

Religious Intelligencer.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

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Religious Selections.

Salvation a Gift, not an Offer.

And this is the record, that God hath given to us eternal life; and this life is in His Son. 1 John v. 11.—God hath given to us eternal life. What is it?—How hath he given it? To whom hath God given eternal life? The Apostle says, he hath given it to us. John has it—Mary has it—all believers have it; none else have it in possession; but they have it in option. It is the gift of God as truly to you who are destitute of it, as it is to those who possess it. This is regarded as loose and unguarded language by many, and stigmatised as unscholarly and dangerous by many more. But, see—a father wants to do his children a favour; he calls them around the table, and gives each of them a crown; he lays down one to each; bids them take it up, and be happy. Some of them take and pocket the gift, and say, father hath given each of us a crown. Others of them, ungrateful and sullen, refuse to finger it; but can they deny that it is given them? No, verily; it is just as freely and fully given to those who have not deigned to appropriate it, as it is to those who have, and who now rejoice in the possession of it. Again, see that band of beggars—hungry and faint, they stand at a rich man's door, whom, however, they hate, and whose character they traduce; and he knows it—yet he gathers them around the table, and sets before each of them whole loaves and substantial fare, and urges them all to eat and drink. But, before any one partake, I ask, is not the provision to all, and free to all? Assuredly it is!—none will deny it. Well, some eat, and some refuse to eat. Does this alter the fact? Not in the slightest degree; it is the rich man's free gift to one as well as another. There they all sit—one has removed the provisions from the table; it is just as truly a gift to those who have not eaten, as it is to those who are now satisfied with bread. Look, then, to the words before us, and remember that 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' It is freely granted, according to obvious fact, and the entire bearing of Holy Scripture, that only those believe who are in possession of eternal life; but it is just as plainly declared, that it is the free gift of God to all; hence, the Lord thus complains, 'But ye will not come to me that ye might have life; and saith the apostle, 'God hath given to us eternal life.' But, you may reply, 'Whatever may be the force of these remarks and illustrations, can these words include any but John and other believers?' Most assuredly they can, and they do include, to say the least, all to whom the gospel comes; for, look to the preceding verse, 'He that believeth not God hath made him a liar.' Of course, when you disbelieve any statement made by any one, you make him a liar—you treat him as a liar; but the question here is, on what point does the unbeliever make God a liar? The apostle answers, 'Because he believeth not the record that God gave of His Son; and this,' the apostle continues, 'is the record, that God hath given to us eternal life.' This, then, is the very record, on which the sinner opens the God of love; he, and not the lie, is the record; and if there be no gift of eternal life to the sinner—if there be no such declaration in the 'record,' then he cannot be charged with the crime of making God a liar. If the disbeliever children had seen as even, but only a move of their father's hand, so blame could have attached to them for their sullen demeanor; if the rich man had set upon the table only empty dishes, the disbeliever children could not have been blamed because they did not eat. And if it be true that God, in the record, hath given eternal life only to the believer, then the unbeliever cannot be blamed for saying that there is no eternal life there to him; he cannot be blamed for regarding the record addressed to him as a collection of mere words having nothing in it of any real value; nor can he be charged with the sin of making God a liar, for his conviction accords with the view of the opponent, and that view, it is maintained, is the truth of the case! God, the God of truth—with fear and trembling he it writes—would make himself a liar, if, while it is said, 'He hath given to us eternal life,' he hath given to us nothing. God, blessed be God, all this is reversed; he 'hath given to us eternal life'—given it to those who have hitherto disbelieved the record, as well as to those and others who have received it. It is said, indeed, in the following verse, 'He that hath the Son hath life; and he that hath not the Son hath not life; but this is the declaration of the distinction already maintained—life is to all as a gift, but it is only the believer's gift, possession.' It is as truly yours, O unbeliever, in the gift of God, as the crown is the child's who refuses to appropriate it, or as the food is the beggar's who refuses to partake of it. The divine commission is, 'Go ye into all the world, and preach the gospel to every creature.' But God would not send an empty gospel—a mere collection of words. 'The gospel is—the record,' and the record is this:—'God hath given to us eternal life, eternal life.'—He gave, my dear reader, 'the kingdom of God is come nigh unto you.'

