

that the Wogulians are still unsupplied with any portion of the Scriptures in their own dialect."

The Rev. W. Nicholson wrote at the end of May as follows:—

"Professor Ahlquist, of Helsingfors—who has already edited so many editions of the Finnish Scriptures for us—is going to undertake a journey under the auspices of the Finnish Senate to Siberia, where he proposes to make a thorough examination of the linguistic peculiarities of the speech of the Woguls. The Professor has already prepared a Gospel in the language of this tribe, but he proffers his services now to compare this with the Wogul speech on the spot, and to prepare a copy for us. The question is—Shall we be prepared to take this up at a moderate honorarium?"

Acting upon this suggestion, the Committee have authorized Mr. Nicholson to arrange with Professor Ahlquist for the preparation of one of the Gospels in the language of this tribe.

A HIDDEN CHURCH.

Quite in the south of Spain, on the summit of a solitary mountain, is situated the town of Iznatoraf, still surrounded by fosses and walls. Its name recalls the time when the Moors established themselves in Spain. Several years ago, a colporteur climbed the mountain and exhibited in the marketplace his merchandise—that is to say, his Bibles, New Testaments, and Gospels. He was soon surrounded by a great number of people, who looked at his books—some with hatred, others with curiosity—for the rumour that a seller of heretical and pernicious books was coming had preceded the courageous messenger of the Bible. However, he was able to give some of his books to the simple peasants, and to tell them something of their contents. After that he went on his way.

The Lord's promise was fulfilled, "My word shall not return unto me void." A man who could scarcely read had bought for 5*d.* a copy of the Gospel of Matthew. His heart's desire was to read and understand the word of God without human explanations. But it was not an easy matter for him, for the little he had learned at school he had long forgotten. He began with pains anew to spell, and then to read slowly, and the Gospel of Matthew became his inseparable companion. The seed of the word received into his heart brought forth fruit not only in him but in fifty other men, to whom he had imparted his treasure. No pastor has gone to them. The word alone has separated them from the Church of Rome. Every evening after their work, or even while working they assembled to read and hear the word of God, and the Lord has not left himself without a witness among them by His Spirit.

The existence of this little church has been revealed by the death of its founder. On the evening of the 20th January, 1874, several people met in a house in the little town to twist mats. One of them read aloud the word of God, while the others worked. The reader was he who had bought the Gospel. When it was late they retired, and the friends said to their leader on leaving, "To-morrow, please God." "Yes, if the Lord will," was his answer. The next morning, a neighbour passing by the cottage of S. Paul Lopez (our brother), found the door open. She looked in and saw him on his knees, his arms spread out, and his head leaning on the edge of the table. She ran to give notice. The judge went with a doctor, and it was found that Lopez had died while on his knees praying. Happy prayer, that, beginning on earth, found its "Amen" on high before the throne of God!

The Tribunal ordered that the corpse of Lopez should be buried, but the priests refused him a place in the cemetery; so the municipal council set apart ground in the open field as a burying-place for Protestants, and the brethren of Lopez resolved to enclose this ground with a wall. In this way we obtained the first precise knowledge of the existence of the little church of Iznatoraf.—*L'Église Libre.*