

forward to the communion of Christ's body and blood.

"Then, but with some diffidence, as if he almost doubted the reality of what he was about to relate, or as if he thought I should question the soundness of his intellect, yet with increasing earnestness as he proceeded with his story, he told me that on the same Sunday evening, while sitting alone in his cottage, and thinking on the events of the day, an indescribable sweetness stole over his whole frame, as, with feelings of awe and delight, he seemed to feel the Saviour near him. He said that the presence, or whatever it was, remained a short time and then withdrew, leaving him deeply affected with gratitude and love to God."

His own account of this solemn experience, given in his diary, ought not to be omitted. It is significant in the extreme to mark the guarded terms in which he wrote of it, and his jealous avoidance, in the brief entry that records it, of anything like inflated or hyperbolic language:—

"I experienced such an ecstasy last evening in prayer, that I doubted if I were in my right senses. Christ was slain for me. I could give myself up to Him unreservedly. I cannot describe my sensations of joy. I could not praise God sufficiently for the great scheme of salvation. I remained a long time giving thanks, and praying that such a heavenly view might not be taken from me."

In one of his communications, written long after the event, there is the following statement, which proves how indelibly his conversion, with the features which so strongly marked it, had fixed themselves in his thoughts:—

"You ask," he says, "for the day of my birth. I was born into this world, November 21, 1815; for this I would say, 'For as in Adam all die, even so in Christ shall all be made alive.' I believe the new birth took place in me March 6, 1842. 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.'"

### A VICTORY OVER TEMPTATION.

I HAVE thought that it might be interesting to read a letter lately received from a lad in the Punjab. The letter is written in English, and neither the spelling nor composition is perfect, but I wish to alter nothing except the writer's name, I give him that of Hira, which means diamond.

The youth, when in our Christian native boarding school, seemed of a quiet and gentle nature, and he bore a good character; but I never heard him talk much about religion. He has now entered the world, and is holding an appointment on a railway, which, as will be seen, exposes him to various temptations.

"I have got a leisure hour to-day now, which I am spending in writing to you this letter. I am giving you a full detail of the temptations I met with yesterday, that is, last Sunday. I got up in the morning, and after my morning prayer I went to the

railway station to receive my officer (a native), who was coming from Amritsar by the morning train. I could not find him, for he had missed his train at Amritsar, so he came by the afternoon's with a Tehsildar (a native official), especially designing to have a shooting on the river. They asked me to take up a gun and join them. But I totally refused, repeating to them the fourth commandment—'Thou shalt not work on the Sabbath.' They pressed me several times, but yet refusal answers. They said, 'There is no matter in that, we have seen many a Christian working on Sundays, in shooting or some worldly works.' 'But they sin, and are Christians for name,' I rejoined. They said, 'Be your sin on our necks, take the gun in your hand and shoot.' Again they got a refusal answer.

"In the evening the whole party sat down, lighted the lamps, and put a bottle of brandy in the midst, with glasses around it. All of them poured a glass from the bottle for himself. One of them said, 'Hira, have a little.' I said, 'It is a great sin.'

"'No,' they said, 'it does not matter, have a little, it is a time of pleasure, we two or three friends have gathered together after a long time and making ourselves merry. Do join us.'

"They pressed me, all of them. But I said, 'No, no, it can't be, it must not be.'

"Then the Tehsildar said, 'Hira, you have overcome the temptation.' Then I knew that they were examining me too; I had not a least thought of this before.

"Again, after a long pause, both the Tehsildar and my officer said, 'Hira, have a little, only one or two drops, only to please us. We don't mean that you should be intoxicated, but only that you were also enjoying with us.' But I said, 'No, no, thank you.'

"Then the Tehsildar asked me to come near him, and sit by him, as he wanted to say me something. I went and sat, and he said, 'There is no harm, my dear friend, in this, we are merry ourselves, you should also join us. Look here, here is so-and-so Christian drink, so-and-so Missionary drink, there is no harm in this. Have a drop only.' But I said, 'No, Tehsildar Sahib, it can't be.'

"Then again the Tehsildar said, 'Hira, you have overcome again. We won't press you any more. You are a true Christian. We are very glad that you did not agree to us.' They gave me oranges, and I thanked them. My officer was also pleased with me that I did not agree to him in such a matter.

"I thanked God that He gave me triumph over these temptations. I heartily pray to Him for the Holy Ghost."

This simple account of his trials, from the pen of a lad in India, may encourage some English lad when tempted to drink to say with modest firmness, "It can't be; it must not be." Hira, unconsciously, was preaching to his two native superiors, and may have done as much by his quiet consistency to win the Tehsildar to Christianity as the most eloquent missionary could do.

Our speaking for Christ is as the clock-bell which chimes the hours; our example, as the hands that are ever before our eyes to point to the truth. A. L. O. E.