

Cornell University Library

Ithaca, New York

BOUGHT WITH THE INCOME OF THE

SAGE ENDOWMENT FUND

THE GIFT OF

HENRY W. SAGE

1891

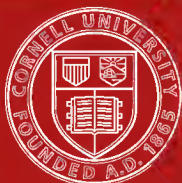
Cornell University Library
PN 6268.R4P59

One thousand tales worth telling /



3 1924 027 282 643

oia



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

**1000
TALES
WORTH
TELLING**

¶

Hy. PICKERING.

**ILLUSTRATING
1010 Texts or Portions**

**Dealing with
280 Subjects and Themes**

**Referring to
250 Persons of Note
and
350 Places of Interest.**

The "GRAPHIC" BOOKS

By Hy. Pickering.

- TWELVE BASKETS FULL** of 640 Original Bible Studies, by Pastors, Teachers, Evangelists, and Missionaries in all parts of the world. Commended by a dozen papers. 1/ net; 1/3, p.f.
- 1000 TALES WORTH TELLING**—Mostly New—Strictly True—Suitable for You. 1/3 net; 1/6, post free.
- THROUGH EYEGATE TO HEARTGATE.** 100 Original Object Lessons. 1/ net; by post, 1/3.
- BRIGHT BEAMS FROM THE BLACKBOARD.** 100 Original Chalk Talks. 1/ net; by post, 1/3.
- HOW TO INSTRUCT AND WIN THE YOUNG.** 140 Original Subject Studies, Object Lessons, Chalk Talks, Card Lessons, and Pilgrim's Progress Lessons. 1/ net; 1/3, post free.
- BOYS AND GIRLS BOOK** of Ballads, Poems, and Recitations. 129 Pieces, mostly original. 1/ net; by post, 1/3.
- DAYS OF DELIGHT.** 100 Pages Varied and Bright for our Darlings. Coloured Pictures. 1/ net; by post, 1/3.
- SUNSHINE FOR YOUNG HEARTS.** 100 Original Gospel Stories to gladden young hearts. Coloured. 1/ net; by post, 1/3.
- HAPPY HOURS** with Boys and Girls. 100 pages of profit for Spring, Summer, Autumn, and Winter. 1/ net; by post, 1/3.
- SUBJECTS—STUDIES—STORIES.** Being Subjects for Speakers, Studies for Students, and Stories for all. 1/, post free.
- TRUTHS — TOPICS — TALES,** for Preachers, Teachers, and Christian Workers. Illustrated. 1/, post free.
- POINTS—PICTURES—PEARLS,** for Preachers, Teachers, and all Practical Workers. Illustrated. 1/, post free.
- HELPS — HINTS — HOMILIES** for all Lovers of the Sacred Word. 196 Packed Pages of Helps. 1/, post free.
- BUSHEL OF BREAD CORN** for all who give the Bread of Life to the Multitude. 1/ net; 1/3, post free.
- OUT OF HIS TREASURE:** Things New and Old for Workers amongst Young and Old. 1/, post free.
- WORDS FOR WORKERS—STUDIES FOR STUDENTS.** Useful Compendium for all on active service. 1/, post free.
- EVERYMAN'S GUIDE** to Everlasting Bliss. Finger-posts by Moody, Spurgeon, Ryle, Stanley, Marshall, etc. A wonderful book. 1d.; 1/3 per doz., post free.
- THE GOSPEL IN A NUTSHELL.** A new and realistic setting of Immortal John 3. 16. *Blessed to many.* 1d. net; 1/3, doz., p.f.
- GOD'S GREAT WHOSOEVER.** Thrilling Tales and Forcible Facts for All. 32 Pages. 16 Illustrations. 1d.
- TURNING POINTS.** Incidents and facts which have helped many into the Way of Salvation. 1d.
- BOYS AND GIRLS LIBRARY.** 13 Volumes, all different. 100 Pages, 100 Pictures, 100 Papers in each. 1/6, post free.
- THE GOSPEL SHIP.** From the Land of Gloom to Eternal Glory. 28 by 17 in. Printed in full colours for framing. 1/, p.f.
- THE GRAPHIC TRACTS.** Modern Stories graphically told and artistically illustrated. 2 Pages, 6d., 100; 4 Pages, 1/, 100.

Complete List post free on application.

ONE THOUSAND TALES WORTH TELLING

MOSTLY NEW ::
STRICTLY TRUE
SUITABLE FOR YOU

BY

HY. PICKERING,

Editor of "Twelve Baskets Full," "Through Eyegate to Heartgate,"
"How to Instruct and Win the Young," etc.



Glasgow : Pickering & Inglis, Printers and Publishers.
London : Alfred Holness, 14 Paternoster Row, E.C.
New York : Gospel Publishing House, 692 Eighth Ave.

And may be ordered through most Booksellers.

The STANDARD BIBLICAL MONTHLY.

Issued for 47 years without a break. Monthly, One Penny.

The Witness

An Unfettered Journal of Biblical Literature.

Editor, H. V. PICKERING.

Truth in Love; or, All the Word of God for all the People of God has been the motto of the paper since its commencement by DONALD ROSS in 1870, and whilst edited by J. R. CALDWELL.

Month by Month there is given Edifying Expositions of various portions of the Word of God; Practical Papers on many phases of Christian Work; Devotional Thoughts from the writings of well-known men of God; Voices from the Vineyard—home and abroad; Suggestive Topics for Preachers and Teachers; Correspondence on themes of doctrinal and practical interest, and helpful all-round ministry.

Current Events dealing with some of the great problems facing the believer and the Church, Burning Questions for Students, and "Questions and Answers" on subjects of general interest to all saints are dealt with in each issue.

Witnessing in many Lands; Stirring events in Heathen Lands; Records of Revival in English-speaking Lands; Notices of the Home-call of well-known Christians; Intelligence of work and workers in all parts of the Earth.

How to obtain. *The Witness* will be sent post free to any address in the whole world at the following rates for one year: 1 Copy, 1/6; 2 Copies, 2/9; 6 or more at 1/3 each. In American Currency: 1 Copy, 38 cents; 2 Copies, 66 cents; 6 Copies or more, 30 cents each. Dollars or Stamps received.

Send for a free specimen copy and judge of its value.

PREFACE.

1000 Tales Worth Telling, chosen from more than ten thousand, collected during forty years of Christian service from hundreds of different channels, should surely prove of service to busy workers in these last Days of pressure and demand for brief, bright and beneficent messages.

The Preacher has supplied most of the Tales, either at ordinary meetings, at Conferences, in Sunday school, Missionary addresses, or other forms of ministry. Correspondence has added, friends have supplied a quota worthy of mention, and sources too numerous to mention the balance.

1000 Tales Worth Telling places before the user a practical work-a-day set of illustrations to act as windows or light-holes to his spiritual structures for the instruction and edification of old and young. If any are the "hackneyed" tales found in Cyclopaedias, or Books of Illustration, they have been through the filter of actual use, as such volumes have been studiously avoided, and not one "rehash" is knowingly inserted.

1000 Tales Worth Telling is issued in the confident assurance that it will be of definite practical aid to all who essay to speak in public, in any land, in any language, and in any form of love-service for the "One who is Master, even Christ."

If this volume meets with as much acceptance as his former volumes the Author will be satisfied, but his expectation is that this abundant supply of a hitherto unsupplied need will form a record in "the Graphic Books." If so, this recreative use of spare moments during "these forty years" will be amply rewarded.



HOW TO USE.

IN order to get the most out of this volume, let me respectfully make some practical suggestions:

1. **Read the book through**, freely using a fountain pen or black lead pencil in making notes in margin as to what Tales fit certain addresses or subjects, or are likely to be useful in *your* service. Spice well your speeches in this age of stress.

2. **The white end papers of the book** are very useful for this purpose. A word or two and page being all that is needed to help you to find what is required. Well mark the book, and it will well help you.

3. **Your own markings** at leisure will be invaluable at the busy moment, when a window is required to let in the light upon a good subject. Underlining catchwords of Tales which you judge to be *good* in *red* ink is specially recommended. For example, "I HEARD THAT," page 61, thus underlined would be found in no time.

4. **The Extensive Index** will guide to almost any subject. If the theme before you is not indexed, take a kindred one. Thus, for *charity* see *love*, for *war* see *victory*, and so on. It is placed at *end* of Volume.

5. **The Text Index** is as complete as possible. In many cases the verses before or after are included in the verse given, and should thus be examined. The *reference* will readily be observed on the page named.

6. **Famous men and women** are ever a subject of interest in public addresses. No book of Tales would be complete without hosts of famous persons concerning whom Tales are told. That host within numbers 230. Instead of saying "A long time ago," or "I have heard of," add variety with "C. H. Spurgeon said—or did—," "It is related of Oliver Cromwell—," or "An incident in the life of David Livingstone illustrates.—" Faces sparkle as hearers remember or imagine faces of "men of like passions," or men of long ago.

7. As mentioned on title page: (1) The Tales are **mostly new**—new in use, new as to source of supply, and new by a special endeavour to avoid the old. (2) The Author has given extra care to insert only Tales which he feels confident are **strictly true**—hundreds of good Tales have been laid aside, being doubtful. (3) They are **suitable for you**, as experience will confirm, and more and more use will demonstrate.

HYP.

INDEX OF SCRIPTURES

ILLUSTRATED OR REFERRED TO.

(The context of verses shown may be illustrated by incident referred to.)

Genesis.	1 Samuel.	28. 15—132	55. 22—35, 122
1. 2—171	2. 8—146	36. 18—14, 40	56. 3—38
2. 7—43	2. 20—25	Psalms.	58. 3—166
3. 15—53	2. 30—75, 120,	2. 8—76	58. 4, 5—54
3. 21—134	189	2. 12—92	59. 13—85
4. 10—110	15. 22—115	3. 6—114	63. 5—216
16. 13—71	16. 7—157	8. 2—24	63. 7—84
19. 17—110	20. 3—116	9. 17—60, 140,	67. 5—195
24. 58—133	21. 9—27, 104	148	68. 10—116
24. 65—79	25. 29—177	10. 16—50	69. 5—124
25. 33—172	2 Samuel.	11. 1—191	69. 15—85
28. 13—165	11. 25—204	12. 6—40	72. 18—24
Exodus.	12. 23—50	14. 1—149, 188	73. 22—74
12. 13—99	14. 14—103	18. 7—40	73. 25—17
14. 15—44, 211	18. 33—155	19. 1—59, 186	76. 10—205
15. 9, 10—93	22. 31—175	19. 8—127	83. 15—112
32. 4—186	24. 24—77	19. 11—39	84. 11—167
33. 11—80	1 Kings.	19. 14—17	90. —36
33. 14—49	8. 46—59	23. —27	90. 15—196
33. 15—71	17. 12—154	23. 1—17, 170	91. 10—67
Leviticus.	18. 21—200	23. 5—174	92. 5—66
16. 21—204	19. 8—58	25. 12—140	94. 22—54
17. 11—134	2 Kings.	26. 2—196	95. 3—174
Numbers.	2. 11—158	27. 14—74	100. 5—32
23. 10—196	2 Chronicles.	28. 1—178	102. 2—119
23. 23—54, 154	6. 36—59	29. 25—85	103. 13—129
32. 23—50, 101	20. 15—31	30. 8—174	110. 3—197
32. 23—96	35. 2—204	31. 3—114	116. 10—182
Deuteronomy.	Ezra.	31. 19—154	118. 24—30
7. 9—22	10. 4—74	32. 1—174	119. 11—171
30. 19—117	Nehemiah.	34. 3—72	119. 25—44
32. 23—32	6. 3—11	34. 8—83	119. 72—61
32. 29—190	7. 5—153	40. 2—190	119. 105—190,
Joshua.	9. 17—163	40. 4—44	211
1. 1, 15—106	Job.	40. 8—102	119. 111—99
2. 19—99	1. 10—111	44. 21—21	119. 128—15
3. 10—154	2. 4—69	46. 4—18	119. 130—49,
7. 1—172	3. 23—111	50. 15—196	142, 207
24. 15—117,	4. 8—158	51. 5—166	126. 5—17
156, 167, 180	8. 14—44	51. 7—98	127. 1—113
Judges.	11. 7—47	51. 9—54	128. 2—152
1. 7—45	13. 15—51	51. 10—39	139. 7, 12—85
9. 15—168	14. 10—16	51. 17—194	139. 12—124,
Ruth.	17. 9—20	55. 17—19, 177	139. 23, 24—
2. 12—84	28. 10—94	55. 21—11	131

Index of Scriptures.

144. 15—141, 186	Song of Solomon.	Jeremiah.	6. 24—150, 167
147. 4—186	1. 3—104	2. 22—152	6. 31—96
Proverbs.	1. 4—83	3. 12—20	6. 32—212
1. 10—172	1. 8—186	3. 23—75	6. 33—151, 167, 201, 213
1. 23—185	3. 6—159	10. 23—12	6. 34—81
1. 24—91	5. 16—70, 208	15. 16—74	6. 43, 44—193
1. 25—76	8. 4—175	17. 5, 7—188	7. 2—202
1. 26—95	Ecclesiastes.	17. 10—131	7. 10—82
1. 28—91	1. 9—202	23. 38—68	7. 13—53
2. 5—21	5. 2—80	51. 56—45	7. 16—13, 106, 168
3. 6—154	7. 6—85	Lamentations.	7. 20—109
4. 14—206	8. 3—74	3. 7—111	7. 21—109
4. 14, 17—83	9. 10—48, 131	Ezekiel.	7. 24—22
4. 15—215	10. 18—44	13. 28—21	8. 37—33
6. 25—184	10. 19—32	34. 5—88	9. 13—28, 31
8. 17—69	11. 6—173	Daniel.	10. 8—48
9. 20—73	12. 6—57	1. 8—167	10. 13—16—72
10. 2—125	12. 9—138	6. 22—167	10. 26—124
11. 4—140	Isalah.	10. 21—11, 29	10. 39—41
11. 24—206, 212	1. 18—98, 165, 169	12. 3—123	11. 26—117
11. 30—114, 123	6. 5—127	Hosea.	11. 28—29, 70, 91, 124, 175, 198, 207
13. 15—92	6. 8—58, 148	8. 7—92	11. 30—30
14. 9—167	9. 7—146	Amos.	12. 30—187
14. 12—39	11. 6—65, 105	4. 12—96	12. 36—43, 189
14. 23—74	12. 2—38, 143	8. 11—39	15. 22—127
15. 1—45, 124, 125, 183	26. 4—113	Micah.	15. 34—134
15. 33—15	32. 2—168	7. 10—114	15. 36—153
16. 5—95	33. 17—145	Nahum.	16. 21—57
16. 11—101	35. 5—177	1. 3—112	16. 26—156, 172, 206
18. 10—221	35. 6—177	Habakkuk.	17. 21—18
18. 12—15	40. 29—88	2. 15—73	18. 3—133, 139
18. 24—72, 172	40. 31—123	Zephaniah.	19. 14—111, 143, 195
19. 9—182	41. 17—204	3. 17—34	19. 26—33, 144
19. 17—56, 188	46. 4—11	Zechariah.	19. 29—69
22. 6—111	51. 9—108	13. 1—63, 130	21. 22—36, 127
23. 7—42	53. 4—21	13. 6—23	21. 29—73
23. 26—112	53. 6—54, 73, 152, 156	Malachi.	21. 37—184
23. 29—88	55. 1—32, 128	3. 14—92	21. 44—206
23. 30—73	55. 3—149	3. 17—16	22. 12, 13—178
23. 32—101, 167	55. 6—86, 180	Matthew.	22. 29—187
24. 11—48	55. 7—163	2. 2—10	23. 8—160
25. 11—23	55. 8—66	3. 7—84, 86	23. 37—76
25. 22—158	55. 11—120, 183	3. 8—46	24. 35—185
26. 12—122	57. 15—86	4. 4—82	24. 44—63, 215
27. 1—134, 145	58. 1—84	5. 18—199	25. 10—43
27. 6—196	63. 9—49	5. 37—63, 67, 200	25. 21—155, 168
28. 13—70		6. 6—55, 160	
29. 5—75		6. 6—18—106	
30. 24—134			

Index of Scriptures.

25. 32—12	9. 59—16, 198	1. 3—81	10. 14—13
25. 36—202	10. 20—9	1. 4—52	10. 27, 29—12
25. 46—14, 35, 138, 214	10. 34—146	1. 12—88, 129, 134, 137, 142, 150	10. 28—146
26. 41—27, 206	10. 37—60, 82, 218	1. 42—40, 179	11. 36—72
26. 73—162	11. 14—62	1. 45—123	11. 39—36
27. 5—172	11. 34—75	1. 51—181	11. 43—43
27. 24—148	11. 35—158	2. 12—217	12. 19—56
27. 42—126	12. 5—60	2. 24—32	12. 26—16, 10
28. 18—65	12. 20—55	3. 3—18, 27, 29, 74, 126, 169	12. 32—83, 131 216
Mark.	12. 26—16	3. 6—46, 166	12. 47—49, 50
2. 27—144	12. 30—13	3. 7—60, 147	12. 48—126, 12
3. 14—187, 191	12. 32—62	3. 9, 10—214	13. 15—215
4. 22—124	12. 40—68, 72	3. 16—43, 55, 66, 80, 84, 86	13. 17—168
5. 15—18	13. 29—125	105, 108, 128, 133, 137, 146, 155, 156, 178, 204, 213	13. 35—182
5. 34—168	13. 35—84	3. 18—139	14. 1—50
8. 5, 6—139	14. 11—34	3. 36—156, 204	14. 2—65
8. 34—12	14. 23—12	4. 7—68	14. 3—65, 116
8. 36—22, 119, 193, 209	15. 4—208	4. 9—63	14. 6—91, 217
9. 23—26	15. 18—24—113	4. 13—204	14. 18—106
9. 36—33	15. 20—66, 108	4. 35—73	14. 26—45
9. 44—158	15. 22—152	5. 6—67	14. 27—201
9. 47—201	15. 24—97	5. 7—204	15. 5—25, 82
10. 14—33	16. 10—155	5. 8—187	15. 9—178
11. 22—70	16. 21—214	5. 24—70, 88, 160, 163, 204	15. 10—61
12. 34—60, 108	16. 22—209	5. 39—58, 132, 149, 150	15. 13—161, 20
12. 44—76	16. 23—25, 60, 148	5. 40—99	15. 14—191
13. 34—130, 132	16. 24—14, 105, 191	6. 32—44	15. 16—42
13. 37—64	16. 25—94, 99, 176	6. 35, 54—150	16. 13—29
15. 17—144	16. 26—107	6. 37—42, 134, 204	16. 33—150
16. 15—28, 169	16. 28—110	6. 37, 47—118	17. 1—49
16. 16—138	16. 30—130	6. 39—180	17. 3—36
Luke.	17. 11—177	6. 58—151	17. 4—29
3. 7—40, 132	17. 21—145	6. 63—150	17. 14—30
4. 23—164	18. 1—24	6. 68—211	17. 17—55, 89
4. 40—150	18. 3—46	7. 4—50	17. 22, 23—16
5. 4, 6—111	18. 17—65	8. 9—62	19. 22—14
5. 28—166	19. 10—55, 136, 198	8. 12—85	19. 30—86, 180
5. 32—31	19. 17—97, 132	8. 21, 24—192	19. 31—19, 120
6. 37—135	19. 41—158	8. 36—29	20. 17—98
6. 38—114, 176	22. 14—35	8. 44—160	20. 28—211
7. 7—26	23. 33—82, 108	9. 25—83, 94	20. 31—143
7. 14—61	23. 34—23, 125	10. 10—210	21. 11—79
7. 50—168	24. 27—87, 145		21. 15—58, 163
8. 11—14	24. 32, 38—111		
8. 14—124, 214	24. 47—26, 103		
8. 17—124	John.		
8. 48—168	1. 1—64		
9. 25—135			
9. 55—170			
9. 58—54			

Acts.

1. 8—100
1. 9—23
1. 10—57
1. 11—60, 171
1. 24—130
2. 3—80

Index of Scriptures.

2. 21—13	Romans.	11. 14—15	15. 1-5—118,
2. 22—175	1. 6—153	11. 26—46	200
2. 42—218	1. 16—20, 69,	11. 33—167	15. 2—224
3. 6—192	87, 95, 104,	12. 8—30	15. 3—65, 135,
3. 8—19	115, 139, 165,	12. 10—186	217
4. 30—67	200	12. 11—76	15. 9—73
5. 29—115	1. 17—137	12. 17—206	15. 11—182,
7.—38	1. 23—78	12. 20—19, 158	210
7. 56—18	1. 28—129	12. 8—32	15. 19—57, 163,
8. 4—169, 196	2. 1—204	13. 11—169,	165
8. 5, 35—216	2. 6—130	134	15. 20—218
8. 36—46	2. 11—75	14. 7—211, 213	15. 47—19
8. 50—59	2. 12—214	14. 10—67	15. 49—38
9. 11—173	2. 16—73, 157	14. 12—37, 53,	15. 51—64
9. 29—207	3. 23—72, 77,	56, 93, 148,	15. 54—163,
10. 34—103	99, 207	189	185
10. 38—22	3. 26—55	14. 17—65, 172	15. 55—162
10. 43—80	4. 5—193	16. 20—53	15. 56—101
11. 23—100	4. 25—78	1 Corinthians.	15. 57—74
11. 26—169	5. 1—93	1. 9—45, 212	15. 58—41, 61,
13. 32—169	5. 3—25	1. 23—58	80, 93, 152,
13. 38—175	5. 6—47	1. 27—101	198, 218
13. 40—14	5. 8—76, 89, 98,	2. 2—127	2 Corinthians.
14. 17—194	103, 162, 209	2. 9—160	1. 20—52
15. 12—54	5. 10—205	2. 13—144	2. 14—197
16. 6—211	5. 11—134	2. 14—140	2. 16—184
16. 10—211	5. 15—14	3. 11—22, 155	3. 3—27
16. 28—62	5. 18—128	3. 21—42, 81	3. 6—20
16. 31—67, 96,	5. 23—42	3. 22—60	3. 18—43, 106
120, 132, 175,	6. 5—84	4. 5—81	4. 4—107
215, 216	6. 13—30	6. 11—48, 166	4. 18—119, 128
17. 6—181	6. 22—154	6. 19, 20—175	5. 1—92, 178
17. 7—28	6. 23—179, 187,	7. 19—39	5. 1-8—159
17. 23—169	209	9. 18—148	5. 14—9, 26, 64,
17. 27—194	7. 18—98, 190	9. 22—26, 66,	98, 112, 188
17. 31—161	8. 1—181	118, 152	5. 17—30, 74,
18. 17—58	8. 7—11	9. 26—28, 181	90, 98, 201
20. 19—100	8. 9—196	10. 4—51, 54,	5. 18—18
20. 21—124	8. 15—72, 129	110	5. 20—12
20. 29, 30—84	8. 17—216	10. 12—157	6. 1—26
20. 31—170	8. 28—51, 99,	10. 13—45	6. 2—20, 24,
20. 35—40	141	10. 31—130, 201,	45, 95, 121,
24. 16—147	8. 29—22	213, 218	133, 134, 169
26. 10, 25—204	8. 30—43	12. 6—12	6. 9—104
26. 13—187	8. 31—41, 144	12. 18—74	6. 14—69, 75, 94,
26. 20—73	8. 32—108	13. 3—100	178
26. 28—169	8. 36—197	13. 5—130	6. 15—27, 89
26. 29—160	9. 20—11, 71	13. 7—79	6. 20—213
26—38	9. 21—141	13. 8—182	7. 10—113
27. 23—184	10. 9—113, 123,	13. 11—139	8. 9—46, 71
28. 15—74	134	13. 13—14, 203	8. 12—48
28. 27—54	11. 3—47	14. 40—68	9. 7—100

Index of Scriptures.

11. 18-33-87	2. 4-55, 58	2 Thess.	2. 9-218
11. 26-14	2. 6-8-163	1. 7-10-214	2. 11-14-218
12. 10-157	2. 8-208	1. 8-194	2. 12-81
Galatians.	2. 9-210	1. 9-70	Philemon.
1. 10-164	2. 12-89	3. 1-10	1. 9-153
2. 20-47, 54, 68,	2. 15-82	1 Timothy.	Hebrews.
95, 121, 126,	3. 10-80	1. 14-75	1. 3-47
156, 162, 216	3. 14-35, 44, 88	1. 15-74, 89,	1. 10-186
5. 13-159	3. 20-132	98, 127, 131,	2. 2, 3-128
6. 1-166	3. 21-81	142, 146, 175,	2. 3-152
6. 7-31, 158,	4. 4-90	190, 208	2. 10-96, 116
168	4. 5-102, 151	2. 5-19, 64	2. 14-217
6. 8-131	4. 6-115	2. 6-118	3. 7-162, 165
6. 9-80, 103,	4. 7-198	3. 16-36	3. 13-212
204	4. 8-113	4. 4, 5-13	4. 9-147
6. 14-36, 50,	4. 9-37, 42,	4. 8-20, 179	4. 12-62, 69, 79
87, 119, 127,	102, 146	4. 10-154	4. 13-141
142, 187, 188	4. 11-17, 216	4. 13-127	4. 16-15
6. 15-126	4. 13, 19-24, 62	4. 16-48	6. 1-34
Ephesians.	4. 19-210	5. 6-139	6. 13-22
1. 3-183	Colossians.	6. 15-28	6. 19-159, 181,
1. 6-56	1. 3-77	2 Timothy.	186
1. 7-105, 170	1. 9-68	1. 3-97	7. 25-21, 93,
2. 1-16	1. 14-82, 211	1. 5-78, 104	119, 121, 134,
2. 7-121	1. 18-200	1. 8-154	141, 180
2. 8-217	1. 23-69	1. 10-210	9. 21-149
2. 13-63, 151	1. 29-40	1. 12-29, 40,	9. 22-57, 102,
2. 19-132	2. 5-9, 22	132	134, 211
2. 19-22-51	2. 10-184	1. 18-16	9. 26-34
3. 8-132	3. 2-64	2. 1-104	9. 27-31, 68, 83,
3. 17-10, 145,	3. 4-145	2. 2-168	102, 107, 120,
166	3. 5-34	2. 3-47, 56,	137, 189
4. 4-177	3. 11-72, 186	79, 115	10. 9-102
4. 7-130	3. 12-187	2. 7-44	10. 17-126
4. 14-144	3. 18-57	2. 12-216	10. 20-142
4. 16-104, 195	3. 22-206	2. 15-38, 47,	10. 35-158
4. 28-206	4. 11-26	144, 150	11. 3-102
4. 32-52, 135,	1 Thess.	2. 16-10, 215	11. 6-107
189	1. 10-37	2. 22-60, 130	11. 7-205
5. 16-59, 102,	2. 7-52	2. 24-52	11. 17-66
118	4. 11-166	3. 2-135	11. 25-101,
5. 18-114	4. 13-155	3. 10-37	124, 195
5. 27-145	4. 14-68	3. 15-143	11. 26-16, 39,
6. 4-144	4. 16-63, 124	3. 16-11, 15,	104, 125, 168
6. 6-52, 159,	4. 17-50	120	12. 1-85
206	5. 4-23	4. 6-176	12. 2-152
6. 11-84	5. 16-115	4. 8-78, 100,	12. 17-91
Philippians.	5. 17-10, 69	122, 143	12. 25-206
1. 7-183	5. 21-46	4. 13-36	12. 26-40
1. 21-149, 164	5. 22-10, 139,	4. 16-124	12. 28-185
1. 23-100, 162,	158	Titus.	13. 5-78, 92,
191	5. 23-78	2. 7-24	159

Index of Scriptures.

13. 8—93, 138	2. 2—117	4. 8—66	4. 11—161
13. 16—28	2. 7—139	4. 9—66	5. 9—108, 177
13. 18—10	2. 9—192	4. 19—112, 208	5. 11—153
James.	2. 21—70	5. 1—147, 213	6. 15—105
1. 3—25	2. 24—44, 78	5. 12—174	7. 9—104
1. 4—50	3. 8—24	5. 13—62, 88, 163	7. 12—146
1. 8—20	3. 15—41, 146	5. 15—76	7. 13—43
1. 19—56	3. 18—54	5. 18, 20—197	7. 14—99, 181
1. 27—38, 171	4. 10—61	2 John.	11. 3—85
2. 5—64	4. 11—218	1. 12—77	14. 13—192
2. 10—204	4. 17—83	3 John.	18. 13—199
2. 17—166	5. 4—44, 112	1. 2—91	19. 14—107
2. 19—110	5. 5—15	1. 4—77	19. 16—68, 211
3. 5—59, 134	5. 8—117, 130,	Jude.	20. 3—137
3. 8—199	202	1. 13—88	20. 14—60
4. 2—22	2 Peter.	1. 15—89	20. 15—25, 204,
4. 7—62	1. 5—167, 180	1. 20—107	156
4. 8—16	1. 10—122	1. 21—63, 136	21. 8—25
4. 14—150	1. 11—76	1. 23—152	21. 17—14
5. 8—171	1. 19—185	1. 24—175	21. 25—203
5. 9—131	2. 1—49	Revelation.	21. 27—153
5. 16—37, 176	3. 14—147	1. 5—82	22. 1—110
5. 17, 18—212	1 John.	1. 7—43, 218	22. 3—134
1 Peter.	1. 1—64, 197	1. 18—21, 217	22. 4—122, 160,
1. 5—17	1. 3—66, 212	2. 4—112	197
1. 7—160	1. 3-5—169	2. 24—32	22. 5—72
1. 8—65, 109,	1. 4—77	3. 4—171	22. 11—170, 156
210	1. 7—9, 59, 98,	3. 8—33	22. 12—96
1. 18, 19—192,	149, 152, 174	3. 11—51	22. 16—152
211	2. 12—63	3. 16—53	22. 17—38, 110,
1. 22—201	3. 1—28	3. 17—82	176
1. 23—109, 147	3. 2—210	3. 20—153, 157	22. 20—60, 64,
1. 24—204	3. 2, 3—197	3. 21—10	68
1. 25—36, 179	4. 7—153	4. 9, 12—33	

PAGE

The **General Index** contains a list of 280
Subjects, Themes, Classes of Persons, and
various uses, 219

The **Index of Places** indicates some out
of the 350 Places of Interest in the five
Continents with which Incidents deal, .. 233

The **Index of Persons** referred to or
subjects of the Tale gives brief descriptions
of 250 Men and Women of Note, 234

ONE THOUSAND TALES WORTH TELLING

for

Preachers, Teachers, and all Christian Workers.

MOTHER and Daughter.—A mother and her little girl were among those led to Christ in a seaside mission. A day or two after the little girl said: "Oh, mummie, don't we feel happy? I wonder why it is?" Mother soon explained. "Rejoice—names in Heaven" (Luke 10. 20).

Don't Like.—An African missionary on being asked if he liked his work, replied, "No; my wife and I do not like crawling into vile huts through goats' refuse; we do not like association with ignorant, filthy, brutish people; but we have orders to 'go,' and we go." "Love constrains us" (2 Cor. 5. 14).

The Glass and the Fire.—"When I was a boy," said Moody, "in the spring of the year, when the snow had melted away on the New England hills where I lived, I used to take a certain kind of glass and hold it up to the warm rays of the sun. These would strike on it, and I would set the woods on fire. Faith is the glass that brings the fire of God out of Heaven." "Beholding the steadfastness of your faith" (Col. 2. 5).

Only One To Die By.—Lady Powerscourt lay dying in her castle. A friend who was on intimate terms with her came into her bedroom, and said: "How are you to-day, Lady Powerscourt?" "Very well," she said, "very well; I will tell you what I have been thinking of. I have been thinking that one needs a great many Scriptures to live by, but you only need one to die by." "And what is that, your ladyship?" "The only Scripture that a person needs to die by is this: 'The Blood of Jesus Christ, His Son, cleanseth us from all sin,' and that verse never was sweeter to my soul than at this moment" (1 John 1.7).

TALES WORTH TELLING.

"Come in, Lord Jesus."—I knew a little boy whose heart was touched by an address on the words: "Behold, I stand at the door and knock" (Rev. 3. 21). A worker, noticing that he was anxious, said to him, "Robert, what would you say to anyone who knocked at the door of your house, if you wished him to come in?" He answered, "I'd say, 'Come in!'" She said to him, "Then say to the Lord Jesus, 'Come in!'" Which he did.

More Substantial than Prayers.—A missionary was returning to his field of service. At the farewell meeting he had made no appeal for money, but at the close one young man said to him, "We'll try to send you something more substantial than prayers." Quickly came the reply, in deep earnestness, "My friend, you can't do that. We shall be glad of anything you may send; but, more than all else, we need your daily prayers." God's noblest worker ever pleaded for "prayer" (1 Thess. 5. 17, 25; 2 Thess. 3. 1; Heb. 13. 18, etc.).

Changing "Hitching-Posts."—Dr. Biederwolf tells of a drunkard who, having accepted Christ, afterwards fell back into his old ways. Called before the Church, he showed shame and penitence. The pastor, however, declared that the fall did not come to him as a surprise; for, while he had joy in the man's conversion, he was filled with fear when he observed that, on his occasional visits to town, the man still hitched his horse at the same post, just by the drink-shop which had previously been his ruin. "Shun profane and vain babblings" (2 Tim. 2. 16). "Abstain from all *appearance* of evil" (1 Thess. 5. 22).

Where Was He Hidden.—A nobleman, having been concerned in a conspiracy, was compelled to hide himself. His wife was asked where he was, and she answered, "I have hidden him." This confession led to her being brought before King Charles II., who immediately demanded, "Where is he?" telling her that nothing but her discovery of his whereabouts could save her from the torture. "And will that do?" she inquired. "Yes," replied the king, "I'll give my word for it." "Then," said she, "I have hidden him in my heart; there and there alone you'll find him." Can you answer concerning Christ: "Where is He?" (Matt. 2. 2; Eph. 3. 17).

TALES WORTH TELLING.

Too Well Dressed.—A worldly woman was objecting to a godly mother on the way she had brought up her children. "Your children will never be able to take their place in the world." "No," was the reply, "they are too well dressed for that." "I cannot come down" (Neh. 6. 3). "Bring them up in the nurture . . of the Lord."

Where God Is.—An infidel orator in Hyde Park was shouting out to the people around him, "There is no God! I can prove there is no God!" Two wounded soldiers from the trenches listened to him for a time, then one said loudly, "We can believe there is no God in London; but we know there is a God in the trenches." "The carnal mind is enmity against God" (Rom. 8. 7; 9. 20).

Restricted to the Ocean.—"Are you still giving them the Bible?" inquired one servant of Christ of another, as he sympathetically asked how the work of the Lord was prospering in his hands. "Yes," was the prompt reply, "I have nothing else to give." Whereupon another friend chimed in, "Ah, that reminds me of the parable of the old mother herring saying to a young one, 'Remember, child, you are restricted to the ocean.' " "I will show thee what is noted in the Scriptures of Truth" (Dan. 10. 21). "All Scripture is profitable" (2 Tim. 3. 16).

Being Carried.—Henry Moorhouse, when engaged in a work that seemed to call upon him for a more than usual exercise of faith, received what seems like a most tender answer from God. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hand for his wife. Going up to her and kissing her, he asked, "Where is mother?" "Mother is upstairs." "Well, I have a package for her." "Let me carry the package to mother." "Why, Minnie, dear, how can you carry the package? You cannot carry yourself." With a smile on her face, Minnie said, "Oh, no, papa; but you give me the package, and I will carry the package, and you will carry me." Taking her up in his arms, he carried her upstairs—little Minnie and the package too. And then it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him? "Cost" (Psa. 55. 21). "Carry" (Isa. 46. 4).

TALES WORTH TELLING.

A Wonderful Machine.—There is a machine in the Bank of England which receives sovereigns for the purpose of determining whether all are of full weight. As they pass through, the machinery by unerring laws, throws all that are light on one side, and all that are of full weight on the other. A more wonderful test is to be applied to men. "He shall separate" (Matt. 25. 32).

Not Waste.—"Father, why waste the stone?" asked a sculptor's child of her parent, as with sharp tool and heavy mallet he splintered the pieces from the block.

"It is," he said, with accents mild,

By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

"God who worketh all in all" (1 Cor. 12. 6).

Compelled.—A tract distributor offered a young man a tract, which he refused. When urged he put it in his pocket. Some time after he met with an accident, and when lying in bed he asked the nurse to fetch the tract out of his pocket, saying, "I did not want it, but the young man made me take it." He read it through several times, and the nurse, who is a Christian, told me she believes he is now trusting in Christ as his Saviour. "Compel them" (Luke 14. 23). "We pray you" (2 Cor. 5. 20).

Missing It.—It was early days at the ranges, and the young soldier shot wide of the mark. "Missed it again," said the instructor; "you could not hit a furniture van." "You need not crow," replied the victim, "you missed a train yesterday," and as the train was larger than even a furniture van he felt he had scored one. How many things are missed in life! "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10. 23).

Garibaldi's Offer.—Setting out to liberate Italy, Garibaldi saw some young men at a street corner, and summoned them to enlist in the cause. "What do you offer?" said they. "Offer?" replied Garibaldi, "I offer you hardship, hunger, rags, thirst, sleepless nights, foot-sores in the long marches, privations innumerable, and victory in the noblest cause that ever asked you." Young Italy followed him. "If any one would come after Me, let him take up his cross, and follow Me" (Mark 8. 34).

TALES WORTH TELLING.

How the Shepherd Knows.—A missionary, meeting a shepherd on one of the wildest parts of Lebánon, asked him if he knew all the sheep. He replied: "Master, if you were to put a cloth over my eyes, and bring me any sheep, and only let me put my hands on its face, I could tell in a moment if it was mine or not." "I know My sheep" (John 10. 14). "Your Father knoweth" (Luke 12. 30).

Grown from Smith's Seeds.—There is an acre of lovely green turf on the outskirts of a busy town, and close by the railway track. The grass is as fine and close as the turf in the quadrangle of an old university. And this explanation is given to the passing traveller: "Grown from Smith's seeds." No other explanation is needed. "Ye shall know them by their fruits" (Matt. 7. 16).

The Last Test.—Extract from the letter of a British prisoner in Germany: "We should always be prepared to meet our Maker, and I am glad to say that ever since we first mobilised in August last I have been prepared; so should everyone be, especially those who have come through this campaign and seen hundreds of soldiers dying on every side of them, *their last words being a prayer to God to save them.*" Vain infidelity flees in the presence of Eternity. "Whosoever shall call upon the Name of the Lord shall be saved" (Acts 2. 21).

Effect of Grace before Meat.—A professor of mathematics in Italy, who has been greatly used by God in Gospel work, was led to partake of a simple meal in the humble dwelling of an earnest Christian. Before serving the food, his host, raising his hands, according to his custom, gave thanks, and invoked the blessing of his Heavenly Father upon it. The young man, who remained standing, was invited to be seated, and to commence eating. "No," said he, "I want first to hear more about God." "Sit down then, please, and while we are eating we will talk about Him." For the first time this learned young man heard the simple truths of the Gospel explained to him. Before he left the house he was led by the Holy Spirit to receive the truth into his heart, and has since found his delight in making it known to others. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4. 4, 5).

TALES WORTH TELLING.

An Easy Job.—To a man who wanted an easy job Dr. Talmage said, "Don't be a doctor or a minister, or you better order your coffin at once." "In perils by—" (2 Cor. 11. 26). "Let us not be weary in well doing."

"You Can't Rub It Out."—A little boy was amusing himself by writing with a diamond upon the window-pane. "Don't write there, my son," said his father. "Why not, father?" replied the boy. "Because you can't rub it out," was the answer. "What I have written I have written" (John 19. 22).

Which Sister?—"Who is that lady dressed in black, mamma?" asked little Bobbie, as he sat with his mother in the tramcar. "That is a Sister of Charity, my dear," replied his mother. Bobbie sat still a minute, thinking, and then said, "Which sister is she, mamma, Faith or Hope?" "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13. 13).

"The Last Thing I remember is pulling the saddle off my horse and letting him go. My tongue is sticking to my mouth. I know it is the last time I shall express my feelings. Lost for want of water! My eye dazzles! My tongue burns! I can say no more! God help me!" These were the last words of Coulthard, the Australian explorer, who was found lying dead near a tree. Drink to-day (Rev. 21. 17); or, thirst for ever (Luke 16. 24).

"Bad Business."—Two young men spent Lord's day on Coney Island. Returning after a frolic, one of them was caught under the wheels. Calling his comrade, he said, "John, this is bad business—bad business. I want you to tell the boys, when you see them to-morrow, that rum and pleasure did this for me. And, John, while you are telling them *my soul will be in Hell!*" "Beware! lest He take thee away with His stroke" (Job 36. 18; Acts 13. 40).

The Emperor's Flags.—Alexander the Great, in besieging a city, hoisted a *white* flag, signifying that if the garrison yielded at once they would be kindly treated. After a time he put up a *red* flag, meaning people spared, city doomed. Last of all a *black* flag, to signify war to the death. The *white* flag of grace (Rom. 5. 15) flies now, with the *red* flag of danger in the distance (John 8. 21); soon the *black* flag may be unfurled—no hope (Matt. 25. 46).

TALES WORTH TELLING.

A Noble Cripple.—Throwing down his crutches, Private Jesse White, 2nd Welsh Regiment, who has undergone seven operations and had his left leg amputated, jumped into the pond at Radnor Park, Folkestone, and rescued a three year old boy. # “Provoke to emulation, my brethren” (Rom. 11. 14).

The No-Prayer Millionaire.—At the dinner table of one of the well-known millionaires who had done much for the public good, discussion turned upon the value of prayer, when the millionaire said he did not believe in it. Why should *he* believe in prayer? He had got everything he wished for; why, he could buy a kingdom; there was no limit to his wealth. The Principal of a Scottish University, who was present, said: “Ah, there is one thing that you *might* pray for.” “What is that?” “You might pray for humility.” “Before honour is humility” (Prov. 15. 33; 18. 12; 1 Peter 5. 5).

“My Favourite Text.”—Some one asked the late Robert Burdette for his favourite text. He replied: “When I think of a favourite text half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbour to rest in; now I want a pilgrim staff; now I want a sword, a right Jerusalem blade. I might as well try to tell which is my favourite eye. The one I might lose is the one I might want.” “I esteem all Thy precepts” (Psa. 119. 128). “All Scripture is given by inspiration, . . . and profitable” (2 Tim. 3. 16).

A True Token.—An old Christian, passing a gentleman’s mansion as a near road to his meeting place, was accosted by the laird. “What right have you on this path?” “None at all, sir,” he meekly replied; “but I thought you would not mind an old man, who has lived many years on your estate, going this way to the meeting, especially as the other road is so far around.” “Give me your stick,” said the laird, sternly. Then handing him a gold-mounted stick with his crest, said, “If anyone asks you what right you have this way, show him this, and tell him I gave it you.” Grace gives the right into God’s presence. “Come boldly to the throne” (Heb. 4. 16).

TALES WORTH TELLING.

Where Is He?—On a tombstone in the Isle of Wight are these words: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14. 10). Would you like this on yours—Where is He?

Can a Stick Grow?—In a very old book there is a story of a monk who carried a pail of water to moisten the sand round a walking-stick. He had been ordered to persevere till he saw leaves. It looks foolish, but is not more so than those who wait for life from one "dead in trespass and sins" (Eph. 2. 1).

Waiting for This Day.—In the dark hour when Lord Roberts was asked if he was ready to take supreme command of the forces in South Africa, he replied, "My lord, for 19 years I have led an abstemious life in the hope of this day." Christian, live in hope of "that Day" (2 Tim. 1. 18; Mal. 3. 17). "The Recompense" (Heb. 11. 26).

Death Men.—Many companies of Italian soldiers have what they call "death men," who volunteer for any dangerous work. Forty-nine were recently required for one such company; one hundred came forward at once. Would that volunteers for Christ were so plentiful. "Follow Me" (Luke 9. 59; John 12. 26).

The Christian Trusted.—Barney Barnato, the African magnate, used to declaim against Captain Robinson, the well-known Christian captain. "Well," said one, "if you don't like Robinson's preaching and praying, there are plenty of other boats, why not take them." "You are a mighty lot safer with Robinson on the bridge," replied the scoffing millionaire, and with the Christian he travelled. "Him will My Father honour" (John 12. 26).

Very Good Advice.—An evangelist who is famous to-day was converted after he had made a reputation for himself in the world of sport. As he was starting out on his Christian career, an old man put his hands upon his shoulders, and said: "There are three simple rules I can give you, and if you hold to them no one will ever write 'backslider' after your name. Take 15 minutes each day to listen to God talking to you through His Word. Take 15 minutes each day to talk to God. Take 15 minutes each day to talk to others about God." "Draw nigh to God, and He will draw nigh to you" (James 4. 8).

TALES WORTH TELLING.

How God Stopped a Million Ton Mass.—A million tons of water pass over Niagara Falls every hour. Could man stop that mighty torrent? Impossible. Yet God did it. One winter He froze those raging waters into solid ice. You cannot control that passion that masters you, but God can. "Kept by the power of God" (1 Peter 1. 5).

Best of All, "Mine."—Proud of his new pocket knife, a boy showed it round to his school-fellows. As it passed from hand to hand, one said, "It's a *dear* knife." Another remarked, "It's a *beauty*." A third said, "It's a *four-bladed* knife." A fourth said, "It's *sharp*." The owner got it back, and said, "Ah, but it's *mine*!" "*My Shepherd*" (Psa. 23. 1). "*My Redeemer*" (Psa. 19. 14).

Plant the Acorn and Expect the Oak.—An English writer asked a Russian Christian what the result of Bible reading in that land would be after a time of liberty for the spread of the Gospel under Alexander the first, when his brother Nicholas was persecuting the Christians and prohibiting the reading of the Scriptures. "Who can tell?" was the reply. "You plant the acorn, your descendants sit beneath the oak." "Sow—reap" (Psa. 126. 5).

God's Choice, My Choice.—"Fine day," said a man to a farmer. "Bad for the potatoes," was the discontented reply. Next day being wet, "Fine weather for the potatoes," said the man. "Yes, but bad for the corn," said the farmer. Many, like him, stay at Grumble Corner. Paul said, "I have learned . . . to be content" (Phil. 4. 11).

"It aint no use to grumble and complain,
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
Why, rain's my choice."

Where Jesus is, that's Heaven.—A poor little ragged street arab lay dying in the garret. An infidel who came to see him, said, "Suppose, sonny, you went to Heaven, and Christ weren't there, what would ye do then?" "Go and look for Him," was the quick response. "But suppose," and here the atheist's voice sank to a tragic whisper, "suppose He was gone to Hell, what then?" The little chap turned a beaming and triumphant countenance, and looking on the man's lowering face, cried, "Ah, I see ye don't understand; cos where Jesus is, that's Heaven." "Whom have I in Heaven but Thee?" (Psa. 73. 25).

TALES WORTH TELLING.

Poor Preaching.—A young man said he could preach for half an hour any time, and think nothing about it. "Probably the audience thought the same," replied an aged fellow-worker. "This kind goeth not out but by prayer and fasting" (Matt. 17. 21).

Misunderstood!—A deaf old woman, appearing at a Highland Church with a large new ear-trumpet, was approached by the beadle with, "One toot and your oot." Yet how many trumpet "an uncertain sound" and remain in. "Who shall prepare himself to the battle?"

Wants a New Stem.—"That man wants a prop on each side of him," said one of an unhappy specimen at a tramp's Gospel breakfast. "No," replied the other; himself a reclaimed drunkard; "he wants a new stem right down the middle." The believer is a "new creature" (2 Cor. 5. 18). "Because he is born of God."

If He Leaves the Stream.—One of the kings of England, displeased at the city fathers, threatened to remove the Court from London to the country. The Mayor said, "As long as he leaves the River Thames we will do very well." Pomp and splendour may go so long as the stream of Salvation flows (Psa. 46. 4).

Gratitude for Reason.—A workman visiting a large asylum near Glasgow was accosted by one of the patients with, "Young man, did you ever thank God for your reason?" Awestruck, he answered, "No." "Then do it now, for I have lost mine," came the sermonic reply. "In his right mind" (Mark 5. 15).

Jesus Like That.—"What do you see?" I asked the dying saint. Raising her poor, thin arms, with what seemed to be an unnatural energy and strength, she held them outstretched as if to receive some one, and said: "I see Jesus, *like that*." Soon after she quietly fell asleep, to awake in His likeness (Acts 7. 56).

Dissenters Born.—Rowland Hill relates the following: I once conversed with a man in the country, and asked him if there were any good people in this town. His reply displayed the narrowness of his spirit. "No, sir, we are most of us dissenters born." I could not help warmly replying, "Do not tell me about being dissenters born, but about dissenters born again" (John 3. 3).

TALES WORTH TELLING.

Pray or Praise.—"Do you pray for salvation, Johnnie?" said a lad to his companion. "No, Jim, I've got it; I *praise* God for it" (see specimen, Acts 3. 8).

Camel Lessons.—The camel kneels at the close of day to have its load lifted off for the night. It kneels again in the morning to receive its load for the day. We, too, should bend the knee to begin and end each day. "Evening and morning..will I pray" (Psa. 55. 17).

Done Already.—When the Iron Duke and Lord John Russell were discussing the steps to be taken for the safety of London in 1848, and Lord John suggested one measure after another, the invariable answer from the grim old soldier was, "Done already." # "Done" (John 19. 31).

Mother Earth.—Æsop was a gardener, and one day his master said, "How is it that in this garden the weeds grow so splendidly everywhere, but the herbs are so few and poor?" And Æsop thought, and replied, "I think it is this, master, the earth is mother to all the weeds, but she is only stepmother to the herbs." Are we not all "of the earth, earthy?" (1 Cor. 15. 47).

The Man Between.—During the retreat of the Allied Forces after the Battle of Mons in August, 1914, a French officer fell wounded in front of the French trenches. The enemy's shrapnel was bursting all round him where he lay entirely unprotected. Seeing his danger a private crawled out from the trench, dressed his wounds as best he could, and lying down behind him, whispered in his ear, "Do not fear. I am between you and the shells. They must touch me first." "One between" (1 Tim. 2. 5).

A Strange Revenge.—A young Christian girl in South America was seized in a wood by a savage enemy of her father's, who cut off both her hands. Many years passed before the poor girl recovered from her wounds. One day there came to her father's door a poor man who asked for alms. The girl knew him as the man who had cut off her hands, and ordered the servant to take him bread and milk, and sat down and watched him. When he had done she dropped the coverings that had hid the handless wrists from view, and holding them up before him, uttered a sentence meaning, "I have had my revenge." "If thine enemy hunger, feed him" (Rom. 12. 20).

TALES WORTH TELLING.

The Solemn Hour Now Striking.—Earl Kitchener at the close of his recruiting speech at Guildhall, London, 9th July, 1915, said: "That solemn hour is now striking. Let us take heed to the great opportunity it offers, and which most assuredly we must grasp now and at once, or never." Like the Gospel message, "Now" (2 Cor. 6. 2).

What is he at Home?—A woman, enlarging on her husband's peculiar changefulness, said, "At a Liberal meeting he's a Liberal, and at a Conservative meeting he's a Conservative." Some one asked, "But what is he at home?" She replied with emphasis, "He's a perfect demon!" "Double minded, ..unstable" (James 1. 8).

Proud of King and Country.—A Christian worker in a northern seaport asked a group of soldiers if they were ashamed of their uniform, king, or country, receiving to each question a chorus of "No!" Then he asked, "Are you ashamed of Jesus?" A dead silence, then one answered, "No, sir, for He is my Saviour." Paul said, "I am not ashamed" (Rom. 1. 16).

Changing Beer Into Carpets.—An infidel said to a converted drunkard, "Surely you don't believe these Bible miracles, such as Christ changing water into wine?" "No difficulty in believing that," he replied. "You come to my home and I'll show you how Christ changed beer into carpets, chairs, and a piano!" "Thy Word is truth" (John 17.17). "Godliness is profitable" (1 Tim.4.8).

How the Prodigal was Turned.—An only son ran away to America leaving his poor widowed mother in distress. Sir George Williams, founder of the Y.M.C.A., cabled to his friend, Mr. John Wanamaker, Philadelphia, to have him met and persuaded to return. The millionaire personally met, lavishly entertained, and sent him home. Love overtakes "a great way off." "Return" (Jer. 3. 12).

Misapplied Scripture.—A little boy was observed to wash his hands many times a day. His elder brother asked him why he washed his hands so frequently. "Because I wish to be strong." "Do you think that washing your hands will make you strong?" "Yes, for I read it in my Bible," was the reply; "I will show you," and he turned to Job 17. 9: "He that hath clean hands shall be stronger and stronger." He missed the "spirit" (2Cor.3.6).

TALES WORTH TELLING.

"Jesus is Alive."—After many years of ministry Dr. Dale, of Birmingham, read the Bible with new light, and starting up from his study, exclaimed, "Jesus is alive," and went forth to preach with new power. "I am He that liveth" (Rev. 1. 18; Heb. 7. 25).

"The Tides Did It."—A man murdered another on the shores of Lake Michigan, threw his body into the water, and ran away. The third day the body was washed ashore just in front of the murderer's cabin. The guilty man, troubled by conscience, confessed his crime and surrendered himself to the authorities, exclaiming: "Ah, yes, I know. The tides did it, the tides did it." "No secret that they can hide" (Ezek. 13. 28).

"Can't God Count?"—A little girl and her brother were carrying a basket of cakes to grandmother. Curious to see what was in the basket, they very carefully raised the cover and looked in. When their greedy eyes saw the tempting cakes their mouths fairly watered to taste them. After counting them over several times, they almost made up their minds they might eat just one of them. Nobody would know it, and it would taste so good. While they were gazing at the cakes, and just ready to take one, the little girl looked up in her brother's face, and asked the question, "Can't God count?" This settled the matter, the lid was shut down, and all the cakes were carried to grandmother. "Thou shalt find...the knowledge of God" (Prov. 2. 5; Psa. 44. 21).

Those Drops of Grief.—John Vassar had many remarkable escapades in his visitation work. In one village an Irish woman heard that he was distributing tracts and speaking with the people as opportunity came, and she said: "If he comes to my door I will not treat him kindly." The next day he rang her door-bell, and on recognising him she slammed the door in his face. He then sat down on the door-step and sang:

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

She afterwards confessed 'twas those "drops of grief" that reached her heart and changed her life. "Surely He hath borne our griefs" (Isa. 53. 4).

TALES WORTH TELLING.

Point in Prayer.—After a long prayer in public in which the person seemed to go all round the world and forget to begin at Jerusalem, a lady quietly added: "O Lord, grant me all that person did not ask." "Ye have not, because ye ask not" (James 4. 2).

Charlemagne's Tomb was opened 200 years ago. He sat upon a marble slab, clothed in kingly robes, a sceptre in his hand. On his knee lay a New Testament, and his dead finger pointed to the words, "What shall it profit a man?" (Mark 8. 36).

The Curative Standpoint.—A celebrated physician, who always entered the sick room with a smile upon his lips, was asked how he could live among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." "Am I with you in spirit joying" (Col. 2. 5).

An Unsecure Nesting-Place.—During the great war a large number of railway wagons lay unmoved for weeks at Grangemouth. A mavis built her nest and reared three young ones on the top of one of the wheels. Surely a risky building-place, for had the wheels moved the nest would have been destroyed. Build for Eternity on a safe foundation (Matt. 7. 24; 1 Cor. 3. 11).

Shaftesbury's Pledge.—Lord Shaftesbury promised to meet a poor girl at a certain hour and place with financial help. Being very busy, he was tempted to send a substitute with the money, but resolved to go himself, saying, "Shaftesbury thinks too much of his word to break it to a beggar child." God is too great to break His promises (Heb. 6. 13). "The faithful God which keepeth covenant" (Deut. 7. 9).

The Missionary Models.—A Chinese girl often watched a missionary as he went about the village visiting the sick and cheering the sad. He always had a kind word for her. One day at a neighbouring village she heard a lady missionary tell of a Man who was always kind, who went about continually "doing good" (Acts 10. 38). Asked if she knew who He was, she replied, "Yes, he's the missionary at our village." The description of Jesus seemed just to fit him. A splendid tribute, "conformed to the image of His Son" (Rom. 8. 29).

TALES WORTH TELLING.

Proof to the Egyptian.—A young Moslem, learning English from the Bible, came to Luke 23. 34, and read, "Father, forgive them, for they know not what they do." Hassan closed the Book, and said, "He was the Son of God. No one else would have prayed for his enemies."

A Little Boy who Beat Four Men.—Chaffed by four of the older men in the work on account of his smallness of stature, a lad quietly replied, "I can do something that none of you four can do." Interested, they pressed for his reply. "I can keep from swearing." "This is the victory" (1 Thess. 5. 4).

These Horny Hands.—An aged couple in the country toiled late and soon to put their son through the University. He stood at the top of the honours list. On reaching home he took his aged father's hands, and said, "All I am and have won are through your toil and hard work. These hands have made it possible for me to be what I am, and their horniness is more precious to me than heaps of gold." "These wounds in Thine hands" (Zech. 13. 6).

Comfort in a Cloud.—"Mary," said I, "you must have very dark days; they must be overcome with clouds sometimes." "Yes," said the dear old saint, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes. When I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received Him out of their sight' (Acts 1. 9), and I look up and see the cloud sure enough, and then I think: 'Well, that may be the cloud behind which my Saviour is found,' so you see there is comfort in a cloud."

"What Will You do with that Voice in Eternity?"—Struck with the surpassing sweetness of the voice of a young lady who sat near him, a servant of Christ inquired whether she loved the Saviour and belonged to Him. She carelessly replied, "I am not a Christian, and so I suppose that I do not love the Saviour." "Then, my dear young friend," said he, "what will you do with that voice in Eternity? Shall it be spent in uttering the wailings of the lost for ever?" He said no more, but turned and left her to her own reflections. It was the means of her Salvation. "A word fitly spoken" (Prov. 25. 11).

TALES WORTH TELLING.

Knowing and Showing.—It is good to be saved and *know* it, said one. It is better to be saved and *show* it, said another. "Showing thyself a pattern" (Titus 2. 7).

When is Sometime?—"Is it sometime yet?" a boy asked his mother, for she had promised to buy him a pocket knife sometime. Many mean to be saved "sometime." God says, "Now" (2 Cor. 6. 2).

Knee Medicine.—A Chinese convert when asked by a missionary what remedy he found most effective in curing his fellow-countrymen of the opium habit, idolatry, fear of persecution, and other sins, replied laconically: "Knee medicine." "Men ought always" to use (Luke 18. 1).

The Rector's Surprise.—A rector visiting one of his poorer parishioners, an old woman afflicted with deafness, who expressed her great regret at not being able to hear his sermons. Desiring to be sympathetic, he said, with unnecessary self-depreciation, "You don't miss much." "So they tell me," was the unexpected reply. "Be courteous" (1 Peter 3. 8).

The Tongue Tamers.—At Epworth on one occasion a wagon load of Methodists were brought before the magistrates. "What have they done?" asked the magistrate. "Please, sir, they converted my wife. Before she went amongst them she had such a tongue. But now she is as quiet as a lamb." "Take them back," said the magistrate, "and let them convert all the scolds in the parish." "God doeth wondrous things" (Psa. 72. 18).

Where Jesus Slept!—During the Boxer riots in China a missionary and his family were forced to spend a night on the stone floor of the stage of a Chinese theatre, open in front, and the customary sleeping ground of tramps, outcasts, and professional beggars. In the morning, as the missionary contemplated his surroundings and his family, hungry, blistered, all but naked, their bed the hard, cold stone of the stage floor, their bedding filth unimaginable, his little son said: "Father, dear?" "What is it, darling boy?" "I think Jesus must have slept in a place like this when He had nowhere to go." "Yes, darling, I think it very likely." "Then we ought to be glad that we are like Jesus, oughtn't we?" "Out of the mouths of babes and sucklings Thou hast perfected praise" (Psa. 8. 2).

TALES WORTH TELLING.

Figure and Fact.—An infidel on hearing of some of the horrors of the lost, exclaimed, "That is only figurative." The reply was, "If this be 'only figurative,' what must the *reality* be?" Luke 16. 23; Rev. 20. 15; 21. 8.

Three Shillings and God.—When St. Theresa was laughed at because she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and three shillings there is nothing that Theresa cannot do." "Apart from Me ye can do *nothing*" (John 15. 5). "I can do *all things* through Christ" (Phil. 4. 13, 19).

Why Struggle?—A planter had the cocoon of an Emperor moth, and one day watched it bursting. The magnificent creature was just about to emerge from its old grave clothes. He saw it struggle to burst its bonds, pitied it, and taking a pair of scissors, cut the old garment so as to permit it to emerge easier. So it did, but it was an abortion, it could neither stand nor fly. Its difficulties were simply for the purpose of giving it strength to rise above the world upon which it used to crawl. So the saints' struggles develop strength. Rom. 5. 3; James 1. 3.

Dismissed but Promoted.—Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come next day and unload a vessel which had just arrived. One young man stepped up to the desk; and said, as he turned pale, "Mr. Girard, I cannot work to-morrow." "Well, sir, if you cannot do as I wish, we can separate." "I know that, sir," said the young man; "I also know that I have a widowed mother to care for, but I cannot work on Sunday." "Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you." For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection Mr. Girard named this young man. "But I thought you discharged him?" "I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can entrust your money." "Honour Me" (1 Sam. 2. 20).

TALES WORTH TELLING.

Doing the Impossible.—Hudson Taylor, founder of the China Inland Mission, was fond of three words, "Impossible, difficult, done" (Mark 9. 23).

Christ for the Lost.—William Burns, on his first return from China, when asked what his emotions were in addressing the Chinese, answered, "Madam, the lost, and a Christ for them." "All dead—One died" (2 Cor. 5. 14, 15).

A Passion for Souls.—That valiant soul-winner, Duncan Matheson, said: "Never for many minutes together was the thought of the conversion of souls out of my view. I have served the Lord for two and twenty years; I have sought to win souls; it has been my passion." "That I might by all means save some" (1 Cor. 9. 22).

Competition or Co-operation.—Some one recently asked us who our "nearest competitor" was. Asked further what he meant, he said, "Why, your nearest competitor in the Christian work?" We replied, "We are not in competition with any Christian work or workers, but we are in co-operation." "Fellow-workers" (Col. 4. 11) and "workers together" (2 Cor. 6. 1).

"Ask the Skipper!"—Dr. Grenfell, of Labrador, says, "I was called once to see a dying man on a fishing vessel off this coast. As I left the cabin he called out, 'You've forgotten me, doctor, I'm the man who was converted at — two years ago.' 'Well,' I said, 'what difference has it made to you?' 'Ask the skipper,' he replied. The remarks of his skipper were no end of a help to my faith." "Beginning at Jerusalem" (Luke 24. 47).

How the Soldier Surrendered.—A soldier in one of the Washington hospitals was visited by a preacher, who saw that life was ebbing fast. "Young man," said he, "you are soon to die; are you saved?" "No, sir," was the earnest reply. "What shall I do?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). "Say that again," demanded the soldier. It was repeated. Steadily and earnestly looking at the preacher, the young man rejoined, "Is that all?" "Yes, that is all; I can say nothing more; there is nothing, nothing more." Closing his eyes for a few moments, the youth at length opened them again, and raising his right hand, he exclaimed, "Lord Jesus, I surrender!" (Luke 7. 7).

