

one of the Colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is "Sacra." Such prejudice, such confounding of the false with the true, will I trust soon give way to feelings and views that are wiser and more enlightened.

As you may suppose, this city is in a state of great excitement. It is exactly ten years this very day since the Bible was openly offered to the Neapolitans in the city of Naples.

Excuse these hurried lines

and believe me,

Yours very sincerely,

THOMAS BRUCE.

DESIRE FOR THE BIBLE IN SPAIN.

The work of evangelization in Spain appears to go on most hopefully. The remarkable success of Mr. Knapp, an American clergyman, in organizing church services and schools in Madrid, was detailed at some length in these columns several weeks ago. Apparently it was one of Mr. Knapp's services which was recently described by the Rev. Dr. Wylie, of Edinburgh, in a lecture upon his tour of some months, as the representative of the Scottish Protestant Institute. "When he visited Madrid," he is reported as saying, "the place where the service was conducted was crowded, there being between eight hundred and nine hundred persons present. Worship was conducted as simply as it is in Scotland—in fact, the practice adopted in Scotland seemed to have been taken as the model. The congregation was almost entirely made up of Spaniards, and they manifested intense interest in the service. In Spain, the people displayed great readiness and willingness to attend public worship. He had been assured that all that was necessary to obtain an audience was to open a place and make intimation that there would be preaching; and instances of this had come under his own observation." He spoke, also, with satisfaction of the number of Bibles and tracts which are gladly accepted by the people. Much valuable information on this subject is contained in a lecture delivered before the students at Halle, by Dr. Edward Bohmer, which has been translated by the *Friends' Examiner*, an English publication. Running over the early history of Spain, the protests made against the evils of Romanism by such Spaniards as Cervantes, he came to the two leading champions of religious freedom of our own day, Usoz and Matamoroz, who died in 1865 and 1867 respectively—"the former, a scholar who loved seclusion, and whose greatness is to this hour appreciated but by few even of his own countrymen; the latter, a stormy soul, forcing himself upon public attention: a person creating a noise in the world, whose sufferings and deeds were immediately reported throughout Europe by the telegraph." Promptly upon the expulsion of Isabella, the Pasteur Curie, a Frenchman, and formerly preacher at the Prussian Embassy, effected a provisional organization of the Evangelicals in Madrid. Towards the close of 1868, he had formed a committee of Spaniards, Englishmen, Germans, and Swiss, who meet weekly for the furtherance of their work, and to take charge of the collection and disbursement of moneys for that purpose. Among the objects which they have now in hand is the erection, at Madrid, of a Protestant temple for their growing following. The returns up to last July showed that 350 persons had formally inscribed themselves as members of the Spanish Evangelical Church at Madrid. More than 50 had attended the sacrament at Easter; at Whitsuntide there were 150 who did so; the Spanish chapel at Seville had 180 communicants at Easter. From this last city there issues a Protestant ecclesiastical newspaper; and Cabrera, who was formerly a Romish priest, has gone down and settled there, while Alhama, Matamoroz' confederate and fellow-sufferer, conducts the worship at Granada. We are warned, however, against trusting too much to the immunity of the teachers after the