

They, however, ordered out the troops, and David commenced his review. As he passed down the first rank he paused at the bottom, and then went on to the second company; here he soon stopped before one of the men, and looking him in the face, said, "Where wast thou last night?" He replied, "Keeping guard, sir; and a very cold night it was." "Dids't thou find it so while at my house?" At this the man trembled so much, and discovered such evident marks of guilt, that he was immediately ordered out of the ranks and put under arrest. In like manner four others of the men were discovered. David then went to a young officer and asked him how he came to aid and accompany the men to pillage his house. He denied the charge. "Let me feel thy heart, and see if that does not accuse thee?" David placed his hand on the officer's breast, and finding his heart throbbing so that it could be felt even up to his neck, he called the other officers to draw near, and see and hear how his own heart had become his accuser.

There had been eight concerned in the robbery; two of whom should have been at the spot at which David first stopped, but they had deserted before the search commenced.

The greatest part of the furniture and bedding, and about one-half of the money stolen was returned, and the rest was reported lost.

The offenders were brought to trial before a civil tribunal, by which, as David did not appear against them, they were discharged, but the officers informed them that by martial law they had forfeited their lives. They were brought bound to his house, and he was told that he should determine their sentence. Upon this he administered suitable advice to them, forgave them the injury they had done him, and perceiving them to be weary, ordered suitable refreshment for them.

Whilst thus this worthy Christian was retaliating in the only manner the spirit of the gospel allows, his wife said to one of the men, "Thou art he who shot at us." Her husband added, "He has been told that before."

The men each received some corporal

punishment to deter others from like practices, and were then restored to the ranks. Several years after this occurrence, David Sands being from home on a religious visit, a man came up to him, begged his pardon, and would have gone down on his knees if he had not been prevented. He confessed himself to be one of the two alluded to above, who had deserted to avoid detection. He declared that he had never been easy in his mind from the time he committed the crime, and expressed his hope that David would forgive him; David replied that it was out of his power to forgive sins, but he hoped the Almighty would forgive him, as he had long since forgiven all those concerned in the injury he had suffered. The other one of the deserters, who also resided in the neighborhood, then came to him. He appeared to be a reformed character. After making a confession of his former misdeed, he desired that David, in token of forgiveness, would go with him and partake of the hospitalities of his house, which he did.—*Words of Faith.*

THE WITNESS OF THE SPIRIT.

This comprehensive blessing has been well styled "the highest privilege possible to the regenerated this side of the resurrection of the dead." It accompanies and follows adoption into the family of God, enabling the child of God to know for himself that he is accepted in the Beloved.

Its privileges are so rare and blessed that they have seemed unattainable to many. How many professing Christians to-day are living without the witness of the Spirit! But it is a reasonable doctrine; for should not a Father acknowledge His son? It is a scriptural doctrine, so plainly and so luminously taught that its radiance lights up the whole blessed Book. Then the wise and the good have believed it, and testified to it and taught it. Luther says: "He who hath not assurance spews faith out." Melancthon: "Assurance is the discriminating line of Christianity from heathenism." Sir William Hamilton: "In the Westminster Assembly, for the *first*, and indeed the