TALES WORTH TELLING.

Strife between Text and Sermon.—The following lines are said to have been spoken extempore on a somewhat long and drowsy sermon from the text, "Watch and pray, that ye enter not into temptation" (Matt. 26. 41):

"By the preacher perplext
How shall we determine?
'Watch and pray,' says the text;
'Go to sleep,' says the sermon."

His Mother's Version.—A young man, after hearing a discussion as to the Authorised, Revised, and other versions of the Bible, declared, "I prefer my mother's version to any other. She has translated it into the language of daily life for me ever since I was old enough to understand it. There has never been any obscurity about her version." All Christians should be "epistles of Christ" (2 Cor. 3. 3).

How He Beat the Infidel.—An atheist sent a young man a parcel of infidel literature, advising him to read it in preference to the Bible. His reply could not be excelled. He wrote: "Dear Sir,—If you have anything better than the Sermon on the Mount, the Parable of the Prodigal Son, and that of the Good Samaritan, or if you have any code of morals better than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, send it along." The Bible, "none like it" (1 Sam. 21. 9).

The Practical Christian.—D. L. Moody met a man in the inquiry room with the question, "Are you a Christian?" The man replied, "I am a practical Christian." "Ah," said Mr. Moody, "a practical Christian. When were you converted?" "I never was converted. I don't believe in such stuff." "But the Bible says you must be born again" (John 3. 3), replied Mr. Moody. "I don't know anything about that. I don't believe the Bible." "Don't believe the Bible, and yet call yourself a practical Christian?" said Mr. Moody. "Do you believe Webster's dictionary?" "Yes," said the man, "I believe in Webster's dictionary." "Well, Webster says that a man who don't believe the Bible is an infidel. You had better call yourself by your right name" (2 Cor. 6. 15).

TALES WORTH TELLING.

The Ugliest Woman.—"You are the ugliest woman ever I set eyes on!" was the wicked taunt of a neighbour to an old woman newly converted. "Well, wasn't it wonderful that He could love an ugly old woman like me?" was the response of grace. "Behold what love" (1 John 3. 1).

Prince or Sinner?—When the Duke of Kent, father of Queen Victoria, lay a-dying his physician sought to soothe his mind by referring to the distinguished position in which providence had placed him. "Remember, if I am to be saved, it is not as a prince, but as a sinner," was his quick and correct reply. "Not the righteous, but sinners" (Matt. 9. 13).

Fifty Years in One Sentence.—A young pastor, bending over an aged minister who was dying, said to him, "Give me some word, my brother, that will be a help to me after you are gone." The aged minister looked up with an earnest expression, and seemed to pack a whole half century of experience into a single sentence. "Hurry up, my brother, and preach the Gospel!" "Go" (Mark 16. 15). "Woe" (1 Cor. 9. 16).

Somebody has Forgotten.—"Hullo, little man, what's the matter with you?" cried a stranger, as he saw a poor, barefooted little fellow crying pitifully. "I'm hungry and cold!" was the sobbing answer. "Do you believe that God cares for you?" asked the stranger. "Yes," was the quick reply. "Then why doesn't He tell some one to give you some fresh clothes and a good meal?" "I expect He has told some one, only-somebody has forgotten." "But to do good and to communicate forget not" (Heb. 13. 16).

The Madman and the Bible.—Reader Harris, Q.C., was once sent to see about a madman. Knowing the power of the Bible on himself, he tried it on the lunatic with soothing effect again and again. One day the keeper said, "Your plan does not always succeed. I tried it on him to-day and it failed." Wondering, Mr. Harris said, "What portion did you read?" "Oh, I just began at the front, about a most high and mighty prince, named James!" No wonder King James had little effect, the only power is "another King, one Jesus" (Acts 17. 7), "who is King of kings" (1 Tim. 6. 15).

TALES WORTH TELLING.

Regeneration and Sanctification.—When old Dr. Duncan was dying he asked his maid, who had been to Church, what the minister was preaching about. "Sanctification," she said. "Did he begin with regeneration?" he asked. There is no holiness without regeneration (John 3. 3-7).

A Correct Experience.—A little girl in America was asked to give her experience of conversion. "I don't know that I have any 'experience.' All I know is that Jesus said, 'Come unto Me,' and I came; He said 'And I will give you rest,' and He gave me rest" (Matt. 11. 28).

The Situation is Open.—A statesman in the Southern States said to an escaped slave, "It seems to me you are a fool. You were better off in slavery than you are in freedom." "Well, sir, the situation is open to you," quickly answered the erstwhile bondman. Those "whom the Son makes free" (John 8. 36) know full well the contrast between sin's slavery and salvation's freedom.

Ahead of Higher Criticism.—A preacher whose name is well known tells of seeing a coloured man in an American train reading an article on the Higher Criticism. "How do you manage to keep up with such a subject?" he inquired. "I don't keep up with it, I keep *ahead* of it," he quickly answered. "How?" "By 'the Scripture of Truth' (Dan. 10. 21) and 'the Spirit of Truth'" (John 16. 13), was the sensible and conclusive reply.

A Remarkable Suggestion.—When the late Mrs. Denning was paying a visit to the beautiful city of Norwich she took every opportunity of winning souls to Jesus. One day when she was out shopping, and had bought a new dress and had paid for it, she said kindly to the young lady who had waited upon her, "You will not take this dress and wear it, and then when it is nearly worn out send it to me?" Shocked at such a suggestion, the young lady said, "Certainly not; this is a respectable firm, and we should not think of doing such a thing." Looking tenderly at the astonished girl, Mrs. Denning then said, "Jesus has paid His precious blood for you; have you given yourself to Him?" The young lady burst into tears and said, "No one ever spoke to me in that way about my soul since my mother died." Jesus said, "I have finished the work" (John 17. 4). Paul said, "I have committed unto Him" (2 Tim. 1. 12). Can I say the same?

TALES WORTH TELLING.

Something Different.—A Scotch girl, converted under Whitefield's ministry, said: "I don't know which has changed—the world or my heart—but one of them has, for everything seems different." Regeneration "makes all things new" (2 Cor. 5. 17).

How the Indian Came.—"Me give Jesus my dog, my rifle." No use. "Me give Jesus my blanket too." No use. "Poor Indian got no more to give." Then he sobbed, and said, "Here is poor Indian, will Jesus have him?" "Yield yourselves" (Rom. 6. 13).

No Need to Give up the World.—A man said to D. L. Moody: "Now that I am converted, have I to give up the world?" "No," said Mr. Moody, "you haven't to give up the world. If you give a good, ringing testimony for the Son of God the world will give you up pretty quick—they won't want you." "Not of the world" (John 17. 14).

This is the Day the Lord Hath Made.—One Sunday, while on his way to the Tabernacle in a downpour of rain, C. H. Spurgeon was accosted by a member of his congregation, who remarked in a doleful tone: "This is a dreadful day, Mr. Spurgeon!" "Nonsense, my good sir," was the cheery reply. "This is the day that the Lord hath made; we will rejoice and be glad in it" (Psa. 118. 24).

Very Practical.—The captains of some fishing smacks on the North Sea once met to pray God to help one of their companions in distress. One of them said, "I don't think we need trouble the Lord about this. I will give so much. What will you give?" In a few minutes all that was needed was contributed by those thus met together, and instead of prayer, they joined in praise. If we oftener acted on this principle, we might more often have a praise meeting. "He that giveth with liberality" (Rom. 12. 8, R.V.).

The Only Way.—A famous traveller said that he once tried with his party to climb one of the highest peaks of the Sierra Nevada, and "after infinite difficulty, exertion, and peril succeeded in surmounting the last precipice, and reached the summit, to find there the tracks of a wagon and the traces of a social feast." If he had only taken the other side of the mountain he would have found an easy travelled road all the way up. There were two ways up Sierra. There is only one way to Heaven. "No man... but by Me" (John 14. 6). Yet it is "easy" (Matt. 11. 30.)

TALES WORTH TELLING.

Reaping After Thirty Years.—“For whatsoever a man soweth that shall he also reap” (Gal. 6. 7). Jacob deceived his poor, old, blind father with his brother’s coat and a kid. Some thirty years afterwards his sons deceived him with their brother’s coat and a kid.

The Battle Not Lost.—“General, I fear the battle is lost,” said one of Napoleon’s marshals to him during a fierce fight. Napoleon coolly looked at his watch, and replied, “Time for another battle. Summon the army to a fresh charge.” “The battle is not yours, but God’s” (2 Chron. 20. 15).

The Unwelcome Visitor.—“What is your business?” “Oh, it is just to speak a little about the soul and its eternal interest. But I see you are busy.” “Well, yes, I am, very busy.” The preacher put out his hand to say “good-bye,” and drawing close to the astonished man whispered solemnly in his ear: “*Suppose I had been death.*” It was the means of his awakening (Heb. 9. 27).

Not Bad Enough.—Mark Guy Pearse once told of visiting the “Guild of Brave Poor Things,” where he found a cheerful meeting of sufferers, whose crutches, piled against the wall, told their own sad story. Outside he saw a poor little girl weeping bitterly. “What’s the matter?” asked Mr. Pearse. “Oh,” sobbed the little one, “I can’t g-go in, I-I ain’t got nothink the matter with me!” “Not the righteous..but *sinners*” (Matt. 9. 13; Luke 5. 32).

Richmond, the Radical.—Leigh Richmond, the famous author and divine, visited Stockport at a time when extreme political opinions agitated the country. Halting a moment, a man came up to him, and asked, “Are you a Radical?” “Yes, my friend,” replied Mr. Richmond, “I am a thorough Radical.” “Then,” said the man, “give me your hand.” “Stop, sir! I must explain myself,” continued Mr. Richmond, “we all need a radical reformation; our hearts are altogether corrupt. Let you and me have matters mended there, and then all will be well, and we shall cease to complain of the times and the government.” “Right, sir,” replied the questioner, and, bowing respectfully, retired. “The heart is deceitful above all things, and desperately wicked” (Jer. 17. 9).

TALES WORTH TELLING.

Can Time Undo?—Write on your Bible the words of Francis Turner Palgrave: "Can time undo what once was true?" "Truth endureth to all generations" (Psa. 100. 5).

Rowland Hill Never Paid His Debts.—In the course of his preaching he would frequently urge the truth of the text, "Owe no man anything" (Rom. 13. 8), and would add, "I never pay my debts, and for the best of all reasons, because I never have any debts to pay."

What Money Cannot Do.—A paper offered a prize for the best definition of the value of money. The following was the successful answer: "Money is a universal provider for everything but happiness, and a passport everywhere but to Heaven." "Money answereth all things" (Eccles. 10. 19), but Heaven, that is "without money" (Isa. 55. 1).

John Newton and the Devil.—On John Newton descending the pulpit on one occasion a person who had felt the force of the sermon leaned over and said: "A most excellent discourse, sir." Mr. Newton, conscious of the temptation to self-approval, replied: "The Devil told me that, sir, before you." It is well to know "the depths of Satan" (Rev. 2. 24).

Gipsy Smith and the Publican.—Two saloon-keepers came into a train where Gipsy Smith, the evangelist, was sitting waiting for the train to start. Observing the Gipsy, one of the men said: "Mr. Smith, we know you, and we want to say to you that unless you evangelists and ministers stop your knocking at the liquor business we liquor men will have to go to the poorhouse." "All right," said the Gipsy, "when you go in all the rest of the inmates can come out." "Wine is the poison of dragons" (Deut. 32. 33).

Blondin and the Boy.—After one of his exploits the famous tight-rope walker noticed a lad gazing at him with amazement. Going up to the boy, he said, "You saw me carry that big man across; do you believe I could take you?" "Of course you could," replied the boy; "he was a big man, and I'm only a little chap." "Well, jump up, my lad," said Blondin, and suiting the action to the word, he bent down for the boy to climb up. "N—o—o, thank you," said the lad, and he was off as quickly as his feet could carry him. "Believe" occurs ninety-six times in John's Gospel. It is translated "commit" in 2. 24.

TALES WORTH TELLING.

Too Many Ghosts.—Coleridge was once asked if he believed in ghosts. "No," said he, "I have seen too many of them." So say those who have seen the ghosts of objections of Higher Criticism. "Thou hast kept My Word, and hast not denied My Name" (Rev. 3. 8).

It Cost His Soul.—"What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair, fertile fields. "I don't know what it is valued at; I know what it cost its late possessor." "How much?" "His soul!" "What shall it profit a man?" (Matt. 8. 37).

Christiana Best.—After a family reading of Bunyan's "Pilgrim's Progress," a bright boy asked his mother which of the characters she liked best. She replied, "Christian, of course; he is the hero of the story." But the lad replied, "I like Christiana best, because when Christian set out on his pilgrimage he went alone; but when Christiana started she took the children with her." "Let the children come" (Mark 10. 14).

Proved—and Proved Wrong.—Several decades ago a learned professor delivered a course of lectures, in one of which he proved that under the peculiar conditions of the heaving waves, raging storms, rolling tides, and so forth, you could never cross the Atlantic by steam. The book in which that lecture was published was on the first steamer that crossed the Atlantic. When you hear of things which can't be done, remember "with God all things are possible" (Matt. 19. 26; Mark 9. 36).

"Thou Art Worthy."—King Phillippe-Auguste, of France, conquered at Bouvines, in A.D. 1214, the Flemish and English armies. Before the battle he caused an altar to be erected in the middle of his camp, and on it he deposited his crown with this inscription: "Au plus digne" (To the worthiest), and said to his lords and knights, "He who fights the best and wins the day shall be king; I waive all rights, and will have none but those you give me to-night." He fought like a lion, and when evening came, all that was left of his nobles gathered round the altar, and shouted: "Thou, O King, art the most worthy," and gave him back his crown. So we say to our King: "Thou art worthy, for Thou wast slain" (Rev. 4. 9, 12).

TALES WORTH TELLING.

Then and Now.—Jonathan Swift, as an old man, sorely failed, reading over one of his own books, said sorrowfully, "Ah, what a genius I had when I wrote that!" Do we not sometimes bemoan better days of testimony and service? "Let us go on unto perfection" (Heb. 6. 1).

How Dr. Guyon Died.—During a great plague in Marseilles the doctors needed some one to dissect a body—and probably die. "To-morrow morning I will dissect." He made his will, went to hospital, carried out his task, wrote out the results, and died in twelve hours. A picture of self-sacrifice. A poor picture of the greater "Sacrifice of Himself" (Heb. 9. 26).

Maggie's Testimony.—On a bed of suffering lies a young woman. The fair hair had all been cut away from the fevered brow, and her strength was fast failing. A friend bent over her and whispered, "Maggie, do you know me?" No answer. "Maggie, on what are you resting for eternity?" Slowly the heavy eyelids unclosed, her face lighted up, and in broken words she said, "I'm resting in His love" (Zeph. 3. 17).

Down on Both Knees.—D. L. Moody used to tell how, after a revival meeting, a little lad who was used to Methodist ways went home to his mother, and said: "Mother, John So-and-so is under conviction, and seeking for peace, but he will not find it to-night, mother." "Why, William?" said she. "Because he is only down on one knee, mother; and he will never get peace until he is down on *both* knees!" "He that humbleth himself shall be exalted" (Luke 14. 11).

£40 instead of £100.—An eminent physician had cured a little child of a dangerous illness. Full of gratitude the mother went to his house, and said to him: "Doctor, there are some services which cannot be repaid. I really don't know how to express my gratitude. I thought you would kindly accept this purse, embroidered by my own hands." "Madam," said the doctor coldly, "medicine is no trivial affair. Small presents serve to sustain friendship, but they do not sustain our families." "But, doctor," said the lady, "what is your fee?" "Forty pounds, madam." The lady opened the embroidered purse, took out five banknotes of £20 each, gave two to the doctor, put back the remaining three, bowed coldly, and took her leave. "Covetousness" (Col. 3. 5) has *cost* much and *lost* more.

TALES WORTH TELLING.

Yours Pressing Forward.—"Some workers," remarked a Kilmarnock superintendent, "could sign, 'Yours standing still,' others 'Yours going back,' Paul could sign, 'Yours pressing forward'" (Phil. 3. 14).

Bury Thy Sorrow.—A little girl once reproached her mother, who after singing "Go bury thy sorrow" burst out lamenting her losses. "Mother," said the child, "why do you go and dig up your sorrow again?" "Cast thy burden on the Lord" (Psa. 55. 22), and leave it there.

Our Own—or Another's.—After holding an open-air service in a mining village one of the workers, handing round tracts, said to a woman beyond the allotted span, "Well, is it all settled now?" Her reply was typical: "A' well, ma laddie, if we dinna wirk oot oor ain Salvation there's nae anither'll dae't for us; but, eh! we're gled tae see you; when'll ye be back?" "Not by works."

Samuel the Prompt.—Samuel Brewer, minister of Old Stepney Meeting House for fifty years, as a student was always punctual in attending the lectures at the tutor's house. One morning the clock had struck seven, and all rose up for prayer, but the tutor, looking round, perceiving that Mr. Brewer had not yet come, paused awhile. At that moment he entered the room. "Sir," said the tutor, "the clock has struck, and we were ready to begin, but as you were absent we supposed it was fast, and therefore waited." The clock was actually fast by some minutes. What a lesson for teachers, preachers, and worshippers. "When the Hour was come" (Luke 22. 14).

No Good at the Falls.—A number of years ago four men were fishing from a boat in the River Niagara some distance above the world-renowned Falls. As the fish were not very hungry, they got into a controversy regarding "everlasting punishment" (Matt. 25. 46). Three of the number contended that there was no such place as Hell, whilst the fourth accepted the testimony of God. The discussion became so heated that they failed to observe that their boat was getting perilously near the sweep of the current. Perceiving their danger, they seized the oars and rowed with all their might to a safe spot on the river. "If there is no such place as Hell," said the believer, "why were you so afraid of going over the Falls?"

TALES WORTH TELLING.

Good Advice.—The famous Dean Stanley gave this piece of advice to the students of St. Andrews: "Read the great books and let the little ones take care of themselves." "Bring the books and parchments" (2 Tim. 4. 13).

Acquainted with the Author.—A gentleman at a dinner table heard Margaret Bottome speak of her faith in the Bible. Haughtily he said to her, "You don't mean to tell me that you believe in the Bible?" "Oh, yes," said Mrs. Bottome, "you know I am acquainted with the Author." To know Him is "eternal life" (John 17. 3).

Prayer and Works.—Sir Wilfred Lawson used to tell of a little girl who prayed that the trap her brother had set might catch no sparrows. On being asked by her mother why she was so confident that her prayer would be answered, she replied: "Because I went into the garden and kicked the trap to pieces." "Watch unto prayer" (1 Peter 4. 7). "Take ye away the stone" (John 11. 39).

"It's Our Bairn that's Dying."—In the *Evangelical Review* for 1865 Dr. James Hamilton tells of a minister who was called to pray for a dying boy. After a reverent introduction he began quoting the 90th Psalm: "Lord, turn again the captivity of Zion," etc., when the agonised mother exclaimed: "Eh, man, yer aye drawn out for the Jews, but it's our bairn that's dying." If Peter had thus prayed he would have been overheard (Matt. 14. 30). "Ask, and ye shall receive" (Matt. 21. 22).

Let Him Try.—After a sermon on Samson in the Methodist Chapel a man stood up between two pillars, and exclaimed: "I'm Samson, I will pull down the house." Some screamed, others made for the door, till the preacher exclaimed: "Let him try!" It was the village half-wit. So say we concerning the Cross, for it standest fast (Gal. 6. 14), and the Word of God, for it "endureth for ever" (1 Peter 1. 25).

Exhausting the Bible.—Dr. John Dick, the well-known professor of theology in Scotland, went in the early days of his preaching to a neighbouring minister, and said: "What shall I do? I have preached all I know to the people. I have gone through the Catechism, and what have I more?" The friend replied: "Take the Bible, man. It will take you a long while to exhaust that." "All Scripture" (1 Tim. 3. 16). "Preach the Word."

TALES WORTH TELLING.

Waiting and Button-making.—"What occupation are you?" was asked an aged Glasgow Christian. His usual reply was, "To wait for His Son from Heaven, and to fill up the time making buttons" (1 Thess. 1. 10.)

Men of Action.—Horace Mann once remarked: "I have never heard anything about the *resolutions* of the apostles, but a good deal about the *Acts* of the Apostles." "The things...*do*" (Phil. 4.9). "My manner of life," &c. (2 Tim. 3. 10, 11).

Time to Think.—A tract was offered to a business gentleman. Giving a quick glance at it, he replied, "No, thanks, I have no time to think about such things." The distributor replied, "You have no time to think about such things! Be warned! God will give you ETERNITY to think about them." "So then every one of us *must* give account of himself" (Rom. 14. 12).

Knee-power.—Kapaio, the New Hebrides manslayer, who waited to bring his club upon the head of Dr. Geddie, said: "When I got near him I felt a power which withheld me from slaying that man of God." "Why?" "Some one was on his knees for him." After the doctor's death these words were written on his tombstone, "When he came here in 1848 there were no Christians, when he left in 1872 there were no heathen." "Prayer...*availeth much*" (James 5. 16).

Who Sent the Bananas?—In the report of Muller's Homes for 1906 this remarkable answer is recorded: "For some days the question was before me of giving an extra treat to our children on Mr. Muller's centenary day, Sept. 27, in addition to the cake they always have on his birthday. I wished to give them a banana each, but 2000 bananas would cost not a little. This morning I decided before leaving my home to send to town and inquire the cost of 2000 bananas, and see if our funds would permit of that form of treat. Picture my joy if you can when I tell you that on reaching Ashley Down I found that a firm of importers of bananas had sent us a large quantity, which when reckoned were found to be over 4000. So on the 27th, through God's bounty, our children had *two* bananas each, whereas I had only thought of *one* for each. "Exceedingly abundantly above all we asked."

TALES WORTH TELLING.

Better Than Being Afraid.—Two Christian women were talking together. One said to the other, "I have got a very comforting text which helps me much: 'What time I am afraid, I will trust in Thee' (Psa. 56. 3)."
The other replied, "I have got a better text than that: 'I will trust, and not be afraid' (Isa. 12. 2)."

Transpose the Feathers.—A young divine, after delivering a sermon, asked the Master of Balliol what he thought of it, and got this reply: "If you would pluck a few of the feathers out of the wings of your imagination and put them in the tail of your judgment you would make better sermons." "So we preach, so ye believed" (1 Cor. 15. 11). Acts 7 and Acts 26 are model sermons.

"Very Like Adam."—Dr. Muir, a venerable Glasgow minister, was once visiting when a lady proudly introduced her little boy, and inquired: "Who do you think he is like, doctor?" Quaintly and quietly he replied: "Very like Adam." Passing by family relationships, he got to the fountain head. "As we have borne the image of the earthly" (1 Cor. 15. 49).

Something to Take.—In one of his large meetings, whilst D. L. Moody was explaining the freeness of Salvation, a man jumped to his feet, and oblivious to his surroundings, exclaimed: "Oh, it is beautiful; I always thought I had something to do, but now I see I have something TO TAKE." "The free gift of God is eternal life" (Rom. 6. 23, R.V.). "Let him take" (Rev. 22. 17).

Play-actors' Books.—Dr. W. M. Taylor, of New York, tells how his father, finding him in the early hours of the morning reading plays, exclaimed: "My man, if you are going to preach Christ's Gospel you had better be doing something else at this time of the morning than reading a play-actor's book." "Study to show thyself approved unto God" (2 Tim. 2. 15).

A Duty on Religion.—It was remarked to an American Bishop that the Americans returning from the Coronation of George V. would bring home with them all sorts of new fashions, ideas, and probably new religions. A suggestion was added that an import duty should be imposed on these new religions. "Ah," said the Bishop, "the pity is, these new religions don't carry any duties with them." "Pure religion and undefiled before God is to visit" (James 1. 27).

TALES WORTH TELLING.

God's Opportunity.—A boy who had been shut in a room by himself as a punishment for bad conduct was overheard to pray, "O God, now is Your chance to make me a good boy." Our extremity, God's opportunity. Penitent David prayed, "Create in me a clean heart" (Psa. 51. 10).

Better than £4 a Week.—"How much do you get for that; £4 a week?" a gentleman jestingly asked a Christian working man who was carrying a Gospel text board at a country fair as voluntary service. "Far more than that," was the sharp retort. "It's a strong company I'm working for—the Father, Son, and Holy Ghost." "Greater riches than the treasures of Egypt" (Heb. 11. 26).

The Way of the Beast.—In many parts of the dense bush in Australia the path is intersected by tracks made by animals through the undergrowth. To point the way and warn wayfarers the colonial erects sign-posts over these tracts with the following significant warning: "Danger; the way of the beast." God's Word points the way and utters a similar warning. "There is a way that seemeth right" (Prov. 14. 12).

Better than Climbing Mount Sinai.—An old Scotch elder said to the minister that he was going to take a trip to the Holy Land. "And when I get there," said the old man enthusiastically, "I mean to climb Mount Sinai and read the Ten Commandments from the top of it." "I can tell you something better than that to do," said the minister. "What is that?" asked the elder. "Weel, Sandy," replied the minister, "if I were you I would bide at hame and keep them." "In keeping of them great reward" (Psa. 19. 11; 1 Cor. 7. 19).

"Not Wanted on the Voyage."—An Australian clergyman who went out from Melbourne into the bush to perform a marriage ceremony omitted to take his Bible with him. On inquiring at the bride's house he was informed they had not a copy of the Scriptures. On stating he could not proceed without one a search was made, and a Bible was ultimately found in an old sea chest in the garret. Curiously enough the chest bore this legend: "Not wanted on the voyage." A picture of the attitude of thousands toward God and His Word. "A famine for the Word" (Amos 8. 11) will come.

TALES WORTH TELLING.

Catch-my-Pal.—A robin which had been fed by a peasant during a severe winter returned the following year to his kind friend bringing a mate. "Andrew brought Peter" (John 1. 42).

When God Shook the World.—"Are you not afraid, mother?" asked the kindred of an old body who during the progress of an earthquake remained calm and peaceful. "No," was her answer, "I rejoice to know that I have a God who can shake the world" (Psa. 18. 7; Heb. 12. 26).

The Text Always Good.—Two Christians who had heard a very dry sermon met afterwards. One remarked, "How lean and starving the ministry." The other replied, "Never mind, brother, there was not much in the sermon, but the text was a feast in itself." "The words of the Lord are pure words" (Psa. 12. 6; Acts 20. 35).

The Conquering Spirit.—When Alexander the Great was told that there were hundreds of thousands of Persians, "Yet," he said, "one butcher fears not myriads of sheep." "Ah," said another, "when the Persians draw their bows their arrows are so numerous that they darken the sun." "It will be fine to fight in the shade," cried the hero. We know "whom we have believed" (2 Tim. 1. 12).

Prayers Like Promissory Notes.—Peter Mackenzie, the famous Methodist preacher, was noted for the replies he often made to those who favoured him with remarks on spiritual matters. "My prayers are not answered," complained a Christian to him one day. "Oh," replied Peter, "possibly that's because your prayers are like some promissory notes—presented before they are due." "Do not cease to pray" (Col. 1. 29).

More Secure Than St. Pierre.—When Mount Pelee began erupting in May, 1902, the editor of a local newspaper sought to reassure the terrified people by stating in his columns that it would probably be but a small affair, and that St. Pierre would be a safer place than ever for human habitation after the volcano had relieved itself a little. He concluded his reasoning thus: "Where, then, can we be more secure than in St. Pierre?" Yet within two days both the writer and his readers were in Eternity, and the whole town lay a heap of smouldering ruins. "Because there is wrath, beware" (Job 36. 18; Luke 3. 7).

TALES WORTH TELLING.

Caesar on Board.—When Caesar was crossing the Adriatic in a small vessel, the boatman looked, and was afraid. Caesar exclaimed, "Fear not; you carry Ceasar." Much more reason have we to say, "If Christ be for us, who [or what] can be against us?" (Rom. 8. 31).

What is Your Life? (James 4. 14).—A young man stood gazing at the famous picture of Christ on the Cross, with the inscription written, "I did this for thee, what hast thou done for Me?" The question went home to his heart. Henceforth his life was devoted to the One who "died for the ungodly" (Rom. 5. 6).

A Pattern of Persistency.—All may not understand, but Londoners everywhere will remember the cockney who sized up the results of persistency on his dray horse as follows: "It's not the 'eavy 'auling as 'urts the 'orse's 'oofs, but the 'ammer, 'ammer, 'ammer on the 'ard 'ighway." "Here a little, and there a little" (Isa. 28. 10). "Always abounding" (1 Cor. 15. 58).

The Collier's Faith.—"What do you believe?" said George Whitefield to a Roman Catholic miner in Cornwall. "What the Church believes," was his reply. "And what does the Church believe?" "What I believe." "And what do you both believe?" again inquired Whitefield. "The same thing." How different to the Bible which says, "Be ready to give to every one that asketh a reason of the hope that is in you" (1 Peter 3. 15).

Bled for Another.—A young soldier had been taken to a Glasgow infirmary because of a slight wound in the leg. The doctor said to him, "Would you like to be bled?" "No," he replied, "I have no desire to be bled." "But suppose that by your being bled the life of another man could be saved, what then?" "Oh," said the brave Scotchman, "that alters the case; if I can save another man's life by giving my blood, here's your man." In an adjoining room was a man whose only hope was the infusion of the warm blood of another into his veins. The Scotch soldier bared his arm, and let the doctor transfer his own warm blood to that of the dying man. After a while he fainted from weakness. When brought to consciousness the first thing he said was, "Is he getting better? Does he want any more?" "He that loseth his life for My sake shall find it" (Matt. 10. 39).

TALES WORTH TELLING.

Christ and a Crust.—"All this," said the old saint to Bishop Burnett, as she held up a crust, "all this and Christ!" "All things are yours, whether—" (1 Cor. 3. 21).

The Continued Sermon.—"Is the sermon done?" said one member of the congregation to another. "No, the preacher is done, but the sermon has to be worked out in our lives," replied the practical listener. "Those things which ye have heard, *do*" (Phil. 4. 9).

"Why Did Christ Choose Judas?" said an inquirer to Dr. Parker. "I don't know," replied the doctor, "but I have a bigger mystery still. Why did Christ choose me?" "Ye have not chosen Me, but I have chosen you" (John 15. 16).

No Wrong Way.—After dealing with an old woman for a time she said to the evangelist, "I'd come if I could come in the right way." "Then come at once," he replied, "for there is no wrong way in coming to Christ." "None cast out" (John 6. 37).

"As we are, so we Work."—Lord Leighton, speaking to a company of artists, said: "As we are, so we work." With what solemnity might not each servant of the Lord remind himself of this truth. "As a man thinketh, . . so is he" (Prov. 23. 7).

"Take Your Seats!" cried the officials as the signal, "Right away," was given. A man came rushing up the platform and got in "just in time." He took his seat by the side of an earnest Christian, who quietly whispered in his ear, "And the door was shut" (Matt. 25. 10). The words reached his heart, they kept ringing in his ears, and were used of God in leading him to the Saviour.

Heaven for £13,000.—An English nobleman who had built a beautiful church, showing it to Rev. J. C. Latrobe, exclaimed: "Now, sir, do you not think that *that* will merit Heaven?" Mr. Latrobe paused for a moment, and said: "Pray, my lord, what may this gift of yours be worth?" "I imagine," said the nobleman, "about thirteen thousand pounds." "And do you think, my lord," answered the minister, "that God would *sell Heaven* even for thirteen or fourteen thousand pounds?" Heaven can only be entered by "the free gift" (Rom. 5. 23. R. v.).

TALES WORTH TELLING.

Lazarus or Graveyard.—Augustine quaintly remarks, "When the Lord raised Lazarus He said, '*Lazarus*, come forth' (John 11. 43). Had he not said '*Lazarus*' the whole graveyard would have '*came forth*.'"

"Worth all the Labour."—An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labours would be lost, and asked him, "Had you not better give it over?" "No, massa," said he, with great energy, "me never give it over till me die," and pointing with his finger to John 3. 16, "God so loved the world," &c., added with touching emphasis, "It is worth all de labour to be able to read dat one single verse."

Will the King See You?—One day when King Edward visited Norwich 11,000 school children sang "God Save the King." After he had passed a little girl was weeping. "Did you not see the king, dear?" asked the teacher. "Yes, but the king did not see me," sobbed the mite. When the King of kings comes "every eye shall see Him" (Rev. 1. 7), but will He see you "arrayed in white" (Rev. 7. 13).

Scattering Feathers.—A woman once went to a minister and told him how she had spoken evil of her neighbours. He asked her to take a handful of feathers and scatter them to the winds. Having done this, he told her to go and pick them all up again. That was impossible, she said, as they were scattered far and wide. "So it is with evil words," he remarked; "once they are spoken they can never be recalled." "Every idle word . . . account thereof" (Matt. 12. 36).

Mud or Man.—A learned "higher critic" spoke scornfully about God taking "a piece of mud in hand, breathing on it, and changing it into a man." There sat one in his audience who knew the saving grace of God. He had the opportunity of replying to the critic of God's Word, and said: "I will not discuss the creation of man with you, but I will tell you this: God stooped down to our town and picked up the dirtiest bit of mud in it. He breathed upon it by His Spirit, it was new created; changed from a wicked wretch into a man who hated his former sins, and loved the God who had saved him. I was that bit of mud" (Gen. 2. 7; Rom. 8. 30; 2 Cor. 3. 18).

TALES WORTH TELLING.

Few D.D.'s.—R. C. Chapman said one morning, "It is a great pity there are so few D.D.'s." "Surely not!" exclaimed a guest. "Yes, we want more people in Psalm 119. 25 Down in the Dust," he replied. Then we would also have more "quicken'd according to Thy Word."

Blown Over the Wall.—A woman in an Ayrshire village was hanging out clothes in her garden when a tract blown over the garden wall fluttered at her feet. She picked it up, read it, and was saved. She was the means of the conversion of her whole family.

Which Leg Tires?—"The leg you use must grow very tired," remarked an onlooker to a potter working at his wheel. "No, it's the leg that does nothing that gets tired," was the reply. And it is the people who do most who are least tired in the Lord's work (Eccles. 10. 18 ; John 6. 32-36).

What is Character?—D. L. Moody was once asked, "What is character?" With his usual genius, Moody said, "Character is what a man is in the dark." Was Paul aiming at this when he said to Timothy, "Consider what I say;" and "Study to show?" (2 Tim. 2. 7, 15).

Cobweb Protection.—When Felix of Nola was hotly pursued by murderers he took refuge in a cave, and instantly over the rift of it the spiders wove their webs. Seeing this the murderers passed by. Then said the saint, "Where God is not, a wall is but a spider's web; where God is, a spider's web is as a wall." Compare Job 8. 14 ; Psalm 40. 4.

The Weight of the Rope.—Louis Agassiz, the distinguished French naturalist, got lowered into an Alpine chasm to study the glittering interior. When about to be drawn up it was found that they had forgotten to reckon the weight of the rope. The three men had to get to a tree and get lever to draw up. The "tree" of Calvary (1 Peter 2. 24) is the only lift from the caverns of sin to the "crown of glory" (1 Peter 5. 4).

The Best Ahead.—Mr. Story, the famous sculptor, was once showing his work to a special friend. "For which of the things you have done do you care most?" was the question addressed to him by this friend. "I care 'most,'" was the answer, "for the statue I am to carve next." So the Christian ever sings, "'Tis better on before," and continues to "go forward" (Exod. 14. 15), and press "toward the mark for the prize" (Phil. 3. 14).

TALES WORTH TELLING.

Be in Time.—The great Duke of Wellington told a famous engineer that he owed all he had achieved to being ready a quarter of an hour before it seemed necessary to be so. He had learned that lesson when a boy. "Now is the accepted time" (2 Cor. 6. 2).

When the Evangelists Fell Out.—A well-known Scottish author of the last century met one of his saintly parishioners who asked where he was going. "Oh," replied the doctor, "I am going to Edinburgh to get a book published, harmonising the 4 evangelists." "Well, well," said the simple parishioner, "I never knew before that they had fallen out." Was the Holy Spirit not sent to harmonise the Evangelists? (John 14. 26).

It Comes Back the Same.—When a lad of ten, Agassiz was taken to the famous Echo Valley at Grindelwald. He began calling names to the unseen boy across the valley, who answered him promptly in kind. His mother suggested that he send kindly greetings. This he did, and was delighted to find the boy across the valley promptly echoing the words of friendship. "The God of recompenses shall requite thee" (Jer. 51. 56; Judges 1. 7).

The Solomon System.—An athletic young man asked a preacher if there was any harm in his learning the manly art of self-defence. "Certainly not," replied the preacher, "I learned it myself in my youth, and have found it of the greatest value." "Indeed!" exclaimed the would-be boxer. "May I inquire what system you learned?" "I learned the Solomon system described in Proverbs 15. 1." All Christian workers should learn this system.

George Muller and the Potatoes.—Major Stone, of the Salvation Army, delights to tell how when stationed in Jersey he knew a French Christian who earnestly sought in all things to do the will of God, and one day this good brother felt that God would have him send a shipment of 25 tons of potatoes, which were being consigned to him from France, to the Bristol Orphan Houses. Going to the wharf he "re-addressed" the potatoes. When George Muller's Report for that year came to be published it mentioned that "twenty-five tons of potatoes arrived at a moment when every vegetable in the place had been used." "God if faithful" (1 Cor. 1. 9; 10. 13).

TALES WORTH TELLING.

Three Good Shelves.—Richard Cecil said: "I have a shelf in my bookcase for tried authors, one in my mind for tried principles, and one in my heart for tried friends." "Prove all things" (1 Thess. 5. 21). *Shelve* the good.

Moody's Life.—D. L. Moody, in reply to a request for a sketch of his life, wrote as follows: "I was born of the flesh in 1837. I was born of the Spirit in 1856. That which was born of the flesh may die. That which was born of the Spirit will live for ever" (John 3. 6).

More Mustard Than Meat.—"Sensational preaching," says Storrs, "reminds me of what an English lady said of the shop windows in Paris during the Prussian siege: 'That they showed fifty pots of mustard to an ounce of meat.' " "Bring forth fruits meet" (Matt. 3. 8).

Nature and Power.—King James II. once asked a rebel who had been brought into his presence: "Do you know that it is in my power to punish you?" The rebel replied: "Yes, but it is not in your majesty's nature." "Ye know the *grace* of our Lord Jesus" (2 Cor. 8. 9).

"Only One Creed in the Trenches."—A Scripture reader handed a leaflet to a Protestant, then to a Catholic, with the remark: "You are a Roman Catholic, are you not?" "Yes," he replied, frankly and earnestly, "but there is only one creed in the trenches, 'God be merciful to me a sinner'" (Luke 18. 3).

"Why are the Jews like Jonah?" inquired an aged veteran of a preacher. When asked to explain, he said: "Because Jonah could neither be *assimilated* nor *exterminated* by the whale." All the nations have tried to assimilate or exterminate the Jew, but he remains distinct and everywhere abundant (Rom. 11. 26).

The Water Test.—A jeweller gives as one of the surest tests for diamonds the "water test." He says: "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water the contrast will be apparent to the least experienced eye." Many a young Christian has failed at "the water test" (Acts 8. 36).

TALES WORTH TELLING.

Misapplied Truth was recently exemplified by the billposter in an English town who stuck one of the recruiting posters, "Wake up! Your country needs you!" on the wall of a cemetery. "Study to show thyself; . . . a workman that needeth not be ashamed" (2 Tim. 2. 15).

A Sister of St. Paul.—Travelling by rail some time ago, I took from my pocket a little booklet bearing the title, "The Man Christ Jesus," and handed it to a bright-looking young girl on the opposite seat, with the remark, "Do you know that Man?" Her simple reply, fervently expressed, was, "He died for me!" She was a sister of Paul's (Gal. 2. 20).

As Simple as That.—Sitting round the table of a Canadian home a Christian unfolded the Gospel of God to three interested listeners, and finished by quoting two or three times over Romans 5. 6: "CHRIST DIED FOR THE UNGODLY." At night, before retiring, one of the number said, "I'm saved!" "When did it take place?" "At the dinner table, when you quoted Romans 5. 6, I believed, and I am saved."

The Man up There.—At a recruiting meeting in Trafalgar Square an aged man with flowing beard climbed the plinth of the Nelson Column. Telling how he had served at sea, and now at seventy-seven still wanted to fight, he pointed to the statue of NELSON, and exclaimed, "There's the man for me up there." Each "good soldier of Jesus Christ" (2 Tim. 2. 3) can point to "the right hand of the Majesty on high" (Heb. 1. 3), and declare, "There is the Man for me."

26,000 Miles for One Soul.—What may be accomplished by one tract is recounted by a visitor: "I was asked to go to a public-house in Nottingham to see the landlord's wife who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. It was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered: 'It was wrapped around a parcel sent to me from Australia.' " "Canst thou by searching find out God?" (Job. 11. 7). "His ways are past finding out" (Rom. 11. 3).

TALES WORTH TELLING.

Burying One's Troubles.—A Christian worker said: "When I dig a man out of trouble, the hole he leaves behind him is the grave in which I bury my own troubles." "In so doing thou shalt save thyself" (1 Tim. 4. 16).

"A Fine Job."—"You've got a fine job," retorted a man to whom a Gospel had been offered. The distributor replied, "It's a job that *you* can take up on the same terms if you have a mind to. You must first purchase the Gospels and then distribute them gratuitously." "Freely received, freely give" (Matt. 10. 8).

A Whitechapel "Brand" (Zech. 3. 2).—Thos. Jackson, of Whitechapel, in his report tells of a convert who said: "I remember the time when I would have fought any man in Whitechapel for a quart of four ale, but now I won't tread on a worm if I know it; that's what Salvation has done for me!" "Such were some of you; but ye are washed" (1 Cor. 6. 11).

Minding His Business.—An earnest preacher courteously asked a lady if she was saved. On reporting the circumstance to her husband, he said: "If I had been there I should have told him to go about his own business." "My dear," the lady replied, "if you had been there you would have thought that he was about his own business." "Whatsoever . . . do it with thy might" (Eccles. 9. 10).

A Sufficient Excuse.—A country vicar was beginning an elaborate excuse to the Duke of Wellington for not having rung a peal of bells on his arrival home after an absence of many years. "First of all, your grace, we haven't any bell," he began. "Oh, well," said the Duke, "that's quite a sufficient excuse." "It is accepted according to that a man *hath*, and not according to that he *hath not*" (2 Cor. 8. 12).

Dr. Chalmers' Lament.—Called to see a man eighty years of age, he talked with him on secular matters, ended his visit, and went home, only to be summoned in the night with the tidings that the aged man was passing into Eternity. He hurried back only to find him dead. Dr. Chalmers says: "I called the household about me and asked forgiveness. I walked in the woods by day and night, saying, 'If I had only spoken; if I had only spoken about Eternity'." "If thou forbear" (Prov. 24. 11, 12).

TALES WORTH TELLING.

The Martyr's Triumph.—As Dr. Taylor, at Hadley, Suffolk, was walking to the stake he looked across the meadow, and exclaimed, "Only two stiles more and I am at 'my Father's House'" (John 17. 1).

Making a Coffin.—An ancient sceptic, named Libanius, said to one of the early Christians, "What is your Carpenter doing now?" and received the clever and unexpected reply, "Making a coffin." Christianity has seen the funeral of many "false prophets" (2 Peter 2. 1) and false religions, and the coffin is being made for more.

Cheap or Dear?—This verse was found written on the fly-leaf of Michael Bruce's Bible after his death :

" 'Tis very vain of me to boast
How small a price this Bible cost ;
The Day of Judgment will make clear
'Twas very cheap or very dear."

"As the Father said unto Me, so I speak" (John 12. 47-50).

Enemy Outwitted.—A Roman Catholic woman, having obtained a Bible, was called upon by her priest to give it up. Finding he could not persuade her to relinquish her treasure he offered five, then ten, fifteen, and at last twenty dollars. The good woman at last consented to sell it for twenty-five dollars. The money was paid, the book was given up, and the priest departed in triumph. But the woman set off, and with the money purchased twenty-five new Bibles for herself and neighbours (Psa. 119. 130).

In Good Company.—A Christian woman, crossing in a ferry to New York late one night, noticed a man watching her, who approached later, and asked, "Are you alone?" "No, sir," said the lady. The man dropped behind, but the lady heard his step after her as she walked through the deserted street, and lifted her heart to God in prayer for protection. Presently his step was quickened, and the man was walking beside her. "I thought you said you were not alone," said he. "I am not, sir," was her reply. There was a note of sarcasm in the man's voice as he remarked, "I do not see any one, who is your company?" "The Lord Jesus Christ and His holy angels," was her reply; and with the briefest possible pause, the man said, "Madam, you keep too good company for me. Good night." And he raised his hat and left her to her better company. "My presence shall go with thee" (Exod. 33. 14; Isa. 63. 9).

TALES WORTH TELLING.

What it Costs.—"I would give the world to have your experience," said a wealthy man to a devoted Christian lady. "That's just what it cost me," she replied; "I gave the world for it." "Worthy to obtain that world" (Luke 20. 35). "Crucified unto me" (Gal. 6. 14).

The Lord is King.—An old Highland shepherd listened one evening to the discussions of some of his friends upon threatening political matters, and when he had heard all they had to say strode off to the mountain after his sheep, saying out aloud, "The Lord is King, be the people never so impatient" (Psa. 10. 16).

No Last Look for Saints.—A quaint old Christian who had visited a dying man till he passed away was asked by the godless relatives if he would like to see his friend for the last time before screwing down the coffin lid, answered, "No, I'll see him again." It puzzled them. But God's people never see each other for the last time (1 Thess. 4. 17; 2 Sam. 12. 23).

Shooting and Eating.—"If you could only shoot as well as you eat," said the musketry instructor, "you would be a crack shot. Whereas——" "That's right, sergeant," was the reply, "but then, you see, I've been practising eating for twenty-two years, while I've only had this gun six weeks." "Let patience have her perfect work" (James 1. 4).

Put Your Own Name In.—When reading his Bible a certain Christian had an original method of putting his own name in frequently to make it personal, thus: "Let not your heart be troubled, John. Ye believe in God, believe also in Me, John. In My Father's house are many mansions. I go to prepare a place for you, John" (John 14. 1-3). Well worth copying. Apply yourself to the whole Bible, and apply the whole Bible to yourself.

The Secret Photo.—If you go to a certain bank in Paris to have a cheque cashed a little window will open and close quickly, and if there be any question as to whether you really cashed that cheque and took money out of the bank your picture will be brought into Court. It was taken from the window as you cashed the cheque and received the money. "Your sin will find you out" (Num. 32. 23). "No man doeth anything in secret" (John 7. 4).

TALES WORTH TELLING.

Two Victoria Crosses.—In the will of General Sir Charles J. S. Gough, V.C., occurred this sentence: "My son John has won a Victoria Cross for himself; I therefore now leave mine to Hubert." Each Christian must seek his own reward. "Let no man take *thy* crown" (Rev. 3. 11).

The Firm Rock.—An Irish lad who had been very wicked was converted during a revival in Ireland. Some time after he was asked if he was not afraid of returning to his old ways. "Oh, sir," said he, in his native brogue, "I do *trimble* on the Rock sometimes, but then I know that the Rock doesn't *trimble* under me!" "That Rock was Christ" (1 Cor. 10. 4).

Trials Turned to Triumphs.—There is a mission in Japan which has a meeting place built by the stones that were thrown at the Christians in years gone by. A mob rushed upon the company and stoned them away; and when the time of peace came the Christians picked up the stones, and worked them into the building. "All things work together for good" (Rom. 8. 28).

God Got him.—A Scottish mother had 6 sons. 5 were saved, 1 was a prodigal. After years of prayer for him, a neighbour remarked: "Why worry about John, you have 5 good boys?" The mother's heart was stirred. "John. I prayed over him in the cradle, have hung on to him all these years, and God will yet have him suppose he turns the world upside down." She lived to see her 6 sons saved. "Though He slay me, yet will I trust Him" (Job 13. 15). Parents pray on for your sons.

The Quaker in Westminster Abbey kept on his hat as usual. The attendant followed him, saying, "You must uncover, sir." "Uncover!" exclaimed the "friend," with an affectation of ignorant simplicity; "What dost thou mean? Must I take off my coat?" "Your coat!" responded the man, smiling; "No, indeed; I mean your hat." "And what should I take off my hat for?" he inquired. "Because you are in a church, sir," answered the attendant. "I see no church here," rejoined the Quaker; "perhaps thou meanest the house where the church assembles? I suppose thou art aware that it is the *people*, and not the building that constitutes a church?" Living stones from God's Temple (Eph. 2. 19-22).

TALES WORTH TELLING.

What is Patience?—A little Scotch girl being asked by her teacher, "What is patience, Jeannie?" replied, "Wait a wee and dinna weary." We all need to "let patience have her perfect work" (John 1. 4).

The Preacher's Ambition.—C. H. Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God"—and he declined. Every one should seek to do "the will of God from the heart" (Eph. 6. 6).

A Father's Advice.—"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others, *not* because they are gentlemen, but because *you are one.*" "We were gentle among you" (1 Thess. 2. 7; 2 Tim. 2. 24).

Is That All?—Approaching an anxious soul, the preacher opened his Bible, put it into the inquirer's hand, pointed to John 3. 36, and said, "Read what God says." After reading it over, he said, "Is that all?" Yes that's all, "only believe." There and then he took God at His Word, and was thus saved on the spot.

Yea and Amen.—Some children were asked what they thought this verse meant: "For all the promises of God in Him are *yea* and in Him *Amen*" (2 Cor. 1. 20). They all seemed perplexed until one elder girl said, "I will tell you what I think it means. If I were to ask God whether His dear Son did not die so that these blessings might be for me, would He not say 'yes,' and if I were to say, 'Lord, bestow them all upon me for Christ's sake,' would He not say 'Amen' to my prayer?"

His Plea for His Brother.—In ancient Rome there were two brothers, one of whom was a brave soldier who had lost both his hands in the battles of his country. The other on one occasion was a criminal, standing before the judge to receive a terrible sentence for a great crime of which he had been found guilty. Just as the sentence was about to be pronounced upon the culprit, his brave soldier brother rushed hastily into the court, and, going right up before the judge, held up those wounded and disfigured arms as the only appealing plea for his guilty brother. They seemed to say, "Spare him for what I have done." The guilty one was pardoned for his brother's sake. "God for Christ's sake hath forgiven you" (Eph. 4. 32).

TALES WORTH TELLING.

Too Old or Too Cold?—"Where is brother Jones? I haven't seen him during this meeting, and he never used to miss a meeting. I suppose he is getting too old now to attend the meetings." "Oh, no, he is not too old, he is too cold," was the reply. "Lukewarm" is the mark of the last days (Rev. 3. 16).

The Jester's Answer—It is said that a certain Earl, who held at one time the office of King's Jester, was converted through his own question. Driving one day with four-in-hand on a country road, he pulled up his horses, and said, "Lad, which is the way to hell?" Possibly the boy mistook the question. At all events he replied, "Go straight on, sir; you will soon be there." (Matt. 7. 13).

Men Like Boys.—A little girl, walking in New York with her father, saw some workmen on top of a building twenty stories high, and asked: "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys because they were so high. The little girl thought for a moment, then said: "They won't amount to much when they get to Heaven, will they?" The higher up we get the less we should be in our own eyes.

What will Become of the Archbishop?—A citizen of Cologne, in the Middle Ages, who was also an archbishop, was one day overheard swearing. A peasant who stood by seemed to greatly wonder at his conduct. "I swear," said the man, "not as an archbishop, but as a citizen." "But, sir," said the peasant, "when the citizen goes to perdition, what will become of the archbishop?" "Every one of us must give an account of himself to God" (Rom. 14. 12).

Head or Heel.—A company of believers were sitting together contemplating the coming glory of Christ. Said one of them, "Christ is now making up His body, and if you had choice, what part of that body would you prefer to be?" One said, "A member nearest the head," another "Near the heart," another preferred to be the strong arm, until finally an old lady, who had remained silent, was asked, "Auntie, what part of the Lord's body would you prefer to be?" She replied, to their surprise, "I would like to be the heel." "Why the heel?" they each asked. She replied, "Because the Lord Jesus will bruise Satan under His heel shortly" (Gen. 3. 15; Rom. 16. 20).

TALES WORTH TELLING.

My Only Possession.—A native African girl, when asked what she could really call her own, said, "Only my sins." Yet for "my sins" (Psa. 51. 9) God gave "His own Son."

"Off" or "On."—A cabby, passing a London text-carrier, touched his head and cried, "Off." "No, *on* Christ the Solid Rock I stand," promptly replied the enthusiast (Psa. 94. 22; 1 Cor. 10. 4).

Where Jesus Slept.—During the Boxer riots a missionary and his family were compelled to sleep on the floor of a Chinese theatre, open in front, the haunt of outcasts. In the morning his little five year old son said, "Father dear, I think Jesus must have slept in a place like this when He had nowhere to lay His head." "Yes, my boy, I think it very likely," said the father, glad thus to be like Him (Luke 9. 58).

A Rude Remedy.—William Wilkinson, an old man, who because of his deafness could not hear a horse and cart approaching, was knocked down in a street in Leeds, and severely injured about the head. On picking him up it was found that his hearing had been restored. God has to rudely awaken many whose "ears are dull of hearing" (Acts 28. 27), "and like the deaf adder that stoppeth her ears" (Psa. 58. 4, 5).

Transformation Testimonies.—A missionary on being asked if he had any proof of the power of the Cross replied: "When I arrived at the Fiji group my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table" "What hath God wrought" (Num. 23. 23; Acts 15. 12), not only in Fiji but "everywhere?"

Schamyl the Substitute.—Schamyl, the great religious and military leader in the Caucasus, who died in 1871, affords one of the best examples of substitution. In a certain serious offence he threatened one hundred lashes. His mother was the first culprit. He gathered all his people, ordered the infliction. At the fifth stroke he cried, "Halt," bared his own back, took the ninety-five lashes, and let his mother go free. Better still, Jesus paid it "all" when "He suffered for sins, the Just for the unjust" (1 Peter 3. 18; Isa. 53. 6; Gal. 2. 20).

TALES WORTH TELLING.

The True Book.—A French Roman Catholic was given a Bible. He began to read it to his wife. Soon he said, "Wife, if this Book is true we are lost" (Luke 19. 10). But reading further, he said, "Wife, if this Book is true we can be saved" (John 3. 16). And soon they were saved. "Thy Word is truth" (John 17. 17).

"You Might Catch It."—The *Manchester Guardian* relates how a boy of twelve who had been taken to an infirmary ward, suffering from typhoid fever, was very ill indeed, and the night nurse had to do a great deal for him. This seemed to trouble the child, and at last he roused himself to say, "Don't you lean over me, 'mother,' you might catch it." "Look . . on the things of others" (Phil. 2. 4).

"I'm Going to Hell."—An old schoolmaster, with others, was sitting in a publican's house playing cards. The publican's son who was converted passed through the room, and as he passed, the schoolmaster said as a taunt to the young convert, "I'm going to hell." Had he known it he might have truthfully added two words more, "Tonight." That evening, while in the act of pulling off his coat, he fell down dead at his bedside (Luke 12. 20).

Mercy and Justice.—A little girl of twelve being asked by her mother if she were afraid to die, replied, "No, mother." "On what are you depending?" her mother said. "On the *justice* of God," said the little girl. Her mother was surprised, and said, "You mean the *mercy* of God, don't you, dear?" "No, mother," said the little girl, "I mean the justice of God. You know, mother, all my sins were laid on Jesus, and He bore my punishment. God in His justice will not punish me too." "Just and the Justifier" (Rom. 3. 26).

The Prayer Track.—The native Christians in a small West African village had no privacy for prayer in their huts; so every Christian used to make off into the bush, away behind his hut, to have times of prayer with God. Behind every Christian's hut a little track became plainly visible where they went to and fro to their places of prayer. If it ever happened that the track was rather overgrown for want of use, another Christian would come and say: "Brother, there is something the matter with your track." "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6. 6).

TALES WORTH TELLING.

Life's Aim.—After the death of Mr. Sandeman, a devoted missionary in China, there were found written in large letters in his notebook, "ETERNITY, ETERNITY." Would that we all lived in the light of that Eternity in which "every one of us shall give account" (Rom. 14. 12).

Convincing Proof.—Bronson Alcott once said to Thomas Carlyle that he could honestly use the words of Jesus: "I and my Father are one." "Yes," consolingly replied the Sage of Chelsea, "but He got the world to believe Him." True then, in large measure true to-day. "The world is gone after Him" (John 12. 19).

Heart or Legs?—A captain accused a soldier of having a cowardly heart. "Oh," said the soldier, "my heart is as brave as can be, but whenever danger comes I have a cowardly pair of legs that run off with my brave heart." Some Christian workers do not "endure hardness as good soldiers of Jesus Christ" (2 Tim. 2. 3).

Will God Accept You?—A woman in deep distress of soul said, "I am afraid God will never accept me." "He never will," was the unexpected answer. A look of blank astonishment took possession of her face. "He never will," continued her visitor, "but He has accepted Christ." Faith can say, "He hath made us accepted *in the Beloved*" (Eph. 1. 6).

"Slow to Speak" (James 1. 19) should be the motto of those who speak to children, unless they have something to say, and say it in a bright manly way. One man, after asking for the privilege, went on to speak with tears in his eyes. One boy said to his neighbour, "What's that old buffer crying about?" "Shut up, Billy!" replied the other boy, "If you had to speak and had as little to say as he has you would cry too!"

Lending a Pie.—"Mother," said Johnny, "haven't you a pie you would like to lend to the Lord?" "Why, Johnny, what do you mean?" she asked. "Don't you remember," said the boy, "that the Bible says, 'He that giveth to the poor lendeth to the Lord?' I don't believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord, you know." One of mother's best pies went to old Betsy (Prov. 19. 17).

TALES WORTH TELLING.

The Dignity of Service.—Some one said: "I should have been proud to have held the spy-glass for Columbus, to have picked up his fallen brush for Michael Angelo, to have carried Milton's bag, to have blacked Shakespeare's boots, or to have blown the bellows for Handel." We all can do greater things "as unto Him" (Col. 3. 18).

The Mysterious Key.—In the museum at Whitby is a glass case containing a key evidently suspended in air. A strong magnet above draws it up, a hair almost invisible holds it down. There it remains. So with the Christian. Heaven's Magnet (Acts 1. 10) draws up, a "silver cord" (Eccles. 12. 6) holds *down*. Soon it may be "loosed."

Worth £100,000.—The doctor of the village knocked at the door of a Christian worker, and entering excitedly, said, "The squire's dead; died last night worth a hundred thousand pounds." Making no reply, the statement was repeated, when he looked up, and said calmly: "Ah! a hundred thousand pounds would be a good capital to commence this world with, but it is a very poor one *for the next*." "If in this life only" (1 Cor. 15. 19).

Theology and Medicine.—A Christian lady in New York frequently brought before her family physician the Gospel and the claims of Christ, but was always confronted with the argument that God was good, and needed no blood sacrifice as a redemption for sinners. The doctor would shrug his shoulders, and say, "If I acknowledge my debt He is good, and will forgive." The lady had a long and serious illness, and was faithfully attended by the physician. When she recovered she invited the doctor to dinner, and after the meal addressed him thus: "Doctor, I must thank you for your great kindness and attention during my long illness. To your devotion and skill I owe my recovery." The doctor replied that he had but done his duty. But stopping him, she said further, "I owe you a great debt and a large cheque, and now that I have confessed this, I am sure you are good and will forgive the debt." The doctor's reply was emphatic and self-condemnatory: "Madam, that may work all right in theology, but it don't work in medicine." It works in neither. "He *must* suffer" (Matt. 16. 21). "Without shedding of Blood is no remission" (Heb. 9. 22).

TALES WORTH TELLING.

Look After the Lambs.—A Highland shepherd, asked how he took so many prizes for the best flock at the cattle shows, answered: "I look weel to the lambs." "Feed My lambs" (John 21. 15). "Suffer little children."

Flower Preaching.—Varelst, the famous flower artist, painted James II. in the midst of a bower of sunflowers and tulips, which so drew away attention from the person that most thought it was a flower piece. Don't detract from the Person. "Preach Christ" (1 Cor. 1. 23).

Worse than Gallio.—General Booth, in taking a religious census of East London, got this reply from a working man's wife: "The fact is, mister, me and my husband don't take no interest in anythink and anybody." This was worse than "Gallio who cared for none of these things" (Acts 18. 17). Contrast "Look on others" (Phil. 2. 4).

What Makes a Hard Task?—A missionary going forth one morning was observed by his devoted wife to be sad. Looking into his face, she said, "Oh, Willie, much work and little prayer makes a hard task." He re-entered, spent the morning with His Lord feasting on Christ, and "went in the strength of that meal . . . unto the mount of God" (1 Kings 19. 8). "Pray without ceasing."

The Cave of Adullam.—In speaking of Robert Lowe and his friends who rebelled against the Reform Bill, John Bright said they had got into the Cave of Adullam. Leaving the Chamber, one Member of Parliament said to the other: "Where did Bright get that illustration about the cave?" "Do you suppose I haven't read the 'Arabian Nights'?" queried the other member. Even men with M.P. after their names need the injunction, "Search the Scriptures" (John 5. 39).

All Volunteers.—During the Ashantee campaign the Commander approached a regiment on parade, and told them that he wanted a certain number of men for a very hazardous undertaking. It might be the death of all, but it was for their Queen and country. "Every man who cares to volunteer let him step one pace forward," he cried. He turned on his heel for a moment; then swinging round again, found the line unbroken. "What," he cried, "will no one volunteer?" "The whole line has volunteered, sir." What an example for spiritual volunteers. "Who will go?" (Isa. 6. 8). "What wilt Thou?"

TALES WORTH TELLING.

"Keep Busy to Keep Happy."—Having plenty of time on his hands between duties a watchman of a railway crossing at Carnoustie has fixed this motto on his cabin. The Devil tempts idle men, but idle men tempt the Devil. "Redeeming the time" (Eph. 5. 16).

No Rain, No Mushrooms.—Dan Crawford tells us that in Central Africa if a young missionary attempts to prove the existence of God the natives laugh, and, pointing to the wonders of nature around, exclaim, "No rain, no mushrooms!" The African proverb is very suggestive. If there were no God, whence came the forest and the flora? "Hath not My hand made all these things?" (Acts 8. 50). "The firmament His handiwork" (Psa. 19. 1).

The Power of "Little."—In one of the Edinburgh University class-rooms the students one morning found that Professor Tait had suspended in the air a solid beam of iron, hanging perfectly motionless. The Professor took up a little pellet of paper and threw it at the beam, which remained motionless. But he went on throwing these paper pellets until, struck repeatedly in the same place, the beam began to tremble, and then slowly to swing to and fro, finally acquiring a considerable momentum. The "little things" of life have equal power (James 3. 5).

