

the hours of the night, combining the worship of the Virgin with the duty of guarding the city against the criminals. By civic orders, when the church clock tolls, the watchman cries out, "Ave Maria purissima!" Some of the culprits are quite ready to do the same, and the superstition and the crime thus move hand in hand. Crimes against property abound. We happen to know personally of four in nisters, closely connected with Spanish evangelization, who have recently had their watches taken from them by dexterous pickpockets. They might perhaps have been more wary had they not been foreigners. One of them is Irish, another a German, a third an American, and the other a Scotchman.

It is pleasing to think of the different Christian denominations and the various nationalities that are working for the Christian good of Spain. Though one or two have withdrawn from the work, and though we know of three priests who, having left the Church of Rome, and placed themselves under the Protestant banner for a time as agents, have apostatized, returning to Rome like the dog to his own vomit again; yet there never was such a supply of evangelical agents as at the present hour. Carrasco, the most notable Protestant preacher, is removed, having gone down at sea in the *Ville du Havre*. But Cabrera remains, and not a few worthy to be named next to him as able to preach even to fastidious ears in that softly-flowing, musical, though wordy tongue.

In our own mission at Jerez, at San Fernando, at Madrid, the Gospel is faithfully preached, and in a way to satisfy the Spanish critical ear. In the capital we conversed at much length with four men who have been under the powerful guidance of Mr. Jamieson, and who were all priests in the Romish Church when we visited Spain in 1869. Two of them are men of learning, who, in the absence of theological books in their own language, have made themselves masters of the systems of Calvin, Turretin, and Maestricht, in the Latin, a language in which they speak with fluency. The number of such men in Spain is daily on the increase. It is very true, indeed, none of the churches are crowded with auditors as they were for a time after the revolution. At that time ignorant people spoke of Republicans and Protestants as if they were the same. The services in the new evangelical churches at that period were thronged with men whose thoughts in many cases had not soared higher than to a political millennium; and when such men gradually discovered that the gospel gave no aliment to political passion, and that the revolution it proclaimed was spiritual and internal, they withdrew.

All this was foreseen; and indeed a distinct forewarning of its coming was sent, in name of our Foreign Mission Board, at the very time when our Spanish churches had reached their highest point, in so far as attendance was concerned. The following sentences were embodied in a letter sent to all our Spanish missionaries, under date 30th July, 1872, months before the strongest testimonies to the efficiency of our Cadiz mission as a conspicuous example of success, had been penned by men of other Churches, who visited Spain for the purpose of reporting on its missions:—

Let me remind you that our sole object in entering into Spain was "to turn men from darkness to light, and from the power of Satan unto God." Unless by God's grace, which alone can accomplish it, this result be gained, our school buildings, our church building or church renting, our teaching and preaching, are utterly a vanity and a delusion. It may seem an trifling to state so rudimentary a principle of missions to brethren, every one of whom knows and recognises it as fully as any member of our Mission Board. Yet it needs to be *applied* to our actual circumstances in Spain.