He gives unto you eternal life; and not only so, he presses it on your regard and acceptance, by motives the most powerful, addressed to your hopes and your fears. Had the father held out the crown, and simply offered it, and then turned away—had the rich man offered the food, and instantly withdrawn it—the children, the beggars, might have thought there was no proof of sincerity in the offer; but the things advertised to were really given; and the illustration has not been made to mould the truth, but to accord with the truth. For Jesus 'stands at the door and knocks'—God says, 'All day long I have stretched forth my hands unto a disobedient and gainsaying people;' and so, 'precept hath been upon precept, precept upon precept; line upon line, line upon line. The manifestations of God's love—the gifts of God's grace—are feebly expressed by the terms 'offer' and 'gospel offer,' of which we have heard so much from the lips of men. God does not say, 'I offer my Son, but I gave him; he does not say, 'I offer eternal life, but I gave it; nay, he draws sinners to the GREAT GIFT by his truth, and love, and eternal mercy; and, finally, he condemns unbelievers for not receiving 'his unspeakable gift,' and with him eternal life, in all its blessings; which he would not do were it not provided for them and given to them. Why, then, is the crown not in every pocket? Why is the bread not in every sinner's possession? The blame clearly rests on the thankless and unbelieving parties; 'let God be true, and every man a liar.' It is plain, O sinners, that God hath given to us eternal life; the only difference between you and believers, in this respect, is, that you refuse to be gathered, and to believe, that you may have the life in possession. But the difference is immense; the believer's sins are blotted out, yours are chargeable upon you still, aggravated by the fact that you are despising God's unspeakable gift, and outraging everlasting love.—Glasgow Christian News.

Old Thomas Bennett.

If, dear reader, you are an old man, and have through life been thrown into various positions, and have known a great variety of persons; if you have kept your eyes and ears open, and have called pretty frequently on your memory to bring before you the scenes of other days, you are often surprised at the vividness with which you can recall the events of forty or fifty years ago. Such a pleasant surprise have I enjoyed the last hour or two in thinking of a minister I often used to hear in my childhood—the Rev. Thomas Bennett, usually called by his neighbours, not from disrespect but familiarity—"Old Thomas Bennett."

The good old man was a Welshman, and had all the fire, the quickness, and the energy of his nation. O, it was delightful, boy, as I was, to attend a prayer meeting when he conducted it! It would commence as the clock struck the moment of its announcement. He would begin with a sentence or two on the privilege of such a meeting, hope that every one would cultivate its proper spirit, and the brethren to be short and lively, and having sung, perhaps two verses, he would ask two brethren to follow each other in prayer; a few sentences more of exhortation would follow, then another verse of a hymn, then two short prayers—and so into an hour he would condense five addresses, as many singings, and ten prayers. If at any time a brother should happen to exceed four or five minutes, he would notice it, and warn the next brother against being too long, telling them to ask God for what they wanted, and then leave off. Never did I know such meetings as those! They were lively, devotional, animated, and never longer than an hour. They were always well attended, and during the week would afford more interest than a sermon, and secure double the number of attendants. Often have I seen four hundred or more persons at such Monday evening services, and every one would come away full of happiness and joy.

I wish, reader, I could give you a full and correct idea of his preaching. Of all the men I ever knew, Mr. Bennett was the most experimental in his sermons, yet there was no sameness. Ingenuity, nature, and not unrequited labour marked his very address. One thing is certain—what he said could never be forgotten; and however singular might be his mode of address, it would convey something worth thinking of. I remember his once preaching from the last recorded words of Moses, "Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."—Deut. 33:29. It was the evening before a remarkable trial of one of the public courts, and he ingeniously brought up the world, sin, and Satan, before the congregation, arraigned his jury, summoned his witness, read his indictment against his prisoners, proved how they had deceived their voters, and most strikingly illustrated the final triumph of the Christian over them all. The close of the sermon on the folly of believing such convicted liars, and the eternally disastrous results of doing so, made a most powerful impression, which I, for one, can never forget.