The Unclaimed Letter.—Some years ago a letter arrived at the Hokitika Post Office addressed "To any sinner in Hokitika." It remained for thirty days (the usual time which letters are kept) without finding a claimant, either inside or outside the office, and was then endorsed "Unclaimed," and sent to the Dead Letter Office. The clerk who opened it, knowing that his senior officer was a Christian, handed it to him with a laughing remark as to the strange address, whereupon he turned to his fellow-clerks, and said, "Gentlemen, here is an unclaimed letter addressed to any sinner in Hokitika; perhaps some of you would like to claim it." But none would take the place of being sinners before God and accept the Gospel message sent in the letter, and as the sender's name was not disclosed it had to be destroyed. "If we confess our sins, He is faithful and just to forgive us our sins" (1 John 1. 7). "There is no man that sinneth not" (1 Kings 8. 46; 2 Chron. 6. 36).

TALES WORTH TELLING.

All Things in God.—A rich man who lost his money said, "Formerly I brought God into all things, now I have all things in God." "All are yours—life, death" (1 Cor. 3. 22).

"Perhaps To-day."—A well-known Christian gentleman had these words printed, framed, and hung in his dining-room. What did he mean? Jesus is coming (Acts 1. 11). Perhaps He may come to-day (Rev. 22. 20).

Sell and Pay.—A wealthy gentleman, urging C. H. Spurgeon to come and preach a sermon to provide funds to pay the debt on the chapel, offered the use of his town house, his country seat, or his seaside place. The reply came prompt: "Dear Sir,—Sell one of your places and pay the debt.—Yours very truly, C. H. Spurgeon." Many might "do likewise" (Luke 10. 37).

From the Pulpit Foot.—Old Betty was the self-righteous servant of the minister. It seemed as if she might never be awakened. A strange minister preaching, cried, "There is a road to Hell even from the pulpit foot." Betty sat there, she was angry, could not sleep. Yet it was true, and was the means of her being awakened and saved. Many are not "far from the Kingdom" (Mark. 12. 34), yet will be "afar off" by-and-bye (Luke 16. 23).

Which Way do you Run?—Two veterans went to examine a little girl who sought fellowship. After hearing how the change took place, one said, "Well, dear, were you a sinner before this change took place?" "Yes, sir." "Are you a sinner now?" "Yes, sir. I think I am a greater sinner than ever." "Then what is the difference?" he inquired. She thought for a moment, then said, "Then I was a sinner who ran *into* sin, now I am a sinner who runs *from* it." "Flee also youthful lusts" (2 Tim. 2. 22).

"No Hell" Theory Upset.—"There is no Hell. Hell is here!" cried one of the audience at an open-air meeting in London. "You are wrong, for three reasons," replied the speaker. "1st, Within a short distance is the Thames, and there is no water in Hell. 2nd, Over the way, Dr. Dixon preaches the Gospel, and there is no Gospel in Hell. 3rd, I and other Christians are here, and there are no Christians in Hell." "You'll better go now, mate," said one of the audience, and he went. There is a Hell (Psa. 9. 17), and a Hell hereafter (Luke 12. 5; Rev. 20. 14) for all who are not "born again" (John 3. 7).

TALES WORTH TELLING.

Robbers who Bought.—"Wait," said the robbers to a colporteur in China; "have you anything valuable in your bundle?" "I have the most valuable thing in the world," he replied; "the Book that tells how to be saved from sin, ten cash only; will you buy?" They bought and got "better than gold" (Psa. 119. 72).

The Milkman Tested.—A Scotch milkman who got converted became exercised about believer's baptism. His friends remonstrated with him, and told him if he got baptised he would lose his customers. "Well," said he, "if it comes to that I will sell ma coos." The Lord helped him. "If ye keep My commandments" (John 15. 10).

What God Hath Lent.—A beggar asked something of a lady. She gave him sixpence, saying, "This is more than ever God *gave* me." "Oh," says the beggar, "Madam, you have abundance, and God hath given all that you have." "Nay," said the lady, "I speak the truth, for God hath not given, but *lent* unto me what I have that I may bestow it upon such as thou art." May we all be "good stewards" (1 Peter 4. 10).

"Mother, I Heard That."—An old Welsh preacher pictured a conversation between the widow of Nain and her son in their humble home that eventful night. "How did it all happen, mother?" "Well, my boy, you took ill, got worse; a physician was called, but you died. Accompanied by many friends I was following the bier outside the city gate when Jesus met us, stopped the procession, said 'Weep not,' touched the bier, and said, 'Young man, I say unto thee, arise.'" "Mother, I heard that," exclaimed the boy, "I know the rest" (Luke 7. 14).

Start Again.—A Christian man was giving away Gospel tracts on board a steamer. A gentleman who accepted one in a gracious way, said: "I have not much faith in that kind of work." Said the Christian: "It was through a Gospel tract given to me in Glasgow twenty years ago that I was converted." The gentleman showed considerable interest, and asked for particulars. On hearing the young man's story about the tract, the gentleman said: "I am the one who gave you the tract. For years I ceaselessly distributed tracts but I saw so little result from my efforts that years ago I ceased scattering them. But by the grace of God I shall start again." "Always abounding in the work of the Lord" (1 Cor. 15. 58).

TALES WORTH TELLING.

Joy Robbers.—An old man was asked what had most robbed him of joy. He promptly replied, "Things that never happened." "Fear not" (Luke 12. 32).

Man in the Dark.—Asked for a definition of "character," Mr. Moody replied, "Character is man in the dark." Evidenced by the two men in the dark prison. Acts 16. 28.

The Bible Lift.—Bishop Ryle asked a colporteur if many people in the basements read their Bibles. "No, sir," he replied, "as soon as the Bible goes in the people move to the top flat." "Quick and powerful" (Heb. 4. 12).

Doubting to the End.—Richard Hill, a veteran worker in Glasgow, told of meeting a friend who informed him about another man dying. "I hope he had the assurance of an abundant entrance," said Mr. Hill. "Na, na," replied the friend, "he gaed on doubting to the end like a good Presbyterian." Blessed assurance. 1 John 5. 13.

The Devil to Leave.—*China's Millions* relates: T'ien-liu, a girl of sixteen, was formerly beaten for loving the Church and its books. Lately she came to say that her parents were ready to destroy their gods. I shall never forget her joy as she kept saying, "Preacher, I am so happy, the Devil is to leave my home." Luke. 11. 14; James 4. 7.

Attempting the Impossible.—An officer in France told General French that it was impossible to hold out any longer. "Well, we want you to do what is impossible," replied the General. Workers too often clamour for the easy and nice posts instead of facing the difficult and unlikely with "I can do all things through Christ" (Phil. 4. 13).

"You Thief."—The Gordon Boys' Home at Nottingham received a five pound note with this letter: "About twenty years ago I robbed one of your collecting boxes at Bacchus Hotel, Sutton-on-Sea. It was only a boyish prank, and the few shillings it contained were soon spent. I have for years been looking for the opportunity to repay my debt. Every time I see your boys' uniform my conscience stabs me, 'You thief.' Please avoid attempt to trace the sender." "Convicted by their conscience" (John 8. 9).

TALES WORTH TELLING.

"Is it always foggy on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "I cannot tell you, madam," was his reply. "I do not live there." We are exhorted to avoid living in fogland. "Keep yourselves in the love of God" (Jude 21).

The Devil Between.—Rowland Hill sought to reconcile two congregations at enmity. Taking as his texts, "For the Jews have no dealings with the Samaritans" (John 4. 9), he cried, "And why?" then added, "because the devil had dealings with them both."

Forgiven.—Upon a tombstone in the Evergreen Cemetery, New York, there is carved the word, "FORGIVEN." Only one word, yet it speaks volumes. It breathes of grace, salvation, and the cleansing Blood of the Lamb. "Your sins are forgiven" (1 John 2. 12) "by the Blood" (Eph. 2. 13).

Lasting Sermons.—Vicar's daughter to countryman: "I'm sorry you don't like the vicar's sermons, William. What is the matter with them? Are they too long?" William: "Yes, miss. The curate, he says, 'In conclusion,' and he do conclude. But the vicar, he says, 'Lastly,' and he do last." Many preachers might take William's hint. "Let your yea be yea, and your nay nay" (Matt. 5. 37).

The Wound Would Open.—Years ago, in Boston, there was a German who had received a wound in the great war. Whenever he heard lively music he could not refrain from joining, being a musician of ability, and whenever his pathos was stirred the wound would open; it could not be perpetually staunched. Powers of Hell and earth have tried to obliterate the "five bleeding wounds," but still "there is a fountain *open* for sin" (Zech. 13. 1).

"You May Have My House, John."—A Christian doctor in London wanted to arouse his page-boy as to the salvation of his soul. One night he explained how "the Lord Himself shall descend from Heaven with a shout" (1 Thess. 4. 16), and concluded, "When the Lord comes, you may have my house, John." The boy looked surprised. "And my carriages"—more surprise; "and furniture, and money." "Thanks," gasped the boy. Alone in bed he began to think, "If the doctor goes to Heaven, what will I do with his house, his carriages, &c.? Where will I be?" He aroused his master, explained his desire, was pointed to Christ, and ere morning was "also ready" (Matt. 24. 44).

TALES WORTH TELLING.

Good There, Naughty Here.—Not a few, both old and young, act like the little chap who said, "Mother, will I always be good in Heaven?" "Yes, dear." "Then let me be naughty here." Is it not good that "we shall all be changed" before we get there? (1 Cor. 15. 51).

The Christian Race.—Alexander the Great, when invited to run a race amongst the common multitude, gave this answer: "Were I not the son of a king, I would not care what company I kept; but being the son of a king I must employ myself in such company as is suitable to my birth and breeding." We should ever remember we are "heirs of the kingdom" (James 2. 5).

Constrained by Love.—A Hindu convert was once asked if, for a certain salary, he was willing to go and try to commence a mission in a neighbouring district where he would be sure to meet with great difficulties, and perhaps be persecuted and put to death. "I cannot do it for money," he replied, "but I can do it for *Christ*," and he went. "The love of Christ constraineth" (2 Cor. 5. 14).

Your Money or your Life.—Major Hawes, an earnest Christian worker who lived many years ago, was returning from a meeting in the country, when he was accosted by a highwayman with the usual salutation, "Your money or your life." The Major quietly answered, "I have no money with me, and you can't take my life, for it is hid with Christ in God" (Col. 3. 2).

"Watch Weel."—On the face of a large stone in an old Scotch abbey are these words, "Watch weel," quite alone, and deeply engraven in large irregular-shaped letters. It was a watch-word during the Border wars. They watched for a coming enemy. God's children should "Watch well," not for an enemy, but for our Saviour and Friend. "I say unto all, watch" (Mark 13. 37). "Surely I come quickly" (Rev. 22. 20).

"How is Christ the Word?"—A sceptical gentleman said to a servant of Christ, "Can you give me the reason why Jesus Christ is called the Word? It is a curious term." The servant of Christ replied, "I suppose, as words are the medium of communication between us, the term is used in the Scriptures to demonstrate that He is the only medium between God and man. 'In the beginning was the Word'" (John 1. 1; 1 John 1. 1; 1 Tim. 2. 5).

TALES WORTH TELLING.

After Power.—Cecil Rhodes, the great empire builder of South Africa, said: "Most men are after peacocks' feathers, but I'm after power." How different to the One who got "all Power" (Matt. 28. 18).

Keep the Flag Flying.—Sir George White, who was in charge of Ladysmith during the memorable siege, said at the close of those critical weeks: "Thank God, I have kept the flag flying!" Each Christian should keep the Gospel flag flying. 1 Cor. 15. 3, 4.

Joy an Hundredfold.—A Persian woman, when asked if she regretted all the persecution the Gospel had brought her, replied: "I would go through a hundred times as much trouble willingly for the joy that is in my heart; there was no joy before." This was "joy unspeakable" (1 Peter 1. 8; Rom. 14. 17).

"Mansions" or "Myself."—When conversing with a very poor and much afflicted believer in Dublin, a Christian visitor sought to comfort him in parting with the text, "In My Father's house are many *mansions*" (John 14. 2). "Stop a minute," said the dying but happy sufferer, "that is a beautiful text, but there is one sweeter, 'I will come again and receive you unto *Myself*.'"

Buying a Miracle.—Mr. Jones told a remarkable true story sent him by a friend in Devonshire. A child lay sick in a country cottage, and her younger sister heard the doctor say as he left the house, "Nothing but a miracle can save her." The little girl went to her money box, took out the few coins it contained, and in perfect simplicity of heart went to shop after shop in the village street asking, "Please, I want to buy a miracle." From each she came away disappointed. Even the local chemist had to say, "My dear, we don't sell miracles here." Outside his door two men were talking, and had overheard the child's request. One was a great doctor from a London hospital, and he asked her to explain what she wanted. When he understood the need he hurried with her to the cottage, examined the sick girl, and said to the mother, "It is true—only a miracle can save her, and it must be performed at once." He got his instruments, performed the operation, and the patient's life was saved. Isa. 11. 6; Luke 18. 17.

TALES WORTH TELLING.

He Who Knows Most Boasts Least.—The famous astronomer Laplace, after a life-time's study of the starry heavens, exclaimed on his death-bed, "The things we know are small, the things we know not are immense." "How great are Thy works" (Psa. 92. 5).

Father, not Daddy.—A Jewish girl, telling a companion what she had learned at the Mission, said, "God is a Father, but not a daddy." Christians would be well to have "fellowship with the Father" (1 John 1. 3), but not to be familiar as with a daddy.

In a Mysterious Way.—St. Augustine's mother longed for the conversion of her son, and prayed that he might not be led into the dissipations of Rome. Yet circumstances took him to Rome, and there God met and saved him. "My ways are not your ways" (Isa. 55. 8).

Mind Your Own Business.—A gentleman offered a tract to a lady in a train, and received the withering reply, "Please attend to your own business." "That's exactly what I'm doing, madam," he replied; "my business is with souls." If saved, your *own* business is to "by all means save some" (1 Cor. 9. 22).

My Part and God's Part.—A wild young prodigal was asked by a fellow-workman how he got converted. "Oh," he replied, "I did my part, and the Lord did His." "How could that be?" asked the wondering questioner. "My part was to run away, and the Lord's part was to run after me until He caught me." Just like Luke 15. 20.

Lord Roberts and Seven Sons.—When Lord Roberts went to take command during the South African War he referred to the fact of his son being killed in action, and said: "If I had seven sons I would gladly give them all to die for their country." But he only gave one, a picture of the greater gift of the "Only Begotten" (John 3. 16; Heb. 11. 17; 1 John 4. 9).

How to Discover America.—A little boy studying geography, said, "Father, if I had been Columbus I would not have taken all the trouble to discover America." "What would you have done?" asked the inquisitive father. "Oh," replied the boy, "I would just have gone to the map and found it." America could not be on the map till it was known to exist. "God is love" (1 John 4. 8) is a fact, put it on your heart map, if not already there.

TALES WORTH TELLING.

Commerce or Christ?—The following words are displayed in an office known to us: "The sweetest words in the human language, Enclosed Find Cheque." The Christian knows that the three sweetest words in the human language are "Lord Jesus Christ" (Acts 16. 31).

In View of Eternity.—Dr. Alex. Whyte asked a friend who had been subject to unusual persecution how he was able to bear it. "Oh," he replied, "I always live *in facie Eternitatis*." Living in view of Eternity and "the judgment seat of Christ" (Rom. 14. 10) make all the difference.

The Bethesda Question.—An old lady, asked if she had settled "the Bethesda Question" (a controversy between parties at Bethesda and Plymouth), answered, "Yes, praise the Lord, forty-five years ago. He said, 'Wilt thou be made whole?' and I joyfully responded, 'Yes, Lord'" (John 5. 6).

Confusing Instead of Clearing.—"Are you sure you thoroughly understand that question you attempted to decide?" "No," replied the politician, "but I fancy I expressed myself in terms sufficiently obscure to prevent anybody else from taking enough interest to contradict me." The preacher is exhorted to "Let your yea be yea, and your nay, nay" (Matt. 5. 37).

"Such a Child as That."—When Sir Richard Wallace's pictures were being exhibited at Bethnal Green, after people had said that the workers had no souls for art and would not appreciate its treasures, a story is told of a poor woman gazing intently at a picture of the Infant Jesus in the arms of His mother, and then exclaiming: "Who would not try to be a good woman who had such a Child as that?" "Thy Holy Child Jesus" (Acts 4. 30).

The Bible and the Bullet.—A captain of the Coldstream Guards was carried wounded to one of the dressing stations behind the firing line in France. The man who attended him found in his hip pocket a Bible given him by his father, who had written on the fly-leaf: "Thou, Lord, art my refuge. There shall no evil happen unto thee" (Psa. 91. 10). The shell had struck the Bible, cut through the leather cover, and gone through the pages as far as the 91st Psalm, and then cut off at a tangent. But for the Bible the man would have been killed.

TALES WORTH TELLING.

Ledgers and Bibles.—In speaking to tradesmen, Rowland Hill, the famous preacher, would say, "You are sometimes more in the path of duty in looking into your ledgers than into your Bibles; all things should 'be done decently and in order'" (1 Cor. 14. 40).

Spurgeon's Dying Testimony.—To a friend who stood by his bedside, the prince of preachers said, "My theology now is in four words, *Jesus died for me*. I do not say this is all I shall preach were I raised up, but it is enough to die upon. *Jesus died for me*" (Gal. 2. 20).

Expect it any Moment.—"How long have I to wait for — train?" was asked a porter in Blackburn Station. "Don't know, sir; expect it any moment!" "It is the same as *death*; are you ready?" was the solemn reply. A conversation followed, the porter saw the truth, and was saved. "Once to die" (Heb. 9. 27), but when "we know not" (1 Thess. 4. 14), it may come at any moment.

Responsibility—Now and Then!—"What a few people to preach to," said a young preacher ere he went on the platform. "Young man," replied an old brother, "it's as many as you will care to give an account for at the Judgment seat of Christ." "He that hath My Word let him speak My Word faithfully" (Jer. 23. 28). "There cometh a woman" (John 4. 7).

'Fekkle Yersel' were the words addressed by John Brown, the faithful attendant of Queen Victoria, as he intimated to the cottagers at Balmoral that the Queen was about to visit the house. "Fekkle" means to bustle, to haste, and "yersel" yourself. To one and all the words can be addressed. "Haste," be "ready" (Luke 12. 40), the King of kings is coming (Rev. 19. 16; 22. 20).

The Stone Mason's Reward.—An African, looking at some houses being built in London, remarked to a stone mason: "The erection of these buildings is a noble work, but the redemption of the soul is more noble." "Where did you learn that?" asked the workman. "I was born in Africa, and was a heathen; but English Christians sent the Gospel to us, and now I am a follower of Christ." The mason seized the African by the hand, saying: "Then you're one of them as I've been praying for these twenty-five years!" "Do not cease to pray" (Col. 1. 9).

TALES WORTH TELLING.

A Good Salutation.—Luther's salutation when meeting his friends was, "Do I meet you praying?" We should "pray without ceasing" (1 Thess. 5. 17).

The Twig and the Trunk.—A teacher took his boys to a wood, got them each to bend a twig, then offered sixpence to bend a trunk. Urged to "Seek Me early" (Prov. 8. 17).

Defending a Lion.—C. H. Spurgeon was once asked if he could defend the Bible. "Defend it! I would as soon defend a lion. Let it out; it can defend itself!" It is still "quick and powerful" (Heb. 4. 12).

Bribing Death.—J. Henry, a wealthy ironmonger, was run down by a train near Pittsburg Station, Pa. Lying wounded and bleeding on the platform he cried, "I will give \$100,000 (or £20,000) to anyone who will save my life." Yet in a few minutes he died. "All that a man hath will he give for his life" (Job 2. 4), but death cannot be bribed.

Thirty Years of Hell on Earth.—She was then a young convert, warm-hearted and earnest. She got in touch with an unconverted young man. Warned with tears by parents and others, she married him. In the mourning coach, on the way to the cemetery, a relative said, "She had thirty years of Hell upon earth" with drink and all its devilments. Young believer, beware of the "unequal yoke" (2 Cor. 6. 14).

A Big Corner in the Will.—Mr. Price, a devoted old Christian, was walking along the road with the New Testament in his hand, when a friend met him, and said, "Good morning, Mr. Price." "Ah, good morning," replied the aged pilgrim, "I am reading my Father's will as I walk along." "Well, and what has He left you?" said his friend. "Why, He hath bequeathed me a hundredfold more in this life, and in the world to come life everlasting" (Matt. 19. 29).

An Old-Fashioned, but Wise Suggestion.—"We've got to do something to arouse interest in our church work," said the chairman of the board of managers. "Our church socials are failures," said one. "Our illustrated sermons on Shakespeare and Milton do not bring the people," confessed another. "I wonder what we can do to draw the people?" inquired a third. Mr. Chairman," said an old-fashioned Christian, "I've been thinking that if we tried preaching the Gospel of Jesus Christ; and practising it a little bit, it might interest people" (Rom. 1. 16; Col. 1. 23).

TALES WORTH TELLING.

The Bible in Heaven.—Albert Midlane, the author of "There's a Friend for Little Children," told of a little girl who wanted to take her Bible to Heaven, because if Jesus asked her why she was there she would point to His own words, "Come unto Me" (Matt. 11. 28).

Seeing without Sight.—A little blind boy was calling at the house of a friend, and a little girl with whom he was playing said pitifully to him, "I am so sorry you cannot see me!" "Hoot," said the little chap, "it's nae loss. I see a better—Jesus, the 'altogether lovely,' an' ye canna beat that." (Song of Solomon 5. 16).

A Hindu Orphan's Prayer.—A missionary lady taught a little Hindu orphan, named Shadi, about Jesus, and one night, when he was six years old, she said to him: "Now, a little prayer of your own." Shadi's prayer was: "Dear Jesus, make me like what You were when You were six years old." We get "life" first (John 5. 24), then seek to follow His "example" (1 Peter 2. 21).

A Bad Transposition.—Mabel was repeating her evening prayer when she said:

"Let my *friends* be all forgiven,
Bless the *sins* I love so well."

Too many love their sins and look with disdain upon their friends. "Whoso confesseth and forsaketh shall have mercy" (Prov. 28. 13).

The Farmer and the Universalist.—A Universalist preached at a village to a large congregation, and endeavoured to convince his hearers that there is no punishment after death. At the close he informed the people, if they wished, he would preach there again in four weeks. When Mr. C., a respectable merchant, rose and replied, "Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you" (2 Thess. 1. 9).

I've Lost My Faith in God.—A child who had attended a Sunday school was given an illuminated text with the words, "Have faith in God" (Mark 11. 22). On her way home a gust of wind blew the treasured text out of her hands while she was riding on a tram. The distressed child shouted out, "Stop the tram! I've lost my 'Faith in God!'" The conductor smiled, the car stopped, the girl recovered her text-card. How many grown-ups might say, "I have lost my faith in God."

TALES WORTH TELLING.

Seeing Through Stone Walls.—Dr. Rosig, of the St. Petersburg Institute of Technology, announces his invention of an electroscopic apparatus which will give the user to see through stone walls, so that a person outside a building can observe what is being done inside, and vice versa. "Thou God seest me" (Gen. 16. 13) through and through, anywhere, everywhere.

Grace for the Guilty.—An English officer, riding over the battlefield with his servant, noticed a wounded enemy soldier. "Give the poor fellow a drink from the water bottle," he said. As the servant stooped down, the soldier fired, and missed. Stepping back, he said, "What shall I do now, sir?" "Give him the water all the same," was the noble officer's reply. A faint picture of the Grace of 2 Corinthians 8. 9.

Who was the Other?—Robert Bruce, a saintly minister, drew many to hear him. One day an Earl drove a good distance to the Church. Getting impatient, he asked the beadle when the minister would appear. The officer went to the vestry, but hearing conversation within he refrained from knocking, and returned to the Earl. "He wunna come to-day, yer lordship, for I heard him say to Someone that he canna gae withoot Him, and though he kept on asking, I didna hear the Other answer him at a'!" A greater servant had done the same. "If Thy presence go not with me, carry us not up hence" (Exod. 33. 15).

"Because He Chose To."—At the close of one of Brownlow North's meetings in Ireland an impertinent young man said: "I have heard you preach three times, and I neither care for you nor your preaching unless you can tell me why did God permit sin?" "I will do that with pleasure," was the immediate reply: "Because He chose to, and," added he, "if you continue to question and cavil at God's dealings I will tell you something more that God will do, He will some day cast you into Hell. There were such questioners in St. Paul's time, and how did he answer? 'Nay, but O man, who art thou that repliest against God?' " (Rom. 9. 20). Stunned, the young man inquired where the text was, went home, got his Bible, found it, and five days after came to Brownlow North a wiser and a happier man "saved by grace."

TALES WORTH TELLING.

How to Increase Friends.—A little girl said to a caller at her home: "I'm your friend now, I put you in my prayer last night." We might all thus increase our circle of friends and manifest true friendliness (Prov. 18. 24).

How to Preach.—George Whitefield, in a letter to Howell Harris, writes: "Speak every time, my dear brother, as if it were your last. Weep out, if possible, every argument, and, as it were, compel them to cry: 'Behold, how He loveth us.' " (John 11. 36).

Stand up Straight.—A boy who had been a paralytic for sixteen years when dying, said, "Mother, when I see the Saviour in Heaven then I'll stand up straight." The Redeemed shall be "without fault before the Throne" (Rev. 14. 5), and "reign for ever and ever" (Rev. 22. 5).

"Yes, Father!"—In a beautiful English churchyard is a small grave remarkable for its simplicity. It is evidently the resting-place of a little lad who loved his Saviour. The inscription is as follows: "Freddy!"—"Yes, Father!" Are you "ready?" (Luke 12. 40). Does your heart cry, "Abba, Father?" (Rom. 8. 15).

Where no Disciples Hinder.—A little girl about seven years of age lay on her deathbed. Seeing her elder sister with a Bible in her hand, she asked her to read from it. Mark 10. 13-16 was read. The child said, "How kind! I shall soon go to Jesus. He will soon take me up in His arms; no disciples shall keep me away."

Exalting His Name (Psa. 34. 3).—Archbishop Usher and Dr. Preston, well known for their piety and learning, were very intimate, and often met to converse on science and knowledge generally. On these occasions it was very common for the Archbishop to conclude thus, "Come, doctor, let us say something about Christ before we part." So may it ever be, if "Christ is all, and in all" (Col. 3. 11).

Statesman or Sinner.—Daniel Webster, the famous American politician and orator, once spent a summer in New Hampshire, and every Lord's day went to a little country church morning and evening. His niece asked him why he went there, when he paid little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth." "All have sinned" (Rom. 3. 23). Preach Christ.

TALES WORTH TELLING.

"What is Repentance?" asked a teacher of a class of boys. "Being sorry enough about your sin to quit it," was the clever answer. Acts 26. 20; Matt. 21. 29.

The True Missionary Spirit.—"Why do you wish to return?" said Dr. Jowett to a missionary who had been invalided home. "Because I can't sleep for thinking of them!" "Look on the fields" (John 4. 35).

"Less Than the Least."—I do not quarrel with Paul's language," said the old Puritan, "but I do dispute his right to push me out of my place. 'Less than the least' is my place" (1 Cor. 15. 9).

Troubled for 30 Years.—A few years ago the head master of the Bristol Grammar School told the story at the prize distribution of a boy thirty years earlier who had won the prize for French, but had won it by cheating. His conscience pricked him, and for thirty years he had no peace, and at last his remorse was so great that he returned the ill-gotten book, with the request that it should be placed in the school library. "God shall judge the secrets of men" (Rom. 2. 16).

Saved on the Footplate.—Anxious about his soul, the fireman pulled a leaflet from his pocket. After quoting Isaiah 53. 6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," the question was asked, "If you have believed on Christ *your sins cannot be on Him and on you at the same time.*" The fireman saw that his sins—past, present, and future—were all laid on the Lord Jesus when He suffered on the Cross. He believed on Him, and that moment peace and joy filled his soul.

The Publican's Portrait.—A publican who had made considerable wealth got his portrait painted by an artist of fame. His many friends admired the picture, and declared that it was perfection. One day the wife of a too good customer was called in by way of a favour to see the painting. She said it was "vera guid," but considered that it lacked one thing to make it perfect. "If his han'," she said, "had been painted as if in oor John's pocket, instead o' in his ain, it wad hae been much truer to life." "Woe unto him that giveth his neighbour drink" (Hab. 2. 15; Prov. 9. 20; 23. 30).

TALES WORTH TELLING.

Grace and Ignorance.—Origen, the most learned of all the Greek fathers, made this confession : " I am not ignorant of my own ignorance." It is well for us each to keep saying, " So foolish was I, and ignorant " (Psa. 73. 22).

The King and the Barber.—A prating barber asked King Archelaus how he would be trimmed. The king replied, " Silently." True Christian work is more done in silence than in speech. " The talk of the lips tendeth to penury " (Prov. 14. 23).

Pleased with the Weather.—A gentleman travelling on a misty morning asked a shepherd what weather it would be. " It will be what pleaseth me." Requested to express his meaning, " Sir," said he, " it shall be what weather pleaseth God, and what weather pleaseth God pleaseth me." " He doeth whatsoever pleaseth Him." (Eccles. 8. 3 ; 1 Cor. 12. 18).

True Courage.—Sir Horace Vere, late Baron of Tilbury, when in the Palatinate called a council of war. A Dutch lord said that the enemy had so many pieces of ordinance planted that it was dangerous to fight. Sir Horace replied : " My lords, if you fear the mouth of a cannon, you must never come into the field." " Be of good courage " (Ezra 10. 4 ; Psa. 27. 14 ; Acts 28. 15).

The Precious Word.—A preacher gave out for his text these words : " This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners " (1 Tim. 1. 15). A poor negro in the congregation, who had but recently been saved was so affected by the reading of the text that he requested the preacher to read it again. The preacher did so. " Be so good, massa, read it once more, it makes my soul feel so good " (Jer. 15. 16).

Difference Between Defeat and Victory.—A Frenchman who had lived in England a number of years desired to become naturalised. He accordingly went to London, went through the necessary ceremony, and paid the customary fees. When he returned to his friends, one of them said, " Well, I suppose you are an Englishman now, but I don't see any difference." " Ah ! but there is a difference," he responded. " Yesterday Waterloo was a defeat, to-day it is a ' victory.' " So those who have changed not their country but their nature (John 3. 3 ; 2 Cor. 5. 17) obtain " Victory through our Lord Jesus Christ " (1 Cor. 15. 57).

TALES WORTH TELLING.

The Devil and Mr. Wesley.—"What a wonderful sermon, Mr. Wesley," said an admirer. "Ah, you're too late, too late, the Devil told me that ere I left the pulpit steps." "A man that flattereth spreadeth a net" (Prov. 29. 5). "When thine eye is single" (Luke 11. 34).

A Sad Confirmation.—A policeman's dying wife (who had been "unequally yoked with an unbeliever," 2 Cor. 6. 14) said to a friend of mine recently: "I have not had one moment's happiness since I married him; I have never had a desire for prayer since; and I have never in my married life been to a place of worship."

Mighty Epilepsy.—Dr. Parker once said that there are people who say that Paul's conversion was due to epilepsy. "Well," said Parker, "before the epilepsy he was a blasphemer; after the epilepsy he began to pray, and from that time forward he became a saint and a missionary and a noble warrior. Then," said the doctor, in his inimitable way, "fly abroad, thou mighty epilepsy!" "Grace was exceeding abundant" (1 Tim. 1. 14).

Romans or Jews?—A Hyde Park orator denouncing the feeble efforts of the Jews to resist the Roman oppression, suggested that if they had appealed more to the sword and less to the sacred writings they might have fared much better. One in the crowd asked, "But where are the Romans to-day?" "Nowhere," was the quick response. "And where are the Jews to-day?" "Everywhere," was the sarcastic but satisfactory reply, to the evident appreciation of the hearers. "Truly in the Lord our God is the Salvation of Israel" (Jer. 3. 23).

Courage Rewarded, Cowards Cast Out.—Constantius, the father of Constantine, when he came to the throne found a considerable number of Christians in office and at court, and issued an edict requiring them to renounce Christianity or give up their places. The greater number of them cheerfully gave up their employment in order to preserve a good conscience; a few cowards renounced Christianity. When the Emperor had thus tested them he turned out every one who had complied, and took the others in again, saying that those who would not be true to Christ would not be true to him. "Honour to every man that worketh good" (Rom. 2. 11; 1 Sam. 2. 30).

TALES WORTH TELLING. •

Running and Working.—Running round a corner a message boy bumped into another messenger sauntering along reading a penny dreadful. "Hi, Bob!" called the second, "what are you running for? Ain't yer working to-day?" "Not slothful in business" (Rom. 12. 11).

Departed from Directions.—The British Admiralty stated that the Wilson Liner, "Runo," sunk by a mine in a known mine-field, departed from the directions given which would have ensured a safe voyage. "Ye have set at nought all My counsel" (Prov. 1. 25; Matt. 23. 37).

The Basis of Service.—On one occasion a card was offered to a gentleman, who asked, "Do you know to whom you have given this?" "I haven't the pleasure of knowing you," was the answer. "I'm an American secularist lecturer." "Oh, indeed!" was the reply. "But you are a sinner for whom Christ died all the same" (Rom. 5. 8).

Full Sail Into Harbour.—One day when Robert Annan, the Dundee hero, was speaking about Heaven Mrs. B. said, "I'll be satisfied if I manage somehow to get in." "What!" said Robert, pointing to a sunken vessel that had been dragged up the Tay, "would you like to be pulled into Heaven by two tugs like the 'London' yonder? I would like to go in with all my sails set and colours flying." He desired an "abundant entrance" (2 Peter 1. 11).

God's Measure.—A street artist had the following rhyme chalked beside his picture to stimulate those with scanty means to contribute:

"It's not the man that knows the most that has the most to say,

It's not the man that has the most that gives the most away."

This is equally true about giving to the Lord. The widow gave two mites, but they were "all that she had" (Mark 12. 44). God measures our gifts by what we have left.

The Negro's Prayer.—A new minister in a Georgia Church was delivering his first sermon. The negro janitor was a critical listener from a back corner of the Church. After the service one of the deacons asked the old negro what he thought of the new minister. "Don't you think he offers up a good prayer, Joe?" "Ah mos' suhtainly does, boss. Why, dat man axed de Lord fo' things dat de udder preacher didn't even know He had!" "Ask of Me, and I will give" (Psa. 2. 8). "Whatsoever" (1 John 5. 15).

TALES WORTH TELLING.

What Kind of People in Jail?—A lady noticed Mr. Struthers, of Greenock, coming out of the jail, where he visited, and stopped him: "Mr. Struthers, what sort of people are there in the jail?" "Very much like ourselves," he replied, "only they have been found out." "There is no difference" (Rom. 3. 23).

Adding Friends by Prayer.—A guest at a country house on coming down to breakfast one morning was met by the child of the house, who, running up to him and putting his hand in his, looked up into his face with a smile, saying, "I'm your friend now; I put you in my prayer last night!" Something of this spirit is in Col. 1. 3.

The Idol Gets the Best.—An Indian mother who was devoted to her idolatrous worship had two children, the one puny and sickly, and the other robust and healthy. She threw her healthy child into the river in sacrifice to the idol. When asked why she did not sacrifice the weakly child, she replied: "Do you think I would give anything but my best to the idol?" If she gave the best to an idol, surely we should give our best to the Lord, not "that which cost me nothing" (2 Sam. 24. 24).

A Joyous Confirmation.—A missionary in Africa writes: "I have dwelt four years alone in Africa, have been thirty times stricken with fever, have been attacked by rhinoceri and lions, have been ambushed by natives, have eaten everything from ants to rhinoceri, but I would gladly go through the same experience again for the joy of teaching these people to know the Saviour who gave His life a ransom for them." Joy (1 John 1. 4), full joy (2 John 12), greatest joy (3 John 4).

A Noble Testimony.—The testimony of W. E. Gladstone regarding God's Gospel is worthy of being passed on to old and young. He said: "If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in 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 which in a well-known hymn is called 'The Old, Old Story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

TALES WORTH TELLING.

"Good-bye! Drive on!" were the last words of Christmas Evans, the great Welsh evangelist. Different in phraseology, but kindred in spirit, to the great apostle's dying testimony. "Henceforth, a crown" (2 Tim. 4. 8).

Father Cares.—A visitor suggested to Hannah, a very aged negress, that she might, after all, be forsaken in old age. "Why, honey, don't you know I have got a Father in Heaven, and don't you know He takes care of me the whole endurin' time." "I will never leave thee" (Heb. 13. 5).

A Whole Christian.—A missionary in China told of a girl in the missionary school under her care who came to her, and said: "Teacher, I want you to pray that I may be a 'whole' Christian." Pointed to Christ, she got her request. A good idea for missionaries and others—"whole" (1 Thess. 5. 23).

An Up-to-Date Description.—C. H. Spurgeon used to tell of a missionary who had gone into a certain part of India and had given away New Testaments, when a Hindu waited upon him, and said, "Did you not write that first chapter of Romans after you came here?" "No, it has been there for nearly 2000 years." "Well, all I can say is that it is a fearfully true description of the sin of India to-day." It would apply to "all" (Rom. 1. 23).

Little Jamie's Answer.—"And are you saved, Jamie?" I asked him one night. "Yes, sir," answered the little fellow, smiling. "And how do you know that, Jamie, my boy?" "Because I have trusted Jesus, and He says it, sir." "But you have sinned against God, haven't you? What about your sins, Jamie?" "They were all laid upon Jesus when He died on the cross, and He left them all buried in His grave" (1 Peter 2. 24; Rom. 4. 25).

The Mind of a Child.—Coleridge says that Thelwall thought it would not be right to bias the mind of a child by instilling opinions before it should have arrived at an age to judge for itself. "I showed him my garden," says Coleridge, "and told him it was my botanical garden." "How so?" said he. "It is covered with weeds." "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries" (2 Tim. 1. 5).

TALES WORTH TELLING.

Garrison Fare.—A Christian was asked if he would take some bread and a glass of wine. He replied: "No, I will take some bread and a glass of water." His friend exclaimed, "Bread and water! That is prison fare!" "No," said the Christian, "not prison fare, but garrison fare. We cannot afford to be off our guard." "Endure hardness as a good soldier" (2 Tim. 2. 3).

Can't God Count—A little boy and girl, sent with some cakes to an aged relative, opened the basket on the way, counted the cakes twice. Thirteen. One out would never be missed. The little boy looked at his sister, and said, "Can't God count?" None were taken. He who counted the fishes "an 100 and 50 *and* 3" (John 21. 11) counts all our desires and deeds.

Why not let the Bible alone?—"Why don't you tackle Homer, Shakespeare, Kipling, or some of these chaps? Have a shot at them, and let the Bible alone for awhile," queried a man at one of the infidel lecturers in the east of London. "Because it won't let us alone," promptly replied the orator. Something about the Bible gets at sin, unbelief, and such-like (Heb. 4. 12).

At the End of the Journey.—On a hot summer day a little lad was travelling alone in a train. A lady said: "Are you not tired of the journey, and the noise, and the heat?" The boy replied, "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it." When we tire a little, let us remember that like Rebekah, the "Master" will meet us at the end of the pilgrim journey (Gen 24. 65).

The Genuine Five Dollar Bills.—When Andrew Carnegie, the American millionaire, was visiting Florida during the winter months he went to a service in a little negro Church. When the contribution-plate came around Mr. Carnegie dropped a five dollar bill upon it. After the contents of the plate had been counted, the clergyman arose and announced: "Brethren and sistern, the collection this evening seems to figure up six dollars and forty-four cents; and if the five-dollar bill contributed by the gentleman from the North is genuine, the repairs on the sanctuary will begin immediately. Had the negro had a little of that "love which believeth all things" (1 Cor. 13. 7) he might have had a few more dollars.

TALES WORTH TELLING.

New Fire.—A man of the world complained that John Wesley brought nothing new into his theology. "He brought new fire," replied one of his followers (Acts 2. 3).

Short Sermons.—A professor, asked how long a sermon ought to be, replied, "Half an hour, with a leaning to mercy." "Let your words be few" (Eccles. 5. 2).

Put Your Finger on "Whosoever."—A careless youth lay dying. During his sickness he had been enabled to rest his soul on the "finished work." When his eyes were too dim to read, he said to his mother: "Put my finger on *whosoever*, mother; it says *whosoever*, so it must mean *me*" (John 3. 16; Acts 10. 43).

The Value of Sunday Schools.—Writing in the *Indian Witness*, Bishop Robinson recalled a party of 28 missionaries on board a steamer for India, of whom no less than 22 testified that they had been brought to Christ in connection with Sunday school work. "Be not weary" (Gal. 6. 9).

Knowing Christ.—Horace Bushnell once said to a friend: "I know the Lord Jesus Christ better than I know any man in Hartford, and if He were to meet us He could say, 'There comes Horace Bushnell; he is one of My best friends.' " "The Lord spake unto Moses, as a man speaketh unto his friend" (Exod. 33. 11; Phil. 3. 10).

The President's Testimony to D. L. Moody.—Dr. Woodrow Wilson, the President of the United States, has given an interesting impression of his contact with D. L. Moody. "I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship." The secret of Moody's power was that he was "always abounding" (1 Cor. 15. 58).

TALES WORTH TELLING.

The Martyr's Property.—A man who suffered for his Protestantism in the reign of Henry III. of France made this apt remark: "I have no other property than Heaven and earth." "All things are yours" (1 Cor. 3. 21).

According to Our Need.—Somebody once said to D. L. Moody: "Have you grace enough to be burned at the stake?" "No," was the reply. "Do you not wish you had?" "No, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a mission." That is the spirit in which "we should live" (Titus 2: 12). "Sufficient unto the day" (Matt. 6. 34).

Bonar's Best Likeness.—C. H. Spurgeon wrote to Andrew Bonar for his picture and autograph to be placed in "Studies in Leviticus," which Bonar had kindly sent him. Bonar in replying said, "I will do as you request, but I am sorry you could not wait a while, for I could have sent you a better picture, for 'I SHALL BE LIKE HIM.' " (1 John 3. 2). "Fashioned like unto" (Phil. 3. 21).

The Little and Big Religions.—A visitor in Australia was conversing with his host's small son, and opened, as a matter of course, with the words, "Do you go to school now?" "Yes," replied the smart youth. "And what do you learn? Reading, writing, sums?" "Oh, yes, and I learn religion, too." "Religion?" "Yes. I learn the *little* religion, which teaches that we all come from Adam. But my elder brother is in a higher class; he learns the *big* religion, and that teaches that we all came from monkeys." It may be called "little," but it is very old, and will finally triumph, for "in the beginning God created" (Gen. 1. 1). "All things were made by Him" (John 1. 3).

Show Him Your Hands.—A converted girl of thirteen lay dying. A lady visitor asked, "Are you afraid to die, my child?" "Oh, no!" she replied; "but what shall I say to Jesus when I meet Him, for I seem to have never done anything for Him? You see, mother died when I was eight, I tried to do as she had done, and took care of the four little ones, kept the house tidy, and then I was too tired to do more!" Taking the rough little hand in her own, the visitor, with eyes brimful of tears, said tenderly, "I would not say anything, dear, but just show Him your hands." "Then shall every man have praise of God" (1 Cor. 4. 5).

TALES WORTH TELLING.

The Dignity of the Blood.—An aged woman, who was rapidly approaching eternity, was asked by a visitor on what she was resting for her soul's salvation. Her calm reply was: "On the solitary dignity of the blood of Christ." What a foundation for faith (Col. 1. 14; Rev. 1. 5).

The Church Dead.—A preacher who found no one at prayer meeting began to toll the bell. A dozen folks came running in, and one asked, "Who is dead?" "The Church," replied the preacher, as he pulled away at the rope. "Unto the Church at—thou art wretched" (Rev. 3. 17).

"All Moonshine."—A sceptic said to a converted Quaker: "My young friend, it is all moonshine." "I thank thee for the compliment," said the young man; "that is just it exactly; the moon borrows its light from the sun, and we borrow our light from Christ." "Without Me..nothing" (John 15. 5). "Shine as lights" (Phil. 2. 15).

Which Thief?—"I'm all right, thank you. You need not trouble your head about me. I shall go in for enjoying life while it lasts, and then at the end I quite mean to get saved—like the dying thief, you know." "Yes, I see," rejoined his friend; "but when the end comes I wonder which dying thief you will be like. There were two of them, you remember" (Luke 23. 33).

"Matchless for the Complexion."—A certain Quakeress possessed such a lovely complexion that some of her friends, being anxious to know how she secured it, inquired as to the cosmetic she used. She answered: "I use for my lips, *truth*; for my voice, *prayer*; for my eyes, *pity*; for my hands, *charity*; for the figure, *uprightness*; for the heart, *love*." All those who wish a good complexion without much cost in money should "do likewise" (Luke 10. 37).

"Try Him wi' a Text."—"What's wrang wi' ye noo? I thocht ye were a' richt," said a Scotch boy, who was rejoicing in the Saviour, to another lad who had professed faith in Christ, but seemed troubled. "Man, I'm no richt yet, for Satan's aye tempting me." "And what dae ye dae then?" "I try tae sing a hymn." "And disna that send him awa?" "No, I'm as bad as ever." "Weel, my man, when he tempts ye again try him wi' a text; he canna staun that. That's hoo Jesus pet him tae flicht." "It is written" (Matt. 4. 4, 7, 10).

TALES WORTH TELLING.

After the End.—"There is the end of all," said a licentious infidel as he observed a funeral passing. "No!" replied a fellow-traveller, "for AFTER death is the judgment" (Heb. 9. 27). And "What shall the end be of them that obey not the Gospel of God?" (1 Peter 4. 17).

How Do I Know?—"How do you know you are a Christian?" asked a workman. "Mate," he answered, "how do I know I've sugar in my tea?" "Taste and see that the Lord is good" (Psa. 34. 8). "One thing I know, that whereas I was blind now I see" (John 9. 25).

A Fallen Sign!—A sharp little lad saw a man come out of a saloon, stand at the door, sway back and forward, and then fall his full length on the sidewalk. He rushed in and said to the saloon-keeper, "I say, mister, your sign's fallen down!" "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. 4. 14-17).

Go Without Pushing.—A Sunday school teacher was showing her class the well-known picture of the "Mothers of Salem," in which some of the mothers are represented as pushing their children toward the Saviour. "Now, how do you like the picture?" said the teacher. "Will you point out the parts of it you do not understand, and I will try and explain them to you." One little fellow walked to the picture, and laying his finger on a little one who was being *pushed* along to Jesus, he asked seriously, "Why does he need to be driven to the Saviour? He should go without pushing when Jesus invited him." "I will *draw*" (John 12. 32). "Draw *me*" (S. of S. 1. 4).

Klondyke Love.—The Bishop of Yukon once told how one of the miners out in the Klondyke had died, and his mates had met to examine his effects. They had gone through his papers, and they found that he had a wife and a little child in the homeland, and amongst his treasures they had found a child's sock. There was hardly a dry eye amongst those rough miners as some of them unfolded this sock and spoke about the little girl now left fatherless and the mother now left a widow. The sock was handed round. Those rough miners got their nuggets of gold and each dropped a big piece of gold into that child's sock. The gold thus collected was sent on to Lord Strathcona and invested on behalf of the widow and the child.

TALES WORTH TELLING.

Boring Holes in the Church of England.—Thomas Carlyle once said of Dean Stanley: "There goes Dean Stanley boring holes in the Church of England." Enemies within are worse than enemies without (Acts 20. 29, 30).

God's Wings.—When Salmasius reproached John Milton with his blindness, and declared it was an evidence of God's displeasure, the noble old poet replied: "My blindness is only the twilight of God's wings which overshadow and protect me." "Under whose wings" (Ruth 2. 12; Psa. 63. 7; Luke 13. 35).

Cleopatra's Needle was brought to London in 1878, and set up on the Thames Embankment. A number of articles were deposited in a cavity underneath it. Amongst these were translations into 215 languages of John 3. 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Back at the Resurrection.—Dr. Simpson, of the Christian Missionary Alliance, tells of a little girl who had her hand amputated by a surgeon in the hospital. She asked that she might see it, and said, "Good-bye, hand, you helped me to make clothes for dolly, to get my sums at school, and to write to mamma; but now good-bye, but I will get you back again in the resurrection" (Rom. 6. 5).

Cry Aloud and Spare Not.—Rowland Hill was once walking along a hillside in Gloucestershire and saw a gravel pit fall in, burying three labourers. He shouted so lustily for help that his voice was heard in the town below, a mile distant. No one blamed him for his earnestness. Yet some people denounced him as a fanatic when he used his stentorian voice to warn sinners to "flee from the wrath to come" (Matt. 3. 7). "Cry aloud" (Isa. 58. 1).

The Power of Grace.—A Clydeside workman, saved by grace from strong drink, was observed by the publican carrying a sewing machine home to his wife. "Come and have a drink," cried the publican; "it will strengthen you." "No, no," replied the former customer; "I've seen the day when I could not carry a threepenny piece past your door; but since God saved me I can carry a whole sewing machine." "That ye may be able to stand against the Devil" (Eph. 6. 11).

TALES WORTH TELLING.

The Boy and the Bishop.—A child of six years of age, introduced into company for his extraordinary abilities, was asked, by a dignified clergyman, "Where God was," with the offer of an orange. "Tell me," replied the boy, "where He is not, and I will give you two." "Whither shall I flee from Thy presence. If I ascend into heaven, Thou art there: if I make my bed in hell, behold, Thou art there" (Psa. 139. 7-12).

The Martyr's Message.—A martyr, when he arrived at the stake, took his final leave in these affecting words: "Farewell sun and moon! farewell my honoured friends! farewell my beloved relatives! farewell all the beauties of creation, and comforts of life! and farewell, thou precious, precious Book of God!" "I will give power unto my witnesses" (Rev. 11. 3) "So great a cloud of witnesses" (Heb. 12. 1).

Lost in the Catacombs.—Some disciples of Voltaire and Rousseau visited the Catacombs of St. Calixtus, in Rome. In the midst of their mirth and blasphemy one of their number lost his way, his light went out, and he was alone with the dead. Groping amongst the vaults, and touching the bones, his infidelity failed him. He cried to God, and was taken out of the tombs the next day a blasphemer no longer (Eccles. 7. 6; John 8. 12).

The Fear of Man.—On April 1 the cadets in a school nailed a shilling to a piece of wood made fast in the ground. Any one passing it and attempting to pick it up was "fooled." In making the attempt an old gentleman dropped a note book containing a large sum of money. On missing the book, and returning about half an hour later, he was surprised to find several persons looking at money and book, yet afraid to pick up either lest they should be "fooled." "How many miss salvation through "the fear of man" which "bringeth a snare" (Psa. 29. 25).

Lieut. Shackleton's Testimony.—Lieut Shackleton, describing his expedition to the South Pole, says: "Over and over again there were times when no mortal leadership could have availed us. It was during these periods that we learnt that some Power beyond our own guided our footsteps. If we acknowledged this—as we did—down among the ice, it is only fitting that we should remember it now, when the same Power has brought us safe home through all these troubles and dangers." "Let not the waterflood overflow me, neither let the deep swallow me up" (Psa. 69. 15). "God ruleth" (Psa. 59. 13).

TALES WORTH TELLING.

A Startling Sight.—A horseman rode across a dangerous bridge one dark night; and, on reviewing the place next day, he fell into a swoon when he became sensible of the danger which, by the darkness of the night, was hidden from him. If unsaved men and women could only see how near they are to a lost eternity, how they would “flee from the wrath to come” (Matt. 3. 7, Rev. 6. 16) to the mighty Saviour of sinners.

The Wind Bloweth.—On the Hudson River, a man, in indignation, tore up the tract which was handed to him, and pitched it into the river. But one of the pieces was blown back, and fell on his coat sleeve. That piece contained the one word, Eternity, by means of which he was at once aroused to his godless condition, and led to “seek the Lord while He may be found” (Isa. 55. 6). Truly “the wind bloweth where it listeth.”

Trusting the Doctor.—A medical man, under conviction of sin, was visiting a patient who was saved and happy in the Lord. “Now,” said he, addressing the sick one, “I want you just to tell me what it is—this faith in Jesus, and all that sort of thing that brings peace.” His patient replied, “Doctor, I felt that I could do nothing, and I have put my case in your hands—I am *trusting in you*. This is exactly what every poor sinner must do to be saved—put implicit trust in the Lord Jesus.” “Is that all,” exclaimed the doctor, “simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, ‘It is finished’ (John 19. 30), and ‘whosoever believeth in Him shall not perish, but have everlasting life’” (John 3. 16). From that sick-bed the doctor went away rejoicing in Christ.

“What Sort of a Person is your God?”—A celebrated freethinker once met a poor labouring man on his way to church. In a sneering tone he asked the man what he went to church for? “To worship God, sir,” was the reply. “What sort of a Person is your God?” continued the scoffer; “let me have an exact description.” “Oh, sir!” replied the poor man with fervour, “He is so *great* that the heaven of heavens cannot contain Him, yet so *little* that He can abide in my heart.” The scoffer felt the poor man had answered well, and told some friends afterwards that he had done more to convince him of the truth of Christianity than tomes of learned theological books. “For thus saith the high and lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit” (Isa. 57. 15). So holy and yet so lowly!

TALES WORTH TELLING.

The Bible Full of Christ.—A Scotch fisherman aptly expressed the searching of the Scriptures for truths concerning Christ thus: "It's like going into a wood to look for wood; it's all wood together." "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24. 27).

Where Beauty was Misplaced.—A Spanish artist resolved to paint "The Last Supper" as the supreme work of his life. It was his wish to throw all the sublimity of his art into the figure and countenance of the Master. But he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel everyone said, "What beautiful cups!" "Ah!" said he, "I have made a mistake. These cups divert the eyes of the spectator from the Master, to whom I wish to direct the attention of the observer"; and he took the brush and rubbed them from the canvas, that the strength and vigour of the chief object might be seen as it should. 2 Corinthians 11. 18-33 recounts many things Paul might have gloried in, but Galatians 6. 14 tells us the centre of all his glory—"the cross of our Lord Jesus Christ."

Explain Me?—In the days of Joseph Barker, an infidel lecturer in a mining town in the North of England concluded an address in which he thought he had demolished all the arguments for the Bible, Christ, and Christianity, by saying, "Now I hope I have succeeded in explaining to you that the existence of Jesus Christ is a myth." He had hardly finished speaking, when a miner, who had entered in his grimy clothes, stood up and said: "Sir, I'm only a working man, and I don't know what you mean by the word 'myth.' But can you explain *me*? Three years ago I had a miserable home, I neglected my wife and children, I cursed and swore, I drank all my wages, till someone came along and showed me the love of God and of His Son Jesus Christ. And now all is different. We have a happy home, I love my wife and children, I feel better in every way myself, and I've given up the drink. A new power has taken possession of me since Christ came into my life. Sir," and his face was all aglow, "can you explain *me*?" The lecturer had no explanation to give, and that working man sent people home feeling that the Bible was still the Word of God, that Jesus Christ was anything but a myth, and that the Gospel "is the power of God unto Salvation to everyone that believeth" (Rom. 1. 16).

TALES WORTH TELLING.

A Shoeblick's Fortune.—Alexander M'Laren, a young Scotsman, who has been earning his livelihood as a shoeblick in Calgary, has been advised by lawyers at Vancouver that he is heir to a fortune of £20,000. All he had to do was to "believe" (John 5. 24) and "receive" (John 1. 12) and "know" (1 John 5. 13).

The Three Cats.—A Nashville drinking man one morning told his family of a wonderful dream he had the previous night, in which he saw three cats, one fat, one lean, and one blind, and he wondered what it meant. "I know," promptly responded his little son, "the man that sells you the whisky is the fat cat, mother is the lean cat, and you are the blind cat." "Who hath woe?" (Prov. 23. 29).

True Courage.—Two soldiers were charging up a hill with their regiment in a desperate attempt to capture a battery. When half-way up one of them turned to the other, and said, "Why, you are as pale as a sheet. You look like a ghost. I believe you are afraid." "Yes, I am," was the answer; "and if you were half as much afraid as I am, you would have run long ago." With enemies within and without we are apt sometimes to faint for fear, but "He giveth power to the faint" (Isa. 40. 29), and so we press forward (Phil. 3. 14).

Forty-Eight Blind Men in a Chain.—A missionary physician in one of China's hospitals cured a man of cataract. A few weeks later forty-eight blind men from one of China's wilds, each holding on to a rope held in the hand of the man who was cured, came to him. Thus, in a chain, they had walked 250 miles to the hospital, where nearly all were cured. What a pathetic procession those blind men must have made! Yet is such a spiritual procession not to be seen every day? Sheep with "no shepherd" (Ezek. 34 5); "wandering stars" (Jude 13).

Christian Progress.—Did you ever see a squad of raw recruits being drilled in the barrack yard? The first thing the sergeants do is to teach them the "goose-step," which consists in lifting up one foot and then the other, *ad infinitum*, and yet always keeping on the same bit of ground. This is like many Christians to-day; they engage in a great amount of exercise, but there is no real advance. They are just at the same spot at which they stood five, ten, or twenty years ago; not a bit wiser, no more like Christ than they were then. Progress is essential to real Christian life. Paul said, "I press forward" (Phil. 3. 14).

TALES WORTH TELLING.

The Machine Without Thread.—"I like to 'sew' when there is no thread in the machine, it runs so easily," said a little girl. This "sewing without a thread" is very easy indeed, and the life machine will make a great buzzing, but labour, time, and force will, in the end be far worse than lost. "Work *out* your own salvation" (Phil. 2. 12) but make sure it is *in* first.

"I will Mention your Name."—A little boy went with his father to a Gospel meeting. The Father, who was to preach, said, "You must be very attentive to-night, Hans, for I will mention your name." "What will you say of me, father?" said the boy. "You must wait till you hear," replied the father. On the way home the boy said, "You didn't mention my name, father." "Oh, I did, many times," he replied. "It was 'sinner.'" "While we were yet sinners" (Rom. 5. 8). "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "Ungodly sinners" (Jude 15).

Sparrows Supplanting Nightingales.—A London evening newspaper said: "Bird-lovers will regret to learn that hordes of sparrows have lately invaded the 'thicket' of Epping Forest above Chingford, which was formerly a favourite haunt of nightingales. The feathered miscreants are driving the song-birds away from the parts of the forest they infest." The chattering sparrow-like worldlings are driving away God's nightingales from the Church. It has been truly said, "God put the Church in the world, but the devil has put the world into the Church." "Sanctify (or separate) them through Thy truth" (John 17. 17). "What part hath he that believeth with an infidel" (2 Cor. 6. 15).

The Idiot and the Apostle.—C. H. Spurgeon once told of some Christians who had been teaching an idiot all they could, but it was weary work. He had a little brain left, and after long teaching, and especially teaching him the great doctrine of faith, one of the teachers began to question him, and said, "John, have you a soul?" The poor creature replied, "Nay, I have no soul." The teacher thought that he had spent his labour for nothing; but the poor lad went on to say, "I had a soul once, but I lost it, and Jesus Christ found it, and I always let Him keep it, so it is His, and not mine." Idiot though he was supposed to be, he could say with the apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

TALES WORTH TELLING.

My Very Own.—A heathen girl was once asked by her teacher, "Is there anything you can call your own?" She hesitated for a moment, and then, looking up, replied, "I think there is." "What is it?" asked the teacher, with surprise. "I think," said the girl, "that my sins are *my own*."

What the Enemy said.—Speaking of Pharaoh and Israel, Dr. Parker once said:—"If we take God into our counsels, we need not fear what man can do unto us. The enemy said, 'I will pursue; I will overtake.' But the voice from heaven said, 'No, I will cast the enemy into the mighty waters'."

Smiling Christians.—At a mission hall in London a wealthy lady, who was unfortunately deaf, made good use of her riches by providing for the poor some excellent gospel services. On one occasion a celebrated preacher said to her, "And what part do you take in this noble work?" "Oh," she answered quietly, "I smile them in, and I smile them out again." Soon after this the preacher saw the good result of her sympathy as a crowd of working men entered the hall looking delighted to get a smile from her. The Bread of Life and the Water of Life cannot be recommended to people by those who look as if that food and drink disagreed with them (Phil. 4. 4).

Where are the Wicked People Buried?—A little boy, going through a church-yard with his father one day, asked this question: "Father, where are all the wicked people buried?" Well, it does not matter much where they are buried. The Word of God says, "The wicked shall be turned into hell, and all the nations that forget God." "And whosoever was not found written in the book of life was cast into the lake of fire." Is your name in His book?

The Way to the Pit.—A young man was once entering a theatre. Having paid the money for a seat in that part of it called *the pit*, he was proceeding thither when a person behind him, supposing he should have gone to another part, cried out eagerly, "You're going the way to the pit!" The pit! The words pierced his heart. He thought of another pit to which he was hastening—the pit of hell! and he turned homewards "trembling and astonished." He forsook his sinful ways, believed on the Lord Jesus Christ, and became a new creature in Christ Jesus (2 Cor. 5. 17).

TALES WORTH TELLING

A New Salutation.—A brother, named Henry Penny, used to ask, "What portion of Scripture has your soul been feeding on lately?" Might be a good change from the hackneyed inquiries about weather, business, politics, friends, and such like. "Soul" and "body" are linked together in the divine "wish" for "prosperity" (3 John 2).

Three Essentials.—In the historic Mohawk Valley in America there is a sign, which reads as follows: "Jesus said, 'I am the Way, the Truth, and the Life' (John 14. 6)."

Without THE WAY there is no going.

Without THE TRUTH there is no knowing.

Without THE LIFE there is no living."

The Outstretched Arms.—During the excavations at Pompeii a little child was discovered sitting on the ground holding out its arms. When the workmen saw it they said: "There must be *some one* to whom it is appealing," and digging on in the direction to which the little arms pointed, they came upon the mother with her arms stretched forth to the child. "I have stretched out My hands" (Prov. 1. 24). "Come unto Me, . . and I will give you rest" (Matt. 11. 28).

The Novel or the Bible.—Heyman Wreford, of Exeter, relates how a Christian, calling to visit a dying girl, found her reading a sensational novel. The Christian said: "Can you read a novel at such a time as this?" She answered angrily, "I can't always be reading my Bible." "Oh! do you not know that you are on the very point of death? Has no one told you that the doctor has pronounced your case utterly hopeless? You will be before God in a few hours?" A despairing look came into her eyes as she heard the Christian speak. "Can it be true?" she cried, as she cast the novel aside. "Yes, it is true," was the answer, "and I am come with a message of grace for the last time. Do believe in Jesus." He went on pleading, "Will you accept Christ now?" Her answer was given, "Not to-night." The Christian took up the Bible and placed it near her, saying, "May God have mercy on your soul." He rose to go. When he reached the door he looked back for a moment, and he saw her hand upon the novel. Her choice was made. In a day or two she was gone; she died with bitter curses against God and herself; with cries for mercy choked with imprecations. "Lost," she exclaimed. "Too late; I have thrown it away." "Then shall they call, but I will not answer" (Prov. 1. 28). Esau repented "with tears" (Heb. 12. 17), but he repented too late.

TALES WORTH TELLING.

Moody and the Great Fire.—After the great Chicago fire, in which D. L. Moody, the famous Evangelist, was said to have lost everything, someone said, "Mr. Moody, I suppose you have lost all." "No, no," replied the Evangelist cheerfully, "I have Christ left." The fire cannot touch His salvation. "He hath said, I will never, never, never leave thee" (Heb. 13. 5).

