

The priests and teachers seek by all means, fair or unfair, to prevent the scattering of the good seed of the Word, and were I to relate all my experience, I should have to fill five quires of paper.

Antonio Leite, engaged as colporteur in October last, appears to be an excellent man, and well qualified for the work. He has had much experience as an evangelist in America, among the Portuguese residing in Illinois; he was also at Cape de Verde Islands, whither, by-and-by, Mr. Stewart hopes to send him again as colporteur, and thence he could go on to the coast of Africa, the openings in which should, if possible, be entered. "Hitherto," says Mr. Stewart, "I have failed to find any way of sending the Scriptures, excepting by the American missionaries at Benguella, and they have not circulated many; but now Antonio Leite having come and offered himself, it might be well to send him on a tour, and, though the expenses would be great, I trust the fruit of his labours would be infinitely greater. During the few months he has been employed he has done fair work, visiting the district from Oporto to Aveiro, and paying a short visit to Coimbra. He believes his influence has been good and his words blessed to many. I believe his Americanisms have a charm in them, and put a new face on old facts. He speaks English fairly, studied in Mr. Grattan Guinness's Institution a year; hence is better educated than any of our colporteurs. He records no incidents."

NORTHERN RUSSIA.

In the Moscow division the work of the colporteurs finds some of its most useful and spiritually remunerative fields. Mr. Nicolson gives a succession of instances of sales made to interesting people, some of them with a staff in their hands for very age, in no respect, however, different from those already mentioned in previous sections; but the illustrations which follow are racy of Russian feeling, and will be recognized as typical by those who know anything by travel or by study of Russian church history.

It happened that as the colporteur went past a shop door there sat an old man wearing, as the colporteur observed, an expensive fur pelisse. The colporteur lifted his hat to him, whereupon he asked what the colporteur had to sell. He was shown the Scriptures, when he said, "I have a son in the preparatory school who has already bought a copy; but, nevertheless, we cannot use the Scriptures." The colporteur inquired the reason. The old man said, "The books are Niconian, but we can only use old books, which we name as originating from Osperovski." He went on to point out that the great difference between these two sorts of books lay in the name of our Lord, which they spelt with *Isus* instead of *Jesus*, after the Greek Ἰησοῦς. After some further talk he showed the old gentleman a copy of the Moscow edition of the Russian New Testament, which, in spite of his "old believer" notions, he bought, saying it was suited to his old eyes. On the 7th of February, 1884, our colporteurs had to leave for Tver, the Government town. The magistrate insisted that they should get a fresh permission from the Governor for 1884, as that for 1883 was ended. When they reached the station, they were surrounded by persons who wanted to purchase the Scriptures. The gendarme, who was in charge of the station, bought a New Testament and, taking off his hat, crossed himself and thanked God audibly twice, saying: "Long have I wished to purchase such a book, and now have I obtained one." Another said, "I'll keep you company," and bought a Bible. "When we are off duty we shall have something profitable to read." A Tartar stood beside, and our colporteur said to him, "Don't you know anything about Jesus?" He answered, "Yes, I do. He was a good Prophet, and I pray every day to Him, often more than to Mohammed, for I have better success in my business when I pray to Him." The colporteur gave him his hand, and counselled him to pray more to Jesus. In Zulzoff a man wished for a commentary on the Holy Scriptures, and was anxious to obtain one.