At another time, on a Sabbath morning, he announced that he had understood the horse-races were to begin the next day: "Our Christian race," he added, "will begin this evening at half-past six; invite, dear friends, all your neighbours to come." His large house for a moment a theatre, was, as usual crowded. His

text was the exhortation of Paul, "So run that ye may obtain." 1 Cor. 9: 24. His introduction, I well remember, was all included in three or four sentences illustrative of the Olympic games, and they would relate, first, to the starting chair, secondly, to the race course, thirdly, the runners, fourthly, the mark on which the eye must be fixed, fifthly, the grand prize, and lastly, the exhortation here given. The heads, given in his short, sententious way, rapidly announced, and in the Welsh tone, were in a moment indelibly fixed on the memory. In going over his heads of discourse he placed the publican's prayer, as the starting point of the Christian career, and told us that he who had never prayed "God be merciful to me a sinner," could not be in the way to heaven. The race course was straight, directly leading, without a single curve, from earth to heaven; moreover, it was narrow, so that while it would admit the sinner, neither his pride nor any other object could travel with him, and so blessedly was the course constructed that once in it, the traveller could not return to his former danger. In considering the runners, he earnestly recommended them to run on their knees with the Bible in their hands, assuring them that thus there could be no failure; the mark was the eye and the hand of Christ, which must not for a moment be lost sight of, and the prize was—not the parsley or the laurel crown of earth—but the glorious, fadeless crown of eternal life and happiness. When he came to his last head—that of exhortation, and divided his audience into runners and spectators, and then again into the aged, those who were young, he gave a series of counsels, which could not but be useful, but which in this fastidious and polished age would be sadly found fault with; for 'fast' as we are now, it is, alas, in the general path which leads to eternal destruction. As Watts has said,

"Each wandering in a different way,
But all the downward road."

—Watchman and Reflector.

Don't Read to Fast.

Many readers of the Bible, who stumble over doctrinal difficulties, might be relieved by adhering to the simple advice of an untaught African preacher, to a troubled inquirer. The anecdote is found in Dr. Belcher's volume on the clergy of America:

A respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures, had read but a few chapters, when he became greatly perplexed with some of the passages which an inspired apostle declared to be 'hard to be understood.' In this state of mind he repaired to a colored preacher for instruction and help, and found him, at noon, on a sultry day in summer, laboriously engaged in hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner; and I have commenced reading the Bible that I may learn what I must do to be saved. But I have met with a passage here (holding up his Bible) which I know not what to do with. It is this: 'God will have mercy on whom he will have mercy, and whom he will harden.' What does this mean? A short pause intervened, and the old African replied as follows: 'Master, if I have been rightly informed, it has been but a day or two since you began to read the Bible; and, if I remember rightly, that passage you have mentioned is a young man in Romans; long before you got to that, at the very beginning of the Gospel, it is said, 'Repent for the kingdom of heaven is at hand.' Now, have you done that? The truth is, you have read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all you are told to do in Matthew, come and talk about Romans.' Having thus answered, the old preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned polemic more effectively have met and disposed of such a difficulty? The gentleman particularly interested in this incident, gave an account of it with his own lips, and as he said, 'I convinced me most fully of the mistake into which I had fallen. I took the old man's advice; I soon saw its propriety and wisdom, and hope to bless God forever for sending me to him.'

'Just to Know.'

Not a few Christians are under the delusion that many of the unsaved know enough, if they would only walk up to what they know. Perhaps, dear reader, you yourself have this thought. If so, you are perfectly mistaken. Jesus was more in accordance with truth when he exclaimed, 'O righteous Father, the world hath known thee!' We were conversing with a most intelligent inquirer lately, and when the first bright rays of Jehovah's smile of welcome fell upon his mind, he said earnestly—'Oh, I see it is to know him—not because knowing is so momentous a matter, but because the ONE known is so truly a Father, and so kind a Friend, and so sufficient a Saviour, that it is impossible to know him without being blessed. In great numbers of instances the prodigals of God's family think their Father hates them. In very many instances they believe that he cares nothing for them whatever. In other instances they imagine that he has