In Hell for a Week.—As a street-preacher was speaking of Hell, a man in the audience was heard to say, "Yes, it is quite true what the preacher is saying; for I have been *in Hell for a Week!*" He had found in his sad experience that Hell was not very far away. He had a Hell *in his own bosom*. He had been sowing to the wind, and he was "reaping the whirlwind" (Hos. 8. 7). He had been finding that "the way of transgressors is hard" (Prov. 13. 15), and that there is such a thing as a foretaste of Hell, just as surely as there is a foretaste of Heaven, even here on earth.

A House to Come.—A prosperous man lay dying. His lawyer had been at his side settling his affairs. His little daughter, sitting near, had heard the conversation between the two, from which she gathered that her father was going to leave the house in which he was, and that it was to pass on to somebody else. "Father," she asked, "when you leave this house, where are you going to live?" A very sensible question, but would you believe it, he had never thought of it before? Happy they who can say "We *know* that if our earthly house of this tabernacle were destroyed, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

The Robber and the Missionary.—An Australian missionary tells a thrilling story of his experience of the Divine faithfulness while on a lonely and dangerous journey. All was safe and easy on his outward way, but on returning he had intrusted to him a large sum of money. A footpad and bushranger was in the secret, and lay in wait at a lonely spot, intent to murder and rob him. But the traveller in his fear and anxiety dismounted, and prayed and talked aloud with God, and committed his way to Him. Thus the robber thought there must be two men when he only expected one, and they kept on talking till the dangerous spot was passed, and his life was preserved. How often has it been said, "It is vain to serve God" (Mal. 3. 14), but "blessed are all they that put their trust in Him" (Psalm 2. 12).

TALES WORTH TELLING.

My Individual Responsibility.—Daniel Webster, the American statesman, on being asked what was the most important question which ever occupied his attention, at once replied, "My individual responsibility." "So then every one of us shall give an account of *himself* to God" (Rom. 14. 12). "Be ye ready!"

Defying God.—The great Napoleon remarked that he had observed that "God was always on the side of big battalions." So he set out to conquer Russia with probably the biggest battalions ever known in Europe, only to leave the bones of 400,000 men to bleach on the snowy steppes and to return a ruined emperor with a lost empire. "The enemy said . . . my hand shall destroy them. Thou didst blow with Thy wind . . . they sank as lead in the mighty waters" (Exodus 15. 9, 10). Don't trifle with God.

The Calm Man.—A man in England was being tried on a serious charge. The lawyer proved his case, he remained calm; the jury returned a verdict of guilty, he remained calm; the judge passed a severe sentence, he remained calm. Then he quietly produced the Royal pardon which he had by some means obtained. That explained his calmness. "Therefore being justified by faith, *we have peace with God*" (Rom. 5. 1), and being possessed of the Royal pardon, can remain perfectly calm.

Abundant Grace.—A man in Ireland, convicted of sin, was on the point of "believing" when the devil raised his oft-repeated objection: "If you believe, you could not keep it. What about to-morrow?" The worker dealing with him pointed to a water-mill near by. "What turns the wheel to-day?" "The stream." "What will turn the wheel to-morrow?" "The stream." "And the days after?" "The stream." The anxious one was led to see that there was abundant grace to save, keep, and meet all need. "Wherefore He is able . . . to save . . . to the uttermost" (Heb. 7. 25). "The same yesterday, and to-day, and for ever" (Heb. 13. 8). "I will trust and not be afraid."

Sunday Christians.—A Christian travelling in America was met with the objection: "Lots of people are only Sunday Christians. Knowing an out-and-out Christian in the district, he simply replied, "What about Frank Lloyd?" "Oh, he's a Monday Christian," was the immediate rejoinder. "Always abounding" (1 Cor. 15. 58) is the telling life.

TALES WORTH TELLING.

Mind Would Not Sit Down.—Lord Rosebery, speaking at a meeting in Kilmarnock, told of a little girl who was sent to bed. Mother visiting her after a time, found her awake. "Why are you not asleep, dear?" "Oh, mother, I cannot get my mind to sit down," replied the little girl. She is not alone in that! Some will not get the mind to "sit down," even in Eternity.—"Son, remember!" (Luke 16. 25).

Come clear out.—Ke-San-Lone, a converted Chinese, when on a visit in America, was much affected by the little difference he saw between Christians and worldlings, and referring to the matter, said, "When the disciples in my country come out of the world, they come clear out." The saved are exhorted to "come clear out from the unsaved." "What part hath he that believeth with an unbeliever, come out from among them, and be ye separate" (2 Cor. 6. 14-18).

As Sure as the Blind Man.—The children in a school at Barcelona were reading the ninth chapter of John. After the teacher had given them some questions in reference to it, a little girl said: "That poor blind man was able to be very sure of what he said, 'One thing I know, that, whereas I was blind, now I see'" (John 9. 25). And the boy Ramon Ortas replied, "But I also know something as surely as that which the blind man knew." "What?" cried several. "That all my sins are pardoned, because that same Jesus who opened the blind man's eyes died for me on the cross." Are you as sure as the blind man and as the Spanish boy that Jesus has opened your blind eyes?

The Seeing Eye.—A tea-planter in Ceylon wished to leave his workpeople for a day, but he knew that as soon as the natives employed on the plantation heard that he was gone they would not do a stroke of work. After wondering what he should do, he went up to the men and thus addressed them: "Although I myself will be absent, yet I shall leave one of my eyes to see that you do your work." Much to the surprise and bewilderment of the natives, he took out his glass eye and placed it on the stump of a tree, then started on his journey. For some time the men worked industriously, but at last one of them, seizing the tin can in which he carried his food, approached the tree and gently placed it over the eye. This done, they all lay down and slept sweetly till sunset. Many think that they are secure from Divine observation, but in all places and under all circumstances it is true, "His eye seeth every precious thing" (Job. 28. 10).

TALES WORTH TELLING.

Madness of a Monarch.—King Otto of Bavaria remains in the unhappy mental condition of the past few years (says the Berlin correspondent of the *Daily Telegraph*). He sits for hours at a time with his eyes fixed on the floor, very seldom uttering a word. On one occasion he appeared to be searching for something. On the keeper inquiring what it was, he replied, slowly and impressively, "I am looking for the past." Many a sinner could say the same now. Many will say it for ever, but it will never, never be found (Prov. 1. 24-26). How important is the exhortation, "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6. 2).

The Pompeli Thief.—At the overthrow of Pompeii, in the year 79, among others who fled from the torrent of lava sent forth by Mount Vesuvius, was a lady who sought, not only to save her life, but also some valuable jewels. With her hands full of rings, bracelets, necklets, chains, and other treasures, she made her way out of the city, but was then overwhelmed by the rain of ashes from the volcano. She perished with her hands full of jewels; and quite recently, in the course of building operations outside the area of the buried city, her petrified body was unearthed. Thus the twentieth century brings to light the sad story of one more to whom, nearly two thousand years ago, wealth afforded no protection in the hour of peril and destruction. "The proud shall not be unpunished" (Prov. 16. 5).

A Brahmin's Noble Testimony.—A wealthy Brahmin lady accepted Christ, and came to the mission station. Her people told her that they would have to perform the funeral ceremony for her. But with tears the brave woman answered, "I know I am dead to you; but I am alive in Christ, and will live to tell my people of Christ's love for them." Every friend and relative left her. When the time came for her to be baptised great crowds came around; without fear or shame she stepped forward, and began to sing:

"Jesus, I my cross have taken,
All to leave and follow Thee."

According to Hindu custom, the family performed her funeral ceremony, burning her in effigy, and depositing the ashes among the dead, thus signifying that she was dead to them. Her own husband set fire to the effigy, and married another woman. But nothing could draw this new convert from the cross of Christ; to her "the Gospel" was indeed "the power of God unto salvation" (Rom. 1. 16; Gal. 2. 20).

TALES WORTH TELLING.

"Make Me a Doormat."—An enthusiastic brother once prayed: "Lord, make me even a doormat." He was trod upon not long after, and manifested quite the opposite spirit. Not "words," but "works," manifest whose we are and whom we serve (Rev. 22. 12).

The Inspiring Grasp.—During the Russo-Japanese war one of the generals had a specially strong personality. Prior to a desperate engagement some of his men came to him and said, "Sire, give us a grasp of your all-conquering hand before we go into battle." The "Captain of our Salvation" (Heb. 2. 10), is ever ready to give the strengthening grasp of His all-conquering hand to His soldiers.

Leave Out the Lions.—A mother had been telling her child the story of Daniel in the evening, when she suddenly realised it might disturb her little daughter's dreams. "I am afraid you will dream of Daniel in the den of lions," she said, but her child replied naïvely, "If I dream about him, mother, *I shall leave out the lions.*" Here is a lesson for the over-anxious. Leave out the lions of care, anxiety, worry, and such like. "Take no anxious thought . . . your Heavenly Father, knoweth" (Matt. 6. 31, R.V.).

Found by the Farthings.—On May 13th, 1908, two men were charged at the Central Police Court with breaking into a shop in Crookston Street, Glasgow, and stealing £27 odd. In a room behind the shop the little daughter of the owner had collected a number of farthings *and marked them.* On May 9th two men were arrested on the Albert Bridge; they denied all knowledge of the theft, but on searching them the police found several of the marked farthings. Once more proving the Old Book true: "Be sure your sin will find you out" (Num. 32. 23).

The Groans which Spoke.—A servant of God was once called in to see a dying man. A young man was also present. The groans of the dying man were deeply affecting. The servant of God turned to the young man, and said, "Young man, what do you read in these groans?" He replied, "They denote the sufferings of the dying man." "A great deal more than that," replied the preacher. "Every groan speaks to you and says, 'Prepare to meet thy God'" (Amos 4. 12). Nothing more was said, but those words were as an arrow from the quiver of God. The young man turned to God in true repentance of soul, believed in Christ, and was saved (Acts 16. 31).

TALES WORTH TELLING.

The Missing Son Caught.—Queen Alexandra visited the Franco-British Exhibition in London in 1908, and was snapshotted whilst taking a ride on the Scenic Railway. The photo was reproduced in the illustrated papers, and observed by an Ohio flour merchant. Judge of his surprise, on looking closely at the picture, to observe on a seat behind the Queen his lost son, whom he had turned out of doors for marrying against his wish, but whom he had long searched for in vain. A little picture of the father of old who said concerning his wandering boy, "He was *lost*, and is *found*" (Luke 15. 24). A hint also of how difficult it is to hide from God.

The Hope of Rome.—An old Roman, who was deeply concerned in the welfare of his native city, dreamed that he saw a great army of Roman citizens marching past. In front were many old men carrying a banner inscribed, "We *have been* brave." "Yes," he replied, "but they are old and grey now, and Rome cannot rely on them for her future." Then came a younger body of men, with a banner, "We *are* brave." Again he replied, "They will soon be old, and Rome cannot rely on them for her future." At last there came a great crowd of boys crying out, "We *will be* brave." Then the old man's heart was glad. He felt satisfied that the future welfare of Rome was secured. The hope of Rome lay in youth. Humanly speaking, the hope of the Church to-day is in the rising generation of Christians (2 Tim. 1. 3).

The Queen who Kissed the Soldier.—After the Crimean War there was a great celebration in London, when Queen Victoria, with the Prince Consort by her side, gave out medals to the heroes. Some of the soldiers appeared with empty sleeves, some on crutches, some with bandaged foreheads; but there was the same sweet, royal smile, and the same reward for all. At last there was carried on a litter to the Queen a poor battered and bruised warrior. Both his arms and both his legs were gone. He was only a common soldier, but in the service of his country he had done his best. At the sight of him the Queen, with tears streaming down her cheeks, went to the litter, pinned a badge upon the poor fellow's breast, kissed his brow, and said: "Well done, good and faithful servant!" If such a message cheered the heart of the soldier on that day, what will it be on the Crowning Day to hear the King of kings and Lord of lords say, "Well done, good and faithful servant, enter thou into the joy of the Lord" (Luke 19. 17). May this be *my* happy portion.

TALES WORTH TELLING.

"My Mother is the Queen."—Princess Alice was once met walking by someone who did not know her. On being asked, "Who are you?" she sweetly replied, "I am nobody; but my mother is the Queen of England." So the sinner can say, "I am nothing and nobody (Rom. 7. 18), but my Father (John 20. 17) is Jehovah—God."

The King's Guess.—When King Edward VII. was Prince of Wales he was visiting a country nobleman. A little daughter of the host entered the room and climbed up on his knee. "Do you like guesses?" she inquired from the Prince. "Yes." "Can you tell me what is whiter than snow?" The King had to "give up." Then the little maiden replied: "A soul washed in Jesus' Blood is whiter far than snow" (Psalm 51. 7; Isaiah 1. 18; 1 John 1. 7).

The Changed Darky.—A black man in Jamaica thinking of his former life when he served Satan, as compared with his life then under new management of the Lord Jesus Christ, said: "I look on my hands and they seem quite new, I look on my feet and they seem so, too; Massa Jesus reigns." To the truly "born again" old things are passed away; behold, all things are become new (2 Cor. 5. 17).

The Last Crust.—Harry had been a bad boy, indeed. His mother's heart broken, his father's business well nigh ruined, himself a wreck. What was to be done? Call a family council. Uncle John said if ever man had a kind father and a loving mother Harry had, and how had he responded! Aunt Mary said the same. All relatives echoed "Amen." At last the old father's turn came. Rising, he said, "Harry, my boy, you have heard what they all say, 'Turn him out! turn him out!' but Harry, my boy, whilst there's a crust in the house you shall have it." What threats could not do, love did. He broke down, confessed, and was saved. Oh, the melting power of the love of God (Rom. 5. 8; 2 Cor. 5. 14).

"After me—anybody."—He was a Methodist preacher of the right old stamp. He had recounted the story of all the big sinners he could remember, and seemed to have reached the end of his tether, when, stretching out his aged arms, he loudly exclaimed, "After me—anybody!" He was a true disciple of his great predecessor who exclaimed, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, *of whom I am chief*" (1 Tim. 1. 15). He might well be followed by many preachers of to-day.

TALES WORTH TELLING.

Time to Think.—A busy merchant was offered a tract. He replied, "I have no time to think of such things." "Then God will give you eternity in which to think about them," was the crushing reply. We can either "think on these things" (Phil. 4. 8) now or "remember" (Luke 16. 25) in eternity.

The Heart Book.—A simple unlettered Chinaman, mistaking the Chinese word for "sacred" in the title of the New Testament, spoke of it as the "Heart Book!" The Psalmist must have felt like this when he said: "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart" (Psalm 119. 111).

The Latch on our Side.—A man once stopped a preacher in a street of London, and said, "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate Him. It was a new thought to me that Christ was waiting for me to open to Him." If the Heavenly Christ is not within, the fault is ours, "Ye will not come to Me that ye might have life" (John 5. 40).

Praying to Chance.—A lady who had forsaken the God and the Bible of her youth for the gloom and darkness of infidelity was crossing the Atlantic, and asked a sailor one morning how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will!" said the lady; "what a senseless expression! Don't you know that all comes by chance?" In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror. "What do you think," she said to the same sailor, "will the storm soon be over?" "It seems likely to last some time, madam." "Oh!" she cried, "pray that we may not be lost." His reply was: "Madam, shall I pray to chance?" How different the Christian who says, "All things work together for good to them that love God" (Rom. 8. 28).

The Solitary Dignity of the Blood.—An aged woman who was rapidly approaching eternity was asked by a visitor on what she was resting for her soul's salvation. Her calm reply was: "On the solitary dignity of the blood of Christ." What a foundation for faith! (Exodus 12. 13; Joshua 2. 19; Romans 3. 23; Revelation 7. 14).

TALES WORTH TELLING.

Thoroughness.—A mighty hunter, when asked how he managed to accomplish seemingly most impossible leaps, replied: "I throw my heart over, and my horse follows." "With purpose of heart" (Acts 11. 23); "as he purposeth in his heart" (2 Cor. 9. 7).

Glad to go Home.—A little child was dying. "Papa, when will I go home?" "Perhaps to-day, Florina," truthfully answered the sorrowing father. "To-day, papa, to-day! So soon! I am so glad!" answered the weary, yet happy little girl. "Having a desire to depart, and to be with Christ; which is far better" (Phil. 1. 23).

Right Truth—Right Spirit.—Two preachers met on a certain Monday morning. "I was giving the people 'The judgment to come' (Heb. 9. 27) last night," said one of them. "I hope you did it with tears," replied his friend. That surely is the only right spirit in which to speak of the realities of this solemn subject. "Serving the Lord [night and day] with tears" (Acts 20. 19).

His Favourite Prize.—There is an old soldier of my acquaintance, said Mr. Hucklesby, of London, who carries on his breast several medals, and it is his delight to talk about those medals. There is one medal in particular of which he usually says he would rather die than part with. If you ask him, "Why think so much of it?" he will reply, "Think much of it! why, Queen Victoria herself with her own hand pinned that medal on my breast, and I would rather die than part with it!" Paul looked forward to the time when his Lord was going to place on his brow before all heaven with His own pierced hand a crown of righteousness (2 Tim. 4. 8).

The Element Awanting.—William Shaw, of Maybole, recounts: "When a lad I tried to manufacture some powder, and I had a drawer filled with the composition, when it was found out. My grandfather ordered that I should put it in the garden, which I did in a long train. I put a match to it, and it went off, but not rapidly. I was informed afterwards that it lacked one element. It should have been immersed in a certain fluid and dried in the sunlight. I have often thought since that our Christian testimony has sometimes an element awanting. An address is delivered in perfect order firstly, secondly, and thirdly, but there is an element awanting. Perhaps we require to take that address, that hymn, or that ministry and immerse it in the love of Christ, and then a few words will go a long way (Acts 1. 8; 1 Cor. 13. 3)."

TALES WORTH TELLING.

A Hot Foot.—A bee lighted on a Dublin urchin's hand and stung him. He quickly remarked, "You are a pretty creature, but you have a very hot foot." Just like sin—tempting for the moment, sometimes apparently beautiful, but always stinging—"at the last it biteth" (Prov. 23. 32). "The sting of death is sin" (1 Cor. 15. 56).

I didn't see God.—A friend of mine, whose little girl had taken a bite out of a tart in a cupboard, was reminded that although mother did not see, "Thou, God, seest me" (Gen. 16. 13). "Ah!" she quickly replied, "but I didn't see God." How many act on the same principle, and find as she found, "Be sure your sin will find you out" (Num. 32. 23).

Unity and Perseverance.—One bee from May to October, though flying thousands of miles, will only gather one spoonful of honey, yet by combined effort there is seldom less than 100 lbs. of honey in a hive. If the "weak things" of the Lord were only united and pulling together, how often they would "confound the things that are mighty" (1 Cor. 1. 27).

"One Laugh from Start to Finish."—Such was the catch strip pasted across one of the bold theatrical advertisements on a Glasgow hoarding. Well, thought we, it may be "a laugh," but it is a laugh with "a start," and worse still, a laugh with "a finish." How like all the pleasures of sin which only last "*for a season*" (Hebrews 11. 25). In real contrast are the pleasures of the saved at God's right hand, for they last "*for evermore*" (Proverbs 16. 11). Choose the lasting kind.

A Tragic Call.—The *News* of May 8, 1905, related the tragic call of CHARLES ARNOLD, a well-known actor and vocalist. At a dinner given on Saturday, May 6, by the Savage Club to the delegates of the Association of Foreign Journalists, Mr. Arnold sang the Club's popular song, "Down where the Pilsener flows," and as an encore was singing, "We take off our hats to the King," when, as he was about to lift his hat and break into the chorus, he staggered, then fell, and was carried off the platform. In a few minutes the chairman announced to the silent and awe-struck audience that Mr. Arnold was dead. Another application had been given to the words. He had taken his hat off to the King of kings! Such solemn facts and dates remind us that each of us "must give account of himself to God," and the moment of the giving of that account we know not. Bow to the Son *now*, and be blessed by the Son *then*. Surrender now, and shine then.

TALES WORTH TELLING.

The Arithmetic of Heaven.—A man once said to Daniel Webster, "How can you reconcile the doctrine of the Trinity with reason?" The statesman of giant intellect replied, "Do you expect to understand the arithmetic of heaven?" "Through *faith* we understand" (Heb. 11. 3).

Our Highest Aim.—The honoured C. H. Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God," and he declined. "I delight to do Thy will, O my God" (Psa. 40. 8; Heb. 10. 9).

What Troubled Him.—"We have got a very nice little place here," so said a farmer, speaking of his snug, thrifty-looking farmstead. "My son and I could do very well indeed here if it were not for that dying." Beyond his fruitful fields he could see the village graveyard, and the sight was anything but gratifying (Heb. 9. 27).

God's Conditions.—A Universalist once remarked to a Christian, when they were sharply conversing over the tendencies of the day to the denial of the final punishment of the ungodly, "Well, I have faith in God; and I believe I am willing to take my chances with Him." The Christian promptly replied, "You can safely take your chances with God only on God's own conditions!" "Without shedding of blood is no remission" (Heb. 9. 22).

How to Read the Bible.—When Major C. H. Malan was a young officer in India, a Christian lady wrote to him asking him to read and pray over his Bible. He did so, and it was the means of his conversion. Writing later, he said, "Herein I was helped by being a soldier, for I began to read my Bible as I read the Queen's regulations, as if all its instructions were intended to be followed out." So Paul wrote to young Timothy, "All Scripture is profitable" (2 Tim. 3. 16). "Those things . . . do" (Phil. 4. 9).

Trodden on Thousands.—A well-known scientist was on a Highland moor, pursuing some botanical study. Whilst he was examining a heather bell under a microscope a shadow was cast before him. Looking up he saw an aged shepherd at his side. Handing to his new companion the lens and the flower, the old man gazed and gazed again, then with tears in his eyes, said, "I wish ye'd never shown it me. I've trodden on thousands of them." How many opportunities have we trodden up instead of "Redeeming the time?" (Eph. 5. 16). "The Lord is at hand" (Phil. 4. 5).

TALES WORTH TELLING.

Seen Thirty Years After.—A woman in Cathcart, near Glasgow, became very anxious about her soul. She got so weak that a doctor was called in and ordered "rest." Months passed and she got worse. One night as she mused over days gone by, her old Sunday School Superintendent, whom she had not seen for thirty years, seemed to rise before her, and repeat in his reverent and deliberate style John 3. 16. The Spirit applied the message. She "believed" and now "has everlasting life." "Be not weary in well-doing for *in due season* we shall reap, if we faint not" (Gal. 6. 9).

Royalty a Begging.—When King Edward and Queen Alexandra of Britain were in Naples, they were anxious to visit the church of Santa Chiara, which was founded in 1310 by Robert the Wise. The church was closed, as the monks who were entrusted with its keeping were taking their midday meal. The Royal party knocked at the door, and the sacristan behind it, thinking that they were beggars, replied: "Go in peace; there is nothing for you." In order to get "peace," prince or pauper must come alike as beggars, for "God is no respecter of persons" (Acts 10. 34; 2 Sam. 14. 14).

The Man Who Shot His Best Friend.—One of the most tragic of all the events occurred during the battle of San Juan, preceding the now historic surrender of Santiago. In the charge on San Juan Hill, early in July, 1898, Lieutenant Ord at the head of a handful of soldiers, was one of the first to reach the top of the hill. Just as he passed over the brow of San Juan, he observed a wounded Spanish soldier lying on the ground, and pointing to him, said, "TAKE CARE OF THAT MAN," meaning that no harm was to be done, and that medical aid was to be obtained as soon as possible. The Spaniard saw the motion of the officer's hand, and evidently thinking it meant a command to his soldiers to shoot, he raised his rifle, fired, and brave and kind Lieutenant Ord dropped dead. He had shot his best friend! When the men following Lieutenant Ord saw how cruelly the Spaniard had misjudged his action, they were wild with rage, literally riddled the body of the murderer with bullets, and rolled it into the trench. In wondrous contrast our God, instead of sending legions of angels to avenge the death of "His only begotten Son," sent the disciples with a message of love, commissioning them to "begin at Jerusalem" (Luke 24. 47), for "God commendeth His love toward us, in that, while we were *yet sinners*, Christ died for us" (Rom. 5. 8). How have we responded?

TALES WORTH TELLING.

A Costly Dress.—The train of the coronation dress of the Empress of Russia was a mass of silver embroidery, and cost £9000. Yet this is not to be compared to the dress of the meanest Russian subject who shall stand “before the Throne, and before the Lamb, clothed with white robes and palms in their hands” (Rev. 7. 9).

Mixed with Musk.—There is in the East a mosque with the mortar of which musk was used; and although centuries have passed since it was built, a rich odour is given out when the sun shines on the building. *The Church of Christ is built up with a still sweeter perfume, even with love (Ephes. 4. 16); and while in the night there are traces of the precious odour, when the Sun arises in His strength, heaven and earth will be filled with the glory like “ointment poured forth” (S. of S. 1. 3).

A Human Bridge.—A brilliant Oxford student who went to Africa, and died after a year’s work, said: “I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, for the final result will be a Christian Africa.” Such “unknown” heroes shall yet be “well known” (2 Cor. 6. 9) in the day of “the recompense of the Reward” (Heb. 11. 26).

Then and Now.—Striking contrasts between the old and the new in the South Sea Islands may easily be made. A former missionary to Tongoa, in the New Hebrides, witnessed an assembly of 600 natives gathered on a hill side, decently clothed, and heartily joining in Christian service. Fifteen years before he had addressed on the same hill-side a company of naked, painted cannibals. Truly of the Gospel, which is “the *power* of God unto salvation” (Rom. 1. 16), in cannibal or Christian lands, it can be said, as was said of Goliath’s sword, “There is none like that” (1 Sam. 21. 9).

The Safe Compass.—A country lad, who was about leaving his Sunday School and friends to go up to the Metropolis to take a situation there, was accompanied to his starting-place by a Christian friend, who kindly said to him: “Now, my boy, recollect you are going to launch your craft on a dangerous ocean.” “Yes, I know it,” said the boy; and, taking a Bible out of his pocket, and holding it up, he added, “but you see I have got a safe compass to steer by.” The guide of young Timothy is still the best guide of youth (2 Tim. 1. 5; 2. 1).

TALES WORTH TELLING.

Her Two Sons.—A mother had two sons. One went as missionary to cannibals, was clubbed, and eaten. When mother recovered from overwhelming grief she said she just had one desire. That was for the other son to go and tell the murderers of Him "in whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7).

Conscience Aroused.—A young woman who lay dying said to her father: "Why did you not tell me that there was a lost world?" "Oh," he said, "God is merciful; there is no such place as that!" "Ah! but I know there is," she replied. "I feel it now my feet are slipping over the brink; why did you not tell me?" If conscience slumbers now, rest assured it will waken up sooner or later. Read the story of the great prayer meeting on earth (Rev. 6. 15), and the great prayer meeting in hell (Luke 16. 24).

Willing to Die Six Times Over.—A. G. Blackburn, at one time a well-known Christian worker in Lanarkshire, used to relate the following incident: Some years ago I went to see a little girl, seven years of age, who I was told was dying. She lived in a back street. When I got there, a woman showed me to where this child was, and I sat down. "What do you want, darling?" "I want to see you before I die." "Why!" said I, "are you dying?" "Yes, sir." "Would you not like to get well again?" "I hope not, sir," "Why not?" "Why, sir," said she, "ever since I became a Christian I have been trying to bring father to the hall, and he won't come; and I think if I die you will bury me, won't you?" I said, "Yes, darling." "Well, I've been thinking, if I die, father must go to the funeral, then you will be able to preach the gospel to him; and I would be willing to die six times over for him to hear the Gospel once." Just as she was to have been buried, I was taken seriously ill myself. I thought of the poor little thing, and I should so like to have buried her. Time passed on, and a rough-looking fellow called upon me, and held out his hand. "You do not know me?" "No, I do not." "I am the father of Mary, the father she died for; for I heard as how she said she would die for me *six* times, if I could only hear the Gospel *once*. It nearly broke my heart, and now I want to learn the Way of Salvation. He joined the inquirers' class, and was brought to a knowledge of Jesus. Thus is seen the power of the truth—"A little child shall lead them" (Isa. 11. 6), as well as the marvellous power of love (John 3. 16).

TALES WORTH TELLING.

The Home of Christ.—"Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply, for the boy had learned that Christ is where He has friends to serve Him. "I will not leave you" (John 14. 18). "Where I am, there shall also My servant be" (John 12. 26).

False Prayers.—St. Augustine in his youth was in the habit of praying against lust and uncleanness, and secretly desired that God would not hear him. How many, like him, pray against sin, but desire not to be heard because of the inward love which they have to some particular sin. Remember in prayer, "*your Father seeth in secret*" (Matt. 6. 6-18).

The Scoffer's Admission.—To a young infidel who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said: "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the doctor, "You admit Christianity is a holy religion by *expecting* its professors to be holy, and thus, by your very scoffing, you pay it the highest compliment in your power." "By their fruits ye shall know them" (Matt. 7. 16).

A Missionary Epitaph.—A short time before Mr. Cox, an American missionary, sailed to Africa, he visited the university at Middletown. In conversation with one of the students he said, "If I die in Africa you must come after me to write my epitaph." To which the other replied, "I will; but what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. Noble thought! Moses may die, but Joshua leads on triumphantly (Joshua 1. 1-15), for "God buries His workmen, but carries on His work."

The Increasing Joys of Salvation.—In the "green-room" at Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they have become worth millions, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid gold crown, studded with jewels. Another secret spring being touched, hidden in the centre is found a magnificent diamond ring. The treasures of the Gospel are not discovered at the first view, but, when laid open, are found to be greater than any king possessed. These will appear greater and greater as we are "changed with the same image from glory to glory" (2 Cor. 3. 18).

TALES WORTH TELLING.

His Last Game.—I knew a young man, a smart fellow, with a good voice, and quite a crack hand at the billiard table. One night, in the thick of the game, an unexpected stroke was made, not by our player though, but by the ruthless hand of death. The loud laughter was changed for the death-gasp, and his soul left the lifeless clay clutching the cue. There was a "break" of another kind in that game. "It is appointed unto men once to die, and after this the judgment" (Heb. 9. 27).

Frozen Together.—On a hot sultry night a small company were vainly trying to be comfortable sitting on the front steps of a dwelling in a certain city in one of the Western States of America. Suddenly one of the party proposed that they all go to the prayer meeting "at the First Church." "What put that notion into your head?" queried one of the party. "Oh, it is so hot here, I can't stand it any longer. I thought if we went down there we would get cooled off! it is the coolest place I know." This reminds us of what was once said by a member of an East London Church when asked how they were getting on at the Church to which he belonged. "We are quite united," he replied, "for we are all frozen together." We fear there are many prayer meetings to which this uncomplimentary hint could be truly applied. How much need of the exhortation of the closing epistle—"Praying in the Holy Ghost" (Jude 20).

The Anarchist Gospel—The *Evening Times* of August 18, 1908, reported: "The funeral of a noted Communist leader took place in Paris yesterday. It was that of 'General' Valerin Wroblevoski, who had been closely connected with the revolutionary movement in Poland before finding his way to Paris. He was buried at the Pere la Chaise Cemetery, and the obsequies were attended by delegates from the principal revolutionary organisations in Paris. The Anarchist Malato pronounced the graveside elegy, and Comrade de Marmande, who succeeded him, wound up his oration by shouting aloud the Anarchist Gospel—'No God! No Master! No Army! and no frontiers!'" How different to the "Glorious Gospel" (2 Cor. 4. 4), which has blessed untold millions, and which declares (1) "He that cometh to *God* must believe that He is" (Heb. 11. 6); (2) "One is your *Master*, even Christ, and all ye are brethren" (Matt. 23. 8); (3) "The *armies* which are in heaven followed Him upon white horses" (Rev. 19. 14); (4) Two great boundaries of Heaven and Hell with a "great gulf fixed" (Luke 16. 26.) in between.

TALES WORTH TELLING.

His only Boy.—Said a father: "Never did I realise in anything like an adequate manner what my salvation cost God until my only boy at college wrote me and said: 'Will you give me your consent to go as a missionary to tell the poor dying heathen of Jesus?'" One only son, and he to go to the heathen. God had one Son (John 3. 16), and He gave Him up to the death for us all (Rom. 8. 32).

Asleep Again.—A young lady was overheard at a railway station, speaking of an acquaintance, to say that she was greatly taken up with some evangelistic meetings which had been held, "*but she has got over it now.*" Alas! how many have been aroused to a sense of their eternal danger, but it has only been for a time. "They got over it," and again they sleep, perhaps the sleep of death. Such need the urgent cry, "Awake! awake!" (Isa. 51. 9).

"You never had that one before."—A little girl came bounding into her father to say good-night and give him the parting kiss, after which she went out of the room. Presently she came running back and kissed her father again. "You said good-night and kissed me before," said her father. "But you never had that kiss before," replied the little girl. The prodigal never had had such a kiss as he received when he returned from the far country (Luke 15. 20).

"I'll Run My Chance" was the reply of the captain of the *Royal Charter* when assistance was offered on that wild night, Oct. 26, 1859. In response to signals of distress a troopship hove to. "For what will you tow us into port? our engines are broken down," queried the captain of the *Royal Charter*. The price was named, and the answer given as above. Within twenty-four hours the boat went down with 490 souls in sight of home. A picture of many of whom it can be said, "Thou art not far from the kingdom of God" (Mark 12. 34).

The Place Called Calvary.—I remember meeting a tramp one day. He was down on his luck, and having travelled over a great part of the earth he recounted to me his wanderings. When he had finished I asked if ever he had been at a place called Calvary. He thought for a moment, and said, "No." "Well," I said, "it is away in the eastern end of the world outside Jerusalem in Palestine. Once upon a time the people took the Lord Jesus Christ, and on Mount Calvary (Luke 23. 33) they slew Him between two thieves, and if ever you are to be amongst the redeemed in heaven you must come round by Calvary" (Rev. 5. 9).

TALES WORTH TELLING.

How to Prove Dreams.—A man once applied to be admitted at Surrey Chapel, and stated that his conversion originated in a dream. "Well, that may be," said Mr. Hill, "but we'll tell you what we think of your dreams, when we have seen how you walk now you are awake." "Not every one that *sayeth* . . . but he that *doeth*" (Matt. 7. 21). "By their fruits ye shall know them" (Matt. 7. 20).

Overflowing Joy.—When approaching the valley of the shadow of death his father said to a young lad of seventeen: "It is all peace and joy, Frank, is it not?" "Oh," he replied, "it has been peace and joy all along; but now it's *overflowing*." Think of that!—overflowing peace and joy in the midst of suffering, and with the certainty of death close at hand. "Believing ye rejoice with joy unspeakable and full of glory" (1 Peter 1. 8).

The Police Commissary and the Testament.—In a remote Russian village the Commissary of Rural Police related the following bit of autobiography to an agent of the British and Foreign Bible Society: "I had been promoted to be Commissary in — Province, when one of our chiefs was passing through, and I was ordered to meet him at the boundary of our circuit. Through some accident I had unexpectedly to spend two days and a half waiting for his Excellency at the solitary post-station, I had nothing to read or to do, and was at my wits' end to know how to kill time. Lying under the *Ikon* I saw a copy of the Russian New Testament—they are to be found placed at each post-station, thanks to your Society. I had seen the same thing hundreds of times, and now I said to myself, 'What's the use of wasting time reading fables?' I felt great reluctance even to take the book in my hand. However, this frightful idleness made me open it, and I began reading from the first chapter of St. Matthew. As I read on my attention grew. This was the book of fables and nonsense! No book had ever awakened such tender feelings or touched me like this. I did not notice that my candles were burning out until they spluttered, and then I got fresh ones, and sat on reading until the dawn. I read the book right through from cover to cover, and since that night I have thanked God over and over again for your Society, which puts the New Testament even in such out-of-the-way post-stations." At the end of his story the Commissary bought twenty copies of the Gospel for *gratis* distribution. "The word of God which liveth and abideth for ever" (1 Peter 1. 23).

TALES WORTH TELLING.

The Nearest Way to Hell.—"Which is the nearest way to hell?" asked a scoffer in a railway carriage. The Christian worker to whom the question was addressed answered, "You open that door and jump out, and you will soon be there. But, remember, you will not be there as an unbeliever, for there are no unbelievers in hell." They are all believers there. "The devils believe and tremble" (James 2. 19).

The Cry of Fifteen Orphans.—The *News* of May 4, 1910, stated that "The first execution in Switzerland for twelve years took place at Lucerne this week, when Mathias Muff was guillotined for the murder of four persons at a farm in December last. The crime made fifteen orphans. Muff refused to sign a petition which would have saved his life, saying he preferred to die rather than hear the voices of the fifteen orphans reproaching him for his deeds." Was this what tormented Cain? (Gen. 4. 10), and why the "rich man" of Luke 16. 28 said, "Lest they also come into this place of torment?"

"It is an Avalanche."—Some years ago a few climbers, with an experienced guide, were descending one of the high peaks of Switzerland when the stillness was broken by a noise like distant thunder. The trained ear of the guide recognised the sound in an instant. "It is an avalanche," he shrieked; "in a few moments we shall all be lost." Fortunately, however, there was a great rock close by, and they had just time and no more to seek shelter under its shadow, for in the course of a minute or two the very spot on which they stood was swept by the mighty heap of snow. "Escape for thy life" (Gen. 19. 17). Shelter behind the Rock of Ages. "That Rock was Christ" (1 Cor. 10. 4).

There's Plenty in Heaven.—Mr. Moody tells of a little boy who was dying of fever. His lips were burning, and terrible thirst was raging within. Raising his eye to his mother, who stood near, he said, "Mother, please give me some water." The mother was grieved to see her boy suffer, but she dared not give him any more water, as it only increased his heat. "No, my dear; I cannot give you any." "Mother," said the boy, "will there be water in heaven?" "Yes, there's plenty there." The hot head was laid quietly down on the pillow, and the little sufferer said, "Mother, I'll wait," and passed into the realms of plenty. "A pure river of water of life" (Rev. 22. 1). "Let him take the water of life freely" (Rev. 22. 17).

TALES WORTH TELLING.

Catch Them as Children.—A Christian worker visiting the police cells on a Sunday morning found six men locked up under the charge "drunk and disorderly." Addressing them on the evils of drink and the need of salvation, the oldest man replied, "I say, guv'nor, do you think it any good of talking to us old fogies; we have gone too far! You want to go and talk to the children." "Suffer little children" (Matt. 19. 14). "Train up a child" (Prov. 22. 6).

"God's Hedge."—Austin Dibb was a true pastor. Any one who was ill and anxious to be saved would send for him. In his old age, upon his sick bed, Satan once tried him severely. "I have had a terrible conflict with Enemy to-day," he said, in his quaint way. "Devil said, Thou hast been my enemy all thy life, Austin, and now I have thee fast, and I'll have my revenge on thee." "And what did you say to him, Austin?" Hereon the old man raised himself upon his bed, and with a loud, vigorous voice exclaimed, "I said, 'Devil, the Lord hath put a hedge about me, and thou canst not touch me'" (Job 1. 10; 3. 23; Lam. 3. 7). At which the old serpent fled, and Austin fell peacefully asleep.

The Value of One Letter as shown by the apostle Paul (Gal. 3. 16) was again exemplified in Spain. The *Citizen* of 22nd April, 1911, stated that "The inhabitants of a coast town of southern Spain have been enjoying themselves hugely of late at the expense of a lady who has been involved in a lawsuit as a result of her illegible writing. She sent a letter to a fruit grower in the country asking him, at his earliest convenience, to forward by train to her address one thousand *naranjas* (oranges). The person to whom the letter was addressed construed the badly-written order as being one for a thousand *naranjos* (orange trees). Imagine the surprise and feelings of the lady when twenty heavily-laden waggons stopped next morning at her door, each one filled with young orange trees, all ready for planting! The lady refused to pay for them, because, she said, it wasn't her fault if the man was unable to read. The merchant, on the other hand, declared it was her duty to pay, as he wasn't to blame if customers couldn't write legibly. Experience is a dear school; but the signora learned what a big difference one little letter may make in a word." So ought preachers, teachers, and authors to be careful in the use of words and phrases. Christ said, "nets." Peter let down the "net" (Luke 5. 4-6). What might they not have got with "nets." See also "heart," "hearts" (Luke 24. 32, 38).

TALES WORTH TELLING.

Not "Half" but a "Whole" Crown.—A veteran Methodist preacher was tramping up a hill to the little chapel. "Well, John," said a scoffer amongst a number of men by the roadside, "I suppose you'll get half-a-crown for the sermon." "Nay, nay," replied John promptly, "I'll get a whole crown by and by." Diligent elders shall receive "a crown of glory that fadeth not away" (1 Peter 5. 4).

Which Loved Best?—An Eastern lady desired her three sons to give her an expression of their love, before her departure for a long journey. One brought a marble tablet with her name inscribed thereon; another presented her with a rich garland of fragrant flowers. The third entered her presence and said, "Mother, I have neither marble tablet nor fragrant flowers, but I have a heart; here your name is forever engraved." The Lord claims the whole person when He says, "My son, give Me thine heart" (Prov. 23, 26). He counts nothing if that is wanting. "Nevertheless thou hast left thy first love" (Rev. 2. 4).

The True Motive Power.—A gentleman visiting one of the hospitals for lepers in India, and wishing to test the nurse on duty, said, "You must have a great deal of the enthusiasm for humanity to labour here amongst those awful cases of disease." "Enthusiasm for humanity indeed," replied the nurse, "that would not keep me here a week; but I do possess some of the compassion and enthusiasm of the Lord Jesus Christ, and that is the reason why I am content to live and labour amid such surroundings." It is the "love of Christ" (2 Cor. 5. 14) that is the motive of all true service for God. We love lepers because He loved us (1 John 4. 19).

Struck by Lightning.—A young sailor once rose and said: "In a thunderstorm, far at sea, I was struck by the lightning and taken up for dead. As they were carrying me along the deck, I heard the mate say, 'Poor fellow; he is gone.' I was conscious, and knew all that was said and done. I said to myself, 'Where will I go to?' In a moment it seemed as if all the acts of my wicked life passed in review before me. It was an awful sight. I thought hell was not far off; and go there I must. They revived me; but I had been too near eternity to be any longer indifferent. I fled for refuge to Christ. That was five years ago. I have stood up for Jesus ever since, both on land and sea." "So persecute them with Thy tempest, and make them afraid with Thy storm" (Psa. 83. 15; Nahum 1. 3).

TALES WORTH TELLING.

Moving the Masses.—One worker said it was a difficult problem How to reach the masses. Another replied, "There is no problem in a straight line—'Go ye into all the world, and preach the Gospel to every creature,' and reach them."

What is the Sweetest Emotion?—C. H. Spurgeon tells of a teacher who put this question to a class of deaf and dumb girls. One wrote as reply "Joy," another wrote "Love," another "Gratitude." A little girl, evidently writing what she felt, and feeling what she wrote, put down "Repentance." Surely the prodigal would have written the latter as the fruition of the love of the father filling his heart with gratitude and causing his eyes to flow with tears of repentant joy (Luke 15. 18-24). "Godly sorrow worketh repentance" (2 Cor. 7. 10).

Messrs. Head & Hart.—Some years ago, when being driven by a friend in the South of England, through a country town, I noticed on a brass plate upon a door the name of a firm of solicitors, which struck me, and I exclaimed: "What a strange name for a firm of solicitors! 'HEAD & HART'." "Yes," said my friend, "and poor Hart has died, and left Head all alone." "Alas," said I, "how true that often is in Christian work, but so let it not be with you and me." Let us bring both *head* and *heart* into our work. The unsaved need this combination, for "If thou shalt confess with thy mouth (head), and believe in thine heart,...thou shalt be saved" (Rom. 10. 9). The saved need it, for "Think (head) on these things" is followed by "do" (heart) (Phil. 4. 8, 9).

The Eddystone Lighthouse.—It was seen long ago that there must be a beacon of some kind placed upon those dangerous rocks that lie about a dozen or fifteen miles south-west of Plymouth owing to so many ships being wrecked there. Lighthouse after lighthouse was erected, but they were all destroyed. One man came forward and said, "I will build a lighthouse that will stand," and after it had been built he said, "I only want to be in that lighthouse during the fiercest storm that ever blows." He got his wish. He was in the lighthouse one night when a tremendous storm came on, and in the morning neither lighthouse nor man were there. Another man came forward of a different mind. He built a lighthouse, and when it was completed he carved on it these words: "Except the Lord build the house, they labour in vain that build it" (Psalm 127. 1). That lighthouse stood the fury of the tempest. So with all who trust in their own wisdom and might instead of trusting only in the Lord (Isaiah 26. 4).

TALES WORTH TELLING.

A Moving Preacher.—An open-air preacher in the north of Ireland said, "I was not preaching five minutes until the people were flying in all directions." This is not the kind of preaching we want. We want to "win" souls (Prov. 11. 30).

More Than That.—A brother in Christ who at one time was very well off lost all his money. One who had known him in his palmy days said, "I hope the Lord will deliver you *out of* your troubles." He replied, "He has done more than that; He has delivered me *from* all my fears" (Psa. 3. 6).

How to Preach.—An old preacher was once asked the secret of his success in preaching. He said, "Just fill the barrel up to the bung, then you can tap it anywhere." Get the heart filled with the love of Christ, and there will be no difficulty in preaching the Gospel anywhere. "Filled" (Eph. 5. 18), "running over" (Luke 6. 38).

What is Unsinkable?—A schoolmaster in South Wales, telling his scholars about the "Titanic" being supposed to be unsinkable, and yet, on the first voyage, through crashing into an iceberg, she is now lying at the bottom of the ocean, asked them if they could tell him of anything that was unsinkable. One bright little fellow said, "Yes, sir. The Rock of Ages is unsinkable" (Psa. 31. 3).

Sins Like Stones.—An earnest servant of Christ preached on the text, "Thou wilt cast all their sins into the depths of the sea" (Micah 7. 19). His little boy, ten years old, afterwards said to him, "Papa, when you were talking about the Lord casting sin into the sea, you ought to have said that sin was heavy like stones, and would drop out of sight, or they might think it would float like corks on the top."

Quicker than Telegraphy.—When the wires in Shetland were being erected a half-witted Christian boy stood looking at the wires on the poles, and a shrewd man of business said to the boy, "What a wonderful thing! When the wires are finished you will be able to send a message two hundred miles or more, and get an answer within an hour." "Nothing very wonderful about that." "Why," said the keen man of the world, "do you know anything more wonderful?" "I should think I did." "What is it?" "Did you ever hear of people getting an answer before they send?" "What do you mean?" asked the man. "I only mean the sixty fifth of Isaiah, 'And it shall come to pass, before they call I will answer, and while they are yet speaking I will hear.'"

TALES WORTH TELLING.

The Motto of the Monks at the great St. Bernard Hospice is, "Bravely, faithfully, happily." In the spirit of this motto they perform the tasks, face the dangers, and endure the tedium of their lonely life. "Endure hardness" (2 Tim. 2. 3). "Rejoice evermore" (1 Thess. 5. 16).

Obeý, then Offer.—Pharnaces sent a crown to Cæsar at the time he was rebelling against him. Cæsar returned the crown with this message, "Let him return to his obedience first, and then I will accept the crown by way of recognisance." God says, "To obey is better than sacrifice" (1 Sam. 15. 22). "We ought to obey God" (Acts 5. 29).

A Horse for a Prayer.—In an old book I read how one offered to give his horse to his fellow upon condition that he would say the Lord's Prayer, and think upon nothing but God. The offer was accepted, and he began, "Our Father, which art in heaven, hallowed be Thy name—but I must have the bridle too." "No, nor the horse either," said the other, "for thou hast lost both already." Is this not the opposite to the exhortation of Philippians 4. 6, "By prayer and supplication with thanksgiving?"

Miracles Up To Date.—Dr. Goodsell, in one of his meetings in New York, speaking to some reporters over in the corner who were sharpening their pencils and trying to get some news for the next morning's papers, said, "Gentlemen, I have got something that will give you a big head-line for to-morrow. The other night three blind men came in here, and their eyes were opened. The other night five deaf men came in here, and their ears were unstopped. The other night four dead men were brought in here, and were raised to life." The reporters stopped sharpening their pencils, and opened their eyes and looked. Then Dr. Goodsell said, "Will those three blind men who had their eyes opened stand up?" And three men stood up. "Will those five deaf men who came in here the other night, and have been hearing ever since, stand up?" And five more men stood up. "Will those four men who were brought in here dead, and were made alive, please stand up?" And they also stood. "Now," said Dr. Goodsell, "we will excuse you reporters while you run out and telephone to your offices that three blind men have received their sight, five deaf men have had their ears unstopped, and four dead men have been made alive again. These up-to-date miracles are being wrought all over the world, demonstrating Romans 1. 16, "The power . . . to every one."

TALES WORTH TELLING.

A Peculiar Burden.—R. C. Chapman, the pilgrim patriarch of Barnstaple, on being asked how he was one morning, replied, "I am burdened this morning!" "Burdened, Mr. Chapman!" was the expression of surprise. "Yes, dear brother, 'He daily *loadeth* us with benefits'" (Psalm 68. 19).

He Led Them Straight.—One night in Egypt a young officer was leading the British to the attack, having for sole guidance the stars above him. At dawn that faithful guide was cut down, shot through the lungs. When death was nigh, he pressed the hand of his Colonel, who bent over him in sorrow, "Didn't I lead them straight, sir!" he said, and passed away. "The Captain of our Salvation" (Heb. 2. 10) is leading all His soldiers straight to the Celestial City. Are you one?

Defying God.—In the churchyard of Watford, Herts, is a large square tomb, through the top of which is growing a fine fig-tree. It is said to be the grave of an Atheist, who, while on her death-bed, declared: "If there is a God, then will He cause a tree to grow out of my grave." The massive stone top of the tomb has been split completely in two by the growth of the tree, which is the only one of the kind in the churchyard. "Lest haply ye be found even to fight against God."

Centenarian's Sad End.—The celebration of the one hundred and fifth birthday of Mrs. Cox, of Gloucester Place, near Forest Hill, had a tragic close. While she was entering her house with the guests who had been invited to dinner, a wasp alighted on her neck and stung her. Simple household remedies were at once applied, but Mrs. Cox expired from blood poisoning before the evening had passed. She reached an extraordinary age, yet met her death by a very ordinary creature. Even in extreme old age, "There is but a step between me and death" (1 Sam. 20. 3).

Better Than the Mansions.—A young Christian, at the death-bed of an aged saint, said to him: "Shall I read to you the sweetest verse of the Bible?" "Yes." The young man read the second verse of John 14: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." "No," said the dying man, "that is not the sweetest verse. Read on." The young man read, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "That is the sweetest verse," said the dying man. "It is not the mansions, *it is Himself I want*" (John 14. 3). "So shall we ever be with the Lord."

TALES WORTH TELLING.

The Mute's Answer.—Dr. Chalmers, the famous Scottish minister, was once visiting a deaf and dumb institution. Taking the slate from one of the little fellows, he wrote thereon: "Why are you here?" Quickly rubbing out the words the little mute wrote: "Even so, Father: for so it seemed good in Thy sight" (Matt. 11. 26). Regeneration and Resignation lead to Rejoicing.

The Great Divide.—Far up on the summit of the Rocky Mountains is a spot marked by a huge signboard as "The Great Divide," meaning that the spot indicated is the watershed of the North American Continent, all the waters on one side eventually flowing into the Atlantic, and all the waters on the other side flowing into the Pacific. Each drop of rain as it descends determines here its ultimate destiny! How small the beginning; how enormous the "divide" at the finish! Every individual stands, at some period in their life's history, at the commencement of the great and eternal divide. "Choose you this day whom ye will serve" (Joshua 24. 15). "Choose life" (Deut. 30. 19). "Ye cannot serve God and mammon."

Led Captive.—When Rowland Hill was going down a street one day he saw a number of pigs following a man. "This," says Hill, "excited my curiosity so much that I determined to follow. I did so; and, to my great surprise, I saw them follow him to the slaughter-house. I said to the man: 'My friend, how did you induce the pigs to follow you here?' He replied, 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.' And so it is," added Hill, "that Satan has the beans of pleasure, lust, passion, folly, and sins—innumerable and unnameable—in his basket; he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughter-house!" Be not, therefore, led captive by him who "goeth about seeking whom he may devour" (1 Peter 5. 8).

Nurse's Fatal Mistake.—*Glasgow News*, of August 9th, 1907, reported that "Mistaking medicine containing morphia for brandy and water, a St. Helens nurse gave a doze to a two day's old child, with the result that the baby was poisoned." Parents, teachers, and friends should be careful that "new born babes" are fed with "the sincere milk of the Word" (1 Peter 2. 2), and not the deadly poison of infidelity, Higher Criticism, New Theology, and such like.

TALES WORTH TELLING.

The Pinnacle of Power.—The name of Napoleon the Great truly stands prominent for power. Musing, a lonely prisoner on St. Helena, he summarised thus: "Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we found them? On force! Jesus Christ alone founded His on love, and to-day there are millions who would died for Him." None but Christ can satisfy.

Talleyrand's Religion.—"I am come to found a new religion," said one to Talleyrand. "Then there is one thing you must do," the statesman replied. "What is that?" "You must allow yourself to be crucified, and you must rise again." The great central facts of the Gospel are the death, burial, and resurrection of the Lord Jesus (1 Cor. 15. 1-5).

A Great Ransom, amounting to the enormous sum of £14,500, was paid for the release of Miss Stone, the American lady missionary who had been taken captive by brigands in Armenia. If so great a ransom is required for this tenement of clay, the body, what must be the ransom for the deathless part of man—the soul? (1 Tim. 2. 6).

400 Beggars a-Day.—The late Baron Hirsch received an average of 400 begging letters a-day, and never read them, though he gave away in a single year as much as £3,000,000. Yet we know One who receives more than 400 beggars, bankrupts, sinners a-day, and never has been known to turn one away; indeed, He endows each suppliant with a greater fortune than £3,000,000, even "Eternal Life" (John 6. 37, 47).

Step in Anywhere.—During one of the great battles of the Civil War a recruit, who had lost his company in the tumult of strife, approached General Sheridan and timidly asked where he should "step in." "Step in?" thundered Sheridan. "Step in anywhere; there's fighting all along the line."

A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted, and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress. "Give us a lift!" one of them shouted to a bystander. "Where shall I take hold?" asked the man thus addressed, unmindful of the fact that there was not a second to lose. "Grab hold anywhere!" yelled the mover.

Are you waiting to be called into some special work? "Step in anywhere" (Eph. 5. 16; 1 Cor. 9. 22).

TALES WORTH TELLING.

A Publisher's Testimony.—A well-known Edinburgh publisher, whose school books most young folks have used, left over £990,000 by his will. Not long before his death he left a written statement: "My money has never given me any peace or joy. It has been a constant source of worry and anxiety, and has only made me miserable." What shall it profit a man (Mark 8. 36) confirmed once more!

To the Uttermost.—When the saintly Dr. Robertson of Irvine was dying he called his sister to his side and said, "If I had the power to preach again do you know what text I'd preach from?" She suggested various familiar passages. "No, no," he replied, as he realised the power of Christ to satisfy in life and comfort in death, "I would preach from the words, 'He is able to save to the uttermost'" (Heb. 7. 25). Hallelujah! What a Saviour!

Treasure in Heaven.—A rich lady dreamed that she went to heaven, and saw there a mansion being built. "Who is that for?" she asked of the guide. "For your gardener." "But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks." Farther on she saw a tiny cottage being built. "And who is that for?" she asked. "That is for you." "But I have lived in a mansion on earth. I would not know how to live in a cottage." The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up." Then she awoke, resolving to lay up treasure in heaven. The principle applies to all who are thinking more of the things *temporal* which are seen than of the things *eternal* which are unseen (2 Cor. 4. 18).

"Lest we Forget."—In the Palace of the British Embassy at Peking, China, now almost restored to its former grandeur, one corner attracts the eye of all visitors. Standing just as it was at the end of the Boxer riots—shot-holes, battered walls, sandbags on top, and every indication of a long and weary siege—there it remains, with the words "LEST WE FORGET" across the front in bold letters. Inside the corner lie the bodies of the brave soldiers who gave their lives in defence of the women and children. So God would have our minds again and again centred on the Cross of Calvary, on the dying love of our Lord (Gal. 6. 14), and "forget not all His benefits" (Psalm 102. 2).

TALES WORTH TELLING.

A Painter's Testimony.—G. F. Watts, R.A., who died recently, said many wonderful things. One of the most striking was, "Death is the *fate of all* of us, but it is *not the end*." Here was a great artist who knew that he must bid farewell to all his treasure and yet exist for ever in the world to come (Heb. 9. 27). If like another famous artist—Sidney Cooper, R.A.—he was a humble believer in the Lord Jesus Christ (Acts 16. 31), then he had a hope "beyond the clouds and beyond the tomb."

The Box with the Slit.—During the short war with the United States in 1812-14, an American privateer captured a small Welsh collier in the Irish Channel. The captain of the privateer, noticing in the cabin a strange little box with a slit in it, asked what it was. "Ah!" replied the Welshman, "I and my poor fellows drop a penny apiece in that box every Sunday to help to send missionaries to the heathen." "Indeed," exclaimed the American, "that's a good thing." A brief pause ensued, and then the victor suddenly said, "I won't touch your vessel nor a hair of your heads," and, summoning his men, he returned to his own ship, leaving the collier with the missionary box to go his way rejoicing. "Them that honour Me I will honour" (1 Sam. 2. 30).

"After Twenty Years."—A colporteur relates the following in the Bible Society's Report for 1898: "At Ping-liang-fu, in Kansuh, I met an old man, a tailor, who twenty years before had been interested through receiving a Gospel from some foreigner doing colportage work. He was then residing in Hsing-yung, near Si-ngan-fu. All these years the seed had been germinating, and at last, in Ping-liang, through the missionaries there, he had been led into clearer light. Now since my visit I have heard that he and two others have been baptised. Thus there comes a reaping time, although it may be after many days." My word "shall not return unto Me void" (Isa. 55. 11).

Two Letters or Four.—"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only *two* letters in it, and mine has *four*." "What do you mean," said he, "by two letters and four?" "Why, your religion," said the lady, "is D-O, DO, whereas mine is D-O-N-E, DONE." The words were used to lead the weary one to rest in the finished work of Christ (John 19. 31).

TALES WORTH TELLING.

Warranted to Last.—On 7th March, 1906, Mr. G. F. Bergin, honorary director of Müller's Homes, received a donation of £3 from Staffordshire, with the following note:—"It is £3 laid down at the feet of the living God on the anniversary of the day when a wicked atheist and lecturer on atheism versus Christianity, was in 1849 turned upside down into a Christian on a small common where he sat down with the intention of committing suicide, when God in His wondrous love revealed Himself as an undeniable reality, without any human instrumentality, illuminating the utter folly of all atheism, so as to enable him to grasp salvation full and free, to believe the Scriptures of the Old and New Covenant from back to back, and afterwards to proclaim the Gospel of a crucified, risen, and ascended Christ—Oh! the bliss of true, undefiled Christianity, its joys are more than tongue can utter." Fifty-seven years saved and kept, yet some ask about holding on, falling away, &c. (John 10. 27-29).

No Sweeter Song.—A simple yet beautiful inscription is on one of the tombstones in Troon Cemetery. It reads:

"The little birds above my head,
From sin and sorrow free,
They cannot sing a sweeter song
Than Jesus died for me."

Just a re-echo of the words of the chief apostle eighteen centuries ago: "The Son of God who loved me and gave Himself for me" (Galatians 2. 20).

Decide Now.—Long ago when Antiochus the Fourth was met by the Roman Ambassadors, bringing the Senate's missive forbidding his war with Egypt, he purposed replying on the morrow. Popilius Lunas therewith drew a circle round Antiochus in the sand, and cried, "Decide now, before you step out of that circle." This brought him to decision; he gave up the war and returned to his capital. The message from Heaven concerning Eternity is, "*Decide now*," for "Behold, now is the accepted time" (2 Cor. 6. 2, 3).

Boundless Supplies.—During the invasion of Scotland, after a long siege of one of the castles, the invaders thinking their foes must be near the point of starvation, sent a message demanding surrender. In reply a great string of fresh fish was hung over the wall. It meant they had a subterranean passage to the sea, and could obtain boundless supplies. The humblest believer in Christ is linked up with Him "who ever liveth to make intercession" (Heb. 7. 25), and who supplies out of "the exceeding riches of His grace" (Eph. 2. 7).

TALES WORTH TELLING.

Without a Penny.—A half-witted boy watching the funeral of a wealthy miser, remarked, "There he goes, and not a penny in his pocket." Contrast the Christian's reward for service. "Henceforth a crown of righteousness" (2 Tim. 4. 8).

The Blind Black Boy.—F. S. Arnot tells how one day a little African boy who had got converted said to a little boy who had been born blind, "If you listen to what the missionary says, and believe his message, you will yet have eyes and be able to see your mother" (Rev. 22. 4).

Leave Them There.—"Oh, Hannah, I do not see how you could bear so much sorrow!" said the visitor feelingly. "I did not bear it," was the quick reply; "the Lord bore it for me." "Yes," said the visitor, "that is the right way. We must take our troubles to the Lord." "Yes," replied Hannah, "but we must do more than that; we must leave them there" (Psa. 55. 22).

Flies in the Telescope.—An amateur astronomer scanning the heavens with a telescope saw the stars falling pell-mell over each other. "Hullo," he exclaimed, "whatever is the matter with the sky? There is no regularity about the motion of the stars to-day." A friend standing near him said, "Look into your telescope; perhaps the fault is there." The man did as was suggested, and found that several flies had crept into it, and were moving about! The sky was all right; the fault was with the telescope. So many men, looking at Scripture with their limited vision, think there are all kinds of discrepancies (Prov. 26. 12).

Election Sure.—A man of colour who had received the Gospel became a preacher among his brethren. He was addressed on one occasion by his master in these words: "And so I hear you have become a preacher, Sam, and that you believe in election?" "Well, yas sah, I believe dat truth is clearly revealed in the Word of God." "And, I suppose, Sam, that you think you are one of the elect?" rejoined his master. "Well, sah, I'se prepared to say dat I gib all diligence to make my calling and election sure, dat is true" (2 Peter 1. 10). "But, I suppose, you don't think I am one of the elect?" said his master. Sam knew his master was given to the pursuit of pleasure, money, and the service of sin. Very quietly he replied, "Well, massa, I am not sure about dat; dis I know, I nebber knew of an election where dar was no candidate."

TALES WORTH TELLING.

Which would you rather be?—"A gentleman asked me" said a Race Course Mission worker at one of the report meetings, "if I saw the King lead his horse into the paddock after the Derby. I told him that I did not, neither did I hear the mighty roar which they say was the most mighty that had ever risen from those downs. I was away amongst the whins near Tottenham Corner, leading three or four people to Jesus Christ. I was just coming away when a man came up and asked me if I would go and see a man who was dying in a van at Tottenham Corner. He said, 'I do not know you, but I thought you looked as though you were in touch with heaven.'" "He that winneth souls is wise" (Prov. 11. 30). "They that be wise shall shine as the stars" (Daniel 12. 3).

