

tune, which they sung in such a way as showed their hearts joined in the song. After singing for some time, the man suddenly stopt; saying, in a tone of regret: "Oh, I had forgotten. You have not had your dinner." In a few minutes, the table was covered with eggs, salt, black bread, and such provision as the cottage could supply. Mean was the fare, but never were strangers made more welcome. Filled with astonishment, my friends proceeded to inquire the reason of all this, and how he had been brought to take such a deep interest in religious matters. "I will soon tell you that," replied the man. "About four years ago, we were at the hay-market in St. Petersburg. A milk-woman came to the market, and holding up a large book, cried out to some of her acquaintances, 'See! I have got this for one ruble.' I purchased either it or another that she had, at the same price. I brought it home. My wife and I began to read it. We got deeply interested, sat up all night, read and wept—and read and wept—and read on. I was formerly a great drunkard, but I have never tasted spirits since; and see how comfortable we are!" My friends found that their children could all read, and were agreeably surprised to find an article of luxury, not always to be found in a peasant's hut, in the form of a small book case for the children's books. Another friend, Mr. —, visited them about three years since, and found things still in the same state—the pious peasant happy and contented, and teaching his children to remember their Creator in the days of their youth; that wisdom's ways are ways of pleasantness; and that the fear of the Lord is the beginning of wisdom. Such incidents encourage us to go on with the work of the Lord.

Bold sinning doth afterwards make faint believing.—Psa. xxxviii. 3-5.—Fleming.

STRIKING APPEAL.

From the 25th Report, Dunmow, England.

The thought, that since the formation of this Society an unborn generation has risen into active life, leads them to invite their young friends to a co-operation in their labours. Your Committee would remind their young friends, that activity in secular life, and activity in the cause of God and of religion, ought to commence together—that at the same time we begin to labour for ourselves, we should begin to labour for God—and that they have the fairest prospect of a happy progress through life, whose views in its commencement are not all centred in themselves, but who are devising the means of honouring Him who is the Author of their being and the source of their comforts, and Him who "came to seek and to save that which was lost."

Your Committee would remind those to whom they now especially address themselves, that by exciting an interest in the Bible Society in the bosoms of their youthful friends, by obtaining contributions towards its funds, by ascertaining the wants of the poor with regard to the Holy Scriptures, and by numberless expedients which a sacred ingenuity can devise, they may materially serve the cause which we have now met to promote.

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Of this greatly increased support, the Society is, on every account, worthy. It is worthy of it, as suited to the times in which we live, and as adapted to diminish evils of which all complain. The course of events, during the last few years, has tended to produce painful collision betwixt different branches of the Church. Whatever be his opinions on minor points, such a state of things will be deplored by every one who is accustomed to derive pleasure from the thought, that all true Christians are destined to spend an eternity to-