



## Preface

**R**EPEATED and insistent demands for a new volume of evangelistic sermons have been coming to me from pastors, evangelists and publishers. I have felt the force of these demands and at last am yielding to them in publishing this new volume of sermons.

These sermons were, for the most part, preached to my own congregation in Los Angeles in the past few months, and God, in His wondrous condescension, has seen fit to bless them to the conversion of a good many persons, the great majority of whom have been men from the ages of twenty-five up to fifty; but there have been some men of riper years converted, even up to seventy or eighty years of age. There have also been some notable conversions among women. We have been greatly interested in the number of Jews and Roman Catholics who have recently made a public profession of accepting Christ in our after-meetings, many of whom have afterwards united with our church, the Church of the Open Door. Not a few of those converted were formerly sceptics, agnostics, infidels and atheists, and quite a number of "Christian Scientists."

The Gospel presented in these sermons is the same Gospel of a crucified Christ, a Saviour from the guilt of sin, and a risen Christ, a Saviour from the present power of sin, that we have been preaching throughout our entire ministry as pastor, and as evangelist in all parts of the world. We are certainly living in a New Day. The War and its after-results have worked a radical transformation in the ethical and religious as well as social and economic outlook of the minds of the men and women of the present day; nevertheless, we find that the same Gospel that was "the power of God unto salvation" before the War, and from the days of the Apostle Paul (Rom. 1: 16), is the Gospel that men will listen to and yield to today. All of these new gospels, "The Social Gospel" with the rest, are proving utterly ineffective in saving individual men or in lifting up communities. The Real Gospel, when preached in the power of the Holy Spirit, produces the same effects in individual lives today, and in the transformation of families and communities, that it has produced throughout all the centuries since our Lord Jesus Christ died on the Cross of Calvary and rose again and ascended to the right hand of the Father and poured out His Holy Spirit upon His people. Practical results prove that that Gospel does not even need to be restated, though of course it is desirable to adapt the illustrations and method of argument to the thinking of our own day.

There seems to be a great religious awakening in Scotland and in some parts of Ireland and England, and there are indications here and there of an awakening in our own land. It cannot be denied that many pastors who are

thoroughly evangelical and many of our most intelligent laymen are tired of some of the methods of evangelism that have been in vogue in our own country during the past few years; but this does not mean for one moment that they do not believe in evangelism or in true revivals. We seem to be ripe for a revival now, and it is hoped these sermons may prove helpful in promoting that greatly longed for and earnestly prayed for genuine revival. It is hoped that they may be helpful to pastors in their desire to become their own evangelists, that they may be helpful to those evangelists whom God has chosen, and that they may be directly used to the salvation of many souls, by being put in the hands of men, women and children who are unsaved and need a Saviour. It has been a great joy to the author of this book to receive letters from different parts of the world, from all classes of people, saying that they had been led to Christ through reading printed reports of his sermons.

In our own church, we have found that it has not been necessary to introduce movies, or other sensational features, to draw the crowds. We have never had a movie, or anything of that kind in our church, and never expect to have; and yet our Sunday evening audiences at which these sermons were preached were probably larger than those of any other church in the community, even those resorting to the movies as a means of drawing a crowd; in fact, we think there is no other building used for religious services in the city that would hold the thousands of people who Sunday night after Sunday night have listened to these sermons. What the great attraction is to bring men and women to the house of God, as well as to bring them to a better life, is stated in the fifth sermon in this book.

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## THE MOST WONDERFUL SENTENCE EVER WRITTEN.

*“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.”—*  
JOHN 3:16.

**M**Y text is, The most wonderful sentence that was ever written. Of course that sentence is in the Bible. All the greatest sentences that were ever written are found in one book, God’s Word, the Bible. The Bible is a book that abounds in illuminating, stirring, startling, marvelous, bewildering, amazing and life-transforming utterances, utterances with which there is absolutely nothing to compare in all the other literature of the world. But I am inclined to think that the one we are to consider tonight is the most remarkable of them all. I think that after we have given it careful thought tonight you will agree with me that this sentence is the most wonderful that was ever written.

You are all perfectly familiar with it. I doubt if there is a person in this audience who has not heard it again and again. Indeed our very familiarity with it has blinded many of us to the wonderful character of it and the stupendous significance of it. But we are going to look at it steadily and closely, turning it around and around, as one would turn around and scrutinize a diamond of unusual purity, beauty, brilliance and play of prismatic colours, until its beauty, its profundity, its glory, its sublimity and its amazing significance are more fully seen and appreciated by us.

