

CONVERSION OF AN INFIDEL.

"I remember," wrote Jacob Knapp, the evangelist, "that a hardened infidel who had been accustomed to curse ministers and churches, followed me to my lodgings one night, keeping up an incessant tirade of abuse.

As I was stepping into the door I remarked: Well, my friend, I expect to see you on the anxious seat before long.' He turned away exclaiming, 'Never! no, Never!'

On the evening of the third day after this conversation whom should I see in the seats before me but this same man. As I approached him he asked, 'What shall I do? I am in deep trouble.' I told him to pray. He said, 'I cannot pray; I dare not pray.' I replied, 'God is merciful; go to Jesus and ask him to forgive you.' He replied, 'I have damned him to his face, and how can I ask him for mercy? It seems to me that the moment I attempt to pray the devil will take me right down to hell.' I told him to begin and keep right on praying, and the devil would not carry him far for he wanted no praying souls in hell. He knelt and made an attempt to pray. He would open his mouth and as he was about to speak his courage would fail him and he would sink down again.

Throughout that night and during a part of the next day, he continued in this horrible condition; at length he cried out to God to have mercy upon him for the sake of Christ. God came to his relief, and he broke forth in strains of joy as the consciousness of pardon and of hope beamed on his soul."—*Revivalist*.

"MARK TWAIN" ON THE MISSIONARIES.

Mark Twain, who cannot be charged with any undue reverence for missionaries, has the following hearty testimony to the good work in the Sandwich Islands, in describing his visit there:

"Those were savage times when the old slaughter-house was in its prime. The king and the chiefs ruled the common herd with a rod of iron; made them gather all the provisions the masters needed; build all the houses and temples; stand all the expenses, of whatever kind; take kicks and cuffs for thanks; drag out lives well flavored with misery, and then suffer death for trifling offenses, or yield up their lives on the sacrificial altars, to purchase favors from the gods for their hard rulers.

"The missionaries have clothed them, educated them, broken up the tyrannous authority of their chiefs, and given them freedom and the right to enjoy whatever their hands and brains produce, with equal laws for all and punishment for all alike who transgress them. The contrast is so strong—the benefit conferred upon this people by the missionaries is so prominent, so palpable, and so unquestionable—that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islanders of Capt. Cook's time and their condition to-day. Their work speaks for itself."—*Lutheran Observer*.

HOW THEY LIKE THE BIBLE.

Sir Charles U. Atchison, in a speech lately made in London, said: "I can tell you from my own personal knowledge, that there is no book which is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it which, somehow or other, draws seekers after God to read it. An old Hindu servant of my own used to sit hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life."—*The Gospel in all Lands*.

CHAUNCEY DEPEW ON GAMBLING.

Mr. Chauncey Depew, an orator of national fame and a man of wide observation, has lifted up his voice in trumpet tones against the pernicious effects of gambling. He is not given to speaking at random, and especially upon a matter which affects his reputation and judgment. His opinion then, respecting a vice which has entered so widely into American life, and which should be checked by legal and home restraints and influences, is entitled to careful and serious consideration. He says: "A considerable proportion of failures in business, and ninety per cent of the defalcations and thefts, and ruin of youth among people who are employed in places of trust, are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support, and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling, cannot have prosperity in business, religion in its churches, or morality among its people."

A paragraph in one of the secular papers of New York city, the morning after the death of the owner of great wealth, said: "When such a man stands before his Judge there will be just two questions asked. First, how did you make that money? Second, what did you do with it?"