passed them over in what is called his 'sovereignty,' and left them without the possibility of hope for eternity. To many, who have had the very best means of instruction, the thought of God feeling more for them and the kindest mother feels for her darling child, is utterly strange. They have no idea of infinite love—they have not even formed the conception of such a sentiment. It is of the greatest moment that all should keep this in mind. Our great work as Christians is to make our God known, and the eternal life of every precious soul is to be found in becoming acquainted with him. That is the great matter—'JUST TO KNOW HIM.' Better than the kindest parent to the orphan—better than the most loving husband to the widow—better than millions of gold to the poor and the sickly—better far than life itself to the dying—infinite better than all a man can ever enjoy besides, is the God and Saviour revealed in the gospel; and the mind becomes full of him when he is but known. Dear reader consider this precious Friend, and let the concentrated interest of your heart gather round the discovery of God.

Indian Commentary.

'Cast thy bread upon the waters; for thou shalt find it after many days.'—Ecc. 11: 1. Some years ago one of the preachers of the Mohican tribe of Indians, which tribe is situated on the Thames, between Norwich and New London, was preaching on the above text. To illustrate his subject and to enforce his doctrine of charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed: 'A certain man was going from Norwich to New London with a loaded team; on attempting to ascend the hill where Indian lives, he found that his team could not draw his load; he came to Indian, and got him to help him up with his oxen. After he had got up, he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterward, Indian wanted a canoe, and he went up Shetucket River, found a tree, and made him one. When he got it done, he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed, he would go. After getting it to the river, Indian offered to pay him. No, said the man—'don't you recollect so long ago helping man up the hill by your house? Yes, Well, I am the man,—here take your canoe and go home. So, I find it after many days.'—Religious Messenger.

Gospel in China.

The following is from the last Annual Report of the London Missionary Society:—The facilities for propagating the gospel in this vast region of idolatry have been greatly multiplied, and the prospects of enlarged success have become increasingly encouraging. At each of the four principal Stations occupied by our missionaries there have been many direct conversions to the faith of Christ. At Amoy, forty-five additional candidates for Christian fellowship have been received, and the number of members in the several Chinese churches now amount to about two hundred. Among the Christians are several Chinese men of distinguished literary attainments, and deeply read in the philosophy of Confucius; but they have placed themselves at the feet of the Great Teacher, and entered the kingdom of God as little children.

A good proportion of the church members are females, to whom, in China, as in all Oriental countries, access is difficult. But the devoted wives of our missionaries have been their first instructors, and the few thus brought to the knowledge of salvation have, in their turn, become teachers of their sex. Of all the cities of China open to foreigners, none has been so stubbornly opposed to the Christian Missionary as Canton. Here the venerable Leung-ah, whose early course, after having for many years faithfully proclaimed the gospel, to human apprehension, almost in vain; and here, too, Dr. Hobson, in addition to the benevolent exertion of his medical skill on behalf of thousands of the poor and afflicted, has long and faithfully performed the work of an evangelist; and yet, from year to year, he has been constrained to reiterate the mournful inquiry—'Who hath believed our report, and to whom is the arm of the Lord revealed?' But, at length his prayer is answered, and his reward given. Dr. Legge describes the happy event in the following terms, under date February 13th:—

'Dr. Hobson had written to me repeatedly concerning the application made to him by Chinese for baptism; and when I went up to Canton soon after the new year, I found a state of things in the hospital different from what I had ever seen before. Interest in the gospel had, in many, taken the place of indifference. A general warmth of feeling had supplanted the cold-heartedness which had so long prevailed. We gave together the greater part of three days to a searching examination of fifteen candidates. There was little reason to distrust the sincerity of any of them. The knowledge and experience of some were wonderful, and finely illustrated the truth that the entrance of God's Word gives light. Ten we welcomed to the ordinance of baptism, and most of the others will be found, I think, persevering in their study of the truth and obedience to it. The movement gives promise of permanence and

progress. Prayers and pains have at last been crowned with the divine blessing. Next to the joy which I felt on the occasion, because of the increase of the church of Christ, was the delight of sympathy with Dr. Hobson, who has held to his post under many and great discouragements. May the Spirit of God be poured out abundantly in connection with the various operations which he is maintaining.'