The sentence is found in 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.” There are whole volumes of incomparably precious truth packed into that one sentence. Indeed many volumes have been devoted to the exposition of that one verse, but it is not exhausted yet and never will be. These marvelous words of God never become hackneyed nor worn out nor wearisome. We are always beholding new beauty and new glory in them. When all the millions of volumes that men have written in many languages throughout the many centuries of literary history have become obsolete and are forgotten, that imperishable sentence shall shine out in its matchless beauty and peerless glory throughout the endless ages of eternity. Let me repeat it again, “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.” God Himself has used that statement to save thousands of souls, to lift men out of the sad, yes appalling ruin which sin had wrought into the glory of likeness to Himself. I trust that He may use it tonight to save many more.

The verse tells us five exceedingly important facts: First, God’s attitude

toward the world; second, God's attitude toward sin; third, God's attitude toward His Son; fourth, God's attitude toward all who believe in His Son; fifth, God's attitude toward all who refuse or neglect to believe in His Son.

#### I. GOD'S ATTITUDE TOWARD THE WORLD.

First of all, *this verse from God's Word tells us what God's attitude is toward the world.* What is God's attitude toward the world? LOVE. The sentence reads, "God so LOVED the world." Love is the most wonderful thing in the world, and Love is one of the most uncommon things in the world. There is in the world today much that is called "love," but most of that which is called love is not love at all. We speak oftentimes of a young man's "love" for a young woman, and all we mean by it is that this young man wishes to get that young woman for his own pleasure and gratification. That is not love at all; it oftentimes has not the slightest semblance of love. It is oftentimes utter selfishness, and not infrequently the vilest and most unbridled lust. It is not at all unlikely that if the young woman refuses to accept him as a husband or so-called "lover" he will shoot her down or seek to blast her reputation. And that hideous thing we call "love"! He "*loved*" her so much that he killed her. It is really as remote from love as anything possibly can be, as remote from love as Hell is from Heaven. It is the very lowest order of selfishness and the grossest beastliness. When a lawyer here in this city, week before last, shot his former wife in the back, when she was not looking, because she would not return to him and endure longer the outrages that he had inflicted upon her for years, was it love that prompted his amazingly cowardly, sneaking, cruel, ruffianly, devilish act? No! it was a passion that would have disgraced the lowest wild beast of the jungle.

We speak of one man's love for another. What do we usually mean? Only this, the two men are friendly because in many respects they are congenial and enjoy one another's society. But if one does some little thing that offends the other the so-called love is turned into utter indifference or even into bitter hate. It was never "love." It was mere self-centered fondness.

All this is not love. What is love? *Love is the consuming, absorbing desire for and delight in another's highest good.* Real love is entirely unselfish. It loses sight utterly of self-interest and sets itself to seeking the interest of the person loved. This was God's attitude toward the world. He *loved* the world, really loved it.

He looked down upon this world, the whole mass of men living at any time upon it and that should live upon it in all times to come, and He loved them all. His whole being went out in infinite yearning to benefit and bless the world. Any cost to Himself would be disregarded, if it would bless the world to pay the cost. "God so loved the world that *he gave his only begot-*

*ten Son.*” Oh, men and women, stand and wonder! Oh, angels, and archangel, cherubim and seraphim, stand and wonder! “God *so* loved the world that he gave his only begotten Son.”

Some men tell us that they cannot believe the Bible to be the Word of God because there are so many incredible statements in it. But that is the most incredible statement in the whole Book, and yet we know it is true. If I can believe that statement I ought not to have any difficulty with any other statement in the whole Book, and I can believe that statement, I do believe that statement. I know that statement is true. I have put it to the test of personal experience and found it true. “God so loved the world that he gave his only begotten Son,” that has been God’s attitude toward the world from the beginning. That is God’s attitude toward the world tonight.

God loves THE WORLD. There are men and women and children in this world whom you and I love, but God loves the whole world. Not a man in it, not a woman in it, not a child in it whom God does not love. From the intellectually most rarely gifted and morally most saintly man and woman down to the most ignorant naked African in the heart of the Dark Continent, and the morally most degraded and brutelike man or woman in the slums of a great city or in the jungles of some cannibal island, God loves each and every one. “God so loved THE WORLD.”

