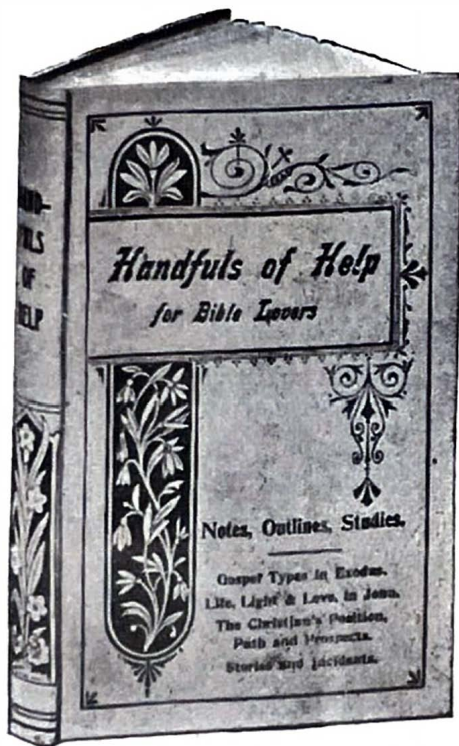
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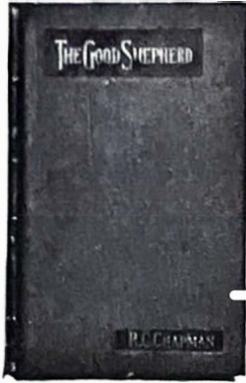
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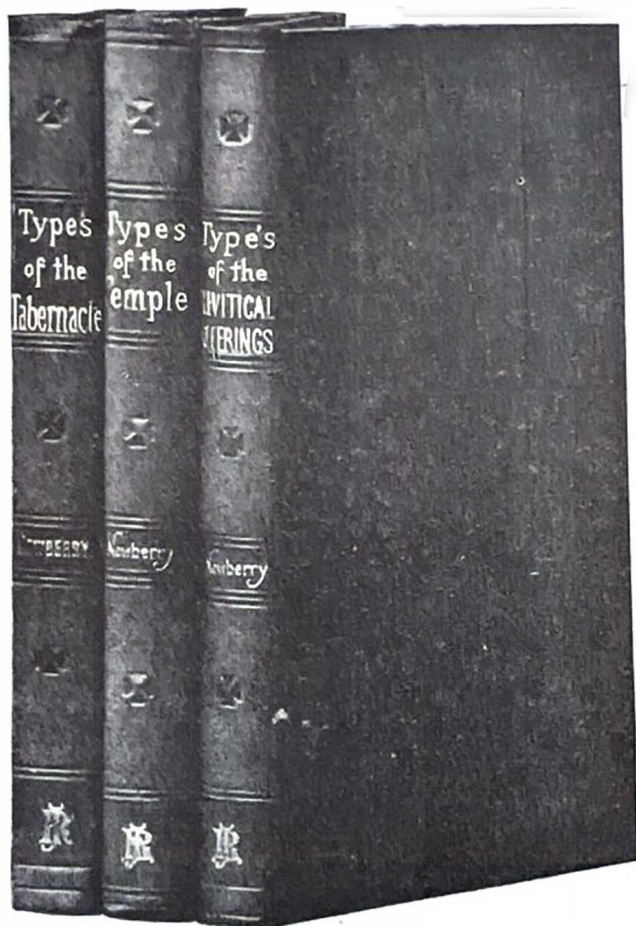
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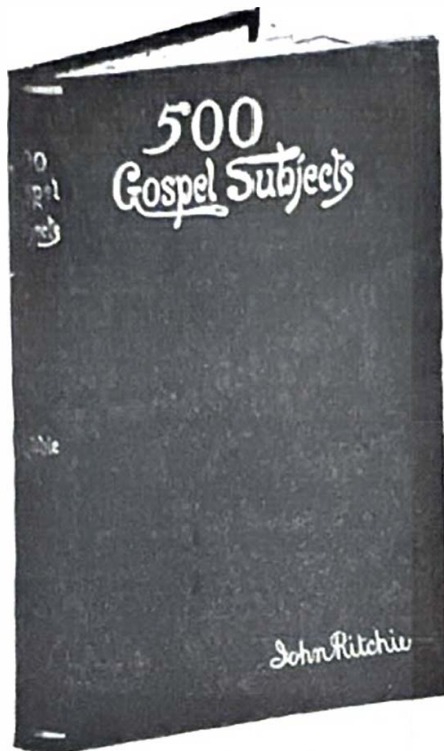
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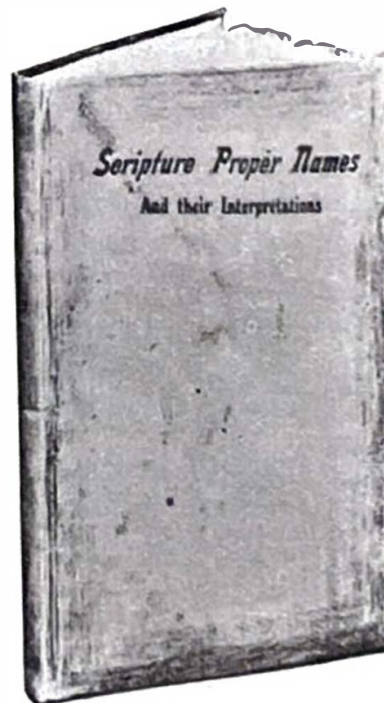
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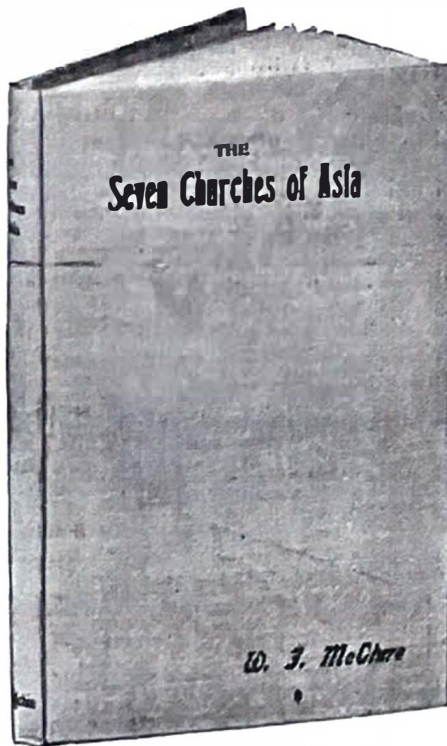


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