Found in the Testament.—Major Colquhoun relates the following incident: "On the day following my first landing in Corsica, I distributed in the streets of Bastia a number of Gospel Tracts, gladly received by all. I had brought from the hotel only one small New Testament, and had given it at the Old Port to a quiet-mannered, sad looking woman in black, who had persistently asked for it. Four months later I was one morning accosted on the Piazza by the same woman, who smilingly reminded me of the little book. 'Have you read it?' I asked. 'Si, Signor.' 'And what have you found in it?' 'I have found Jesus Christ in it.' 'And who is Jesus Christ?' '*My Saviour*'" Above all joys is the joy of being able to say, "We have found Him" (John 1. 45). He is "*mine*."

The Air-Ship Explosion.—Senor Severo, a member of the Brazilian Parliament, invested all his fortune in constructing an air-ship, which he named *The Pax* (meaning "The Peace"). Accompanied by an assistant named Sachet, he made his first ascent at Vaugirard, France, in the presence of his wife and friends. At the height of about 1000 feet, the balloon suddenly exploded and fell to the ground, both aeronauts being instantaneously killed. The greatest sympathy was expressed for the sad loss sustained by Senora Severo and her seven children. *The Pax* air-ship was the pride of the inventor; he had embarked in her his all, and as he wished his wife farewell and rose into the heavens all seemed bright. Twenty minutes later the whole affair was lying a complete wreck. How different they who invest their all in Christ Jesus (Rom. 10. 9-10), for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isa. 40. 31). They shall be "caught up."

TALES WORTH TELLING.

"Who are the Meek?" once inquired a missionary in Jamaica from a class of black boys. One replied: "Those who give soft answers to rough questions" (Prov. 15. 1).

Lured by Roses.—When the mad Queen of Mexico escaped from her prison, her anxious attendants, remembering her passion for roses, strewed roses along roads, and soon the poor Queen was lured back. The pleasures of sin have lured many to destruction (Luke 8. 14; Heb. 11. 25).

"I Am Ready."—In the year 1833 a great shower of meteors caused great alarm in Scotland. One special night multitudes were in terror. A mother called to her boy, "Sandy, Sandy, get up, the Day of Judgment has come!" At once Sandy arose, shouting: "Glory to God! I'm ready!" Jesus is coming (1 Thess. 4. 16). Are you ready? (2 Tim. 4. 16).

Sorry for your Sins.—An evangelist addressing a Sunday school was asking for reasons to be given for the death of Christ. An eight-year-old boy promptly said, "In order that we might be sorry for our sins and then trust the Saviour." A divine order indeed! "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20. 21).

Cannot Hide.—A teacher held up a vase of water in which a goldfish was swimming about, and said to the children: "Do you see this fish hide?" "No, sir," the children shouted; and as the fish moved in all directions, the question, "Do you see him now?" was repeated. "Yes, sir." "Can't he hide from you?" asked the teacher. "No, sir." "Why?" "Because we see through the glass." "So," said the teacher, "God sees right through our hearts. We cannot hide from Him" (Psa. 69. 5; 139. 12; Matt. 10. 26; Mark 4. 22; Luke 8. 17).

Missed the Slough of Despond.—A little girl in America, when she was asked by the Church committee as to her knowledge of Jesus Christ, and asked to recite her experience, said: "I do not know if I have any 'experience.' All I know is that Jesus said, 'Come unto Me,' and I came, and He said, 'I will give you rest,' and He gave me rest" (Matt. 11. 28). One of the older men said: "But, my dear, you do not seem to know much about the Slough of Despond." She dropped a curtsy, and said: "Please sir, I did not come that way." There is a way to get to the true knowledge of God without going through the Slough of Despond. We have only to ask for divine guidance and the Inspirer of the Word shall become the Interpreter.

TALES WORTH TELLING.

What is Forgiveness?—A little blind boy was asked what forgiveness was. He replied, "It is the odour that flowers breathe when trampled upon." A beautiful thought to associate with the Saviour's dying cry, "Father, forgive them!" (Luke 23. 34.)

Who are the Meek?—A missionary in Jamaica was questioning the little black boys on Matthew 5. 5, and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions." This accords with what Solomon says: "A soft answer turneth away wrath; but grievous words stir up anger" (Prov. 15. 1).

The Mighty Moment.—When the great St. Gothard tunnel was being constructed, workmen bored simultaneously from either side of the Alps. For nearly ten years they worked in the dark; but in 1881 one of the parties of workmen began to hear, through the lessening thickness of intervening rocks, the sounds of the hammer and the voices of the workmen from the other side. On they worked, listening, working; working, listening. One day they broke down the intervening barrier; men rushed from the other side, grasped hands, and looked into each other's faces. Faint picture of that glorious moment, when those who were "far off having been made nigh by the Blood of the Cross" (Eph. 2. 13); "they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God" (Luke 13. 29).

£140,000 Dug out of a Hole.—"Go, and dig there!" advised a facetious miner, thinking to play a joke on the confiding tenderfoot who had asked where he should begin his mining. He pointed as he spoke to a crumbling prospect-hole, long before abandoned. To the eyes of inexperience one spot looked as promising as another, and the new arrival set to work, with the result that in less than twenty-four hours he had uncovered one of the richest veins of tellurium ever opened in that camp. He was still so ignorant of what he had found that when another miner offered to sink the shaft forty feet for a half interest in the claim, the opportunity to relieve a pair of blistered palms was hailed with delight. Yet, that forty feet of sinking paid something like £10,000, while, first and last, the great Melvina Mine of Boulder County, Col., has yielded nearly £140,000. "Treasures of wickedness profit nothing" (Prov. 10. 2). Like Moses, seek the "greater riches than the treasures in Egypt" (Heb. 11. 26).

TALES WORTH TELLING.

Where do they go?—A little girl returning from her first day at school asked her mother where the strokes made on the slate and rubbed out *went to*. "They *disappear*," replied the mother. "But where do they disappear to?" "They *vanish*," again said the mother. "But where do they vanish to?" enquired the maid. "They are *blotted out*." But the mother could not make it plain where they went. God says, concerning the sins of the sinner who believes in Jesus, "Their sins and their iniquities will I *remember no more*" (Heb. 10. 17).

What a Contrast.—In the reign of Edward I. the price of a fair written Bible was £37. The hire of a labourer was three halfpence a day; the purchase of a copy would, of course, have taken such a person the earnings of 4,800 days, or thirteen years and fifty-five days; and excluding the Sundays, something more than fifteen years and three months of constant labour would have been required to compass the price. To-day a complete copy of the Word of God can be had for 6d., and a copy of the New Testament for 1d. What an incentive to take heed to the words of John 12. 48.

The Blind Man's Dog.—Theodore Monod, the famous French preacher, was telling his younger brother about Christ healing blind Bartimæus: "And what," said he to the boy, "would you have asked from Jesus if you had been blind?" "Oh," said the boy, with glowing face and kindling eyes, "I should have asked Him for a nice little dog with a collar and a string, to lead me about." It is not reformation we want, it is regeneration (John 3. 3). Not man's, but God's mighty power to change us into new creatures (Gal. 6. 15). Yet how many ask for the blind man's dog, instead of the seeing man's eyes!

Saved Two Lives, but Lost Her Own.—The *Glasgow Herald* of March 4, 1905, related the following incident of an Irish heroine: "Whilst walking alongside a mill dam in Folly demesne, Armagh, last evening the little niece of Thomas Kilpatrick, solicitor, fell in. Her governess at once sprang in after her, but, being unable to swim, both were in danger of losing their lives. Hearing their screams, Ellen Taggart, the gatekeeper's wife, heroically plunged into the dam and succeeded in rescuing both, but, becoming exhausted, was herself drowned. Her age was 23, and she was the mother of two children." She died in saving others. How it re-echoes the cry concerning the Lord Jesus, "He saved others; Himself He cannot save" (Matt. 27. 42), "Who loved me and gave Himself for me" (Gal. 2. 20).

TALES WORTH TELLING.

The Worst in the World.—I never want to forget that weighty word that fell from the late Henry Dyer when he said, "Ever regard yourself as worse than any you may at any time address." Isaiah said, "Woe is me" (Isa. 6. 5). Paul said of "sinners, . . . I am chief" (1 Tim. 1. 15).

"Greet till ye get it."—Two little Scotch lasses were telling each other their troubles. The one told how she had been denied the pleasure upon which her heart was set. The other said, "Eh, Jeanie, I'll tell you how I dae. When I want something that mither winna gie me, I just gweet an' gweet, an' gweet till I get it." "Ask, . . . believing" (Matt. 21. 22). So did the "woman of Canaan" (Matt. 15. 22-28).

Novels versus Sermons.—An Englishman in a Portuguese prison, while undergoing a life sentence, was visited by a fellow-countryman, who subsequently sent the criminal some novels with which to relieve the monotony of his existence. These books brought him no relief, but, between the leaves of one of them he found what had been left there by accident—a sermon preached by C. H. Spurgeon in Exeter Hall, entitled, "Salvation to the Uttermost." This was blessed to the prisoner's soul, and on being visited by another Englishman, he sent a message to Mr. Spurgeon telling him how different things had been since his perusal of the discourse. "Give attendance to reading" (1 Tim. 4. 13), but see that reading is "right" (Psa. 19. 8).

The Cross Conquered.—The Moravians sent a mission to Greenland. Finding the natives totally ignorant of the meaning of sin, guilt, righteousness, justification, &c., they thought it well to begin by educating them. The result was so utterly negative that they determined to leave. Whilst waiting for a vessel one of the missionaries thought he would test the truthfulness of his translation of a portion of the Gospels by reading it to the natives. After he had read of the sufferings and death of Jesus there was a silence. At length the chief rose, and said, "Read it again." When the reader had finished the second reading, the chief said, "What you read, is it true? You say, 'It is true!' then why did you not tell us that first? Now we know, you must not go. We will listen to the words of the Man who suffered so for us." Needless to say they remained and saw "much fruit." The cross conquered! "I determined not to know any thing among you, save Jesus, Christ and Him crucified" (1 Cor. 2. 2). "God forbid that I should glory save in the cross" (Gal. 6. 14).

TALES WORTH TELLING.

A Wonderful Feat.—It is related of a captive in an Austrian prison, that with no tool but a nail he wrought night and day for twelve weary months to undermine its solid walls. Agitated by alternate hope and fear, he at length accomplished his task; and then, on a dark, blustering night, by means of a rope that he had twisted, he swung himself over the wall, and was free. What will a man not do and dare for life and liberty? But for life eternal—for the blessed liberty of sons of God—there are no such dangers to be encountered, no such hardships to be borne, no months of weary waiting. That eternal life which God is waiting to bestow is without money and without price (Isa. 55. 1). It is a free gift (Rom. 5. 18); and it is for whosoever believeth on the Son (John 3. 16).

The Wrong Label.—The *Daily Record* of December 27, 1905, reported an inquest held at Sheffield, on December 26, on Annie Robinson, a Harrogate lady, who, while on a visit to Sheffield, had a prescription made up by a chemist. Owing to a mistake on the label of a bottle, a solution of mercury, a deadly poison, was given, and after taking one dose the lady died. It could not be explained how the wrong label got on the bottle, but it was suggested that during the removal of the business on a wet day the label was rubbed off, and that some one put a wrong one in its place. The jury returned a verdict of death from misadventure, and suggested that all medicines should be overhauled at least once a year to prevent mistakes. So small a cause, so great an effect. How like the small cause and great effect of Hebrews 2. 2, 3: "Neglect—escape not."

Two Sides of a Card.—A lady had written on a card, and placed on the top of an hour-glass in her conservatory, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory:

"To think of summers yet to come
That I am not to see;
To think a weed is yet to bloom
From dust that I shall be!"

Next morning the following was found written on the back of the card:

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more!
Oh where will then my portion be?
Where shall I spend ETERNITY?"

"The things which are seen are *temporal*, the things which are unseen are *eternal*" (2 Cor. 4. 18).

TALES WORTH TELLING.

"Why, it's Daddy."—A touching incident occurred in connection with the arrival of Lord Chelmsford, the State Governor, at Brisbane. The swearing-in ceremony took place at Government House, his Excellency wearing the Windsor uniform. After the actual swearing-in part was over, his Excellency was returning thanks for the kindly welcome he had received, &c., and during a pause in his speech a childish voice coming from the gallery said, "Why, it's daddy!" It was one of the small Chelmsfords, who until then had never seen her father in Windsor uniform. *Relationship* was more dear to the child's heart than *regimentals*. Is it not so in eternal matters? Beyond all the pomp of earth is the privilege through becoming "children of God" (John 1. 12), of crying, "Abba, Father!" (Rom. 8. 15), for "like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103. 13).

I never think of Jesus.—Dr. Charles S. Robinson said once that he asked a prominent business man what he thought of Christ, and the man replied frankly, "I suppose I never do think of Jesus Christ." Then Dr. Robinson inquired of the man when he was born, and he gave the date, 1843. "B.C. or A.D.?" the doctor asked. The man remained silent in his confusion. Here was a man who had been dating letters for many years, and was thus commemorating the birth of the Lord Jesus Christ, and living in a world whose civilisation is radiant with the glory of Christ, and yet he frankly acknowledged that he had no definite thoughts regarding the Saviour of mankind. Alas! many in civilised lands like "not to retain God in their knowledge" (Rom. 1. 28).

A Novel Use for Tracts—An American vessel was once boarded by a Malay merchant in the Indian seas; and almost the first question the Malay asked the captain was, whether he had any tracts to dispose of. "Why, what do you want with them? You cannot read them," said the captain. "True," said the Malay, "But I have a use for them. If one of your people or an Englishman comes to trade with me, I give him a tract and watch what he does with it. If he reads it soberly, and treats it with respect, I take it he is honest, and will not cheat me; but, if he throws it down with an oath, I'll have nothing to do with him, for he can't be trusted." The Malay's method had some good sound commonsense about it. "He that rejecteth Me, and receiveth not My words, hath One that judgeth him" (John 12. 48).

TALES WORTH TELLING.

Picking up Slight.—Some one apologised to a bright little woman for an occurrence at which she might have taken offence, whereupon she laughingly disclaimed any such thought. "I am honest, you know, so I never pick up things that don't belong to me—not even slight." "Love is not easily provoked" (1 Cor. 13. 5).

Martha or Mary: Which?—"I have great sympathy," said Mr. Collier, a well-known preacher, "with that doctor who, when asked which of the two sisters, Martha or Mary, he would have preferred for a wife, replied, 'I should like Martha before dinner and Mary after dinner.'" "Unto every one . . . grace according to the measure of gift" (Eph. 4. 7). "To every man his work" (Mark 13. 34).

Double Guard Your Weak Points.—A general, who had led his army a long and tedious journey through a wilderness, was about to encamp them for one night when he received word that the enemy was planning to attack him at a certain point. "Double guard that point to-night," was his order. Look over the week, month, year, or any special work, and learn the lesson. "Be sober, be vigilant; because your adversary the devil" (1 Peter 5. 8; 2 Tim. 2. 22).

Ingenious Customs Fraud.—A Geneva telegram to the *Petit Parisien* reports the detection of an ingenious Customs fraud which has apparently been going on unperceived for nearly two years. Customs officers, examining the cart of a man who had crossed the Italian-Swiss frontier three times a week for eighteen months, discovered that the axles of the wheels contained watches. Altogether 400 watches were found and confiscated. Yet there is a quicker eye than even that of the Customs officers. "Thou knowest all things" (John 16. 30). "Thou . . . knowest the hearts of all men" (Acts 1. 24). "God shall judge the secrets of men" (Rom. 2. 6).

Singing Salvation.—A little boy in a large city was going along the street singing, "There is a fountain filled with blood." A Christian policeman joined in the song, and when they got through, he asked the boy if he knew the meaning of what he had been singing. "Oh, yes, I know it in my heart, and it is very precious," said the boy. A few evenings afterwards some one said to the policeman, "Do you know that a woman standing where we were, was awakened and saved the other night by hearing you and a boy singing, 'There is a fountain filled with blood'" (Zech. 13. 1). "Do all to the glory of God" (1 Cor. 10. 31).

TALES WORTH TELLING

A Present Favourite.—Some one asked a famous musician, "What is your favourite composition?" The answer was, "Whatever I am playing." So should it ever be. "Whatsoever thy hand findeth to do, do it with all thy might" (Eccles. 9. 10). The present is the golden moment.

Like Father, like Son.—An Indian father said to his son, "Run upstairs and bring down a new mat." "What for?" enquired the son. "We are going to put your grandfather, who is old, blind, and useless, by the Ganges and leave him there till he dies," answered the unfeeling father. "But would'nt you half the mat," answered the boy, "for you will be old and feeble and I'll need a bit to put you on." "He that soweth to the flesh shall of the flesh reap" (Gal. 6. 8). "Behold the Judge standeth before the door" (James 5. 9).

Mark Twain's Last Moments.—Just before the world-famed humorist died on April 22, 1910, he signalled to his daughter that he wanted his spectacles and his favourite book, Carlyle's "French Revolution." Almost immediately the book dropped from his hands, he lay back upon the pillow and died. Much more joy in the dying moments could be got from "the Word of God," and from such portions as "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1. 15). Which would *you* prefer?

How to Tell Imitation Diamonds.—A professor was showing to his friends various experiments with the Rontgen, or X rays. Many beautifully dressed ladies were present, wearing, to all appearance, most rare and costly jewellery. Said the professor, "It is really wonderful the effect these rays have upon diamonds." So, lowering the lights in the room, he turned the X rays on the sparkling gems which the ladies wore. Immediately the real diamonds flashed in all their full brilliancy; but, alas! the beautiful paste imitation diamonds had lost all their lustre. The X-rays discovered which were *real* and which were *imitation*, much to the dismay of some of the ladies present.

So God's X-rays, His omniscient eye, searches our hearts as to how we stand as to Him. He says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17. 10). If we are real, we can pray, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139. 23, 24). If unreal how different?

TALES WORTH TELLING.

The Reason Why.—The renowned George Whitfield had preached so many times from the text, "Ye must be born again" (John 3. 7), that one of his congregation said to him, "Why do you preach so long from one text?" He quickly answered, "Because ye must be born again."

The Bible Mine.—The daily newspapers of 21st July, 1905, reported that on the previous night a man had bought a book in Farringdon Road for 3d. In turning over the pages he found two five-pound notes dated May, 1878. So in searching the Scriptures many a one has found "eternal life" (John 5. 39) and eternal "wisdom which cannot be gotten with gold" (Job 28. 15). "The unsearchable riches of Christ" (Eph. 3. 8).

Resting on Certainties.—Faraday, the famous chemist, a man of giant intellect, was asked as he neared the waters of death, "What are your speculations now?" "Speculations I have none. I am resting on certainties," he replied, and then quoted, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12). Can *you* say the same now?

"I Live there."—Someone asked a born-again Scotsman if he was on his way to heaven. "Why, man," he replied, "I live there." A pilgrim here, he realised his citizenship there (Phil. 3. 20, *mar.*; Eph. 2. 19)

You can Mind the Horse.—D. L. Moody used to tell of a wealthy young London banker who was not fitted for dealing with the anxious yet wanted to do something for his Master. So he got an aged cabby, offered to pay his usual fare and tend his horse whilst he went to hear Moody preach. For two hours he gave a silent testimony outside whilst the old man heard the glad tidings inside. If you cannot do great things you can at least mind a horse. "To every man his work" (Mark 13. 34). "Faithful in very little" (Luke 19. 17).

"Where is a Man when he does not know where he is?"—This sounds peculiar, doesn't it! But it was blessed to a soul. He was sitting in enquiry meeting of Free Church, Saltcoats. A worker at one side enquired, "Are you saved?" "No." A worker at other side enquired, "Are you lost?" "No." Mr. Borland, sitting behind, leaned forward and quietly asked, "Where is a man when he does not know where he is? You are either lost or saved. Where are you?" "Why, *lost*, of course." Realising he was lost, it was not long till he "Believed on the Lord Jesus Christ and was *saved*" (Acts 16. 31). We saw him saved, satisfied, and serving.

TALES WORTH TELLING.

Room for a Little Child.—A servant of Christ, an aged man, tried several carriages for a seat in a crowded train. He opened one door, when a lady cried, "There is no room here except for a little child." "Madam," he replied, "that is what I have been trying to be for many years." "Oh," she answered, "there is room here for you, come in." So he found himself, by his own Christ-like reply, suddenly beside some of his "own company." There is no room for men and women (as such) in the kingdom of God. "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven" (Matt. 18. 3).

Was "Tom Thumb" Included?—The famous dwarf, Tom Thumb, whose real name was Richard Garnsey, and whose height was just over three feet, attracting large crowds all over the world to see him, died at Wellington, Somerset, in 1907, aged 74. Thank God dwarf or giant are included in the great "whosoever" of John 3. 16.

Settle it Now.—When Dr. Chalmers was on a visit in the northern part of Scotland he was entertained by a Christian lady, who told him she was very anxious about her daughter, and she asked him, "Will you talk to her?" He said he would; but the lady told him, "You will find her mind is set very firmly against religion. Her father and I and various friends have tried to talk to her, but it's no use; she is fairly set against it." "Oh, is that the case?" said Dr. Chalmers. "Leave her in my hands, I'll do what I can." By-and-by he was left alone with the young lady, with whom he had made friends, and he said: "They have troubled you a great deal about this question of religion, have they not?" "Yes, they have." "Suppose I were to ask them not to trouble you about religion for six months?" "Well," and she hesitated, "but perhaps I mayn't live that time." "Suppose, then, we say three months?" Still the young lady trembled to put it off so definitely, for she might not live a month. "Suppose we say a week, then?" "I had better not put it off a week, it mayn't be safe." "You are quite right," replied the doctor, "suppose we settle it now?" He got down on his knees and prayed for her, and they didn't separate until she was safe in Christ's fold. Jesus is waiting—able and willing to save. Will you let him save you "*now*"? (2 Cor. 6. 2). Oh, honestly and heartily say, "I will" (Gen. 24. 58). If you *wait* in Time you may "*wait*" in Eternity.

TALES WORTH TELLING.

The Three Greatest Letters.—"N-O-W." "These," said Sir Walter Scott, "are the three greatest letters in the English language." Happy will you be if you know their real importance. "Behold, now is the accepted time" (2 Cor. 6. 2, 3).

Saved When Asleep.—A lady once said to Rowland Hill that she knew she was a child of God, because she had dreamed such and such a thing. The famous preacher instantly replied, "Never mind, ma'am, what you did when you were asleep; let us see what you will do when you are awake." "It is high time to awake out of sleep" (Rom. 13. 11). Salvation is not a hazy, indefinite act, but a definite, personal acceptance of the Saviour" (John 1. 12; Rom. 10. 9).

Genuine Alpine Ropes.—The famous preacher J. H. Jowett, of Birmingham, states that "the only authorised Alpine rope has a red worsted strand running through it from end to end; and the true followers of the Lord are known by their red strand, the blood sign—the red, endless line of sacrifice." So in type, shadow, tabernacle, offering, figure, and statement throughout the whole Word runs the red cord of atoning blood (Lev. 17. 11; Rom. 5. 11). No blood, no remission (Heb. 9. 22; Gen. 3. 21; Rev. 22. 3).

The Deadly Hatpin.—A simple hatpin caused the death of its wearer near the Alma Bridge, Paris, on 22nd November, 1910. A young woman slipped as she alighted from a tram-car, and fell. The hatpin was dislodged, and was driven right through the unfortunate woman's scalp. Death was instantaneous; reminding us of the power of little things—"a little member" (James 3. 5), "few little fishes" (Matt. 15. 34), "four little things" (Prov. 30. 24), and the uncertainty of life. "We know not what a day may bring forth" (Prov. 27. 1).

The Ambulance Call.—When Germany was at war with France, after one of the fights some ambulance men went out one night from Paris, after darkness had come, to bring in the wounded men. They were afraid to take lights for fear of being fired at by the enemy. When they thought they had all the wounded, and were ready to retire into the city, a man got on to a high spot of ground and cried in a loud voice, "Do any wish to be taken into Paris? The ambulance is ready to go." Before he spoke all was silent, not a voice was heard. But the moment he ceased speaking, and the men knew that there was help at hand, there was a cry all over the field. The world-wide call to-day is of One "able" and "willing" to save to the uttermost (Heb. 7. 25; John 6. 37).

TALES WORTH TELLING.

Who Do You Like Best?—The Scotch lassie who answered this peculiar question by one word, "Myself," was but re-echoing the sentiments of most nationalities and most hearts by nature (2 Tim. 3. 2).

"Not Worth a Snap of the Fingers."—An Eastern king had graven upon his tomb two fingers, represented as sounding upon each other with a snap, and under them the motto: "All is not worth that!" Such is the value men put upon the world when they come to die. "For what is a man advantaged, if he gain the WHOLE world, and lose HIMSELF, or be cast away?" (Luke 9. 25).

How Not to Forgive.—Mr. J. M. Hamilton tells of two little boys who quarrelled. At night nurse said: "Charlie, you must forgive." "No, I won't," said Charlie. "Well, but Charlie, if you die to night, how will you stand before God?" enquired nurse. The little fellow thought a while, and then replied: "Nurse, I'll forgive Wallace; but if I don't die during the night he may look out in the morning." The exhortation is: "Forgive, and ye shall be forgiven" (Luke 6. 37). Too many, old as well as young, "forgive" in Charlie's style, which is *not* the way, and is no forgiveness at all (Ephes. 4. 32).

Spurgeon and the Irishman.—In one of his sermons Mr. C. H. Spurgeon told the following tale worth telling: "One Sabbath evening, having returned home from the Tabernacle, there came a ring at my front-door bell. I opened the door myself, and there stood a big, burly Irishman. 'Good evening, yer riverence,' he began. I said, 'Don't call me "reverence"; but what is it you want at this time of night?' I took the man into my study, and there Pat told me that he had been listening to my sermon that evening at the Tabernacle; but, being a Catholic, he could not understand what I meant by a full and free salvation. I tried hard to show him the way of salvation, but nōhow could he understand, until I used this illustration. 'Pat,' I said, 'suppose you had committed a crime, and were sentenced to a long term of imprisonment; and I were to go to the Queen and get her to set you free, and I went to prison and suffered in your stead.' 'Sure,' said Pat, 'that would be very kind of you.' 'Yes,' I said, 'and in the same way Jesus suffered for your sins on the cross' (1 Cor. 15. 3, 4). I prayed with the man, and after much soul struggle he admitted his condition as a sinner, and accepted the Lord Jesus as his Saviour. I saw him many times afterwards, and He was still resting on the finished work of Christ."

TALES WORTH TELLING.

Too Elevated.—A Christian friend, looking from a Sixth Avenue elevated car, saw a sign, many stories high, on which was painted—"Boy wanted." The boys were in the street, so the sign was too elevated. Might not many preachers and teachers take the hint, and not make their addresses far beyond the notice of their audience or class. The Greatest Teacher put the Grandest Truth in words of one syllable: "For the Son of Man is come to seek and to save that which was lost" (Luke 19. 10). Follow His example.

The Girl and the Candy.—Gipsy Smith was conducting a mission in Aberdeen. At the end of a crowded meeting he says: "I felt a hand tugging at my coat. I thought it the plea of one who wanted to get in with me, and for a few seconds I paid no heed; but the tug became insistent. I stopped, and there beside me stood a little Scotch lassie, clad in rags, and in her uplifted hands was something wrapt in tissue paper, moist and grimy from the clutch of her hand. 'What is it, my dear?' I asked. And she said: 'I want you to have my candy.' 'Why?' I asked. 'Oh, sir,' she said; 'we've got a new daddy. He's never been sober till Saturday; we've never known him to be sober. He was in your meeting on Saturday, and it's so wonderful now.' And didn't I take her candy? Men, it was worth living a lifetime for that minute." If such be the "sweets" of service for the Master here, what will be "the recompense of the reward" in the Day to come?

Standing in God's Smile.—A tiny boy, two years old, stood in a ray of sunshine and said gaily, "Me standing in God's smile, mamma." His mother replied, "God grant my darling boy may so live as always to stand in God's smile." Not long after God called the mother, and the boy was left to the care of others. He grew to manhood and grew in favour with the king, and tried to please him, and forgot to put God first. But he was restless and unhappy. God's smile was gone. One day, looking over some relics, he found a paper parcel, and opening it found a tiny pair of shoes and these lines in his mother's handwriting: "These shoes were worn by my darling boy when he was two years of age. He stood in a ray of sunlight, saying, 'Me standing in God's smile, mamma.' God grant that my darling boy may so live as always to stand in God's smile." Through these lines God spoke to him. He saw that he had been standing in the king's smile, and lost God's smile, he dedicated his life to his mother's God, and became a humble follower of her Saviour and Lord (Jude 21).

TALES WORTH TELLING.

The Way to the Pit.—"This is the way to the pit," said one to a young man who was entering the theatre. "The pit," said the young man; "I have heard of the bottomless pit. Does this land there?" (Rev. 20. 3). He turned back startled, and was led to accept Christ as his Saviour (John 1. 12).

What a Flash of Lightning Did.—Martin Luther, in his younger days, walking with his friend Alexis, saw him struck to the ground by a flash of lightning, and became thenceforward prepared in heart for that deep work of grace through which he learned that "The just shall live by faith" (Rom. 1. 17), and rose to the liberation of Europe from Papal bondage. The lightning shook the monk, and the monk shook the world.

Dying Like a Dog.—A preacher of the Gospel was holding forth among some very ungodly people. A man roughly said to the preacher, "When we die, we die like dogs, and are buried, and there is an end of us. My old mother was always poring over the Bible and crying because I would not believe it." The preacher asked him, "Is your mother alive?" "No," said the man; "she has been dead some time." "Oh," rejoined the preacher, imitating the man's tone and manner; "she died like a dog, was buried, and there is an end of her." "What," said the man, livid with rage, "you say my mother died like a dog!" "No," was the answer, "*you* say so. I say she died like a saint, and is with God in heaven. You see you do not believe what you have been saying." The man was silenced and confounded. Death does not end all (Heb. 9 27). No man in his innermost soul believes it does.

Selling Their Son.—I have heard a story that in Germany there were a father and a mother who had four sons, and all were starving. They decided to sell one of them, to provide bread for the others. So they talked about which they would sell. They could not part with the eldest for he was their first-born. Then, because the second was exactly like his father, the wife could not spare him. Then the mother suggested the third, but the father could not spare him, because he was the exact image of his wife. Then they thought of the baby, but they could not spare the little Benjamin of their old age. They could not give one of the four; but God commends His love to us. not that He gave one out of four, but "God so loved the world, that He gave *His only begotten Son*, that whosoever believeth in Him should not perish but have everlasting life" (John 3. 16).

TALES WORTH TELLING.

Tying the Bag.—At the end of the Conference a farmer brother got up, said he was no speaker or orator, but he would like to "tie the bag of the good things of the Conference," and reverently read Hebrews 13. 8: "Jesus Christ, the same yesterday, and to-day, and forever." A capital bond for all.

The Right Kind of Preaching.—A careless, unconverted worldling, being persuaded by a friend to go and hear a great Gospel preacher, was asked next day: "And what did you think of the preacher?" "I did not think anything of him," was the reply. Then noticing the disappointed and astonished look on his friend's face, he added, with tears in his eyes: "I could not think anything of him, I could only think of the Christ he was lifting up before our eyes—the Christ Who is now my Saviour." "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12. 32).

How to Prepare.—A celebrated preacher being asked, "How long does it take you to prepare an address?" replied, "If I am only to speak for fifteen or twenty minutes, it requires at least a week's preparation and prayerful thought beforehand; if I may occupy thirty or forty minutes, two or three days' preparation will do; but if I may speak for an hour, a few minutes forethought will be sufficient." This is especially true with respect to children's addresses. "Moreover, because the preacher was *wise*, he... (1) gave good heed, and (2) sought out, and (3) set in order many proverbs" (Eccles. 12. 9).

"On the other Side."—The *News* of February 3, 1909, reported: "Tragedy has followed tragedy at the village of Collingham, a few miles from Leeds. Ten days ago a man named Reid, the son of a well-known resident, shot himself, and now a friend, named Bentley, has met with a tragic death. Bentley, who was manager for a firm of druggists, was found dead at his house. By his side, as if it had fallen from his hand, was a volume of Kipling's 'Seven Seas,' open at L'Envoi, speaking of a glorious after-life. It was with the avowed intention of discovering what was 'on the other side' that Reid committed suicide. A medical man who gave evidence at the inquest on Bentley said he had discovered traces of an irritant poison." There is no need to die to *know* about "the other side." "He that believeth and is baptised shall be *saved*; and he that believeth not shall be *damned*" (Mark 16. 16). "These shall go away into *everlasting punishment*, but the righteous into *life eternal*" (Matt. 25. 46).

TALES WORTH TELLING.

Ten Thousand Worlds.—"Now I would not part with my Saviour for ten thousand worlds." Thus spoke a girl who had once trod the path of sin, but was now rejoicing in Christ. "Unto you therefore which believe HE is precious" (1 Peter 2. 7).

Young Heads on Young Shoulders.—A little five-year-old girl named Helen returned home from Sunday school and said: "Mamma, every Sunday the man reads how much money each class gives, and then he tells how much Total gives, and Total gives more than anyone. He must be a rich man. Who is Total, mamma?" How often teachers forget that "when I was a child I *thought* as a child" (1 Cor. 13. 11), and that the Saviour's loaves were not only perfect, but broken (Mark 8. 5, 6).

Sadly Correct.—A Temperance worker, while addressing a Sunday-school, desired to bring out the fact that the drunkards of the future must come from the boys of to-day. "Boys," he said, "these men that we see about us, on the street, in the shops, in this church, will grow old and die. Who will take their places and be the men then?" After a moment's pause they answered, "We boys." "Now, boys, you have all seen men who drink too much—drunkards we call them. They will die, too. Who do think will take their places when they die, and be the drunkards then?" Promptly came the answer, "We boys." This reply started the whole school. Alas, there was too much truth in the reply. How needful then to aim at getting the young people "converted" (Matt. 18. 3.), and linked up with a "power" (Rom. 1. 16), which will enable them to "abstain from all appearance of evil" (1 Thess. 5. 22).

Condemned Already.—One day a poor criminal, under sentence of death, asked for pen, ink, and paper. They were given him, and he began to write. "What are you doing?" asked the doctor. "I am making my will," replied the prisoner. "Making your will?" said the doctor. "Do you not know that from the day the sentence was pronounced upon you in court, you have been in the eye of the law a dead man? No will or deed executed by you now would be valid in any court of justice in the land. The law cannot recognise the acts of a man whose existence is legally at an end. It is a mere accident that you are still alive. In the eye of the law your life closed the moment the judge passed sentence." The poor fellow had never before so completely realised his position. Burying his face in his hands, he burst into tears. He was dead while he lived! (1 Tim. 5. 6). So "he that believeth not is condemned already" (John 3. 18).

TALES WORTH TELLING.

True Wisdom.—A godly woman, who, when ill, was asked whether she was willing to live or die, answered, "Which God pleaseth." "But," said one, "if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me I would even refer it to Him again." "What man is he that feareth the Lord? him shall He teach in the way that he shall choose" (Psalm 25. 12).

Riches or Righteousness?—The old miser lay dying. The physician noticed that his hands moved about with nervous restlessness. "What is the matter?" said the physician to the old man's son. "I know what it is" replied the young man, "every night before he went to sleep he liked to feel and handle some of his bank-notes." Then he slipped a note into the grasping hand, and feeling, handling, crumpling it, the miser died. "Riches profit not in the day of wrath, but righteousness delivereth from death" (Prov. 11. 4).

A Clever Answer.—"Where's hell?" Unheeding the interruption the preacher went on warning his hearers of the judgment to come. "Where is hell?" again broke in from the outskirts of the crowd. "I've asked you a question, and you can't answer it." "Yes, I can," replied the preacher, looking the scoffer squarely in the eyes. "Hell lies at the close of a godless and Christ-rejecting life." God has decreed that "the wicked shall be turned into hell" (Psalm 9. 17). Jesus told of a man who actually went there, and that at the end of a life of self-seeking "in hell he lift up his eyes" (Luke 16. 23). In preaching love, remember to warn.

How the Agnostic was Silenced.—A shrewd, worldly agnostic and a Christian clergyman sat at the same table in the Pulman dining car. They were waiting for the first course at dinner, Hudson river fish. Eyeing his companion for a moment, the agnostic remarked: "I judge you are a clergyman, sir?" "Yes, sir; I am in my Master's service." "You look it. Preach out of the Bible, don't you?" "Of course." "Find a good many things in the old Book that-you don't understand—don't you?" "Some things." "Well, what do you do then?" "Why, I simply do just as we do while eating this delicious fish. If I come to a bone I quietly lay it to one side and go on enjoying the fish, and let some fool insist on choking himself with the bones." The agnostic was silenced. "The *natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are *spiritually* discerned" (1 Cor. 2. 14).

TALES WORTH TELLING.

Three will Know.—A Chinaman tempting a new convert to cheat, and being refused, asked "Why?" "Because three will know" replied the native Christian. "You will know, I will know, and heaven will know." This applies to all lands, for "all things are naked and opened to the eyes of Him with whom we have to do" (Heb. 4. 13).

"Happier when not Happy."—A boy, who had been converted some time, and had known something of *restoring* grace as well as *saving* grace and *keeping* grace, on being taunted by a companion as being miserable, replied "Why, I am happier now when I am not happy, than ever I was before when I was happy!" The lowest level of Christian life is better than the highest plane of the worldling's life. "Happy is that people whose God is the Lord" (Psalm 144. 15).

A Great Forgiver.—"Oh! He is a great Forgiver." Such were the words of a hardened sinner as he stood on the scaffold in the town of Ayr to suffer the last penalty of the law for his crimes. While in prison he had been brought to repentance; and so full was his assurance in the efficacy of Christ's atonement, and so real his sense of pardon, that when he came to the place of execution he could not help crying out to the people, "O! He is a great Forgiver!" adding, "How hath perfect love cast out fear!" Truly Christ is "able to save to the uttermost" (Heb. 7. 25).

The Benefits of Adversity.—A naturalist one day was studying a cocoon, in which a butterfly was struggling to be free. He heard it beat against the sides of its little prison, and his heart went out in pity for the helpless creature. Taking a tiny lancet he cut away the fragile walls and released the little captive. But to his amazement it was not the beautiful creature he had expected to see. It lay struggling upon the table, unable to walk, unable to fly, a helpless, unlovely object. In place of the gorgeously coloured wings that he had expected to see, were weak, shrivelled members. What was the matter with this creature that should have been so fair? The prison gates had been opened too soon, the obstacle had been removed before the struggler had developed sufficiently through the struggling to be ready for its glorious flight into the sunshiny skies and among the perfumed flowers. [†] So with the clay in the hands of "the potter" (Rom. 9. 21) it requires much kneading and handling before it emerges a finished "vessel." Let us learn to trust where we cannot trace. "All things work together for good" (Rom. 8. 28).

TALES WORTH TELLING.

That Red Spot.—The great Napoleon, after conquering almost the whole of Europe, put his finger on the red spot on the map indicating the British Isles and remarked: "Were it not for that red spot I would conquer the world." So we may say, Were it not for *that red spot* called Calvary sin and Satan would soon conquer all. But "the Cross, it standeth fast: Hallelujah!" (Gal. 6. 14).

Saved by his Testament.—Amongst the many remarkable rescues in the South African war, none exceeded that of Private James Williamson, of the Black Watch, a native of Montrose. Struck by six bullets at the battle of Magersfontein, he was shot through the left foot, left thigh, right shoulder, right leg, and back; but the most dangerous bullet of all struck him over the heart, hit a Testament which was in his breast pocket, glanced off and passed through his left arm, which it broke. Thus his life was saved by his Testament. Has not the truth of the glorious Gospel in the Testament saved thousands more (Psalm 119. 130)?

The Hottentot's Name.—A Hottentot boy came one day in a state of great excitement saying, "I have found my name in the Book?" "Where?" enquired the missionary. "There," replied the boy; "Christ Jesus came into the world to save *sinners*" (1 Tim. 1. 15). This is the only Name for us all, and "Jesus" is the only Name for salvation.

How Big that Hole?—Mr. Walter Scott was once speaking about the veil of the temple being rent in twain from the top to the bottom (Matt. 27. 51), when a man at the back stood up and asked, "How big was that hole?" "It was big enough to let any sinner pass through," immediately replied Mr. Scott. Thank God, it's true; "the new and living way" (Heb. 10. 20) is free to all sinners.

His Greatest Discovery.—Sir James Simpson, the famous Edinburgh chemist and discoverer of chloroform, was asked towards the end of his remarkable career what was his greatest discovery. "My greatest discovery was when I discovered what Jesus would be unto me," was his prompt reply. He accepted Jesus as his Saviour, Lord, and Master, and is now in Glory (John 1. 12).

Just as I am.—A little girl, anxious about her soul, waited at the close of one of Moody's meetings. One worker advised her to "Read the Bible," another to "Pray to God." In agony of soul she went home, got on her knees, and cried, "O Lord, I cannot read, I cannot pray; so take me as I am."

TALES WORTH TELLING.

Trust without Fear.—Nancy, a coloured woman, in seeking to lead another coloured woman into the light, was met again and again with “suppose this” and “suppose that,” till she exclaimed, “Better give up them supposes and *just trust* the Lord.” She had caught the spirit of Isaiah 12. 2 : “I will trust and not be afraid.”

Dr. Griffith John's Declaration.—The following is an extract from a letter from Dr. Griffith John to A. E. Greening : “I arrived in China this day forty-nine years ago, so I am now entering upon my jubilee year as a missionary. It has been a long journey, but a journey crowned with mercies and lovingkindness. Had I to make the choice again, even in view of my present knowledge and experience, I would choose China and the work in China in preference to any other land and any other work. It is a glorious work, this work of serving Christ on behalf of this great people.” How like the pattern missionary, Paul (2 Tim. 4. 8).

Suicide by Scepticism.—The *Glasgow Citizen*, of February 24, 1906, contained the following : “On Thursday Prince Vincenzo Pignatelli Strongoli shot himself and died almost immediately. He was to have been married to-day to Contessina Anna Saluzzo. The deceased who was only 19, left a letter telling his father that he had been *driven to suicide by scepticism*. On a table in the Prince's bedroom were found the works of Leopardi, Schopenhauer, and Nietzsche.” Many suicides of to-day could be traced to the same source. What a contrast to the Scriptures, which tell of salvation (2 Tim. 3. 15).

The Sculptor and his Child.—A foreign sculptor was doing a bust of the Lord Jesus, and, very anxious to know whether his work had come up to his idea or not, he took his little child into the studio and uncovered the statue, and the child said, “Beautiful! That is a great man, papa.” The sculptor was disappointed, and said to himself, “This will never do.” He returned to his work and began it afresh.

“The more the marble wastes,
The more the statue grows.”

After a while he called the child in again, and eagerly watched the expression of the young face ere any word was spoken. “Oh, papa,” the child now cried, “that is just ‘Suffer the little children to come unto Me!’” (Matt 19. 14). Our Saviour must be not only “*a great man*,” but the meek and lowly *Son of God* (John 20. 31). For unless He were divine He could not save at all.

TALES WORTH TELLING.

The Talent to Bury.—A Christian once said to John Wesley, "My talent is to speak my mind." "Well, brother," replied the great preacher, "the Lord would not mind if you buried that talent." "Speaking the truth in love" (Eph. 4. 14) is much better.

"We Never Fly on Sunday."—When the late Wilbur Wright was at the height of his fame, and was acclaimed everywhere as "the emperor of the air," the King of Spain came to see his machine. An orderly said, "His Majesty would like to see you fly." "I am very sorry," was the reply, "but we never fly on Sunday." The answer was more noble than flying (Mark 2. 27).

Thorns or Roses.—At the annual meeting of the Sunday School Union at Sheffield in June, 1842, a speaker told of a young girl dying. "Put no roses round my head when I am gone, mother, dear," she said. "Why not, my dear?" "Because they crowned our Saviour's dying head with thorns, and I do not want roses on mine." "They platted a crown of thorns, and put it about His head" (Mark 15. 17).

A Hard Line on God.—"It will be ten thousand years before India becomes Christian," said a friend to Dr. Agnew Johnson. "You are drawing a hard line on God," remarked the doctor. "Oh, I forgot about Him," was the startling reply. "Then," said the doctor, "you can make it ten million years if you leave Him out." "If God be for us, who can be against us?" (Rom. 8. 31). "With God all things are possible" (Matt. 19. 26).

Taking the Bible Apart.—In conversation with a deacon of a coloured church, a friend asked him if he liked the new pastor. He said, "Not berry much," and being asked the reason why, replied, "Well, I'll tell yer how it is. He's de best man I ebber seed to tak' de Bible apart, but he dunno how to put it togedder again." Whilst "rightly dividing the Word of truth" (2 Tim. 2. 15), we must be "comparing spiritual things with spiritual" (1 Cor. 2. 13).

Lost by Ambition.—In a fashionable home a young daughter was dying. The mother's heart was breaking, and she cried out in despair, "O God, save my child." The daughter turned to her and uttered these terrible words, "Mother dear, 'tis too late now! Your only ambition for me was that I might shine as a society belle. But you never read the Bible to me, or talked to me of the Saviour, and now I'm dying." "Bring them up in the nurture and admonition of the Lord" (Eph. 6. 4).

TALES WORTH TELLING.

A Triumphant Termination.—A lady visitor to the great Exhibition at Paris was stricken with a malady which almost took away the power of speech. Weaker and weaker she grew, and the end gradually drew near. One word only escaped her lips, and that word was, "Bring — bring — bring—." Flowers, fruit, dainties, treasures from the Exhibition were brought, but she still uttered the word, "Bring —." Friends from a distance were wired for, and hurried to the dying bed. Still she uttered the same call, "Bring —." Bewildered and wondering the watchers noticed the dawning of the Glory. At last the cloud was lifted from the memory, "the string of her tongue was unloosed," and in a clear and deliberate voice she exclaimed, "Bring forth the royal diadem, and crown Him Lord of all"; then quietly laid her head upon the pillow and fell on sleep. The uttermost longings of her soul were satisfied as she passed in "to see the King in His beauty" (Isa. 33. 17).

Christ There—Christ Here.—"Are you happy, my dear girl?" said a visitor to a young friend who seemed to be drawing near her latter end. "Yes," she said, "quite happy." Raising her hand, she pointed to a *Bible* which was lying on her bedside, and again repeated, "I am quite happy; I have Christ there" (Luke 24. 27). Then laying her hand on her *heart* she said, "And I have Christ here" (Eph. 3. 17). And again, pointing *heavenwards* to where her faith, hopes, and affections were all centred, she repeated, "And I have Christ up there" (Col. 3. 4). What a source of happiness! Christ in the Word, in the heart, and in the Glory. Is it yours?

"Good-bye," or "Good-night."—When Sir Henry Irving, who died so tragic a death at Bradford on October 13, 1905, was farewelling with Londoners on 10th June he spoke of an autumn tour in the provinces, and used the words, "Good-bye," the enthusiastic house would not hear of it, and he altered the words to "Good-night." Yet it was "Good-bye" after all. Admirers cannot fix, we cannot fix. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Proverbs 27. 1).

The Revival Found.—Two gentlemen from London who had heard much about the movement in Wales went off "to see it." Arriving at a little railway station, they asked the ticket collector if he could tell them where the revival was. Placing his hand on his heart, he said: "Gentlemen, it is here, underneath the buttons." It is good to have "the kingdom of God within you" (Luke 17. 21).

TALES WORTH TELLING.

Better than he Found it.—One of the Emperors said of Rome, "Inveni lateritiam, marmoriam reliqu—I found it built of bricks, but I leave it of marble." Christ always makes us better than He finds us. He finds us lost, undone, on the dunghill of sin (1 Samuel 2. 8), picks us up (Luke 10. 34), saves us (1 Timothy 1. 15), holds on to us (John 10. 28), and never lets us go till He plants us down among princes in glory (Eph. 5. 27).

The most Costly Robe in all the world is said to be a royal cloak from the Sandwich Isles made of black and yellow feathers from a bird now extinct. Even at the time the bird was so rare that it took 150 years to obtain sufficient feathers for this rarest of cloaks, said to be valued at £100,000. Yet this is as nothing compared to the covering of a poor sinner (Rev. 7. 9), for it cost the Life's Blood of the only begotten Son of God (John 3. 16).

The Last Word.—At the great meeting concerning the restoration of the Auld Brig at Ayr, Lord Rosebery said he did not intend to speak about BURNS, as the last word on Burns had been said. Methought what a contrast to One who lived much longer ago, for certainly the last word has not been said about JESUS (Isa. 9. 7, Rev. 7. 12).

"In Heaven they sing forever there,
Worthy the Lamb for sinners slain,
Worthy alone the crown to wear."

Precept and Practice.—An old man in a country town, who was well known as being better at preaching than practising, once got a sharp rebuff. One of the first to get up in a testimony meeting, he began: "I'm glad my feet are on the rock!" "They ain't!" said a stern voice from the back of the little hall, which caused the old man to halt. "They be in a pair of boots you haven't paid for," continued the interrupter, the local shoemaker. "The things . . . *do*" (Phil. 4. 9).

The Wrong Man.—Felix Neff one day, in a street of Lausanne, stopped a man whom he took for an old friend and pertinently asked: "Friend, what is the state of your soul?" Realising his mistake, he at once apologised. Yet it is questionable if it was after all the wrong man, for God blessed that query to the conviction and conversion of the one addressed. Four years after he met Felix Neff and said: "Your strange question caused me to reflect, and now I can say, 'It is well with my soul.'" No one can be wrong in having such a question addressed to them (1 Peter 3. 15).

TALES WORTH TELLING.

Two Men in His Heart.—An Indian went to a white man and asked for some supplies. He received a handful. When he came to use it he found among it a shining silver piece of money. There was a struggle within him, but right triumphed, and, returning to the white man, he gave him back the coin, saying as he did so, "The bad man in my heart told me to keep it, but the good man said, 'Take it back.' The bad man said, 'It's yours; keep it; nobody will ever know.' The good man said, 'It's not yours; return it. It would be wicked to keep it; it would be like stealing. God would know.'" It is good to exercise myself to "have always a conscience void of offence toward God, and toward men" (Acts 24. 16).

The Best Church.—"I belong to the Church *diligent*," said a little Sunday school girl to her teacher. Of course she meant the Church *militant*, as the Christians on earth are sometimes called in contrast to those at rest in heaven. Should we not all "be diligent" (2 Peter 3. 14). "There remaineth . . . a rest" (Heb. 4. 9).

What Puzzled the Census Man.—A census officer calling upon a Christian with the form to be filled up, the latter gave him the Family Bible in which were recorded the names of the various members of the family. After looking down the list of names, the officer said, "I cannot understand it; for instance here is A. T., born so-and-so, and on the next line he is said to have been born again at another date. Is it the same person, or does it refer to another member of the family of the same name?" Could you have explained the point from personal experience? (John 3. 3, 7; 1 John 5. 1).

Wonderful Fragments.—A French Gospel was given to a lady at the Paris Exposition. She accepted it gladly, looked into it, then angrily tore up its sacred pages and scattered them about the street. A poor woman, going along restless and sorrowful, saw a little heap of bits of paper by a doorstep. She picked them up, and read two or three. Her whole mind was arrested. "I must get more of this," she exclaimed, half aloud; "wherever can such words be found?" She took the fragments to a policeman and asked him if he could tell her where to get them. He directed her to the Bible Society's depot close by. Timidly she went in, and asked for "the Book" containing words similar to those in her hand. Willing hands supplied it. Her hungry soul literally fed on God's Word, and before long she was "born again of the incorruptible seed by the Word of God" (1 Peter 1. 23).

TALES WORTH TELLING.

Cut Out the Eyes.—A servant entered her master's room with the intention of stealing. A portrait of her master hung on the wall, and the eyes seemed to follow her everywhere she went. In desperation she cut out the eyes to prevent them from following her about. The action was typical of Pilate's, when he washed his hands to be rid of guilt in condemning Jesus (Matt. 27. 24), but cutting out the eyes and assuming innocence cannot hinder that day approaching when "each one of us shall give account of himself to God" (Rom. 14. 12).

£30,000 for Scripture Proof.—Colonel Charteris on his death-bed cried out: "I would gladly give thirty thousand pounds to have it proved to my satisfaction that there is no such place as hell!" Men may speak sneeringly about hell, so long as all is well with them, and the grave and eternity seem to be far away. But let the clouds of calamity frown—let them be told that they have only a few hours to live, and their real thoughts come to the surface—They are firm believers in WHAT THE BIBLE SAYS. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9. 17; Luke 16. 23).

A Wonderful Response.—The colonel of a famous regiment asked for volunteers for a certain undertaking. "Men," said he, "let every one of you who is willing, take one step forward," and so that they might feel perfectly free, he turned his back for a moment. When he looked at them again they appeared exactly in the same position. "What!" he cried, "not one brave man among you!" "Sir," replied an officer, "the whole regiment has stepped forward." They had responded as one man. If the army of the Lord so responded to His call "Who will go?" (Isa. 6. 8), how many more would hear the joyful sound, both at home and abroad.

The Searching Test.—A man arose in one of Mr. Moody's meetings, and gave as his experience: "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you led any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well," replied Mr. Moody, "we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down to save poor sinners, there is something wrong." How different to Paul (1 Cor. 9. 18-22).

TALES WORTH TELLING.

Strong but True.—Dr. Johnson's words to Boswell were strong, yet they are in many cases true. "Sir, no man is an atheist, except in the sense that a dog is an atheist, because he has not brains enough to think."—Scripture says, "*The fool* hath said in his heart, there is no God" (Psa. 14. 1).

Nelson's Alternative.—"Victory or Westminster Abbey," said Nelson, as he sailed into the battle of the Nile. His choice was made, his heart was fixed, it was "Conquer or die." Oh, to be as whole-hearted (Eccles. 9. 10) and out-and-out on the side of our Lord Jesus Christ (Phil. 1. 21).

The Sailor and his Bible.—In 1816 a vessel from Stockholm was driven upon the coast of Scotland in a tremendous gale. All on board perished except the cabin boy, who was washed ashore on a piece of wreck. When picked up half-naked and half-drowned, it was observed that he had tied to his waist a handkerchief. Some thought it contained the ship's papers, others treasures from the ship, or his watch. When opened, it was found to be a small pocket Bible, given him by his father, who had written a prayer upon the fly-leaf that the Bible might lead to his salvation. His rough companionship led him to read, believe, and live (Isa. 55. 3), so the prayer was answered. "Search the Scriptures" (Jno. 5. 39).

The Prince and the Blood.—The following touching incident, told by Queen Alexandra, and inserted by her permission in Canon Fleming's "Future Recognition," preached at Sandringham, will go home to every heart. "In 1888 all my five children received the communion with me, and I gave Eddy (the Duke of Clarence), a little book, and wrote in it—

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

And also—

' Just as I am, without one plea,
But that Thy Blood was shed for me,
O Lamb of God, I come.'

When he had died, and lay like one sleeping," the Queen adds, "I turned to the table at his bedside, and I saw the little book in which were written those words; and I could not help feeling that he did cling to the Cross, and that it had all come true." Thank God that the princes of the British Empire know at least that any hope for Eternity must be based upon THE BLOOD shed on Calvary (Heb. 9. 21; 1 John 1. 7). If you were as suddenly called into the presence of God as this Prince was, what would your dying song be?

TALES WORTH TELLING.

What Moody Read.—Near the end of his life D. L. Moody said, "I read no books but those which help me to a better understanding of the best Book" (John 5. 39; 2 Tim. 2. 15).

What it Cost.—"I would give the world to have your experience," said a wealthy man to a devoted Christian lady. "That's just what it cost me," she replied; "I gave the world for it." "Ye cannot serve God and mammon" (Matt. 6. 24). Choose Christ; "overcome the world" (John 16. 33).

A Physician's Testimony.—Sir Andrew Clark, the famous English physician, writing in 1890 of the spiritual disease, said: "There is one remedy for all this spiritual disease, and that remedy is to be found in the Person and work of Jesus Christ." The great physician knew the Great Physician who alone can heal, and bless, and cure all diseases (Luke 4. 40).

Appropriation.—An Indian spy who rendered valuable assistance to the United States Government during the Civil War was rewarded by a certificate which entitled him to an annual pension. He regarded it as a kind of charm, put a string through it, and wore it round his neck as long as he lived. But he never drew a dollar of his pension. Christ must be "received" (John 1. 12) or appropriated (John 6. 35, 51, 54).

The Emperor like Burning Flax.—It was a custom in Rome that when the Emperor went by upon some grand day in all his imperial pomp there was an officer appointed to burn flax before him, crying out, "*Sic transit gloria mundi*" "All worldly comforts are transitory"), to put him in mind that all his honour and grandeur should soon vanish and pass away like the smoke vapour from the burning flax. "What is your life? It is even a vapour" (James 4. 14).

Was the Bible "Bosh?"—The wife of a sceptic became interested in the question of personal salvation. When he found her regularly reading the Bible, he said, "Bosh! I will give you enough of that. I will read the Bible to you every day till you are sick of it." And he began. Day by day when he came home he read the Bible, chapter after chapter, having his wife sit and listen. At last one day, when he had finished the third chapter of John, he said to his wife, "Won't you pray for me? I am a poor lost sinner." They knelt and prayed together, read the Word together (John 6. 63), and God came in and saved them both.

TALES WORTH TELLING.

New Definition of the Bible.—A little girl brought the following to her teacher: "The Bible is a loaf, every chapter is a slice, every verse a big bite." No need of starving with such an abundant supply of "the Bread of Life" (John 6. 58).

Carey the Cobbler.—Wm. Carey, the pioneer missionary in India, before he left this country, was a shoemaker, or, in his own words, a cobbler. He used to go about from village to village preaching, for his soul was filled with the love of God. One day a friend came to him and said, "Mr. Carey, I want to speak to you very seriously." "Well," said Mr. Carey, "what is it?" The friend replied, "By your going about preaching as you do, you are neglecting your business. If you only attended to your business more, you would be all right, and would soon get on and prosper; but, as it is, you are simply neglecting your business." "Neglecting my business!" said Carey, looking steadily at his friend. "My business is to extend the Kingdom of God. I only cobble shoes to pay expenses." Thus he fulfilled Matt. 6. 33.

Loud and Long.—A well known Doctor was preaching the other day in a city. The family who entertained him had a son who was usually fond of attending service. When his parents were ready little Charles flatly refused to go with them. "I don't want to go to church," he declared. "What's the matter?" asked the mother, much surprised, "are you ill?" "No, but I heard Doctor — before, and I don't like him," confessed the child. "Oh, Charles, that's a wicked thing to say," gasped the mother. "Tell mother why." "Well," said Charles, "he preaches so long that I can't keep awake, and he preaches so loud that I can't go to sleep." "Let your *moderation* be known unto all" (Phil. 4. 5). Don't be "too loud" or "too long." Note the following recipe.

The Best Address.—A preacher was once asked for his recipe for speaking. "I will give it in four words," he replied. "The 'best' address is Brief, Earnest, Simple, Teethy." Teachers should note this in front leaf of Bible.

A Good Distance Off.—Traveller to native of the district: "How far am I from Hilltown?" "About 24,900 miles," replied the native. "Impossible!" Native: "I mean if you go the way you are going; but if you turn round it's only about a mile." He had his back to the town, and would need to traverse the circumference of the globe before he approached it from the other side. The unsaved are a good distance off heaven, for they are travelling from it. "Far off" (Eph. 2. 13).

TALES WORTH TELLING.

Blondin's Star.—When crossing Niagara on a tight rope Blondin always had a star fixed on the opposite side, and kept his eye on the star. So the Christian keeps "looking unto Jesus" (Heb. 12. 2), "the Bright and Morning Star" (Rev. 22. 16).

Why the Best?—At a weekly children's meeting the question was asked why was it "the best robe?" (Luke 15. 22). "Because it cost so much," promptly replied a little girl, who understood the value of "So great salvation" (Heb. 2. 3).

Fifteen Years Without a Break.—Introduced to a scholar who had attended school for fifteen years without a break of any kind, I inquired when she was converted. "Only last year." Teachers, toil on, your "labour is not in vain in the Lord" (1 Cor. 15. 58).

"Others Save."—Mr. T. Baird tells of a doctor who healed a dog with a broken leg. Some months after it appeared at his door with another dog with a broken leg. Saved ourselves, let us "save some" (1 Cor. 9. 22), and "others save" (Jude 23).

Between the Two Boards.—A man who was anxious to be saved, and had no one to ask about the way, took up the Bible, and said, "I know it is explained somewhere between these two covers, and I will find it." So he diligently set to work to read it, and when he came to Isaiah 53, he took God at His word, believing that He had, indeed, laid on His own Son "the iniquity of us all."

"It's the Blood You Need."—When John Hambleton years ago whispered into a young lady's ear at the close of a meeting these words: "It's the blood you need," he spoke the truth. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God" (Jer. 2. 22). "The blood of Jesus Christ God's Son cleanseth us from all sin" (1 John 1. 7).

The Central Sun.—"This little volume," said the venerable Schilermacher, holding up a Greek New Testament before the students, "contains more valuable information for mankind than all the other writings of antiquity put together. Not less than 200,000 volumes have been written to expound and illustrate the Book of books. It is thus the central sun of a constellation of glories; and more and more, as the ages pass, do the noblest of human thoughts both borrow their lustre from its glory, and wheel into reverent orbits about this as a centre!" "Thou hast magnified Thy Word" (Psa. 128. 2).

TALES WORTH TELLING.

Shut the Door Behind You.—A little girl at a children's service gave a novel definition of genuine conversion when she said it meant saying to Jesus:—"Come in, and shut the door behind You." Not a bad youthful interpretation of the "entering" and "supping" of Revelation 3. 20.

Remarkable Registers.—The oldest university in the world is at Peking, China, and is called the "School for the Sons of the Empire." A granite register, consisting of stone columns, 320 in number, contains the names of 60,000 graduates. This is not to be compared to the Register of the Old Testament (Neh. 7. 5) or the greater Register of the New Testament (Rev. 5. 11). Whose names are "written in the Lamb's Book of life" (Rev. 21. 27).

The Day of Accounts.—A prosperous liquor seller was boasting to a group of men in the bar of the amount of money he had made. Said he, "I've made £200 the last three months." "You have made more than that," quietly remarked a listener. "What is that?" he responded. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than I can reckon, but you'll get the full account some day." God "will render to every man according to his deeds" (Rom. 1. 6).

The Golden Pennies.—A little boy, who had plenty of pennies, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny; it was as light as a scrap of tin. Another boy put a penny in, and as he did so looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny; it was not the gift of a "lowly heart," but of a proud spirit. A third boy gave a penny, saying to himself, "I suppose I must, as all others do." That was an *iron* penny; it was the gift of a cold, hard heart. As a fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny; it was the gift of a heart full of pity. But there was one scholar who gave his penny with a throbbing heart, saying to himself: "For Thy sake, O loving Jesus, I give this penny, hoping that the poor heathen, whom Thou lovest, will believe in Thee, and become Thy disciples." That was a *golden* penny, because it was the gift of love. How many give *golden* pennies? "For love's sake" (Philemon 9). "Love is of God" (1 John 4. 7). He loved—we love.

TALES WORTH TELLING.

