

cussion ; all were most kind and courteous, although we showed them openly of the one Mediator between God and man, the Lord Jesus Christ. The Mujtahid bought our last Bible and the others bought New Testaments."

On the return journey they came by way of Yazd. The Governor of Yazd is the grandson of the Shah. Benjamin says : "It was a pleasure to meet him again and find the same gracious reception as before. On this occasion he bought copies of all our Scriptures, and over and above the price of them made us a present of sixty-three pieces (above £2 sterling). In the presence of many influential personages he gave with his own hands a New Testament to the Imâm Jumâ ; the latter took it with the best grace he could assume, but our opinion of him was that he would have opposed our work had he dared. On this occasion many of those present bought copies of the Word of God." At Yazd they found a young man who had been a Muhammadan and then a Babi. He said to Benjamin : "Nothing has yet satisfied my soul, and I am now determined to join myself to you and live among the Christians." Later on the colporteurs came to a small town, where on a former visit a young man had stood up to oppose them, full of zeal for the Muslim faith. Benjamin found him there now, and says, "Slowly he came to know the Truth ; and then he wanted me to baptize him, saying that he wished to become my brother both in religion and in name ; he wanted the name of Joseph, brother of Benjamin. I declined for two reasons : first, because I am not sent to baptize, being only a colporteur ; and secondly, because such an important step should not be taken in a hurry. I advised him to read God's Holy Word prayerfully and carefully, and to ask God in the name of the Lord Jesus Christ to give him a new heart." Both this young man and the one at Yazd were directed how they might communicate with the missionaries at Julfa. Benjamin concludes an intensely interesting journal with "the humble request that all who read will pray to God to send forth labourers into His harvest, for the harvest is plenteous but the labourers are few." Thirteen towns were visited at immense distances. The toils of a journey through a desolate part of Persia must have been great. Benjamin started with the object of reaching Bampur on the Baluchistan frontier ; but the stock of Scriptures gave out, and Bam was the furthest point reached.

Colporteur Peter sends an interesting journal. In the Chahar Mahal district of the Bakhtiyari highlands. "We visited," he says, "most of the villages ; we sold our books, and everything passed off quietly. It is a cause of thankfulness that wherever we went we were received very kindly. The people are friendly to us—whoever wants a book having one, and those who do not wish to buy do not give us trouble." Passing through these wild mountainous regions Peter and his companion came to a village called Gardunan. "The teacher in the school bought six New Testaments from me and distributed them among his pupils. We spoke to them of the teaching of the sacred Book. The teacher said that he had already bought a Testament and had found its teaching good, and for that reason he wished his pupils to read it also." At Gulpaigun they found a colporteur of the American Society. At the Custom house, where the books were examined, the chief official said : "These books are not of the least use to us." We went to a caravanserai and sold six copies to the merchants.

The journals of the Baghdad colporteurs relate a visit to the Shiah shrines (where on one occasion they lodged in Ezekiel's tomb). Fifty-nine copies of the Scriptures were sold in these hot-beds of Muslim fanaticism.

Colporteur Antoni and an assistant went down the Persian Gulf as far as Maskat. "At Maskat we met with shop French, who showed us much love and sympathy. We were not able to visit him because his house was far outside the town. He preached in the bazar ; the people were very angry, and some of them would have stoned him had he not escaped from their sight.