

AN OLD-FASHIONED REVIVAL.

It was about the year 1830 that a young girl, Elizabeth H—, left her home to go to the village of Great Falls, U. S., to work in a cotton mill, which had been recently erected there. She had become discontented in school, having seen her young friends who had worked in the factory come home with their fine dresses and gold necklaces and shell combs, and she wanted to go away from home and work and procure such things, which seemed so very pleasing to her childish eyes. Her judicious mother urged her to remain, and obtain an education, but she was anxious to go, and her father, who worked in the mill, consented, and came home one time, and said that he had found her a place to work. Her mother wept as she parted with her, but she said:

"Well, Elizabeth, you will go, and your father is willing, and I can only give you into God's hands, and pray for you."

She went to the factory, and entered a boarding-house, where there were one hundred and ten girls, with hardly a Christian among them. They were giddy, wild, and gay, and she heard there what she never had before, oaths and curses from the lips of women.

Elizabeth was a great reader, and having exhausted her stock of novels and romances, she one night went into the adjacent room, occupied by a Methodist girl, to get something to read. The girl loaned her a tract, "Serious Thoughts on Eternity." She read it through in a few minutes, and went to bed. It fastened on her mind, and she got up again and read it over. There was no slumber for her that night, and from that time for three weeks she could hardly eat or sleep. She felt herself the chief of sinners, and knew not the way of escape. She had as a room-mate a backslider, and she once asked her if she would pray with her, if she would kneel down by her side. She reluctantly promised that she would, but before she reached their room the room-mate was in bed, and she was left to struggle with her convictions alone.

Elizabeth was in great distress, and thought that she must have salvation or die. She waited in agony until ten o'clock, when they came to take the lights away from the rooms, she still sat trembling in her chair, in agony of soul, and at length fell on her knees in the darkness and prayed:

"Oh God, if there is a God, either take me out of the world, or give me what the Christian has, to take away the fear of death!"

While on her knees there came to her mind a revelation of the justice of God, and the depth of her own guilt, and Christ was manifested to her as the Saviour of sinners, of whom she was chief. She trusted him to save her, and sprang to her feet, and in the darkness confessed her faith in Christ, praising the Lord for his love and his salvation. Her Methodist friend in the next room was aroused, and hurried into the room, hushing her, and saying:

"You will wake them all up!"

"I want to wake the whole world up!" was the reply.

Her voice rang through the house; the girls came crowding in and filled the room, packing themselves closely about her, weeping with a consciousness of their sins, and the night was spent in praising the Lord for his mercy, and pointing weary, burdened sinners to "the Lamb of God, that taketh away the sins of the world."

She went into the mill next day, and it seemed on the way as if she wanted to kiss every blade of grass that grew, because her God had made it. The day was one of joy and gladness, and rest and peace, and on returning to her room at night she found two or three girls already there, kneeling and crying to God. Others came in and filled the room. Night after night they prayed and wept together, until between thirty and forty souls found peace in that room, without any of them attending a single meeting.

The place had been terribly hard and cold. It was a newly-built village, and the religious interest was low. A feeble Methodist Church struggled alone under the guidance of a formal preacher, and such a thing as a revival had not occurred there since the village was built.

About this time a minister in New Hampshire, who knew nothing of these circumstances, had an impression upon his mind, "You must go to Great Falls." He sought in prayer to be released from this impression

but it continued. He was unwilling to go there, wickedness abounded, there was little to attract him, it was a hard and Godless field; and he prayed the Lord to excise him from this service. But all was in vain, he must go to Great Falls and preach the Gospel. Shortly after he attended the annual Conference, when the Bishop assigned the preachers their stations for the year. As the Bishop was calling the roll, and announcing the appointments, he mentioned George S—, naming the place to which he was assigned. Instantly he arose and said:

"Not so, Bishop, the Lord says I must go to Great Falls this year!"

"What God has made known to you I dare not contradict," said the Bishop; "Go."

And so he was assigned to that station. He came there, a tall, spare, vigorous, athletic man, in the prime of life, and with great power, bore witness to the Gospel of Christ, preaching righteousness, temperance, and judgment to come. His great plainness of speech offended many, but their complaints made little impression upon him, and to those who desired him to soften his words and smooth his tongue, he replied: "I was not sent here by the Bishop, but by the Lord, and I shall preach to please the Lord, if I preach to bare walls."