Beginning at the End.—A little girl was dying; the doctor came in, and after examining her quietly remarked to the nurse, "Her life is just *finishing*." The little girl opened her eyes, and looking at him said, "No, doctor, it is just *beginning*." "And the end everlasting life" in its fruition (Rom. 6. 22).

Character v. Money.—A Greek flour merchant of Galata was once warned by a friend not to sell flour to the missionaries on credit. "Why?" said the merchant, "I know these missionaries by reputation, and I know there is not one of them who would sell his character for money." "Be not ashamed of the testimony of our Lord" (2 Tim. 1. 8).

Is God Dead?—Frederick Douglass, the great slave orator, was speaking at a time when things looked very dark for his race. In a melancholy tone he exclaimed: "The white man is against us, Governments are against us, I see no hope for the coloured race, I am full of sadness." Immediately a poor old coloured woman in the audience rose and said, "Frederick, is God dead?" The question electrified the people, and they broke forth in songs of praise, glorifying God. "Ye shall know that the living God is among you" (Joshua 3. 10). "We trust in the living God" (1 Tim. 4. 10).

The Surgeon and the Child.—A little girl was to undergo an operation. The physician said to her as he was about to place her upon the operating table, "Before we can make you well we must put you to sleep." The little girl looked up, and, smiling, said, "Oh, if you are going to put me to sleep I must say my prayers first." Then she knelt, and said:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The surgeon said afterwards that he prayed that night for the first time for thirty years. "A little child shall lead them" (Isa. 11. 6). "In all thy ways acknowledge Him" (Prov. 3. 6).

The Doxology in the Flour Barrel.—In early days Hudson Taylor said a Christian should have such confidence in God as to be able to sing the doxology when scraping the bottom of the "barrel" (1 Kings 17. 12). Not long after the flour barrel was empty. His wife asked him to practise what he preached. "I will, on one condition." "What?" "That you put your head in with me." The two devoted workers united and sang, "Praise God." No wonder God wrought wonderfully with them" (Num. 23. 23; Psalms 31. 19).

TALES WORTH TELLING.

Back at the Old Text.—Dr. Paterson of saintly memory lay adying. "How is it with you now, father?" asked his son. "Oh, Alex., I'm back at the old text, John 3. 16." It's good for life, death, and eternity.

He Liked Granny Best.—A little boy at the evening home gathering said, "I like granny best." When asked why, he replied, "Because she puts the nice things on the low shelf." Doubtless mother had put them out of reach. Teachers might learn to be like Him who "took the seven loaves and the fishes and *brake* them" (Matt. 15. 36).

The Sceptic's Query.—"Hold on!" said a sceptic to his dying fellow unbeliever; "hold on!" "But what am I to hold on to?" was the awful answer. Going into Eternity and nothing to hold on to is an awful position. Sinking, sinking, sinking, and no rock-foundation! Is Christ your foundation? How solid *that* rock! How firm *that* foundation! (1 Cor. 3. 11-13).

Two Boys Lost.—Two lads were playing on the banks of the Kelvin, Glasgow. One fell in, the other tried to rescue him. Both were drowned, both recovered and buried together. One of the fathers knew his boy was saved and "sorrowed," yet "not as others which have no hope" (1 Thess. 4. 13), the other father thought of his boy as unconverted, and could only wail like David—"My son, my son, would God I had died for thee" (2 Samuel 18. 33). Will you be mourned "with hope" or "without hope"?

Begin Small, End Great.—Some great workers began with very simple tools. Ferguson made his wooden clock, of marvellous accuracy, with only a penknife. Dr. Wollaston, a famous chemist, was asked to show some visitors his laboratory. He pointed to a corner of his room, where stood an old tea-tray, containing a few watch-glasses, test papers, a small balance, and a blow-pipe. That was all he had. Wilkie, the great artist, learned to draw on a barn door with a burnt stick. Benjamin West made his first brushes with hairs from the cat's tail. Franklin learned the secret of the lightning with a kite made of a silk handkerchief and a key. Gifford worked out his first problem in mathematics on scraps of leather from the cobbler's shop in which he was apprentice. This is the Divine principle—"He that is faithful in that which is *least* is faithful also in *much*" (Luke 16. 10). "Thou hast been faithful over a *few* things, I will make thee ruler over many things" (Matt. 25. 21).

TALES WORTH TELLING.

A Confession of Faith.—"I thank Jesus that He was punished instead of me." Such was a little girl's confession of faith in Christ. It was simple, yet expressive; brief, but full of truth and meaning. It contained the sum and substance of the glad tidings of salvation through a crucified Christ (Isa. 53. 6; Gal. 2. 20).

Neither Saint nor Sinner.—Coming down the steps from the kirk, a neighbour asked an old lady how she liked the sermon by the strange minister from a distance. "'Deed," said she, "I didn't like him a bit! He talked all morning to one class of folks called *saints*, and to another called *sinners*, and he hadn't a word for a decent, respectable body like me." How many like her are neither "lost and on the way to Hell" nor "saved and on the way to Heaven." Yet each of us are one or the other (Joshua 24. 15; John 3. 36; Rev. 20. 15; 22. 11). The great question to settle is, Which is it?

Essence of Truth.—Cicero once saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligrapher in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved, but never has so much meaning been compressed into so small a space as that famous little word "so" in the text: "God *so* loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

Diamonds Gone.—Such was the title at the head of a paragraph in the *Daily Record* of March 19, 1906, relating how Monsieur Eidtnoff, a diamond merchant of Hatton Garden, London, lost a packet of diamonds valued at £5000 at Birmingham, on the Saturday previous. Addressing a packet in Victoria Street Post Office, he laid the diamonds on one side, and left the Post Office without them. On remembering the packet he hurried to the Post Office, only to find the diamonds gone. Though search was made and detectives employed, no trace could be found of the valuable package. The report adds: "He is prostrated over his great loss."

"The loss of *wealth* is much,
The loss of *health* is more,
But the loss of the *soul* is such a loss
That no man can restore."

Yet how few are prostrated with grief at the prospect of such a loss (Matt. 16. 26).

TALES WORTH TELLING.

Captured at its Strongest Point.—Edinburgh Castle was captured only once in the whole history of Scotland. Its defenders thought that the steepness of the rock on one side made it inaccessible and impregnable, and they put no sentries there. In the grey mist of the early morning a little party of the enemy crept up the precipitous slopes and surprised the garrison into surrender. It was captured at its strongest point. "When I am weak, then am I strong" (2 Cor. 12. 10). Yet the reverse is often true also—"When I am strong, then am I weak." "Take heed lest he fall" (1 Cor. 10. 12).

"I Want Him To-night."—A little girl went with her mother to a hall where the Gospel was preached, and listened quietly to an address on the way to be saved, but it seemed to her as if the preacher spoke only to the grown-up people. On the way home May asked her mother, "Is Jesus a Saviour for a little girl nine years old?" "Yes, indeed, He is," said her mother. "He is a Saviour for the youngest who trusts Him, as well as for the oldest. He died for *all*, and that takes in my little May as well as her mother. But why did you ask that question, my child?" "Because I want Him for my *own* Saviour, and I want Him *to-night*." There and then she opened the door of her young heart and let the Saviour in, and He made her very happy (Rev. 3. 20).

A Startling Exposure.—A poor woman in Cincinnati approached Dr. George Herrmann and said, "Doctor, do you ever do anything for charity? I am a poor woman and have heart trouble. Won't you examine my heart with the X-rays free of cost?" "Yes, I will examine you," said the doctor. "But, doctor, I do not wish to take off my waist. You can make the examination without taking it off, can't you?" asked the woman. "It would be better to take it off, but if you insist, leave it on," was the reply. The X-rays machine began to crackle, and the physician gazed at her heart. Happening to look a bit lower, he was surprised to see some \$20 gold pieces which were hidden in a chamois bag under the woman's garment. "How is my heart, doctor?" "Your heart is pretty bad," he vociferated. "You lied when you said you were poor. Take that money out of your waist and pay me \$5." The woman nearly collapsed, but paid the \$5. Altogether, she had about \$100 upon her. The X-rays had made the discovery. Her secret was out. Her falseness exposed to view. "The Lord looketh on the heart." (1 Sam. 16. 7). "God shall judge the secrets of men" (Rom. 2. 16).

TALES WORTH TELLING.

Confidence in God.—Two boys were conversing about Elijah and the chariot of fire. Said one, "Wouldn't you be afraid to ride in such a chariot?" "No," was the reply, "not if God drove" (2 Kings 2. 11). "Cast not away your confidence" (Heb. 10. 35). "Trust in the Lord with all thine heart."

"Coffin Nails."—A constable at Willesden Police Court said he heard a boy say to the shopkeeper, "Let's have a packet o' coffin nails." The magistrate: "Coffin nails!" The policeman: "He meant five-a-penny cigarettes." Not a bad title for that which assists in the ruination of health, body and soul. "Abstain from all appearance of evil" (1 Thess. 5. 22).

Power of Kindness.—A Quaker had a quarrelsome neighbour, whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow from his premises to her owner's house, he said to him, "Friend, I have driven thy cow home once more, and if I find her in my garden again"—"Suppose you do," his neighbour angrily exclaimed, "what will you do?" "Why," said the Quaker, "I'll drive her home to thee again, friend." The cow never again troubled the Quaker. "In so doing thou shalt heap coals of fire on his head" (Prov. 25. 22. Rom. 12. 20).

How Different the Tears!—The superintendent of a Sunday school in Lambeth was recently talking to the infants about the text, "Jesus wept" (John 11. 35). In order better to impress the minds of the children with the picture of the Saviour weeping, the superintendent asked if they had ever seen their parents cry. Up went the hand of a little six-year-old girl: "Please, sir, my mother cries." "Oh! when does your mother cry?" "Please, sir, when she's drunk." How different! and yet not so different, for was it not *sin* mirrored in the doomed city (Luke 19. 41), and *sorrow* in the dead man (John 11. 35), which caused the Saviour of sinners to weep?

A Murderer's Conscience.—Chas. Herzig was found dead hanging on a tree near Minot, North Dakota, in September, 1908. On his breast was pinned a confession that he had murdered Lizzie Grombacher, in Ohio, thirty years before. Attached to the confession was a piece of the dead woman's veil which he had preserved all these thirty years. What must have been the pangs of conscience. What must be the pangs of conscience as actor and victim meet in eternity "where their worm (conscience) dieth not" (Mark 9. 44). "Even as I have seen, they that plough iniquity, and sow wickedness, reap the same" (Job 4. 8; Gal. 6. 7).

TALES WORTH TELLING.

A Christian over the Counter.—A merchant said to a Christian, "My heart is so full of love to God and to man that I want to spend all my time talking with men about these things." "No," said the Christian, "go back to your store, and be a Christian over your counter." Just where you are is the place for "doing the will of God from the heart" (Eph. 6. 6).

From Dreamland into Eternity.—Duncan Matheson, finding a trashy work of fiction on the pillow of a dying person, said: "From Dreamland into Eternity; what a transition!" It is good to feel the impregnable rock of Holy Scripture beneath our feet when we are about to enter eternity. "We know" (2 Cor. 5. 1-8) "which Hope we have, . . . both sure and steadfast" (Heb. 6. 19).

The Valley of Roses.—In Roumania there is a certain valley where they grow nothing but roses for the Vienna market, and the perfume of that valley in the time of the rose-crop is such that if you go into it for a few minutes, wherever you go for the rest of the day people know you have been there. You carry some of the fragrance of it away with you. "Who is this that cometh . . . perfumed" (Song of Sol. 3. 6).

A Hand-and-Foot Union.—Dr. Halbeck, a missionary in India, from the top of a neighbouring hill noticed two lepers sowing peas in the field. One had no hands, the other had no feet, these members being wasted away by disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried the bag of seed and dropped a pea every now and then, which the other pressed into the ground with his foot, so between the two they did the work of one. "By love serve one another" (Gal. 5. 13).

The Miser and the Farmer.—One day a farmer came to pay his rent to a Scottish nobleman, whose love of money was very great. When he had settled his bill he said, "My lord, I will give you a shilling if you will let me go down to the vault and have a look at your money." The farmer was permitted to see the piles of gold and silver in the miser's big chest. After gazing for a while, he said, "Now, my lord, I am as well off as you are." "How can that be?" asked his lordship. "Why, sir," said the farmer, "you never use any of this money. All that you do with it is to look at it. I have looked at it too, and so I am just as rich as you are." "Be content with such things as ye have" (Heb. 13. 5).

TALES WORTH TELLING.

The Carpet Bag and its Contents.—George Keymet, a man eighty years of age, who was formerly a gold miner in Australia, was found dead in a little cottage which he occupied at Ipswich. The cottage was very scantily furnished. Keymet lived alone, doing all his own cooking and even washing his own clothes. He had been ill for some time, and recently, when he was visited by some acquaintances, all he could say was, "Bag, bag—carpet bag." After his death a search was made, and a carpet bag containing gold, notes, and a bank deposit note, to the total value of £1400 was found. The carpet bag and its contents were the sole solace of his miserable heart. Thank God, there is something "better than gold" (1 Peter 1. 7; John 5. 24).

Who is your Master?—A certain person, who was remarkable for the cheerfulness as well as the fervour of his piety, was once in company, when a gentleman occasionally embellished his discourses with the names of devil, deuce, etc., and at last also took the name of God in vain. "Stop, sir," said the Christian, "I said nothing while you only used freedom with the names of your own master, but I insist you shall take no freedom with the Name of mine." Is your Master Christ (Matt. 23, 8) or the Devil (John 8. 44)?

The Glad Surprise.—A lad who had been blind from infancy was cured. The oculist operated upon the lad, and then put a very heavy bandage over the eyes, and after a few weeks had gone by the bandage was removed, and the mother said to her child, "Willie, can you see?" He said, "Oh, mamma, is this heaven?" "Eye hath not seen" (1 Cor. 2. 9).

Agnostic Proof Wanted.—James Russell Lowell "defied an agnostic to point out a square mile in the world where womanhood was honoured, childhood protected, and the sacredness of human life was regarded, which had not gained these privileges from Christianity." Christianity has had myriads of proofs, like Acts 26. 29.

The Syrian Boy's First Sight.—A little blind Syrian boy in the school at Beyrout had learned to trust and love the Lord Jesus Christ. One day he said to his teacher, "The first object these eyes of mine will see will be Jesus." Could any "seeing" boy see a greater sight? (Rev. 22).

The Will and the Way.—A Glasgow mother of a large family living in a small house said, "When I am in distress I just put my apron over my head, enter my closet, and speak to my heavenly Father" (Matt. 6. 6).

TALES WORTH TELLING.

Died to Save Others.—The *Daily Record* of March 6, 1907, states that an inquest was held at West Broomwich yesterday on the bodies of Arthur Clift and John Mound. The deceased, who were engaged at Messrs. Robertson's chemical works, were called to the assistance of two others who had been overcome by fumes from a naphtha tank. Whilst assisting their colleagues they were themselves overcome, and succumbed. The other men recovered. The jury returned a verdict of accidental death, adding a recognition of the heroism shown by the deceased men. Yet this faintly portrays the "greater love" of John 15. 13.

The Account Not Settled Yet.—A farmer in America, who was an infidel, sent to the editor of a weekly newspaper the following letter:—"Sir,—I have been trying an experiment. I have a field of Indian corn which I ploughed on Sunday. I planted it on Sunday. I did all the cultivating which it required on Sunday. I gathered the crop on Sunday, and on Sunday hauled it to my barn; and I find that I have more corn per acre than has been gathered by any of my neighbours during this October." What a triumphant sneer lay behind these words of the sceptic! But one thinks the light faded from his eyes as he read the sentence which the editor appended to his letter:—"N.B.—God does not always settle His accounts in October." (Acts 17. 31.)

The Hedge of Thorns.—Lina was a little Dutch girl who lived in the country, not far from Epe, in the province of Guelderland. Every morning she went to school. The road which she had to go turned into a field, fenced by a hedge of thorns, and at some places she had to walk close by the thorns. One day Lina stumbled just when she was close to the hedge. She fell with her hands into the thorns: she wept bitterly, and looking at the hedge, she said: "You nasty, ugly hedge! Of what use can you be? I wish you were burned down at once." The next day Lina again passed the same way. Just before her went a flock of sheep, with a shepherd behind them. The sheep kept close by the hedge, and left little tufts of their wool sticking on the thorns. At once some birds came and picked up the wool, with which they flew away as quickly as they could to make nests for their little ones. When Lina saw this she said: "How thankful I am that my wish has not been fulfilled, nor the hedge burned down. I now see that there is a good use served even by thorns and thistles." All things were created for His glory (Rev. 4. 11).

TALES WORTH TELLING.

The Day Before You Die!—Eliezer, the seer, said to his disciples, "Turn to God one day before your death." "How can a man," replied they, "know the day of his death?" "True," said Eliezer "therefore you should turn to God to day, perhaps you may die to-morrow." "To-day if ye will hear His voice" (Heb. 3. 7).

His Substitute.—One of the ancient Romans was being pursued, so that he might be put to death. In order to save him, his servant clothed himself in his master's garments, well knowing he would fall into the hands of the pursuers, and be mistaken for the man they were after. He was captured and put to death instead of his master, who caused a statue to be erected, as a monument of gratitude for the good servant's fidelity and affection. That man died for his friend; "but God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). "The Son of God loved me and gave Himself for me" (Gal. 2. 20).

Didn't Want to be a "Toff"—In a letter on the accent and ungrammatical speech of the London child, a correspondent of the "Daily News" relates that the head-master of a Council school was crossing the playground and heard one boy say to another, "Me and him's first, Fred." The master called the boy, and asked him what he should have said. "He and I are first, Fred," came the prompt reply. "Well" said the master, "and why didn't you say it?" The boy hesitated, and at last said, "Please, sir, if I spoke like that they'd call me a toff." Many Peters of to day seek to avoid being betrayed by their speech (Matt. 26. 73).

The Soldier's Farewell.—"Yes, indeed, Christ is precious," said a dying soldier on the Duke of Wellington's battle-field of Barossa; "and I now prove that, having loved His own, He loveth them to the end. Good-bye, comrade, I am now indeed going to be with Jesus." Then gazing around him, he cried with a peculiar tone of voice, while his comrade held his hand to his wound, "Farewell, marches and trenches! Farewell, fatigue-parties and midnight revellings of drunken fellow-soldiers! Farewell, fields of battle! Yes, farewell, beloved comrade in Christ Jesus! In a few minutes more my soul must depart,

Then I'll march up the heavenly street,
And ground my arms at Jesus' feet!"

In a few minutes he was "with Christ" (Phil. 1. 23). "O death, where is thy sting" (1 Cor. 15. 55).

TALES WORTH TELLING.

"Dead Certs."—The Christians in a village in Wales are called "Dead Certs," because they hold to the Word of God, which says, "He that heareth My word and believeth on Him that sent Me *hath* everlasting life" (John 5. 24), and "ye may *know* that ye have eternal life" (1 John 5. 13).

The Hermit and the Scoffer.—A wild young fellow, once observing a hermit who passed his time in fasting, in prayer, and in mortification, thus addressed him: "Father," said he, "what a miserable condition is thine if there is not another world after this." "True, my son," answered the hermit, "but what will be thy state if there is?" If hope *here* only, "we are of all men most miserable" (1 Cor. 15. 19); thank God for certainty concerning *there* (1 Cor. 15. 54-57).

"Hurrah for Britain's Queen."—In the days of Queen Victoria, a young man once lay in a prison in the North of England, under sentence of death. A petition for reprieve was got up on his behalf, and was successful. When an official entered the cell and told him that the death sentence was not to be carried out, the young man clapped his hands, and said: "Hurrah for Britain's Queen." A greater than Britain's reigning monarch offers pardon to all. "Thou art a God of pardons" (Neh. 9. 17.; Isaiah 55. 7). Have you said "Hurrah"?

How Much Do You Owe?—A lad named Sydney, who had reached the age of ten, overheard a conversation about certain bills which had to be paid, and conceived the idea of making out a bill for what he himself had done. The next morning he quietly laid on his mother's plate at breakfast the following statement:—"Mother owes Sydney: For getting coals six times, 6d. For fetching wood lots of times, 6d. For going errands twice, 4d. For being a good boy, 2d. Total, 1s. 6d." His mother read the bill, but said nothing. That evening Sydney found it lying on his own plate, with the 1s. 6d. as payment; but accompanying it was another bill, which read as follows:—"Sydney owes mother: For his happy home for ten years, nothing. For his food, nothing. For nursing him through illness, nothing. For being good to him, nothing. Total, nothing." When the lad had looked at this, his eyes were dim and his lips quivering. Presently he took the 1s. 6d. out of his pocket, and rushed to his mother, flung his arms round her neck, and exclaimed: "Mother, dear! I was a mean wretch! Please forgive me, and let me do lots of things for you still." Jesus gave His all for us (Phil. 2. 6-8). How do we answer His question—"Lovest thou Me?" (John 21. 15).

TALES WORTH TELLING.

The Double Test.—A veteran soldier of the Cross was once informed by a friend that a young man of his acquaintance had imbibed atheistical notions, and was "prepared to live by them." "Aye, aye, but will he die by them?" was the quick rejoinder. Christianity is good to die by. It is equally good to live by. The true Christian can say what no worldly man can say, that to *live* is Christ, "to *die* is gain" (Phil. i. 21).

Discovered at Ninety-two.—An old man, who was converted when ninety-two years of age, said to a visitor: "I have found out that I am as dear to the Father as His Son." "How did you make such a discovery?" asked the worker. "It is in the seventeenth of John," was his answer. "I am always reading that chapter: 'And the glory which Thou gavest Me, I have given them . . . that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me'" (John 17. 22, 23). Have you made this discovery?

Faithful Preaching.—Mr. Dodd, a faithful preacher, delivered a discourse against a sin which prevailed in his parish, especially among the wealthy inhabitants. At the close the servant of a nobleman came to him and said, "Sir, you have offended my lord to-day." Mr. Dodd replied, "I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if your lord will offend my Lord, let him be offended." "If I yet pleased men, I should not be the servant of Christ" (Gal. i. 10). Paul "shunned not to declare the whole counsel of God."

The Puzzled Lawyer.—On a trial at the Admiralty sessions, for shooting a seaman, the counsel for the crown asking one of the witnesses which he was for, plaintiff or defendant? "Plaintiff or defendant?" says the sailor, scratching his head. "Why, I don't know what you mean by plaintiff or defendant. I come to speak for that man there!" pointing at the prisoner. "You are a pretty fellow for a witness," said the counsel, "not to know what plaintiff or defendant means." Some time after he was asked by the same counsel what part of the ship he was in at the time. "Abaft the binnacle, my lord," says the sailor. "Abaft the binnacle?" replied the barrister. "What part of the ship is that?" "Ha! ha!" chuckled the sailor; "ain't you a pretty fellow for a counsellor," pointing archly at him with his finger, "not to know what abaft the binnacle is?" "Physician heal thyself" (Luke 4. 23). Paul said: "Lest when I have preached to others, I myself should be disowned."

TALES WORTH TELLING.

The Damsel and the Duchess.—An old servant who had been invited to stay for change at the castle of her former mistress, who was a Duchess, was asked by the Duchess when leaving how she had enjoyed herself, to which she replied, with thanks to the Duchess, "Very much indeed, your Grace. But," said she to the Duchess, "I was just thinking, your Grace, that when you die and leave this beautiful place, if you do not step into heaven what an awful change for you." "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15. 19).

The Gospel as a Peacemaker.—At the 1907 annual meeting of the British and Foreign Bible Society, the Bishop of Selkirk, N.W. Canada, gave the following testimony of the value of the Gospel as a messenger of peace: "As you go down the Mackenzie River from Edmonton, the 2,000 odd miles to reach the Arctic Ocean, every two or three hundred miles you find a place called a Hudson Bay Company post. There is usually a mission in connection with it. You will find around the old Hudson Bay Company's post things like stumps, which have been cut off level with the ground almost. What does that mean? They extend right round the fort. It means that forty-five years ago the Hudson Bay Company people had to have a stockade all round these posts to protect their lives and their property. Now they have been cut down and used for firewood. What has caused that? The light of the Gospel of Christ (Rom. 1. 16). We thank God for what has been done in connection with that, and for the influence of God's Word in that northern region."

The Red Indian's Ladder to Heaven.—The following was the dying message of Legiac, a Red Indian chief, and at one time a fierce barbarian, to the missionary: "You showed me the ladder that reaches to heaven, and I am on the top of that ladder now. I have nothing to trouble me." Like Jacob of old, he found the God of the ladder stood at the top (Gen. 28. 13).

The Empire was Lost!—"Shall we fire?" was the question which a general addressed to King Louis Philippe, as his palace was besieged. "No, not yet—not yet," was the reply. Shortly after, the castle being about to surrender, the King said, "Fire!" "No," said the general, "*it is too late!*" The empire was lost! Thus it is with souls. Shall I come to Christ *now*? "The Holy Spirit saith, *To-day*" (Heb. 3. 7). "Come *now*" (Isa. 1. 18).

TALES WORTH TELLING.

Dirt and the Devout.—Dr. A. Bonar was once told that Mrs.—— was converted. "I doubt it," said the doctor. "I called on her the other day and found her home as dirty as ever." He was right, for she turned out to be unreal. Dirt is always detestable to the devout. "Faith, if it hath not works, is dead" (James 2. 17). "Such *were* some of you, but ye are washed" (1 Cor. 6. 11).

A Clever Rebuke.—A young brother at Leominster, wanting to air his knowledge, remarked that the word "study" only occurred so many times in the New Testament. Dr. M'Lean quietly asked, "What about that verse which says 'Study to be quiet'" (1 Thess. 4. 11). It was one he had not counted then, but doubtless remembers now.

Simple Kindness.—Dr. Bonar once met a little arab boy on the street. He said, "Matthew, my lad, you remember that there was Matthew the tax-gatherer, and he left all, rose up, and followed Jesus." Do you think, Matthew, you will do the same? (Luke 5. 28). He met a little girl and said, "Christina, you have got Christ in your name, have you got Christ in your heart?" Christina never forgot that (Eph. 3. 17). "Preach the Word, be instant in season, out of season" (2 Tim. 4. 2).

Original Sin.—A Christian man, whose wife was also a Christian, came to Dr. Andrew Bonar about their child. Being the child of believing parents he argued that it had not original sin. Dr. Bonar could not convince him, and at length said, "Wait and see." Some time afterwards this man called at the manse and said, "Dr. Bonar, I am here to tell you that you are quite right; I find that my child has original sin." "They go astray as soon as born" (Psa. 58. 3). "Born of the flesh" (John 3. 6). "Shapen in iniquity" (Psa. 51. 5).

Kissing the Backslider.—A backslider once left the meeting with which Mr. R. C. Chapman, of Barnstaple, was connected. He would not allow Mr. Chapman near him. Coming down the street one day Mr Chapman saw the backslider. There being no side street he did not like to turn, and so they met face to face. Mr. Chapman went up to him and putting his arms round his neck kissed him and said, "Dear brother, God loves you, Christ loves you, and I love you." It was all so unexpected, it broke the backslider's heart. He came back to the Lord and to the fellowship of the Lord's people at once. "Ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6. 1).

.....

TALES WORTH TELLING.

Bunyan and the Voice.—John Bunyan heard a voice speaking to him, saying, "Wilt thou keep thy sin and go to hell, or leave thy sin and go to heaven?" There is no middle course. "Ye cannot serve God *and* mammon" (Matt. 6. 24).

The Actress and the Viper.—An actress in Munich was given a casket of the most beautiful workmanship. She delayed to open it till the last act, when, as she did so, out sprang a viper. The box is sin, the viper is death; never fails to spring out at the last act. "Fools make a mock at sin" (Prov. 14. 9). "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23. 32).

He Chose the Bible.—A Christian master in Paris, who was a Quaker, offered his four employees the choice of a Bible, or fifteen francs as a New Year's gift. The first three took the money, but the fourth, a lad of thirteen or fourteen years of age, said, "As you say the Book is good, I will take it and read it to my mother." When he opened the Book, what was his great surprise to find inside it a forty franc piece! "All shall be added unto you" (Matt. 6. 33). "No good thing will He withhold from them that walk uprightly" (Psa. 84. 11). "Choose *you* this day" (Joshua 24. 15).

Why did the Lions not eat Daniel?—During the South African war there was a meeting held for Christian soldiers on the veldt. A big Highlander said a few words, "Now, look here, chums, tell me why didn't the lions eat Daniel?" There was a pause, "Well, I'll tell you," said the speaker, "it was because Daniel was three parts backbone, and all the rest gristle;" and then for a minute or two he "rubbed it in." "Put backbone into your Christianity, comrades. Be like Daniel, and God will give you all the needed strength to stand against temptation, and to overcome sin" (Dan. 1. 8; 6. 22). "Add to your faith courage" (2 Pet. 1. 5).

Converted Through Loot.—At the annual gathering of the Bible Society in London on 6th of May, 1857, Lord Shaftesbury said: "There is nothing novel or special in this anniversary." At the moment he spoke the fires of the Indian Mutiny were bursting forth. The Society's house at Agra, with its stock of Bibles in many Indian dialects, was destroyed in the first outbreak. "Copies of Scriptures found among the loot of Delhi led to the conversion of a number of men in a regiment of Mazhali Sikhs—'half Thugs, the rest thieves,' as they were described." "How unsearchable are His judgments, and His ways past finding out" (Rom. 11. 33).

TALES WORTH TELLING.

The Best Preaching.—A brief and simple, but very expressive eulogy was pronounced by Martin Luther upon a pastor named Nicholas Haussmann, at Zwickau, in 1522, "What *we* preach," said the great reformer, "*he* lives." "If ye *know* these things, happy are ye if ye *do* them" (John 13, 17; 2 Tim. 2. 2).

Sheltering Under a Shadow.—A Chinese convert, says Dr. Medhurst, illustrates the folly of self-righteousness. It is like seeking shelter under one's own shadow; we may stoop to the very ground, and the lower we bend, we still find that our shadow is beneath us, like the "bramble" shadow (Judges 9. 15), instead of the "Rock" shadow (Isa. 32. 2).

"Well Done! my Boy."—Tom Lewis, a Newport news-boy, after a desperate struggle of two hours, rescued a poor man held fast by the debris at the Newport Dock disaster. For his bravery he was brought before King Edward, who uttered the above words as he handed him the Albert Medal. Shall each one not covet the "well done!" (Matt. 25. 21) from the King of kings on the day of awards? (Heb. 11. 26).

A Prompt Decision.—A captive was brought before an Asiatic prince; the scimitar was already raised over his head, when, oppressed by intolerable thirst, he asked for water. A cup was handed to him; he held it as if apprehensive lest the scimitar would fall while he was in the act of drinking. "Take courage," said the prince, "your life will be spared till you drink that water." He instantly dashed the cup of water to the ground. The faith of the barbarian saved him. So in the days of our Lord (Mark 5. 34; Luke 7. 50; 8. 48).

The Foolish Sower.—One day, the master of Lukman, an Eastern wiseacre, said to him, "Go into such a field and sow barley." Lukman sowed oats instead. At the time of harvest his master went to the place, and, seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered, "I sowed oats in the hope that barley would grow up." His master said, "What foolish idea is this? Have you ever heard of the like?" Lukman replied, "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection day the fruits of virtue. Therefore I thought also I might get barley by sowing oats." "Do men gather grapes of thorns or figs of thistles?" (Matt. 7. 16). "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7).

TALES WORTH TELLING.

Don't Discuss, but Declare.—"I wish to discuss with you your beliefs," said a sceptic to a soul-winner. "I don't see any good," was the reply. "I am convinced, and you are not willing to be." "Him declare I" (Acts 17. 23). "We declare glad tidings" (Acts 13. 32). "Declare we" (1 John 1. 3-5).

Preachers All.—A missionary on his return from Africa was asked how many of the natives in his district had been brought to the knowledge of Christ as Saviour. He replied, "Fifty." "And how many of these are preachers?" "Fifty," was again his answer. So it was in the days of old (Acts 8. 4); so it should be to-day (Mark 16. 15).

Something Far Better.—Walking through the streets of a French town, a Christian asked a lady if she could direct him to the post office. "I am going past it, and will gladly guide you there," was the cheerful response; then in a quizzing way she said, "Monsieur is a stranger?" "Yes, madam; yet I was born in these parts." "Indeed; and of what family." Upon the name being mentioned she exclaimed, "Oh, it is an old Protestant family. Is Monsieur a Protestant?" "Something far better than that, madam." "A Catholic, then?" "Something far better than that, madam." "And what may that be?" she asked in surprise. "A Christian, madam—a follower of Christ. Many Protestants will miss heaven; many Catholics, too. But not one Christian will miss that blessed place. A Christian is one who is 'born of God'" (John 3. 3-7; Acts 11. 26; 26. 28).

Can't Afford to Wait.—A gentleman had a wealthy neighbour who was supposed to be utterly indifferent to spiritual concerns. The Christian determined to try and win him for Christ: One day he saw him in his garden, and entered into conversation with him on fruits and flowers. After discoursing for a time on these matters, he boldly told his errand. "My religion lies between me and my God; when I feel the need of other aid I will send for you," was the discouraging reply that he received. Seizing his hand, the "fisher of men," with deep feeling, said: "My friend, you and I may both be in eternity before that time; I cannot afford to wait if you can." In three minutes the gentleman was weeping, and there and then he accepted the Lord Jesus Christ as his Saviour. He confessed afterwards that the Holy Spirit had been striving with him, and he had stifled conviction. "Awake *now*" (Rom. 13. 11). "Behold *now*" (2 Cor. 6. 2). "Come *now*" (Isa. 1. 18).

TALES WORTH TELLING.

Did He Care?—A business man in a western city of America said to a fellow-merchant, "How long have we known each other?" "About fifteen years," was the answer. "Do you believe it is necessary for me to believe on the Lord Jesus Christ if I am to be saved?" "Yes, certainly." "Do you care or not whether I am saved?" the questioner continued, mercilessly. "Indeed, I do," came the answer. "Pardon me," the friend continued, "but I do not believe you care at all whether I am saved or not. We have met repeatedly during the last fifteen years. I have heard you speak on many topics. You have never said a word about my salvation." What a contrast to the tent maker (Acts 20. 31).

Ink 3500 Years Old.—An inkstand that was probably in use three thousand four hundred years ago is now exhibited in a Berlin Museum. It is of Egyptian make, was found at Thebes, and is supposed to belong to the eighteenth or nineteenth dynasty, or somewhere about 1500 B.C. It is made of wood, and has two compartments—an upper one provided with two holes, one for black and one for red ink, and a lower one for holding reed pens. The *black* and the *red* ink are *certainities*, for some still remain, in a dry condition. So our *black* or *red* are eternal verities. (Rev. 22. 11).

The Secret of Power.—A young Italian boy knocked at the door of an artist's studio in Rome, and when it was opened exclaimed, "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, inflamed with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying, "This is his brush; try it, my boy." With a flush of earnestness on his face he tried, but found he could paint no better than with his own. The lady then said, "You cannot paint like the great master unless you have his spirit" (Luke 9. 55).

How Martin Put in "My."—Martin Luther, the young monk in the monastery at Erfurt, had long been desiring peace, but never finding it. Old David Staupitz one day pointed to him that article of the Creed, "I believe in the forgiveness of sins." "Yes," answered Luther, "I believe it." "Ah!" cried the old man, "I see what you lack. You believe in the forgiveness of the sins of David and Peter; but this is not enough. God's command is that you believe that your *own* sins are forgiven." Then the light broke into Luther's soul, when he put "my" into it, and appropriated the mercy of God in Christ (Eph. 1. 7; Psal. 23. 1).

TALES WORTH TELLING.

A Diving Spider.—There is a curious little spider in South America that has a home under the water. It forms a bubble about itself in which, like a diving-bell, it sinks to the bottom, and will remain there for hours, living below, yet breathing the air of the world above. When it returns to the surface it is found to be perfectly dry, not the slightest moisture having penetrated the atmosphere in which it lived. Even so we may live in the world breathing the air of heaven (Col. 3. 1, 2), and keeping our garments undefiled (Rev. 3. 4), keeping ourselves unspotted from the world (James 1. 27).

Her Husband in her Heart.—When a lady of rank was interrogated where her husband was, at the time that he lay concealed for having been concerned in a conspiracy, she resolutely acknowledged that she had hidden him. This confession drew her before the king who told her that nothing but her discovering where her lord was concealed could save her from the torture. "And will that do?" said she. "Yes," replied the monarch, "I give you my word for it." "Then, sire, I hid him in my heart; there you will find him." So the Christian can say, "Thy Word have I hid in mine heart" (Psa. 119. 11). "That Christ may dwell in your hearts."

God's Golden Sunbeam.—During the American war for the Union, a strange sight was seen in a western city. The day was very dark, and the rain had been descending in torrents. But, high upon the brow of the mountain that overlooks the city, the national flag was seen waving, bathed in the only beam of sunshine that lighted the whole landscape. The clouds had parted at such a point, that this one rift opened the way for the sunbeams to rest directly on the star-spangled banner, and the crowds stood admiring and wondering as they saw the flag of the Republic waving in the breeze and beautified in the sunshine. How that flag came there was a mystery. It transpired that an exploring party had gone up for some measurements, and had chanced to set the flag there at the precise moment when that solitary rift in the clouds permitted the sunlight to flash radiance upon it. By a curious coincidence, on that very day Fort Donelson was captured and the war for the Union turned its crisis. "Thick darkness covers the firmament" (Gen. 1. 2) in the world to-day, yet there is a rift in the clouds, and God's golden sunbeam rests upon that Banner of our Hope. "This same Jesus shall so come in like manner as ye have seen Him go" (Acts 1. 11). "The coming of the Lord draweth nigh" (James 5. 8).

TALES WORTH TELLING.

From a Halfpenny to the Gallows.—In the olden days a man, condemned to be executed at Carlisle for burglary, confessed to a minister who visited him that his evil course commenced by taking a halfpenny out of his mother's pocket while she was asleep. The distance is not very great between a halfpenny and the gallows. "My son, if sinners entice thee, consent thou not" (Prov. 1. 10).

Three Bad Bargains.—A Sunday-school teacher once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage" (Gen. 25. 33). A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver" (Matt. 27. 5). A third boy observed: "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul" (Matt. 16. 26). Three bad bargains indeed.

The Spreading Branches of Sin.—Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellow not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger, who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, 'What doest thou, O miserable man?' the offender calmly replied, 'What matters it to you? The hole I have cut lies under my own berth!'" No man perishes alone in his iniquity; no man can guess the full consequences of his transgressions. One Achan defiled the camp (Joshua 7. 1). For none of us liveth to himself; and no man *dieth* to himself (Rom. 14. 7).

The King and "The Sinner's Friend."—At a meeting of the Christian Colportage Society, held at Weston-super-Mare in 1910, it was said that a gentleman had stated at another meeting that an intimate acquaintance of his, one of the late King's personal attendants, had told him that eight days before King Edward VII. died he called this attendant, and asked him to go out and see if he could purchase the above well-known little booklet, which, the King said, he had read when a boy, and wished to read again. The gentleman attendant procured a copy, and had the pleasure of seeing the King attentively reading it. "There is a Friend that sticketh closer than a brother" (Prov. 18. 24).

TALES WORTH TELLING.

Does Not Cheat.—A little Chinese schoolboy, ten years old, let his light shine at home. He was always ready to run errands for the neighbours, and they trusted him to return the right change. One day a woman, who was not a Christian, said to one of her neighbours, "Why did you put money into the little boy's hands?" The neighbour answered, "Oh! he is a Jesus church boy, he does not cheat." He had learned to fulfil the scripture, "Let him that stole steal no more."

Sixteen Years After.—An aged Christian in the South of England writes: "I was walking near Colchester one dark night, when a man overtook me in a cart. I asked him for a lift. 'Jump up,' said he, and on we drove. Sixteen years later I was requested to visit a dying man at Colchester. When I entered the room, he fixed his eyes upon me, and after a pause said: 'Do you know me?' 'No.' 'Do you remember walking at So-and-so one dark night many years ago, and asking for a lift?' The chords of memory were struck. 'Yes,' I replied. 'You gave me a tract when saying "good night," and that tract led me to Christ.'" "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11. 6).

A Child's Reproof.—The parents of little Willie, though respectable, were not Christians. His mother taught him the Lord's Prayer. She also taught him this appropriate little verse to say as he retired for the night—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Then the boy would repeat after his mother: "God bless papa, God bless mamma, God bless Willie, and make me a good little boy." One evening, as he was kissing his mother good-night, he looked up into her face, and said: "Does you pray, mamma?" "No, darling." "Does papa pray?" "I never heard him pray." "Why does you make me pray?" "That you may be good." "Well, mamma, maybe God will hear my prayer. But do you think God wants a little fellow like me to do all the praying for the family? You and papa might help me a little." These earnest words of her little boy touched the mother's heart, and it was not long before that house was a house of prayer unto God. The first sign of conversion in Saul of Tarsus was, "Behold, he prayeth" (Acts 9. 11).

TALES WORTH TELLING.

Fills the Cup and Saucer.—An engine-driver saved from great depths said, "The Psalmist could say, 'My cup runneth over' (Psa. 23. 5), but I think the Lord makes both my cup and saucer run over."

Precious Jewels.—According to the *News* of March 14, 1907, "The jewel treasures of the late Shah of Persia show that the precious stones collected by him are valued at *ten millions sterling*. The collection contains a number of unrivalled diamonds and other stones." Yet if he died without Christ he was indeed poor. "He that hath the Son hath life; he that hath not the Son of God hath not life" (1 John 5. 12).

Simple Faith.—There was once a woman who was well known for her simple faith and her calmness in the midst of trials. Another woman, living at a distance, hearing of her, said: "I must go and see that woman, and learn the secret of her happy life." She went, and accosting the woman, said: "Are you the woman with the great faith?" "No," was the reply, "I am not the woman with the *great* faith, but I am the woman with the *little* faith in the *great* God" (Psa. 95. 3).

Too Much Money.—Vanderbilt, the famous American millionaire, with his seventy-five millions sterling, declared: "Such wealth as mine is *too heavy a burden* for any man to bear. The weight of it is crushing me and killing me. I have no pleasure in it, and no use for it." What a contrast to David, who coveted "neither poverty nor riches" (Psa. 30. 8), and yet could say, "Happy is the man whose transgression is forgiven, whose sin is covered" (Psa. 32. 1).

"This is what I Want."—A certain man on the Malabar coast, had inquired of various devotees and priests, how he might make atonement for his sins? At last he was directed to the following means: He was to drive iron spikes, sufficiently blunted, through his sandals; on these spikes he was to place his naked feet, and to walk 480 miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey; and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached in his hearing from the words: "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1. 7). While he was preaching, the man rose up, threw off his torturing sandals, and cried aloud "This is what I want"; and he became a lively witness that the blood of Jesus Christ does cleanse from all sin indeed. Has it cleansed you?

TALES WORTH TELLING.

The First Drop of Blood.—Abraham Lincoln, President of the United States, used to remark that he could get any amount of men who were "willing to shed their last drop of blood," but he found it a little difficult to get men to shed their *first* drop to make a beginning. Don't talk about what you will do for Jesus by-and-bye. Just begin *now* to love Him, serve Him, and follow where He may lead (Matt. 11. 28; 2 Tim. 2. 3).

"Children Under Six Free."—A little boy was anxious to know how to be sure that "Christ died for *him*." A friend pointed to a railway time-table with the words at foot, "Children under six years of age travel free." "Now, if you were under six would you have any difficulty in knowing that you could travel free?" "Oh, no," he replied. "Well, the Bible says, 'Christ Jesus came into the world to save *sinners*' (1 Tim. 1. 15); you are a sinner." "Oh, yes." "Then you need have no fear of putting in your plea and claim." This helped the little fellow to "Believe on the Lord Jesus Christ and be saved" (Acts 16. 31).

The Man Behind it.—Dr. A. J. Gordon, of America, once gave his children a dissected map puzzle to put together, thinking it would keep them quiet for a little while. To his surprise they soon had it put right, and one of the boys exclaimed, "Father, there's a man behind." The face of the man guided and helped them to success. Aye, and there's a MAN behind the Gospel—the MAN Christ Jesus (Acts 2. 22; 13. 38). He can help, lead, guide, and land in glory.

Who Sends the Rain?—A mother and her little son were going out to visit. Just before starting, the rain came down in torrents. "I think, my dear," said the mother, "we will kneel down and ask God to take away the rain." Studying a moment, the child enquired, "Mother, does God send the rain?" "Yes, my dear," replied the fond mother. "Then we better let Him alone," earnestly replied the boy. What a lesson for all! "As for God, His way is perfect" (2 Sam. 22. 31). "Until He please" (Song of Solomon 8. 4).

Property in Danger.—A negro who had accepted the Lord Jesus Christ as His Saviour, and realised the truth, "Ye are not your own, for ye are bought with a price" (1 Cor. 6. 19, 20), used to exclaim in moments of trial or temptation, "Massa, property be in danger." Trusting alone to Him "who is able to keep" (Jude 24), he felt secure.

TALES WORTH TELLING.

A Force or a Farce.—"Prayer," says Dr. A. F. Schauffler "is either a prodigious force or a disgraceful farce. If a farce you may pray much and get little ; if a force, you may pray little and get much." "The fervent prayer of a righteous man availeth much" (James 5. 16).

The Princess and the Diamonds.—A princess gave up her jewels to help build a hospital for the sick. In visiting the building she used to say she had seen her diamonds again in the gratitude beaming in the eyes of the patients. "Give, and it shall be given unto you" (Luke 6. 38).

"I Can Do What I'm Told."—A little boy entered a shop, in the window of which was shown the familiar card : "Boy wanted." Thinking he was too weak for the work, the gentleman said, "Well, my lad, what can you do?" The boy replied, "I can do what I'm told, sir." This so pleased the shopkeeper that he said, "You'll do, my boy."

Nothing is Forgotten.—A man of sixty-five recently returned from America to his native village in England. Went to small shop, got permission to raise board, turned out a penny which he remembered having lost through a chink in the floor when a child of five. Sixty years had not erased from memory. † "Son, remember" (Luke 16. 25).

I am Always Ready to Die.—When the heroic General Gordon approached the King of Abyssinia, the king, in a fit of ill-temper, said, "Gordon Pasha, do you know I could kill you on the spot, if I liked?" Gordon calmly replied : "I am perfectly well aware of it, your majesty. Do so at once, if it be your royal pleasure ; I am always ready to die." † Like Paul. His motto ever was, "I am ready" (2 Tim. 4. 6).

Neglecting Niagara.—A gentleman relates that in his youth he walked a distance of nearly seven hundred miles to see the Falls of Niagara. When within seven miles of the spot he thought he heard what might be the thunder of the great cataract, and inquired of a man who was working on the roads if it were so. The man replied that it might be, he could not say, he had never been there. What foolish indifference! † To live within seven miles of one of the wonders of the world, to see which thousands have come from the uttermost parts of the earth, and yet never to have visited it. More foolish those who have lived all their days within sound of the River of Life, and yet never have drunk of the soul-refreshing stream. "Whosoever will, let him take of the water of life freely" (Rev. 22. 17).

TALES WORTH TELLING.

Broken Neck or Heart.—Joseph Wm. Noble, blacksmith, condemned at Durham Assizes on March 3, 1908, for the murder of John Patterson in Windy Nook Co-operative Stores, Gateshead, on being asked by the judge, "Do you wish to say anything?" replied, "No, my lord; you may break my neck, but I don't think you will break my heart." Had the prisoner's heart been "broken and contrite" (Psalm 51. 17) before God, he would never have had his neck broken by law.

The Mute's Marvellous Answer.—A large audience assembled in New York at the anniversary of the Deaf and Dumb Asylum, and one of the visitors with chalk on the blackboard wrote this question to the pupils: "Do you not find it very hard to be deaf and dumb?" And one of the pupils took the chalk and wrote on the blackboard this sublime sentence in answer: "When the song of the angels shall burst upon our enraptured ear, we will scarce regret that our ears were never marred with earthly sounds." Then all ears shall be unstopped (Isa. 35. 5), and all tongues shall be untied (Isa. 35. 6). The new song shall burst forth in glorious strains (Rev. 5. 9). Will you join in the heavenly harmony?

This Beats Freemasonry.—Two brothers from London, in a tour on the continent, touched at Barcelona, in Spain. One was a "born-again" man (John 3. 3), the other was an unconverted Freemason. Englishman like, on touching the Spanish main, they made tracks for the nearest fellow-countryman, who happened to be the veteran missionary, Henry Payne. The Christian and the Missionary were "at home" at once, one telling how the work of God prospered in the metropolis, the other recounting gospel triumphs in the priest-ridden peninsula. After some friendly intercourse they left. Once the street was reached the Mason enquired from his brother: "I say, John, where did you meet that gentleman before?" "Never saw him before in my life," replied the Christian. "What!" exclaimed the Mason, "you never saw him before, and yet the last half-hour you have been like brothers. Why, John, this beats Freemasonry!" Yes, thank God, there is a bond above all bonds, *the blood-bond of the redeemed*, which makes them "one" in God's sight, even here (Eph. 4. 4), and shall yet manifest them "one" (John 17. 11) in the glory to come. Make sure that you are "bound in the bundle of life" (1 Sam. 25. 29) with all who love our Lord Jesus Christ.

TALES WORTH TELLING.

Blessed Assurance.—"I am an old man, sick, and soon to die, but I thank God I have the assurance from this precious Book, and the witness in my heart, that my spirit will go immediately into the presence of my blessed Saviour." Such were the words spoken by a native of South America to a colporteur. "We know" (2 Cor. 5. 1).

Shakespeare and Substitution.—The works of the greatest of British authors, William Shakespeare, of Stratford-on-Avon, are known the world over. Here is a statement of his worth quoting to the same extent :

"Those holy fields
Over whose acres walked those blessed feet,
Which fourteen hundred years ago were nailed
For our advantage on the Bitter Cross."

Claiming the Promise.—A youth lay dying. He had been wild and reckless until stricken down by fatal disease. Then, being visited by an earnest believer, his guilt and need lay before him, and he fled for refuge to Christ. As the end approached the words of John 3. 16 gave him great comfort and peace. When unable to read them for himself, he requested his mother to let him touch them with his dying hand. "Put my finger on 'whosoever,' mother," he said; "it says 'whosoever,' so it must mean me."

A Sham Clock.—C. H. Spurgeon, one of the most observant of men, draws a good picture of a *professing* Christian. "The hotel-keeper must seem to put a clock in every bedroom. In mine there was a black marble case; but there was an empty space where the time-keeper should have been. It was a mere professor. I fear there are many in the churches who are *without works*; and what a wretched disappointment they are to those who fain would make use of them!" (Matt. 22. 12, 13). "Faith without works is *dead*."

The Danger of Deflection.—A Parisian lady in London, a teacher of languages, acquired a large clientele on account of her beautiful French and correct pronunciation. After months of teaching and constant mixing with English, Scotch, and Irish accents, she found that her French pronunciation was becoming less correct, and in some degree unnatural. What did she do? Realising her danger of deflection, she crossed over to Paris each week-end, mixed with fluent Parisians, and retained her brightness and exactness of the language. "Continue ye in My love" (John 15. 9). Keep close to Calvary (Gal. 6. 14), or we shall soon get "like those who go down to the pit" (Psa. 28. 1).

TALES WORTH TELLING.

The Battered Hammers.—A gentleman, seeing many battered old hammers lying around a blacksmith's shop, asked, "How many anvils have you had, that all these hammers have been beaten to pieces?" "Only one," answered the smith. "The anvil wears out the hammer." So all the hammering of critics and unbelievers on the anvil of God's truth only proves that it is indestructible (1 Peter 1. 25).

The Possibilities of Youth.—A German schoolmaster four hundred years ago used always to lift his hat and bow to his scholars when he entered the schoolroom. He saluted their possibilities. He revered the possible eminence and influence to be attained in manhood by any one or more of that group of boys. Sunday school teachers recognising this should do their utmost, by God's help, to lead their scholars to the Saviour (John 1. 41, 42).

Everything for Nothing.—An aged saint on being asked to explain salvation, aptly replied, "*Something for nothing.*" Another aged saint, who had weathered the storm for many a long year, and was nearing the heavenly harbour, on hearing this related, exclaimed, "Aye, it's even better than that, it's *'everything for nothing.'*" Salvation the moment you cease trying, struggling, doing, and accept "the free gift of God—Eternal Life" (Rom. 6. 23, R.V.).

Simple, yet Sensible.—"Well, Hodge," said a smart looking Londoner to a plain cottager, who was on his way home from service, "so you are one of those simpletons, that in these country places are weak enough to believe the Bible. Believe me, my man, that Book is nothing but a pack of nonsense, and none but weak and ignorant people now think it true." "Well, Mr. Stranger, but do you know, weak and ignorant as we country people are, we like to have two strings to our bow." "Two strings to your bow; what do you mean by that?" "Why, sir, to believe the Bible, and act up to it, is like having two strings to one's bow; for if the Bible is not true, I shall be the better man for living up to it, and so it will be for my good in this life—that is one string; and if it should be true, it will be the better for me in the next life—that is another string, and a pretty strong one it is. But, sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow; and if its threats prove true, what then, sir, will become of you!" "Having the promise of the life that now is, and of that which is to come" (1 Tim. 4. 8).

TALES WORTH TELLING.

The Best Intentions.—On the tombstone of a French prince is inscribed: "Here lies a man of the best intentions." And these words would make a truthful epitaph for many another headstone, for many have intended to be saved, but failed to put their intentions into fact. "Choose you *this day* whom ye will serve" (Joshua 24. 15).

"God is Nowhere."—An infidel lay upon his death-bed. At the foot of his bed was a board with the words written in chalk, "God is nowhere." His little daughter came in. He asked her to read it. She spelled out the words, and read them, "God is now here." His eyes filled with tears. God had spoken to his heart and conscience. He felt himself a lost sinner in the presence of God. But he found Him to be a Saviour God. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55. 6, 7). "The fool hath said in his heart, 'There is no God'."

Cash to go on with.—A Christian merchant in Liverpool was talking with another business gentleman who appeared to be anxious about his soul. The Christian was speaking of the finished work of Christ (John 19. 30), what it was, and what it did for the sinner. Telling him that God in virtue of the work of the Lord pardoned a sinner so completely that there was not a single charge of sin left against him, he queried, "Isn't that enough?" "No," said the other man, "it is not enough." "If I were to fail in business, and could not pay, my creditors might take pity on me, put their heads together, and give me a free and full discharge, would that not be sufficient?" said the Christian. "No," said the other; "I would want cash to go on with." The Christian pointed out that that was precisely what Christ did. He not only frees the sinner from the guilt of his sin, but He lives to save him from the power of sin day by day (Heb. 7. 25), puts the Holy Spirit into his heart, the Word of God into his hand, and guarantees that he will go on safely to the end (John 6. 39).

A Full Pot.—A missionary in Kollegal, writing May 4, 1909, says: "A Christian woman came in and spoke very brightly. 'I used to be ashamed to lift the name of Jesus,' she said; 'but now it is as when a pot is so full it has to run over; I can't help speaking of Him.' Many of her sisters at home might thus 'add to your faith courage'." (2 Peter 1. 5).

TALES WORTH TELLING.

Be Mighty Sure.—"Be mighty sure with your proofs, Bob," said a hard working man to the orator who was proclaiming that there was no hell. "Be mighty sure with your proofs, Bob, for there are a great many of us who are depending on ye." "I believe every word of it," said a grasping miser to one who had been prophesying smooth things to the people, "but I'll give £200 if you will prove it sure, and no mistake." The Christian's hope is the alone "sure and steadfast" (Heb. 6. 19) foundation for eternity.

Asked One, Got All.—A king once said to a particular favourite, "Ask what thou wilt, and I will give it unto thee." He thought, "If I ask to be made a general, I shall readily obtain it; if for half the kingdom, he will give it to me. I will ask for something to which all these things shall be added." So he said to the king, "Give me your daughter to wife." This made him heir to all the wealth and honours of the kingdom. So choosing Christ makes us heirs to all the wealth and glory of the Father's kingdom (John 1. 51).

The Pure White Flag.—Some years ago the wife of an aged flagman at a railway terminus said, "John, there will be a flag held out to-night—a flag in the hand of Jesus. It will not be a red flag, for there is no danger; it will not be a green one, for there is no uncertainty; it will be a pure white flag, for I am nearing the journey's end, washed in the blood of the Lamb, and all is peace and safety." "There is therefore now no condemnation" (Rom. 8. 1). "Not as uncertainty" (1 Cor. 9. 26). "Which hope we have as an anchor of the soul, both sure and steadfast." "These are they" (Rev. 7. 14).

The Fourth King Conquered.—At a missionary meeting on the island of Raratonga, in the Pacific Ocean, an old man rose, and said, "I have lived during the reign of four kings. In the first we were continually at war, and a fearful season it was. During the reign of the second we were overtaken with a severe famine, and then we ate rats and grass and wood. During the third we were conquered, and became the peck and prey of the two other settlements of the island. But during the reign of this third king we were visited by another King—a great King, a good King, a peaceful King, a King of love, Jesus, the Lord from heaven. He has gained the victory. He has conquered our hearts; therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven." "These men, having come hither, have turned the world upside down" (Acts 17. 6).

TALES WORTH TELLING.

Is it Real or Preaching?—It is essential that the preacher know for an absolute certainty the things that he preaches, and not only so, but that he should feel them. Too many remind us of the little girl who, on hearing a story, asked, "Is it real, or is it preaching?" "I believed, therefore have I spoken" (Psa. 116. 10); "so we preach, and so ye believed" (1 Cor. 15. 11).

"A Lie is for ever."—A little girl came very early one morning to her mother, saying, "Which is worse, mamma, to tell a lie or to steal?" The mother replied that both were so sinful she could not tell which was worse. "Well, mamma," replied the little one, "I've been thinking a good deal about it, and I think its *ever* so much worse to lie than steal." "Why, my child?" asked the mother. "Well, you see, mamma, it's like this," said the little girl; "if you steal a thing you can take it back, unless you've eaten it, and if you've eaten it, you can pay for it; but a lie is for ever." "He that speaketh lies shall perish" (Prov. 19. 9).

The Band of Lovers.—There was a small band of three hundred cavalry in the Theban army who proved a great terror to any enemy with whom they were called to fight. They were companions who had bound themselves together by a vow of perpetual friendship, determined to stand together until the last drop of their blood was spilled upon the ground. They were called "The Sacred Battalion, or the Band of Lovers," and they were bound alike by affection for the State and fidelity to each other, and thus achieved marvels, some of which seem almost fabulous. What a name for the Church! "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13. 35).

The Power of Love.—When the Forth Bridge was being built the workmen came to a crucial point, where two of the most important iron girders refused by some inches to come together for the bolts to be driven through—a process which was absolutely essential to their union and the stability of the whole fabric. Every mechanical method to bring them together was tried, but to no purpose, and finally in despair all further efforts were abandoned for the night. It was summer weather. The following morning the sun was very hot, the great masses of metal expanded beneath the genial rays, and the results were achieved by the silent touch of the sun which had defied the utmost efforts of force. Such is the power of love. "Love never faileth" (1 Cor. 13. 8).

TALES WORTH TELLING.

Behave the Gospel.—A coloured preacher once said: "There are two parts in the Gospel. The first part is the *believing* it, and the second part the *behaving* it." We should, like the Philippian believers, confirm the Gospel by a godly life (Phil. 1. 7).

Rich, Yet Poor.—There was a man in the south of Scotland who owned an estate, but spent his time fishing for lobsters. His *portion* was all the ramifications of his estate, his *cup* was that he lived the life of a fisherman. While it is true the believer is blessed with all spiritual blessings (Eph. 1. 3), it is possible for him to live the life of a spiritual pauper. The Lord would have His children live up to their income.

Forgiveness and its Effect.—A worthy old negress was walking quietly along a street in New York carrying a basket of apples when a mischievous young sailor pushed against her and upset her basket, and then stood by to enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the apples, gave him a look of mingled sorrow, kindness, and pity, and said, "God forgive you, my son, as I do." That touched a tender chord in the sailor's heart. He felt ashamed, self-condemned, and repentant. He confessed his error, pulled from his pocket some money and forced it upon the wondering old black woman, exclaiming, "God bless you, kind mother! I'll never do the like again." "A soft answer turneth away wrath" (Prov. 15. 1).

The Faithful Street Preacher.—While studying for the Bar at Lincoln's Inn it was Lord Guthrie's custom to hear the great preachers in London. On one memorable Sunday he listened to the eloquent Canon Liddon in St. Paul's, to the famous Spurgeon in the Tabernacle, and to the learned Oswald Dykes in Regent Square. As he walked to church that day he paused for a moment to listen to a street preacher. He was a working man with the gift of utterance, a fine simplicity of manner, and an arresting earnestness. Lord Guthrie confesses that, after the lapse of years, he cannot recall a single sentence which the great men uttered in their pulpits, but that there will never slip from his memory a remark which fell from the lips of the lay preacher. The street preacher said, "I have never been to college, but I have been to Calvary." Preach to dying men a crucified, risen, exalted, and returning Saviour, and they will not only listen to the message, but remember it. And we have the Lord's assurance that His word will not return void (Isa. 55. 11).

TALES WORTH TELLING,

Head and Heart.—It is related of Sir Walter Raleigh that when his executioner gave him the choice of position on the block on which he was to be beheaded, he said, "It matters little in what direction my head falls,* if my heart is right." When we receive Christ we are *all right*, and ready. "Complete in Him" (Col. 2. 10).

To Spend His All.—Harry Moorhouse told of a shoe-black who came into a shop with three shilling's worth of coppers to buy a present for his mother. When it was suggested that he spend one shilling and keep two shillings, he replied, "No, I want to spend it all on her." "Last of all, He sent His Son" (Matt. 21. 37).

The Blacksmith's Dog got so accustomed to the sparks that it could sleep in the midst of a shower which would scare other dogs away. One night the smithy caught fire, and the dog, which usually slept there, made no effort to move, so was burnt to death. Familiarity may make the Gospel message "a savour of death unto death" (2 Cor. 2. 16).

Christ our All.—Longfellow's well-known "Divine Tragedy" bears on its cover a remarkable device—the four words, *Lex* (Law), *Rex* (King), *Dux* (Leader or General), *Lux* (Light), being arranged in the form of the letter X, in which they all terminate. If we make the Christ of God our centre as Law, King, Leader, and Light, then we can say with Paul, "Whose I am, and whom I serve" (Act 27. 23).

Remarkable Results.—When William Wilberforce and Isaac Milner were starting on a journey to Scotland, it was suggested that they take with them and read together Doddridge's "Rise and Progress of Religion in the Soul." The reading of this book led Wilberforce to Christ, and through this came freedom to the slaves of the British Empire. A glance into Dr. Watts' hymn-book for children saved Sir Walter Scott from suicide. Captain Cook's "Voyages" made William Carey a foreign missionary and gave the Bible in their own tongues to over two hundred millions of the human race. Carey's published letters sent Henry Martyn to India and Persia. Buchanan's "Star in the East" sent Adoniram Judson from New England to Burma and gave to the American Missionary Society the greatest missionary in its history. It was the reading of Dr. Dick's "Philosophy of the Future State" which sent David Livingstone as the evangel of Christ into the dark Continent. "How forcible are right words" (Prov. 6. 25).