The communications of our Missionary Brethren abound with gratifying proof of the anxiety and zeal evinced by the Christian converts for the salvation of their heathen countrymen. The following is an illustration from Shanhai:—

'The convert Wang-chuh-Sheeng, in the capacity of colporteur, shows great diligence in exhorting those with whom he meets to consider their ways and examine the nature of christianity. He has brought to us not a few enquirers. His duties are such as he takes pleasure in, and we feel confident in him that he employs his time conscientiously in promoting the objects for which he is engaged by us. See-yue-chow also has several enquirers, who visit him daily at daybreak for reading the Scriptures and prayer. They spend more than an hour in this exercise before they separate to engage in their various trades and occupations. He also frequently addresses larger audiences, and combines great earnestness with plain statements of gospel truth. Our little church, few as its numbers still are, thus appears to contain within it the elements of self-extension and the beginnings of a native agency, which we believe will, through the blessing of God, effect great good.'

The services of the sanctuary, both on the Sabbath and at other seasons, are numerous, attended, and the attention and reverent manners of the hearers present a striking contrast to the indifference and levity which they formerly exhibited.

Dr. Medhurst reports:—

'The spirit of hearing is wonderfully increased. Our chapels are attended by hundreds daily, and sometimes twice a day. A species of protracted meeting is held, one missionary taking up the story as soon as the other has finished his address. As soon as the chapel doors are opened, at any hour, and on every day, there are always enough to occupy the seats. Sunday has ceased to be with us the special day for pulpit labour, every day is the same, and continual preaching has become our business.'

'During a missionary tour,' writes the Rev. William Muirhead, 'which I lately undertook, with Mr. Williamson and one of the colporteurs, we enjoyed many delightful opportunities of making known the truth as it is in Jesus. We visited in all sixteen different towns and cities, some of which had never previously been entered by the heralds of the cross, though that indeed is no uncommon case in this thickly settled and populous neighbourhood. At all these various places we were well received. The people generally were willing and ready to hear, and most anxious to obtain our religious books. Wherever we went there were large and attentive congregations, and at some places the people were assembled on both sides of the stream, and on bridges immediately in front, to whom we were at liberty to speak in the freest manner, the things that belonged to their everlasting peace. This was the case in the city of Kia-shen, at the distance of every two or three hundred yards, of which the colporteur and I took full advantage, relieving each other by turns. The occasion was truly interesting. The whole city seemed to be gathered together at different points to meet us on our way, so that thousands must have had the opportunity of hearing intelligibly the way of salvation announced to them. But not only at that place, at the city of Wir Kiang also we were similarly situated. There, at one time, while the boat was going on, I observed a large temple on our left with a number of priests, and a crowd of people pressing on each other in front of it. Immediately before me there was a stone bridge lined with spectators, while on the right there was a high wall, on which was inscribed in large characters the watchword of Idolatry, O-m-toh-Fuh. This was a stimulus sufficient, and from the top of the boat the colporteur and myself addressed the multitude on the folly, guilt, and danger of idolatry, and the necessity of repentance and faith in Christ. We were listened to very quietly, and at the close even the priests came and sent for copies of our books.'

Thus it is evident that, as God has set before his servants a wide and effectual door, so He has graciously endowed them with zeal, and knowledge, and strength, to enter in and improve the golden opportunity.

Correspondence of N. Y. Observer.
Mabonism Declining.
LEVANT, Feb. 18th, 1856.

MESSES. EDITORS.—I have recently made a tour in the Levant, in behalf of the Bible cause, and find everywhere on the part of Moslems an increased interest in the Bible, and the Christian religion. They are becoming indifferent and sceptical with regard to the faith of Islamism. They no longer perform their prayers and pilgrimages, and observe their fasts and festivals with the same strictness as of old. Their mosques are more or less neglected and deserted by devout worshippers. Though the Muezzin cry still sounds from the minarets three times a day, 'Come to prayer, come to prayer, prayer is better than sleep, prayer is better than sleep, there is no God but God, and Mahomet is his Prophet,'—yet but few of the faithful heed the call. I have frequently entered their mosques at mid-day, the chief hour of prayer, and found only here and there, an Arab or Turk listlessly going through with his devotions. This is also true in Egypt, where the Mohammedans were formerly the most bigoted and fanatical. Not a single old mosque in Cairo is now in respectable repair, they are all falling into decay. There is a Mussulman tradition, that 'when the great mosque of Amer, founded by the conqueror of the city, begins to decline, the doom of Islamism is sealed.' Its walls are already crumbling on their foundations, and from its ruined condition, I should judge that no Moslem ever entered it for prayer.