There was little likelihood of his preaching to bare walls. The congregation filled the church and crowded it. The young converts from the boarding-house came to hear and rejoice in the good Word of Life. The house of prayer became a Bochim—a place of weeping—sobs and cries were heard throughout the congregation. Scores were converted. The place was too strait for the people, and an overflow meeting was held in the vestry, which was also crowded. The next year two ministers were instead of one, converts were multiplied, and the field of labor grew large, other churches were organized, and houses of worship erected, and though many years have passed since then, the memories of those wonderful meetings do not fade from the minds of those who participated in them. Seed was sown for an immortal harvest and much people were added to the Lord.

A few days since we saw Elizabeth, now a grey-haired grandmother, and heard her tell this story of her conversion, and the great revival which followed. And we remembered a day in the summer of 1879, when we stood by the dying bed of that preacher, an old man of four-score and three years, who had lived through a long life of struggle, conflict, and testimony, by no means free from errors and mistakes, but who had ever held steadfastly the faith of Christ, and who came to his grave in peace and hope, like a shock of corn fully ripe, waiting for the harvest of immortality. And we are glad to record this story as a memorial of the grace of God, and the powerful early ministrations of the late George Storrs, of Brooklyn, New York.—*The Common People.*

"ALMOST THERE."

BY REV. T. D. WITHERSPOON, D. D.

A message lay on my study-table. What pastor would not be startled by its sudden and terrible significance! "Our Katie was taken very ill last night. The doctors say there is no hope. Please come at once." Can it be possible! Katie, the very picture of physical health, the very impersonation of maidenly beauty! Katie the lighthearted, the gleeful, the romping girl, the very life of all our social gatherings! Why, it seems but yesterday that I listened to her ringing laugh, and looked into the merry face that did not seem ever to have been shadowed with a thought of death. How will she dare to face the king of terrors, this young, light-hearted, frolicsome thing! Thus I soliloquized with myself as I hurried to the scene of distress. True it had been just a year now since Katie had stood before the pulpit and made her confession of Christ. True also, in all that time I could recall no instance in which she had in any way compromised her Christian character. She had renounced at some sacrifice the amusements forbidden by the church. She had been punctual and apparently happy in attention to her religious duties. There had never been anything irreligious, or indecorous in her mirth. "May there not have been," I found myself asking as I approached the door, "some deep under-

current of spiritual life of which we who watched her were not fully aware?" May she not after all "be ready for her Lord when he cometh?"

To my first question on entering the house, which was as to her physical condition, the answer of the attending physician was but too decisive. A few hours at most was all that we could hope for. To my second question, addressed to the mother, "Has anything been said to her about preparation for death?" the answer came, "Oh, how could we say anything to her! poor thing, she never thought of dying in her life. It would frighten her to death." "And yet she must know it." "Oh, yes; we want you to tell her; but, oh, do it as gently as you can." So, taking only the mother with me to the bedside, I said in the calmest tone I could command, "How are you this evening, Katie?" A smile of recognition and the softly-whispered words, "Almost there," I could with difficulty restrain the outburst of the mother's anguish, as I replied, "Almost here, Katie?" Another bright smile. "At the end of the journey." "And that end is heaven?" With a bright look upward, "Yes." For one moment I had to soothe the torrent of struggling emotion in the breast of the heroic mother, and then amid the solemn stillness I asked one question more, "And are you ready, Katie?" "I am not only ready, but if it is the Lord's will, I am glad to go."

I will not unveil further the secrets of that chamber which seemed nearer to heaven than to earth, but as I walked away in the calm starlight I thought, What a transcendent power there is in the religion of Christ! What unheralded victories it wins, and what silent but potent influence it is often wielding in hearts that are themselves perhaps all unconscious of its power! How wonderful that this young girl, who had everything to live for, who had never had a reasonable wish denied, in the midst of home, wealth, friends, all that heart could wish, was not only willing, but even glad, to leave all at the Master's call! And how much divine grace is often effecting in young hearts all unknown to us.—*Illustrated Christian Weekly.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloulet's Select Notes.)

March 15.—Acts 26: 1-18.

SUGGESTIONS TO TEACHERS.

Note the political changes. The trial before Festus, its result, and bearing upon Paul's progress to Rome.

The hearing before Agrippa. (1) Picture out the scene. (2) The time and place of the hearing. (3) The audience. (4) The judges, with a brief account of Festus, Agrippa, and Bernice. (5) The prisoner chained to a guard.

The address. It was a great privilege to preach the Gospel to such an audience, especially after being a prisoner for two years. You notice that in defending himself he seems yet almost to forget himself, and makes all he says a preaching of the Gospel. He goes directly to Christ, from whatever place he starts. It should be so with the teacher in his class.