There are hundreds and hundreds of people who gather in this church, about whom you care absolutely nothing. You never saw them before, you will never see them again. If you should read in your paper tomorrow morning, “John Jones, who was at the Church of the Open Door, as he was going home from the meeting, got in front of a Sixth Street car and was instantly killed,” you would hardly give it a second thought. John Jones is nothing to you. But John Jones is something to God. God loves John Jones, and John Smith, and John Johnson, and every other man and woman and child. You may be a very lonely stranger in a great city’s crowd. Perhaps you have been unfortunate and are penniless and friendless, perhaps you have gone down into some black depth of sin and you say to yourself, “Not one person in this great crowd has the slightest interest in me,” and that may be true. But there is One Who has an interest in you. There is One Who so loved you that He “gave his only begotten Son” to die for you, and that One is God. God loves the world and every one in it. God loves the world in the purest, deepest, and highest sense of that word “love.” Yes, God loves you. “Whom do you mean by *you*?” some one asks. I mean every man, woman, and child.

There is nothing about the world why God should love it. It is a sinful world, it is a selfish world, it is a corrupt world. The more I get to know the world of which I am a part, and the more I get to know myself, the more I

am humbled. John was entirely right when he said, "The whole world lieth in the Evil One" (1 John 5:19). I am an optimist, but I am not an optimist by painting a black world white. Look at the rich world. What a cruel thing it is. How it marches on trampling down every one that lies in its path to greater wealth. How are great fortunes usually built up? You know. I know. By the trampling of human hearts under foot. But look at the poor world. It is nearly as cruel as the rich world. One day in Chicago two men were working hard to make an honest living for themselves and families just four doors north of the church of which I was pastor. Four other poor men sneaked in and chopped their heads open with hatchets, and ran. Why did they do it? Simply because they wanted the jobs of these two men. The two men struck down by the four heartless cowards were guilty of no crime and no wrong against the ones that cut them down. They did not belong to the union, that was all. If you wish to know the spirit of the rich world, look at some of the greedy, conscienceless Trusts. If you wish to know the spirit of the poor world, look at the present day methods of the Trades Unions. The spirit of both is essentially the same, greed for gold; money must be secured at any cost, even the cost of murder of others by the slow process of starvation on the part of the rich, or the rapid process of hatchet and bullet and dynamite on the part of the poor.

A cruel, selfish, bloodthirsty world is this. What the world really is, we saw in the late war. But God loves it. God loves those four cowards who cut down their fellow labouring man. God loves those millionaires who already having more than is for their own good or for the good of their families are trying to increase their wealth by crowding competitors to the wall and their families to the poor-house. God loves those moral monsters that made Europe flow with blood and gasp with poison gas. God loves the world. As I come to know more and more of the cruelty, the greed, the cupidity, the selfishness, the falsehood, the villainy, the lust, the vileness and beastliness there is in this world, in the social world, high and low, in the business world in all its departments, and in the political world, I sometimes almost wonder why God does not blot out this whole world as He did Sodom and Gomorrah of old. Why does He not do it? I will tell you why. God *loves* the world. In spite of all its cruelty, in spite of all its greed, in spite of all its selfishness, in spite of all its lust, in spite of all its vileness in thought and word and deed, God loves the world. Is it not wonderful, is it not amazing, that a Holy God should love a sinful world like this? But He does!

There is not a man whom God does not love. There is not a woman whom God does not love. There is not a thief whom God does not love. There is not a woman who has forgotten her modesty and her true woman-

hood that God does not love. There is not an adulterer whom God does not love, not a sinner, not an outcast, not a criminal of any kind whom God does not love. "God so loved *the world*."

Years ago I said to a woman, in deep despair because of the depths of iniquity and infamy into which she had fallen, "God loves you." "Not me, Mr. Torrey. "God doesn't love me. I have killed a man," she cried. "Yes, I know that, but God loves you." "No, not me. I have murdered innocent, unborn babes." "Yes, I know that, but God loves you." "Not me. My heart is as hard as a rock." "Yes, but God loves you." "Not me. I have prayed to the devil to take away all my convictions, and he has done it." "Yes, I know all that, but God loves you." Then I made that woman get down on her knees, and she came to believe in God's love to her, and she found a great peace. I saw her again last month when I was in Chicago. She came down to the platform to speak to me at the close of one of my meetings, with others who crowded around me. She said, "Do you know me?" I replied, "Of course, I know you," and called her by name. Her face was wreathed with smiles. "Oh," she said, "Mr. Torrey, I am still at the old work of winning others to Christ." Ah, some of you self-righteous sceptics hold up your hands in holy horror and disgust and say, "I don't want to believe in a God who welcomes sinners so vile as that." You miserable Pharisee, you old hypocrite, you are essentially as bad as she once was and infinitely worse than she now is. But God loves you, even you. God's attitude toward the whole wide world is love.

