

hath wrought a miracle in Bristol. Some individuals from ignorance or from consulting their own ends have spoken of it in this manner. But we think that the Lord has given to Mr. Muller a large measure of faith and prayer, has enabled him to be faithful in the exercise of these graces, and in accordance with His own word, has shown in His dealings with Mr. Muller that He is the hearer and answerer of prayer, and that all things are possible to him that believeth. The Lord has not done to Mr. Muller what He will not do to any of His children. He may give us less of the grace of faith, and place us in a less conspicuous position for its exercise. He may give us less ability to pray, and surround us with occasions for prayer of a different kind; but if we are equally faithful in the exercise of these graces, all other things being equal, we will be proportionately rewarded. The ten talents may become other ten, but the five will also become other five. God is no respecter of persons, but *in Christ*, each shall receive "the reward of the deeds done in the body."

If it be so, it is manifest that Mr. Muller's success as a Christian labourer in the Lord's vineyard, compared with the success of most individual Christians, yea even of societies of Christians, is very marked and can only be accounted for either by the fact that a greater measure of grace has been given him, or that he has been more faithful in exercising it than others, or that the principles on which he proceeds are more in accordance with the mind and will of God, or that it is owing to the whole three being combined. We think the last the true way of accounting for the difference, and would recommend the study of his career to those who are desirous of abounding in the work of the Lord.

There are many things in the Report that suggest observation. We can only refer to a few. Writing of Tract distribution he says, "2,408,659 Tracts and Books

have been sold and given away. Above Two Millions of which were given gratuitously. The tracts and books sold came to £664 10s 3½d. Tracts and books paid for came to £1264 8s 3½d. Showing a balance provided by donations towards the gratuitous circulation of £600. Now the pecuniary cost of getting this amount of donations during the year was *nothing*. A marked contrast to some of our Tract Societies. We have in our possession at this moment the Report for 1861, of a certain Tract Society on this continent. They employ a travelling agent who constantly itinerates, addressing meetings in behalf of the society, and soliciting donations. The amount received for sixteen months was £309, &c. The amount for Traveller's salary and expenses for the same period was the modest proportion of £340, &c. We do not think that this is the proportion of expenses in all similar instances, but in all other cases where this mode is adopted the expenses of collection is so high, and the spirit of liberality so questionably cultivated, that it comes to be a question whether such a mode of collection for Tracts, or even for Bibles, should be continued.

The Report says that 107 preachers throughout the world, some in East and others in West Indies, some in Nova Scotia and others in Canada, some in Continental Europe and others in England, Scotland, and Ireland, have been more or less helped. Among these £5,273 7s 6d, sterling, has been distributed. From these labourers over 700 letters were received, many of which contained very interesting information. These labourers are not Missionaries in connection with the Scriptural Knowledge Institute, nor does Mr. Muller bind himself to give them a stated salary, but when he hears of any man of God labouring for the Lord in the word, whether in a more public or private way, whether at home or abroad, who is not connected