The proclamation of the best firm by the Sultan, declaring all religions equal in his dominions, 'that no man shall be molested on account of his religion, and none forced to change his religion,' we trust will have a most important influence in opening the Mohammedan field to Christian effort. Formerly it was certain death for a Mussulman to embrace Christianity, but this imperial firm secures religious freedom to all. Nor has this merely been proclaimed formally at Constantinople, but copies have been dispatched to all the Pashas and Governors throughout the Turkish empire, with instructions that its provisions be strictly observed. Not that we suppose that this will at once suppress all opposition and persecution on the part of bigoted Moslems, but the fact that this proclamation has been made from the Sublime Porte, and published with official sanction wherever the Sultan's authority extends, is of the utmost importance at the present crisis. Its influence has already been felt at points far removed from the centre.

One of the missionaries in Syria recently informed me that a prominent Mussulman at his station became interested in the truth from reading the Bible, and expressed his desire to become a Protestant, whereupon his friends and neighbours manifested great opposition, and threatened violent persecution, but since the firm has been published, he declares publicly, 'I am free now to do as I please in regard to my religion.'

We do not conclude that the Mohammedans are ready at once to embrace Christianity. They will doubtless first subside into indifference into the faith of the false Prophet, then into infidelity with respect to all religion. But Providence seems to be thus remarkably preparing the way for Christian effort and influence among them. They are purchasing the Scriptures of their own accord, and reading them with great interest. They are losing their prejudice, and gaining a high respect for Protestant Christians in contrast with the corrupt representatives of Christianity in the oriental churches around them. An intelligent Mussulman remarked not long since, 'If the Mohammedans ever change their religion, they will not become Christians who worship idols, images and pictures, but Protestants who worship God in spirit and truth.'

The allied war has exerted a most important influence in breaking down the wall of separation that before existed between the Moslem and the Christian, in promoting the circulation of the Scriptures among all classes, and we cannot but hope that the proclamation of peace will open the door yet more widely for the spread of the Bible and preaching the gospel in all the East. Is not this the time for Christians of America and England to enter in with faithfulness and prayer, and take possession of the land for our Lord and his Christ?

There seems a new spirit of interest springing up in the East with reference to the Bible. I was much gratified with my visit to the Copts of Egypt. Notwithstanding all the errors and corruptions of their church, they have retained a great love for the pure Word of God, and their priests and bishops are entirely favourable to the circulation of the Scriptures among their people. The Bible is taught in all their schools, and they have often plead with me, old men and children, for Tourist, Ingle, the Bible and Gospel. They desire missionaries to come and live among them and teach them the way of life and salvation. I have never met with a people of more apparent simplicity and sincerity than these poor Christian Copts in the villages and towns of Upper Egypt.

The Armenians of Egypt also seemed entirely accessible to missionary influence. Their venerable patriarch said to me, 'Some have accused you of corrupting the Scriptures, and have burned the Bible, but I know it to be the pure Word of God. It is full of moral spirituals, and is good for this life and salvation in the life to come. It is the same as I preach and exhort to my people every Sabbath.' Said he, 'Your Society is like Napoleon. When he went to Rome, he found there two statues, one of St. Peter, the other of St. Paul. "What do they do here?" he asked. "Nothing sir," was the reply. "Make one into silver, the other into gold coins, and distribute them among all the people." So the Bible Society is publishing the Scriptures in every language, and circulating them among all the nations of the East.'

Such is the present condition and encouragement of the Bible and gospel work in these oriental lands. May the Lord bless his word and his truth as it goes forth in its purity and power, till the knowledge and love of Christ shall cover these lands, even as the waters fill the sea.

Sincerely yours,
C. N. R.