## II. GOD'S ATTITUDE TOWARD SIN.

But what is God's attitude toward sin? Our text tells us, *God's attitude toward sin is HATE*. God loves the world with infinite love! God hates sin with infinite hate! How does our text show that? Listen. "God *so* loved the world, *that he gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." How does that show that God hates sin? In this way: If God had not hated sin He could have saved the world He loved without an atonement, without the atonement that cost Him so much, the death and agony of His only begotten Son, Who died as an atoning sacrifice on the Cross. But because God was holy and therefore hated sin, hated it with infinite hatred, His hatred of sin must manifest itself somehow, either in the punishment of the sinner, and the banishment of the sinner forever from Himself and from life, and from hope, or in some other way. But God's love would not permit the just punishment of the sinner. So God in the person of His Son took the penalty of sin upon Himself and thus saved the world He loved. "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah *hath made to strike on him*

the iniquity of us all “(Isa. 53:6, exactly translated from the Hebrew). In this way God made possible eternal life for every sinner who would accept the salvation that He Himself purchased for them by the atoning death of His only begotten Son.

The Cross of Christ declares two things: first, God’s infinite love of the world; second, God’s infinite hatred of sin. Oh, wicked man, do not fancy because God loves you, He will wink at your sin. Not for one moment. He hates your sin, He hates your greed, He hates your selfishness, He hates your cruelty, He hates your dishonesty, He hates your lying, He hates your drunkenness, He hates your impure imagination, He hates your moral uncleanness, He hates your beastliness, He hates every sin, great and small, of which you are guilty. The hatred of a true man for all falsehood, the hatred of honest men for all dishonesty, the hatred of a true, pure woman for the unspeakable vileness of the woman of the street and gutter, is nothing to the blazing wrath of God at your smallest sin. Nevertheless, God loves you.

### III. GOD’S ATTITUDE TOWARD HIS SON.

This wonderful verse also tells of God’s attitude toward His Son. What is God’s attitude toward His Son? Listen. “God so loved the world that he gave HIS ONLY BEGOTTEN SON.” *God’s attitude toward His Son, “his only begotten Son,” is infinite love.* The Lord Jesus is the only Son of God. We become sons of God through our faith in Him, but He is the only Son of God by eternal and inherent right. He was the object of His Father’s infinite love in the measureless ages before any one of the worlds was created; yes, before there was angel or archangel or any of the heavenly beings. Let me speak to you fathers. What is your attitude toward your son? How you love him. And if you have only one son how intensely you love him. I have but one son. I have longed for more, but God in His wisdom has seen fit to give us but one son. How I love him! God only knows how I love him. But my love to my one son is nothing, nothing at all to God’s love to His only begotten Son.

I sometimes think of my boy and fancy I know something of God’s love for Jesus Christ, but it is only a little, a very little that I know. But though God thus loved His Son, God gave that Son whom He so infinitely loved, that Son who through all eternity had been the object of His delight, God gave that only begotten Son for the world, for you and for me. He gave Him to leave heaven and His own companionship to come down to earth to live a lonely stranger here. He gave Him to be spit upon and buffeted and “despised and rejected of men.” He gave Him to be crowned with thorns, and mocked at and derided. He gave Him to be dragged through the streets before a howling, yelling, jeering mob. He gave Him to be nailed *to the*

*Cross.* Yes, to a Cross! and to hang there in misery, and pain, and agony, for hours, the object of the rude jests and jeers of the merciless mob. He gave Him to die of a “broken heart” a heart broken by the reproach of the men He loved (Ps. 69:20), and by grief over man’s sins which He had taken upon Himself. Yes, God gave Him, His ONLY BEGOTTEN SON, thus to be separated from Himself, to suffer, and to die. Why? Because God loved you and me and that was the only price that would purchase our salvation. And God paid that price, that awful price.

