

husband bought a copy. Our priest, however, collected the books the man had sold and burnt them. My husband refused to deliver his copy to the priest, and told him he had better preach the truth the Bible taught, and put copies into the hands of his people than burn them. The priest replied, "As long as this Bible remains under this roof a curse will rest on your house." "The consequences of that curse I will gladly bear," my husband said. "I love my Bible, and you will not get it." The priest went off in a rage. A few weeks afterwards our house was burnt down. The priest sent us a message that this was the consequence of our not having given up the Bible to him. My husband replied that the Lord would provide, He would help him to get a new house and buy another Bible."

or this :—

"When the Lord is pleased to prosper the work, the machinations of the priests are nothing. In a village in the district, consisting of ninety-nine houses, the colporteur sold forty-seven copies. The landlord at the inn where he got his dinner was so delighted at the whole thing, that he would not charge him more than 3d. in all. And a gentleman, whom the colporteur met in a shop, gave this testimony : 'A few weeks ago my son bought a New Testament from you. I have read the book, and I must confess that, although during my life I have read much, I have never yet met with anything equal to what this book contains.'"

"ALTERNATIVE READINGS.

"It may be useful to refer to a measure introduced several years ago with the sanction of the Committee which thus far has proved a success. In our New Testament editions from the Latin Vulgate, designed for such readers belonging to the Romish Church as have an unconquerable dislike and prejudice to versions issued under Protestant influence, there occurred a few solitary passages that to some minds had an uncertain sound, and perhaps an objectionable tendency, although it must be admitted that most of the terms have found and hold a place in Protestant theological phraseology. There was no authority to alter the text, which is mostly of old standing, and to do so would be entirely to frighten away from God's Word those anxious, truth-seeking persons who are afraid the translation may have been tampered with. To meet the difficulty on both sides, the idea was proposed of adding in the margin *alternative readings* (such as occur in our English Bibles), in which the literal meaning of the original Greek should be given as closely and faithfully as possible. This arrangement has the double advantages that it not only sets the text right without altering it, but it arouses the attention of the ordinary reader, and expressly points him to the precise meaning of the particular expression.

"The experiment was at the time thought somewhat hazardous, as likely to increase the opposition of the Romish clergy against these editions. After several years' trial, it may now be stated that this has not been the case. No controversy has arisen as to these alternative readings. The arrangement presents so happy and simple a solution to a controversy of many years' standing, that after the fair trial now made it seems to deserve general adoption."

Lower Austria.—Amid a population wholly Roman Catholic, your colporteur sold 752 copies in ten weeks. "I find," he says, "that wherever the people know the Bible I am received with kindness and attention."

"The colporteur's experience in some Jewish houses is very striking. 'I was on the point of entering a house, when a boy endeavoured to warn me off, by saying, "Those people are Jews." "Why should that keep me back?" I rejoined. The mother of the family purchased a New Testament, and whilst I said a few words to her about God's promises to his ancient people, her son cried out, "Look here, mother, this book says that Jesus was the son