

with each other on religious themes. One day the theme was justification by works *versus* justification by faith. Nyffeler was hard pressed. At last he said, "You have servants and you have sons. We servants say, What is the work you demand of us? When we know that, we ask further, What wages do you give? So much labour for so much pay; that is the law of master and servant. But your sons work as hard, often harder than we. What would you say if they were suddenly to demand wages? You would say, My dear boys, what do you mean? You are my sons, not my servants. You eat at my table, and all I have is yours.—So we. By faith we are raised from servants to sons, not of ourselves, it is the gift of God; but once raised, we mean to remain sons, not servants, working in our Father's service harder, it may be, than servants, but all for love, nothing for pay." A better illustration of faith working by love it would be difficult to give. With this extract I take leave of our colporteurs.

"Under Zurich I find the following entry. It was suggested by what was told me of the relation of the Bible in the school.

A TOUR IN NORTHERN CHINA.

"A CONVERT THROUGH THE READING OF THE SCRIPTURES ALONE."

Mr. S. Dyer, the Society's Agent at Shanghai, in one of his letters gives the following:—

"You will recollect that I promised to give you a short account of a Mr. Wang, whom I mentioned in conversation. The following particulars may interest you. The person I speak of came into our chapel in the spring of the present year, and was present as an attentive listener during the whole of the service. At the close of the address I offered, as usual, Bibles and religious literature for sale. Mr. Wang not only bought himself but recommended the books to the bystanders. His own purchase consisted of a New Testament, a Catechism, and 'Christianity and Confucianism compared.' A remark he made as he stood beside the reading-desk arrested my attention and struck me very much. It was this: 'Every time I read this book it does my heart good.' Then ensued the following conversation: He said he could not understand many parts of the Old Testament—that every time he read it he got confused over it. I observed that the New Testament was a key to the Old; and that if he could find time to pay me a visit the next day, I would explain to him the nature of the Christian doctrine, and the connection between its books. He promised to see me the following day, as he was just then engaged. In reply to my query, he said that he became acquainted with the doctrine by buying a copy of a Gospel in the street at Newchwang. He bought the book merely to occupy his leisure on a journey to Moukder which he was about to make. On the way he found the book to be more than the 'javel' which he took it to be; and the more he read it the more interested he became in the contents of it.

"He did not keep his engagement and pay his promised visit. Not one in a hundred does so. But knowing where to find him, I enquired after him and immediately he made his appearance. He came in the morning, and the greater part of the forenoon was spent with him in reading the prophecies in the Old Testament concerning the Messiah and their fulfilment in the New. The fifty-third chapter of Isaiah he was especially delighted with and seemed thoroughly to understand its meaning. He read the Chinese text of the chapter in a very intelligent and scholarly manner, and with evident appreciation of its meaning. During the course of a long interview I found out that he was well acquainted with the doctrine of Christianity—so much so, that had I thought it wise, I should have had no hesitation in baptizing him. As it was, I contented myself with pointing out to him that it was the duty of all who believed in Christ to make a public profession of their faith by entering the Church. We engaged together in prayer—an act which seemed not unfamiliar to him. He said he followed literally the directions of our