TALES WORTH TELLING.

"Nothing to Hold on by"—Listening to an infidel lecturer in Hyde Park we were reminded of an incident that happened some years ago. A man fell over the pier at Largs into the water and was nearly drowned. After being taken out he gave his experience. He said, "The water is a queer place, there is naething to haud on by." That is like infidelity. The Christian holds on to "the *sure* word of prophecy" (2 Peter 1. 19).

The Bible Right or Wrong!—An old Christian once said, "When I was a young man I was afraid those clever infidels were going to run away with the traces. 'Well,' I said, 'I don't care whether the Bible is right or wrong, I am going to believe in it.' It was a rash vow to make, but my experience has been that the Bible never has been wrong, and never will be. 'Heaven and earth shall pass away, but My Word shall not pass away'" (Matt. 24. 35).

The Triumph of Christ—Death for the time being is the triumph of the enemy. There was no man in this country more used in bringing the knowledge of the truth of the coming of Christ before Christians than Edward Irving. Mr. Irving had a beautiful little boy who died, and he went in beside the dead child and prayed God to avenge him of death. God showed him resurrection, and that is the triumph of Christ. The great success of the enemy has been to get Christians to look for death and not for resurrection (1 Cor. 15. 54).

How is the Gospel better than the Law?—The contrast between law and grace is tersely put in the verse from an old book, which runs thus:

"Run, John, and live, the law commands,
But gives me neither legs nor hands;
Yet better news the Gospel brings—
It bids me fly, and gives me wings."

Is this not the principle of Proverbs 1. 23: "*Turn you* at My reproof: behold *I will pour* out My Spirit unto you." God's commands are God's enablings.

The Never-falling Bible—I happened once to be in Paris on business and met a young Oxford man in the hotel in the evening. We talked on theological matters and I tried to edge the conversation as near to personal religion as I could. He argued as an Oxford man can, and I was no match for him. I happened however to know scriptures which I think he did not know, and I gave him a scripture for every difficulty he brought forward. "Oh!" said he, eventually, "the ground you take up is impregnable." The Bible is like the Kingdom, it "cannot be moved" (Heb. 12. 28).

TALES WORTH TELLING.

Never Used.—A little boy was turning over the leaves of the dusty family Bible when suddenly he asked his mother: "Mother, is this God's Book?" "Yes!" "Why, then," said the little fellow, "hadn't we better send it back to God, for we never use it?" (Matt. 22. 29).

His Footprints.—"How do you know whether there be a God?" was once asked of a bedouin; and he replied, "How do I know whether a camel or a man passed my tent last night? By their footprints in the sand." "The heavens declare His glory" (Psa. 19. 1). "Footsteps of the flock" (S. of S. 1. 8).

"Encourage Him."—"Do not be afraid," he said, "to mention that you have been helped by a preacher. Go a little further than the Ayrshire farmer, whose highest compliment is, 'I've heard ye waur than ye were last Sunday'" (2 Samuel 11. 25; Isa. 41. 7; Rom. 12. 10).

Five Acres of Map.—A photographic map of the entire sky, showing approximately 1,500,000 stars, has been prepared in sections by the astronomers of Harvard University. The whole map would cover more than five acres. "He calleth them all by name" (Psa. 147. 4; Heb. 1. 10).

Christ Enough.—"What is your hope?" said a man to a poor Welsh boy who could not speak much English, and was found dying in an inn one day. "What is your hope about your soul?" The boy turned to his questioner, and said in broken English, "Jesus Christ is plenty for everybody!" (Col. 3. 11). "Which hope we have as an anchor of the soul" (Heb. 6. 19).

Another Golden Calf.—A little boy when saying his prayers astonished his mother by adding a petition for "the wicked people at the milk-shop." When asked why, he answered that they must be wicked people, because they had set up "a golden calf." He had noticed the golden model of a cow, and connected the fact with the Sunday school lesson on the "molten calf" made by Aaron (Exod. 32. 4).

Truly Happy.—Miss Rockefeller, the daughter of the famous American millionaire, was asked by an interviewer: "Now tell me, as you no doubt belong to the class of the most envied of all women, whether I may presume that you are happy?" "Happy!" she replied. "Can anyone buy happiness with money? Are there not many things to make us unhappy which money cannot change? No, I am not happy, and you may tell it to all and sundry who envy me." The only truly happy people are named in Psalm 144. 15.

TALES WORTH TELLING.

Nowhere Farm.—A farmer who gave evidence in a case at the Yarmouth Police Court said that his land was in two parishes, and was known as "Nowhere Farm" (*Citizen*, Feb. 10, 1906). Many sinners would like to live on such a spot, but it cannot be done. "He that is not with Me is against Me" (Matt. 12. 30).

Such a Surprise.—When Sir John Herschell, scanning the heavens with a 40-foot telescope, first saw the star "Sirius," he almost fainted—it was so glorious. When Paul saw the Risen Saviour he said it was "above the brightness of the sun" (Acts 26. 13). The gift of salvation is indeed the surprise of all surprises (Rom. 6. 23).

Walk versus Talk.—Three lads were pushing a hand-cart up Renfield Street, Glasgow. The two behind got into a discussion and forgot to "push." The lad in the shafts turned round and tartly exclaimed, "Less talk and more shove." If Christ had said, "Rise up and *talk*," how many would have fulfilled their mission; but He said, "Rise up and *walk*" (John 5. 8). Remember that!

The Broken Lamb.—The children were playing with Noah's Ark. At last Willie suggested they might "offer" like Noah. What should it be? A lion, a giraffe, a cow. "Ah, here's the thing," exclaimed his little sister, holding up a three-legged lamb. It was damaged and little use. Don't smile! Examine your heart and see if you can say with David: "I will not give unto the Lord that which cost me nothing."

A Hero's Testimony.—General Gordon, who was neither an "old woman" nor a "soft man," but a hero of the highest order, expressed his faith, in his favourite verse as follows:

"We read Thee best in Him who came
To bear for us *the Cross and shame*;
Sent by the Father from on high,
Our life to live, our death to die."

Akin to the Hebrew hero, who said, "God forbid that I should glory save in *the Cross* of our Lord Jesus Christ" (Gal. 6. 14).

Melted and Sent.—Oliver Cromwell on his military march ran short of funds, and sent his men to get some gold or silver out of one of the cathedrals. They found the twelve apostles cast in silver on niches in the wall. "The very thing," cried Cromwell; "bring down the twelve apostles, *melt* them, and send them about some business." Many of the apostles of our Lord and Saviour to-day need sadly to be melted and sent (Col. 3. 12; Mark 3. 14).

TALES WORTH TELLING.

Lending a Pie.—"Mother, said Johnny, "haven't you a pie you would like to lend to the Lord?" "Why, Johnny, what do you mean?" she asked, for she thought at first it was a joke. "Don't you remember," he said, "that the Bible says, 'He that giveth to the poor lendeth to the Lord?' I don't believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord, you know" (Prov. 19. 17).

The King's Testimony.—King Milan's advice to his son, which has just been published, contained the following words: "Place no faith in any man; my greatest fault was in believing in the probity of others. There is neither faithfulness nor honesty in the world; all those who approach you are capable of treason." What a confirmation of the truth written 1500 years ago: "Cursed be the man that trusteth in man, and maketh flesh his arm." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17. 5, 7). *HYP.*

What the Fool said.—A wealthy banker in Paris invited a number of famous men to dinner. Among them were Alexandre Dumas and a famous general. At the after-dinner discussion the general spoke very scornful about God. "For my part," he added, "I can't conceive of the existence of this mysterious being whom they call the good God." "General," replied Dumas, "I have two hunting dogs, two monkeys, and a parrot at home, who are of your opinion exactly." "The fool hath said in his heart . . . no God" (Psalm 14. 1).

Tennyson's Testimony.—In one of Tennyson's letters, written from a little village on the Lincolnshire coast, he gives a glimpse of quaint autobiography. He tells us that he was housed with "two perfectly honest Methodists." When he arrived, he asked his hostess about what news she had to tell, and she replied, "Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men." "Well," answered the famous poet, "and that is old news, and good news, and new news" (2 Cor. 5. 14; Gal. 6. 14).

Diamond Discovery.—The "Cullinan Diamond," the largest gem ever found, was discovered in the Premier Diamond Mine, near Pretoria, on 26th January, 1905. It weighs 3,024 carats, or about $1\frac{3}{4}$ lbs., is 4 inches long, $2\frac{1}{2}$ inches high, $1\frac{1}{2}$ inches deep. Suppose you had this diamond in your hand and it grew and grew till it was as large as the world, the question could still be asked, "What shall it profit a man if he gain the whole world and lose his own soul?"

TALES WORTH TELLING.

Like his Master.—A settler in South Africa observed a Kaffir near his yard. Charging him with prowling round in order to steal his cattle, he denied any such aim. Roused to anger, the settler with his men hauled the Kaffir to a tree, and with one blow of an axe cut off his right hand. Months after the settler lost his way in the bush, found his way to a hut, and rested for the night. In the morning he was horror-struck as the owner of the hut held up his arm, for *the hand was gone*. His fears were gone as the Kaffir said, "You were in my power. I could have killed you. Revenge said, Murder the man who so wrongfully maimed you for life, but I be a Christian; the Master in my heart said, 'FORGIVE,' so I did not kill." "God for Christ's sake hath forgiven you" (Eph. 4. 32).

A Remarkable Testimony.—What but a sterling Christian character and unwearied service out of love to Christ could have produced the following from the world's greatest newspaper, *The Times*, which is not given to fulsome flattery: "Dr. Barnardo may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness." Proving the Old Book true again, "Them that honour Me I will honour" (1 Samuel 2. 30).

"And Then!"—Said the old College Professor: "Well, your College course is finished." "Yes," said the young man, "I graduate to-day." "And then?" "Oh, I shall take up my profession, marry a fine woman, make a fortune, succeed in the world!" "And then?" "Then I shall retire, travel, see the world, take life easy." "And then?" "Well, old age will come; but I hope to enjoy that, too." "And then?" "Well, then I shall have to die, I suppose" (Heb. 9. 27). "And then?" But the young man had no answer ready for that question. Have you?

The Hidden Writer.—Latimer stood before his judges on trial for heresy. He heard the scratch of a pen behind the tapestry and knew that every word was being taken down, and was very careful as to what he said. Behind the eternal veil the unseen scribe writes your record. "For every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12. 36). "Each one of us must give account of himself to God" (Rom. 14. 12).

TALES WORTH TELLING.

Like Paul.—A woman in the Black Isle said, "If I was only like Paul I would know I was saved." "Why, you are as like Paul as you can be," replied the visitor. "Listen to what Paul was like. Here are his own words: 'In me, that is, in my flesh, *dwelleth no good thing*'" (Rom. 7. 18). Like Paul, she admitted her sinnership, and, like Paul, found the sinner's Saviour (1 Tim. 1. 15). "Mighty to save."

Diamond Seeking.—A lady possessed a valuable diamond ring. She was walking through the streets of Paris, when she pulled off her glove; the ring slipped from her finger, rolled away, and dropped through a grating into a drain. In great distress she tried to catch it, and then stood peering into the black mud, and vainly trying to pick up the ring with her umbrella, but all her efforts were in vain. Some of the bystanders offered to search for her, but the ring was so valuable that she was afraid to give permission. Nothing remained but to find it herself. Baring her hand and arm, she plunged it into the black mass, and in a few moments had recovered the ring. And has not Jesus done more for you and me? He takes us out of the horrible pit, and out of the miry clay (Psalm 40. 2), and sets us among princes in glory.

The True Light.—A Chinaman living near Canton said, "When I read the Bible, I find it is useful as a light in darkness. I am living in a retired place, having no knowledge of anything outside the small place where I dwell. I am very fortunate to obtain a Bible" "Thy Word is a lamp unto my feet" (Psalm 119. 105). Are you as wise as the Chinaman?

Old, but Good.—Once a king gave to a jester a rod, or sceptre, to show that he was the king of fools. This sceptre he was to keep until he found a man who was a greater fool than himself. By-and-by the king fell sick, and was about to die with his sickness. The jester came and stood sadly at his bedside. The king said, "I must go into eternity, a long journey, I know not whether." Then said the jester, "Have you known that you would have a journey into eternity?" The king answered, "Yes." The jester said, "When are you coming back?" "Alas, never!" said the king. The jester inquired, "Have you ever made any preparation for your long journey?" "No," said the king. "Then," said the jester, "take my sceptre, for you are certainly a greater fool than I." The man who does not consider his latter end is not a wise man (Deut. 32. 29). God names him a "fool."

TALES WORTH TELLING.

Luther's Best Preacher.—Martin Luther, in his autobiography, says : "I have one preacher that I love better than any other on earth ; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carols of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth " (Psalm 11. 1).

Near God.—A little boy used always to come to his father with everything. It happened one day that the father was engaged in his study when the little boy came to him. When he heard the well-known tap at the study door, his father said, "Come in," and the child entered. "Well, my little man ; what do you want now?" "Nothing, papa ; I only want to be with you," and he made his way to the corner of the room, and remained quietly alone with his father. Do we go to God our Father when we don't want anything, just to be near Him? "That they should be *with Him*" (Mark 3. 14). "Abide in Me" (John 15. 4).

That Agonising Cry.—A waggon is overturned on the mountain. Three men, all drunk, are in it. One of them is caught under the heavy wreck, and his life slowly crushed out. Only a few months previous he had, in a rage, dragged his sister from the meeting where she had gone with others to "seek the Lord." Now, as he lay pinned to the earth by the great weight that was rapidly cutting short his breath, his agonising cry was, "Oh, lift ! O God, have mercy !" Although forty-eight years have elapsed, one of the other two, then a mere boy, says he can to this day hear that agonising cry ringing in his ears. What must it be to hear the endless agonising cry of the lost—"Have mercy" (Luke 16. 24).

Tried and Proved.—Sandy Macleod, a worker on the Clyde, was caught in some machinery and fatally wounded. Workers gathered round to comfort and cheer, while waiting for the ambulance. "This is awful agony," said Sandy, "but it'll soon be ower, an' it'll be weel wi' me then." After a pause he continued, "Ye a' ken how I trusted Jesus as my Saviour twa years since. He's precious tae me noo." Soon afterwards his spirit left the mangled body, and went to be with his Saviour (Phil. 1. 23).

TALES WORTH TELLING.

The Lack of Power.—A monk showing a visitor round one of the religious houses of Spain pointed to the numerous vessels of gold and silver, and remarked, "You see we cannot say with Peter, 'silver and gold have I none.'" "Neither can you say with him, 'rise up and walk'" (Acts 3. 6), quietly replied the visitor.

How To Die.—The ambition of the great Napoleon was to die in his military boots—like a soldier! A celebrated dignitary of the Church is said to have died in his ecclesiastical robes! You must either "die in your sins" (John 8. 21, 24), or "die in the Lord" (Rev. 14. 13).

"I'm Depending on the Blood."—A man in Edinburgh lay dying. His brother living at some distance, lost a day's pay, took train to the city, and stood by his bedside, and earnestly said: "I've taken a day off just to ask you one question. 'On what do you build your hopes for Eternity?'" The dying brother looked up with a smile, and replied, "Jim, I'm depending on the Blood" (1 Peter 1. 18, 19; Rev. 1. 5). What better foundation could any child of Adam have?

The Joy of the Lord.—A Christian cobbler in Germany, as he plied his humble craft, used to sit at the door of his little cottage singing out his joy and gratitude in praise and thanksgiving to his God. One day there passed along a Jewish gentleman, who had found no rest for his soul in his descent according to the flesh from the Friend of God, and no satisfaction to his soul in the empty ritual of the synagogue. As he passed the cobbler's door, he was attracted by the joy of the humble cobbler, and he said to him, "My friend, you seem exceedingly happy." "Indeed," said the cobbler, "I am, and good reason have I for being so, for you must understand I am a King's son." The gentleman whispered to himself, "poor lunatic," and passed on his way. A day or two after he had occasion to pass the cottage again. "Good morning to your Royal Highness," said the Jewish gentleman, with a rather scornful reference to his remark a few days before. "Good morning," said the cobbler, "but pray do not pass on so quickly; please give me a moment's opportunity to explain my meaning." The gentleman halted, and the Christian told out, in his own happy and humble way, his good and sober reasons for calling himself a King's son, with this result, that his Jewish friend became himself also the son of a King. "But ye are a chosen generation, a royal priesthood" (1 Pet. 2. 9). He "hath made us unto our God kings and priests."

TALES WORTH TELLING.

Life for a League Medal.—William Mugford, aged 20, died on June 21st, 1907, in Swansea Hospital, as the result of a blow received in a football match. Deceased was the goalkeeper for one of Swansea Junior Association teams, and after a recent game he complained that he had been kicked on the chest and the foot. Gangrene set in in the foot, and upon medical advice he was removed to the hospital. Just prior to his removal to that institution he called his mother to the bedside, and, holding his league medal, said: "Throw it through the bars of the grate. It has cost me my life." Many young men might wisely apply the apt question, "What will it cost me?" "What shall it profit" (Mark 8. 36).

"All right, Jack!"—Lord Shaftesbury related the following incident: "You have all heard how the Fijians were raised in the scale of social life after the Gospel had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat's crew that got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion: '*All right, Jack! there is a Bible on this chair; no fear now!*' What must have been the effect produced upon that man's mind! He now felt that, the people of the cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance." The safety of goods and chattels is rightly associated with the Bible (Matt. 6. 43, 44).

The Slave's Scissors.—In olden times in Paris, prisoners were chained to a barrow, and sent out with a broom and shovel to sweep the streets. Some were thus sentenced for seven years, others for ten years. One of these street slaves one day found the half of a pair of rusty scissors lying in the gutter. A thought suggested that he might cut his strong iron chain which bound him to the barrow. Night after night, while others slept, he continued cutting it at two places, daubing over with mud the glittering part to keep it from being seen. He continued above a year, and then got free. The Gospel, unlike the galley slave's half scissors, tells of Salvation immediate, free, and eternal, through the blood of Jesus. "To him that worketh not, but believeth" (Rom. 4. 5).

TALES WORTH TELLING.

Live Shells as Ornaments.—During the late Franco-German war two shells fell into a house near one of the scenes of conflict. The owner of the house resolved to keep them as a curiosity, putting them near his fire-place. One day, as he was showing them to a friend, a horrible thought struck the latter. "What if they should be loaded! did you ever think of that?" he suddenly exclaimed. Not a moment was lost in examining them—sure enough they *were* loaded! Imagine the feelings of his host! There he had been sitting day by day, unconscious of danger; whereas, had the fire been hot enough, the shells would have exploded, and the house been blown to pieces in a moment! There was great danger, and he did not know of it. Remember, all who do not obey the Gospel are in danger of being "punished with everlasting destruction" (2 Thess. i. 8, 9). So lose not a moment, but flee to Jesus at once.

The Best Offering.—A poor Jew once went to temple with no lamb, doves, or meal to sacrifice. Stood outside ashamed till he heard them sing Psalm 51: "A broken and a contrite heart, O God, Thou wilt not despise." He had that; went in. "Bless you, my son!" said the venerable Rabbi, "few come with such an offering!"

God as near Russia as Britain.—Mr. Müller's narrative in German had been read by a Stundist, who was sent into exile; on parting with his wife, he said, if he was only in Bristol he would pray to God for money to pay his railway fare to the place of exile, otherwise he would have to travel on foot with the prison gang, and probably die of the hardships, but there was no use praying *in Russia*; where would the money come from? He had hardly spoken, when a man called with a gift of money, saying he had sold his watch, and so he was able to pay his railway fare.

As in Apostolic days, so to-day, "He be not far from every one of us" (Acts 17. 27).

How do you know there is a God? was the pertinent question put to a navy man at Southsea. "How do you know you have a mother?" was his equally pertinent reply. "Why, she brought me up, and has been very kind to me," was the answer. "In the same way I know there is a God, for He has been wondrously kind to me," was his ready rejoinder. "Nevertheless He left not Himself without witness, in that *He did good*, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14. 17).

TALES WORTH TELLING.

Let Heaven Go.—Martin Luther tells of a nobleman who made a great supper, and in the midst of his mirth exclaimed, "If God will leave me this world to live and enjoy my pleasure therein for a thousand years, then let Him take His heaven to Himself." This man spoke what most men think. How different the choice of Moses (Heb. 11. 25).

A Dummy Christian.—At a meeting in the city of Nankin a Chinaman rose and began to cry for mercy with groans and tears. When at length he found utterance he prayed, "O God, forgive me; I have been a dummy Christian. When I was converted the devil came to me, and said, 'There are preachers to do the preaching; you need not bother about it.' I listened to the devil's lie, and all these years have been a dummy Christian, living in ease while souls have been lost." How different to Ephesians 4. 16. How many dummies are there to-day!

Don't Anybody Stop Us.—A little girl had learned the verse, "Suffer the little children to come unto Me," to repeat at a meeting. She stood on the platform and began, "Suffer"—it was her first attempt at speaking in public. She was frightened, and stopped for a moment, then began again, "Suffer little"—again her fear overcame her, but being a determined little one, she made a third attempt, and said, "Suffer little children." Then she looked afraid at the many faces, and stopped. With a last grand effort she said, not exactly the verse, but these words, "Jesus wants us all to come to Him; and don't anybody try to stop us." A new and true version of Matthew 19. 14.

Praise God for Cotton.—Many years ago, when the great civil war was raging in America between the Northern and Southern States, no cotton came to supply the Lancashire mills, and hundreds of thousands of workers and their dependents were reduced to great poverty and suffering for want of food and clothing. At last the war closed, and the sea was again white with the sails of ships bringing cotton, and soon a railway train laden with the precious material arrived at Preston, in Lancashire. The town was filled with joy, and when the first load of cotton was brought through the streets on a dray the people went out by hundreds to welcome it. They marched on either side of it; many of them kissed the bales of cotton as they moved along and sang, "Praise God from whom all blessings flow." "Let the people praise Thee, O God; let all the people praise Thee" (Psa. 67. 5).

TALES WORTH TELLING.

Like a Lamb.—"He died like a lamb" said one to a Christian worker. "But did he *live* like a lamb," inquired the veteran. Balaam tried to live a sinner and die a saint (Num. 23. 10).

The Broken Mirror.—Lais broke her looking-glass because it showed the wrinkles on her face. Many men are angry with those who tell them their faults, when they should be angry only with the faults that are told them. "Faithful are the wounds of a friend: but the kisses of an enemy are deceitful" (Prov. 27. 6). "Examine me, O Lord, and prove me" (Psa. 26. 2).

The Orphan's True Friend.—"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus: He was mother's Friend, and He's mine." "Jesus Christ is in the sky. He is a long way off, and He has a great many things to attend to in Heaven. It is not likely He can stop to mind you," replied her friend. "I do not know anything about that," said the orphan; "all I know is, He *says* He will, and *that's enough for me.*" "Call upon Me in the day of trouble: I will deliver thee" (Psa. 50. 15; 90. 15).

The Brahman's Parable.—A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By-and-by the tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refuse to yield fruit another year? No, next year it is more fruitful than ever. So it is with the Christian missionary, said the Brahman. "They that were scattered abroad went everywhere preaching the Word" (Acts 8. 4). "The more afflicted, the more multiplied."

The Light on the Pattern.—In one of the famous lace shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one very small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by the guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light." When any soul is shut in with God how wonderful the web of life is wrought (Rom. 8. 9).

TALES WORTH TELLING.

Led in Triumph.—Roman generals on return from victorious campaigns were accustomed to fill chariots with their captives, and at the head of military processions drive in triumph through the streets of Rome. This is doubtless to what the apostle referred when he exclaimed: "Thanks be unto God, who always leadeth us in triumph in Christ" (2 Cor. 2. 14, R.V.). With this difference the Roman captives were *unwilling*, the Christian captive is made "*willing* in the day of His power" (Psa. 110. 3).

The Strong Man.—An Ayrshire miner who had been delivered from great depths, beautifully expressed his conversion and consecration thus: "The Strong Man has taken possession, and He is doing with the other man as he likes." The *principle* of Luke 11. 21, 22, applied to the Mighty Man of Calvary, making us "more than conquerors" over sin and Satan (Rom. 8. 36).

The Moment of Moments.—A girl returned from a boarding-school. Companions were gathered to welcome; a festal night flew quickly by. At last all had departed, and the girl putting her arms round her mother's neck, exclaimed: "Oh, mother, this is the moment I have been longing for!" The last chapter in the Bible tells us of the moment for which every true child of God is longing, that moment when "they shall see His FACE" (Rev. 22. 4).

"I will not gaze on glory,
But on the King of Grace."

Examine yourselves whether this be your true hope (1 John 3. 2, 3) to see the Man in the Glory face to face.

The Power of Experience.—In days gone by, when there was projected a telegraph line from Washington to Baltimore at a cost of \$150,000, five men were appointed to make enquiries as to the possibilities of such a work and report. Two quickly concluded "No"; two more said, "Give it a trial,"; one went out for a little and returned saying, "Yes, the line is going to go on." He had experienced the sensation of receiving a message over the experimental wire, realized the possibilities, and come to an emphatic conclusion. So the "born again" person can speak of "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life" (1 John 1. 1). Having had a message over the heavenly wires, he is impregnable to the doubts and insinuations of darkness on every hand (1 John 5. 18-20).

TALES WORTH TELLING.

Keep Sailing On.—Christopher Columbus, the discoverer of America, used to write in his log-book in the evening of a day when they had failed to sight the land they were in quest of, the date, and then under it he added the words: "Sailed on!" Sometimes the record of our days is very similar. We achieve nothing notable, but it is well with us if having set sail for the heavenly kingdom we just keep sailing on (1 Cor. 15. 58).

Simplicity—the Glory of the Gospel.—Lord Kelvin, the scientist and inventor, answered the simple question put to him by Mr. Strutt. The question was—"How do you explain the existence of radium in the earth at present?" This is the answer, which can scarcely be said to be noted for its simplicity—"By concourse of atoms and by interatomic motions from a time when the ponderable matter of the solar system and the stars existed as separate atoms, scattered through the ether, and moving with velocities probably much less than the present velocities of stars through space."

Contrast with this the Saviour's own definition of His Mission to earth, *given in words of one syllable*: "For the Son of Man is come to seek and to save that which was lost" (Luke 19. 10). Strive after simplicity, not superfluity.

"Follow Me."—An interesting sight was once seen in Liverpool harbour during a very fierce gale. A pilot boat sailed up the river with the signal, "Follow me" at her mast-head, and following her were eight or nine vessels of all sorts and sizes. As it was too rough to board the ships in the channel, this plan was adopted. Every vessel got safely in. All the helmsman had to do was to keep his eye on the pilot boat, and steer straight in the course she indicated. All the sinner has to do is to heed the "Come unto Me" (Matt. 11. 28) and the "Follow Me" (Luke 9. 59) of the Saviour.

The Supreme Test.—A martyr in Switzerland was standing barefooted on the faggots, about to be burned quick to the death. He accosted the magistrate who was superintending his execution, and asked him to come near him. He said, "Will you please to lay your hand upon my heart. I am about to die by fire. Lay your hand on my heart. If it beats any faster than it ordinarily beats, do not believe my religion." The magistrate, with palpitating heart himself, and all in a tremble, laid his hand upon the martyr's bosom, and found that he was just as calm as if he were going to his bed rather than to the flames. Such is the power of "the peace of God which passeth all understanding," (Phil. 4. 7).

TALES WORTH TELLING.

The Importance of a Comma.—A letter read at the Southwark County Court on 6th April, 1908, ran: "I will pay you whatever comes." Counsel argued that what was meant was, "I will pay you, whatever comes," but the judge held that the writer merely meant to pay whatever came to him. This emphasises the declaration concerning the sacred Scriptures that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5. 18).

The Poisonous Pills.—Madame Hargault, a lady of sixty years of age, resided with her son, a lace manufacturer in Paris. Not feeling well, she sent for a doctor, who found that her heart was affected, and prescribed sulphate of sparteine pills for her. The prescription was sent to a chemist to be made up. When she received the pills the old lady took one, and died half-an-hour later in terrible agony. The doctor, examining the pills, found that they were composed of strychnine, a deadly poison. The chemist had made a mistake, owing to the similarity of two jars, thoughtlessly making the pills of strychnine while chatting with a customer. A serious occurrence—serious for the lady, serious for the chemist, serious for all. But not so serious as something that is going on all around us, viz., *the poisoning of souls!* (James 3. 8; Rev. 18. 13).

Little Willie's Signal.—Willie, a child of seven years, was brought into St. Luke's Hospital, New York. His leg was broken, his backbone shivered, and his body mangled by a fall from a building. He was a great sufferer. Amputation was performed. This, it was judged, must be repeated. When told of it, he prayed to Jesus to take him; and told the little girl lying in the next bed, "Susie, do you know that every night Jesus walks through our ward, and takes one or two of us little children away with Him? And I have been telling Him how much I want to go with Him, and that I can't bear to think of all the pain I will have to-morrow if He does not take me. I am going to hold my hand up so, for fear I should be asleep when Jesus comes, so that, when He walks through our room to-night, He will see it, and know I am the one that wants so much to go with Him." Early in the morning, when the nurse went to look at all the cots, she saw Willie cold in death, with one hand just above the bed-clothes, held up by the other, as he had told Jesus He would find him. Would you feel glad if you thought Jesus was coming very soon for you?

TALES WORTH TELLING.

Indefiniteness.—J. P. Wigstone from Spain tells of a schoolmaster who was approached by the parents, and asked, "Do you teach the children that the world is flat or round?" To which he replied, "Yes." On being pressed he replied, "Whichever the parents desire." Do many parents and children not answer similar concerning sin, salvation, judgment and other vital truths. The Scripture says, "Let your yea be yea, and your nay, nay" (Matt. 5. 37). "If God be God, follow Him; and if Baal, follow him" (1 Kings 18. 21). Only be definite!

£1000 per Word.—At a recent sale of MS. copy of "Scots Wha Hae" the price paid amounted to no less than £2 8s. 6d. per word, perhaps the largest ratio paid in recent years. Yet the Bible is so infinitely superior to Burns that a scrap of one of the denied chapters of Moses, or the disputed chapters of Jonah, or the criticised portion of John, would immediately realize £1000 (aye, more) per word to-day. The Divine Book, like its Divine Theme, is still "pre-eminent" (Col. 1. 18).

Depth of Mercy.—A young clergyman visiting John Newton, the converted slave dealer, and Christian poet, on his death-bed, expressed much regret at the prospect of losing so eminent a labourer in the Lord's vineyard. The venerable servant of God replied, "I am going before you; you will come after me by and by. When you arrive, old acquaintance will lead you to inquire for me; and I will tell you where you will be most likely to find me—at the feet of the thief of the cross!" Like the chief apostle, he classed himself as the chief of sinners (1 Tim. 1. 15), saved by grace from first to last (1 Cor. 15.)

A Peculiar Picture.—A gentleman stepping into a poor woman's house saw framed and glazed upon the wall a French note for a thousand francs. He said to the old folks, "How came you by this?" They informed him that a poor French soldier had been taken in by them and nursed until he died, and he had given them that little picture when he was dying, as a memorial of him. They thought it such a pretty souvenir, that they had framed it, and there it was adorning the cottage wall. They were greatly surprised when they were told that it was worth a sum which would be quite a little fortune for them if they would but turn it into money. It was of great value, but it was not used. How like the Gospel message. It is "the power of God unto salvation" (Romans 1. 16). Have you made God's great salvation your own?

TALES WORTH TELLING.

God First.—The sentence in the letter to his teacher of a little Indian boy, "I pray every day and hoe onions," reminds us of the Stranraer shoemaker who said: "I serve God and make boots in my spare time." Truly in keeping with the "Seek first" (Matt. 6. 33), and "Do all to the glory of God" (1 Cor. 10. 31).

A Mark of Repentance.—In true repentance there is not only sorrow for sin, but a holy determination to do that which is right before God. Olivers, the writer of the beautiful hymn, "Lo! He comes with clouds descending," was in his younger days a very wicked and dishonest character, but after his conversion to God all was changed. Having had some property left to him about that time, he purchased a horse, visited every person whom he had defrauded, paid every farthing he owed, with interest, and asked pardon of all whom he had wronged. Thus a real change of heart is seen in a real change of life (1 Peter 1. 22; 2 Cor. 5. 17).

"Farewell, sweet light!"—Ambrose, the famed Archbishop of Milan, who died in 397, recounts that "Theotymus, on being told by his physician that except he did abstain from drunkenness and excess, he was like to lose his eyes, his heart was so desperately set upon his sin, that he said, 'Vale lumen amicum: farewell, sweet light! then I must have my pleasure in that sin; I must drink, though I drink out my eyes; and farewell light and all'." How many even to-day are missing "the light of heaven" through cleaving to sin. Well did the Saviour exhort, "If thine eye offend thee, pluck it out" (Mark 9. 47).

Triumph Too Late!—The *Glasgow Times*, of October 14, 1906, contained the following tragic account of triumph coming too late: "From Brisbane comes the announcement of the death of Sergeant T. Shillinglaw, a Black Watch man, who had been through the Crimea and Indian Mutiny. About twenty-five years ago he was a sergeant-instructor to the Volunteers at Largs. His death was the result of an accident, and a curious incident happened while he was being conveyed to the hospital. The sufferer asked the ambulance bearers to stop at the Post Office to see if there were any letters for him. There was one. It was an intimation that he had been awarded a pension for his services in the Indian Mutiny. He died a day or two after being admitted to the hospital." World lovers usually find that she is too late with her laurels. Christ giveth "not as the world" (John 14. 27).

TALES WORTH TELLING.

God Better than People.—The little boy was not far wrong when, in thinking of the love of his companions compared to the love of God, he exclaimed, "God is nicer'n peoples." The Creator is greater and better than any creature.

Visiting Christ in Prison.—George Chesterman, of Corunna, took Henry Dyer to visit a brother in a dungeon in Spain. On coming out Mr. Dyer, in his own expressive way exclaimed: "I never visited the Lord in prison before" (Matt. 25. 36).

The Bird and the Shellfish.—There is a large black bird which feeds on shellfish. Being unable to break the shell it picks it up, flies above some rocks, and drops it, breaking the shell. So the devil takes *up* the saint or sinner and drops them *down* to their undoing (1 Peter 5. 8).

The Irish Stone.—Years ago, when as a young lad I was seeking pleasure in the world, God used a simple story about an Irish stone to teach me a lesson. It told how a boulder was found on a hillside in Ireland with this inscription roughly carved thereon: "Turn me over and I tell you more." The discoverer, thinking he had found a treasure, called together his friends and neighbours, who united in turning over the mass of rock. They were rewarded with the advice: "Lay me down as I was before." How like the pleasure of the world. The wisest of men truly said: "There is no new thing under the sun" (Eccl. 1. 9).

The Echo-Boy.—A little boy once went home to his mother and said, "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us." "How do you mean, Johnny," said his mother. "Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name.' He said, 'What is your name?' And I said to him, 'Why don't you show yourself?' He said 'Show yourself.' I jumped over the ditch, and I went into the wood, and I could not find him, and I came back and said, 'If you don't come out I will punch your head'; and he said, 'I will punch your head.'" His mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him he would have said back to you." "With what measure ye mete it shall be measured to you again" (Matt. 7. 2).

TALES WORTH TELLING.

"The Greatest of These."—On visiting an institution for deaf and dumb, King Edward was greeted with this unique welcome :

"We cannot shout, we cannot sing,
But we can LOVE our gracious King."

How glad would our King be to be greeted thus by His servants. Remember "the greatest of these is *love*" (1 Cor. 13. 13).

Which is the Longest Day?—That depends in what part of the world you live in. At New York, U.S.A., the longest day is fifteen hours ; at Montreal, Canada, it is sixteen hours ; at London, England, and in Bremen, Prussia, it is sixteen and a half hours ; at Hamburg, Germany, it is seventeen hours ; at Stockholm, Sweden, it is eighteen and a half hours ; at St. Petersburg, Russia, it is nineteen hours ; at Faroe, Finland, it is twenty-two hours ; at Wardbury, Norway, the longest day lasts for two months ; at Spitzbergen for three and a half months ; but in the New Jerusalem, to which all who believe on the Lord Jesus Christ are going, it lasts FOR EVER, for "There shall be *no night there*" (Rev. 21. 25).

The Sailor Boy and his Bible.—In the year 1822, a vessel was bound from Philadelphia to London, at which place she arrived after encountering many dangers on her voyage. She was there condemned as not being seaworthy, and the individuals to whom she was consigned in London discharged the crew. One of them, a lad about fifteen years of age, was recommended to make the best of his way to Liverpool, where he might probably be able to get employed on another ship bound for America. He accordingly left London and commenced his journey to Liverpool on foot, and, being almost destitute of money, he soon began to feel the hardships of hunger. He was forced to part with such articles as he could spare in order to procure food, and, when passing through Stony Stratford, in Buckinghamshire, was compelled to ask charity from a person standing at a door. The individual said : "What is that you have tied up in your handkerchief?" "That," replied the lad, "is my Bible." "Well, can't you sell that? it will help you on your journey." "No," said he, "I will never part with my Bible, if I sell everything else ; for it was given me by a lady in Boston, and she advised me never to part with it, and I love to read it ; so I won't part with that." The boy's wants were supplied, and he pursued his journey. Cling to the Bible, cling !

TALES WORTH TELLING.

"Got It."—Rowland Hill, the famous preacher, used to keep saying, "Hath" spells "got it." "He that believeth hath everlasting life" (John 3. 16; 3. 36; 5. 24; 6. 37; &c.).

Scapegoat Preacher.—"He would certainly have been a 'fit man' (Lev. 16. 21) to take the scapegoat into the wilderness," said a hearer of a rambling-scrambling preacher. "Because it would certainly never have been found again." Contrast the model address, "I did, I saw, I am" (Acts 26. 10, 13, 25).

New Definition of "Whosoever."—A speaker was addressing a number of street arabs in the east of London, and wishing to know how far they knew the meaning of the word "*Whosoever*," he asked them the question. A young lad replied, "Let 'em all come" (Rom. 2. 1; James 2. 10; Rev. 22. 17; John 3. 16; 4. 13, 14; Rev. 20. 15).

Tom Payne's Boast.—Tom Payne said that in one hundred years the Bible would only be found in the coal-cellars of the rich. Tom Payne is dead and practically forgotten, and the Bible is found in the homes of the rich and the poor alike. Even Britain's king admitted that it was "the most valuable thing in the world" (1 Peter 1. 24, 25).

Pass on Words of Cheer.—W. J. Lloyd, of Dublin, said: "I have been working amongst the policemen for forty-three years. One Monday after preaching to them, feeling tired and downhearted, I wondered if it was worth while. The next day I was walking along the street, and a brother on the opposite side seeing me ran across and said, 'While you were preaching yesterday there was a man brought to Christ.' I needed that word. Some people would have said, 'don't tell him; it will puff him up.' It lifted me up." "Encourage thou him" (2 Sam. 11. 25; 2 Chron. 35. 2; Isaiah 41. 17).

Don't be Discouraged.—A friend said to George Müller of Bristol, "I suppose through all these long years in your work for God, you have met with much to discourage you?" "I have met with many discouragements," he answered; "but at all times my hope and confidence has been in God. On the word of Jehovah's promise hath my soul rested. Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself, and, as I imagined, with no comfort to others. But a long time afterwards I heard of nineteen distinct cases of blessing that had come through that sermon." "The husbandman hath long patience" (John 5. 7). "In due season ye shall reap" (Gal. 6. 9).

TALES WORTH TELLING.

Good Out of Evil.—One of the mutineers of the *Bounty*, who afterwards resided at Pitcairn's Island, was turned from darkness to light, and from the power of Satan unto God, through a copy of the Scriptures presented among many others to the *Bounty*, and which was providentially saved from the wreck. It proved to Adams the savour of life unto life; and, like a patriarch of old, in primitive simplicity, he has trained up more than one generation to call the Redeemer blessed. "He maketh the wrath of man to praise Him" (Psalm 76. 10).

Moved with Fear.—Peter Waldo, of Lyons, was sitting at a banquet as thoughtless and careless as any of the revellers, when suddenly one at the table bowed his head and died. Waldo was startled into thought, went home to search the Scriptures, "turned to God from idols" (1 Thess. 1. 9), and became a great helper of the Waldensian Church, which in the Alpine valleys kept the lamp of the Gospel burning when all around was dark as night. "Noah being *moved with fear*" (Heb. 11. 7). It matters not how, the main point is—"Have I been moved at all? Am I ready for the home-call?"

For His Worst Enemy.—During the Revolutionary War there was living in Pennsylvania a faithful preacher of the Gospel named Peter Miller. Near him lived a man who was violently opposed to Miller, and openly abused both him and his followers. The man was found guilty of treason, and sentenced to death. No sooner was the sentence pronounced than Miller set out on foot to General Washington to intercede for the man's life. He was told that his prayer for his friend could not be granted. "My friend! He is not my friend," answered Peter Miller. "*I have not a worse enemy living than that man.*" "What," said Washington, "you have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant the pardon." The pardon was made out, and Miller at once proceeded on foot to the place, fifteen miles distant, where the execution was to take place. He arrived just as the man was being taken to the scaffold. The traitor, on seeing Miller in the crowd, exclaimed, "Why, there is old Peter Miller! He has come all the way from Ephrata to have his revenge gratified to-day by seeing me hanged." These words were scarcely spoken before Miller stepped forward, produced the pardon, and the life of his worst enemy was spared. "When we were *enemies* we were reconciled to God by the death of His Son" (Rom. 5. 10). "Christ died for the ungodly."

TALES WORTH TELLING.

Giving Freely.—A poor widow contributed to the Dorpatian Branch of the Russian Bible Society a rouble, and to the question whether that sum was not rather too much for one in her circumstances she answered, "Love is not afraid of giving too much." "There is that scattereth and yet increaseth" (Prov. 11. 24).

Unseen, yet Seen.—A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be let into the wall, with as much pains as the front, he replied, "The gods see it." We do well to follow such an example. "Not with eye service, as men pleasers, but . . . fearing God" (Col. 3. 22; Eph. 6. 6).

An Honest Slave.—Dr. Sargeant states that at a slave market in one of the Southern States at which he was present a smart, active coloured boy was put up for sale. A kind master, who pitied his condition, wishing him not to have a cruel owner, went up to him, and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." He had learned the meaning of Eph. 4. 28 and Rom. 12. 17.

Lost for a Chair.—In one of the squares of Valenciennes, France, an old woman lived under the shadow of an aged tower, known as the belfry tower, which showed marked signs of decay. Warned again and again she was at last dragged out of her house with part of her furniture. Breaking loose, she rushed back, exclaiming, "I will have another chair." Down came the tower and crushed her almost to powder. "What is a man profited—gain world—lose soul?" (Matt. 16. 26). "On whomsoever this stone shall fall" (Matt. 21. 44).

A Burnt Brand and a Green Stick.—A plain countryman who had been led into the light by means of Zechariah 3. 2 was solicited by an old companion to accompany him to the public-house; he resisted every persuasion, saying, "I am a brand plucked out of the fire." His old associate, not understanding this, he explained it to him thus: "Look ye," said he, "there is a great difference between a brand and a green stick. If a spark flies upon a brand that has been partly burnt it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation." "Watch and pray, that ye enter not into temptation" (Matt. 26. 41); "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. 4. 14).

TALES WORTH TELLING.

The Gospel Alps.—Agassiz says that he has stood at one place in the Alpine Mountains in Switzerland where he could throw a chip into the water in one direction, and it would roll on into the *German Ocean*; or he could throw a chip into the water in another direction, and it would reach the *Black Sea* by the Danube; or he could throw a chip in another direction, and it would enter the *Mediterranean* by the Rhine. How far apart the Mediterranean, and the Black Sea, and the German Ocean! Standing to-day on these Alps of Gospel privilege, you can yield to the impulse of the Spirit, accept the Saviour's invitation (Matt. 11. 28), and enter the golden gate of Glory, or you can refuse Him that speaketh from Heaven (Heb. 12. 25), reject the Lord Jesus Christ, and reach the Lake of Fire. How slight the division to begin with! how wide the "gulf" to end with!

The Hindu's Hint.—"If I were a missionary," said a leading Hindu, "I would not argue concerning the Bible; I would give the people the Book and say, 'READ THAT!'" "The entrance of Thy words giveth light" (Psalm 119. 130).

The Entertainer's Indisposition.—At St. George's Hall Ballad Concert in London on Thursday, 16th March, 1905, the chairman announced that one of the entertainers—Mr. Quentin Ashlyn—was prevented from performing "owing to indisposition." Mr. Ashlyn, however, stood up, and facing his audience, said: "Ladies and gentlemen, I am unable to give you my usual entertainment this afternoon. The fact is I have recently been converted to God at the Albert Hall Mission, and I feel that my life must be spent, not in amusing people who are—many of them—on the road to hell, but in the service of the Saviour who died for me." Like Paul, "he spake boldly in the Name of the Lord Jesus" (Acts 9. 29).

The Japanese Officer's Wife.—One of the greatest difficulties of missionary work in Japan is to make the people believe that they are sinners. They are quite ready to acknowledge that other nations may need a Saviour, but not Japan. One of the missionaries was talking to an officer's wife, a lady of very good family, and telling her that before the One True God we are all sinners. She listened politely, and then covering her face with her hands, burst out laughing. "I do beg your pardon," she said; "but *I* a sinner! the idea is too ridiculous!" The old truth that "*All* have sinned" (Rom. 3. 23) is hard, yet needful to learn. Never lost, never saved; never saved, never heaven.

TALES WORTH TELLING.

"He Find Me."—Yam Sing, on his examination for Church membership in San Francisco, in reply to the question, "How did you find Jesus?" answered, "I no find Jesus at all; He find me." "Until he find it" (Luke 15. 4).

Why Did God Make Man?—A Sunday school teacher asked his class: "Why did God make man?" A bright little girl got up and said: "I know, sir. God made the rocks and those sort of things, but they could not love Him. Then God made the animals, but they could not love Him. Then God made man, because man could love Him." "We love Him, because He first loved us" (1 John 4. 19).

"My King Has Come to Save Me."—After the great fourfold attacks of the Germans on Calais in 1914, a Belgian soldier lay sorely wounded on the battlefield. His life was ebbing away, and he was just able to give a low, despairing cry for help. Then he heard footsteps, and strong arms raised him up and carried him to a car to take him to the hospital. He lifted his eyes to the face of the one who had come to him in his hour of peril, and he cried out: "My King, my King has come to save me!" It was the good and brave King of the Belgians. "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). —

"The King of Glory see,
Thorn-crowned and crucified;
Behold, behold the Lamb of God;
Sinner, for you He died.

That was Christ's Way.—A Christian woman labouring among the moral lepers of London found a poor street walker desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procured medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, she pleadingly said: "May I pray with you?" "No," said the girl; "you don't care for me; you are doing this to get to Heaven." Many days passed, the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said: "My dear, you are nearly well now, and I shall not come again; but as it is my last visit I want you to let me kiss you," and the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses, and then the hard heart broke. *That was Christ's way.* "He humbled Himself" (Phil. 2. 8). Is He not "altogether lovely?" (S. of S. 5.16).

TALES WORTH TELLING.

The Great Pay-day.—A man in Clydebank who had been recently converted, stepped into the open-air ring and said, "Friends, 'the wages of sin is death' (Rom. 6. 23). Three weeks ago I left *before the pay-day*." Might not many others, old and young, do the same.

The Beggar Died.—At a large public meeting Dr. A. T. Pierson told how once when he was collecting for some object a wealthy man said to him: "If I had to preach your funeral sermon, I should take the text, 'And the beggar died'." Dr. Pierson replied: "I should have no objection if you will go on with the text, 'And was carried by the angels into Abraham's bosom'" (Luke 16. 22). The great point is to be sure that "after this" comes the unending glories of heaven.

Young Miner's Heroism.—At Mossbeath Pit, Fife, on Monday, July 22, 1907, three miners were engaged "redding a full," which had taken place during the holidays. Without the least warning the treacherous fireclay roof overpowered the timber supports, and the men were buried among tons of material. William Ostler, a young man of 18, though badly cut about the head, caught hold of a pony, which guided him near to the shaft, then he crawled along by the hutch rail for several hundred yards, reached the bottom of the shaft almost unrecognisable and semi-conscious. On being approached by the bottomer he was just able to gasp, "Ma twa neebors have been buried in a fa'." A rescue party was immediately formed, and arrived in time to rescue one man and see the other breathe his last. By the indomitable pluck, intense love, and prompt action of young Ostler, one man was rescued. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13). "But God commendeth His love toward us, in that, while we were *yet sinners*, Christ died for us" (Rom. 5. 8).

Profit and Loss.—A servant of God was being driven home from a meeting where he had been preaching Christ. The driver was a young lad. He was telling the preacher how he was getting on at school, and that he was as far on as "profit and loss."—"Oh," said the preacher, "I'll give you a calculation in profit and loss: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?'" (Mark 8. 36). The youth was silent. He had never attempted the calculation. But the word in season proved to be a nail fastened in a sure place, and led to his conversion to God.

TALES WORTH TELLING.

The Only Name.—In closing his celebrated lecture on Art, Sir Joshua Reynolds said: "There is but one name which I bring to your attention, it is the name of Michael Angelo." The true worker for God ever keeps well to the front the "Name above every name" (Phil. 2. 9).

Why the Monk Wept.—A pious monk who lived near the close of the thirteenth century was once found in tears. When asked the cause of his grief, he replied, "Because He who is Love is not loved." "Whom having not seen, we love" (1 Peter 1. 8) is the language of the Christian.

Fiction or Fact.—A celebrated preacher asked Garrick, the actor, "How is it people weep under your words of *fiction*, when they are indifferent under mine, which are *true*?" His reply was, "I preach fiction as if it were fact, and you fact as if it were fiction." Paul could say, "So we preach, so ye believed" (1 Cor. 15. 11).

Three Needs.—"You ha' need o' Bible, you will ha' to study for that; you ha' need o' grace, you will ha' to pray for that; you ha' need o' common sense, and if you ha' no got that, you will ha' to go back where you came from," was a Scotchman's closing word to a young candidate for the ministry. Paul's advice was better, for he said, "My God shall supply all your need" (Phil. 4. 19).

What Startled the Translators.—The Danish missionaries stationed at Malabar got some of their converts to translate the Scriptures. When they came to 1 John 3. 2, "Beloved, now are we the sons of God," one of the native translators was so startled that he laid down his pen, and exclaimed, "It is too much. Let us rather render it, 'They shall be permitted to kiss His feet.'"

The Royal Message.—Surrounded by his stalwart and well-tried warriors, a heathen king lay dying. His breath came very heavily, and his strength was ebbing fast. Looking up at a faithful and lifelong servant, he said, "Tell the dead, I come!" Instantly the man stabbed himself to the heart, that he might go before his king to what those heathen called "the kingdom of the dead," and carry news of the coming of his royal master. The message of our crucified, risen, and coming King is, "Tell the dead in trespasses and sins that I am come to bring *life* and immortality to light through the Gospel" (2 Tim. 1. 10). Tell them, 'I am come that they might have *life*, and that they might have it *more abundantly*'" (John 10. 10). Life freely offered to all now.

TALES WORTH TELLING.

Only on the Blood.—A Swedish missionary's last words were, "I go home on the blood—not on my service or any worth in myself, only on the blood" (Col. 1. 14; Heb. 9. 22; 1 Peter 1. 19).

Safe Guidance.—At a certain English port the harbour lights are so arranged that when the pilot of an incoming vessel sees them all in line, shining as one light, he knows the vessel is in the deep water channel which will lead him safely into the harbour, and, keeping the lights in view, he pilots the vessel into harbour, however dark the night. So when the teaching of the Word of God (Psa. 119. 105), the inward impulse of the Holy Spirit (Acts 16. 6), and the outward circumstances of providence (Acts 16. 10) all combine to point in one direction, the waiting servant may "go forward" (Exod. 14. 15) well assured that he is in the right channel.

The Dress of a Peasant—the Voice of a King.—A wise and powerful king used to assume the dress of a peasant and tour through his domains to see in reality how his subjects fared. Stopping at a wayside inn for food and rest, he found it full of travellers. "Who is this?" "Only some beggarly peasant," replied the innkeeper, as he queried the stranger. Instantly a knight stepped forward, and in tones, which brought every man to his feet, exclaimed, "The dress may be that of a peasant, but the voice is that of my lord, the king." To the "Man of Sorrows" Peter said, "to whom shall we go but unto Thee?" (John 6. 68). Thomas said, "my Lord and my God" (John 20. 28). All shall yet crown Him "King of kings, and Lord of lords" (Rev. 19. 16).

The Cork and the Bar of Steel.—In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again for ten minutes, and, lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock. That little cork had an influence on the great steel bar. "None of us liveth unto himself, and no man dieth to himself" (Rom. 14. 7).

TALES WORTH TELLING.

One Child.—A lady in Newcastle-on-Tyne saw a little boy on the street, pitied him, and cared for him. He became Robert Morrison, of China. What may one act of kindness not do? "By kindness" (2 Cor. 6. 6).

"**Father, Take Me,**" said a dying girl, and her father lifted her in his arms. "No, my heavenly Father," she replied, as she fell asleep in Jesus. "Your heavenly Father knoweth" (Matt. 6. 32).

Risen and Living.—"How do you know Christ is risen?" asked a scoffer of an old Christian. "Because I had an hour with Him this morning, quietly replied the Christian. "Our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1. 3).

Poor Prayers.—"If," said a plain, blunt farmer, in referring to a minister's prayer, "any son of mine should ask a favour as tamely as that minister spoke to his 'Father in heaven,' I should pay little heed to him." "Elias prayed earnestly, and it rained not. He prayed again, and the heavens gave rain" (James 5. 17, 18).

Missions Like a Bank.—"I cannot feel interested in missions," exclaimed a petulant religious young lady. "No, dear," said her aunt, "you can hardly expect to. It is just like getting interest in a bank; you have to put in something first. And the more you put in—time, or money, or prayer—the more the interest grows." "There is that scattereth, and yet increaseth" (Prov. 11. 24).

Sin Exceeding Sinful.—If you were to puncture an insect with a fine pointed needle, the effect could not be clearly seen with the naked eye. But if you were to look at it through a powerful microscope, you would see a large gash and blood flowing copiously from the wound. Sin appears to be trifling until viewed through the divine microscope, the Word of God, when it is seen to be foul and pernicious. "Lest you be hardened through the *deceitfulness* of sin" (Heb. 3. 13).

The Wounded Soldier.—A Christian soldier, wounded in the Boer War, had every particle of feeling taken from him. He was completely paralysed. The only sense he had left was sight. A friend by signs was able to converse with him. Asked one day if God was real to him. He promptly replied, "I have twenty-four hours of sweet fellowship with God every day." "Called into the fellowship of His Son" (1 Cor. 1. 9).

TALES WORTH TELLING.

On the Rails.—"What a mighty engine that is," was remarked as one of the huge new locomotives rushed past. "Yes, when it is on the rails," was the station-master's reply. On the rails, power; off the rails, destruction. How like the human engine, "None of us liveth to himself" (Rom. 14. 7).

A Sister's Death-bed.—Last week I sat by the death-bed of my sister Mary. Her soul has been for many days struggling to get loose. She is now on her way to everlasting sunshine. As I sat on her bed-side, she said, "Oh, Dewitt, no doubts, no fears! What a mistake I would have made if I had waited to get ready until now!" (2 Cor. 6. 20).

The Kingdom First.—When a young man made a public profession of the Gospel his father was greatly agitated, and said to him, "James, you should first have got yourself established in a good trade, and had a little money saved up, and then it would have been time to determine about religion." "Father," said the boy, "the Bible advises very differently. It says, 'Seek ye first the kingdom of God'" (Matt. 6. 33).

"Whosoever Believeth."—A London city missionary before three hundred ragged children placed sixpence under a book on the table, and said, "Whosoever believeth let him come and take it." He waited; they were all "*whosoever*," but only one was "*whosoever believeth*," a little ragged chap who came up, took it, and said, "Thank you, sir." "What is your name?" said the missionary. "Cecil Smithers." "I did not say Cecil Smithers could have the sixpence." "No, sir," said the half-frightened boy, "but you did say '*whosoever*,' and that means me" (John 3. 16; 1 John 5. 1).

The Bricks of Babylon.—Dr. Bonar once brought home from the East a brick from Babylon. The doctor showed it to the congregation, and told them that every brick in the temple from which it was taken bore the name of the king who was reigning at the time they were made and laid. "Now," said Dr. Bonar, "let everything you do bear the name of your King, the Lord Jesus Christ." A woman came to the doctor some little time afterwards, and said, "These bricks of Babylon: these bricks of Babylon." "Did you find them on the broom?" said the doctor. "No," said she, "I found them on the feather bed. You remember you said that everything we did should bear the name of the Lord Jesus Christ. Shortly after this I got a feather bed to clean and I said, 'I will do this bed in the name of Jesus Christ.'" "Do all in the name of the Lord Jesus" (1 Cor. 10. 31).

TALES WORTH TELLING.

Do You Know the Author?—A sceptic asked a lady why she cared so much for the Bible. Her answer was, "Because I know and love its Author" (Heb. 12. 2).

The Judge of the World.—A well-known preacher was accosted in a stage coach with the question, "Will any of the heathen be in heaven?" "Well," he replied, "I am not appointed judge of the world, but if ever you get to heaven you shall either find some of them there or get a good reason why they are not there" (Rom. 2. 12).

Too Fond of Pills.—The *Daily Sketch* of 28th April, 1913, told of the death of William L——, Southwark, aged sixteen, a pill packer, who died through swallowing a handful of pills, a few at a time. His fellow-worker told the coroner it was the sugar coating which attracted him. How many are caught by the sugar-coated pleasures of to-day (Luke 8. 14; Rom. 3. 13), and lured on to "everlasting woe?" (Matt. 25. 46).

Born in Two Towns.—Mr. Summerfield, an American preacher, being asked by a doctor of divinity, "Where were you born?" "I was born," said he, "in Dublin and Liverpool." "How can that be?" inquired the D.D. Mr. Summerfield paused a moment, and then said: "Art thou a master in Israel, and understandest not these things?" (John 3. 9, 10). Where were you born and born again?

"Always Licking Sores."—A man whose only hobby was speaking about the faults of Christians was approached by a well-known preacher with the question, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course I have!" "Remember about the dogs—at the gate—how they licked the sores of poor Lazarus?" "Yes, why?" "Well, you remind me of these dogs—at the gate—always licking the sores of your fellows instead of encouraging or helping them" (Luke 16. 21).

The Great Dispute.—A preacher delivered a faithful message concerning the doom of the wicked. One who objected, called next morning, and said, "I believe there is a small dispute between you and me." "What is it?" said the preacher. "Why," replied the objector, "you say the woe of the impenitent will be eternal, and I dispute it." "Oh, if that is all," quietly answered the preacher, "there is no dispute between you and me. If you turn to Matthew 25. 46 you will find the dispute is between you and the Lord Jesus Christ, and I would advise you immediately to go and settle it with Him" (2 Thess. 1. 7-10).

TALES WORTH TELLING.

Where the Snags are Not.—A steamboat was stranded, and the captain could not get her off. Eventually a hard-looking fellow came on board, and said: "Captain, I understand you want a pilot to take you out of this difficulty?" The captain said: "Are you a pilot?" "Well, they call me one." "Do you know where the snags and sand-bars are?" "No, sir." "Well, how do you expect to take me out of here if you don't know where the snags and sand-bars are?" "I know *where they are not!*" was the reply. "I have led thee in right paths" (Prov. 4. 11). "The way of the wicked, avoid it" (Prov. 4. 15). "Shun profane and vain babblings" (2 Tim. 2. 16).

Talk or Live.—An English dredger and quarryman having been converted, he was assailed by the head of a clan of theological specialists, whose chief delight lay in proving everyone else to be ignorant and wrong. This man was always urging the dredger to a public argument about the Bible, but at last was silenced by a counter challenge from the latter, who said: "I can't argue about the Bible with you; you are too clever for me, but I'll have you on works any day. We will hire a hall, and let all the people come. Then you tell them all you know about me, and I'll tell them all I know about you, and then let them judge which religion is best—yours or mine." Needless to say, this challenge was not accepted. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13. 35). Acts tell more than words.

His Last Sad Cry.—A youth at one of the large iron works in Sheffield was some time ago accidentally thrown on a red-hot armour-plate. When he was rolled off by his fellow-workmen it was doubtful if he could live, as nearly all one side of him was burned to the bone. His workmates cried out, "Send for the doctor," but the poor, suffering youth cried: "Never mind sending for the doctor; *is there anyone here who can tell me how to get saved?* My soul has been neglected, and I'm dying without God. Who can help me?" Although there were three hundred men round him, there was no one who could tell him the way to salvation. After twenty minutes of untold agony, he died as he had lived! One who saw this accident, and heard the cries of the dying youth, said, "I have heard the cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips." Does your life tell sinners you are saved? (Acts 16. 31). Is this sad cry not an echo of "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh" (Matt. 24. 44).

TALES WORTH TELLING.

Personal Testimony.—R. C. Chapman one morning read the 84th Psalm most impressively. After concluding with "O, Lord of Hosts, happy is the man that trusteth in Him," he added, "I am that happy man," and sat down. This happy man lived to be almost 100 years of age, proving that "godliness with *contentment* is great gain."

Preach Christ.—An American Christian in London went to hear Dr. Parker in the morning and C. H. Spurgeon in the evening. His morning comment was, "Grand preaching, marvellous pulpit oratory." His evening comment, "Oh, what a wonderful Saviour is Jesus!" The preacher is in his right place when hidden behind the Cross (Acts 8. 5, 35; John 12. 32).

Suffer now—Reign then.—Peter the Great of Russia, a man of peculiar moods, once took a fancy to play the part of beggar in a village. Only one poor man in the whole village took him in and showed him kindness. Next day the Royal carriage came and took the poor man to dwell in the Palace at Moscow. Many wished then that they had acted differently. "If we suffer with Him . . . we may be also glorified together" (Rom. 8. 17). "If we suffer, we shall reign" (2 Tim 2. 12).

Unsatisfied!—Behold NERO as he sits in all his pomp and glory, the conqueror of the world! The porticoes of his palace are a mile long, the walls are mother-of-pearl and ivory, the ceilings are arranged to shower lovely perfumes upon his guests. His crown is worth £100,000, his mules are shod with silver, he fishes with hooks of gold, a thousand carriages accompany him when he travels, his wardrobe contains clothing in such abundance that he never wears a garment the second time; affluence and opulence are manifest, yet he is not a satisfied man, because he is not a saved man. His arm has conquered, but his heart is unsatisfied.

Satisfied!—Behold PAUL as he lies in the lonely dungeon, "the prisoner of the Lord." The chain binds him to a Roman soldier, the scars on his back still speak of "five times forty stripes, save one," the furrows on his brow tell of perils unparalleled, the executioner is preparing the axe—the end is in view. But he is kept in perfect peace, for he is saved and satisfied. He has believed on "the Son of God who loved me, and gave Himself for me" (Gal. 2. 20), and is *saved*. He can say: "I have learned in whatsoever state I am therewith to be content" (Phil. 4. 11), and is *satisfied*. Would you rather die a Nero or a Paul? If a Paul, look to Jesus now and be saved (Acts. 16. 31), and satisfied (Psalm 63. 5).

