

of prison had a sherbet-can given him. Sold sherbet in the streets, and made a few shillings; then bought a bushel of pears, which he sold in White-chapel and Bishopsgate-street. Crept one Sunday into church and was encouraged to hope in the mercy of God. Has no doubt that God has forgiven all his crimes and sins, but can never forgive himself.

No. 3. Age 23. Went to Sunday-school for years. Was potman in a public-house. Stole cigars, and lost his situation. Was engaged as a waiter in a betting-house. Was discharged again for dishonesty; then went to live in a lodging-house in Brick-lane. Late master refused to recommend him elsewhere; took to walk about the docks, but could get nothing to do, and was literally starving. Met with a man who asked him to go out with him at night. Knew his meaning, and consented. Stole a perambulator out of a yard, and sold it for 6s. 6d. Then took to thieving as his trade. Became quite an adept at stealing wet clothes off clothes-lines. Could get almost any quantity of clothes. Frequently made 10s. or 12s. a-day. Had no difficulty in disposing of any thing. Did not know where receivers of stolen goods lived; but used to go to some lodging-house and inquire for the "Fence," who was immediately brought, and would buy anything at what was considered about half its value. Did also a great deal of "snatching," that is, stealing watches and chains off the person wearing them in the streets. But O the misery! *Used often to pray to God that something might happen to prevent him.* Would have welcomed anything to stop him. Broke into a house with a "pal;" were both caught and imprisoned. On his release heard of Mr. Jackson; came to his meetings, and humbly trusts that God has forgiven him.

This young man is now at a distance in the country. In a letter just received by the missionary to whom he ascribes his conversion, he says: "I cannot thank you enough for your kindness, but I know and feel that there is a great God above who has put it into your heart to do what you have done for me, whose sins have been as the sands on the sea-shore for multitude. I thank God for his great mercy in bringing me, through you, to seek my Saviour Jesus Christ."

These cases, so far as they indicate a readiness to forsake evil practices, may be taken as fair samples of the state of thousands. There are no doubt some desperadoes who seem to be beyond the reach of all effort to save them. But the masses of criminals are weary and oppressed; eager to grasp any hand held out for their rescue. Is the Church of Christ rightly discharging its obligations in reference to them?—*Christian Work in London.* By the Rev. Frederick W. Briggs.—*London Recorder.*

BEAUTIES OF BIBLE READING.

If we need high illustration, not only of the power of natural objects to adorn language and gratify taste, but proof that here we find the highest conceivable beauty, we would appeal at once to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is due mainly to the exquisite use of natural objects for illustration. It does, indeed, draw from every field. But when the emotional nature is appealed to, the reference is at once to natural objects, and throughout all its books the stars, and flowers, and gems are prominent as illustrations of the beauties of religion and the glories of the church. "The wilderness and the solitary place shall be glad of them, and the desert shall rejoice and blossom as the rose." "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the brier shall come up the fir-tree, and instead of the thorn shall come up the myrtle." "The power and beauty of the same objects appear in the Saviour's teaching. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they are used to illus-