Oh, it is wonderful! I can think of but one other thing that is anywhere near as wonderful as the love of God for sinners. What is that? The way we treat that love. The way men treat it. The way some of you despise it. The way you reject it. The way you trample it under foot. The way you even try to doubt it and disbelieve it and deny it and discredit it, and try to make yourself think that you have “intellectual difficulties about the Doctrine of the Atonement.” Men, at least be honest. Your real difficulty is not intellectual, you want to save your pride, and excuse the enormity of your ingratitude. And to do that you do not hesitate at the gross sin of “*even denying the Lord that bought*” you, bought you by His atoning agony and death (2 Pet. 2:1). Oh, be honest with the wondrous love of God, even if you are determined to spurn it. Your pretended “theological difficulties with the atonement” that Jesus Christ made upon the Cross are simply your dishonest attempt to excuse your abominable ingratitude and damnable rejection of infinite love. Bear with me for talking thus plainly about your sin. I do it in love to you. You may not be willing to admit that tonight, but you will have to admit it in that day when you stand in the light of the Great White Throne where all lies and pretexts and deceptions and hypocrisies will be burned up.

#### IV. GOD’S ATTITUDE TOWARD BELIEVERS IN CHRIST.

Now let us look at another thing, *what our sentence teaches about God’s attitude toward believers in the Lord Jesus Christ.* What is God’s attitude toward all who believe in Jesus Christ? It can be put in a few words. *God’s attitude toward all believers in Jesus Christ is to give them eternal life,* “God so loved the world that he gave his only begotten Son, *that whosoever believeth in him should not perish, but have everlasting life.*” The death of Jesus Christ has opened for all who believe in Him a way of pardon, and made it possible for a Holy God to forgive sin and to give eternal life to the vilest sinner, if only he will believe on Jesus Christ. “The wages of sin is death” and these wages must be paid, but Jesus Christ paid the price and so life and not death is possible for you and me, “the free gift of God is eternal life in Christ Jesus our Lord “(Rom. 6:23). “WHOSOEVER” believes on Je-

sus Christ, whom God gave to die for him, can have eternal life, yes, does have eternal life. Any one can have eternal life. There is but one condition, just believe on Jesus Christ. You ought to do it anyhow, even if there were nothing to be gained by your believing on Him; you owe it to Jesus Christ to believe on Him. He is infinitely worthy of your faith.

But there *is* something to be gained by believing on Him, something of infinite worth, eternal life. Do you wish eternal life? You can have it. Any one can have it, no matter what his past may have been. "God so loved the world, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life." Oh, if I offered you great honour it would be nothing compared with this. If I offered you enormous wealth it would be nothing compared with this. If I offered you exemption from all sickness and pain, it would be nothing compared with this. ETERNAL LIFE! That is what God offers. And God offers it to each one of you. Oh, how it makes the heart swell and throb with hope and joy and rapture, ETERNAL LIFE!

#### V. GOD'S ATTITUDE TOWARD ALL THOSE WHO WILL NOT BELIEVE IN JESUS CHRIST.

There is just one thing left to mention, and that is God's attitude toward all those who will not believe on Jesus Christ. What is it? Listen. "For God so loved the world that he gave his only begotten Son, that *whosoever believeth on him should not perish*, but have everlasting life." *God's attitude toward those who will not believe on Jesus Christ, those who prefer sin and vanity and pride to the glorious Son of God, is simply this: God with great grief and reluctance withdraws from them the infinite gift He has purchased at so great cost, and which they will not accept.* GOD LEAVES THEM TO PERISH. There is no hope for any man who rejects God's gift of eternal life, obtained by simply believing in His only begotten Son. God has exhausted all the possibilities of a saving love and power in Jesus Christ's atonement on the cross of Calvary. Reject Him, neglect to accept Him, and you must eternally perish.

God's attitude toward the world is infinite love; God's attitude toward sin is infinite hatred; God's attitude toward His Son is unutterable love, but He gave that Son up to die for you and me; God's attitude toward the believer is to give him eternal life, regardless of what his past has been; God's attitude toward those who will not believe is to leave them to the perdition they so madly choose. Men and women, what will you choose tonight, Life or Death? Some of you will decide that question in a few minutes, decide it for all eternity. God help you to decide it right.

One night in Minneapolis, years ago, I knelt in prayer beside a young

woman who was having an awful struggle. A fearful battle was going on in her soul between the forces of light and the forces of darkness. She heard God calling her to accept His love, and to accept the eternal life that that love had purchased by the atoning death of His own Son. But she heard other voices too, voices of the world, and the voice of Satan himself, luring her to turn her back upon Jesus Christ and choose the world. It was awful to watch the battle and my heart ached as I watched the battle, and I kept crying to God that the Holy Spirit might gain the victory. Now and then I spoke to her. Finally I took out my watch and said, "This battle cannot last much longer. Continue to resist the Holy Spirit as you are resisting Him now and you will seal your doom. I believe if you do not yield to God in the next ten minutes that you will never yield but will be lost forever." Then I prayed but said nothing more to her, but now and again looked at my watch. The fight went on. Which way would she decide! Before the ten minutes were up she yielded to God.