TALES WORTH TELLING.

As ye have been Forgiven.—Oglethorpe, Governor of Georgia, said in a passion to Mr. Wesley: "That vile servant of mine misbehaves, though he knows I never forgive." "Then," said Mr. Wesley, "I hope you never sin." The great thing is to be forgiven myself first (John 2. 12) and then in the same spirit forgive others (Eph. 4. 32).

The Plank of Free Grace.—Mr. M'Laren and Mr. Gustard were both ministers of the Tolbooth Church, Edinburgh. When Mr. M'Laren was dying, Mr. G. paid him a visit, and put the question to him, "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of free grace."

Sermons, prayers, and good works, are all well in the place which God intended they should occupy, but they are worse than worthless, they are actually ruinous, as a foundation to rest our hopes upon. It is one of the most important doctrines of the Bible, that "by grace are we saved," (Eph. 2. 8).

Why the Angel Passed the Door.—After reading Exodus 12, a father asked one of his family, "Why did the Destroyer pass the blood-sprinkled door of the Israelites?" She quickly replied, "Because death had been there before." "Christ died for our sins," (1 Cor. 15. 3, 4). If death has visited Him before me, and I take Him as my Saviour, why should I fear?

The Cost of Waterloo.—In friendly conversation a French General said to a British General, "You won Waterloo, but it cost you a great deal." "Ah! but it cost you more, for it *cost you a Napoleon*," replied the British officer. The great victory on Calvary cost the life of the Victor, when "through death He destroyed him that had the power of death: the devil" (Heb. 2. 14). But, unlike Napoleon, the Victor is risen to die no more for ever, (Rev. 1. 18).

The Best Station.—The children had turned the table into an engine, and the chairs into carriages, and were playing at trains. The brother had called out station after station—London, Liverpool, York, Edinburgh, &c.—but no response. All the towns he could remember had been passed, then he suddenly cried aloud, "*Heaven*." "Oh! let me out here" at once replied his little sister. That was her desired haven. Childish! Yes. But when the reality dawns, will *you* be there? Get on "the Way" now (John 14. 6).

TALES WORTH TELLING.

"As Good as Your Book."—A Brahmin is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years." How necessary the exhortation, Titus 2. 11-14.

"On and Off."—Gipsy Smith once asked a man in an after-meeting, "Are you a Christian?" "Yes." "How long?" "Twenty-eight years, on and off." "More *off* than on, I guess," replied the gipsy. Rather be "out and out" than on and off. "Always abounding" (1 Cor. 15. 58); "continuing steadfastly" (Acts 2. 42)

The Power of His Resurrection.—Charles VII., who deserted Joan of Arc, was advised by a courtier to destroy the black marble monument raised over the remains of the great Duke of Bedford, who died at Rouen. He replied, "Let him repose in peace, and be thankful that he does repose: were he awake, he would make the stoutest among us tremble." This is why infidels, worldlings, and sin-lovers want to forget that "Christ is Risen" (1 Cor. 15. 20). The thought makes them tremble at a reckoning day (Rev. 1. 7).

A Radical Cure.—There had been no blessing in the Sunday school for months. A stranger came, took in situation, asked teachers to wait, read solemnly Proverbs 26. 2, waited, all got on knees, many confessions mid sobs and tears. During next six months a stream of blessing flowed. Many schools might "do likewise" (Luke 10. 37).

A Patriarch's Advice.—R. C. Chapman, the Barnstable patriarch was once asked, "Would you not recommend young Christians to do something for the Master?" "No, I would not." "Then what would you do?" "I would recommend them to do *all* things for the Master," he quietly replied (1 Cor. 10. 31; Titus 2. 9; 1 Peter 4. 11).

"AS A BASKET OF SILVER FILLED WITH APPLES OF GOLD,
SO IS THE PREACHED WORD WITH TALES WELL TOLD."

GENERAL INDEX

To Subjects, Themes, and Various Uses.

	PAGE		PAGE
Abba, Father.		Aged, Life's Eventide.	
Father, not daddy, ..	66	Comfort in a cloud, ..	23
A big corner in the will, ..	69	A peculiar burden, ..	116
Yes, father, ..	72	Discovered at ninety-two, ..	164
Father cares, ..	78	Agnostics. How the	
Father, take me, ..	212	Agnostic was silenced, ..	140
Able and Willing.		Agnostic proof wanted, ..	160
To die six times over, ..	105	Altogether Lovely.	
He led them straight, ..	116	Seeing without sight, ..	70
To the uttermost, ..	119	Where beauty was misplaced, ..	87
The ambulance call, ..	134	Better than mansions, ..	116
A great forgiver, ..	141	That was Christ's way, ..	208
Abounding. Start again, ..	61	Ambition. The preacher's, ..	52
Testimony to D. L. Moody, ..	80	Life's aim, ..	56
Her two sons, ..	105	Our highest aim—Spurgeon, ..	102
How to preach, ..	114	Lost by ambition, ..	144
Abundant Entrance.		Begin small, end great, ..	155
Full sail into harbour, ..	76	Angels. Good company, ..	49
Plenty in Heaven, ..	110	The beggar died, ..	209
The soldier's farewell, ..	162	Anxiety. (See Care.)	
Indian's ladder to Heaven, ..	165	Appropriation.	
Accepted Time.		Put your name in, ..	50
Solemn hour now striking, ..	20	The Indian spy, ..	150
Be in time, ..	45	How Martin put in 'My,' ..	170
Decide now, ..	121	Appeal. Outstretched arm, ..	91
The three greatest letters, ..	134	The unwelcome visitor, ..	31
Actors. A tragic call, ..	101	A missionary epitaph, ..	106
One laugh from start ..	101	The damsel and the duchess, ..	165
Good-bye, good-night, ..	145	Artists. Such a child, ..	67
Actress and viper, ..	167	God's measure, ..	76
Entertainer's indisposition, ..	207	Beauty misplaced, ..	87
Adaptability.		A painter's testimony, ..	120
The boy and the bishop, ..	85	The secret of power, ..	170
Dying like a dog, ..	137	Assurance.	
Simple kindness, ..	166	Doubting to the end, ..	62
Advent, Second.		The idiot and the apostle, ..	89
No last look for saints, ..	50	Where do they go? ..	126
Perhaps to-day, ..	60	Christ there—Christ here, ..	145
You may have my house, ..	63	Blessed assurance, ..	178
Blondin's star, ..	152	Got it, ..	204
God's golden sunbeam, ..	171	Awake. A rude remedy, ..	54
The moment of moments, ..	197	Mind would not sit down, ..	94
Adversity.		Conscience aroused, ..	105
What the enemy said, ..	90	Saved when asleep, ..	134
The benefits of adversity, ..	141	What a flash of lightning did ..	137
The hedge of thorns, ..	161	The wrong man—Neff, ..	146
Suffer now—Reign then, ..	216	Farewell, sweet light, ..	201

General Index.

	PAGE		PAGE
Backsliding. Good advice, 16		Book of Life, The.	
Kissing the backslider, .. 166		How he beat the infidel, .. 27	
A dummy Christian, .. 195		Remarkable registers, .. 27	
His last sad cry, .. 215		Boundless Salvation.	
Baptism. The water test, 46		To the uttermost, .. 119	
The milkman tested, .. 61		Novels <i>versus</i> sermons, .. 127	
Brahmin's noble testimony, 95		How big that hole, .. 142	
Bellef. The collier's faith, 41		Boys, for or about.	
Put your own name in, .. 50		The glass and the fire, .. 9	
Dying like a dog, .. 137		Come in, Lord Jesus, .. 10	
Confession of faith, .. 156		Blondin and the boy, .. 32	
Bible. (See New Testament.)		God's opportunity, .. 39	
Restricted to the ocean, .. 11		You thief, .. 62	
My favourite text, .. 15		How to discover America, .. 66	
Plant acorn, expect oak, .. 17		Little Jamie's answer, .. 78	
The madman and the Bible, 28		Little and big religions, .. 81	
Exhausting the Bible, .. 36		The blind man's dog, .. 126	
Cheap or dear, .. 49		How not to forgive, .. 135	
The true book, .. 55		How much do you owe? .. 163	
A cave of Adullam, .. 58		I can do what I'm told, .. 176	
Robbers who bought, .. 61		Another golden calf, .. 186	
The Bible lift, .. 62		The echo boy, .. 202	
The Bible and the bullet, 67		Breaking of Bread.	
Defending the lion, .. 69		Treasure in Heaven, .. 119	
The safe compass, .. 104		Burdens. Bury sorrow, 35	
After twenty years, .. 120		A peculiar burden, .. 116	
What a contrast—Edward I., 126		The wounded soldier, .. 212	
The Bible mine, .. 132			
Taking the Bible apart, .. 144		Calvary. Place called, 108	
New definition of Bible, .. 161		A faithful street preacher, 183	
The never-failing Bible, .. 185		Cost of Waterloo, .. 217	
Bible never used, .. 186		Care. Being carried, .. 11	
The true light, .. 190		The curative standpoint, .. 22	
All right, Jack, .. 193		Three shillings and God, .. 25	
The cabin boy's Bible, .. 203		Exhausting the Bible, .. 36	
Do you know the Author? 214		Leave out the lions, .. 96	
As good as your Book, .. 218		Certainty. Yea and Amen, 52	
Blood, The. One to die by, 9		As sure as blind men, .. 94	
Theology and medicine, .. 57		Praying to chance, .. 99	
The dignity of the blood, .. 82		Resting on certainties, .. 132	
King's guests—Edward VII., 98		Children, About.	
Genuine Alpine ropes, .. 134		Too well dressed, .. 11	
How big that hole, .. 142		Being carried, .. 11	
The prince and the blood, 149		Look after the lambs, .. 58	
It's the blood you need, .. 152		A Hindu orphan's prayer, 70	
I'm depending on the blood, 192		The mind of a child, .. 78	
Only on the Blood, .. 211		Never had that before, .. 108	
Why the angel passed door, 217		Catch them as children, .. 111	
Boasting.		Don't anybody stop us, .. 195	
The Anarchist's gospel, .. 107		Little Willie's signal, .. 199	
A moving preacher, .. 114		Christianity.	
The puzzled lawyer, .. 164		The scoffer's admission, .. 106	
Tora Paine's boast, .. 204		The police commissary, .. 109	

General Index.

	PAGE
The Cross conquered, ..	127
The Gospel as peacemaker, ..	165
Why did the lions not eat Daniel? ..	167
The Brahmin's parable, ..	196
Character. Can't rub out, ..	14
What is character? ..	44
Character v. Money, ..	154
Choice.	
I'll run my chance, ..	108
The great divide, ..	117
Martha or Mary, which? ..	130
A wonderful response, ..	148
He chose the Bible, ..	167
The Gospel Alps, ..	207
Christ. Convincing proof, ..	56
Exalting His Name, ..	72
Knowing Christ—Bushnell, ..	80
Bible full of Christ, ..	87
The home of Christ, ..	106
The sculptor and his child, ..	143
Christ there, Christ here, ..	145
The man behind the map, ..	175
Christ our all, ..	184
Visiting Christ in prison, ..	202
Church. The Church dead, ..	82
Hope of Rome, ..	97
The best Church, ..	147
Collections. Box with slit, ..	120
The golden pennies, ..	153
The broken lamb, ..	187
Colporteurs.	
Robbers who bought, ..	61
The Bible lift, ..	62
After twenty years, ..	120
Comfort. In a cloud, ..	23
According to our need, ..	81
Compassion. Don't like, ..	9
Queen who kissed the soldier, ..	97
The true motive power, ..	112
Conduct. Christian tested, ..	16
A father's advice, ..	52
You might catch it, ..	54
Fekle yersel', ..	68
Behave the Gospel, ..	183
Conscience. Tides did it, ..	21
You thief, ..	62
Troubled for thirty years, ..	73
The way to the pit, ..	90
Conscience aroused, ..	105
Cry of fifteen orphans, ..	110
Two men in his heart, ..	147
A murderer's conscience, ..	158

	PAGE
Consecration.	
How the Indian came, ..	30
Constrained by love, ..	64
Testimony to D. L. Moody, ..	80
A human bridge, ..	104
Contentment.	
God's choice—my choice, ..	17
Father cares, ..	78
A horse for a prayer, ..	115
A human bridge, ..	104
Preach Christ, ..	216
Conversion.	
The tongue tamers, ..	24
A remarkable suggestion, ..	29
As simple as that, ..	47
The Bethesda question, ..	67
The idiot and the apostle, ..	89
The groans which spoke, ..	96
The changed darkie, ..	98
Shut the door behind you ..	153
Conviction.	
The jester's answer, ..	53
You may have my house, ..	63
Because he chose to, ..	71
Troubled for thirty years, ..	73
Asleep again, ..	108
Struck by lightning, ..	112
Courage. Battle not lost, ..	31
True courage—Horace Vere, ..	74
Courage rewarded, ..	75
True courage—Two soldiers, ..	88
A full pot, ..	180
Creation. Mud or man, ..	43
No rain, no mushrooms, ..	59
His footprints, ..	186
How do you know God? ..	194
Cross, The.	
The weight of the rope, ..	44
The wound would open, ..	63
Where beauty was misplaced, ..	87
Tallyrand's religion, ..	118
The cross conquered, ..	127
That red spot, ..	142
Faithful street preacher, ..	183
Depth of mercy, ..	200
Crowns. Favourite prize, ..	100
Not half, but a whole, ..	112
Crowns or roses, ..	144
Deaf and Dumb.	
Smiling Christians, ..	90
What is sweetest emotion? ..	113
The mute's answer, ..	117

General Index.

	PAGE		PAGE
Death—Warning.		Doctors.	
The last test, ..	13	The curative standpoint, ..	22
The unwelcome visitor, ..	31	How Dr. Guyon died, ..	34
I'm going to Hell, ..	55	£40 instead of £100, ..	34
Bribing death, ..	69	Worth £100,000, ..	57
What troubled him, ..	102	Theology and medicine, ..	57
Mark Twain's last moments, ..	131	Buying a miracle, ..	65
How to die, ..	192	His greatest discovery, ..	142
Death—Triumphant.		A physician's testimony, ..	150
The last thing, ..	14	A startling exposure, ..	157
Jesus like that, ..	18	Doubts.	
Good-bye—drive on, ..	78	When God shook the world, ..	40
Glad to go Home, ..	100	Doubting to the end, ..	62
The soldier's farewell, ..	162	I've lost my faith, ..	70
Tried and proved, ..	191	Genuine five dollar bills, ..	79
Decision.		Dreams. The three cats, ..	82
Decide now—Antiochus, ..	121	Leave out the lions, ..	96
Just as I am, ..	142	How to prove dreams, ..	109
Nelson's alternative, ..	149		
I want Him to-night, ..	157	Earthquakes.	
A prompt decision, ..	168	More secure than St. Pierre, ..	40
Cannot afford to wait, ..	169	When God shook the world, ..	40
Let Heaven go, ..	195	Election. Why Judas? ..	42
28 years on and off, ..	218	Mud or man, ..	43
Deity of Christ.		Explain me, ..	87
Jesus is alive, ..	21	Election sure, ..	122
Proof to the Egyptian, ..	23	Good out of evil, ..	205
Mother, I heard that, ..	61	Encouragement.	
The pinnacle of power, ..	118	Seen thirty years after, ..	103
Christ our all, ..	184	Well done, my boy, ..	168
Power of His resurrection, ..	218	Pass on words of cheer, ..	204
Deliverance.		Endeavour. Why struggle? ..	25
Why so few D.D.'s, ..	44	Keep busy, keep happy, ..	59
The power of grace, ..	84	The mighty moment, ..	125
A burnt brand, ..	206	Sixteen years after, ..	173
Young miner's heroism, ..	209	Enjoyment. Best ahead, ..	44
Devotion.		How do I know? ..	83
What is your life? ..	41	Truly happy, ..	186
All volunteers, ..	58	Enmity. Strange revenge, ..	19
God's measure, ..	76	Forgiveness and its effect, ..	193
A human bridge, ..	104	The echo boy, ..	202
Willing to die six times, ..	105	For his worst enemy, ..	205
The pinnacle of power, ..	118	Enthusiasm.	
Diligence.		Passion for souls, ..	26
Running and working, ..	76	Cry aloud and spare not, ..	84
The mighty moment, ..	125	Make me a doormat, ..	96
Danger of deflection, ..	178	The reason why, ..	132
Melted and sent, ..	187	The wrong man, ..	146
Discipleship.		Between the two boards, ..	152
First drop of blood, ..	175	Essentials.	
Follow me—the pilot, ..	198	Little and big religions, ..	81
Keep sailing on, ..	198	Dignity of the Blood, ..	82
Satisfied, ..	216	The Way, Truth, Life, ..	91

General Index.

	PAGE		PAGE
Eternal Life. (See Security.)		The fear of man,	85
Acquainted with the Author, ..	36	More than that,	114
Big corner in the will,	69	Moved with fear,	205
Moody and the great fire,	92	Fellowship. Head or heel, ..	53
A wonderful feat,	128	The Christian race,	64
Beginning at the end,	154	Who was the other?	71
Eternity. That voice,	23	Exalting His Name,	72
More secure than St. Pierre, ..	40	Standing in God's smile, ..	136
Dr. Chalmers' lament,	48	Hand and foot union,	159
Time to think,	99	The wounded soldier,	212
Two sides of a card,	128	Finished Work, The.	
From dreamland into,	159	Done already,	19
The damsel and the duchess, ..	165	A remarkable suggestion, ..	29
The royal message,	210	Two letters or four,	120
Example.		This beats freemasonry, ..	177
The missionary models,	22	Flesh, The.	
Christiana best,	33	Supplanting nightingales, ..	89
Explain me,	87	The Agnostic silenced,	143
Unity and perseverance,	101	Like Paul,	190
Sadly correct,	139	Fools. What one said,	188
Excuses. A sufficient,	48	Old but good,	190
Heart or legs?	56	Life for a league medal, ..	193
I never think of Jesus,	129	Lost for a chair,	206
Experience.		Forgiveness. What is?	125
The Bible right or wrong,	185	How not to forgive,	135
The power of experience,	197	The great Forgiver,	141
The Irish stone,	202	Forgiveness and its effect, ..	183
		Like his Master,	189
Faith, or Faith and Works.		The orphan's true friend, ..	196
Glass and fire,	9	As ye have been forgiven, ..	217
Three shillings and God,	25	Freedom. Situation open, ..	29
Doing the impossible,	26	The strong man	197
I've lost my faith in God,	70	Friends, Friendship.	
Spurgeon and the Irishman, ..	135	Three good shelves,	46
Simple faith,	174	Adding friends by prayer, ..	77
Faithfulness, God or Man.		Fruit, Fruitbearing.	
Geo. Muller and the potatoes, ..	45	Grown from Smith's seeds, ..	13
Faithful preaching,	164	Knee power,	37
Faithful street preacher,	183	More mustard than meat, ..	46
Fall, The. Mother earth, ..	19	Princess and diamonds,	176
Very like Adam,	38		
Falling Away. (See Holding On.)		Gentleness.	
Family Life, Worship.		Father's advice,	52
Christiana best,	33	Kissing the backslider,	166
God got him,	51	Like his master,	189
A Child's reproof,	173	Depth of mercy,	200
Farmers. God's choice,	17	Gift of God. To take,	38
Tying the bag,	138	The beggar died,	209
The foolish sower,	168	Missions like a bank,	212
Nowhere farm,	187	Girls, For or about.	
Father. (See Abba, Father.)		Being carried,	11
Fear of God or Man.		A strange revenge,	19
Can't God count?	21	Can't God count?	21

General Index.

	PAGE		PAGE
A correct experience, ..	29	Gratitude. (See also Praise.)	
Something different, ..	30	Gratitude for reason, ..	18
Prayer and works, ..	36	Forty-eight blind men, ..	88
Will the king see you? ..	43	The sweetest emotion, ..	113
What is patience? ..	52	Luther's best preacher, ..	191
Mercy and justice, ..	55	Praise God for cotton, ..	195
Which way do you run? ..	60	Greatness of God.	
Mind would not sit down, ..	94	What sort of a person? ..	86
Where do they go? ..	126	Neglecting Niagara, ..	176
Who do you like best? ..	135	Five acres of map, ..	186
Young heads, shoulders, ..	139	Why did God make man? ..	208
A lie is for ever, ..	182	Guidance. Remarkable, ..	184
Giving. Lending a pie, ..	188	Light on the pattern, ..	196
Giving freely, ..	206	Safe guidance, ..	211
Glories of Christ.		Habit. The prayer track, ..	55
Head or heel, ..	53	Start again, ..	61
Such a child as that, ..	67	Never fly on Sunday, ..	144
The inspiring grasp, ..	96	Too fond of pills, ..	214
The joys of salvation, ..	106	Always licking sores, ..	214
Moment of moments, ..	197	Happiness.	
Preach Christ, ..	216	Mother and daughter, ..	9
Glory. (See also Victory.)		The curative standpoint, ..	22
A triumphant termination, ..	145	Keep busy to keep happy, ..	59
Emperor like burning flax, ..	150	Standing in God's smile, ..	136
Discovered at ninety-two, ..	164	Happier when not happy, ..	141
Suffer now, reign then, ..	216	Truly happy, ..	186
Godliness. I live there, ..	132	The joy of the Lord, ..	192
The searching test, ..	148	Harmony. God's Choice, ..	17
Dirt and the devout, ..	166	Competition or Co-operation, ..	26
A dying soldier, ..	172	When the evangelists fell out, ..	45
Good News.		The mighty moment, ..	125
A noble testimony, ..	77	A hand and foot union, ..	159
The ambulance call, ..	134	Heart. The heart book, ..	99
Tennyson's testimony, ..	188	Which loved best, ..	112
"Good Works."		Messrs. Head & Hart, ..	113
Our own, or another's, ..	35	Her husband in her heart, ..	171
The continued sermon, ..	42	Head and heart, ..	184
Gospel. In one sentence, ..	28	Heaven. Where Jesus is, ..	17
A Whitechapel brand, ..	48	For thirteen thousand pounds, ..	42
Transformation testimonies, ..	54	Men like boys, ..	53
An old-fashioned suggestion, ..	69	The Bible in Heaven, ..	70
Mighty epilepsy—Parker, ..	75	Plenty in Heaven, ..	110
A peculiar picture, ..	200	Treasure in Heaven, ..	119
Grace, Graces.		I live there, ..	132
Which sister is she? ..	14	The glad surprise, ..	160
A strange revenge, ..	19	The Red Indian's ladder, ..	165
Those drops of grief, ..	21	Which is the longest day? ..	203
Nature and power, ..	46	Best station, ..	217
Grace for the guilty, ..	71	Hell. No good at Falls, ..	35
Matchless for the complexion, ..	82	The jester's answer, ..	53
The power of grace, ..	84	In Hell for a week, ..	92
Abundant grace, ..	93	Nearest way to Hell, ..	110
Plank of free grace, ..	217		

General Index.

	PAGE		PAGE
Heroes. (See Bravery.)		Hypocrisy. Both knees,	34
Garibaldi's offer, ..	12	Imitation diamonds, ..	131
A noble cripple, ..	15	A startling exposure, ..	157
Dismissed but promoted, ..	25	Does not cheat, ..	173
Lord Roberts and seven sons,	66	A sham clock—Spurgeon,	178
A missionary epitaph, ..	106		
Saved two lives, lost own, ..	136	Immediate Conversion.	
Died to save others, ..	161	Saved on the footplate, ..	73
Well done, my boy, ..	168	Struck by lightning, ..	112
Young miner's heroism, ..	209	Miracles up to date, ..	115
Higher Criticism.		Spurgeon and Irishman, ..	135
Mud or man, ..	43	The girl and the candy, ..	136
Nurse's fatal mistake, ..	117	Was the Bible bosh? ..	150
The battered hammers, ..	179	Can't afford to wait, ..	169
Holding On. Doubting, ..	62	Importunity. Compelled, ..	12
Warranted to last, ..	121	Buying a miracle, ..	65
A sceptic's query, ..	155	Royalty a begging, ..	103
Nothing to hold on by, ..	185	Four hundred beggars a day,	118
Home Life. What at home? ..	20	Indifference.	
The last crust, ..	98	Worse than Gallio, ..	58
His only boy, ..	108	A house to come, ..	92
Selling their son, ..	137	Neglecting Niagara, ..	176
Honesty. Milkman tested, ..	61	Infidelity. Where God is, ..	11
The Devil and John Wesley, ..	75	Where Jesus is, ..	17
Novel use for tracts, ..	129	Beer into carpets, ..	20
Picking up slights, ..	130	Figure and fact, ..	25
Two men in his heart, ..	147	How he beat the infidel, ..	27
Hope. (See also Advent.)		The practical Christian, ..	27
Possibilities of youth, ..	179	"No Hell" theory upset, ..	60
The triumph of Christ, ..	185	Why not let the Bible alone? ..	79
Christ enough, ..	186	Lost in the catacombs, ..	85
Their only hope, ..	215	All moonshine, ..	82
Humility. A true token, ..	15	Explain me, ..	87
Knows most, boasts least, ..	66	£40,000 for proof, ..	148
Less than the least, ..	73	Strong, but true, ..	149
Make me a doormat, ..	96	God is nowhere, ..	180
You can mind the horse, ..	132	Be mighty sure, ..	181
Hymns. Tales about.		Influence. Old-fashioned, ..	69
Alas, and did my Saviour? ..	21	Remarkable testimony, ..	189
My hope is built (off or on), ..	54	The cork and bar of steel, ..	211
A Friend for little children, ..	70	Ingratitude.	
Jesus, tender Shepherd, ..	70	Man who shot best friend, ..	103
Mothers of Salem, ..	83	The king's testimony, ..	188
Jesus, I my cross have taken, ..	95	Luther's best preacher, ..	191
To think of summers, ..	128	Inspiration. (See also Bible.)	
There is a fountain, ..	130	Practical Christian, ..	27
All hail the power, ..	145	Acquainted with the Author, ..	36
Just as I am, ..	142, 149	The value of one letter, ..	111
Rock of Ages, ..	149	Wonderful fragments, ..	147
Now I lay me down to sleep, ..	154	Intercession. (See Prayer.)	
Praise God from whom, ..	154, 195	Invitation. Come in, Lord, ..	10
Sands of time are sinking, ..	197	Where no disciples hinder, ..	72
Lo, He comes with clouds, ..	201	Go without pushing, ..	83

General Index.

	PAGE
The Slough of Despond, ..	124
Tom Thumb included, ..	133
Jesus. (See also Christ.)	
No sweeter song, ..	121
I never think of Jesus, ..	129
Tying the bag, ..	138
Ten thousand worlds, ..	139
The last word, ..	146
The Syrian boy's first sight, ..	160
Jews. Why like Jonah? ..	46
Romans or Jews? ..	75
The best offer, ..	194
Why angel passed door, ..	217
Joy. Joy-robbers, ..	62
Joy an hundredfold, ..	65
The heart-book, ..	99
Increasing joys of salvation, ..	106
Overflowing joy, ..	109
The joy of the Lord, ..	192
Judgment. Tides did it, ..	21
Worth £100,000, ..	57
After the end, ..	83
The Pompeii thief, ..	95
His last game, ..	107
Condemned already, ..	139
Justification.	
Mercy and justice, ..	55
A flash of lightning, ..	137
Kindness. Power of, ..	158
Simple kindness, ..	166
Lending a pie, ..	188
One child—Morrison, ..	212
Law and Grace.	
Better than climbing Sinai, ..	39
Warranted to last, ..	121
Gospel better than law, ..	185
Life. Ask the skipper, ..	26
His mother's version, ..	27
Moody's life, ..	46
The mysterious key, ..	57
Life's aim, ..	56
All things in God, ..	60
Rich yet poor, ..	183
Work <i>versus</i> talk, ..	187
Little Things. Power of, ..	59
Centenarian's sad end, ..	116
The wrong label, ..	128
The deadly hatpin, ..	134
Lord's Day.	
Dismissed but promoted, ..	25

	PAGE
The Lord hath made, ..	30
Sunday Christians, ..	93
We never fly on Sunday, ..	144
Lord, Lordship.	
Who is your master? ..	160
The voice of a king, ..	211
My Lord, ..	211
Lost. Christ for the lost, ..	26
Lost and found, ..	97
Where is a man? ..	132
A good distance off, ..	151
Two boys lost, ..	155
The Empire was lost, ..	165
Three bad bargains, ..	172
Broken neck or heart, ..	177
Love, Divine or Human.	
These horny hands, ..	23
The ugliest woman, ..	28
Bled for another, ..	41
Klondyke love, ..	83
The last crumb, ..	98
Her two sons, ..	105
His only boy, ..	108
The true motive power, ..	112
Saved two lives, lost own, ..	126
Selling their son, ..	137
The power of love, ..	182
God better than people, ..	202
The greatest of these, ..	203
For his worst enemy, ..	205
Lukewarm.	
Too old or too cold, ..	53
Missions like a bank, ..	212
Lying. Precept, practice, ..	146
A startling exposure, ..	157
A lie is for ever, ..	182
Mansions, The.	
Mansions or myself, ..	65
A house to come, ..	92
Better than the mansions, ..	116
Martyrs. Triumph, ..	49
The martyr's property, ..	81
The martyr's message, ..	85
The supreme test, ..	198
Materialism.	
Treasure in Heaven, ..	119
Dying like a dog, ..	137
The power of love, ..	182
Old but good, ..	190
Meekness. All moonshine, ..	82
Who are the meek? ..	125
Like Paul, ..	190

General Index.

	PAGE		PAGE
Memory. Time to think, ..	37	New Birth. A new stem, ..	18
Dr. Chalmers' lament, ..	48	Dissenters born, ..	18
The cry of fifteen orphans, ..	110	Which way do you run? ..	60
Sixteen years after, ..	173	The reason why—Whitfield, ..	132
Nothing is forgotten, ..	176	Puzzled census man, ..	147
His last sad cry, ..	215	Something far better, ..	169
Mercy. (See Grace.)		Born in two towns, ..	214
Mind, The. Of a child, ..	78	New Creatures	
The mind would not sit down, ..	94	The blind man's dog, ..	126
The talent to bury, ..	144	The girl and the candy, ..	136
How do you know? ..	194	Better than he found it, ..	146
Miners. Collier's faith, ..	41	Burnt brand, green stick, ..	206
Explain me, ..	87	New Testament. (See Bible.)	
The mighty moment, ..	125	Charlemagne's tomb, ..	22
£140,000 dug-out, ..	125	An up-to-date description, ..	78
Carpet bag and contents, ..	160	The police commissary, ..	109
The Cullinan diamond, ..	188	Found in the Testament, ..	123
The strong man, ..	197	Saved by his Testament, ..	142
Young miner's heroism, ..	209	Wonderful fragments, ..	147
Ministry, Ministers.		The central sun, ..	152
An easy job—Talmage, ..	14	Novels. Play-actors' books, ..	38
Transpose the feathers, ..	38	The novel or the Bible, ..	91
Three needs, ..	210	Novels <i>versus</i> sermons, ..	127
Missionary. True spirit, ..	73	Nurses. Fatal mistake, ..	117
A joyous confirmation, ..	77	The wrong label, ..	128
Robber and the missionary, ..	92	Little Willie's signal, ..	199
A missionary epitaph, ..	106	Open Air. Where God is, ..	11
A hard line on God, ..	144	Our own or another's, ..	35
Mistakes. One toot, ..	18	No Hell theory upset, ..	60
Clean hands, ..	20	Better than £4 a week, ..	39
Misapplied truth, ..	47	In Hell for a week, ..	92
Nurse's fatal mistake, ..	117	A moving preacher, ..	114
The wrong label, ..	128	A clever answer, ..	140
The poisoned pills, ..	191	Faithful street preacher, ..	183
Moderation.		Orphans. Best of all, ..	17
Loud and long, ..	151	Three shillings and God, ..	25
Miser and the farmer, ..	159	Who sent the bananas? ..	37
Money. (See also Wealth.)		Muller and the potatoes, ..	45
What money cannot do, ..	32	A Hindu orphan's prayer, ..	70
A shoeblack's fortune, ..	88	The cry of fifteen orphans, ..	110
The kingdom first, ..	213	As near Russia as Britain, ..	194
Mother. And daughter, ..	9	The orphan's true friend, ..	196
Too well dressed, ..	11	Pardon. The calm man, ..	93
His mother's version, ..	29	As sure as the blind man, ..	94
God got him, ..	51	Spurgeon and the Irishman, ..	135
Who sends the rain? ..	175	For his worst enemy, ..	205
For ever, ..	182	Passion. For souls, ..	26
Name, The.		Minding his business, ..	48
Statesman or sinner, ..	72	Plea for his brother, ..	52
Who is your master? ..	160	All volunteers, ..	58
The only Name, ..	210	Carey, the cobbler, ..	151
The bricks of Babylon, ..	213		

General Index.

	PAGE		PAGE
Patience. What is patience?	52	Like promissory notes, ..	40
Dug out of a hole, ..	125	The prayer track, ..	55
The mighty moment, ..	125	What makes a hard task? ..	58
Don't be discouraged, ..	204	Who was the other? ..	71
Peace. The calm man, ..	93	The negro's prayer, ..	76
The Gospel as peacemaker, ..	165	Robber and missionary, ..	92
This is what I want, ..	174	Praying to chance, ..	99
The fourth king conquered, ..	181	Frozen together, ..	107
Perseverance. The pattern, ..	41	A horse for prayer, ..	115
Unity and perseverance, ..	101	The will and the way, ..	160
A wonderful feat, ..	128	A force or a farce, ..	176
Fifteen years without a break, ..	152	Poor prayers, ..	212
Keep sailing on, ..	198	Preachers, Preaching.	
Physician, The Great.		Poor preaching, ..	18
Mighty epilepsy, ..	75	Strife between text and	
A physician's testimony, ..	150	sermon, ..	27
The surgeon and the child, ..	154	The text always good, ..	40
Pilgrim's Progress.		More mustard than meat, ..	46
Christiana best, ..	33	The preacher's ambition, ..	52
The Slough of Despond, ..	124	Lasting sermons, ..	63
Policemen.		Short sermons, ..	80
A sad confirmation, ..	75	The element awaiting, ..	100
Found by the farthings, ..	96	A moving preacher, ..	114
Russian police commissary, ..	109	Right kind of preaching, ..	138
Singing salvation, ..	130	The best address, ..	151
The diamonds gone, ..	156	The best preaching, ..	168
Pomp. Leaves the stream, ..	18	Is it real or preaching? ..	182
Charlemagne's tomb, ..	22	The faithful street preacher, ..	183
Rhodes after power, ..	65	Luther's best preacher, ..	191
A costly dress, ..	104	Scapegoat preaching, ..	204
Poverty. Without a penny, ..	122	Fiction or fact, ..	210
Selling their son, ..	137	Preach Christ, ..	216
Too much money, ..	174	Presence of God.	
Simple, yet sensible, ..	179	If he leaves the stream, ..	18
Power. (Divine and Human.)		In good company, ..	49
A million ton mass, ..	17	Who was the other? ..	71
After power—Rhodes, ..	65	The boy and the bishop, ..	85
The President's testimony, ..	80	Near God, ..	191
What the enemy said, ..	90	Pride. Air-ship explosion, ..	123
Then and now, ..	104	Not worth a snap, ..	135
The police commissary, ..	109	Didn't want to be a toff, ..	162
Pinnacle of power, ..	118	Japanese officer's wife, ..	207
The secret of power, ..	170	Prodigals. How turned, ..	20
The power of love, ..	182	My part and God's part, ..	66
Five acres of map, ..	186	Profit and Loss.	
The lack of power, ..	192	Riches or righteousness? ..	140
On the rails, ..	213	That agonising cry, ..	191
Prayer. Point in, ..	22	Life for a league medal, ..	193
Knee medicine, ..	24	Lost for a chair, ..	206
Very practical, ..	30	Profit and loss, ..	209
It's our bairn that's dying, ..	36	Progress. Then and now, ..	34
Prayer and works, ..	36	Yours pressing forward, ..	35
Knee power, ..	37	Christian progress, ..	88

General Index.

	PAGE		PAGE
Promise, Promises.		Lost in the catacombs, ..	85
Simple faith, ..	174	Cry of fifteen orphans, ..	100
Children under six, ..	175	Trodden on thousands, ..	102
Claiming the promise, ..	178	Conscience aroused, ..	105
The orphan's true friend, ..	196	A Murderous conscience, ..	158
A peculiar picture, ..	200	Repentance. What is it? 73	
Protection.		The groans which spoke, ..	96
Caesar on board, ..	41	Sorry for your sins, ..	124
In good company, ..	49	A mark of repentance, ..	201
God's wings, ..	84	Reporters.	
The robber and missionary, ..	92	Miracles up to date, ..	115
The box with the slit, ..	120	Mark Twain's last, ..	132
Protestants.		The hidden writer, ..	189
Only one creed in trenches, ..	46	Resignation.	
Something far better, ..	169	The mute's answer, ..	117
Punctuality.		Who sends the rain? ..	175
Samuel the prompt, ..	35	Resurrection.	
Quicker than telegraphy, ..	114	Jesus is alive, ..	21
Race, Christian.		Lazarus or graveyard, ..	43
Mother, I heard that, ..	61	Back at the resurrection, ..	84
Alexander the Great, ..	64	The triumph of Christ, ..	185
Railwaymen.		Risen and living, ..	212
Unsecure nesting place, ..	22	Power of His resurrection, ..	218
Take your seats, ..	42	Retribution.	
Expected any moment, ..	68	Man who shot best friend, ..	103
Saved on the footplate, ..	73	Account not settled yet, ..	161
The revival found, ..	145	Revival. The Firm Rock, ..	51
Fills the cup and saucer, ..	174	The revival found, ..	145
The pure white flag, ..	181	A radical cure, ..	218
On the rails, ..	213	Rewards. Best ahead, ..	44
Ransom.		Two Victoria Crosses, ..	51
A joyous confirmation, ..	77	In view of eternity—White, ..	67
A great ransom, £14,500, ..	118	The stone mason's reward, ..	68
Precious jewels, ..	174	Queen who kissed soldier, ..	97
Recompense.		His favourite prize, ..	100
A savage revenge, ..	19	Seen thirty years after, ..	103
Worth all the labour, ..	43	Not half, but whole crowns, ..	112
It comes back the same, ..	45	Roman Catholics.	
The stone mason's reward, ..	68	The collier's faith, ..	41
The girl and the candy, ..	136	Only one creed in trenches, ..	46
Redemption. (See Salvation.)		Enemy outwitted, ..	49
Reformation.		The true Book, ..	55
Richard the radical, ..	31	Spurgeon and the Irishman, ..	135
The blind man's dog, ..	126	Something far better, ..	169
Regeneration. (See New Birth.)		Sacrifice. Idol gets best, ..	77
Religion. Born dissenters, ..	18	The broken lamb, ..	187
The little and big religions, ..	81	Safety, Security.	
The Church dead, ..	82	Where was he hidden, ..	10
Talleyrand's religion, ..	118	How the shepherd knows, ..	13
Settle it now, ..	133	Cobweb protection, ..	44
Remorse.		Your money or your life, ..	64
Troubled for thirty years, ..	73	It is like an avalanche, ..	110

General Index.

	PAGE		PAGE
God's hedge, ..	111	Sin, Sinners.	
What is unsinkable? ..	114	Mother earth,	19
The hedge of thorns, ..	161	Prince or sinner,	28
Property in danger, ..	175	Not bad enough,	31
The pure white flag, ..	181	Only one creed in the trenches,	46
Sailors. Ask the skipper,	26	The secret photo,	50
Departed from directions,	76	Worse than Gallio,	58
I'll run my chance, ..	108	The unclaimed letter, ..	59
Struck by lightning, ..	112	A bad transposition, ..	70
Keep sailing on, ...	198	Statesman or sinner, ..	72
Salvation. (See Boundless		What kind of people in jail?	77
Salvation.)		I will mention your name,	89
Satan. John Newton and,	32	My very own,	90
The Devil to leave, ..	62	A hot foot,	101
The Devil and Mr. Wesley,	75	Sins like stones,	114
Try him with a text, ..	82	The worst in the world, ..	127
The bird and the shellfish,	202	The Hottentot's name, ..	142
Satisfaction.		Original sin—Bonar, ..	166
Christ and a crust, ..	42	The actress and the viper,	167
Pleased with the weather, ..	74	Spreading branches of sin,	172
Cash to go on with, ..	180	Japanese officer's wife, ..	202
Christ enough, ..	186	Sin exceeding sinful, ..	212
Satisfied, ..	216	Soldiers. Death men,	16
Saviour, The.		The man between, ..	19
Changing beer into carpets,	20	Proud of king and country,	20
Found in the Testament, ..	123	How soldier surrendered,	26
I want Him to-night, ..	157	The battle not lost, ..	31
My King has come, ..	208	Shooting and eating, ..	50
Preach Christ, ..	216	His plea for his brother, ..	52
Sceptics. Where God is,	11	The Bible and the bullet,	67
Suicide by scepticism, ..	143	His favourite prize, ..	100
Was the Bible bosh? ..	150	The soldier's farewell, ..	162
A sceptic's query, ..	155	Sonship. How to know,	83
Scoffer's admission, The,	106	A dummy Christian, ..	195
Defying God, ..	116	Startled translators, ..	210
The hermit and the scoffer,	163	Sorrow. Drops of grief,	21
Second Coming. (See Advent.)		Bury thy sorrow, ..	35
Separation.		A big corner in the will, ..	69
Sparrows and nightingales,	89	Two boys lost, ..	155
Come, clear out! ..	94	Soul. It cost his soul,	33
A diving spider, ..	171	Not worth a snap, ..	135
Service. Death men,	16	Soul-winning. A passion,	26
Waiting and button-making,	37	Catch my pal, ..	40
Catch my pal, ..	40	Mind your own business, ..	66
The dignity of service, ..	57	Which would you rather be?	123
The basis of service, ..	76	Settle it now, ..	133
Smiling Christians, ..	90	Did he care? ..	170
God first, ..	201	Diamond-seeking, ..	190
Unseen, yet seen, ..	206	Where to fish, ..	202
Shepherds. How he knows,	13	Sovereignty of God.	
The Lord is King, ..	50	A million ton mass, ..	17
Look after the lambs, ..	58	Proved wrong, ..	33
Pleased with the weather, ..	74	Let him try, ..	36

General Index.

	PAGE		PAGE
The Jew like Jonah, ..	46	Sympathy. Being carried, ..	11
Because he chose to, ..	71	Where Jesus slept, ..	24
Sowing and Reaping.		Somebody has forgotten, ..	28
After twenty years, ..	120	Bled for another, ..	41
Like father, like son, ..	122	Visiting Christ in prison, ..	202
A murderer's conscience, ..	158		
The foolish sower, ..	168	Talents. That voice, ..	23
Sixteen years after, ..	173	The talent to bury, ..	144
The echo boy, ..	202	Tears. How to preach, ..	72
Stewardship.		Right truth, right spirit, ..	100
Fifty years in one sentence, ..	28	How different the tears, ..	158
What God hath lent, ..	61	Why the monk wept, ..	210
Princess and diamonds, ..	176	Temptation.	
Strong Drink.		Changing hitching-posts, ..	10
Changing hitching-posts, ..	10	Salisbury's pledge, ..	22
Wants a new stem, ..	18	Led captive, ..	117
Gipsy Smith and publican, ..	32	From halfpenny to gallows, ..	172
The publican's portrait, ..	73	Testing.	
A fallen sign, ..	83	A wonderful machine, ..	12
The three cats, ..	88	A true token, ..	15
Sadly correct, ..	139	Dismissed but promoted, ..	25
The day of accounts, ..	153	Muller and the potatoes, ..	45
How different the tears, ..	158	Milkman tested, ..	61
That agonising cry, ..	191	The double test, ..	164
Submission. (See Resignation.)		Testimonies.	
Substitution. Man between, ..	19	W. E. Gladstone, ..	77
How Dr. Guyon died, ..	34	President Wilson and	
A sister of St. Paul, ..	47	D. L. Moody, ..	80
His plea for his brother, ..	52	Lieut. Shackleton, ..	85
Schamyl the substitute, ..	54	Dr. Robertson, of Irvine, ..	119
Saved two lives, lost own, ..	126	G. F. Watts, R.A., artist, ..	120
His substitute, ..	162	Sidney Cooper, R.A., ..	120
Died to save others, ..	161	Mark Twain, ..	131
Shakespeare and, ..	178	Sir Jas. Simpson, ..	142
Suffering. Not waste, ..	12	Dr. Griffith John, ..	143
Why struggle? ..	25	Lord Tennyson, ..	188
Overflowing joy, ..	109	Quentin Ashlyn, ..	207
There's plenty in Heaven, ..	110	Tobacco. Coffin nails, ..	158
Sunday. (See Lord's Day.)		Too Late. Novel or Bible, ..	91
Sunday Schools. Value of, ..	80	Triumph too late, ..	201
The safe compass, ..	104	Tracts, Tract Distribution.	
How different the tears, ..	158	Compelled to accept, ..	12
Sunday School Teachers.		Those drops of grief, ..	21
Yours pressing forward, ..	35	Blown over the wall, ..	44
Slow to speak, ..	56	26,000 miles for one soul, ..	47
The twig and the trunk, ..	69	The wind bloweth, ..	86
Seen thirty years after, ..	103	Novel use for tracts, ..	129
Cannot hide, ..	124	Sixteen years after, ..	173
Three bad bargains, ..	172	Remarkable results, ..	184
A radical cure, ..	218	Trial. Not waste, ..	12
Swearing.		Comfort in a cloud, ..	23
What of the archbishop? ..	53	Burying one's troubles, ..	48
Who is your master? ..	160	Trials turned to triumphs, ..	51

General Index.

	PAGE		PAGE
Trinity, The.		Warning. That voice,	23
God's opportunity, ..	39	When is sometime? ..	24
The arithmetic of Heaven, ..	102	Departed from directions, ..	76
Doxology in the flour barrel, ..	154	His last game, ..	107
Risen and living, ..	212	The day before you die, ..	162
Triumph. Trials turned, ..	51	Triumph too late, ..	201
Led in triumph, ..	197	Watch. Watch weel, ..	64
Trust. Blondin and boy, ..	32	Captured at strongest point, ..	157
Better than being afraid, ..	38	Way. The only way, ..	30
Trusting the doctor, ..	86	The way of the beast, ..	39
Abundant grace, ..	93	No wrong way, ..	42
Trust without fear, ..	143	That was Christ's way, ..	208
King's testimony, ..	188	Weakness. Why struggle? ..	25
Truth. Can time undo? ..	32	Guard your weak points, ..	130
Cleopatra's Needle, ..	84	Benefits of adversity, ..	141
The essence of truth ..	156	Captured at strongest point, ..	157
The battered hammers, ..	179	Wealth. (See also Money.)	
An honest slave, ..	206	A costly dress, ..	104
		400 beggars a day, ..	118
Unbelief. Hard on God, ..	144	A publisher's testimony, ..	119
All right, Jack, ..	193	Without a penny, ..	122
Gospel alps, ..	207	£140,000 out of a hole, ..	125
Sin exceeding sinful, ..	212	Riches or righteousness? ..	140
Unequal Yoke.		The most costly robe, ..	146
30 years of Hell on earth, ..	69	Diamonds gone, ..	156
A sad confirmation, ..	75	The miser and the farmer, ..	159
Sparrows supplanting, ..	89	Carpet bag and its contents, ..	160
Union, Unity.		The king and sinner's friend, ..	172
Competition or Co-operation, ..	26	Precious jewels, ..	174
Unity and perseverance, ..	101	Too much money, ..	174
Frozen together, ..	107	Truly happy, ..	186
This beats freemasonry, ..	177	Unsatisfied—Nero, ..	216
The band of lovers, ..	182	Whosoever.	
Universalism.		Put your finger on the Word, ..	80
The farmer and the uni-		After me, anybody, ..	98
versalist, ..	70	Step in anywhere, ..	118
God's conditions, ..	102	Was Tom Thumb included? ..	133
		Back at the old text, ..	155
Victory. Conquering spirit, ..	40	New definition of word, ..	204
Stand up straight, ..	72	Whosoever believeth, ..	213
Between defeat and victory, ..	74	Wicked, The.	
The mighty moment, ..	125	Where are they buried? ..	90
A triumphant termination, ..	145	The great dispute, ..	214
Hurrah for Britain's Queen, ..	163	Will, The.	
The fourth king conquered, ..	181	The twig and the trunk, ..	69
The strong man, ..	197	A wonderful response, ..	148
Vigilance. For this day, ..	16	Witnessing.	
The power of little, ..	59	Proud of king and country, ..	20
Guard your weak points, ..	130	Dismissed but promoted, ..	25
		No need to give up the world, ..	30
Wages. Bad business, ..	14	Keep the flag flying—White, ..	65
After thirty years, ..	31	Christian over counter, ..	159
The great pay day, ..	209	"Dead certs" in Wales, ..	163

General Index.

	PAGE		PAGE
Women, Wives.		Wrath to Come. The last,	14
Where was he hidden, ..	10	More secure than St. Pierre,	40
The tongue tamers, ..	24	I am going to Hell, ..	55
Lured by roses, ..	124	A startling sight, ...	86
Hurrah for Britain's Queen,	163		
The damsel and the duchess,	165	Young Men. Missing it,	12
Simple faith, ..	174	Bad business, ..	14
Princess and diamonds, ..	176	Poor preaching, ..	18
The pure white flag, ..	181	The Solomon system, ..	45
The poisonous pills, ..	199	Because he chose to, ..	71
The Japanese officer's wife,	207	The way to the pit, ..	90
Word, The. (See Bible.)		His last game, ..	107
How is Christ the Word? ..	64	Men and then, ..	189
Work. As we are, ..	42	Young Women.	
Which leg tires first, ..	44	A remarkable suggestion,	29
Work <i>versus</i> talk, ..	187	Asleep again, ..	108
A patriarch's advice, ..	218	Treasure in Heaven, ..	119
Works. (See Dead, Good.)		Lured by roses, / ..	124
World, The.		Settle it now, ..	133
What it cost, ..	50	Truly happy, ..	186
The air-ship explosion, ..	123	Missions like a bank, ..	212
Not worth snap of fingers, ..	135		
The Cullinan diamond, ..	188	Zeal. Wesley's new fire,	80
Worship. Idol gets best, ..	77	Cry aloud, and spare not, ..	84
Lest we forget, ..	119	The slave's scissors, ..	193
A triumphant termination, ..	145	Poor prayers, ..	212

INDEX OF PLACES.

MANY MORE NAMES OF CITIES, TOWNS, AND OTHER RESORTS, WILL
BE FOUND IN VOLUME.

	PAGE		PAGE
Africa, ..	9, 16, 55, 59, 77, 176	Ireland, ..	65, 71, 93, 114, 135, 204
America, ..	29, 63, 66, 93, 117, 152, 161, 198, 205	Dublin, ..	65, 101, 204, 214
Australia, ..	14, 39, 81, 129	Italy, ..	12, 52, 66, 85, 91, 95, 170
Austria, ..	128	Japan, ..	51, 207
Belgium, ..	74, 196, 217	Norway, ..	203
Brazil, ..	123	Mexico, ..	124
Canada, ..	88, 165, 203	Palestine, ..	13, 22, 39, 60
China, ..	24, 26, 119, 143, 153, 195	Persia, ..	40, 65, 174, 184
England, ..	42, 47, 93, 113, 138, 156, 163, 185	Portugal, ..	127
London, ..	11, 12, 18, 19, 20, 41, 54, 60, 75, 204, 207	Russia, ..	17, 71, 93, 97, 104, 216
Egypt, ..	26, 90, 116, 170, 217	Roumania, ..	159
France, ..	19, 33, 44, 107, 167, 190, 200	Scotland, ..	36, 114, 119, 121, 209
Paris, ..	46, 99, 107, 134, 145, 156, 167, 188, 190, 193, 199	South America, ..	19, 40, 83, 188
Germany, ..	13, 106, 134, 137, 167	Spain, ..	87, 94, 111, 144, 200
Greece, ..	74, 154	Switzerland, ..	45, 110, 115, 130, 146, 198, 207
Holland, ..	161	United States, ..	80, 92, 157, 158, 183, 197, 217
India, ..	77, 112, 174, 180, 196, 218	New York, ..	14, 38, 49, 53, 57, 63, 177, 183, 199
		Wales, ..	15, 61, 78, 163
		West Indies, ..	98, 124

INDEX OF PERSONS

Referred to or Subject of the Tale.

	PAGE		PAGE
Adam, the First Man,	38, 43	Lord Chelmsford, Lawyer,	129
Andrew, the Apostle,	.. 40	Colonel Charteris, Infidel,	148
Apostles, Twelve, ..	187	King Charles VII., France,	218
Alexander the Great, 14, 17, 40,	64	Cicero, Roman Orator, ..	156
Aesop, Fable Writer,	.. 19	Sir Andrew Clark, Physician,	150
Louis Agassiz, ..	44, 45	Duke of Clarence, England,	149
Queen Alexandra, 97, 103,	149	Cleopatra, Queen of Egypt,	84
Albert, King of Belgians,	208	Coulthard, the Explorer, ..	14
Princess Alice, England,	98	Christopher Columbus, ..	66
Antiochus, the Fourth, ..	121	Constantine the Great, ..	75
Robert Annan, Dundee, ..	76	Lord Coleridge, Judge, ..	78
F. S. Arnot, Central Africa,	122	Prince Consort, Britain, ..	97
Charles Arnold, Actor, ..	101	F. S. Collier, Manchester,	130
Archbishop Ambrose, Milan,	201	Oliver Cromwell, ..	187
King Archelaus, ..	74	Dan Crawford, Africa, ..	59
Quentin Ashlyn, Entert'ner,	207	Daniel the Prophet, ..	167
Augustine, early Father, 43,	66,	David the Psalmist, ..	174
	106	Dr. Dale, Birmingham, 21,	198
Barney Barnato, S. Africa,	16	Geraldine Denning, England,	29
Joseph Barker, Infidel, ..	87	Dr. John Dick, ..	36
Peter Bales, ..	156	Dr. A. C. Dixon, London,	60
Dr. Barnardo, ..	189	Austin Dibb, ..	111
Master of Baliol, ..	38	Philip Doddridge, Divine,	184
Dr. Biederwolf, America, ..	10	Frederick Douglas, Slave	
Blondin, the Acrobat, 32,	152	Orator, ..	154
Dr. Andrew Bonar, 81, 166,	213	Alex. Dumas, Dramatist,	188
General Booth, Salvation		Dr. Duncan, ..	29
Army, ..	58	Henry Dyer, Bath, 127,	202
Samuel Brewer, Stepney,	35	Esau, ..	172
John Bright, Rt. Hon., ..	58	King Edward I., Britain,	126
Robert Burdette, ..	15	King Edward VII., Britain, 43,	
William Burns, of China,	26	98, 103, 168, 172,	203
John Bunyan, ..	33, 167	Empress (See Russia.)	
Bishop Burnett, Salisbury,	42	Christmas Evans, Welsh	
Horace Bushnell, ..	80	Preacher, ..	78
Robert Burns, Poet, 146,	200	Felix of Nola, ..	44
Caesar, Roman Emperor, 41,	115	General French, Br. Army,	62
Thomas Carlyle, Author, 56,	84	General Garibaldi, Italy, ..	12
Wm. Carey, Missionary, 151,	184	David Garrick, Actor, ..	210
Andrew Carnegie, Millionaire,	79	Stephen Girard, American	
Richard Cecil, old Divine,	46	Millionaire, ..	25
King Charles II., ..	10	Rt. Hon. W. E. Gladstone,	77
Charlemagne, Charles Great,		Dr. Goodsell, New York,	115
of France, ..	22	General Gordon, ..	176, 187
Dr. Chalmers, Scottish		Dr. A. J. Gordon, America,	175
Divine, ..	48, 117, 133	General Gough, India, ..	51
R. C. Chapman, Barnstaple, 44,		Dr. Grenfell, Labrador, ..	26
116, 166, 216, 218		Lord Guthrie, ..	183

Index of Persons.

	PAGE		PAGE
Dr. Guyon, Marseilles, ..	34	Major Malan, India, ..	102
John Hambleton, Con-		Henry Martyn, Missionary, 184	
verted Actor, ..	152	Duncan Matheson, Scottish	
Dr. Halbech, India, ..	159	Evangelist, ..	26, 159
Dr. James Hamilton, ..	36	Queen of Mexico, ..	124
Reader Harris, Q.C., ..	28	King Milan, ..	188
Major Hawes, ..	64	John Milton, Poet, ..	84
Dr. George Herrmann, ..	157	Theodore Monod, French	
Sir John Herschell, As-		Divine, ..	126
tronomer,* ..	187	D. L. Moody, Famed Evange-	
Richard Hill, Glasgow, 62, 204		list, 9, 27, 30, 34, 44, 46, 62,	
Rowland Hill, Surrey Chapel,		80, 81, 92, 110, 132, 148, 150	
18, 32, 63, 84, 109, 117		Henry Moorhouse, English	
Baron Hirsch, Financier, 118		Evangelist, ..	11, 184
Edward Irving, Preacher, 185		Dr. Robert Morrison, China, 212	
Sir Henry Irving, Actor, ..	145	Dr. Muir, Glasgow, ..	38
Jacob, Patriarch, ..	31	George Muller, Bristol, 37, 45,	
Judas Iscariot, Traitor, 42, 172		121, 194, 204	
Thomas Jackson, ..	48	Napoleon the Great, France, 31,	
Joan of Arc, Maid of Orleans, 218		93, 118, 142, 192	
Dr. Griffith John, China, 143		Felix Neff, ..	146
Dr. Agnew Johnson, India, 144		Lord Nelson, Admiral, 47, 149	
Dr. Samuel Johnston, ..	149	Nero, Emperor of Rome, ..	216
Dr. Jowett, London, 134, 173		John Newton, Poet, ..	32, 200
Adoniram Judson, Burma, 184		Brownlow North, Preacher, 71	
Kapais, New Hebrides, ..	37	King Otto of Bavaria, ..	95
Lord Kelvin, Scientist, ..	198	Paul the Apostle, ..	44
Duke of Kent, Father of		Peter the Apostle, ..	40
Queen Victoria, ..	28	The Prodigal Son, ..	66
King. (See George, Edward, etc.)		Francis Turner Palgrave, ..	32
King James II., England, 46		Dr. Parker, London, 42, 75, 90	
Rudyard Kipling, Author, 138		Tom Paine, Atheist, ..	204
Lord Kitchener, of Khartoum, 20		Mark Guy Pearse, Metho-	
Lazarus (Raised), ..	43, 214	dist Preacher, ..	31
Laplace, the Astronomer, 66		Peter the Great, Russia, ..	216
Bishop Latimer, Martyr, ..	189	Shah of Persia, ..	174
Sir Wilfrid Lawson, M.P., 36		King Philippe-Auguste, ..	33
Lord Leighton, Painter, ..	42	King Louis Philippe, France, 165	
Tom Lewis, the Boy Hero, 168		Dr. A. T. Pierson, N. Y., 209	
Abram Lincoln, Pres. U.S.A., 175		Lady Powerscourt, Ireland, 9	
David Livingstone, Mis-		Rebecca (Old Testament), 79	
sionary, Explorer, ..	184	Sir Walter Raleigh, ..	184
Henry Wadsworth Long-		Sir Joshua Reynolds, ..	210
fellow, Poet, ..	184	Cecil Rhodes, Empire Builder, 65	
James Russell Lowell, ..	160	Leigh Richmond, Writer, ..	31
Martin Luther, Reformer, 137,		Lord Roberts, Khandahar, 16, 66	
168, 170, 191, 195		Dr. Robertson, of Irvine, 119	
Matthew, the Apostle ..	166	Bishop Robinson, India, 80	
Peter Mackenzie, Methodist		Dr. Charles S. Robinson, ..	129
Preacher, ..	40	Miss Rockefeller, America, 186	
Dr. Maclean, Bath, ..	166	Lord Rosebery, Scot'd, 94, 146	

* The Tale *Such a Surprise*, page 187, should read: "Sir William Herschell discovered the planet *Sidus*, afterwards called *Herschell*."

Index of Persons.

	PAGE		PAGE
Dr. Rosig, St. Petersburg,	71	Tom Thumb (R. Garnsey),	133
Lord John Russell, Politician	19	Mark Twain, Humorist, ..	131
Empress of Russia, ..	104	Archbishop Usher, Chron-	
Samson, Judge of Israel, ..	36	ologist,	72
Solomon, King of Israel, ..	45	Vanderbilt, American Mil-	
Dr. Sargent, America, ..	206	lionaire,	174
Schamyl, Caucasian Leader,	54	John Vassar,	21
Sir Walter Scott, Poet, 134,	184	Sir Horace Vere, British	
Bishop of Selkirk, Canada,	165	Army,	74
Senor Severo, Brazil, ..	123	Queen Victoria, ..	97, 163
Lord Shaftesbury, 22, 167,	193	Voltaire, French Writer, ..	85
Lient. Shackleton, Arctic		Peter Waldo, Lyons, ..	205
Explorer,	85	Sir Richard Wallace,	
William Shakespeare, ..	178	Artist,	67
General Sheridan, America,	118	John Wanamaker, Ameri-	
Dr. A. B. Simpson, N. Y.,	84	can Merchant,	20
Sir James Simpson,		General Washington, First	
Physician, Edinburgh,	142	President U.S.A., ..	205
Gipsy Smith, Evangelist, 32,		G. F. Watts, R.A. Painter,	120
136, 218		Dr. Isaac Watts, Hymnist,	184
C. H. Spurgeon, 30, 47, 52, 60,		Dan. Webster, of Dictionary	
81, 89, 102, 113, 127, 135,		fame, America, 72, 93, 102	
178, 216		Duke of Wellington, 19, 45, 48,	
Dean Stanley, Church of		162	
England,	36, 84	John Wesley, Founder of	
Major Stone,	45	Methodism,	75, 217
George A. Story, Sculptor,	44	Sir George White, Ladysmith,	65
Prince Vincenzo Strongoli,	143	George Whitefield, Preacher,	
Jonathan Swift, Divine, ..	20	30, 41, 132	
Timothy, Colleague of Paul,	44	Dr. Alex. Whyte, Edinburgh,	67
Dr. Talmage, Brooklyn		William Wilberforce, Friend	
Tabernacle,	14	of the Slave,	184
Professor Tait, Edinburgh,	59	Sir George Williams, Founder	
Talleyrand, French Author,	118	Y.M.C.A.,	20
Hudson. Taylor, Founder		President Wilson, U.S.A.,	80
C.I.M.,	26, 154	Dr. Heyman Wreford,	
Dr. W. M. Taylor, N.Y.,	38	Exeter,	91
Dr. Taylor, Hadley, ..	49	Wilbur Wright, Airman, ..	144
Lord Tennyson, Poet		General Wroblevoski,	
Laureate,	188	Poland,	107
St. Theresa, Spain, ..	25	Bishop of Yukon, Canada,	83

Little moments make an hour;

Little Tales, a book;

Little seeds, a tree or flower;

Little drops, a brook;

Little deeds of faith and love,

Make a happier home above.