Mark the graceful introduction, how it was true, courteous, adapted to conciliate, and showed a clear conscience. How did Agrippa become an expert in Jewish customs?

The subject—the Gospel proved to be true. I. Because it was the fulfilment of the promises of God, and the hope given to us in the Old Testament. For these promises and hopes, see such passages as Job 19: 26; Dan. 12: 2; Luke 10: 37, 38; reference to the future life; and such as Isa. 9: 7; 60: 1-22; Dan. 7: 9, 10, 14, 27, with regard to the hopes of the Jews. This Gospel, being the fulfilment of the promises and sacrifices and hopes of the Old Testament Scriptures shows it to be from the same divine wisdom and love.

Illustration. The progress of revelation and of God's institution is something like the progress of a plant from a seed. There are changes, but they are the natural development of the original life, not the substitution of another plant.

II. Because it is reasonable (ver. 8.) The whole Gospel scheme of salvation, its

divine Saviour, its future hopes, are all reasonable. Far more easy to believe than the faiths of those who oppose. As a rule, the man who objects to learned doctors will be sure to run after quacks; and the man that cannot believe the Bible will believe some credulous superstition.

III. Because of the wonderful changes it works in individuals (vers. 9-16.) Such as Paul, such as every teacher can point out to his scholars. Here the teacher can dwell more or less, according to circumstances, upon Paul's conversion. But let him especially note the fact that Jesus is living and divine, (1) for Paul saw him; (2) Paul heard him; (3) he makes a wonderful change in Paul's character.

IV. Because of its transforming results in the world (vers. 17, 18.) Note the four steps in religious progress as given here. Why men need to have their eyes opened.

Illustration. In the Russian mines in Siberia there are children born who live for years knowing no brighter world than those dim torch-lit depths. They see some light, they have a faint idea of color, but nothing of the wonderful and glorious world above. They cannot even conceive of it. They may not even believe it really exists. Christ coming into the soul with his light, is like bringing one of these children into the upper world of light and springtime.

"SHE WILL SURELY COME."—Such was the language of a class recently when the teacher was absent at the moment of beginning the lesson. But why were they so sure? Because she very seldom failed them. She had far to come, and sometimes was necessarily late, but almost always was at the school. True to their expectations, the teacher soon walked in, and the welcome greetings of the class were an ample reward for awakening their confidence in the first place, and then for not disappointing it when awakened. Happy would it be for all classes if they could say of their teacher, "She will surely come."

Question Corner.—No. 5.

BIBLE QUESTIONS.

- 1. What evangelist had four daughters which did prophesy?
2. What was Paul's native city?
3. In connection with what act do we first hear of Paul.
4. By whom and to whom was it said "Thou art beside thyself; much learning doth make thee mad?"

ACROSTIC.

The initials give a character spoken of by our Lord in a parable. I and J are the same in old English, and are so used here.

- 1. What plants are spoken of in Genesis 3: 18;
2. In Luke 15: 16?
3. What jewel, the color of a plant or of the sea, in Rev. 4: 3?
4. What tree in John 12: 13?
5. What flower in Isaiah 35: 1?
6. What tree in Romans 11: 17?
7. What fruit in 2 Chronicles 31: 5? (Margin.)
8. What tree in 1 Kings 19: 4?
9. What plant in Jonah 4: 6?
10. What nut in Ecclesiastes 12: 5?
11. What flowers in Luke 12: 27?
12. What perfume in John 12: 3?
13. What vegetable in Numbers 11: 5?
14. What pest in Hosea 9: 6?

ANSWERS TO BIBLE QUESTIONS IN NO. 3.

- 1. The apostle Paul.
2. He started from Antioch in Syria, visited Seleucia, Salamis and Paphos in Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, Derbe, and then returned through the same cities to Attalia and sailed for Antioch. Acts 13 and 14.
3. He made four journeys, the last one being his voyage to Rome. Acts 7, 13, 16, 18.

SCRIPTURE ENIGMA.

C-a-l-e-b
A-s-h-m-o-h-i-t-e
P-e-n-t-e-c-o-s-t
E-l-j-a-h
E-s-a-i-e-l
N-a-z-a-r-e-th
A-th-a-l-i-a-h
U-r-b-a-n
M-t-r-i-a-m

PRIMARIES—CAPERNAUM. FINALS—BETHLEHEM.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from E. Greene, James A. Clark, Lizzie A. Foose, Jennie E. Hall, and Albert Jesse French.