There is a like battle going on in the hearts of some who are reading these words. Some of you have been brought to realize the wondrous love of God for you as you have never realized it before. Some of you have been brought to see that eternal life is possible for you tonight if you will only choose Christ. But the power of the world and of sin and of Satan is strong upon you still, and the world, and sin, and above all Satan will not let you go without making a mighty effort to keep you in his power, to blind you and to forever destroy your soul. Oh, men and women out of Christ, each and every one of you look, look, look! Look once more at the Cross of Christ. See Him hanging there in awful agony, paying the penalty of your sin, and as you look, listen once more to the precious words of the most wonderful sentence that was ever written, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What will you do with that love tonight? Will you yield to it and believe on the Saviour and obtain eternal life? Or will you trample that wondrous love of God under foot, and say again tonight, as you have often said before, "I will not accept Christ," and go out to perish, perish eternally?

One night, many years ago, I was preaching the first sermon I ever preached in the city of Chicago. (It was some years before I went there to live.) I was at the first International Convention of Christian Workers. The morning the Convention opened I entered a little late, and the Nominating Committee was just bringing in its report, and, to my amazement, I heard them announce my name as nominated for Chairman of the Convention and President of the International Christian Workers' Association. I was not yet thirty years old, and there were many workers there who knew far more

about aggressive methods of Christian work than I had ever learned.

However, there was nothing to do but to accept the position, and during the days of that wonderful Convention I occupied the Chairman's seat. The Convention was held in the old First Methodist Church, in the heart of the city, at the corner of Washington and Clark Streets. When Sunday came, of course the church held its own services, but I was invited to preach at the evening service. There had been much prayer and the Spirit of God was present in great power, and when I gave out the invitation many arose to say that they would accept Jesus Christ as their Saviour then and there, and then came down to the altar. Among those who had arisen I noticed a beautifully dressed lady near the front, an intelligent looking woman, but I noticed, also, that she did not come to the altar with the others. While the altar service was in progress, I stepped down and urged her to come to the front, but she refused.

On Monday night, at the regular session of the Convention, I saw her come in and take a seat just a few rows from the back of the building. When the meeting was drawing to a close, I called Mayor Howland, of Toronto (who was Vice-President of the Convention), to the chair and slipped down to the back of the church, in order that I might speak with this lady before she got out of the building. The moment the benediction was pronounced I hastened to her side and asked if she would remain a few moments. As the others passed out, she sat down, and I took a seat beside her and commenced to urge upon her an immediate and whole-hearted acceptance of Jesus Christ.

"Let me tell you my story," she replied. "I have attended a Sunday School in this city ever since I was a little girl. I scarcely missed a Sunday." (She told me what Sunday School it was; one of the aristocratic Sunday Schools on the North Side.) "But," she continued, "though I have been going to Sunday School all these years, do you know that you are the first person in all my life that ever spoke to me personally about my accepting Christ." Then she went on to tell me the story of her life. She was unusually well educated, occupying a high position of responsibility, but the story that she told me of her career was so shameless that I was amazed that a woman of sense, to say nothing of character, would dream of telling such a story to a man. Then she hurried on and told me how she had passed the preceding Easter Sunday. It was a story I could not repeat. Having finished, she said, with a mocking laugh, "Funny way to spend Easter, wasn't it?"

I was astounded and shocked. I did not attempt to say anything in reply; I did not wish to. I simply opened my Bible to John 3: 16, handed it to her and asked her to read. It was a diamond print Bible, and she had to hold it close to her face to see the words. She began to read with a smile on her

lips, “For God so loved the world” (the smile vanished, she read on) “that he gave his only begotten Son.” She choked and broke down, the tears literally poured from her eyes on the page of the Bible and on the beautiful silk robe she wore. The love of God had conquered that sinful, hardened, trifling, seemingly shameless heart. Oh! friend, I would that that love might break your heart, break down your hardness, and unbelief, and worldliness, and resistance to God and His love. See the Lord Jesus hanging on yonder cross in unutterable agony, in indescribable pain, His heart breaking for you, breaking for your sins, and hear again this most wonderful sentence that was ever written, “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.”